

**THE BOOK OF
MORMON**

**FIJIAN – ENGLISH
PARALLEL EDITION**

Version 1, published April 2023. bencrowder.net/book-of-mormon-parallel-edition/

This parallel edition © 2023 Benjamin Crowder. All rights reserved. You have permission to print this document for your own use. For other uses, send requests to ben.crowder@gmail.com.

Text of the Book of Mormon © 2023 Intellectual Reserve, Inc. All rights reserved.

The text of this edition is licensed from The Church of Jesus Christ of Latter-day Saints with the following disclaimer: *The Product offered by Benjamin Crowder is neither made, provided, approved, nor endorsed by, Intellectual Reserve, Inc. or The Church of Jesus Christ of Latter-day Saints. Any content or opinions expressed, implied, or included in or with the Product offered by Benjamin Crowder are solely those of Benjamin Crowder and not those of Intellectual Reserve, Inc. or The Church of Jesus Christ of Latter-day Saints.*

Ai Vola i Momani

E Dua na iTukutuku ka Volai mai na Liga i Momani ena Peleti ka Tauri mai na Peleti i Nifai

Ia, oqo e dua na vakalekaleka ni kedra itukutuku na tamata i Nifai, kei ira talega na Leimanaiti—A volai ki vei ira na Leimanaiti, o ira e dua na ivovo ni mataqali i Isireli; ia, sa vakatalega kina ki vei ira na Jiu kei ira na kai Matanitu tani—Sa volai vaka ivakaro, kei na yalo talega ni parofisai kei na ivakatakila—A sa volai ka dregati, ka vunitaki ena vukuna na Turaga me ra kakua kina ni vakacacani—Me na qai vakalesui tale mai ena isolisoli kei na kaukauwa ni Kalou ki na kena ivakavakadewa sa tu oqori—A dregati mai na liga i Moronai, ka qai vunitaki ena vukuna na Turaga, me na qai vakalesui mai ena kena gauna mai vei ira na kai Matanitu tani—Sa vakadewataki mai na isolisoli ni Kalou.

E dua na ivakalekaleka ka a tauri mai na iVola i Ica, ka kedra itukutuku na tamata i Jereti, ko ira era a veiseyaki ena gauna e a vakasesea kina na Turaga na nodra vosa na tamata, ena gauna era a tara tiko kina e dua na vale cecere me ra yaco kina ki lomalagi—Me vakaraitaki kina vei ira na ivovo ni mataqali i Isireli na veika lelevu sa vakayacora na Turaga vei ira na tamadra; me ra kila kina na veiyalayalati ni Turaga, ni ra na sega ni biu tani sara me sega ni mudu—Ka, me ra na kila talega kina ko ira na Jiu kei ira na kai Matanitu tani ni, sa KARISITO ko JISU, na KALOU TAWAMUDU, ka sa dau vakaraitaki koya vei ira na veimatanitu kecega—Ia oqo, kevaka era tu na cala, era sa cala ga ni tamata; o koya me kakua kina ni vakalewai na ka sa nona na Kalou, mo dou kunei kina ni sa sega ni tauvi kemudou e dua na duka mai na idabedabe ni veilewai i Karisito.

NA IVAKAVAKADEWA TAUMADA MAI NA PELETI KI NA VOSA VAKAPERITANIA MAI VEI JOSEFA SIMICI LAILAI

The Book of Mormon

An Account Written by the Hand of Mormon upon Plates Taken from the Plates of Nephi

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

TRANSLATED BY JOSEPH SMITH, JUN.

Na iVakadinadina ni Lewe Tolu

Mo ni kila na veimatanitu, veimataqali, duivosavosa kei na tamata kecega, ka na yaco yani vei kemuni na cakacaka oqo: Ni keitou, sa raica na peleti ka tu kina na itukutuku, ena vuku ni loloma soli wale ni Kalou na Tamada, kei na neitou Turaga ko Jisu Karisito, ka sa ikoya na itukutuku me baleti ira na tamata i Nifai, kei ira talega na Leimanaiti, na wekadra, kei ira talega na tamata i Jereti, ka ra a lako mai na vale cecere sa tukuni oti. Ia, keitou sa kila talega ni ra sa vakadewataki oti ena isolisoli kei na kaukauwa ni Kalou, me vaka ni keitou a rogoca na domona ni a tukuna vei keitou; o koya keitou sa kila deivaki sara ni sa cakacaka dina oqo. Ia, keitou vakadinadinataka talega ni keitou sa raica na veika sa ceuti tu ena peleti; ka sa vakaraitaki vei keitou ena kaukauwa ni Kalou, ka sega ena kaukauwa vakatamata. Ka keitou sa tukuna ena yalodei, ni a lako sobu mai lomalagi e dua na agilosi ni Kalou, ka kauta mai ka biuta e matai keitou, ka keitou a raica na peleti kei na veika e ceuti tu kina, ia, keitou sa kila ni sa rawa ena loloma soli wale ni Kalou na Tamada, kei na neitou Turaga ko Jisu Karisito, keitou a raica ka vakadinadinataka kina ni sa dina na veika oqo. Ka sa totoka dina e matai keitou. Ia, sa vakaroti keitou na domo ni Turaga me keitou na qai vakadinadinataka; o koya gona, me keitou talairawarawa kina ki na ivakaro ni Kalou, keitou sa vakadinadinataka na ka kece oqo. Ka keitou sa kila ni kevaka keitou sa yalodina vei Karisito sa na vakasavasavataki na neitou isulu mai na nodra dra na tamata kecega, ka kunei ni sa sega ni tauvi keitou e dua na duka ena itikotiko-ni-veilewai i Karisito, ka keitou na bula vata kei koya mai lomalagi ka tawamudu. Ka me vakarokorokotaki ga na Tamada, kei na Luvena, kei na Yalo Tabu, na Kalou e duabau ga. Emeni.

OLIVA KAUDARI
TEVITA WITIMA
MATINI ERISI

The Testimony of Three Witnesses

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY
DAVID WHITMER
MARTIN HARRIS

Na iVakadinadina ni Lewe Walu

Mo ni kila na veimatanitu, veimataqali, duivosavosa, kei na tamata kecega ka na yaco yani vei kemuni na cakacaka oqo: Ni a vakaraitaka vei keitou ko Josefa Simici, Lailai, o koya ka a vakadewataka na cakacaka oqo; na peleti ka tukuni tiko, ka vaka na irairai ni koula; kei na kena levu ni drauna sa vakadewataka oti ko Simici oqo, keitou a tara sara ga e ligai keitou; ka raica na veika e ceuti tu kina, ni sa vaka na irairai ni cakacaka makawa sara ka sa caka vakamatai dina. Ia, oqo keitou sa vakadinadinataka ena neitou yalodei ni a vakaraitaka vei keitou ko Simici oqo, ka keitou a raica ka tabea, ka kila vakaidina sara ni sa taura tiko ko Simici oqo na peleti ka tukuni tiko. Ia, keitou sa solia yani ki vuravura na yacai keitou, me ivakadinadina ki vuravura ena veika keitou sa raica. Ia keitou sa sega ni lasu, ka sa kena ivakadinadina na Kalou.

KIRISITIANI WITIMA
JEKOPE WITIMA
PITA WITIMA LAILAI
JONI WITIMA
AIRAME PEJI
JOSEFA SIMICI LEVU
AIRAME SIMICI
SAMUELA H. SIMICI

The Testimony of Eight Witnesses

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER
JACOB WHITMER
PETER WHITMER, JUN.
JOHN WHITMER
HIRAM PAGE
JOSEPH SMITH, SEN.
HYRUM SMITH
SAMUEL H. SMITH

Ai Matai Ni iVola i Nifai

Na Gauna ni Nona Lewa kei na Nona Veiqaravi Vakalotu

Na itukutuku kei Liai kei Seraia na watina, kei iratou na luvena tagane e lewe va; na yacadratou, (tekivu mai vua ka qase duadua) ko Leimani, Lemueli, Semi, kei Nifai. Sa vakaroti Liai na Turaga me lako tani mai na vanua ko Jerusalemi, ni sa parofisaitaka vei ira na nodra ivalavala ca na tamata ka ra segata kina me ra vakamatei koya. E siga tolu na nona lako tiko kei na nona vuvale ki na lekutu. Sa kauti iratou lesu tale na tuakana ko Nifai ki na vanua ko Jerusalemi, me ratou la'ki kauta mai na kedra ivolatukutuku na Jiu. Na itukutuku ni veika rarawa eratou sota kaya. Eratou sa tauri iratou na luvei Isimeli yalewa me watidratou. Era sa lako yani vakamatavuvale ki na lekutu. Na veika rarawa kei na leqa era sota kaya ena lekutu. Na sala era muria. Era sa yacova na wasawasa. Erau sa vorati Nifai na tuakana. Sa vakataqayataki rau, ka sa taya e dua na waqa. Era sa vakatoka na vanua ko ya ko Vanuasautu. Era sa kosova na wasawasa ka yaco ki na vanua yalataki, kei na veika tale e so. Ogo na itukutuku i Nifai; se, au sa vola na itukutuku ogo koi au ko Nifai.

1 Nifai 1

- 1 Koi au, ko Nifai; au a sucu mai vei rau na itubutubu yalovinaka, o koya au a vakavulici kina vakatikina ena veika kece a kila ko tamaqu; ka'u sa raica e vuqa na ka rarawa ena noqu bula, ia, sa lomani au vakalevu sara na Turaga ena noqu bula taucoko; io, au sa kila vinaka tu na loloma kei na veika vuni ni Kalou, o koya au sa vola kina e dua na itukutuku ni veika au a cakava ena noqu bula.
- 2 Io, au sa vola e dua na itukutuku ena vosa i tamaqu, ka okati kina na ivakavuvuli vaka-Jiu kei na nodra vosa na kai Ijipita.

The First Book of Nephi

His Reign and Ministry

An account of Lehi and his wife Sariah, and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth. This is according to the account of Nephi; or in other words, I, Nephi, wrote this record.

1 Nephi 1

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.

- 3 Ia au kila ni sa itukutuku dina au vola, ka ni'u vola sara ga e ligaqu; ia au sa vola me vaka na noqu kilaka.
- 4 Ni sa yaco ena itekivu ni imatai ni yabaki ni lewa i Setekaia, na tui Juta, (sa dau vakaitikotiko voli ga mai Jerusalemi ko Liai na tamaqu, ena nona bula taucoko); ena yabaki ko ya era sa lako yani e vuqa na parofita, ka parofisai vei ira na tamata ni sa dodonu me ra veivutuni, kevaka e sega, ena vakarusai vakaidina na koro levu ko Jerusalemi.
- 5 O koya, a sa yaco kina ni sa lako yani, ko Liai na tamaqu, sa masu vua na Turaga, io, ena yalona taucoko, ena vukudra na kai nona.
- 6 Ka sa yaco ni sa masu tiko vua na Turaga, sa lako sobu mai e dua na duru bukawaqa ka mai toka ena dua na vatu ka tu e matana; ka sa raica ka rogoca ko koya e vuqa na ka; a sa sakure ka sautaninini vakalevu ena vuku ni veika e a raica ka rogoca.
- 7 Ka sa yaco ni sa lesu ki na nona vale mai Jerusalemi; ka sa taubitalaki koya ena nona imocemoce, ni sa luvuci ena Yalo, kei na veika e a raica.
- 8 Ia ni sa luvuci tu ena Yalo, sa kau yani ena dua na raivotu, ka sa raica kina ni sa tadola na lomalagi, ka nanuma ni sa raica na Kalou ni dabe tiko ena nona itikotiko vakaturaga, ka sa vakavolivoliti tu mai vei ira na agilosi e sega ni wiliki rawa, ka vaka me ra laga sere ka vakacautaka tiko na nodra Kalou.
- 9 Ka sa yaco ni sa raica ni siro sobu mai lomalagi e Dua, ka raica na nona iserau ni sa uasivia na iserau ni matanisiga ena sigalevu tutu.
- 10 A sa raica talega e lewe tinikarua tale eratou sa muri koya mai, kei na kedratou iserau sa uasivia na veikalokalo ni lomalagi.
- 11 Eratou sa siro sobu mai ka lako voli ena delai vuravura; ka sa lako mai o koya ka a liu mai ka mai tu ena matai tamaqu, ka solia vua e dua na ivola, ka vakaroti koya me wilika.
- 12 Ka sa yaco ni sa wilika tiko, sa vakasinaiti ena Yalo ni Turaga.

And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.

For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.

Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people.

And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen.

And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.

And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.

And they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read.

And it came to pass that as he read, he was filled with the Spirit of the Lord.

13 Ka sa wilika, ka kaya: Ena ca, ena ca, ki vei
Jerusalemi, ni'u sa raica na nomu veika vakasisila!
Io, a sa wilika ko tamaqu e vuqa na ka me baleti
Jerusalemi—ni sa dodonu me na vakarusai, kei ira na
lewena era sa tiko kina; e lewe vuqa era na mate ena
iseleiwau, ka lewe vuqa era na kau vakavesu yani ki
Papiloni.

14 Ka sa yaco ni sa wilika oti na ivola ko tamaqu ka
raica e vuqa na ka lelevu ka talei, sa kailavaka e vuqa
na ka vua na Turaga; me vaka: A ka levu ka talei na
nomuni veicakacaka, oi kemuni na Turaga na Kalou
Qaqa! Sa tu mai lomalagi e cake na nomuni itikotiko
vakaturaga, kei na nomuni kaukauwa, kei na
nomuni vinaka, kei na nomuni loloma cecere sa
yacovi ira na lewei vuravura kecega; ia, ni ko ni sa
dau yalololoma, ko ni na sega ni laivi ira era sa lako
yani vei kemuni me ra rusa!

15 A sa vakaoqo na nona vosa na tamaqu ena nona
vakacaucautaka na nona Kalou; ni a reki vakaidina
na yalona, ka sa vakasinaiti na lomana taucoko, ena
vuku ni veika e a raica, io, ka a vakaraitaka vua na
Turaga.

16 Ia oqo koi au ko Nifai, au na sega ni vola taucoko
na itukutuku a vola ko tamaqu, ni a vola ko koya e
vuqa na ka e a raica ena raivotu kei na tadra; ka a
vola talega na veika e vuqa e a parofisaitaka ka
vosataka vei ira na luvena, ka'u na sega ni vola
taucoko na kena itukutuku.

17 Ia au na vola ga na itukutuku ni veika au sa cakava
ena noqu gauna. Raica, au sa vola e dua na
ivakalekaleka ni itukutuku i tamaqu, ena peleti ka'u
a bulia sara ga e ligaqu; ia, ni'u sa vakalekalekataka
oti na itukutuku i tamaqu au na qai vola na
itukutuku ni noqu bula.

18 Ia, au gadreva mo ni kila, ni sa vakaraitaka oti na
Turaga e vuqa na ka talei vei Liai na tamaqu, io, me
baleta na vakarusai nei Jerusalemi, raica sa lako yani
ko koya ena kedra maliwa na tamata, ka tekivu me
parofisai ka tukuna vei ira me baleta na veika e a
raica ka rogoca.

And he read, saying: Wo, wo, unto Jerusalem, for I
have seen thine abominations! Yea, and many things
did my father read concerning Jerusalem—that it
should be destroyed, and the inhabitants thereof;
many should perish by the sword, and many should
be carried away captive into Babylon.

And it came to pass that when my father had read
and seen many great and marvelous things, he did
exclaim many things unto the Lord; such as: Great
and marvelous are thy works, O Lord God Almighty!
Thy throne is high in the heavens, and thy power,
and goodness, and mercy are over all the inhabitants
of the earth; and, because thou art merciful, thou
wilt not suffer those who come unto thee that they
shall perish!

And after this manner was the language of my fa-
ther in the praising of his God; for his soul did re-
joice, and his whole heart was filled, because of the
things which he had seen, yea, which the Lord had
shown unto him.

And now I, Nephi, do not make a full account of
the things which my father hath written, for he hath
written many things which he saw in visions and in
dreams; and he also hath written many things which
he prophesied and spake unto his children, of which
I shall not make a full account.

But I shall make an account of my proceedings in
my days. Behold, I make an abridgment of the record
of my father, upon plates which I have made with
mine own hands; wherefore, after I have abridged
the record of my father then will I make an account
of mine own life.

Therefore, I would that ye should know, that after
the Lord had shown so many marvelous things unto
my father, Lehi, yea, concerning the destruction of
Jerusalem, behold he went forth among the people,
and began to prophesy and to declare unto them con-
cerning the things which he had both seen and
heard.

19 Ka sa yaco ni ra a vakalialiai koya na Jiu ena vuku ni veika e a vakadinadinataka me baleti ira; ni a vakadinadinataka vakaidina ko koya na nodra caka ca kei na nodra itovo vakasisila; ka a vakadinadinataka ni veika e a raica ka rogoca, kei na veika talega e a wilika ena ivola, sa vakatakila vakamatata sara na nona lako mai e dua na Mesaia, kei na vueti ni vuravura.

20 Ia ni ra sa rogoca na veika oqo ko ira na Jiu, era sa cudruvi koya; io, me vaka vei ira na parofita ena gauna makawa ka ra a vakasava tani, vakaviriki ira ena vatu, ka vakamatei ira; ka ra a segata talega me ra kauta tani na nona bula. Ia raica, koi au, ko Nifai, au na vakaraitaka vei kemuni ni sa yalololoma dina na Turaga vei ira kecega sa digitaka ko Koya, ena vuku ni nodra vakabauta, me vakayacora me ra qaqa ka rawata kina na kaukauwa ni veisereki.

And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a Messiah, and also the redemption of the world.

And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

1 Nifai 2

- 1 Raica, a sa yaco ni sa vosa vei tamaqu na Turaga, io, ena tadra, ka kaya vua: Ko sa kalougata Liai, ena vuku ni veika ko sa vakayacora; kei na vuku ni nomu a yalodina ka tukuna vei ira na tamata oqo na veika au a vakarota vei iko, raica, era sa segata me ra kauta tani na nomu bula.
- 2 Ka sa yaco ni sa vakaroti tamaqu na Turaga, io ena tadra, ni sa dodonu me kauta na nona matavuvale ka lako yani ki na lekutu.
- 3 Ka sa yaco ni sa talairawarawa ko koya ki na vosa ni Turaga, ka sa vakayacora me vaka sa vakarota vua na Turaga.
- 4 Ka sa yaco ni sa lako yani ki na lekutu ko koya. Ka sa biuta tu mai na nona vale, kei na vanua sa nona ivotavota vakawa, kei na nona koula, kei na nona siliva, kei na nona veiyau talei, ka sa sega ni kauta e dua na ka, ka vakavo ga na nona matavuvale, kei na kakana, kei na vale laca, ka lako yani ki na lekutu.
- 5 Ka sa lako sobu mai ki na iyalayala volekata na matasawa ni Wasa Damudamu; a sa lako ena lekutu ena iyalayala ni vanua sa voleka cake ki na Wasa Damudamu; ka sa lako voli ena lekutu kei na nona matavuvale, ka lewena ko Seraia, na tinaqu, kei iratou na tuakaqu, ko Leimani, Lemueli, kei Semi.
- 6 Ka sa yaco ni sa oti e siga tolu na nona lako tiko ena lekutu, sa birika na nona vale laca ena dua na buca ena bati ni dua na uciwai.
- 7 Ka sa yaco ni sa tara e dua na icabocabo ni soro vatu, ka cabora kina e dua na ivakacacabo vua na Turaga, ka vakavinavinaka vua na Turaga na neitou Kalou.
- 8 Ka sa yaco ni sa vakatoka na uciwai ko ya, ko Leimani, ka sa drodro yani ki na Wasa Damudamu; a sa koto na buca ena iyalayala ka volekata na gusu ni uciwai.
- 9 Ia ni sa raica ko tamaqu ni drodro tiko yani na uciwai ki na ivurevure ni Wasa Damudamu, sa qai vosa vei Leimani, ka kaya: Mo vaka mada ga na uciwai oqo, mo drodro tiko ga yani ki na ivurevure ni ivalavala dodonu kecega!

1 Nephi 2

For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him: Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to take away thy life.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.

And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness.

And he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, who were Laman, Lemuel, and Sam.

And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water.

And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God.

And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

- 10 Ka sa vosa talega vei Lemueli: Mo vaka mada ga na buca oqo, mo dei ka tudei sara, ka sega ni yavalati rawa ena nomu muria na ivakaro ni Turaga!
- 11 Ia na veika oqo sa vosataka ko koya ena vuku ni nodrau domodomoqa ko Leimani kei Lemueli; raica e rau sa dau vosa kudrukudrutaki tamadrau ena vuqa na ka, ni sa tamata daurairai ko koya, ka sa kauti iratou tani mai na vanua ko Jerusalemi, me ratou biuta kina na vanua sa nodratou ivotavota vakawa, kei na nodratou koula, kei na nodratou siliva, kei na nodratou veiyau talei, me mai mate ena lekutu. Ia na veika oqo e rau sa kaya ni sa kitaka baleta na nanuma sesewa ni lomana.
- 12 E rau sa vosa kudrukudrutaki tamadrau vakaoqo ko Leimani kei Lemueli, me vaka ni rau qase. Erau sa vosa kudrukudru baleta ni rau sa sega ni kila na nona cakacaka na Kalou ko ya ka a buli rau.
- 13 Erau a sega talega ni vakabauta ni rawa me vakarusai ko Jerusalemi, na koro levu ko ya, me vaka na nodra vosa na parofita. Erau sa vakataki ira na Jiu era tiko mai Jerusalemi, ka ra a segata me ra kauta tani na bula nei tamaqu.
- 14 Ka sa yaco ni sa vosa vei rau ko tamaqu ena buca ko Lemueli, ena kaukauwa, ni sa vakasinaiti tu ena Yalo, me yacova ni rau sa sautaninini e matana. Ka sa vakarabuitaki rau kina, ka rau sa rere ni vosa saqati koya tale; o koya, erau sa vakayacora ga me vaka e a vakarota vei rau.
- 15 A sa vakaitikotiko ena dua na vale laca ko tamaqu.
- 16 Ka sa yaco, ni koi au, ko Nifai, au sa rui gone sara, ia au tubu levu, ka'u sa dau gadreva vakalevu sara me'u kila na veika vuni ni Kalou, o koya, au sa tagi kina vua na Turaga; ka raica sa sikovi au mai ko koya, ka vakamalumulumutaka na lomaqu, ka'u sa vakabauta kina na vosa kecega a vosataka ko tamaqu; o koya, au sa sega kina ni vorati koya me vakataki rau na tuakaqu.
- 17 Ka'u sa vosa vei Semi, ka tukuna vua na veika sa vakaraitaka vei au na Turaga ena nona Yalo Tabu. Ka sa yaco ni sa vakabauta na noqu vosa ko koya.

And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord!

Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.

And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them.

Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of my father.

And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them.

And my father dwelt in a tent.

And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.

And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words.

- 18 Ia, raica, erau sa sega ni via rogoa na noqu vosa ko Leimani kei Lemueli; ka'u sa rarawa ena vuku ni kaukauwa ni lomadrau, ka'u sa tagi kina vua na Turaga ena vukudrau.
- 19 Ka sa yaco ni sa vosa vei au na Turaga, ka kaya: Ko sa kalougata ko iko, Nifai, ena vuku ni nomu vakabauta, ni ko sa vakasaqarai au matua sara, ena yalo lokumi.
- 20 Ia kevaka ko na muria na noqu ivakaro, ko na kalougata, ka tuberi ki na dua na vanua yalataki; io, e dua na vanua ka'u sa vakarautaka tu vei iko; io, e dua na vanua sa uasivi cake mai vei ira na veivanua kecega.
- 21 Ia kevaka erau na vorati iko na tuakamu, erau na muduki tani mai na nona iserau na Turaga.
- 22 Ia kevaka ko na muria na noqu ivakaro, ko na vakayacori mo iliuliu ka ivakavuvuli vei iratou na tuakamu.
- 23 Ia ena siga erau na vorati au kina, au na cudruvi rau ena dua na cudru ca sara, ka rau na sega ni rawai ira na nomu kawa ka vakavo ga kevaka era sa vorati au talega.
- 24 Ia kevaka era sa vorati au, era na qai vu ni veivakararawataki tiko ki vei ira na nomu kawa, me vakayavalati ira ena sala me ra nanuma tiko kina.

But, behold, Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts I cried unto the Lord for them.

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.

And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.

For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also.

And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

1 Nifai 3

- 1 Ka sa yaco, koi au ko Nifai, niu sa lesu mai ena veivosaki kei na Turaga, ki na vale laca i tamaqu.
- 2 Ka sa yaco ni sa vosa vei au ko koya ka vaka: Raica au sa tadra e dua na tadra, ka sa vakarota kina vei au na Turaga mo dou lesu tale ki Jerusalemi, ko iko kei iratou na tuakamu.
- 3 Raica sa tiko vei Lepani na kedra ivolatukutuku na Jiu kei na nodra itukutuku ni kawa na noqu qase ka ceuti tu ena peleti parasa.
- 4 O koya sa vakaroti au kina na Turaga, mo lako ko iko kei iratou na tuakamu ki na vale i Lepani ka vakasaqara na ivolatukutuku ka kauta mai ki ke ena lekutu.
- 5 Ia oqo, raica erau sa vosa kudrukudru na tuakamu, ka kaya ni sa rui dredre na ka au gadreva vei rau; ia raica au sa sega ni gadreva vei rau na ka oqo, ia sa ivakaro ga ni Turaga.
- 6 O koya mo lako kina, na luvequ, ka na qai totaki iko na Turaga, ni ko sa sega ni vosa kudrukudru.
- 7 Ka sa yaco ni'u sa kaya vei tamaqu, koi au, ko Nifai: Au na lako ka kitaka na ka sa vakarota na Turaga, ni'u kila ni sega ni dau soli ivakaro na Turaga vei ira na luve ni tamata vakavo kevaka e sa vakarautaka rawa mada na sala me ra rawata kina na ka sa vakarota vei ira ko koya.
- 8 Ka sa yaco ni sa rogoca ko tamaqu na vosa oqo sa vuabale na nona marau, ni sa kila ko koya sa vakalougatataki au na Turaga.
- 9 Ia koi au, ko Nifai, kei iratou na tuakaqu, keitou sa qai gole yani ki na lekutu, ka kauta na neitou vale laca, me keitou lako cake ki na vanua ko Jerusalemi.
- 10 Ka sa yaco ni keitou sa yaco ki na vanua ko Jerusalemi, au sa qai bose vata kei iratou na tuakaqu.
- 11 Keitou sa vakawirimadigi—se ko cei vei keitou me lako ki na vale i Lepani. Ka sa yaco ni sa dusi Leimani na madigi; ka sa lako ko Leimani ki na vale i Lepani ka rau sa veivosaki kaya ni sa dabe ko koya ena nona vale.
- 12 A sa kerea vei Lepani na itukutuku ka ceuti tu ena peleti parasa, ka tu kina na itukutuku ni kawa i tamaqu.

1 Nephi 3

And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father.

And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem.

For behold, Laban hath the record of the Jews and also a genealogy of my forefathers, and they are engraven upon plates of brass.

Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.

And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.

Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord.

And I, Nephi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Jerusalem.

And it came to pass that when we had gone up to the land of Jerusalem, I and my brethren did consult one with another.

And we cast lots—who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house.

And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.

- 13 Ka raica, a sa yaco ni sa cudru ko Lepani ka biliraki koya tani mai matana; ka sa sega ni via solia vua na ivolatukutuku. A sa kaya vua ko koya: Raica ko iko na tamata butabutako, ka'u na vakamatei iko.
- 14 Ia sa dro tani mai vua ko Leimani ka mai tukuna vei keitou na veika sa kitaka vua ko Lepani. Keitou sa rarawa vakalevu kina, ka ratou sa vakarau me lesu tale na tuakaqu vei tamaqu ki na lekutu.
- 15 Ia raica au sa kaya vei iratou: Me vaka sa bula na Turaga, ka datou sa bula talega, edatou na sega ni lesu vei tamadatou ki na lekutu me yacova ni datou sa rawata na ka sa vakarota vei kedatou na Turaga.
- 16 Ia me datou yalodina kina ni muria na ivakaro ni Turaga; o koya me datou lako kina ki na vanua sa nona isolisoli vakawa na tamadatou, ni sa biuta tu mai kina ko koya na koula kei na siliva, kei na veimataqali iyau kecega. Ia, na veika kece oqo sa kitaka ko koya ena vuku ni ivakaro ni Turaga.
- 17 Ni sa kila ko koya ni na vakarusai ko Jerusalemi ena vuku ni nodra caka ca na tamata.
- 18 Raica e ra sa cata na nodra vosa na parofita. Ia kevaka me a tiko ga ena vanua ko tamaqu ni sa vakaroti oti vua me dro tani mai kina, raica, ena mate talega ko koya. A sa dodonu kina me dro tani mai na vanua oqo.
- 19 Ka raica, sa lewa yalomatua ni Kalou me datou mai kauta na ivolatukutuku oqo, me datou maroroya kina na nodra vosa na noda qase vei ira na luveda.
- 20 Ia me datou maroroya talega kina vei ira na vei vosa kece era a vosataka na parofita yalosavasava, ka a soli vei ira ena Yalo kei na kaukauwa ni Kalou, mai na ivakatekivu kei vuravura me yacova mai na gauna oqo.
- 21 Ka sa yaco ni'u sa vakamasuti iratou vakaoqo na tuakaqu me ratou yalodina kina ni muria na veivakaro ni Kalou.
- 22 Ka sa yaco ni keitou sa qai lako sobu ki na vanua sa neitou ivotavota vakawa ka kumuna vata na neitou koula, kei na neitou siliva, kei na neitou iyau talei.
- 23 Ia ni keitou sa kumuna vata oti na veika oqo, keitou sa qai lesu cake tale ki na vale i Lepani.

And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.

But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceedingly sorrowful, and my brethren were about to return unto my father in the wilderness.

But behold I said unto them that: As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us.

Wherefore, let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold he left gold and silver, and all manner of riches. And all this he hath done because of the commandments of the Lord.

For he knew that Jerusalem must be destroyed, because of the wickedness of the people.

For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land.

And behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers;

And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time.

And it came to pass that after this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God.

And it came to pass that we went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things.

And after we had gathered these things together, we went up again unto the house of Laban.

24 Ka sa yaco ni keitou sa qai lako yani vei Lepani, ka kerea vua me solia vei keitou na itukutuku ka ceuti tu ena peleti parasa, keitou na qai solia vua na neitou koula, kei na neitou siliva, kei na neitou iyau talei kecega.

25 Ka sa yaco ni sa raica ko Lepani na neitou iyau, ni sa levu sara, sa domona sara, ka qai biliraki keitou ki tautuba, ka talai ira na nona tamata me ra vakamatei keitou me taura kina na neitou iyau.

26 Ka sa yaco ni keitou sa drotaki ira na tamata i Lepani, ka vakasaurarataki me keitou biuta tu yani na neitou iyau; ka sa taura sara ko Lepani.

27 Ka sa yaco ni keitou sa dro ki na lekutu, ka'ra a sega ni toboki keitou na tamata i Lepani, ka keitou sa vunitaki keitou ena loma ni qara vatu.

28 Ka sa yaco ni sa cudruvaki au kei tamaqu talega ko Leimani; ka vakakina ko Lemueli, ni sa vakarorogo ko koya ki na vosa i Leimani. Erau sa vosa vakaukauwa sara ko Leimani kei Lemueli vei keirau na tacidrau, ka mokuti keirau sara ena ititoko.

29 Ka sa yaco ni rau sa mokuti keirau tiko ena ititoko, raica, sa lako mai e dua na agilosi ni Turaga ka mai tu e matadrau, a sa vosa vei rau ka kaya: A cava drau sa mokuta kina na tacimudrau ena ititoko? Drau sa sega beka ni kila ni sa digitaki koya na Turaga me nomudou iliuliu, ia oqo ena vuku ni nomudrau caka cala? Raica mo dou na lako cake tale ki Jerusalemi, ka na soli Lepani ki na ligamudou na Turaga.

30 Ia, ni sa vosa oti vei keitou na agilosi, sa qai lako yani.

31 Ia ni sa yali yani na agilosi, erau sa tekivu vosa kudrukudru tale ko Leimani kei Lemueli ka rau kaya: E rawa vakaevei vua na Turaga me soli Lepani ki na ligadatou? Raica, sa tamata qaqa ko koya, ka rawa me lewai ira e le limasagavulu, io, sa rawa mada ga me vakamatea e le limasagavulu; a cava me dredre kina ni vakamatei kedatou?

And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things.

And it came to pass that when Laban saw our property, and that it was exceedingly great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban.

And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock.

And it came to pass that Laman was angry with me, and also with my father; and also was Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod.

And it came to pass as they smote us with a rod, behold, an angel of the Lord came and stood before them, and he spake unto them, saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands.

And after the angel had spoken unto us, he departed.

And after the angel had departed, Laman and Lemuel again began to murmur, saying: How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

1 Nifai 4

- 1 Ka sa yaco ni'u sa vosa vei iratou na tuakaqu ka kaya: Me datou lako cake tale mada ki Jerusalemi ka me datou yalodina mada ni muria na ivakaro ni Turaga; raica sa kaukauwa cake ko koya vei ira na kai vuravura kecega, ka qai cava me sega ni kaukauwa cake kina vei Lepani kei ira na nona lewe limasagavulu, se na nona lewe udolu vakatini?
- 2 O koya me datou lako cake kina; me datou kaukauwa vakataki Mosese; ni a vosa vakaidina ki na wai e vuqa ni Wasa Damudamu a ra sa tawase vaka ka vaka, era sa lako yani ena vanua mamaca na noda qase, mai na tiko vakavesu, ka'ra a muri ira yani na mataivalu i Fero ka ra luvu kina ena wai e vuqa ni Wasa Damudamu.
- 3 Ia raica drau sa kila ni sa dina na ka oqo; ka drau sa kila talega ni a vosa vei kemudrau e dua na agilosoi; sa rawa vakacava kina mo drau vakatitiqa? Me datou lako cake mada; sa rawa ni sereki kedatou na Turaga me vaka vei ira na noda qase, ka me vakarusai Lepani me vakataki ira na kai Ijipita.
- 4 Ia oqo ni'u sa vosataka oti na vei vosa oqo, erau se cudru ka vosa kudrukudru tiko ga; ia erau a muri au tiko ga me yacova ni keitou sa yaco ki na taudaku ni bai kei Jerusalemi.
- 5 A sa bogi na vanua; au sa kaya me ratou vuni ena daku ni bai. Ia ni ratou sa vunitaki iratou toka, koi au, ko Nifai, au sa curu lo ki loma ni koro ka lako yani ki na vale i Lepani.
- 6 A sa liutaki au tiko na Yalo, ka'u a sega ni kila rawa tiko yani na ka me'u na cakava.
- 7 Ia, au sa lako ga yani; ia ni'u sa volekata na vale i Lepani au sa raica e dua na tamata, ni sa davo tu ena dela ni qele e mataqu, ni sa mateni ena waini.
- 8 Ia, ni'u sa yaco yani vua au sa qai kila ni sa i Lepani.
- 9 Au sa raica na nona iseleiwau, ka'u ucuna tani mai na kena taga; ka sa koula dina na diana, ka sa talei sara ka maqosa na kena icakacaka, ka'u a raica ni sa sitila talei dina sara na yamena.

1 Nephi 4

And it came to pass that I spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?

Therefore let us go up; let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea.

Now behold ye know that this is true; and ye also know that an angel hath spoken unto you; wherefore can ye doubt? Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban, even as the Egyptians.

Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem.

And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.

And I was led by the Spirit, not knowing beforehand the things which I should do.

Nevertheless I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine.

And when I came to him I found that it was Laban.

And I beheld his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel.

10 Ka sa yaco ni sa vakauqeti au vakaukauwa na Yalo me'u vakamatei Lepani; ia au sa kaya e lomaqu: A se sega mada vakadua ni'u vakadavea na dra ni tamata. Au a vakasuka mai ka sega ni via vakamatei koya.

11 A sa kaya tale vei au na Yalo: Raica, sa soli koya na Turaga ki na ligamu. Io, ka'u sa kila talega ni a via vakamatei au ko koya; io, ka a sega ni via vakarorogo ki na ivakaro ni Turaga; ka sa kovea talega na neitou iyau.

12 Ka sa yaco ni sa kaya tale vei au na Yalo: Vakamatei koya, ni sa soli koya na Turaga ki ligamu;

13 Raica sa vakamatei ira na dau caka ca na Turaga me vakayacora kina na nona inaki dodonu. Sa vinaka cake me mate e dua na tamata ka me kakua ni ra malumalumu sobu ka mate ena tawavakabauta, e dua na matatamata.

14 Ia oqo, ni'u sa rogoca na vosa oqo, koi au ko Nifai, au sa qai nanuma na vosa ni Turaga ka a vosataka vei au mai na lekutu, ka vaka: Kevaka era na muria na noqu ivakaro ko ira na nomu kawa, era na tiko sautu ena vanua yalataki.

15 Io, au a nanuma talega ni ra na sega ni rawa ni muria na ivakaro ni Turaga me vaka na lawa i Moses, ka vakavo ga ke sa tu vei ira na lawa.

16 Ka'u sa kila talega ni sa ceuti tu na lawa ena peleti parasa.

17 Au a kila talega ni sa soli Lepani ki na ligaqu na Turaga ena inaki oqo—me'u rawata kina na ivolatukutuku, me vaka na nona ivakaro.

18 O koya au sa talairawarawa ki na domo ni Yalo, ka'u sa taura na drau ni ului Lepani ka tamusuka tani na uluna ena nona iseleiwau.

19 Ia ni'u sa tamusuka tani oti na uluna ena nona iseleiwau, au sa qai luvata na isulu i Lepani ka tokara, io, na vei tikina lalai kece sara; ka'u a vauca e toloqu na nona iyaragi.

20 Ni'u sa kitaka oti oqo, au sa lako yani ki na vale ni iyau i Lepani. Ia ni'u sa lako tiko yani ki na vale ni iyau i Lepani, raica, au sa raica na tamata i Lepani ka tiko vua na ki ni vale ni iyau. Ka'u sa qai vakaroti koya ena domoi Lepani me keirau lako vata ki na vale ni iyau.

And it came to pass that I was constrained by the Spirit that I should kill Laban; but I said in my heart: Never at any time have I shed the blood of man. And I shrunk and would that I might not slay him.

And the Spirit said unto me again: Behold the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.

And it came to pass that the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands;

Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.

And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying that: Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise.

Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law.

And I also knew that the law was engraven upon the plates of brass.

And again, I knew that the Lord had delivered Laban into my hands for this cause—that I might obtain the records according to his commandments.

Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head, and I smote off his head with his own sword.

And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins.

And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold, I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury.

21 Ka sa nanuma ko koya ni sai au ko Lepani, na nona turaga, ni a raica na isulu kei na iseileiwau sa vauci e toloqu.

22 Ka sa vosa vei au me baleti ira na nodra qase ni yavusa na Jiu, ni kila tiko ko koya ni a tiko ena kedra maliwa ena bogi ko ya ko Lepani na nona turaga.

23 Au sa qai vosa vua me vaka ga e vosa tiko ko Lepani.

24 Au sa kaya talega vua, ni'u mai kauta na veika sa ceuti tu ena peleti parasa, vei iratou na tuakaqu, ka ratou tiko mai na daku ni bai.

25 Au a vakaroti koya talega me muri au.

26 Ka sa nanuma ko koya, ni'u sa cavuti ira tiko na veitacini ena lotu; ka ni sai au dina ga ko Lepani, ko koya au a vakamatea, ka sa muri au kina.

27 Ka sa vosa vakavuqa vei au me baleti ira na nodra qase ni yavusa na Jiu, ni'u sa lako tiko ki vei iratou na tuakaqu ka ratou tiko mai na daku ni bai.

28 Ka sa yaco ni sa raici au ko Leimani, sa rere vakalevu ko koya, kei Lemueli kei Semi talega. Eratou sa dro tani mai mataqu; ni ratou sa nanuma ni sai Lepani, ka sa vakamatei au ka sa lako mai me kauta tani talega na nodratou bula.

29 Ka sa yaco ni'u a qai kaci yani vei iratou ka ratou a rogoci au; eratou sa mudu kina ni dro tani tiko mai vei au.

30 Ka sa yaco ni sa raici iratou na tuakaqu ko koya na tamata i Lepani, sa tekivu me sautaninini, ka vakarau me dro tani mai vei au ka lesu ki na koro ko Jerusalem.

31 Ia oqo, koi au, ko Nifai, me vaka ni'u sa tamata tubu levu, ka sa vakaukauwataki au talega vakalevu na Turaga, au sa toboka kina na tamata i Lepani, ka vesuka me kakua kina ni dro.

32 Ka sa yaco ni'u sa veivosaki kei koya, ni kevaka me muria na noqu vosa, me vaka sa bula na Turaga, ka me vaka ni'u sa bula koi au, kevaka sa na muria na neitou vosa, keitou na vakabulai koya.

33 Ka'u sa vosa vua, ena dua na bubului, ni sega ni dodonu me rere; ni na tamata galala vakataki keitou kevaka ena lako sobu vata kei keitou ki na lekutu.

And he supposed me to be his master, Laban, for he beheld the garments and also the sword girded about my loins.

And he spake unto me concerning the elders of the Jews, he knowing that his master, Laban, had been out by night among them.

And I spake unto him as if it had been Laban.

And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren, who were without the walls.

And I also bade him that he should follow me.

And he, supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had slain, wherefore he did follow me.

And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, who were without the walls.

And it came to pass that when Laman saw me he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me and had sought to take away their lives also.

And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence.

And it came to pass that when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Jerusalem.

And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee.

And it came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth, and as I live, even so that if he would hearken unto our words, we would spare his life.

And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us if he would go down in the wilderness with us.

- 34 Ka'u sa vosa talega vua, ka kaya: Sa vakaroti keitou vakaidina na Turaga me keitou kitaka na ka oqo; ia sa sega li ni kilikili me keitou gumatua ni muria na ivakaro ni Turaga? O koya gona, kevaka ko na lako vata kei keitou ki vei tamaqu ki na lekutu, ena dua na nomu tikina vata kei keitou.
- 35 Ka sa yaco ni sa qai dei na yaloi Soramu ena vuku ni vosa au a vosataka. Na yaca ni tamata oqo ko Soramu; ka sa yalataka ni na lako sobu vei tamai keitou ki na lekutu. Io, sa bubuluitaka talega vei keitou ni na tiko ga kei keitou mai na siga ko ya ka lako yani.
- 36 Keitou sa gadreva sara me tiko vata ga kei keitou ko koya ena vuku ni ka oqo, mera kakua kina ni kila na Jiu na neitou sa dro ki na lekutu, de ra na cici muri mai ka vakarusai keitou.
- 37 Ka sa yaco ni sa bubului oti vei keitou ko Soramu, sa qai oti na neitou ririkotaki koya.
- 38 Ka sa yaco ni keitou sa qai kauta na peleti parasa kei na tamata i Lepani, ka biubiu ki na lekutu; ka lako ki na vale laca i tamai keitou.

And I also spake unto him, saying: Surely the Lord hath commanded us to do this thing; and shall we not be diligent in keeping the commandments of the Lord? Therefore, if thou wilt go down into the wilderness to my father thou shalt have place with us.

And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth.

Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.

And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him.

And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father.

1 Nifai 5

- 1 Ka sa yaco ni keitou sa tadu yani ki na lekutu vei tamai keitou, raica, sa vakasinaiti ena marau ko koya, ka sa marau talega vakalevu ko Seraia na tinaqu, ka ni a rarawa vakaidina ko koya ena vukui keitou.
- 2 Ka ni a nanuma ko koya ni keitou sa mate ena lekutu; ka a vosakudrukudrutaki tamaqu talega, ka tukuna vua ni tamata daurairai; ka kaya: Raica ko sa kauti kedatou tani mai na vanua sa nodatou ivotavota vakawa, eratou sa yali na luvequ, ka datou sa mate ga ena lekutu.
- 3 A sa vakaoqo na itovo ni vosa e vosakudrukudrutaki tamaqu kina ko tinaqu.
- 4 Ka sa yaco ni sa vosa vua ko tamaqu, ka kaya: Au kila ni'u sa tamata daurairai; ka ni kevaka au a sega ni raica na veika va Kalou ena raivotu ke'u a sega ni kila na vinaka ni Kalou, ia ke'u a tiko voli ga mai Jerusalemi, ka mate vata kei ira na wekaqu.
- 5 Ia raica, au sa rawata e dua na vanua yalataki, o koya au sa reki kina; io, ka'u sa kila ni na vakabulai iratou na luvequ mai na ligai Lepani na Turaga, ka kauti iratou tale mai vei kedaru ki na lekutu.
- 6 A sa vakaoqo na itovo ni vosa ka a vakacegui Seraia kina na tinaqu, ko Liai na tamaqu, ena vukui keitou, ena neitou a lako tiko ena lekutu ki na vanua ko Jerusalemi, me keitou la'ki kauta mai na kedra ivolatukutuku na Jiu.
- 7 Ia ni keitou sa lesu ki na vale laca i tamaqu, raica sa vuabale na nodrau marau ka sa yalo vakacegu ko tinaqu.
- 8 A sa vosa ko koya, ka kaya: Ia oqo au sa qai kila vakaidina ni a vakaroti watiqu na Turaga me dro ki na lekutu; io, au sa kila talega vakaidina ni a taqomaki iratou na luvequ na Turaga, ka vakabulai iratou mai na liga i Lepani, ka solia vei iratou na kaukauwa me ratou rawata kina na ka a vakarota vei iratou na Turaga. A sa vaka oqo na itovo ni nona vosa.

1 Nephi 5

And it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy, and also my mother, Sariah, was exceedingly glad, for she truly had mourned because of us.

For she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying: Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness.

And after this manner of language had my mother complained against my father.

And it had come to pass that my father spake unto her, saying: I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren.

But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness.

And after this manner of language did my father, Lehi, comfort my mother, Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.

And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted.

And she spake, saying: Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and given them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.

9 Ka sa yaco ni ratou sa marau vakalevu sara, ka ia na vakacabo isoro kei na isoro kama vua na Turaga; ka rau vakavinavinaka vua na Kalou ni Isireli.

10 Ia ni rau sa vakavinavinaka oti vua na Kalou ni Isireli, sa qai taura ko Liai, na tamaqu, na itukutuku ka ceuti tu ena peleti parasa, ka vakadikeva me tekivu mai na kena itekivu.

11 A sa raica ni tu kina na ivola e lima i Mosese, ka volai tu kina na itukutuku ni kena buli na vuravura, kei rau talega ko Atama kei Ivi, ka sai rau na noda itubutubu taumada;

12 Kei na dua na kedra itukutuku na Jiu mai na ivakatekivu, ka yaco sara ki na itekivu ni gauna ni lewa i Setekaia, na tui Juta;

13 Kei na nodra vei parofisai talega na vei parofita yalosavasava, mai na ivakatekivu, me yaco sara ki na itekivu ni gauna ni lewa i Setekaia; kei na vuqa talega na parofisai ka a cavuta ko Jeremaia.

14 Ka sa yaco ni sa kunea talega ena peleti parasa, ko Liai na tamaqu, na nodra itukutuku ni kawa na nona qase; ka sa kila kina ni sa kawa i Josefa ko koya; io, ko Josefa na luvei Jekope, ka a volitaki ki Ijipita, ka a maroroi mai na liga ni Turaga, me na maroroi Jekope, na tamana, kei ira kece na nona lewe ni vale me ra kua ni rusa ena dausiga.

15 Era a tuberi tani talega mai na veivakabobulataki mai na vanua ko Ijipita, mai vua na Kalou vata ga ka a maroroi ira voli mai.

16 Sa vakaoqo na nona a kunea ko Liai na tamaqu, na nodra itukutuku ni kawa na nona qase. A sa kawa talega i Josefa ko Lepani, ka a maroroya tiko mai kina, o koya kei ira na nona qase, na ivolatukutuku.

17 Ia oqo ni sa raica na veika kece oqo ko tamaqu, sa vakasinaiti ena Yalo, ka sa tekivu parofisai me baleti ira na nona kawa—

18 Ni na kau yani na peleti parasa oqo ki na veimatanitu, veimataqali, duivosavosa, kei ira na tamata era sa nona kawa.

19 O koya, sa kaya kina ni na sega ni rusa na peleti parasa oqo; ka na sega talega ni vakabuwawataki ena balavu ni gauna. Ka sa parofisaitaka e vuqa na ka me baleti ira na nona kawa.

And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.

And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.

And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;

And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.

And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.

And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them.

And thus my father, Lehi, did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records.

And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed—

That these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed.

Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time. And he prophesied many things concerning his seed.

20 Ka sa yaco, ni keirau sa muria tiko mai kei tamaqu na veivakaro sa vakarota vei keirau na Turaga, me yacova mai oqo.

21 Ka keirau sa rawata mai na ivolatukutuku ka a vakarota vei keirau na Turaga, ka vakawilika ka kunea ni sa talei sara; io, ka sa yaga vakalevu sara vei keimami, ka sa na rawa kina ni keimami maroroya na veivakaro ni Turaga vei ira na luvei keimami.

22 O koya, a sa lewa yalomatua ni Turaga, me keimami kauta vata tiko kei keimami, ena neimami ilakolako ena lekutu ki na vanua yalataki.

And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us.

And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children.

Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise.

1 Nifai 6

- 1 Ia oqo, koi au, ko Nifai, au na sega ni solia na itukutuku ni kawa i tamaqu ena iwase ni noqu itukutuku oqo; ka'u na sega vakadua ni vola ena peleti au volavola tiko kina oqo; ka ni sa tu ena itukutuku ka a maroroya tu mai ko tamaqu; o koya, au sa sega ni vola kina ena ivola oqo.
- 2 Ni sa rauta ga me'u tukuna ni keimami sa kawa i Josefa.
- 3 Ka sa sega kina ni dua na ka vei au me'u solia taucoko na itukutuku kece ni veika e baleti tamaqu, ni ra sa sega ni rawa ni na volai ena peleti oqo, ni'u sa gadreva me galala e dua na tikina me'u vola kina na veika ni Kalou.
- 4 Ni sa inaki taucoko ni lomaqu me'u vakamasuti ira na tamata me ra lako mai vua na Kalou i Eparaama, kei na Kalou i Aisake, kei na Kalou i Jekope, me ra vakabulai.
- 5 O koya, au sa sega kina ni vola na veika me lomavinaka kina ko vuravura, ia na veika ga me lomavinaka kina na Kalou kei ira era sa sega ni vakavuravura.
- 6 O koya, au na solia kina na ivakaro vei ira na noqu kawa, me ra kakua ni vakalewena na vei peleti oqo ena veika sa sega na kena yaga vei ira na luve ni tamata.

1 Nephi 6

And now I, Nephi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore, I do not write it in this work.

For it sufficeth me to say that we are descendants of Joseph.

And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God.

For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.

Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world.

Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men.

1 Nifai 7

- 1 Ia oqo au sa gadreva mo ni kila, ni sa tinia na nona parofisai voli ko Liai na tamaqu, me baleti ira na nona kawa, a sa yaco ni a vosa tale vei koya na Turaga, ka kaya ni na sega ni kilikili vei koya, ko Liai, me kauta taudua ga na nona matavuvale ki na lekutu; ka me ratou taura eso na goneyalewa me watidratou o iratou na luvena tagane, me ratou vakatubu kawa kina ki vua na Turaga ena vanua yalataki.
- 2 Ka sa yaco ni sa vakaroti koya na Turaga, me keitou lesu tale ki na vanua ko Jerusalemi, koi au, ko Nifai, kei iratou na tuakaqu, ka kauti Isimeli sobu mai kei na nona matavuvale ki na lekutu.
- 3 Ka sa yaco, ni keitou sa lako tale yani ki na lekutu koi au, ko Nifai, kei iratou na tuakaqu, me lako cake vaka ki Jerusalemi.
- 4 Ka sa yaco ni keitou sa lako cake sara ki na vale i Isimeli, ka keitou sa kune loloma vei Isimeli, ka keitou a vosataka kina vua na vosa ni Turaga.
- 5 Ka sa yaco ni sa vakamalumalumutaka na Turaga na lomai Isimeli, kei iratou talega na lewe ni nona vale, ka ratou sa cavutu kina me lako vata sobu kei keitou ki na lekutu ki na vale laca i tamai keitou.
- 6 Ka sa yaco ni keitou sa lako tiko ena lekutu, raica eratou sa vorati keitou ko Leimani kei Lemueli, kei na rua na luvei Isimeli yalewa, kei na rua na luvei Isimeli tagane kei na nodrau matavuvale; io, eratou sa vorati au, koi au ko Nifai kei Semi, kei Isimeli na tamadratou, kei na watina kei na lewe tolu tale na luvena yalewa.
- 7 Ka sa yaco ena nodratou vakaduiduile, eratou sa gadreva me ratou lesu tale ki na vanua ko Jerusalemi.
- 8 Ia oqo, koi au, ko Nifai, ena noqu sa rui rarawataka na kaukauwa ni lomadrau, o koya au sa vosa kina vei rau, ka kaya, io, ki vei Leimani kei Lemueli ka vaka: Raica ko drau sa tuakaqu, sa rawa vakacava me sa rui kaukauwa tiko na lomamudrau, ka rui mataboko ena nomudrau vakasama, sa gadrevi kina vei au, na tacimudrau, me'u mai vosa vei kemudrau, io, ka me'u mai ivakaraitaki tiko vei kemudrau?

1 Nephi 7

And now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.

And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.

And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem.

And it came to pass that we went up unto the house of Ishmael, and we did gain favor in the sight of Ishmael, insomuch that we did speak unto him the words of the Lord.

And it came to pass that the Lord did soften the heart of Ishmael, and also his household, insomuch that they took their journey with us down into the wilderness to the tent of our father.

And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael and their families, did rebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters.

And it came to pass in the which rebellion, they were desirous to return unto the land of Jerusalem.

And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel: Behold ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?

- 9 Sa rawa vakacava mo drau sega tikoga ni vakarorogo ki na vosa ni Turaga?
- 10 Sa rawa vakacava mo drau sa guilecava ni drau a raica e dua na agilosu ni Turaga?
- 11 Io, ka rawa vakacava mo drau sa guilecava na veika lelevu sa vakayacora vei kedatou na Turaga, ni a vakabulai kedatou mai na ligai Lepani, ka me datou rawata mai kina na ivolatukutuku?
- 12 Io, ka rawa vakacava mo drau sa guilecava ni sa rawa vua na Turaga me kitaka na veika kecega me vaka na nona lewa, ena vukudra na luve ni tamata, kevaka wale ga era cakacakataka na nodra vakabauti Koya? O koya, me datou yalodina sara kina ki vua.
- 13 Ka kevaka edatou sa yalodina ki vua, edatou na rawata na vanua yalataki; ia drau na qai kila ena dua na gauna mai muri ni sa vakayacori vakaidina na vosa ni Turaga me baleta na vakarusai nei Jerusalemi; ni na vakayacori vakaidina na veika kecega sa vosataka na Turaga me baleta na vakarusai nei Jerusalemi.
- 14 Ia raica, sa voleka ni mudu na nona vakauqeti ira tiko na Yalo ni Turaga; raica, era sa cati ira na parofita, ka ra sa biuti Jeremaia ki na vale ni veivesu. Ka ra a segata me ra kauta laivi na bula nei tamaqu, ka yaco sara me ra sa vakatalai koya tani kina mai na vanua.
- 15 Raica oqo, au sa kaya vei kemudou, kevaka dou na lesu tale ki Jerusalemi dou na mate talega vata kei ira. Ia oqo, kevaka dou digia, dou lako cake ki na vanua koya, ka mo dou nanuma tiko na vosa au sa vosataka oqo vei kemudou, ni kevaka dou na lako dou na mate talega; ni sa uqeti au vakaukauwa sara na Yalo ni Turaga me'u vosa.
- 16 Ka sa yaco ni'u sa vosataka oti na veika oqo koi au, ko Nifai, vei rau na tuakaqu, erau sa cudruvi au sara. Ka sa yaco ni rau sa tauri au, raica erau sa cudru vakalevu sara, ka rau sa vesuki au ena dali, ni rau sa segata me rau kauta tani na noqu bula, me rau biuti au tu kina ena lekutu me ra kani au na manumanu kila.
- 17 Ia a sa yaco ni'u sa masu vua na Turaga, ka kaya: Oi kemuni na Turaga, me vaka na noqu vakabauti kemuni, mo ni sereki au mada mai na ligadrau na tuakaqu; io, mo ni solia vei au na kaukauwa me'u drutia rawa na ivesu au sa vesuki tu kina oqo.

How is it that ye have not hearkened unto the word of the Lord?

How is it that ye have forgotten that ye have seen an angel of the Lord?

Yea, and how is it that ye have forgotten what great things the Lord hath done for us, in delivering us out of the hands of Laban, and also that we should obtain the record?

Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him.

And if it so be that we are faithful to him, we shall obtain the land of promise; and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled.

For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.

Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit of the Lord constraineth me that I should speak.

And it came to pass that when I, Nephi, had spoken these words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceedingly wroth, and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness to be devoured by wild beasts.

But it came to pass that I prayed unto the Lord, saying: O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.

18 Ka sa yaco, ni'u sa cavuta oti na vei vosa oqo, raica, sa tasere na ivesu mai na ligaqu kei na yavaqu, ka'u tucake e matadrau na tuakaqu, ka'u vosa tale vei rau.

19 Ka sa yaco ni rau sa cudruvi au tale, ka segata tale me vakatauca na ligadrau vei au; ia raica, eratou sa vakamamasu vei rau na tuakaqu e dua na luvei Isimeli yalewa, io, kei tinana talega, kei na dua na luvei Isimeli tagane, ka sa yaco me malumu kina na lomadrau; ka rau sa sega tale ni segata me rau kauta tani na noqu bula.

20 Ka sa yaco ni rau sa yalorarawa, ena vuku ni nodrau caka ca, ka rau sa cuva sobu kina e mataqu, ka vakamasuti au me'u vosoti rau ena vuku ni ka erau a cakava vei au.

21 Ka sa yaco ni'u sa vosoti rau dina sara ena veika kece erau a vakayacora, ka'u sa vakayaloqaqataki rau ga me rau masuta na Turaga na nodrau Kalou me vosoti rau. Ka sa yaco ni rau sa kitaka vakakina. Ia ni rau sa masu oti vua na Turaga, keitou sa qai tomana tale na neitou ilakolako ki na vale laca i tamai keitou.

22 Ka sa yaco ni keitou sa tadu yani ki na vale laca nei tamai keitou. Ia, ni keitou sa tadu ki na vale laca nei tamaqu, koi au, kei ratou na tuakaqu, kei ratou kece na matavuvale nei Isimeli, eratou sa ia na vakavinavinaka vua na Turaga na nodratou Kalou; ka ratou sa ia na vakacabo isoro kei na isoro kama, ki vua.

And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.

And it came to pass that they were angry with me again, and sought to lay hands upon me; but behold, one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael, did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life.

And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done against me.

And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so. And after they had done praying unto the Lord we did again travel on our journey towards the tent of our father.

And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him.

1 Nifai 8

- 1 Ka sa yaco ni keimami a sa kumuna vata na sore ni kau kecega ena kena veimataqali, na sore ni sila ena kedra veimataqali, kei na sore ni kau vuata kecega ena kedra veimataqali.
- 2 Ka sa yaco ni a vosa vei keitou ko tamaqu, ni se tiko voli ga mai na lekutu, ka kaya: Raica, au a tadra e dua na tadra; se, ena dua tale na kena icavucavuti, au sa raica e dua na raivotu.
- 3 Ka raica, ena vuku ni veika au a raica, sa dodonu me'u marau kina vua na Turaga ena vukui Nifai kei Semi talega; ni'u sa kila ni rau na vakabulai koi rau, kei na vuqa talega na nodrau kawa.
- 4 Ia raica, Leimani kei Lemueli, au sa ririko vakalevu ena vukumudrau; ia raica, au nanuma ni'u a raica ena noqu tadra, e dua na lekutu liwalala ka butobuto.
- 5 Ka sa yaco ni'u a raica e dua na tamata, ka a vakaisulu tu ena isulu vulavula balavu; a sa lako mai ka mai tucake tu e mataqu.
- 6 Ka sa yaco ni a vosa mai vei au, ka sureti au me'u muri koya.
- 7 Ka sa yaco ni'u sa muri koya tiko, au sa raici au ni'u sa tu ena dua na vanua liwalala ka butobuto.
- 8 Ni sa oti e vica na auwa ena noqu lako tiko ena butobuto, au sa tekivu masu vua na Turaga me tu vei au na nona loloma cecere, me vaka na levu ni nona yalololoma.
- 9 Ka sa yaco ni sa oti na noqu masu vua na Turaga, au sa raica e dua na were levu ka vakaitamera.
- 10 Ka sa yaco ni'u a raica kina e dua na vunikau, ka sa talei sara na vuana me marau kina na tamata.
- 11 Ka sa yaco ni'u a lako yani ka kania na vuana; ka'u a raica ni sa kamikamica sara, ka uasivi cake mai na vuanikau kecega au sa tovolea oti. Io, ka'u a raica talega ni sa vulavula na vuana, ka sa uasivia na veika vulavula kecega au sa raica oti.
- 12 Ia ni'u sa kania tiko na vuanikau koya, sa vakasinaita na yaloqu ena marau levu sara; o koya, au sa gadreva kina me ratou kania talega na noqu vuvale; ni'u kila ni sa gadrevi vakalevu cake sara vei ira na vuanikau kecega.

1 Nephi 8

And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind.

And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.

And behold, because of the thing which I have seen, I have reason to rejoice in the Lord because of Nephi and also of Sam; for I have reason to suppose that they, and also many of their seed, will be saved.

But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, methought I saw in my dream, a dark and dreary wilderness.

And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.

And it came to pass that he spake unto me, and bade me follow him.

And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste.

And after I had traveled for the space of many hours in darkness, I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies.

And it came to pass after I had prayed unto the Lord I beheld a large and spacious field.

And it came to pass that I beheld a tree, whose fruit was desirable to make one happy.

And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

And as I partook of the fruit thereof it filled my soul with exceedingly great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.

- 13 Ia ni'u sa veiraiyaki vakavolivoliti au, de na rawa me'u bau raici iratou talega na noqu vuvale, au a raica e dua na uciwai; ka drodro voli yani, volekata na vunika ka'u a kania tiko na vuana.
- 14 Ka'u a veiraiyaki me'u raica na vanua e vure mai kina; ka'u qai raica na ulu-ni-wai koya ni koto tani yani vakalailai; ia mai na ulu-ni-wai koya au a raici Seraia kina, na tinamudrau, kei Semi, kei Nifai; ka ratou duri tu ka vaka me ratou sega ni kila na vanua me ratou lako kina.
- 15 Ka sa yaco ni'u sa yalovi iratou; ka'u a kaya talega yani vei iratou ena domo levu me ratou lako mai vei au, ka mai kania na vuanika, ka sa gadrevi vakalevu duadua vei ira na vuanika kecega.
- 16 Ka sa yaco ni ratou sa lako mai vei au ka ratou kania talega na vuanika.
- 17 Ka sa yaco ni'u sa gadreva talega me rau lako mai ko Leimani kei Lemueli ka kania talega na vuanika; o koya, au sa rai yani kina ki na ulu-ni-wai, de'u na bau raici rau.
- 18 Ka sa yaco ni'u a raici rau, ia erau a sega ga ni via lako mai vei au me rau mai kania na vuanika.
- 19 Ka'u a raica e dua na itautauri kaukamea, ka a dodo muria na bati ni uciwai, ka basika mai ki na vunika ka'u tu yani kina.
- 20 Ka'u a qai raica talega e dua na sala qiqo ka rabailailai, ka dodo ravita koto na itautauri kaukamea, ka yaco mai ki na vunika ka'u tu yani kina; ka sa basika sivita na ulu-ni-ivurevure ni wai, ki na dua na were levu ka vakaitamera, ka vaka me a dua tu na vuravura.
- 21 Ka'u a raica na ivavakoso tamata e sega ni wiliki rawa, ka vuqa vei ira e ra sa sasaga tiko me ra yacova na sala ka basika mai ki na vunika, ka'u a tu yani kina.
- 22 Ka sa yaco ni ra sa lako mai, ka tekivu me ra muria na sala ka basika ki na vunika.
- 23 Ka sa yaco ni sa qai tubu cake e dua na kabu ni butobuto; io, sa kabu ni butobuto levu dina sara, ka vakavuna me ra butusevata kina na nodra sala o ira era sa tekivu muria mai na sala, ka'ra sa lako sese ka yali yani.

And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.

And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go.

And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the fruit, which was desirable above all other fruit.

And it came to pass that they did come unto me and partake of the fruit also.

And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them.

And it came to pass that I saw them, but they would not come unto me and partake of the fruit.

And I beheld a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood.

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

And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.

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

And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.

24 Ka sa yaco ni'u a raica ni ra sa sasaga tiko ga mai ki liu e so tale, e ra sa lako mai ka taura na mua ni itautauri kaukamea; ka'ra sa sasaga tiko ga yani ki liu ena kabu ni butobuto, ka kubeta matua tiko ga na itautauri kaukamea me yacova sara ni ra sa lako rawa mai ka mai kania na vua ni kau.

25 Ia ni ra sa kania oti na vua ni kau era sa veiraiyaki vakavolivoliti ira ka vaka era sa madua.

26 Ka'u sa veiraiyaki vakavolivoliti au talega, ka raica, ena tai kadua ni uciwai, e dua na vale levu ka vakaitamera; ka viritu me vaka ena maliwa lala, ka rewa-i-cake sara mai na vuravura.

27 Ka sa sinai tu kina na tamata, na qase kei na gone, na tagane kei na yalewa; ka sa totoka vakaidina na nodra isulusulu; ka vaka mera vakalialiai ira ka dusi ira tiko era sa lako mai ka kania tiko na vuanikau.

28 Ia ni ra sa tovolea oti na vuanikau era sa madua, baleti ira, e ra a vakalialiai ira tiko mai; era sa lutu tani ki na vei sala vakatabui ka'ra yali yani.

29 Ia oqo, koi au, ko Nifai, au sa sega ni vosataka kece sara, na vosa i tamaqu.

30 Ia, me'u vakalekalekataka ga, raica, sa raica talega ko koya e lewe vuqa tale ni ra sa sasaga tiko ga mai; era sa lako yani ka taura na mua ni itautauri kaukamea; ka'ra sa sasaga tiko ga mera toso ki liu, ka taura matua tiko ga na itautauri kaukamea, me yacova ni ra sa yaco yani ka cuva sobu ka kania na vuanikau.

31 Ka sa raica talega e lewe vuqa ni ra sa vakayayamo tiko yani ena nodra sala ki na vale levu ka vakaitamera ko ya.

32 Ka sa yaco ni sa lewe vuqa era sa luvu ena ivurevure ni wai titobu; ka vuqa tale sa sega ni raici ira rawa ko koya, ni ra sa lako sese ena sala tani.

33 Ka sa levu vakaidina na kedra iwiliwili era sa curu ki na vale matalia koya. Ia ni ra sa curu ki na vale ko ya, era sa qai dusi au mai ena idusidusi ni veivakalialiai, kei ira talega era sa kania tiko na vuanikau; ia keimami a sega ga ni kauwaitaki ira.

34 Oqo na vosa i tamaqu: Ia ko ira kecega sa vakarorogo vei ira, era sa lutu tani.

And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.

And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

And now I, Nephi, do not speak all the words of my father.

But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.

And he also saw other multitudes feeling their way towards that great and spacious building.

And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads.

And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; but we heeded them not.

These are the words of my father: For as many as heeded them, had fallen away.

35 Ka rau a sega ni kania na vuanikau ko Leimani kei Lemueli, sa kaya ko tamaqu.

36 Ka sa yaco ni sa vosataka oti ko tamaqu na vosa kece ni nona tadra se raivotu, ka sa vuqa sara, sa qai kaya vei keitou, ia ena vuku ni veika oqo ka a raica ena raivotu, sa ririko kina vakalevu ena vukudrau ko Leimani kei Lemueli; io, sa rerevaka ko koya de rau na muduki tani mai na iserau ni Turaga.

37 Ka sa vakamasuti rau vagumatua ena veikauwaitaki taucoke vakaitubutubu dau loloma, de rau muria na nona vosa, de na qai lomani rau kina na Turaga, ka sega ni muduki rau tani; io, a sa vunau vei rau ko tamaqu.

38 Ia, ni sa vunau oti vei rau ka parofisaitaka talega vei rau e vuqa na ka, sa qai kerei rau me rau muria sara na ivakaro ni Turaga; a sa qai tinia na nona vosa vei rau.

And Laman and Lemuel partook not of the fruit, said my father.

And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord.

And he did exhort them then with all the feeling of a tender parent, that they would hearken to his words, that perhaps the Lord would be merciful to them, and not cast them off; yea, my father did preach unto them.

And after he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of the Lord; and he did cease speaking unto them.

1 Nifai 9

- 1 Ia na ka kece oqo sa raica, ka rogoca, ka vosataka ko tamaqu, ni a vakaitikotiko voli ena dua na vale laca, ena buca ko Lemueli, kei na vuqa tale na ka lelevu e so, sa sega ni rawa ni volai ena peleti oqo.
- 2 Ia oqo, ni'u a sa vosa oti me baleta na peleti oqo, raica e sega ni peleti oqo au na vola kina na itukutuku taucoko ni veika a sa yaco vei ira na noqu tamata; ia na peleti au na vola kina na itukutuku taucoko baleti ira na noqu tamata, au sa vakatoka ena yaca Nifai; o koya, ka sa yacana kina na peleti i Nifai, ka vakatokai ki na yacaqu; ia, sa vakatokai talega na peleti oqo, me peleti i Nifai.
- 3 Ia, au sa vakaroti mai vua na Turaga me'u bulia na peleti oqo, ka kena inaki bibi me ceuti kina na itukutuku ni nodra veiqaravi vakalotu na noqu tamata.
- 4 Me ceuti ena peleti ka dua na itukutuku ni nodra gauna ni lewa na tui, kei na nodra ivalu kei na nodra veileti na noqu tamata; ia na peleti oqo sa qarava vakatabakidua ga na nodra veiqaravi vakalotu; ia, na peleti kadua sa baleta vakalevu cake na nodra gauna ni lewa na tui kei na nodra ivalu kei na nodra veileti na noqu tamata.
- 5 O koya, sa vakaroti au kina na Turaga me'u bulia na peleti oqo ena nona inaki vuku, ia na inaki oqori au sa sega ni kila.
- 6 Ia na Turaga sa kila na ka kecega mai na ivakatekivu; o koya, sa vakarautaka kina na sala me rawata kina na nona cakacaka ena kedra maliwa na luve ni tamata; ka raica, sa tu vua na kaukauwa kecega me vakayacora kina na nona vosa kece. Ka sa vakakina. Emeni.

1 Nephi 9

And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel, and also a great many more things, which cannot be written upon these plates.

And now, as I have spoken concerning these plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nephi; wherefore, they are called the plates of Nephi, after mine own name; and these plates also are called the plates of Nephi.

Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.

Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the kings and the wars and contentions of my people.

Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not.

But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.

1 Nifai 10

- 1 Ia oqo, koi au ko Nifai, au sa tomana ena noqu vola ena peleti oqo na itukutuku ni noqu cakacaka, na noqu gauna ni lewa kei na noqu vei qaravi vakalotu; o koya gona, me'u tomana na noqu itukutuku, au na kaya mada e so na ka baleti tamaqu, ka vakatalega kina o iratou na tuakaqu.
- 2 Ka raica, a sa yaco ni sa oti na nona tukuna ko tamaqu na vosa ni nona tadra, kei na nona vakauqeti rau me rau gugumatua vakalevu, sa qai vosa vei rau me baleti ira na Jiu—
- 3 Ni ra sa na vakarusai oti, ia na koro levu sara mada ga ko Jerusalemi, ka lewe vuqa era na kau vakavesu yani ki Papiloni, era na qai lesu tale mai ena nona gauna ga na Turaga, io, mera na kau lesu mai na nodra tiko vakavesu; ni oti na nodra kau lesu mai na tiko vakavesu, era na qai taura lesu tale na vanua sa nodra ivotavota vakawa.
- 4 Io, ena oti mada e ono na drau na yabaki mai na gauna ka biuti Jerusalemi mai kina ko tamaqu, ena qai vakatubura na Turaga na Kalou e dua na parofita ena kedra maliwa na Jiu—e dua na Mesaia, se, ena dua tale na kena icavucavuti, e dua na iVakabula kei vuravura.
- 5 A sa vosa talega me baleti ira na parofita, ni ra a lewe levu sara e ra a vakadinadinataka na veika oqo, me baleta na Mesaia oqo, se na Dauveivuetai kei vuravura, o koya ka a vosa kina ko koya.
- 6 O koya, era sa yali ka lutu tani kina na tamata kecega; ka ra na vaka tu ga kina, ka vakavo kevaka era na vakararavi ki vua na Dauveivuetai oqo.
- 7 A sa vosa talega me baleta e dua na parofita ka na lako mai ni bera na Mesaia, me vakarautaka na sala ni Turaga—
- 8 Io, ena lako yani ka kacikaci ena lekutu: Dou caramaka na sala ni Turaga, ka cakava me dodonu na nona salatu; ni sa tu ena kemudou maliwa e dua dou sa sega ni kila; ka sa levu cake vei au ko koya, ia na wa ni nona ivava sa sega ni kilikili vei au me'u sereka. A sa vosa vakalevu ko tamaqu me baleta na ka oqo.

1 Nephi 10

And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.

For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews—

That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world.

And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world.

Wherefore, all mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer.

And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord—

Yea, even he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

- 9 A sa kaya ko tamaqu ni na veipapitaisotaki ko koya mai Pecipara, vaka ki liu mai na Joritani; sa kaya talega ko koya ni na veipapitaisotaki ena wai; io ni na papitaisotaka na Mesaia ena wai.
- 10 Ia, ni sa papitaisotaka oti na Mesaia ena wai, ena raica ka vakadinadinataka, ni a papitaisotaka na Lami ni Kalou, ko koya, ena kauta tani na ivalavala ca ni vuravura.
- 11 Ka sa yaco ni sa vosataka oti na veivosa ogo ko tamaqu, sa vosa vei rau na tuakaqu me baleta na kosipeli ka sa na vunautaki ena kedra maliwa na Jiu, ka vosa talega me baleta na nodra malumalumu mai ena tawa vakabauta na Jiu. Ia ni ra sa vakamatea oti na Mesaia, o koya ka na lako mai, ia ni sa vakamatei oti ena qai tucake mai na mate, ka na vakaraitaki koya ena Yalo Tabu kivei ira na kai Matanitu Tani.
- 12 Io, sa vosataka ko tamaqu e vuqa na ka me baleti ira na kai Matanitu Tani, ka baleta talega na mataqali i Isireli, ni'ra na vakatautauvatataki kei na vu ni olive, era sa tamusuki tani na tabana ka veibiuyaki e delai vuravura.
- 13 O koya gona, sa kaya ko koya ni sa dodonu me da tuberi vata yani ki na vanua yalataki, me vakayacori kina na vosa ni Turaga, ni da na dui veiseyaki ena dela i vuravura.
- 14 Ni oti na nodra veiseyaki na mataqali i Isireli, era na qai vakasoqoni vata tale; se, me vakalekaleka ga, ni ra sa ciqoma oti na taucoke ni kosipeli ko ira na kai Matanitu Tani, ena qai semati tale ki na vu ni olive na taba ni olive dina, se ko ira na ivovo ni mataqali i Isireli, e ra sa na qai kila na itukutuku ni Mesaia dina, na nodra Turaga kei na nodra Dauveivueti.
- 15 A sa vakaoqo na vosa eso sa parofisai ka vosa kina ko tamaqu vei rau na tuakaqu; kei na vuqa tale na ka ka'u na sega ni vola ena ivola ogo; ni'u a sa vola na kena levu ka ganita me'u vola ena noqu ivola tale kadua.
- 16 Sa vakayacori na veika kece ogo ka'u sa vosa kina, ena nona a tiko voli ko tamaqu ena dua na vale laca, mai na buca ko Lemueli.

And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water.

And after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world.

And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.

Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth.

Wherefore, he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.

And after the house of Israel should be scattered they should be gathered together again; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book.

And all these things, of which I have spoken, were done as my father dwelt in a tent, in the valley of Lemuel.

17 Ka sa yaco, ni'u sa rogoca oti koi au ko Nifai, na vosata kece i tamaqu me baleta na veika e a raica ena raivotu, kei na veika talega e a vosataka ena kaukauwa ni Yalo Tabu, na kaukauwa e a ciqoma ena nona vakabauta na Luve ni Kalou—ia, na Luve ni Kalou sai koya na Mesaia ka na lako mai—koi au, ko Nifai, au sa gadreva talega me'u raica, ka rogoca, ka kila na veika oqo ena kaukauwa ni Yalo Tabu, ka sa isolisoli ni Kalou vei ira era sa vakasaqarai Koya matua, sa vaka kina mai na gauna e liu ka na vaka tiko ga kina me yacova na gauna sa vakaraitaki koya kina vei ira na luve ni tamata.

18 Ni sai koyakoya tiko ga e nanao, ena siga edaidai, ka sega ni mudu; ka sa vakarautaki tu na sala ki vei ira na tamata kecega mai na tauyavutaki ni vuravura, kevaka era veivutuni ka lako mai vua.

19 Ia ko koya sa vakasaqara matua ena kunea; ka na tevuki vua na veika vuni ni Kalou ena kaukauwa ni Yalo Tabu; ia ena yaco ena gauna oqo me vaka a yaco ena veigauna sa oti, kei na veigauna sa oti me vaka ena veigauna mai muri; raica sa dua na iwavoki tawamudu na nona sala na Turaga.

20 O koya mo nanuma kina, O iko na tamata, ni ko na lewai ena nomu ivalavala kecega.

21 Ia kevaka sa lomamu mo kitaka na ka ca ena nomu siga ni vakatovolei oqo, ko na kunei ni ko sa tawa savasava ena mata ni idabedabe ni veilewai ni Kalou; ka na sega ni dua na ka tawa savasava ena tiko rawa kei na Kalou; o koya ko na muduki tani kina me sega ni mudu.

22 A sa solia vei au na Yalo Tabu na kaukauwa me'u tukuna kina na veika oqo, ka kakua ni vunitaka.

And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—and the Son of God was the Messiah who should come—I, Nephi, was desirous also that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

Therefore remember, O man, for all thy doings thou shalt be brought into judgment.

Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.

And the Holy Ghost giveth authority that I should speak these things, and deny them not.

1 Nifai 11

- 1 Ni a qai yaco ni oti na noqu gadreva me'u kila na veika a raica ko tamaqu, ka'u vakabauta tiko ni sa rawa vua na Turaga me vakatakilai ira vei au, ni'u sa dabe ka vakananuma tiko e lomaqu, sa kauti au yani na Yalo ni Turaga, io, ki na dua na ulunivanua cecere sara, ka'u sa sega mada ni raica e liu, ka sega mada ni bau butuka e liu.
- 2 Ka sa kaya vei au na Yalo: Raica, a cava ko sa gadreva?
- 3 Ka'u sa kaya: Au sa gadreva me'u raica na veika a raica ko tamaqu.
- 4 Ka sa kaya vei au na Yalo: Ko vakabauta li, ni a raica ko tamamu na vunika ka a vosa kina?
- 5 Ka'u sa kaya: Io, ko ni kila ni'u sa vakabauta na vosa kecega i tamaqu.
- 6 Ia, ni'u sa tukuna oti na vosa oqo, sa kaci ena domo levu na Yalo ka kaya: Osana vua na Turaga, na Kalou sa cecere sara; ni sa Kalou ni vuravura kecega ko koya, io, sa uasivita na veika kecega. Ko sa kalougata ko iko, Nifai, ni ko sa vakabauta na luve ni Kalou sa cecere sara; o koya, ko na raica kina na veika ko sa gadreva.
- 7 Ka raica ena soli vei iko na ka oqo me ivakatakilakila, ni ko sa raica oti na vunika ka a kania na vuana ko tamamu, ko na raica talega e dua na tamata ni sa siro sobu mai lomalagi, ka sai koya ko na vakadinadinataka, ia ni ko sa vakadinadinataki koya oti; ko na qai tukuna ni sa Luve ni Kalou.
- 8 Ka sa yaco ni sa kaya vei au na Yalo: Raica! Au sa rai yani ka raica e dua na vunika; ka sa vaka na vunika a raica ko tamaqu; ka sa uasivi sara na kena totoka, io, sa uasivita sara na ka totoka kecega; kei na kena vulavula sa uasivia na vulavula ni uca cevata.
- 9 Ka sa yaco, ni'u sa raica oti na vunika, au sa qai kaya vua na Yalo: Au raica ni ko ni sa vakaraitaka vei au na vunika sa talei duadua vei ira kecega.
- 10 Ka sa kaya vei au ko koya: A cava ko sa gadreva?

1 Nephi 11

For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, which I never had before seen, and upon which I never had before set my foot.

And the Spirit said unto me: Behold, what desirest thou?

And I said: I desire to behold the things which my father saw.

And the Spirit said unto me: Believest thou that thy father saw the tree of which he hath spoken?

And I said: Yea, thou knowest that I believe all the words of my father.

And when I had spoken these words, the Spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all. And blessed art thou, Nephi, because thou believest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired.

And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of heaven, and him shall ye witness; and after ye have witnessed him ye shall bear record that it is the Son of God.

And it came to pass that the Spirit said unto me: Look! And I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow.

And it came to pass after I had seen the tree, I said unto the Spirit: I behold thou hast shown unto me the tree which is precious above all.

And he said unto me: What desirest thou?

11 Ka'u sa kaya vua: Me'u kila na kena ibalebale—
ni'u sa vosa vua me vaka ga au vosa tiko vua e dua na
tamata, ni'u sa raica ni sa vaka ga na ibulibuli ni dua
na tamata; ia au sa kila ni sai koya na Yalo ni Turaga;
ka sa vosa vei au me vaka ga e vosa tiko e dua na
tamata ki vua e dua tale.

12 Ka sa yaco ni sa kaya vei au ko koya: Raica! Ka'u
sa rai yani me vaka au sa rai vua, ia au sa sega ni raici
koya; ni sa yali mai mataqu ko koya.

13 Ka sa yaco, ni'u sa rai yani ka raica na koro levu ko
Jerusalemi, kei na veikoro tale e so. Ka'u sa raica na
koro ko Nasareci; ia ena koro ko Nasareci, au sa
raica kina e dua na goneyalewa savasava, ka totoka
sara ka vulavula.

14 Ka sa yaco ni'u sa raica ni sa tadola na lomalagi; ka
sa siro sobu mai e dua na agilosu ka mai tu e mataqu;
ka kaya vei au; i Nifai, a cava ko sa raica?

15 Ka'u sa kaya vua: E dua na goneyalewa savasava,
ka sa uasivi cake na kena totoka kei na nona vulavula
mai vei ira na goneyalewa savasava kecega.

16 Ka sa kaya vei au ko koya: Ko sa kila li na nona
lomasoli na Kalou me lako sobu mai?

17 Au sa kaya vua: Au kila ni sa lomani ira na luvena
ko koya; ia, au sa sega ga ni kila na ibalebale ni veika
kece.

18 Ka sa kaya vei au ko koya: Raica, na goneyalewa
savasava ko sa raica, sai koya na tinana vakayago, na
Luve ni Kalou.

19 Ka sa yaco ni'u sa raica ni sa kau tani ko koya ena
Yalo; ia ni sa oti e dua na gauna na nona kauti koya
na Yalo sa vosa vei au na agilosu, ka kaya: Raica!

20 Ka'u sa rai yani ka raica tale na goneyalewa
savasava ogo ni sa roqota tiko e ligana e dua na gone
lailai.

21 A sa kaya vei au na agilosu: Raica na Lami ni
Kalou, Io, na Luvena na Tamada Tawamudu! Ko sa
kila li na ibalebale ni vunika ka raica ko tamamu?

22 Au sa sauma, ka vaka: Io, sai koya na loloma ni
Kalou sa sovaraki koya yani ki na yalodra na luve ni
tamata; o koya, sa ka gadrevi vakalevu duadua kina
mai vei ira na ka kecega.

And I said unto him: To know the interpretation
thereof—for I spake unto him as a man speaketh; for
I beheld that he was in the form of a man; yet never-
theless, I knew that it was the Spirit of the Lord; and
he spake unto me as a man speaketh with another.

And it came to pass that he said unto me: Look!
And I looked as if to look upon him, and I saw him
not; for he had gone from before my presence.

And it came to pass that I looked and beheld the
great city of Jerusalem, and also other cities. And I
beheld the city of Nazareth; and in the city of
Nazareth I beheld a virgin, and she was exceedingly
fair and white.

And it came to pass that I saw the heavens open;
and an angel came down and stood before me; and
he said unto me: Nephi, what beholdest thou?

And I said unto him: A virgin, most beautiful and
fair above all other virgins.

And he said unto me: Knowest thou the conde-
scension of God?

And I said unto him: I know that he loveth his
children; nevertheless, I do not know the meaning of
all things.

And he said unto me: Behold, the virgin whom
thou seest is the mother of the Son of God, after the
manner of the flesh.

And it came to pass that I beheld that she was car-
ried away in the Spirit; and after she had been car-
ried away in the Spirit for the space of a time the an-
gel spake unto me, saying: Look!

And I looked and beheld the virgin again, bearing
a child in her arms.

And the angel said unto me: Behold the Lamb of
God, yea, even the Son of the Eternal Father!
Knowest thou the meaning of the tree which thy fa-
ther saw?

And I answered him, saying: Yea, it is the love of
God, which sheddeth itself abroad in the hearts of
the children of men; wherefore, it is the most desir-
able above all things.

23 A sa vosa tale vei au ka kaya: Io, sa ka rekitaki duadua ki na yalo.

24 Ia ni sa cavuta oti na veivosa oqo, sa kaya vei au ko koya: Raica! Au sa rai yani, ka'u raica na Luve ni Kalou, ni sa lako maliwai ira voli na luve ni tamata; ka'u raica e lewe vuqa ni ra sa cuva sobu ki yavana ka vakarokoroko vua.

25 Ka sa yaco ni'u a raica ni sa vosa ni Kalou na itautauri kaukamea ka a raica ko tamaqu, ka sa dodo yani ki na ivurevure ni wai bula, se ki na vunikau ni bula; ka sa ivakaraitaki ni loloma ni Kalou na wai; ka'u sa raica talega ni sa ivakaraitaki ni loloma ni Kalou na vunikau ni bula.

26 Ka sa kaya tale vei au na agilosi: Rai yani ka raica na nona lomasoli na Kalou me lako sobu mai!

27 Ka'u sa rai yani ka raica na Dauveivueti kei vuravura, ka a tukuna ko tamaqu; ka'u a raica talega na parofita ka na vakarautaka na sala e matana. Ka sa lako yani na Lami ni Kalou ka papitaisotaki mai vua; ia ni sa papitaisotaki oti, au sa raica ni sa tadola na lomalagi, ka lako sobu mai lomalagi na Yalo Tabu me vaka na ruve ka mai toka vua.

28 Ka'u sa raica ni sa lako yani ka qaravi ira na tamata, ena kaukauwa kei na lagilagi; ka'ra sa soqoni vata na lewe vuqa me ra rogoci koya; ka'u sa raica ni ra sa vakasavi koya tani mai na kedra maliwa.

29 Ka'u sa raica talega e le tinikarua tale ni ratou sa muri koya voli. Ka sa yaco ni sa kauti iratou tani mai mataqu na Yalo, ka'u sa sega ni raici iratou.

30 Ka sa qai yaco, ni sa vosa tale vei au na agilosi, ka kaya: Rai yani! Au sa rai yani, ka raica ni sa tadola tale na lomalagi, ka'u raici ira na agilosi ni ra sa siro sobu ki vei ira na luve ni tamata ka ra sa qaravi ira.

31 Ka sa vosa tale vei au ko koya, ka kaya: Rai yani! Au sa rai yani, ka'u raica na Lami ni Kalou ni sa lako yani ena kedra maliwa na luve ni tamata. Ka'u sa raica e lewe vuqa na tamata era sa tauvimate, ka ra a bikai tu ena veimataqali mate kecega, kei na tevoru kei na yalo dukadukali; ka sa vosataka ka vakaraitaka vei au na agilosi na veika kece oqo. Ka ra a vakabulai mai na nona kaukauwa na Lami ni Kalou; ka ra a vakasavi tani na tevoru kei na yalo dukadukali.

And he spake unto me, saying: Yea, and the most joyous to the soul.

And after he had said these words, he said unto me: Look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.

And the angel said unto me again: Look and behold the condescension of God!

And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him in the form of a dove.

And I beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them.

And I also beheld twelve others following him. And it came to pass that they were carried away in the Spirit from before my face, and I saw them not.

And it came to pass that the angel spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw angels descending upon the children of men; and they did minister unto them.

And he spake unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and the angel spake and showed all these things unto me. And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out.

- 32 Ka sa yaco ni sa vosa tale vei au na agilosi, ka kaya: Rai yani! Ka'u sa rai yani ka raica na Lami ni Kalou ni ra sa vesuki koya ko ira na tamata; io, sa beitaka na Luve ni Kalou Tawavakaiyalayala ko vuravura; ka'u sa raica ka vakadinadinataka.
- 33 Ia au sa raica, koi au ko Nifai, ni sa laveti cake ko koya ena kauveilatai ka vakamatei ena vuku ni ivalavala ca ni vuravura.
- 34 Ia ni sa vakamatei oti, au sa raica ni ra sa soqoni vata na lewe vuqa kei vuravura, me ra veivala kei iratou na iapositolo ni Lami, ni sai koya oqori na yaca ka a vakatokai iratou kina na agilosi ni Turaga.
- 35 Ka sa soqoni vata na lewevuqa kei vuravura, ka'u raica ni ra sa tiko ena dua na vale rabailevu ka vakaitamera me vaka na vale ka a raica ko tamaqu. Sa vosa tale vei au na agilosi ni Turaga, ka kaya: Raici vuravura kei na nona yalomatua; io, raica sa soqoni vata na mataqali i Isireli me veivala kei iratou na lewe tinikarua na iapositolo ni Lami.
- 36 Ka sa yaco, ni'u sa raica ka vakadinadinataka, ni vale levu ka vakaitamera ko ya sai koya na viavialevu ni vuravura; a sa bale, ka sa ka levu sara na kena bale. Sa vosa tale vei au na agilosi ni Turaga, ka kaya: Ena vakaoqo na nodra vakarusai na veimatanitu, veimataqali, duivosavosa, kei ira na tamata, era na veivala kei iratou na le tinikarua na iapositolo ni Lami.

And it came to pass that the angel spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record.

And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the world.

And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.

And the multitude of the earth was gathered together; and I beheld that they were in a large and spacious building, like unto the building which my father saw. And the angel of the Lord spake unto me again, saying: Behold the world and the wisdom thereof; yea, behold the house of Israel hath gathered together to fight against the twelve apostles of the Lamb.

And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.

1 Nifai 12

- 1 Ka sa yaco, ni sa kaya vei au na agilosu: Rai yani, ka raici ira na nomu kawa, kei ira talega na nodratou kawa na tuakamu. Ka'u sa rai yani ka raica na vanua yalataki; ka'u sa raica na tamata e lewevuqa, io, sa vaka na kedra iwiliwili me tautauvata na nuku ni matasawa.
- 2 Ka sa yaco ni'u sa raica ni ra sa soqoni vata na lewevuqa me ra veivala; vakataki ira ga; ka'u sa raica na ivalu, kei na irogorogo ni valu, kei na veivakamatei levu ena iseleiwau ena kedra maliwa na noqu tamata.
- 3 Ka sa yaco ni'u sa raica ni sa takali yani e vuqa na itabatamata, ena ivakarau ni ivalu kei na veileti ena vanua; ka'u a raica talega e vuqa na koro, io, ka'u a sega ga ni wiliki ira.
- 4 Ka sa yaco ni'u a raica e dua na kabu ni butobuto ena dela ni vanua yalataki; ka'u sa raica na livaliva, ka'u rogoa na kurukuru, kei na uneune, kei na veimataqali rorogo kecega ni mamaue levu; ka'u sa raica ni ra sa kavida na qele kei na vatu, ka'u sa raica ni ra sa kakavidavida na veiulunivanua; ka'u sa raica ni ra sa basuraki na vei buca kei vuravura; ka'u sa raica ni ra sa lutu dromu e levu na vei koro lelevu, ka'u sa raica e levu era sa kama ena bukawaqa, ka'u raica e levu era sa bale ki na qele ena vuku ni sakure ni vanua.
- 5 Ka sa yaco ni'u sa raica oti na veika oqo, au sa qai raica na kabu ni butobuto ni sa takali tani mai na delai vuravura; ka raica, au sa raica ni lewe vuqa era sa sega ni bale mai na nona cudru levu ka rerevaki na Turaga.
- 6 Ka'u a raica ni sa tadola na lomalagi, ka sa siro sobu mai lomalagi na Lami ni Kalou; ka sa lako sobu mai ka vakaraitaki Koya vei ira.
- 7 Ka'u sa raica talega ka vakadinadinataka ni sa sobuti iratou e lewe tinikarua tale na Yalo Tabu; ka ratou sa tabaki ka digitaki mai vua na Kalou.
- 8 Ka sa vosa vei au na agilosu, ka kaya: Raici iratou na tisaipeli ni Lami e le tinikarua, ka ratou sa digitaki me veiqaravi vei ira na nomu kawa.

1 Nephi 12

And it came to pass that the angel said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.

And it came to pass that I beheld multitudes gathered together to battle, one against the other; and I beheld wars, and rumors of wars, and great slaughters with the sword among my people.

And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them.

And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.

And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord.

And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.

And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.

And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed.

- 9 Ka sa kaya vei au: Ko nanumi iratou na le tinikarua na iapositolo ni Lami? Raica sai iratou eratou na lewai ira na yavusa i Isireli e tinikarua; o koya eratou na lewai iratou talega kina na le tinikarua na italatala ni nomu kawa; ni dou sa lewe ni mataqali i Isireli.
- 10 Ia ko iratou na dau veiqaravi e le tinikarua oqo ko sa raica, eratou na lewai ira na nomu kawa. Ka raica, era sa ivalavala dodonu me sega ni mudu; ni ena vuku ni nodra vakabauta na Lami ni Kalou sa vakavulavulataki na nodratou isulu ena nona dra.
- 11 Ka sa kaya vei au na agilosi: Rai yani! Au sa rai yani, ka raica ni ra sa takali yani ena ivalavala dodonu e tolu na itabatamata; ka sa vulavula na nodra isulu me vaka na Lami ni Kalou. Ka sa kaya vei au na agilosi: Era sa vakavulavulataki ko ira oqo ena dra ni Lami, ena vuku ni nodra vakabauti koya.
- 12 Ia koi au, ko Nifai, au sa raica talega e vuqa vei ira na ikava ni tabatamata ni ra sa takali yani ena ivalavala dodonu.
- 13 Ka sa yaco ni'u sa raica ni ra sa soqoni vata na lewevuqa ni vuravura.
- 14 Ka sa kaya vei au na agilosi: Raici ira na nomu kawa kei ira talega na nodratou kawa na tuakamu.
- 15 Ka sa yaco ni'u sa rai yani ka raici ira na noqu kawa ni ra sa soqoni vata vakalewelevu me ra veivala kei ira na nodratou kawa na tuakaqu; a ra sa soqoni vata me ia na vala.
- 16 Ka sa vosa vei au na agilosi, ka kaya: Raica na ivurevure ni wai dukadukali ka a raica ko tamamu; io, na uciwai ka vosa kina ko koya; kei na kena titobu sa titobu kei eli.
- 17 Ia, na kabu ni butobuto sai koya na veitemaki ni tevoro, ka sa vakamatabokotaka na matadra ka vakaukauwataka na lomadra na luve ni tamata, ka sa tuberi ira tani ki na veisala rabailevu, me ra rusa ka yali yani.

And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel.

And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood.

And the angel said unto me: Look! And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.

And I, Nephi, also saw many of the fourth generation who passed away in righteousness.

And it came to pass that I saw the multitudes of the earth gathered together.

And the angel said unto me: Behold thy seed, and also the seed of thy brethren.

And it came to pass that I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.

And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of hell.

And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.

18 Ia na vale rabailevu ka vakaitamera, ka raica ko tamamu, sai koya na nodra vakanananu dokadoka kei na nodra viavialevu na luve ni tamata. Ka sa tawasei ira tani e dua na ikeli levu ka rerevaki; io, sai koya na vosa ni nona lewa dodonu na Kalou Tawamudu, kei na Mesaia o koya na Lami ni Kalou, ka sa vakadinadinataki koya na Yalo Tabu, mai na ivakatekivu kei vuravura me yacova mai na gauna oqo, ia mai na gauna oqo me lako yani ka sega ni mudu.

19 Ia ni sa tukuna tiko na vei vosa oqo na agilosu, au sa rai yani ka raica ni ra sa veivala na nodratou kawa na tuakaqu kei ira na noqu kawa, me vaka na nona vosa na agilosu; ena vuku ni nodra viavialevu na noqu kawa, kei na veitemaki ni tevoru, au raica ni ra sa vakamalumalumutaki ira na noqu kawa ko ira na nodratou kawa na tuakaqu.

20 Ka sa yaco ni'u sa rai yani, ka raici ira na nodratou kawa na tuakaqu ni ra sa rawai ira na noqu kawa; ka ra sa lako yani vakalewelevu ena dela ni vanua.

21 Ka'u sa raici ira ni ra sa soqoni vata vakalewelevu; ka'u sa raica na ivalu kei na irogorogo ni valu ena kedra maliwa; ka'u sa raica ni ra sa takali yani e vuqa na itabatamata ena ivalu kei na irogorogo ni ivalu.

22 Ka sa kaya vei au na agilosu: Raica, era na malumalumu mai ena tawavakabauta ko ira oqo.

23 Ka sa yaco ni'u sa raica, ni ra sa malumalumu mai ena tawavakabauta, era sa yaco me tamata butobuto, ka lolovira, ka dukadukali, ka sinai ena vucesa kei na veimataqali itovo vakasisila kecega.

And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Messiah who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.

And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed.

And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land.

And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.

And the angel said unto me: Behold these shall dwindle in unbelief.

And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

1 Nifai 13

- 1 Ka sa yaco ni sa vosa vei au na agilosu ka kaya: Raica! Au a rai yani ka raica e vuqa na veivanua kei na veimatani.
- 2 Ka sa kaya vei au na agilosu: A cava ko sa raica? Ka'u a kaya: Au sa raica e vuqa na veivanua kei na veimatani.
- 3 Ka sa kaya vei au ko koya: Oqo na nodra veivanua kei na nodra veimatani na kai Matani Tani.
- 4 Ka sa yaco ni'u sa raica ena kedra maliwa na veivanua ni Veimatani Tani na kena tauyavutaki e dua na lotu vakaitamera.
- 5 Ka sa kaya vei au na agilosu: Raica na tekivutaki ni dua na lotu ka sa vakasisila duadua vei ira na lotu kecega, ka sa vakamatei ira na nona yalododonu na Kalou, io, ka vakararawataki ira ka vesuki ira sobu, ka vakataqara vei ira na ivua aironi, ka kauti ira sobu ki na tiko vakavesu.
- 6 Ka sa yaco ni'u sa raica na lotu vakaitamera ka vakasisila oqo, ka'u sa raica na tevoru ni sai koya sa tauyavutaka.
- 7 Ka'u sa raica talega na koula, kei na siliva, kei na silika, kei na isulu kulakula, kei na lineni tali vakamatailalai, kei na veimataqali isulu talei kecega, ka'u raica talega e vuqa na dautagane.
- 8 Ka sa vosa vei au na agilosu, ka kaya: Raica na koula, kei na siliva, kei na silika, kei na isulu kulakula, kei na lineni tali vakamatailalai, kei na isulu talei, kei ira na dautagane, era sa veika gadrevi ni lotu vakaitamera ka vakasisila oqo.
- 9 Ka me dokai ira talega kina na kai vuravura era sa vakarusai ira kina na yalododonu ni Kalou, ka kauti ira sobu mai ki na tiko vakavesu.
- 10 Ka sa yaco ni'u sa rai yani ka raica na veiwasawasa e vuqa; ka ra sa tawasei ira na kai Veimatani Tani mai vei ira na nodratou kawa na tuakaqu.
- 11 Ka sa yaco ni sa kaya vei au na agilosu: Raica sa tau na cudru ni Kalou vei ira na nodratou kawa na tuakamu.

1 Nephi 13

And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms.

And the angel said unto me: What beholdest thou? And I said: I behold many nations and kingdoms.

And he said unto me: These are the nations and kingdoms of the Gentiles.

And it came to pass that I saw among the nations of the Gentiles the formation of a great church.

And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.

And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.

And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church.

And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

12 Ka'u a rai yani ka raica e dua na tamata ena kedra maliwa na kai Matanitu Tani, sa tawasei koya tani na veiwasawasa mai vei ira na nodratou kawa na tuakaqu; ka'u sa raica na Yalo ni Kalou ni sa lako sobu mai ka cakacaka yaco vua na tamata ko ya; ka sa kosova yani na veiwasawasa e vuqa me yaco sara ki vei ira na nodratou kawa na tuakaqu ka ra tiko ena vanua yalataki.

13 Ka sa yaco ni'u sa raica na Yalo ni Kalou, ni sa cakacaka yaco vei ira e so tale na kai Matanitu Tani; era sa lako tani yani mai na nodra tiko vakavesu, ka lako kosova yani na veiwasawasa e vuqa.

14 Ka sa yaco ni'u sa raica e lewe vuqa na kai Matanitu Tani ena vanua yalataki; ka'u raica ni sa tau na cudru ni Kalou vei ira na nodratou kawa na tuakaqu; ka'ra sa vakasevi mai vei ira na kai Matanitu tani ka yaviti.

15 Ka'u sa raica na Yalo ni Turaga, ni sa tiko vei ira na kai Matanitu Tani, ka ra sa vutuniyau mai ka rawata na vanua me nodra ivotavota vakawa; ka'u sa raica ni ra sa tamata vulavula, ka rairai totoa sara, me vakataki ira ga na noqu tamata se bera ni ra a vakamatei.

16 Ka sa yaco, ni koi au, ko Nifai, au sa raica ni ra sa vakayalomalumalumutaki ira ena mata ni Turaga ko ira na kai Matanitu Tani ka ra a lako tani mai na nodra tiko vakavesu, ka sa tiko vata kei ira na kaukauwa ni Turaga.

17 Ka'u sa raici ira mai na nodra vanua na Veimatanitu Tani, ni ra sa soqoni vata mai e wasawasa, kei na vanua mamaca talega, me veivala kei ira.

18 Ka'u sa raica ni sa tiko vata kei ira na kaukauwa ni Kalou, ka sa tau talega na cudru ni Kalou vei ira kecega era sa soqoni vata me veivala kei ira.

19 Ia koi au, ko Nifai, au sa raica ni ra sa vakabulai ena kaukauwa ni Kalou ko ira na kai Matanitu Tani ka ra a lako tani mai na tiko vakavesu, mai na ligadra na veimatanitu kecega.

20 Ka sa yaco, ni'u sa raica, koi au ko Nifai, ni ra sa tiko sautu ena vanua; ka'u sa raica talega e dua na ivola ni sa kau voli ena kedra maliwa.

21 Ka sa kaya vei au na agilosu: Ko sa kila beka na ibalebale ni ivola?

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.

And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them.

And the angel said unto me: Knowest thou the meaning of the book?

- 22 Ka'u sa kaya vua: Au sega ni kila.
- 23 Ka sa kaya ko koya: Raica oqo sa lako mai na gusu ni dua na Jiu. Ia au raica sara, koi au, ko Nifai; ka sa kaya vei au ko koya: Na ivola ko a raica sa kedra itukutuku na Jiu, ka tu kina na veiyalayalati ni Turaga ka a cakava vei ira na mataqali i Isireli; ka sa tu talega kina e vuqa na nodra parofisai na parofita yalovasava; ka sa itukutuku me vaka ga ka ceuti tu ena peleti parasa, ia e sega soti ni levu me vaka na kena oqo; ia sa tu kina na veiyalayalati ni Turaga, ka a cakava vei ira na mataqali i Isireli; o koya ena yaga vakalevu sara kina vei ira na kai Matanitu Tani.
- 24 Ka sa kaya vei au na agilosu ni Turaga: Ko sa raica na ivola ni sa lako mai na gusu ni dua na Jiu; ia ni sa lako mai na gusu ni dua na Jiu e a tu kina na taucoko ni nona kosipeli na Turaga, ka ratou a vakadinaditaki koya na iapositolo e le tinikarua; ka ratou sa vakadinadina me vaka na dina sa tu vua na Lami ni Kalou.
- 25 O koya era sa lako yani na veika oqo ena kedra itutu savasava mai vei ira na Jiu ki vei ira na kai Matanitu Tani, me vaka na dina sa tu vua na Kalou.
- 26 Ia ni sa kau oti yani mai na ligadratou na le tinikarua na iapositolo ni Lami, mai vei ira na Jiu ki vei ira na kai Matanitu Tani, ko sa raica na tekivutaki ni lotu vakaitamera ka vakasisila, ka sa vakasisila duadua vei ira na lotu kecega; raica, era sa kauta tani mai na nona kosipeli na Lami e vuqa na tikina macala vinaka ka talei sara; ka vuqa talega na veiyalayalati ni Turaga era sa kauta tani.
- 27 Ia na ka kece oqo era sa kitaka me ra vakatanitaka kina na sala dodonu ni Turaga, me ra vakamatabokotaka na matadra ka vakaukauwataka na lomadra na luve ni tamata.
- 28 O koya, ko sa raica kina, ena gauna sa lako oti yani kina na ivola mai na ligadra na lotu vakaitamera ka vakasisila, ni sa kau tani mai na ivola e vuqa na tikina macala vinaka ka talei, ia sa ivola ni Lami ni Kalou.

And I said unto him: I know not.

And he said: Behold it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me: The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

- 29 Ia ni sa kau tani oti na veitikina macala vinaka ka talei, sa qai veikauyaki yani ki na nodra veivanua na kai Matanitu Tani; ia ni sa oti na kena veikauyaki ki na nodra veivanua na kai Matanitu Tani, io, ka kosova na veiwasawasa e vuqa ko a raica vata kei ira na kai Matanitu Tani ena nodra lako tani mai na tiko vakavesu, ko sa raica—ena vuku ni sa kau tani mai na ivola e vuqa na tikina macala vinaka ka talei, ka ra a macala sara me ra kila na luve ni tamata, me vaka na macala vinaka ni Lami ni Kalou—ena vuku ni veika oqo ka sa kau tani mai na kosipeli ni Lami, era sa lewe levu sara era tarabe kina, io, ka sa lewai ira vakaukauwa sara kina ko Setani.
- 30 Ia, ko sa raica, ni ko ira na kai Matanitu tani ka ra sa lako tani mai na tiko vakavesu, ka ra sa laveti cake ena kaukauwa ni Kalou mai vei ira na veimatanitu kecega ena dela ni vanua, ka sa vanua digitaki mai vei ira na veivanua kecega, na vanua ka a veiyalayalati kina na Turaga na Kalou kei na tamamu me nodra ivotavota vakawa na nona kawa; ia, ko na raica ni na sega ni laiva na Turaga na Kalou me ra vakarusai ira sara vakadua na nomu kawa era sa veicurumaki tu kei ira na nodratou kawa na tuakamu ko ira na kai Matanitu Tani.
- 31 Ena sega talega ni laiva me ra vakarusai ira na nodratou kawa na tuakamu ko ira na kai Matanitu Tani.
- 32 Ena sega talega ni laiva na Turaga na Kalou me ra tu ga ka sega ni mudu ena itutu ni mataboko vakarerevaki ko ya ko ira na kai Matanitu Tani, me vaka ko sa raica ni ra sa tu kina oqo, ena vuku ni veitikina macala vinaka ka talei ni nona kosipeli na Lami ka a vunitaka tu na lotu vakasisila, ko a raica na kena tauyavu.
- 33 O koya sa kaya kina na Lami ni Kalou: Au na yalo loloma vei ira na kai Matanitu Tani, ka'u na sikovi ira na ivovo ni mataqali i Isireli ena veilewai levu.

And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.

Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

Neither will he suffer that the Gentiles shall destroy the seed of thy brethren.

Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen.

Wherefore saith the Lamb of God: I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment.

34 Ka sa yaco ni sa vosa vei au na agilosu ni Turaga, ka kaya: Raica, sa kaya na Lami ni Kalou, ni'u sa sikovi ira oti na ivovo ni mataqali i Isireli—ia na ivovo ka'u vosa kina oqo sa i ira na kawa i tamamu—ia, ni'u sa sikovi ira oti ena veilewai, ka'u yaviti ira ena ligadra na kai Matanitu Tani; ka ni sa oti na nodra tarabe vakalevu na kai Matanitu Tani, ena vuku ni veitikina macala vinaka ka talei ni nona kosipeli na Lami ka a vunitaka tu na lotu vakasisila, o koya na tinadra na dautagane, sa kaya na Lami—Au na qai yalo loloma vei ira na kai Matanitu Tani ena siga ko ya, ka'u na kauta yani vei ira, ena noqu kaukauwa, e vuqa na noqu kosipeli, ka na macala vinaka ka talei, sa kaya na Lami.

35 Ia raica, sa kaya na Lami: Au na vakaraitaki au vei ira na nomu kawa, ka ra na vola na veika e vuqa ka'u na vakatavulica vei ira, ka ra na macala vinaka ka talei; ia ni ra sa vakarusai oti na nomu kawa, ka ra malumalumu mai ena tawavakabauta, kei ira talega na nodratou kawa na tuakamu; raica, era na vunitaki na veika oqo, me ra na qai lako mai ki vei ira na kai Matanitu Tani, ena isolisoli kei na kaukauwa ni Lami.

36 Ia ena volai tu kina na noqu kosipeli, sa kaya na Lami, kei na noqu ulu vatu, kei na noqu veivakabulai.

37 Ka sa kalougata ko ira sa segata me ra tara cake na noqu Saioni ena siga ko ya, ni sa nodra na isolisoli kei na kaukauwa ni Yalo Tabu; ia kevaka era na vosota me yacova na ivakataotioti era na laveti cake ena siga mai muri, ka ra na vakabulai ena nona matanitu tawavakaiyalayala na Lami; ia ko koya yadua sa vakarogoya mai na sautu, io, na irogorogo ni marau levu, era na rairai totoka ena dela ni ulunivanua.

38 Ka sa yaco ni'u sa raici ira na ivovo ni nodratou kawa na tuakaqu, kei na nona ivola talega na Lami ni Kalou ka a lako mai na gusuna na Jiu, ni sa kau yani mai vei ira na kai Matanitu Tani ki vei ira na ivovo ni nodratou kawa na tuakaqu.

And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel—and this remnant of whom I speak is the seed of thy father—wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb—I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.

For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

And in them shall be written my gospel, saith the Lamb, and my rock and my salvation.

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

39 Ia ni sa lako oti yani vei ira, au sa raica e so tale na ivola, ka a lako mai ena kaukauwa ni Lami, mai vei ira na kai Matanitu Tani ki vei ira, me ra kila kina na kai Matanitu Tani kei ira na ivovo ni nodratou kawa na tuakaqu, kei ira talega na Jiu era sa veiseyaki tu ena delai vuravura taucoko, ni sa dina na nodra itukutuku na parofita kei iratou na le tinikarua na iapositolo ni Lami.

40 Ka sa vosa vei au na agilosu, ka kaya: Na ivola ko qai raica e muri ogo ena kedra maliwa na kai Matanitu Tani, ena vakadeitaka na dina ni imatai ni ivola, ka a lako yani mai vei iratou na le tinikarua na iapositolo ni Lami, ka na tukuna na veika macala vinaka ka talei ka a kau tani mai kina; ka na tukuna vei ira na veimataqali, duivosavosa, kei ira na tamata, ni sa Luve ni Tamada Tawamudu na Lami ni Kalou, ka sa iVakabula kei vuravura; ka sa dodonu me ra lako mai vua na tamata kecega, ke sega, era na sega ni rawa ni vakabulai.

41 Ia me ra lako mai me vaka na vosa ka na vakadeitaka na Lami; ka na vakatakilai na nona vosa na Lami ena nodra itukutuku na nomu kawa, ka vakatalega kina ena nodratou itukutuku na le tinikarua na iapositolo ni Lami; ia erau na vakataudeitaki me duabau ga, ni sa dua bau ga na Kalou ka dua bau ga na iVakatawa ni vuravura taucoko.

42 Ka na yaco mai na gauna ni na vakaraitaki Koya kina vei ira na veimatanitu kecega, vei ira na Jiu kei ira talega na kai Matanitu Tani; ia ni sa vakaraitaki Koya oti vei ira na Jiu kei ira talega na kai Matanitu tani, ena qai vakaraitaki Koya vei ira na kai Matanitu Tani kei ira talega na Jiu, ia ko koya sa muri ena liu, kei koya sa liu ena muri.

And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.

And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth.

And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.

1 Nifai 14

- 1 Ka na qai yaco, kevaka era na vakarorogo vua na Lami ni Kalou ko ira na kai Matanitu Tani ena siga ko ya ni na vakatakilai koya kina vei ira ena vosa, kei na kaukauwa talega, kei na cakacaka, me kau laivi kina na veika era sa dau vakatarabetaki kina—
- 2 Ka sega ni vakaukauwataka na lomadra vua na Lami ni Kalou, era na qai okati vata kei ira na kawa i tamamu; io, era na okati vata kei ira na mataqali i Isireli, ka ra na tamata kalougata ena vanua yalataki me sega ni mudu; era na sega vakadua tale ni kau sobu ki na tiko vakavesu, ka na sega vakadua tale ni vakamaduatani na mataqali i Isireli.
- 3 Ia na ikeli levu ko ya ka a kelia me baleti ira na lotu vakaitamera ka vakasisila ko ya, ka a tauyavutaka na tevoru kei ira na luvena, me kauta sobu rawa kina ko koya na yalodra na tamata ki eli—io, na ikeli levu ko ya ka a keli me vakarusai kina na tamata, ena vakatawai ga mai vei ira era a kelia, ka ra na vakarusai kina vakadua, sa kaya na Lami ni Kalou; e sega ni vakarusai na yalo; ia, ena biu sobu ga ki eli ka sega na kena icavacava.
- 4 Raica, na ka oqo sa vaka na veivesuki ni tevoru, ka vaka talega na lewa dodonu ni Kalou, vei ira kece era sa daukitaka na ka ca kei na ka vakasisila e matana.
- 5 Ka sa yaco ni sa vosa vei au na agilosu, koi au ko Nifai, ka kaya: Ko sa raica ni na vinaka vei ira na kai Matanitu Tani kevaka era veivutuni; ko sa kila talega na veiyalayalati a cakava na Turaga vei ira na mataqali i Isireli; ko sa rogoca talega ni ko koya sa veivutuni ena sega ni rusa.
- 6 O koya, ena ca kina vei ira na kai Matanitu Tani kevaka era na vakaukauwataka na lomadra vua na Lami ni Kalou.

1 Nephi 14

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end.

For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish.

Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God.

- 7 Ni na yaco mai na gauna, sa kaya na Lami ni Kalou, ni'u na cakava kina e dua na cakacaka levu ka talei ena kedra maliwa na luve ni tamata; e dua na cakacaka ka na tawavakaiyalayala, se ena dua na yasana se ena yasana ka dua—me ra vuki kina ki na vakacegu kei na bula tawamudu, se me ra vakalaivi ena kaukauwa ni lomadra kei na mataboko ni nodra vakasama me ra kau sobu kina ki na tiko vakavesu, kei na veivakarusai talega, vakayago ka vakayalo, me vaka na nona veivesuki na tevoru ka'u sa vosa oti kina.
- 8 Ka sa yaco ni sa vosataka oti na vei vosa oqo na agilosu, sa qai kaya vei au ko koya: Ko sa nanuma tiko li na veiyalayalati ni Tamada vei ira na mataqali i Isireli? Au a kaya vua, Io.
- 9 Ka sa yaco, ni sa kaya vei au ko koya: Rai yani, ka raica na lotu vakaitamera ka vakasisila, ka tinadra na veika vakasisila kecega, ka tauyavutaka na tevoru.
- 10 Ka sa kaya vei au: Raica sa rua wale ga na lotu; e dua sa nona lotu na Lami ni Kalou ka dua e nona lotu na tevoru; ia, ko koya sa sega ni lewe ni lotu ni Lami ni Kalou sa lewe ni lotu vakaitamera ko ya, o koya na tinadra na veika vakasisila, ka sai koya na dautagane ni vuravura taucoko.
- 11 Ka sa yaco, ni'u sa rai yani ka raica na dautagane ni vuravura taucoko, ka sa dabe tiko e dela ni veiwasa; ka sa lewa ko koya na vuravura taucoko, ena kedra maliwa na veimatanitu, veimataqali, duivosavosa, kei na tamata kecega.
- 12 Ka sa yaco ni'u sa raica na lotu ni Lami ni Kalou, ka ra sa lewe lailai ga na lewena, ena vuku ni nona caka ca kei na nona itovo vakasisila na dautagane ka dabe tiko e dela ni veiwasa; ia, au raica na lotu ni Lami, ko ira na nona yalododonu na Kalou, ni ra sa tu talega e delai vuravura taucoko; ka sa lailai na nodra kaukauwa ena delai vuravura, ena vuku ni nona caka ca na dautagane ka'u a raica.
- 13 Ka sa yaco, ni'u sa raici koya na tinadra levu na veika vakasisila, ni sa vakasoqoni ira vata na lewe vuqa ena delai vuravura taucoko, ena kedra maliwa na veivanua ni Matanitu Tani, me ra veivala kei na Lami ni Kalou.

For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil.

And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

- 14 Ka sa yaco ni'u sa raica, koi au ko Nifai, na kaukauwa ni Lami ni Kalou, ni sa sobuti ira na yalododonu ni lotu ni Lami, kei ira na nona tamata ni veiyalayalati na Turaga, ka ra sa veiseyaki tu e delai vuravura; ka ra sa vakaiyaragi tu ena ivalavala dodonu kei na kaukauwa ni Kalou ena lagilagi cecere.
- 15 Ka sa yaco ni'u sa raica ni sa sovaraki yani na cudru ni Kalou ki na lotu vakaitamera ka vakasisila, ka sa yaco kina na ivalu kei na irogorogo ni valu ena kedra maliwa na veimatanitu kei na veimataqali kece e vuravura.
- 16 Ia ni sa tekivu na ivalu kei na irogorogo ni valu ena kedra maliwa na veimatanitu ka taukena na tina ni veika vakasisila; sa vosa vei au na agilosi ka kaya: Raica, sa tau na cudru ni Kalou vua na tinadra na dautagane; ia, ko sa raica na veika kece oqo—
- 17 Ia ni sa yaco mai na siga me na sovaraki kina na cudru ni Kalou vua na tinadra na dautagane, sai koya na lotu vakaitamera ka vakasisila duadua ni vuravura taucoko, ka a tauyavutaka na tevoru, ena siga ko ya, sa na tekivu kina na cakacaka nei Tamada, ena kena vakarautaki na sala me vakayacori kina na nona veiyalayalati, ka a cakava vei ira na nona tamata ka ra okati me mataqali i Isireli.
- 18 Ka sa yaco ni sa vosa vei au na agilosi, ka kaya: Raica!
- 19 Au sa rai yani ka raica e dua na tamata, ka sa vakaisulu tu ena isulu vulavula.
- 20 Ka sa kaya vei au na agilosi: Raica e dua vei iratou na lewe tinikarua na iapositolo ni Lami.
- 21 Raica, ena raica ka vola ko koya na vo ni veika oqo; io, kei na vuqa talega na ka sa yaco oti.
- 22 Ena vola talega ko koya na veika me baleta na ivakataotioti kei vuravura.
- 23 Ia, sa dodonu ka dina na veika sa vola ko koya; ka raica era sa volai tu ena ivola ko a raica ni a lako mai ena gusuna na Jiu; ia ena gauna era a lako mai kina mai na gusuna na Jiu, se, ena gauna e a lako mai kina na ivola mai na gusuna na Jiu, era a macala vinaka ka savasava na veika ka volai tu kina ka talei sara ka rawarawa me kila na tamata kecega.

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.

And it came to pass that the angel spake unto me, saying: Look!

And I looked and beheld a man, and he was dressed in a white robe.

And the angel said unto me: Behold one of the twelve apostles of the Lamb.

Behold, he shall see and write the remainder of these things; yea, and also many things which have been.

And he shall also write concerning the end of the world.

Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men.

24 Ka raica, na veika ena vola ko koya na iapositolo ni Lami oqo, e vuqa ga ko sa raica; ka raica, na kena vo ko na raica.

25 Ia na veika ko na raica e muri oqo mo kakua ni vola; ni sa lesia na Turaga na Kalou na iapositolo ni Lami ni Kalou me na qai volai ira.

26 Kei ira tale e so era a sa bula oti, sa vakaraitaka vei ira ko koya na veika kecega, ka ra sa volai ira; ka ra sa maroroi tu me ra na qai lako mai ena kedra savasava, me vaka na dina sa tu vua na Lami, ena gauna sa lewa na Turaga, ki vei ira na mataqali i Isireli.

27 Ia koi au, ko Nifai, au sa rogoca ka vakadinadinataka, ni yaca ni iapositolo ni Lami ko Joni, me vaka na vosa ni agilosi.

28 Ka raica, koi au, ko Nifai, sa vakatabui me'u vola na vo ni veika au a raica ka rogoca; ia sa rauta ga na ka au sa vola; ia au sa vola e dua na tikina lailai wale ga ni veika au a raica.

29 Ka'u sa vakadinadinataka ni'u a raica na veika e a raica ko tamaqu, ka a vakatakilai ira vei au na agilosi ni Turaga.

30 Ia oqo au sa tinia na noqu vosa me baleta na veika au a raica ena gauna au kau yani kina ena Yalo; kevaka e sega ni volai taucoko na veika au a raica, era sa dina na veika au sa vola. Ka sa vakakina. Emeni.

And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see.

But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.

And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.

And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw.

And I bear record that I saw the things which my father saw, and the angel of the Lord did make them known unto me.

And now I make an end of speaking concerning the things which I saw while I was carried away in the Spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

1 Nifai 15

- 1 Ka sa yaco ni'sa oti na kena kauti au tu na Yalo, koi au ko Nifai, ka'u sa raica na veika kece oqo, au sa lesu tale ki na vale laca i tamaqu.
- 2 Ka sa yaco ni'u sa raici iratou na tuakaqu ni ratou sa veiletitaka tiko vakataki iratou na veika a tukuna vei iratou ko tamaqu.
- 3 Ni a vosataka vakaidina vei iratou ko koya e vuqa na ka bibi, ka dredre me kilai, ka vakavo ga ke taroga na tamata vua na Turaga; ia me vaka ni ratou sa rui yalo kaukauwa, eratou sa sega ni rai kina vua na Turaga me vaka na kena dodonu.
- 4 Ia oqo, koi au, ko Nifai, au sa rarawa sara ena vuku ni kaukauwa ni lomadratou, kei na veika talega au a raica, ka'u kila ni na sega ni daro ka ra na yaco dina kecega ena vuku ni nodra caka ca levu na luve ni tamata.
- 5 Ka sa yaco ni sa rawai au na veika rarawa au sotava, ni'u nanuma ni a levu taudua na veika rarawa au a sotava, ena vuku ni nodra vakarusai na noqu tamata, ni'u a raica na nodra bale.
- 6 Ka sa yaco ni'u sa vakaukauwataki tale au sa vosa vei iratou na tuakaqu, ka gadreva me'u kila mai vei iratou na vu ni nodratou veileti.
- 7 Ka ratou sa kaya: Raica, keitou sa sega ni kila rawa na vei vosa ka a vosataka ko tamadatou me baleta na taba dina ni olive, ka baleti ira talega na kai Matanitu Tani.
- 8 Ka'u sa kaya vei iratou: Dou sa bau taroga li vua na Turaga?
- 9 Ka ratou sa kaya vei au: E sega; ni sega ni dau vakatakila vei keitou na Turaga na veika vaka ko ya.
- 10 Raica, au sa kaya vei iratou: Sa rawa vakacava mo dou sega ni maroroya na ivakaro ni Turaga? A cava mo dou rusa kina, ena vuku ni kaukauwa ni lomamudou?
- 11 Dou sa sega beka ni nanuma na veika e a kaya na Turaga?—Kevaka dou na sega ni vakaukauwataka na lomamudou, ka kerei au ena vakabauta, ka nuitaka ni dou na ciqoma, ka gumatua ni maroroya na noqu ivakaro, ena vakatakilai vakaidina vei kemudou na veika oqo.

1 Nephi 15

And it came to pass that after I, Nephi, had been carried away in the Spirit, and seen all these things, I returned to the tent of my father.

And it came to pass that I beheld my brethren, and they were disputing one with another concerning the things which my father had spoken unto them.

For he truly spake many great things unto them, which were hard to be understood, save a man should inquire of the Lord; and they being hard in their hearts, therefore they did not look unto the Lord as they ought.

And now I, Nephi, was grieved because of the hardness of their hearts, and also, because of the things which I had seen, and knew they must unavoidably come to pass because of the great wickedness of the children of men.

And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions were great above all, because of the destruction of my people, for I had beheld their fall.

And it came to pass that after I had received strength I spake unto my brethren, desiring to know of them the cause of their disputations.

And they said: Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive tree, and also concerning the Gentiles.

And I said unto them: Have ye inquired of the Lord?

And they said unto me: We have not; for the Lord maketh no such thing known unto us.

Behold, I said unto them: How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said?—If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.

- 12 Raica, au sa kaya vei kemudou, ni a vakatautauvatataki na mataqali i Isireli ki na vu ni olive, mai vua na Yalo ni Turaga ka a tiko vei tamadatou; ka raica eda sa sega li ni musuki tani mai na mataqali i Isireli, ka da sa sega li ni dua na taba ni mataqali i Isireli?
- 13 Ia oqo, na ibalebale ni vosa i tamadatou me baleta na semati ni tabana dina ena taucoko ni nodra gauna na kai Matanitu Tani, sai koya, ena veisiga mai muri, ena gauna era sa na malumalumu mai kina ena tawavakabauta ko ira na nodatou kawa, io, ena loma ni vuqa na yabaki, ka ni sa oti e vuqa na itabatamata ni sa vakaraitaki vakayago kina na Mesaia ki vei ira na luve ni tamata, ena qai lako mai na taucoko ni kosipeli ni Mesaia vei ira na kai Matanitu Tani, ia mai vei ira na kai Matanitu Tani ki vei ira na ivovo ni nodatou kawa—
- 14 Ia ena siga ko ya era na qai kila kina na ivovo ni nodatou kawa ni ra sa mataqali i Isireli, ka ra sa tamata ni veiyalayalati ni Turaga; ka ra na qai kila ka vulica me baleti ira na nodra qase, ka vulica talega na kosipeli ni nodra Dauveivueti, ka a vakatavuvulitaka ko koya vei ira na nodra qase; ia, era na kila kina na nodra Dauveivueti kei na vei tiki ni nona ivunau, me ra kila kina na sala me ra lako mai kina vua ka vakabulai.
- 15 Ia ena siga ko ya era na sega li ni reki ka vakacautaka na nodra Kalou tawavakaiyalayala, na nodra uluvatu kei na nodra vunibula? Io, ena siga ko ya, era na sega li ni vakaukauwataki ka vakamamautaki mai na vu ni vaini dina? Io, era na sega li ni lako mai ki na loma ni bai dina ni Kalou?
- 16 Raica, au sa kaya vei kemudou, Io; era na qai nanumi tale ena kedra maliwa na mataqali i Isireli; ka ra na semati tale, me vaka ni ra sa taba dina ni vu ni olive, ki na vu ni olive dina.
- 17 Ka sai koya oqo na ibalebale ni vosa i tamadatou; ka sa ibalebale ni nona vosa ni na sega ni vakayacori me yacova ni ra sa veiseyakitaki oti mai vei ira na kai Matanitu Tani; ka sa kaya ko koya ni na vakayacori oqo vei ira na kai Matanitu Tani, me vakaraitaka kina na Turaga na nona kaukauwa vei ira na kai Matanitu Tani, ena vuku ni ra na cati koya ko ira na Jiu, se ko ira na mataqali i Isireli.

Behold, I say unto you, that the house of Israel was compared unto an olive tree, by the Spirit of the Lord which was in our father; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?

And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed—

And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved.

And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree.

And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel.

- 18 Ia, sa sega ni vosa ko tamadatou me baleti ira wale ga na nodatou kawa, ia me baleti ira taucoko talega na mataqali i Isireli, ka sa dusia na veiyalayalati ka na vakayacori ena siga mai muri; na veiyalayalati ka a cakava na Turaga vua na tamada ko Eparaama, ka kaya: Ena vuku ni nomu kawa era na vakalougatataki kina na veimataqali kecega e vuravura.
- 19 Ka sa yaco ni, koi au ko Nifai, au sa vosa vakalevu vei iratou ena vuku ni veika oqo; io, au sa vosa vei iratou me baleta na nodra vakalesui tale mai na Jiu ena veisiga mai muri.
- 20 Ka'u sa cavuqaqataka talega vei iratou na vosa i Aisea, ka tukuna me baleta na nodra vakalesui mai na Jiu, se ko ira na mataqali i Isireli; ia ni sa oti na nodra vakalesui tale mai era na sega tale ni vakamaduataki, se ra veiseyaki tale. Ka sa yaco ni'u sa vosataka e vuqa na vosa vei iratou na tuakaqu, ka ratou sa vakacegui kina ka vakayalomalumalumutaki iratou vua na Turaga.
- 21 Ka sa yaco ni ratou sa vosa tale vei au, ka kaya: A cava na ibalebale ni ka oqo ka a raica ko tamadatou ena tadra? A cava na ibalebale ni vunikau ka a raica?
- 22 Ka'u sa kaya vei iratou: Ko ya e dua na ivakaraitaki ni vunikau ni bula.
- 23 Ka ratou sa kaya vei au: A cava na ibalebale ni itautauri kaukamea ka raica ko tamadatou, ni dodo yani ki na vunikau?
- 24 Ka'u sa kaya vei iratou ni sai koya na vosa ni Kalou; ia ko ira yadua sa rogoca na vosa ni Kalou, ka tautauri matua sara kina, ena sega ni rusa; ena sega talega ni rawai ira na veitemaki kei na gasau vidi waqa ni meca, me vakamatabokotaki ira, ka kauti ira yani ki na veivakarusai.
- 25 Ia, koi au, ko Nifai, au sa vakauqeti iratou me ratou vakarorogo ki na vosa ni Turaga; io, au sa vakauqeti iratou ena igu taucoko ni yaloqu, kei na kilaka taucoko au taukena tu, me ratou vakarorogo ki na vosa ni Kalou ka nanuma me ratou muria na nona ivakaro ena veigauna taucoko ena veika kecega.
- 26 Ka ratou sa kaya vei au: A cava na ibalebale ni uciwai ka raica ko tamadatou?

Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews in the latter days.

And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified and did humble themselves before the Lord.

And it came to pass that they did speak unto me again, saying: What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw?

And I said unto them: It was a representation of the tree of life.

And they said unto me: What meaneth the rod of iron which our father saw, that led to the tree?

And I said unto them that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.

Wherefore, I, Nephi, did exhort them to give heed unto the word of the Lord; yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed, that they would give heed to the word of God and remember to keep his commandments always in all things.

And they said unto me: What meaneth the river of water which our father saw?

- 27 Ka'u sa kaya vei iratou ni wai ka raica ko tamaqu sai koya na veika dukadukali; ia sa vakaosori tu na nona vakasama ena veika tale eso ka sega kina ni raica na dukadukali ni wai.
- 28 Ka'u sa kaya vei iratou ni ko ya e dua na ikeli levu ka rerevaki, ka tawasei ira tani na tamata ca mai na vunikau ni bula; kei ira talega na nona yalododonu na Kalou.
- 29 Ka'u sa kaya vei iratou ni sa dua na ivakatakarakara ni eli rerevaki, ka a kaya vei au na agilosu ni sa vakarautaki tu vei ira na dau caka ca.
- 30 Ka'u sa kaya vei iratou ni a raica talega ko tamai keitou na lewa dodonu ni Kalou ni sa tawasei ira tani na dau caka ca mai vei ira na ivalavala dodonu; ia na kena iserau sa vaka na iserau ni yameyame ni buka waqa, ka sa lako cake tiko ga vua na Kalou ka sega ni mudu, ka sega na kena icavacava.
- 31 Ka ratou sa kaya vei au: E vakaibalebaletaki li na veika oqo ki na rarawa ni yago ena veisiga ni vakatovolei, se vakaibalebaletaki ki na ituvaki ni yalo ni sa na mate oti na yago, se vosa tiko beka me baleta na veika vakayago?
- 32 Ka sa yaco ni'u sa kaya vei iratou ni sa ivakatakarakara ni veika vakayago kei na veika vakayalo; ni na yaco mai na siga me ra na lewai kina ena nodra ivalavala, io, na cakacaka ka a caka ena yago vakavuravura, ena nodra veisiga ni vakatovolei.
- 33 Ia, kevaka era na mate ena nodra caka ca, era na muduki tani talega, ena veika vakayalo, ka baleta na ivalavala dodonu; o koya, era na kau mai kina me tu ena mata ni Kalou, me lewai ena nodra ivalavala; ia kevaka sa dukadukali na nodra ivalavala, sa dodonu me ra dukadukali tiko ga; ia kevaka era sa dukadukali, sa dodonu me ra na sega ni rawa ni tiko ena matanitu ni Kalou; ia kevaka sa rawa me ra na tiko kina, sa na dukadukali talega na matanitu ni Kalou.
- 34 Ia raica, au sa kaya vei kemudou, sa sega ni dukadukali na matanitu ni Kalou, ka na sega ni rawa ni dua na ka tawasavasava me curu ki na matanitu ni Kalou; ia sa dodonu kina me vakarautaki tu e dua na vanua dukadukali me baleta na ka sa dukadukali.

And I said unto them that the water which my father saw was filthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water.

And I said unto them that it was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God.

And I said unto them that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked.

And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end.

And they said unto me: Doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body, or doth it speak of the things which are temporal?

And it came to pass that I said unto them that it was a representation of things both temporal and spiritual; for the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation.

Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also.

But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.

35 Ia sa vakarautaki tu e dua na vanua, io, sai koya na eli rerevaki ka'u a vosa kina, ka sa vakarautaka na tevoru; ia sa itinitini ni yalo ni tamata sai koya me tiko ena matanitu ni Kalou, se me muduki tani ena vuku ni lewa dodonu au a vosa kina.

36 O koya, era sa vakasavi tani kina na dau caka ca mai vei ira na ivalavala dodonu, kei na vunikau ni bula ko ya talega, ka sa talei ka gadrevi duadua na vuana mai vei ira na vuanikau kecega; io, ka sai koya na isolisoli levu duadua vei ira na isolisoli kecega ni Kalou. Ka'u a vosa vakaoqo vei iratou na tuakaqu. Emeni.

And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the preparator of it; wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken.

Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen.

1 Nifai 16

- 1 Ia oqo, a sa yaco ni'u sa vakacavara, koi au ko Nifai, na noqu vosa vei iratou na tuakaqu, raica eratou sa kaya vei au: Ko sa tukuna vei keitou na veika dredre, ka sa sega ni rawa me keitou vosota.
- 2 Ka sa yaco ni'u sa kaya vei iratou ni'u kila ni'u a vosataka na ka dredre vei ira na tamata ca, me vaka na dina; ka'u sa vakadonui ira na ivalavala dodonu, ka vakadinadinataka ni ra na laveti cake ena siga mai muri; ia ko ira era sa cala era sa okata na ka dina me ka dredre, ni sa laubasikati ira.
- 3 Ia oqo, oi kemudou na tuakaqu, kevaka dou sa ivalavala dodonu ka sa lomamudou mo dou rogoca na ka dina, ka vakarorogo kina, me rawa ni dou lako vakadodonu kina ena mata ni Kalou, ke dou a sega ni vosa kudrukudru ena vuku ni ka dina, ka kaya: Ko sa tukuna na ka dredre vei keitou.
- 4 Ka sa yaco ni'u sa vakauqeti iratou vagumatua na tuakaqu, koi au ko Nifai, me ratou muria na ivakaro ni Turaga.
- 5 Ka sa yaco ni ratou sa vakayalomalumalumutaki iratou ena mata ni Turaga; ka'u a marau sara kina ka nuitaka vakalevu ni ratou na lakova na sala ni ivalavala dodonu.
- 6 Ia, sa tukuni ka vakayacori na veika kece oqo ena gauna ka vakaitikotiko kina ko tamaqu ena dua na vale laca ena buca ka a vakatoka ko koya me ko Lemueli.
- 7 Ka sa yaco ni'u a taura, koi au ko Nifai, e dua na luvei Isimeli yalewa me watiqu; e ratou sa tauri iratou talega na luvei Isimeli yalewa me watidratou ko iratou na tuakaqu; kei Soramu talega, e a taura na luvei Isimeli yalewa ka qase duadua me watina.
- 8 Ka sa vakayacora kina ko tamaqu na veivakaro kece ni Turaga e a soli vua. Ia, koi au talega, ko Nifai, au sa vakalougatataki vakalevu sara mai vua na Turaga.
- 9 Ka sa yaco ni sa vosa vei tamaqu na domo ni Turaga ena bogi, ka vakaroti koya me cavutu ena mataka ka kauta na nona ilakolako ki na lekutu.

1 Nephi 16

And now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold they said unto me: Thou hast declared unto us hard things, more than we are able to bear.

And it came to pass that I said unto them that I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center.

And now my brethren, if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the truth, and say: Thou speakest hard things against us.

And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord.

And it came to pass that they did humble themselves before the Lord; insomuch that I had joy and great hopes of them, that they would walk in the paths of righteousness.

Now, all these things were said and done as my father dwelt in a tent in the valley which he called Lemuel.

And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter of Ishmael to wife.

And thus my father had fulfilled all the commandments of the Lord which had been given unto him. And also, I, Nephi, had been blessed of the Lord exceedingly.

And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness.

- 10 Ka sa yaco ni sa yadra ko tamaqu ena mataka ka lako yani ki na katuba ni vale laca, sa kurabui vakalevu ni sa raica e dela ni qele e dua na polo moqimoqili sa caka vakamatai sara; a sa caka ena parasa dina. Ka sa tiko ena loma ni polo e rua na idusidusi; e dua vei rau e sa dusia tiko na sala me keitou lako kina ki na lekutu.
- 11 Ka sa yaco ni keimami sa kumuna vata na veika e rauta me keimami kauta ki na lekutu, kei na vo ni veika yaga kece sa solia vei keimami na Turaga; ka keimami a taura na sore ni kau ena kena veimataqali kece me keimami kauta ki na lekutu.
- 12 Ka sa yaco ni keimami a taura na neimami vale laca ka lako yani ki na lekutu, ka kosova na uciwai na Leimani.
- 13 Ka sa yaco ni keimami sa lako tiko me va na siga, ka mua me voleka ki na ceva ni tokalau cevaceva, ka keimami a qai birika tale na neimami vale laca; ka keimami a vakatoka na vanua ko ya ko Seisa.
- 14 Ka sa yaco ni keitou sa taura na neitou dakai titi kei na kena gasau, ka gole ki na lekutu me vakasasa manumanu me kedra na neitou vuvale; ia ni keitou sa rawata na kakana me kedra na neitou vuvale, keitou sa lesu tale ki vei ira na neitou vuvale ena lekutu, ki na vanua ko Seisa. Ia keimami sa cavutu tale ena lekutu, ka muria na mua vata ga keimami a lakova mai, ka lako voli ga ena vanua bulabula ni lekutu, ka ra koto ena iyalayala ni vanua volekata na Wasa Damudamu.
- 15 Ka sa yaco ni keimami a lako tiko me vuqa na siga, ka vakasasa manumanu voli ga me kakana, ka vakayagataka na neimami dakai titi kei na neimami gasau kei na neimami vatu kei na neimami irabo.
- 16 Ia keimami sa vakamuraia na idusidusi ni polo, ka sa tuberi keimami ena vanua bulabula ni lekutu.
- 17 Ia ni sa oti e vuqa na siga na neimami lako voli, keimami a qai birika na neimami vale laca me keimami vakacegu mada kina ka rawa kakana tale me baleti ira na neimami matavuvale.
- 18 Ka sa yaco ni'u sa lako yani, koi au ko Nifai, me'u vakasasa manumanu, raica, sa kamusu na noqu dakai titi ka a caka ena sitila dina; ia ni'u sa musuka oti na noqu dakai titi, raica, eratou sa cudruvi au na tuakaqu ni sa sega na noqu dakai titi, ka keitou a sega kina ni rawata na kakana.

And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.

And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; and we did take seed of every kind that we might carry into the wilderness.

And it came to pass that we did take our tents and depart into the wilderness, across the river Laman.

And it came to pass that we traveled for the space of four days, nearly a south-southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer.

And it came to pass that we did take our bows and our arrows, and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea.

And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows and our stones and our slings.

And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.

And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.

And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine steel; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food.

- 19 Ka sa yaco ni keitou a lesu lala ki vei ira na neimami vuvale, ia, me vaka ni ra sa rui oca ena nodra ilakolako, era sa rarawa vakalevu dina ena via kana.
- 20 Ka sa yaco ni ratou sa vosa kudrukudru vakalevu ko Leimani kei Lemueli kei rau na luvei Isimeli tagane, ena vuku ni veika rarawa kei na leqa era a sotava ena lekutu; ka sa bau vosa kudrukudru talega ko tamaqu vua na Turaga na nona Kalou; io, eratou sa rarawa vakalevu sara ka ratou sa vosa kudrukudrutaka kina na Turaga.
- 21 Ia oqo, a sa yaco, koi au ko Nifai, au sa vakararawataki mai vei iratou na tuakaqu ena vuku ni kena sa ramusu na noqu dakai titi; ka sa malumalumu talega mai na nodratou dakai titi, sa tekivu me dredre vakalevu sara, io, ka keitou sa sega kina ni rawa kakana.
- 22 Ka sa yaco ni'u sa vosa vakalevu, koi au ko Nifai, vei iratou na tuakaqu, ni ratou sa vakaukauwataka tale na lomadratou, ka ratou sa vosa kudrukudrutaka kina na Turaga na nodratou Kalou.
- 23 Ka sa yaco ni'u sa bulia mai na kau, koi au ko Nifai, e dua na dakai titi, ka bulia mai na dua na kau dodonu e dua na kena gasau; o koya au sa vakaiyaragitaki au kina ena dua na dakai titi kei na kena gasau, kei na irabo kei na vatu. Ka'u sa kaya vei tamaqu: Evei me'u lako kina me'u rawata mai kina na kakana?
- 24 Ka sa yaco ni sa taroga ko koya vua na Turaga, ni ratou a sa vakayalomalumalumutaki iratou ena vuku ni noqu vosa; ni'u a vosataka e vuqa na ka vei iratou ena igu ni yaloqu.
- 25 Ka sa yaco ni sa rogo na domo ni Turaga vei tamaqu; ka a vosataki vakaidina sara ko koya ena vuku ni nona vosa kudrukudrutaka na Turaga, ka sa bikai kina ena rarawa titobu.
- 26 Ka sa yaco ni sa kaya vua na domo ni Turaga: Mo rai ki na polo, ka raica na veika sa volai tu kina.
- 27 Ka sa yaco ni sa raica ko tamaqu na veika e a volai tu ena polo, sa rere ka sautaninini kina vakalevu sara, kei iratou talega na tuakaqu kei rau na luvei Isimeli tagane kei ira na wati keimami.

And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.

And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, and they were all exceedingly sorrowful, even that they did murmur against the Lord.

Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs, it began to be exceedingly difficult, yea, insomuch that we could obtain no food.

And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against the Lord their God.

And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my father: Whither shall I go to obtain food?

And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my words; for I did say many things unto them in the energy of my soul.

And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, insomuch that he was brought down into the depths of sorrow.

And it came to pass that the voice of the Lord said unto him: Look upon the ball, and behold the things which are written.

And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives.

28 Ka sa yaco ni'u sa raica koi au, ko Nifai, ni sa vakatau tiko na nodrau cakacaka ki na vakabauta kei na gugumatua kei na talairawarawa keimami sa solia vei rau.

29 Ka a sa volai talega kina e dua na volavola vou, ka sa rawarawa me wiliki, ka sa vakatakila vei keimami me baleta na nona sala na Turaga; ka a volai ka veisautaki ena veigauna e so, me vaka na vakabauta kei na gugumatua keimami a solia kina. Ia oqo, eda sa raica kina ni sa rawa vua na Turaga me vakayagataka na veika lalai me vakayacora kina na veika lelevu.

30 Ka sa yaco ni'u a lako cake yani ki na ulunivanua, koi au ko Nifai, me vaka na idusidusi ka vakaraitaki tu ena polo.

31 Ka sa yaco ni'u a vakamate manumanu kila, ka rawata mai kina na kedra kakana na neimami vuvale.

32 Ka sa yaco ni'u sa lesu tale ki na neimami vale laca ka colati ira tiko yani na manumanu au a vakamatea; ia oqo ni ra sa raica ni'u sa rawa kakana yani, sa levu sara na nodra marau! Ka sa yaco ni ra sa vakayalomalumalumutaki ira ena mata ni Turaga, ka ra ia na vakavinavinaka vua.

33 Ka sa yaco ni keimami a tomana tale na neimami ilakolako, ka muri volekata tiko ga na mua keimami a muria tiko mai ena kena itekivu; ia ni keimami sa lako tiko ka oti e vuqa na siga keimami sa qai birika tale na neimami vale laca, me keimami vakacegu mada.

34 Ka sa yaco ni sa mate ko Isimeli, ka bulu ena vanua ka vakatokai ko Naomi.

35 Ka sa yaco ni ratou sa rarawa vakalevu sara na luvei Isimeli yalewa, ena vuku ni nona sa mai yali na tamadrato, kei na veika rarawa eratou sotava ena lekutu; ka ratou sa vosa kudrukudrutaki tamaqu, ni a kauti iratou tani ko koya mai na vanua ko Jerusalemi, ka kaya: Sa mate na tamai keitou; io, ka keitou sa mai lako voli vakadede ena lekutu, ka keitou sa sotava e vuqa na ka rarawa, na viakana, na viagunu, kei na oca; ia, ni sa oti na veika rarawa oqo keitou na mai mate ena lekutu ena via kana.

36 A sa vakaoqo na nodratou vosa kudrukudrutaki tamaqu, kei au talega; ka ratou sa gadreva me ratou lesu tale ki Jerusalemi.

And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.

And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things.

And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.

And it came to pass that I did slay wild beasts, in-somuch that I did obtain food for our families.

And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy! And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.

And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.

And it came to pass that Ishmael died, and was buried in the place which was called Nahom.

And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is dead; yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger.

And thus they did murmur against my father, and also against me; and they were desirous to return again to Jerusalem.

37 A sa kaya ko Leimani vei Lemueli kei rau talega na luvei Isimeli tagane: Raica, me datou vakamatei tamadatou mada, kei Nifai talega na tacidatou, o koya ka sa mai taura vakaikoya me nodatou iliuliu ka nodatou ivakavuvuli, koi kedatou na tuakana.

38 Ia oqo, sa kaya tiko ni rau sa veivosaki kei na Turaga, ka ra sa qaravi koya talega na agilosi. Ia raica, edatou kila ni sa lasutaki kedatou ko koya; ka sa tukuna vei kedatou na veika oqo, ka kitaka e vuqa na ka ena nona ivadi qaseqase, me vakaisina na matadatou, ni sa nanuma tiko me kauti kedatou ki na dua na lekutu tani; ia ni sa kauti kedatou tani ko koya, sa nanuma tiko me buli koya vakaikoya me tui ka iliuliu vei kedatou, me vakayacora kina vei kedatou me vaka na nona lewa kei na nona gagadre. A sa vakayavalata vakaoqo, ko Leimani na tuakaqu, na yalodratou me ratou cudru kina.

39 Ka sa yaco ni a tiko vata kei keirau na Turaga, io, sa lako mai na domo ni Turaga ka vosataka e vuqa na ka vei iratou, ka sa vosataki iratou vakalevu sara; ia ni sa vosataki iratou oti na domo ni Turaga eratou sa vagolea tani na nodratou cudru, ka veivutunitaka na nodratou ivalavala ca, ka sa vakalougatataki keimami tale kina na Turaga ena kakana, ka keimami sega kina ni mate.

And Laman said unto Lemuel and also unto the sons of Ishmael: Behold, let us slay our father, and also our brother Nephi, who has taken it upon him to be our ruler and our teacher, who are his elder brethren.

Now, he says that the Lord has talked with him, and also that angels have ministered unto him. But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman stir up their hearts to anger.

And it came to pass that the Lord was with us, yea, even the voice of the Lord came and did speak many words unto them, and did chasten them exceedingly; and after they were chastened by the voice of the Lord they did turn away their anger, and did repent of their sins, insomuch that the Lord did bless us again with food, that we did not perish.

1 Nifai 17

- 1 Ka sa yaco ni keimami a tomana tale na neimami ilakolako ena lekutu; ka keimami a mua voleka sara ki na tokalau mai na gauna ko ya ka lako yani. Ia keimami a lako ka vuto kosova na veika rarawa e vuqa ena loma ni lekutu; ka ra sa vakasucu gone na neimami yalewa ena lekutu.
- 2 Ka sa rui levu sara na nona veivakalougatataki na Turaga vei keimami, ka dina ni keimami a kana lewe ni manumanu droka voli ga ena lekutu, a sa to vakalevu na sucudra na neimami yalewa me ra sucuma na luvedra, ka ra sa kaukauwa, io, me vaka ga na tagane; ka sa tekivu me ra vosota na nodra ilakolako ka sega ni vosa kudrukudru.
- 3 Ia oqo eda sa raica kina ni sa dodonu me vakayacori na veivakaro ni Kalou. Ka kevaka era sa muria na ivakaro ni Kalou ko ira na luve ni tamata, ena karoni ira ka vakaukauwataki ira ko koya, ka vakarautaka talega na sala me ra rawata kina na ka sa vakarota vei ira; o koya gona, a sa vakarautaka kina ko koya na veika e baleti keimami ena neimami lako voli ena lekutu.
- 4 Ka keimami sa lako voli me vuqa na yabaki, io, sa walu na yabaki ena loma ni lekutu.
- 5 Ka keimami sa yaco ki na vanua keimami a vakatoka ko Vanuasautu, ni sa levu kina na vuata kei na oni ni veikau talega; ka sa vakarautaki tu na veika kece oqo mai vua na Turaga me keimami kakua kina ni mate. Ka keimami a raica na waitui, ka keimami sa vakatoka ko Irianitumi, a kena ibalebale e vuqa na wasawasa.
- 6 Ka sa yaco ni keimami a birika na neimami vale laca e bati ni matasawa; ka dina ga ni keimami a sotava e levu na ka rarawa kei na veika dredre, io, sa rui levu dina ka sega ni rawa me keimami vola kece, keimami sa reki vakalevu ga ni keimami sa yaco ki matasawa; ka keimami sa vakatoka na vanua oqo ko Vanuasautu, ena levu ni kena vuata.
- 7 Ka sa yaco ni sa oti e vuqa na siga na noqu tiko, koi au ko Nifai, e Vanuasautu, sa rogo vei au na domo ni Turaga, ka vaka: Mo duri ka lako ki na ulunivanua. Ka sa yaco ni'u a duri ka lako ki na ulunivanua ka tagi vua na Turaga.

1 Nephi 17

And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness.

And so great were the blessings of the Lord upon us, that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings.

And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them; wherefore, he did provide means for us while we did sojourn in the wilderness.

And we did sojourn for the space of many years, yea, even eight years in the wilderness.

And we did come to the land which we called Bountiful, because of its much fruit and also wild honey; and all these things were prepared of the Lord that we might not perish. And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.

And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit.

And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying: Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord.

- 8 Ka sa yaco ni sa vosa vei au na Turaga ka kaya: Mo taya e dua na waqa me vaka au na vakaraitaka vei iko, me'u vakaleleci ira kina na nomu tamata ka kosova na veiwasawasa oqo.
- 9 Ka'u sa kaya: Oi kemuni na Turaga, evei me'u lako kina me'u kunea kina na kaukamea me vakawaicalataki, me'u bulia kina na iyaya ni cakacaka ka taya na waqa me vaka ko ni sa vakaraitaka vei au?
- 10 Ka sa yaco ni sa tukuna vei au na Turaga na vanua me'u la'ki kunea kina na kaukamea, me'u bulia kina na iyaya ni cakacaka.
- 11 Ka sa yaco ni'u sa cakava, koi au, ko Nifai, e dua na iri mai na kuli ni manumanu me irivaka na buka; ia ni'u sa cakava oti rawa na iri, me'u irivaka kina na buka, au sa qai dirika vata e rua na watu me'u vakawaqara kina na buka.
- 12 Ni a sega ni vakatara tiko mai na Turaga me keimami vakawaqabuka vakalevu ena neimami lako tiko ena lekutu; ni a kaya: Au na vakamikamicataka na kemudou kakana mo dou kakua kina ni vakabutara;
- 13 Ka'u na nomudou rarama talega ena lekutu; ka'u na vakarautaka na sala vei kemudou kevaka dou na muria na noqu ivakaro; ia kevaka dou na muria na noqu ivakaro dou na tuberi ki na vanua yalataki, ka dou na kila ni sa i au sa tuberi kemudou.
- 14 Io, sa kaya talega na Turaga: Ni dou sa yaco ki na vanua yalataki, dou na kila ni'u sa Kalou, koi au, na Turaga; ka'u a vakabulai kemudou, koi au na Turaga mai na veivakarusa; io, ka'u a kauti kemudou tani mai na vanua ko Jerusalemi.
- 15 O koya, koi au ko Nifai, au sa segata kina vagumatua me'u muria na ivakaro ni Turaga, ka'u a vakauqeti iratou na tuakaqu me ratou yalodina ka gugumatua.
- 16 Ka sa yaco ni'u sa buli iyaya ni cakacaka mai na oa ka'u a vakawaicalataki mai na watu.
- 17 Ia ni ratou sa raica na tuakaqu ni'u sa vakarau taya e dua na waqa, eratou sa tekivu vosa kudrukudrutaki au, ka kaya: Sa lialia ko tacidatou, ni sa nanuma ni rawa me taya e dua na waqa; io, ka nanuma talega ni na kosova rawa na veiwasawasa lelevu oqo.

And it came to pass that the Lord spake unto me, saying: Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters.

And I said: Lord, whither shall I go that I may find ore to molten, that I may make tools to construct the ship after the manner which thou hast shown unto me?

And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.

And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to blow the fire, I did smite two stones together that I might make fire.

For the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye cook it not;

And I will also be your light in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments ye shall be led towards the promised land; and ye shall know that it is by me that ye are led.

Yea, and the Lord said also that: After ye have arrived in the promised land, ye shall know that I, the Lord, am God; and that I, the Lord, did deliver you from destruction; yea, that I did bring you out of the land of Jerusalem.

Wherefore, I, Nephi, did strive to keep the commandments of the Lord, and I did exhort my brethren to faithfulness and diligence.

And it came to pass that I did make tools of the ore which I did molten out of the rock.

And when my brethren saw that I was about to build a ship, they began to murmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.

18 Eratou sa vosakudrukudrutaki au vakaoqo na tuakaqu, ka ratou sa nakita me ratou kakua ni cakacaka, ni ratou sa sega ni vakabauta ni rawa me'u taya e dua na waqa; eratou sega talega ni vakabauta ni'u sa vakaroti vakakina mai vua na Turaga.

19 Ka sa yaco ni'u sa rarawa vakalevu, koi au ko Nifai, ena vuku ni kaukauwa ni lomadratou; ia ni ratou sa raica ni'u sa rarawa eratou sa marau e yalodratou, ka ratou rekitaka na noqu rarawa, ka kaya: Keitou kila ni ko na sega ni rawa ni taya e dua na waqa, ni keitou kila ni lailai na nomu vuku; o koya, ko na sega ni rawata kina e dua na cakacaka levu vakaoqo.

20 Ka ko sa tautauvata ga kei tamadatou, ni sa tuberi tani ena nanuma sesewa ni lomana; io, sa kauti keda tani mai na vanua ko Jerusalem, ka da sa mai lako voli ena lekutu ena vei yabaki e vuqa oqo; ka ra sa cakacaka tiko ga na noda yalewa, ni ra sa bukete tu; ka ra vakasucu gone ena lekutu ka sota kaya na ka rarawa kecega, ka vakavo ga na mate; ka a vinaka cake me ra a mate rawa ni bera na nodra lako tani mai Jerusalem, me ra kakua ga ni mai sotava na veika rarawa oqo.

21 Raica, ena vei yabaki e vuqa oqo eda sa kune rarawa kina ena lekutu, na gauna ka a rawa beka me da rekitaka kina na veika eda taukena kei na vanua sa noda ivotavota vakawa; io, ke da a kune marau kina.

22 Eda kila ni ra sa tamata ivalavala dodonu ko ira ka tiko mai na vanua ko Jerusalem; ni ra sa muria na lawa kei na lewa ni Turaga, kei na nona ivakaro kecega, me vaka na lawa i Mosese; o koya, eda sa kila kina ni ra sa tamata ivalavala dodonu; ka sa vakalewai ira ko tamadatou, ka kauti keda tani mai ni datou a vakarorogo tiko ga ki na nona vosa; io, ka sa vakataki koya ko tacidatou. Ka sa vakaoqo na ivakarau ni vosa erau a vosa kudrukudrutaki keirau kina ko i rau na tuakaqu.

23 Ka sa yaco ni'u sa vosa vei rau koi au, ko Nifai, ka kaya: Drau vakabauta li ni a rawa me ra sereki tani mai ligadra na kai Ijipita ko ira na noda qase na luvei Isireli, kevaka me ra a sega ni vakarorogo ki na vosa ni Turaga?

And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of the Lord.

And now it came to pass that I, Nephi, was exceedingly sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did rejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work.

And thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Jerusalem than to have suffered these afflictions.

Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy.

And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.

And it came to pass that I, Nephi, spake unto them, saying: Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the Egyptians if they had not hearkened unto the words of the Lord?

24 Io, drau nanuma li ni a rawa me ra tuberi tani mai na nodra veivakabobulataki, kevaka e a sega ni vakaroti Mosese na Turaga me tuberi ira tani mai na veivakabobulataki?

25 Ia oqo, drau sa kila ni ra a tiko vakabobula na luvei Isireli; ka drau kila ni ra a vakacolati ena icolacola, ka a dredre sara me vosoti rawa; o koya, drau sa kila kina ni sa dodonu kina me dua na ka vinaka sara vei ira, me ra kau tani mai na veivakabobulataki.

26 Ka drau sa kila ni a vakaroti Mosese na Turaga me vakayacora na cakacaka levu ko ya; ka drau kila ni a tawase vaka ka vaka na wai ni Wasa Damudamu ena nona vosa, ka ra lako yani ena qele mamaca.

27 Ia drau sa kila ni ra a luvu ena Wasa Damudamu ko ira na kai Ijipita, ko ira na mataivalu i Fero.

28 Ka drau sa kila talega ni ra a vakani ena mana ena loma ni lekutu.

29 Io, drau sa kila talega, ni ena nona vosa, me vaka na kaukauwa ni Kalou ka a tu vua, sa mokuta na vatu ko Mosese ka vure mai kina na wai, me ra vakaseyavutaka kina na nodra karamaca na luvei Isireli.

30 Ka dina ga ni ra a tuberi, ka sa liu tiko vei ira na Turaga na nodra Kalou, na nodra Dauveivueti, ka sa liutaki ira ena siga ka solia vei ira na rarama ena bogi, ka vakayacora vei ira na ka kecega e yaga vei ira na tamata, era a vakaukauwataka ga na lomadra ka vakamatabokotaka na nodra vakasama, ka vosa vakacacataki Mosese kei na Kalou dina ka bula.

31 Ka sa yaco ni a vakarusai ira me vaka na nona vosa; ka tuberi ira me vaka na nona vosa; ka sa cakava vei ira na ka kecega me vaka na nona vosa; ka a sega ni caka e dua na ka, ka vakavo ga ena nona vosa.

32 Ia ni ra sa kosova oti na uciwai na Joritani, sa vakaukauwataki ira ko Koya me ra vakasavi ira tani na gone na itaukei ni vanua ko ya, io, me ra veiseyaki ka vakarusai.

33 Ia oqo, drau nanuma li ni o ira na luve ni vanua oqo, ka ra a tiko ena vanua yalataki, ka ra a vakasavi tani mai vei ira na noda qase, drau nanuma li ni ra a ivalavala dodonu? Raica, au sa kaya vei kemudou, E segai.

Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?

Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage.

Now ye know that Moses was commanded of the Lord to do that great work; and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.

But ye know that the Egyptians were drowned in the Red Sea, who were the armies of Pharaoh.

And ye also know that they were fed with manna in the wilderness.

Yea, and ye also know that Moses, by his word according to the power of God which was in him, smote the rock, and there came forth water, that the children of Israel might quench their thirst.

And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Moses and against the true and living God.

And it came to pass that according to his word he did destroy them; and according to his word he did lead them; and according to his word he did do all things for them; and there was not any thing done save it were by his word.

And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.

And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.

34 Drau nanuma li ni a rawa me ra tamata digitaki cake vei ira ko ira na noda qase kevaka era a ivalavala dodonu? Au sa kaya vei kemudou, E segai.

35 Raica, sa tautauvata na tamata kecega vua na Turaga; o koya sa ivalavala dodonu sa totaki mai vua na Kalou. Ia raica, era a cata na vosa kecega ni Kalou ko ira na tamata oqo, ka ra sa dreu matua ena caka ca; ka sa tau vei ira na taucoko ni cudru ni Kalou; ka a cudruva na vanua na Turaga ena vukudra, ka vakalougatataka ena vukudra na noda qase; io, sa cudruva ena vukudra ki na nodra vakarusai, ka vakalougatataka vei ira na noda qase me ra rawa ka taukena.

36 Raica, sa bulia na vuravura na Turaga me vakatawani; ka sa buli ira na luvena me ra taukena.

37 Ka sa vakatubura cake e dua na matanitu ivalavala dodonu, ka vakarusa na nodra veimatanitu na dau caka ca.

38 Ka sa tuberi ira tani na ivalavala dodonu ki na veivanua talei, ka vakarusai ira na dau caka ca, ka cudruva na vanua vei ira ena vukudra.

39 Sa lewa mai na lomalagi e cake, ni sa nona itikitiko vakaturaga, ka sa itutu-ni-yavana na vuravura oqo.

40 Sa lomani ira era sa ciqomi Koya me nodra Kalou. Raica, e a lomani ira na noda qase, ka veiyalayalati kei ira, io, kei Eparaama, Aisake, kei Jekope; ka sa nanuma na veiyalayalati e a cakava; o koya, a sa kauti ira tani kina mai na vanua ko Ijipita.

41 A sa vakadodonutaki ira mai na lekutu ena nona ititoko; ni ra sa vakaukauwataka na lomadra, me vakataki kemudou; a sa dau vakadodonutaki ira na Turaga ena vuku ni nodra caka cala. Sa tala na gata vakabukawaqa sa vuka ena kedra maliwa; ia ni ra a laukata oti e a vakarautaka e dua na sala me ra vakabulai kina; ia na ka wale ga me ra vakayacora sai koya me ra raica; ia baleta ni sa ka wale ga na kena sala, se ni sa rui rawarawa wale, era sa lewe vuqa era a mate.

Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.

And he raiseth up a righteous nation, and destroyeth the nations of the wicked.

And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.

He ruleth high in the heavens, for it is his throne, and this earth is his footstool.

And he loveth those who will have him to be their God. Behold, he loved our fathers, and he covenanted with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt.

And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simplicity of the way, or the easiness of it, there were many who perished.

- 42 Ka ra sa vakaukauwataka na lomadra ena veigauna e so, ka vosa vakacacataki Mosese, ka vosa vakacacataka talega na Kalou; ia, drau sa kila ni ra a liutaki yani ena nona kaukauwa e sega ni vakatautauvatataki rawa ki na vanua yalataki.
- 43 Ia oqo, ni sa oti na veika kece oqo, sa yaco mai na gauna ni ra sa caka ca vakalevu sara, io, ka sa voleka sara me ra sa matua; ka'u sega ni kila de dua era sa vakarau me vakarusai ena siga oqo, ni'u sa kila ni na yaco vakaidina mai na siga me ra na vakarusai kina, ka vakavo e lewe vica wale ga, o ira era na kau tani yani vakavesu.
- 44 O koya sa vakaroti tamaqu kina na Turaga me dro ki na lekutu; era sa segata talega na Jiu me ra kauta tani na nona bula; io, sa vakakina ko kemudrau ni drau sa segata me kauta tani talega na nona bula; o koya, drau sa daulaba kina e lomamudrau ka drau sa vakataki ira.
- 45 Drau sa totolo ni kitaka na ca ka berabera ni nanuma na Turaga na nomudrau Kalou. Drau sa raica e dua na agilosu, ka a vosa vei kemudrau; io, drau sa rogoca na domona ena veigauna e so; ka sa vosa vei kemudrau ena domo malumu lailai, ia drau a sa yalovatu ka sega kina ni rawa ni drau vakila na nona vosa; o koya, sa vosa kina vei kemudrau ena domo sa vaka na kurukuru, ka sa vakavuna me yavavala na vuravura me vaka e sa vakarau kavida rua.
- 46 Ka drau sa kila talega ni ena kaukauwa ni nona vosa uasivi ena rawa ni takali kina ko vuravura; io, ka drau sa kila ni ena nona vosa e rawa ni vakalogalogavinakataki kina na veivanua sulusukura ka vakacacani na veivanua logalogavinaka. Io, a cava soti ga, drau sa rui yalo kaukauwa kina?
- 47 Raica, sa kavoro ena yaluma na yaloqu ena vukumudrau, ka sa mosi na lomaqu; au ririkotaka de drau na muduki tani me sega ni mudu. Raica, au sa vakasinaiti ena Yalo ni Kalou, ka sa malumalumu kina na yagoqu.

And they did harden their hearts from time to time, and they did revile against Moses, and also against God; nevertheless, ye know that they were led forth by his matchless power into the land of promise.

And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be destroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.

Wherefore, the Lord commanded my father that he should depart into the wilderness; and the Jews also sought to take away his life; yea, and ye also have sought to take away his life; wherefore, ye are murderers in your hearts and ye are like unto them.

Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.

And ye also know that by the power of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause the rough places to be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?

Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength.

48 Ia oqo sa yaco ni'u sa vosataka oti na vei vosa oqo erau sa cudruvi au, ka via biuti au ki na wasaliwa titobu; ia ni rau sa lako mai me rau tauri au, au sa vosa vei rau, ka kaya: Ena yaca ni Kalou Kaukauwa, au sa vakaroti kemudrau, mo drau kakua ni tarai au, ni'u sa vakasinaiti tu ena kaukauwa ni Kalou, ka sa caucaudre tu e yagoqu; o koya ena tarai au ena raqosa me vaka na gasau madu; ka na yaco me ka wale ga ena vuku ni kaukauwa ni Kalou, ni na yaviti koya na Kalou.

49 Ka sa yaco ni'u sa kaya vei rau, koi au ko Nifai, me rau kakua tale ni vosakudrukudrutaki tamadrau; me rau kakua talega ni tarova na nodrau cakacaka vata kei au, ni sa vakaroti au na Kalou me'u taya e dua na waqa.

50 Ka'u sa kaya vei rau: Kevaka sa vakaroti au na Kalou me'u kitaka na ka kecega sa rawa ni'u vakayacora vakakina. Kevaka ena vakaroti au me'u kaya ki na wai oqo, mo vuki mo qele mamaca, ena qele mamaca; ia kevaka au sa kaya vakakina, ena yaco ga.

51 Ia oqo, kevaka sa tu na kaukauwa levu vakaoqo vua na Turaga, ka sa vakayacora e vuqa na cakacaka mana ena kedra maliwa na luve ni tamata, me qai sega ni rawa vakacava vua me vakaroti au me'u taya e dua na waqa?

52 Ka sa yaco ni'u sa vosataka e vuqa na ka, koi au ko Nifai, vei rau na tuakaqu, ka rau sa vakasesei ka sega ni veileti rawa kina kei au; ka sega talega ni doudou me rau tauri au se tarai au ena iqaqalo ni ligadrau, ka me vuqa na siga. Ia oqo, erau sa sega ni doudou me rau cakava na ka oqo de rau na raqosa e mataqu, ni sa kaukauwa sara na Yalo ni Kalou; a sa cakacaka kina vakaoqo vei rau.

53 Ka sa yaco ni sa kaya vei au na Turaga: Mo dodoka tale yani na ligamu vei rau na tuakamu, ka rau na sega kina ni raqosa e matamu; ia au na kuretaki rau, sa kaya na Turaga, ka'u na kitaka oqo me rau kila kina ni sa i au na Turaga na nodrau Kalou.

54 Ka sa yaco ni'u sa qai dodoka yani na ligaqu kivei rau na tuakaqu, ka rau sa sega kina ni raqosa e mataqu; ia sa kuretaki rau ga na Turaga, me vaka na vosa e a vosataka.

And now it came to pass that when I had spoken these words they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

And it came to pass that I, Nephi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship.

And I said unto them: If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.

And now, if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days. Now they durst not do this lest they should wither before me, so powerful was the Spirit of God; and thus it had wrought upon them.

And it came to pass that the Lord said unto me: Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the Lord, and this will I do, that they may know that I am the Lord their God.

And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but the Lord did shake them, even according to the word which he had spoken.

55 Ia oqo, e rau sa kaya: Keirau sa kila vakaidina sara ni sa tiko kei iko na Turaga, ni keirau kila ni a kuretaki keirau na kaukauwa ni Turaga. Ka rau sa cuva sobu e mataqu ka vakarau me vakarokoroko vei au, ia au sa sega ni laivi rau, ka'u kaya: Koi au na tacimudrau, io, na tacimudrau ka gone, o koya mo drau vakarokorokotaka ga kina na Turaga na nomudrau Kalou, ka dokai rau na tamamudrau kei na tinamudrau, me dede kina na nomudrau bula ena vanua sa solia vei kemudrau na Turaga na nomudrau Kalou.

And now, they said: We know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.

1 Nifai 18

- 1 Ka sa yaco ni rau sa vakarokoroko vua na Turaga, ka lako yani vata kei au; ka keitou sa cakacakataka na kau ena kedra icakacaka vakamatai sara. Ka ni sa vakaraitaka vei au na Turaga ena veigauna e so na ivakarau me'u cakacakataka kina na kau ni waqa.
- 2 Ia oqo, koi au ko Nifai, au sa sega ni cakacakataka na kau me vaka e vulica na tamata, se me'u taya na waqa ena kena icakacaka vaka-tamata; ia au sa taya ga ena kena icakacaka sa vakaraitaka vei au na Turaga; o koya, a sa sega kina ni vaka na kena icakacaka vaka-tamata.
- 3 Ia koi au, ko Nifai, au sa dau lako vakawasoma ki na ulunivanua, ka'u sa dau masu vakawasoma vua na Turaga; a sa vakaraitaka kina vei au na Turaga na veika lelevu.
- 4 Ka sa yaco ni'u sa taya oti na waqa, me vaka na vosa ni Turaga, e rau sa raica na tuakaqu ni sa vinaka, ka sa matai sara na kena icakacaka; o koya, e rau sa vakayalomalumalumutaki rau tale kina vua na Turaga.
- 5 Ka sa yaco ni sa rogo tale vei tamaqu na domo ni Turaga, me keitou cavutu ka lako sobu ki waqa.
- 6 Ka sa yaco ena mataka, ni keimami sa vakarautaka oti na veika kece, e levu na vuata kei na lewe ni manumanu mai na lekutu, kei na oni ena kena levu, kei na ka yaga kecega me vaka sa vakarota vei keimami na Turaga, keimami sa qai lako sobu ki waqa, kei na neimami iyaya kecega kei na sore ni kau, kei na veika cava tale keimami a kauta voli mai, na tamata yadua me vaka na nona yabaki; keimami sa lako vata kece yani ki waqa, kei ira na wati keimami kei na luvei keimami.
- 7 Ia oqo, a sa sucu e rua tale na luvei tamaqu tagane ena lekutu; na yacai koya ka qase ko Jekope, kei koya ka gone ko Josefa.
- 8 Ka sa yaco ni keimami sa lako sobu kece yani ki waqa, ka kauta vata kei keimami na veika e yaga vei keimami kei na veika e a vakaroti vei keimami, keimami sa qai tavo ki wai ka biligi yani ena cagi vaka ki na vanua yalataki.

1 Nephi 18

And it came to pass that they did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship. And the Lord did show me from time to time after what manner I should work the timbers of the ship.

Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shown unto me; wherefore, it was not after the manner of men.

And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore the Lord showed unto me great things.

And it came to pass that after I had finished the ship, according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine; wherefore, they did humble themselves again before the Lord.

And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship.

And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us, we did go down into the ship, with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ship, with our wives and our children.

And now, my father had begat two sons in the wilderness; the elder was called Jacob and the younger Joseph.

And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land.

9 Ia ni keimami sa biligi voli yani ena cagi me vuqa na siga, raica, e ratou sa tekivu marau na tuakaqu kei rau na luvei Isimeli tagane kei na watidratou, ka ratou sa tekivu me ia na meke, kei na laga sere, ka tauca na vosa velavela, io, e ratou sa guilecava na kaukauwa ka kauti ira voli mai ki ke ya; io, e ratou sa vakalevulevui iratou ka itovo velavela.

10 Ka sa tekivu me'u taqaya vakalevu, koi au, ko Nifai, de na cudruvi keimami na Turaga, ka yaviti keimami ena vuku ni neimami caka cala, me keimami tilomi kina ena wasaliwa titobu; o koya, au sa vosa kina vei iratou koi au, ko Nifai, ena vosa vakayalomatua; ia raica e ratou sa cudruvi au, ka kaya: Keitou na sega ni vakatara me liutaki keitou na taci keitou gone.

11 Ka sa yaco ni rau a tauri au ko Leimani kei Lemueli ka vesuki au ena dali, ka vakayacora vei au na ivalavala voravora; ia, sa vakalaiva ga na Turaga me na vakaraitaka kina na nona kaukauwa, me vakayacori kina na nona vosa ka a vosataka me baleti ira na dau caka ca.

12 Ka sa yaco ni rau sa vesuki au oti ka'u sa sega kina ni yavala rawa, sa sega talega ni cakacaka na kabasi ka a vakarautaka na Turaga.

13 O koya, era sa sega kina ni kila na mua me ra vagolea kina na waqa, ka sa liwa mai e dua na cagilaba levu, io, e dua na cava levu ka rerevaki, ka keimami a biligi lesu ena dela ni wai me siga tolu; ka sa tekivu me ra rere vakalevu de ra na luvu e wasawasa; ia e rau a sega ga ni sereki au.

14 Ia ena ikava ni siga keimami a biligi lesu tiko kina, sa toro cake sara na kaukauwa ni cagilaba.

15 Ka sa yaco ni sa vakarau me tilomi keimami na wasaliwa titobu. Ia ni keimami sa biligi lesu tiko e wasawasa me va na siga, e rau sa qai tekivu raica na tuakaqu ni sa tau vei iratou na lewa ni Kalou, ka ratou na mate vakavo ga kevaka e rau na veivutunitaka na nodrau caka cala; o koya, e rau sa lako mai kina vei au, ka sereka na ivesu ena noqu ilabe ni ika, ka raica e rau sa vuce vakalevu sara; ka rau sa vuce vakalevu talega na noqu qurulasawa, ka sa ka levu dina na kena mosi.

And after we had been driven forth before the wind for the space of many days, behold, my brethren and the sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness, yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness.

And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I, Nephi, began to speak to them with much soberness; but behold they were angry with me, saying: We will not that our younger brother shall be a ruler over us.

And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it that he might show forth his power, unto the fulfilling of his word which he had spoken concerning the wicked.

And it came to pass that after they had bound me insomuch that I could not move, the compass, which had been prepared of the Lord, did cease to work.

Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest, and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea; nevertheless they did not loose me.

And on the fourth day, which we had been driven back, the tempest began to be exceedingly sore.

And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish save that they should repent of their iniquities; wherefore, they came unto me, and loosed the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

- 16 Ia, au a tacake ga vua na noqu Kalou, ka vakacaucautaki koya ena siga taucoko; ka'u a sega ni vosa kudrukudrutaka na Turaga ena vuku ni noqu vakararawataki.
- 17 Ia ogo sa vosataka e vuqa na ka ko Liai na tamaqu, vei rau, kei rau talega na luvei Isimeli tagane; ia, raica, e rau sa veivakarerei vei ira era via totaki au; ia me vaka ni rau sa qase sara na noqu itubutubu, ka rau sa sotava e vuqa na ka rarawa ena vukudratou na luvedrau, e rau a biu sobu kina, io, ena dela ni nodrau idavodavo ni tauvimate.
- 18 Ena vuku ni nodrau yalobibi kei na rarawa levu, kei na nodrau caka cala na tuakaqu, sa voleka kina me rau kau tani mai na bula ogo me sotava na nodrau Kalou; io, a sa voleka me vakotori sobu ki na kuvu ni soso na drauniuludrau siko; io, a sa voleka me rau biu yani ena rarawa ki na dua na ibulubulu waiwaiya.
- 19 E rau sa rarawa talega ko Jekope kei Josefa, ena vuku ni leqa nei tinadrau, ni rau sa gone ga ka dodonu me rau qaravi vakavinaka; kei watiqū talega, ena wai ni matana kei na nona masu, kei iratou talega na luvequ, e a sega ni vakamalumalumutaka na lomadrau na tuakaqu me rau sereki au kina.
- 20 Ka sa sega tale ni dua na ka, ia na kaukauwa ga ni Kalou, ka sa voleka ni vakarusai ira, sa rawa me vakamalumalumutaka na lomadrau; okoya, ni rau sa raica kina ni sa voleka me tilomi ira na wasaliwa titobu, e rau sa qai veivutunitaka na ka erau sa vakayacora, ka rau sa sereki au kina.
- 21 Ka sa yaco ni rau sa sereki au oti, raica, au sa taura na kabasi, ka sa cakacaka me vaka na noqu gagadre. Ka sa yaco ni'u a masu vua na Turaga; ka ni'u sa masu oti sa mudu mai na cagi, ka sa ruru mai na cava, ka sa qai yaco e dua na maravu levu.
- 22 Ka sa yaco ni'u sa vagolea na waqa, koi au, ko Nifai, ka keimami soko tale yani ki na vanua yalataki.
- 23 Ka sa yaco ni keimami sa soko tiko ka oti e vuqa na siga keimami sa qai yaco ki na vanua yalataki; ka keimami sa lako yani ki vanua, ka birika na neimami vale laca; ka keimami sa vakatoka na vanua ko ya ko vanua yalataki.

Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against the Lord because of mine afflictions.

Now my father, Lehi, had said many things unto them, and also unto the sons of Ishmael; but, behold, they did breathe out much threatenings against anyone that should speak for me; and my parents being stricken in years, and having suffered much grief because of their children, they were brought down, yea, even upon their sick-beds.

Because of their grief and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time to meet their God; yea, their grey hairs were about to be brought down to lie low in the dust; yea, even they were near to be cast with sorrow into a watery grave.

And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother; and also my wife with her tears and prayers, and also my children, did not soften the hearts of my brethren that they would loose me.

And there was nothing save it were the power of God, which threatened them with destruction, could soften their hearts; wherefore, when they saw that they were about to be swallowed up in the depths of the sea they repented of the thing which they had done, insomuch that they loosed me.

And it came to pass after they had loosed me, behold, I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm.

And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land.

And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

24 Ka sa yaco ni keimami sa cukiraka na vanua ka tea na sore ni kau; io, keimami sa biuta kece na neimami sore ni kau ki na gele, ka keimami a kauta mai na vanua ko Jerusalemi. Ka sa yaco ni ra sa tubu vakalevu sara; o koya, keimami sa kalougata kina vakalevu.

25 Ka sa yaco ni keimami a kunea ena vanua yalataki, ena neimami a lako yani ki na lekutu, ni ra sa tu na manumanu e veikau ena kedra veimataqali kece, na bulumakau yalewa kei na bulumakau tagane, kei na asa kei na ose, kei na me kei na me kila, kei na veimataqali manumanu kila kecega, sa yaga vua na tamata. Ka keimami sa kunea na veimataqali oa kecega, na oa ni koula, kei na siliva, kei na kopa.

And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

1 Nifai 19

- 1 Ka sa yaco ni sa vakaroti au na Turaga, o koya au sa bulia kina na peleti mai na oa, me'u ceuta kina na kedra itukutuku na noqu tamata. Au sa ceuta ena peleti au a bulia na itukutuku i tamaqu, ka vakakina na neimami ilakolako ena lekutu, kei na vei parofisai i tamaqu; kei na vuqa talega na noqu parofisai, au sa ceuta kina.
- 2 Ka'u a sega ni kila ena gauna au a buli ira kina ni'u na vakaroti mai vua na Turaga me'u bulia na veipeleti ogo; o koya, era sa ceuti tu kina ena peleti ka'u a tukuna tiko na itukutuku i tamaqu, kei na nodra itukutuku ni kawa na nona qase, kei na iwase levu cake ni itukutuku ni neimami lako voli ena lekutu; o koya, na veika a yaco ni bera ni'u buli ira na peleti ogo sa tukuni kina, vakaidina sara tu, ena imatai ni peleti.
- 3 Ka ni sa oti na noqu bulia na peleti ogo me vaka au a vakaroti kina, au a vakaroti, koi au ko Nifai, me'u vola ena peleti ogo na itukutuku macala vinaka ka talei, me baleta na veiqaravi vakalotu kei na veiparofisai; ia, na veika sa volai ogo me na maroroi me ra vakavulici kina na noqu tamata, o ira era na taukena na vanua, ka me maroroi talega me vaka na inaki vuku tale eso, na veinaki ka sa kila tu ga na Turaga.
- 4 O koya, au a vola kina, koi au ko Nifai, ena peleti tale kadua na itukutuku, se na itukutuku levu cake me baleta na ivalu kei na veileti kei na nodra rusa na noqu tamata. Ia, ogo au sa kitaka, ka vakaroti ira na noqu tamata ena ka me ra na cakava ni'u sa takali yani; ia me na dau vakadewataki sobu yani na peleti ogo mai na dua na itabatamata ki na dua tale, se mai vua e dua na parofita ki na dua tale, me yacova ni qai dua tale mai na kena ivakaro mai vua na Turaga.
- 5 Ka na qai tukuni e muri na itukutuku ni noqu bulia na peleti ogo; ka, raica, au tomana me vaka au sa tukuna; ka'u sa vakayacora ogo me maroroi kina na veika tabu me ivakavuvuli vei ira na noqu tamata.

1 Nephi 19

And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them.

And I knew not at the time when I made them that I should be commanded of the Lord to make these plates; wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken; wherefore, the things which transpired before I made these plates are, of a truth, more particularly made mention upon the first plates.

And after I had made these plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates; and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord.

Wherefore, I, Nephi, did make a record upon the other plates, which gives an account, or which gives a greater account of the wars and contentions and destructions of my people. And this have I done, and commanded my people what they should do after I was gone; and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.

And an account of my making these plates shall be given hereafter; and then, behold, I proceed according to that which I have spoken; and this I do that the more sacred things may be kept for the knowledge of my people.

6 Ia, au na sega ni vola e dua na ka ena peleti vakavo ke'u kila ni ra sa ka tabu. Ia, ke'u mani cala, era a cala talega vakakina ko ira e liu; ia au sega ni beitaki ira me'u vakavinakataki au kina, ia ena vuku ga ni malumalumu sa tu vei au, io, me vaka na ivalavala vakayago, au sa vakaiulubale kina.

7 Na veika era nanuma na tamata e so ni yaga vakalevu, ki na yago kei na yalo, era vakawaletaka ka buturaka sobu e yavadra ko ira tale e so. Io, na Kalou mada ga ni Isireli era sa buturaka sobu ko ira na tamata; au kaya, ni ra buturaka sobu, ia au na kaya ena dua tale na kena vosa—era sa vakawaletaki koya, ka sega ni vakarorogo ki na domo ni nona veivakasalataki.

8 Ka raica ena lako mai ko koya, me vaka na vosa ni agilosi, ni oti e ono na drau na yabaki mai na gauna a biuti Jerusalemi mai kina ko tamaqu.

9 Kei na vuravura, ena vuku ni nodra caka ca, era na okati koya me ka wale; o koya e ra sa vakanakuitataki Koya kina, ka sa vosota ga, ka ra sa yaviti Koya, ka sa vosota ga. Io, era kasiviti Koya, ka sa vosota ga, ena vuku ni nona yalololoma kei na nona dauvosoti ira vakadede na luve ni tamata.

10 Kei na nodra Kalou na noda qase, ka ra a kau tani mai Ijipita, mai na veivakabobulataki, ka ra a maroroi talega mai vua ena lekutu, io, na Kalou i Eparaama, kei Aisake, kei na Kalou i Jekope, sa soli Koya me vaka e dua na tamata, ki na ligadra na tamata ca me vaka na vosa ni agilosi; me laveti cake me vaka na vosa i Sinoki, ka me vakoti ki na kauveilatai me vaka na vosa i Neumi, ka me bulu ena ibulubulu qara vatu me vaka na vosa i Sinosi, ko koya ka tukuna talega ni na tolu na siga butobuto me ivakatakilakila ni nona mate vei ira era tawana na veiyanyanu ni wasawasa, vakabibi vei ira na mataqali i Isireli.

11 Ni sa kaya vakaoqo na parofita: Ena sikovi ira vakaidina na veimataqali i Isireli ena siga ko ya na Turaga na Kalou, ena rogo vei ira e so na domona, ena vuku ni nodra ivalavala dodonu, ka ra na reki vakalevu ka vakabulai kina; ena talevi ira e so tale ena kurukuru kei na livaliva ni nona kaukauwa, ena cava, ena bukawaqa kei na kubou, kei na cawa butobuto, kei na tadola ni vuravura, kei na ulunivanua ka ra na kau tani cake.

Nevertheless, I do not write anything upon plates save it be that I think it be sacred. And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.

For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet; I say, trample under their feet but I would speak in other words—they set him at naught, and hearken not to the voice of his counsels.

And behold he cometh, according to the words of the angel, in six hundred years from the time my father left Jerusalem.

And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.

And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.

For thus spake the prophet: The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.

- 12 Ia ena yaco vakaidina na veika kece oqo, sa kaya na parofita ko Sinosi: Ena kavida na veivatu e vuravura; ia, ena vutugu ni vuravura, era na uqeti mai vua na Yalo ni Kalou e vuqa na tui ni veivanuynu ni wasawasa me ra kailavaka: Sa rarawa na Kalou ni veika bula kecega.
- 13 Ia ko ira era tiko mai Jerusalemi, sa kaya na parofita, era na vakanakuitataki mai vei ira na tamata kecega, baleta ni ra a vakamatea ena kauveilatai na Kalou ni Isireli, ka vuki tani e lomadra, ka beca na ivakatakilakila kei na veivakurabuitaki, kei na kaukauwa kei na lagilagi ni Kalou ni Isireli.
- 14 Ia, baleta ni ra sa vuki tani e lomadra, sa kaya na parofita, ka ra sa beca na Yalo Savasava ni Isireli, era na veiseyaki kina ena bula vakayago, ka mate, ka yaco ni ra sa vakasiusiutaki ka vosa beci, ka ra na cati ena kedra maliwa na veimatanitu kecega.
- 15 Ia ni sa yaco mai na siga ko ya, sa kaya na parofita, ni ra sa na sega ni vuki tani tale mai vei koya na Yalo Savasava ni Isireli, ena gauna ko ya ena qai nanuma kina ko koya na veiyalayalati a cakava vei ira na tamadra.
- 16 Io, ena qai nanuma ko koya na veivanuynu ni wasawasa; io, o ira kece na tamata ka ra mataqali i Isireli, au na vakasoqoni ira, sa kaya na Turaga, me vaka na vosa i Sinosi na parofita, mai na yasai vuravura e va.
- 17 Io, ena raica ko vuravura kecega na veivakabulai ni Turaga, sa kaya na parofita; era na vakalougatataki na veimatanitu, veimataqali, duivosavosa kei ira na tamata.
- 18 Ia, koi au ko Nifai, au sa vola na veika kece oqo vei ira na noqu tamata, de rawa me'u vakauqeti ira kina me ra nanuma na Turaga na nodra Dauveivueti.
- 19 O koya, au sa vosa kina vei ira kece na mataqali i Isireli, ke rawa me ra na taukena na veika oqo.
- 20 Ia raica, au sa vakauqeti ena ka vakayalo, ka sa vakaocai au ka malumalumu kina na veisema ni yagoqu taucoko, me baleti ira sa tiko mai Jerusalemi; ia kevaka me a sega ni yalo loloma na Turaga, me vakaraitaka vei au na veika e baleti ira, me vaka vei ira na parofita e liu, ke'u a sa mate talega.

And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God, to exclaim: The God of nature suffers.

And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.

Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers.

Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth.

Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer.

Wherefore, I speak unto all the house of Israel, if it so be that they should obtain these things.

For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.

- 21 Ka sa vakaraitaka vakaidina ko koya vei ira na parofita e liu na ka kece e baleti ira; ka sa vakaraitaka talega vei ira e lewe vuqa na ka e baleti keda; o koya, sa dodonu kina meda kila na veika e baleti ira, ni sa volai tu ena peleti parasa.
- 22 Ia oqo sa yaco ni, koi au ko Nifai, au a vakatavulica vei iratou na tuakaqu na veika oqo; Ka sa yaco ni'u a wilika vei iratou e vuqa na ka, ka ceuti tu ena peleti parasa, me ratou kila kina na cakacaka ni Turaga mai na veivanua tale e so, vei ira na tamata ena gauna e liu.
- 23 Ka'u sa wilika vei iratou e vuqa na ka a volai tu ena veivola i Mosese; ia me rawa ni'u na vakauqeti iratou vakalevu cake kina me ratou vakabauta na Turaga na nodratou Dauveivueti, au a wilika vei iratou na veika a vola na parofita ko Aisea; ia au sa vakatautauvatataka vei keimami na ivolanikalou me rawa ni yaga vei keimami, ka me keimami vuli kina.
- 24 O koya au a vosa kina vei iratou, ka vaka: Dou rogoa na vosa ni parofita, oi kemudou na ivovo ni mataqali i Isireli, e dua na tabana sa musuki tani; dou rogoa na vosa ni parofita ka a volai vei ira kece na mataqali i Isireli, ka vakatautauvatataka vei kemudou, mo dou rawata kina na inuinui, me vaka talega kina o ira na wekamudou, dou a muduki tani mai vei ira; sa vakaoqo na ka sa vola na parofita.

And he surely did show unto the prophets of old all things concerning them; and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.

Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

1 Nifai 20

- 1 Dou vakatudaliga ka rogoca na ka oqo, na mataqali i Jekope, dou sa vakatokai ena yaca i Isireli, ka dou sa lako mai na wai nei Juta, se mai na wai ni veipapitaisotaki, dou sa bubului ena yaca ni Turaga, ka dou sa dau cavuta na Kalou ni Isireli, ia era sa sega ni bubului ena yalodina se ena ivalavala dodonu.
- 2 E dina ga, era sa vakatokai ira mera lewe ni koro tabu, ia era sa sega ni vakararavi vua na Kalou ni Isireli, o koya na Turaga ni Lewevuqa; io, sa yacana na Turaga ni Lewevuqa.
- 3 Raica, au sa tusanaka na veika mai liu mai na ivakatekivu; ka ra sa lako yani mai na gusuqu, ka'u sa vakaraitaki ira. Au a vakaraitaki ira vakasauri.
- 4 Ka'u sa cakava baleta ni'u kila ni ko sa yalo kaukauwa, ni sa dali kaukamea na domomu, ka parasa na yadremu;
- 5 Ka'u sa tukuna vei iko mai na ivakatekivu; ni sa bera ni yaco au sa vakaraitaki ira vei iko; ka'u sa vakaraitaki ira ni'u ririkotaka de ko na qai kaya—A noqu matakau ga sa vakayacora, kei na noqu matakau ceuceu, ka a vakaroti ira na noqu matakau a vakawaicalataki.
- 6 Ko sa raica ka rogoca na ka kece oqo; ia ko na sega li ni tukuni ira yani? Ka'u sa vakaraitaka vei iko na ka vou mai na gauna oqo, io na veika sa vuni, ka ko a sega ni kilai ira.
- 7 Era sa buli ena gauna oqo, ka segai mai na ivakatekivu, ni se bera mada ga na siga ko a sega ni se rogoca kina era a sa tukuni vei iko, de ko na qai kaya—Raica au sa kilai ira ga.
- 8 Io, ko a sega ni rogoca; io, ko a sega ni kila; io, ena gauna koya a sega ni se tadola kina na daligamu; ni'u sa kila ni ko na cakacaka vakailawaki sara, ka ko a vakatokai mo dau talaidredre mai na loma ni kete.
- 9 Ia, ena vuku ni yacaqu au na vakaberaberataka kina na noqu cudru, ka vakakina ena vuku ni noqu vakacaucautaki, au na tarovi au kina mai vei iko, ka me'u kakua ni tamusuki iko laivi.
- 10 Ia, raica, au sa vakasavasavataki iko, au sa digitaki iko ena lovo bukawaqa ni veivakararawataki.

1 Nephi 20

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

Nevertheless, they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

And I did it because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

And I have even from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.

Thou hast seen and heard all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.

Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.

For, behold, I have refined thee, I have chosen thee in the furnace of affliction.

- 11 Ena vukuqu ga, io, ena vukuqu ga ka'u na cakava kina na ka oqo, ni'u na sega ni laiva me vakadukadukalitaki na yacaqu, ka'u na sega ni solia na noqu lagilagi vua tale e dua.
- 12 Vakatudaliga mai vei au, i Jekope, kei Isireli na noqu digitaki, ni sa i au ko koya; koi au na imatai, ka sa i au talega na kena iotioti.
- 13 Sa tauyavutaka talega na yavu kei vuravura na ligaqu, kei na ligaqu imatau sa robota na lomalagi. Au sa kaci yani vei rau ka rau sa tucake vata mai.
- 14 Ko i kemudou kece, dou vakasoqoni vata, ka rogoca; ko cei ena kedra maliwa sa tukuna na veika oqo vei ira? Sa lomani koya na Turaga; io, ena vakayacora ko Koya na nona vosa ka ra a tukuna; ka ena vakayacora ga na lomana vei Papiloni, ka na tau na ligana vei ira na kai Kalitia.
- 15 Sa kaya talega na Turaga; Koi au na Turaga, io, au sa vosa; io, au sa kacivi koya me tukuna, au sa kauti koya mai, ka na kitaka ko koya me sautu na nona sala.
- 16 Dou toro voleka mada mai vei au; au sega ni vosa vakavunivuni; mai na ivakatekivu, au a sa vosa mai na gauna e a tukuni kina; kei na Turaga na Kalou, kei na Yalona sa talai au mai.
- 17 Ka sa kaya vakaoqo na Turaga, na nomu Dauveivueti, ko Koya na Yalo Savasava ni Isireli; Au sa talai koya yani; koi au na Turaga na nomu Kalou ka sa vakavulici iko mo vinaka kina, ka sa tuberi iko ena sala mo lakova, au sa vakayacora.
- 18 O! ke mo a vakarorogo mada ga ki na noqu ivakaro—ke a qai vaka na uciwai na nomu vakacegu, kei na nomu ivalavala dodonu vaka na ua ni wasawasa.
- 19 Na nomu kawa talega sa vaka na nuku; na luve ni ketemu sa vaka na kena qereqere; ka a sega ni muduki tani se vakarusai mai mataqu na yacana.
- 20 Dou lako tani mai Papiloni, dou dro tani mai vei ira na kai Kalitia, ena domo ni sere dou cavuta yani, tukuna oqo, dou talaucaka yani ki na iyalayala kei vuravura; dou kaya: Sa vueti Jekope na nona tamata na Turaga.

For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another.

Hearken unto me, O Jacob, and Israel my called, for I am he; I am the first, and I am also the last.

Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them and they stand up together.

All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.

Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous.

Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken; and the Lord God, and his Spirit, hath sent me.

And thus saith the Lord, thy Redeemer, the Holy One of Israel; I have sent him, the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it.

O that thou hadst hearkened to my commandments—then had thy peace been as a river, and thy righteousness as the waves of the sea.

Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob.

- 21 Ka ra sa sega ni karamaca; sa tuberi ira yani ko koya e loma ni vanua dravuisiga; sa vakadavea ko koya na wai mai na watu ena vukudra; a sa yavita talega na watu ko koya ka sa tacoka mai kina na wai.
- 22 Ka dina ga sa cakava ko koya na ka kece oqo, kei na ka lelevu cake; sa kaya na Turaga ni sa sega ga na vakacegu vei ira na dau caka ca.

And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.

And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

1 Nifai 21

- 1 Vakadua tale: Dou vakarorogo, oi kemudou na mataqali i Isireli, oi kemudou kece sa musuki tani ka vakasavi tani ena vuku ni nodra dau caka ca o ira na ivakatawa ni noqu tamata; io, oi kemudou kece sa musuki tani, ka dui veiseyaki vakayawa, oi kemudou sa noqu tamata, na mataqali i Isireli. Dou vakarorogo, mai na veivanu, ki vei au, dou rogoca oi kemudou mai na vanua vakayawa; sa kacivi au na Turaga mai na kete; mai na loma ni ketei tinaqu sa cavuta kina na yacaqu.
- 2 Ka sa cakava na gusuqu me vaka e dua na iseleiwa gata; sa vunitaki au ena yaloyalo ni ligana, ka sa cakava me'u moto makomakoaliliva; ena nona taga ni gasau a sa vunitaki au kina;
- 3 Ka sa kaya vei au: Ko iko na noqu tamata, ko iko Isireli, ena vukumu au na vakalagilagi kina.
- 4 Au a qai kaya, sa tawayaga na noqu cakacaka, au sa vakaotia na noqu kaukauwa ena ka wale ka tawayaga; sa tu vakaidina vua na Turaga na lewa ena vukuqu, kei na noqu cakacaka sa tu vua na noqu Kalou.
- 5 Ia oqo, sa kaya na Turaga—ko koya ka buli au ena loma ni kete me'u nona dauveiqaravi, me'u kauti Jekope tale yani kivua—e dina ni se sega ni vakasoqoni mai ko Isireli, ia au sa na lagilagi ena mata ni Turaga, ka na noqu kaukauwa ga na noqu Kalou.
- 6 Ka, sa kaya ko koya: Sa ka mamada ga mo mai noqu dauveiqaravi mo na vueta cake na veiyavusa i Jekope, ka vakalesui ira mai na Isireli maroroi. Au na soli iko talega mo nodra rarama na kai Matanitu tani, ka mo yaco mo noqu vunibula ki na iyalayala kei vuravura.
- 7 Ia, sa kaya vakaoqo na Turaga, ko koya na Dauveivueta ni Isireli, na nona Yalo Savasava, kivua era sa beca ko ira na tamata, kivua era sa vakasisilatata mai na veivanua, ki vei ira na nodra tamata na iliului: Era na raica ko ira na tui ka ra na tucake, ko ira talega na ravouvou e ra na vakarokoroko, ena vuku ni Turaga ko koya sa daudina.

1 Nephi 21

And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And said unto me: Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

And now, saith the Lord—that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.

- 8 Ia sa kaya vakaoqo na Turaga: Ena gauna donu au a rogoci iko kina, o kemudou na veiyanuyanau ni wasawasa, ia, ena siga ni veivakabulai au a vukeyi iko; ia au na maroroi iko, ka solia vei iko na noqu dauveiqaravi me nodra veiyalayalati na tamata, me vakataudeitaka na vuravura, ka cakava me tawa tale na veivanua sa lala;
- 9 Ka mo kaya vei ira na kaivesu: Dou lako yani; vei ira ka tiko ena butobuto: Dou vakaraitaki kemudou. Era na kana voli ena sala, ia na kedra vanua veico ena tu mai na veivanua cecere kecega.
- 10 Era na sega ni viakana se viagunu, ka na sega talega ni kati ira na katakata se na matanisiga; ni na tuberi ira ko koya sa lomani ira, ka na tuberi ira ena bati ni wai vure.
- 11 Ka'u na cakava kecega na noqu ulunivanua me gaunisala, ka na vakaceceretaki na noqu salatu.
- 12 Ia oqo, oi kemudou na mataqali i Isireli, raica, ko ira oqo era na lako vakayawa mai; ka raica, ko ira oqo mai na vualiku kei na ra; kei ira oqo mai na vanua ko Sainimi.
- 13 Dou ia na sere, na lomalagi; ka mo ia na reki, na vuravura; ena vakataudeitaki na yavadra ko ira era tiko mai natuicake; dou tabalaka vata mai na sere, na veiulunivanua; ni ra na sega ni yaviti tale; ni sa vakacegui ira na nona tamata na Turaga, ena lomani ira na nona era sa rarawa.
- 14 Ia, raica, sa kaya ko Saioni: Sa biuti au na Turaga, ia na noqu Turaga sa guilecavi au—ia ena vakaraitaka ko koya ni sa sega ni vakakina.
- 15 E dua li na yalewa me na guilecava na luvena dramidrami, ka sega beka ni lomana na luve ni ketena? Io, era na guilecava beka, ia, koi au, ka'u na sega ni guilecavi iko, na mataqali i Isireli.
- 16 Raica, ka'u sa ceuti iko ena qeteqete ni ligaqu; na nomu bai sa tikotiko ga e mataqu.
- 17 Ko ira na luvemu era sa kusarawa me ra vorati ira era sa vakacacani iko; ko ira era vakawaletaki iko era na lako tani vei iko.
- 18 Mo ta cake ka veiraiyaki, ka raica: Ko ira kecega oqo era sa soqoni vata mai, ka ra na lako mai vei iko. Ia me vaka ni'u sa bula, sa kaya na Turaga, ko na vakaisulutaki iko vata kei ira kecega oqo, me vaka ena iukuuku, ka vauci ira vaka na yalewa e sa vakarau vakawati.

Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

And I will make all my mountains a way, and my highways shall be exalted.

And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.

But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me—but he will show that he hath not.

For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.

- 19 Ia na nomu rusa kei na nomu veivanua lala, kei na vanua ni nomu vakarusai, sa na qai osooso sara mai ena vuku ni lewena; ia, ko ira era a tilomi iko era sa na yawa tani sara.
- 20 O ira era na qai luvemu, ni sa yali na luvemu e liu, era na kaya tale e daligamu: Sa osooso sara vei au na tikina oqo; solia tale vei au e so na vanua me'u tawana.
- 21 Ko na qai kaya e lomamu: Ko cei ka vakatuburi ira oqo vei au, ni raica ni ra sa yali ko ira na luvequ, ka'u sa yava, ka bobula, ka'u veilakoyaki vaka ka vaka? Ia ko cei a susugi ira mai oqo? Raica, au sa biu taudua tu ga; o ira oqo, evei era a tu voli mai kina?
- 22 Sa kaya vakaoqo na Turaga na Kalou: Raica, ka'u na laveta cake na ligaqu vei ira na kai Matanitu Tani, ka vakaduria na noqu drotini vei ira na tamata; era na keveti ira mai na luvemu tagane e ligadra, kei ira na luvemu yalewa era na colati ira mai e tabadra.
- 23 Ko ira na tui era na nomu tama ni veisusu, ia, ko ira na nodra ranadi era na nomu tina ni veisusu; era na cuva vei iko me matadra ki na qele, ka ra na dramica na kuvu ni soso mai na yavam; ia ko na qai kila, ni sai au na Turaga; ia era na sega ni madua ko ira era sa waraki au.
- 24 Me na kovei li na itoki ni valu mai vua sa qaqa, se me ra na sereki ko ira era sa vakabobulataki vakadodonu?
- 25 Ia sa kaya vakaoqo na Turaga, Io, o ira mada ga era vesuki tu mai vei ira na qaqa era na kovei, ka na sereki na itoki ni valu mai vua sa rerevaki; ka'u na vala kei ira era na veivala kei iko, ka vakabulai ira na luvemu.
- 26 Ka'u na vakani ira era vakasaurarataki iko ena lewedra dina; era na mateni ena nodra dra dina me vaka ena waini kamikamica; ia na tamata kecega era na kila ni sai au, na Turaga, na nomu iVakabula ka nomu Dauveivueti, na Qaqa i Jekope.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.

The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?

Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

For shall the prey be taken from the mighty, or the lawful captives delivered?

But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.

1 Nifai 22

- 1 Ia oqo sa yaco ni'u sa wilika oti koi au, ko Nifai, na veika ka a ceuti tu ena peleti parasa, eratou sa lako mai vei au na tuakaqu ka kaya vei au: A cava na ibalebale ni veika oqo ko a wilika? Raica, era sa vakaibalebaletaki li ki na veika vakayalo, ka ra na yaco ena vuku ni yalo, ka sega ena vuku ni veika vakayago?
- 2 Ia koi au, ko Nifai, au sa kaya vei iratou: Raica era sa vakaraitaki vua na parofita mai na domo ni Yalo; ia na Yalo sa dau vakaraitaka na veika kece oqo vei ira na parofita, ka ra na yaco vei ira na luve ni tamata me vaka na veika vakayago.
- 3 O koya, na veika au a wilika sa baleta tiko na veika vakayago kei na veika vakayalo; ia e kena irairai, ni ena dua na gauna ga oqo, se ena dua na gauna mai muri, ni ra na veiseyaki na mataqali i Isireli e delai vuravura taucoko, ena kedra maliwa na veimatanitu.
- 4 Ia raica, era lewe vuqa era sa guilecavi mai vei ira ka tiko mai Jerusalemi. Io, na iwase levu cake mai na veiyavusa kece era sa kau tani; ka ra sa veiseyaki vaka ka vaka ki na veiyanyanu ni wasawasa; ka sega vei keda e kila era sa tu e vei, ia, eda kila ga ni ra sa kau tani.
- 5 Ia ni ra sa vakau tani tu, sa parofisaitaki tu mai na veika oqo me baleti ira, ka baleti ira talega era na veiseyaki ka vakasesei ena dua na gauna e muri, ena vukuna na Yalo Savasava ni Isireli; ia, era na vakaukauwataka na lomadra vua; o koya era na veiseyaki yani kina ena kedra maliwa na veimatanitu ka cati mai vei ira na tamata kecega.
- 6 Ia ni ra na susugi ira oti ko ira na kai Matanitu Tani, ka na laveta cake na ligana na Turaga vei ira na kai Matanitu Tani ka vakaduria na nona drotini, ia era na keveti ira na luvedra tagane e ligadra, kei na luvedra yalewa era na kauta mai ena tabadra, raica na veika kece sa tukuni oqo era ka ni bula oqo; ni sa vakaoqo na nona veiyalayalati na Turaga vei ira na nodaqase; ia sa baleti keda ena gauna mai muri, kei ira kece talega na wekada na mataqali i Isireli.

1 Nephi 22

And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me: What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?

And I, Nephi, said unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh.

Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations.

And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away.

And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.

Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

- 7 Ka sa kena ibalebale ni na yaco mai na gauna ni sa oti na nodra veiseyaki ka vakasesei na mataqali i Isireli, na Turaga na Kalou ena vakaduria e dua na matanitu qaqa ena kedra maliwa na kai Matanitu Tani, io, ena dela mada ga ni vanua oqo; ka ra na qai veiseyaki kina na noda kawa mai vei ira.
- 8 Ka ni sa oti na nodra veiseyaki na noda kawa, ena qai vakayacora na Turaga na Kalou e dua na cakacaka talei ena kedra maliwa na kai Matanitu tani, ka na yaga vakalevu sara vei ira na noda kawa; o koya, sa vakatautauvatataki kina na nodra sa susugi mai vei ira na kai Matanitu tani, kei na nodra sa keveti e ligadra ka colati mai tabadra.
- 9 Ka na yaga talega vei ira na kai Matanitu tani; ka sega wale ga vei ira na kai Matanitu tani ia vei ira kecega na mataqali i Isireli, me vakatakilai kina na veiyalayalati nei Tamada mai lomalagi vei Eparaama, ka kaya: Ena vuku ni nomu kawa era na vakalougatataki kina na veimataqali kecega e vuravura.
- 10 Ia au gadreva, oi kemudou na tuakaqu, mo dou kila ni na sega ni rawa me ra na vakalougatataki na veimataqali kecega e vuravura vakavo ke na qai vakaraitaka ko koya na ligana ena matadra na veimatanitu.
- 11 O koya, ena qai vakaraitaka kina na ligana na Turaga na Kalou ena matadra na veimatanitu kecega, me na kau yani na nona veiyalayalati kei na nona kosipeli vei ira kece na mataqali i Isireli.
- 12 O koya, ena kauti ira tani kina ko Koya mai na nodra tiko vakavesu, ka ra na vakasoqoni vata ki na nodra dui vanua sa nodra ivotavota vakawa; ia era na kau tani mai na tawa kilai kei na butobuto, ka ra na qai kila ni sa nodra iVakabula na nodra Turaga ka nodra Dauveivueti, o Koya na Qaqa ni Isireli.
- 13 Ia na dra ni lotu vakaitamera ka vakasisila ko ya, o koya na dautagane ni vuravura taucoko, ena tau ga ki na uludra; ni ra na veivaluvaluti ga vakaira, ka na lutuka ga na uludra na iseileiwau mai ligadra, ka ra na mateni ga ena nodra dra.

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations.

Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.

And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.

- 14 Ia, na veimatani kecega ena valuti iko, O iko na mataqali i Isireli, era na vuki ka veivorati vakataki ira, ka ra na lutu ki na ikeli era a kelia me ra tacori kina na nona tamata na Turaga. Ia ko ira kece sa veivala kei Saioni era na vakarusai, ia na dautagane ko ya, ka a vakatanitaka na sala dodonu ni Turaga, io, ko koya na lotu vakaitamera ka vakasisila ko ya, ena bale sobu ki na kuvu ni soso, ia sa na ka levu sara na kena bale.
- 15 Ia raica, sa kaya na parofita, ena yaco kusarawa mai na gauna ena sega kina na kaukauwa i Setani me rawa na yalodra na luve ni tamata; ia sa voleka me yaco mai na siga, me ra na vaka kina na vu ni co madu ko ira sa viavialevu kei ira sa daucaka ca; ka na yaco mai na siga mera na vakamai.
- 16 Sa voleka me yaco mai na gauna ena sovaraka kina na taucoko ni nona cudru na Kalou vei ira na luve ni tamata; ni na sega ni laivi ira na tamata ca me ra vakarusai ira na tamata ivalavala dodonu.
- 17 O koya gona, ena maroroi ira na ivalavala dodonu ena nona kaukauwa, io ke yaco me sa tau na nona cudru taucoko, me ra na maroroi ga na ivalavala dodonu, io ke ra na vakarusai kina na kedra meca ena bukawaqa. O koya, me ra kakua kina ni rere na ivalavala dodonu; ni sa kaya vakaoqo na parofita, era na vakabulai, ke kena sala mada ga na bukawaqa.
- 18 Raica, au sa kaya vei kemudou, na tuakaqu, ni sa voleka ni yaco na veika oqo; io, na dra, kei na bukawaqa, kei na cawa ni kubou ena yaco dina mai; ka dodonu me tiko ena delai vuravura oqo, ka na yaco vei ira na tamata me vaka na veika vakayago kevaka era na vakaukauwataka na lomadra vua na Yalo Savasava ni Isireli.
- 19 Ia raica, era na sega ni rusa na tamata ivalavala dodonu; ia ena yaco vakaidina na gauna era na muduki tani kina ko ira kece era sa valuti Saioni.
- 20 Ia ena vakarautaka vakaidina na Turaga na sala vei ira na nona tamata, me vakayacori kina na vosa ka cavuta o Mosese, ka kaya: E dua na parofita ena vakatubura vei kemudou na Turaga na nomudou Kalou me vakataki au; o koya oqori mo dou na rogoca na veika kece sara ena tukuna vei kemudou. Ka sa na yaco ni ko ira era na sega ni rogoca na parofita ko ya era na muduki tani mai vei ira na tamata.

And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.

For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel.

For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.

And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.

- 21 Ia oqo, koi au, ko Nifai, au sa tukuna vei kemudou, na parofita ka vosa kina oqo ko Mosese, sai koya na Yalo Savasava ni Isireli; ia, ena dau tauca ko Koya na lewa dodonu.
- 22 Ka me ra kakua ni rere ko ira na ivalavala dodonu, ni ra na sega ni vakataqayataki. Ia na matanitu ga ni tevoro, ka na tarai cake ena kedra maliwa na luve ni tamata, na matanitu ka sa tauyavutaki ena kedra maliwa era sa vakayago—
- 23 Ena yaco kusarawa mai na gauna, ni, na lotu kecega sa tara cake me rawa iyau, kei ira sa tara cake me ra lewai ira na tamata, kei ira sa tara cake me dokai ira ko vuravura, kei ira sa vakasaqara na gagadre ni yago kei na veika ni vuravura, ka me kitaka na veimataqali caka cala kecega; io, me vakalekalekataki ga, o ira kece sa lewena na matanitu ni tevoro sai ira sa dodonu me ra rere ka sautaninini, ka sakure kina, sai ira sa dodonu me ra vakabalei sobu ki na kuvu ni soso; sai ira e ra na vakamai me vaka na vu ni co; me vaka na nona vosa na parofita.
- 24 Ia ena yaco kusarawa mai na gauna me ra na tuberi cake kina na ivalavala dodonu me vaka na luve ni bulumakau mai na lomanibai, ia ko Koya na Yalo Savasava ni Isireli sa na nona na lewa, kei na qaqa, kei na kaukauwa, kei na lagilagi cecere.
- 25 Ka sa vakasoqoni ira vata na luvena mai na yasai vuravura e va; ka sa wiliki ira na nona sipi, ka ra sa kilai Koya; ka sa na qai duabau ga na lomanibai ka duabau ga na kena ivakatawa; ka na vakani ira na nona sipi, ka ra na kunea mai vei koya na veico.
- 26 Ia ena vuku ni nodra ivalavala dodonu na nona tamata, sa sega kina na kaukauwa i Setani; o koya, ena sega kina ni sereki me vuqa na yabaki; ni sa sega vua na kaukauwa me rawa na lomadra na tamata, ni ra sa ivalavala dodonu, ka sa veiliutaki na Yalo Savasava ni Isireli.
- 27 Ia raica oqo, koi au, ko Nifai, au sa kaya vei kemudou ni na yaco na veika kece oqo me vaka na veika vakayago.
- 28 Ia, raica, era na bula galala vata kei Koya na Yalo Savasava ni Isireli ko ira na veimatanitu, veimataqali, duivosavosa kei ira na tamata, kevaka era na veivutuni.

And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.

And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.

And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.

And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.

And now behold, I, Nephi, say unto you that all these things must come according to the flesh.

But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent.

29 Ia oqo koi au, ko Nifai, au sa tinia; niu sega ni doudou ena gauna oqo meu vosa tale me baleta na veika oqo.

30 O koya oqo, oi kemudou, na tuakaqu, au gadreva mo dou kila ni dina na itukutuku sa volai tu ena peleti parasa; ka ra vakadinadinataka ni dodonu me talairawarawa na tamata ki na ivakaro ni Kalou.

31 O koya, mo dou kakua ni nanuma kina ni sai keirau ga kei tamaqu keirau sa vakadinadinataka na veika oqo, ka vakavuvulitaka talega. O koya, kevaka dou na talairawarawa ki na ivakaro, ka vosota me yacova na ivakataotioti, dou na vakabulai kina ena siga mai muri. Ia, sa vakakina. Emeni.

And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.

Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass are true; and they testify that a man must be obedient to the commandments of God.

Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.

Ai Karua ni iVola i Nifai

A itukutuku ni mate i Liai. Eratou sa vorati Nifai na tuakana. Sa vakasalataki Nifai na Turaga me lako yani ki na loma ni lekutu. Na nona ilakolako ena loma ni lekutu kei na veika tale e so.

2 Nifai 1

- 1 Ia oqo, a sa yaco ni'u sa tinia na noqu vakavulici iratou na tuakaqu, koi au ko Nifai, sa vosataka talega e vuqa na ka vei iratou ko Liai na tamai keitou, ka tukuna tale vei iratou na veika lelevu ka a vakayacora vei iratou na Turaga ena nona kauti iratou tani mai na vanua ko Jerusalemi.
- 2 Ka sa vosa vei iratou ena vuku ni nodratou veisaqasaqa mai wai, kei na yalo loloma ni Kalou ena nona a maroroya na nodratou bula, ka ratou a sega kina ni tilomi mai na wasawasa.
- 3 Ka a vosa talega vei iratou me baleta na vanua yalataki, ka ratou sa rawata—na nona yalo loloma dina na Turaga ena nona a vakasalataki keimami me keimami dro tani mai na vanua ko Jerusalemi.
- 4 Ka raica, sa kaya ko koya, Au a raica e dua na raivotu, ka'u kila kina ni sa vakarusai ko Jerusalemi; ka kevaka me datou a tiko ga mai Jerusalemi ke tou a sa mate talega.
- 5 Ia, sa kaya ko koya, e dina ga ni a levu na nodatou rarawa, edatou sa mai rawata e dua na vanua yalataki, e dua na vanua sa digitaki duadua mai vei ira na veivanua kecega; e dua na vanua ka a veiyalayalati kina kei au na Turaga na Kalou me nodra ivotavota na noqu kawa. Io, sa veiyalayalatitaka na Turaga na vanua oqo vei au, kei ira na luvequ me sega ni mudu, kei ira kece talega ena tuberi ira mai na veivanua tale e so na liga ni Turaga.
- 6 O koya, au sa parofisai kina, koi au ko Liai, me vaka na veivakauqeti ni Yalo sa tiko vei au, ni na sega ni dua e lako mai ki na vanua oqo ka vakavo ko ira ga era na vakau mai ena liga ni Turaga.

The Second Book of Nephi

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth.

2 Nephi 1

And now it came to pass that after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them, and rehearsed unto them, how great things the Lord had done for them in bringing them out of the land of Jerusalem.

And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

And he also spake unto them concerning the land of promise, which they had obtained—how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem.

For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.

But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

7 O koya, sa vakatabui kina na vanua oqo vei koya ga sa kauta mai ko Koya. Ka kevaka era na qaravi Koya me vaka na veivakaro sa solia vei ira, ena yaco me vanua ni bula galala vei ira; o koya, era na sega kina ni vesuki sobu ena veivakabobulataki; ia kevaka sa vakakina, sa na vu ga mai na nodra caka cala; ni kevaka sa levu na caka cala sa na cudruvi na vanua ena vukudra, ia vei ira na ivalavala dodonu ena vakalougatataki me sega ni mudu.

8 Ka raica, sa lewa yalomatua me na maroroi na vanua oqo ena gauna mada ga oqo mai vei ira na veimatani tu tale e so; ka raica, e ra na vakasinaita mai na veimatani tu na vanua oqo, ka na sega na vanua me ivotavota vakawa.

9 O koya, au sa rawata kina e dua na yalayala, koi au ko Liai, ni kevaka era na maroroya na nona ivakaro ko ira ka a kauti ira mai na Turaga na Kalou mai na vanua ko Jerusalemi, era na tiko sautu ena dela ni vanua oqo; ka ra na taqomaki mai vei ira na veimatani tu kecega, me ra na taukena ga vakaira na vanua oqo. Ka kevaka era na muria na nona ivakaro era na vakalougatataki ena dela ni vanua oqo, ka na sega e dua me vakacacani ira, se me kauta laivi na vanua sa nodra ivotavota vakawa; ka ra na tiko maroroi tu me sega ni mudu.

10 Ia raica, ni na yaco mai na gauna me ra na malumalumu sobu kina ena tawavakabauta, ni ra sa ciqoma oti na veivakalougatataki e vuqa mai na liga ni Turaga—ni ra sa kila tu na veika me baleta na buli ni vuravura, kei na tamata kecega, ka ra kila tu na nona cakacaka cecere ka talei na Turaga mai na buli ni vuravura; ka sa soli vei ira na kaukauwa me ra kitaka na ka kecega ena vakabauta; ka sa tu vei ira na veivakaro kecega mai na ivakatekivu, ka ra sa kau mai ena nona loloma tawayalani ki na vanua yalataki ka talei oqo—raica, au sa kaya, kevaka ena yaco mai na siga me ra na vakanadakuya kina na Yalo Savasava ni Isireli, na Mesaia dina, na nodra Dauveivueta ka nodra Kalou, raica, ena tau kina vei ira na lewa i Koya sa Yalododonu.

11 Io, ena kauti ira mai ko koya na veimatani tu tale e so ki vei ira, ka na solia vei ira na kaukauwa, ka na kauta tani mai vei ira ko koya na vanua era taukena, ka na vakavuna ko koya me ra veiseyaki ka yaviti.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.

- 12 Io, ni sa takali yani e dua na itabatamata ki na dua tale ena yaco na vakadave dra, kei na veitotogitaki ena kedra maliwa; o koya oqo, oi kemudou na luvequ, au gadreva mo dou nanuma matua; io, au gadreva mo dou vakarorogo ki na noqu vosa.
- 13 Io mo dou yadra mada; mo dou yadra mai na moce lutu, io, mai na moce nei eli, ka kuretaka tani na sinucodo rerevaki dou sa vesuki kina, ka sai ira na sinucodo ka vesuki ira tu na luve ni tamata, me ra kau sobu kina vakavesu ki na ikeli tawamudu ni rarawa bibi kei na yaluma titobu.
- 14 Yadra! Ka tucake mai na kuvu-ni-soso, ka rogoca na vosa ni nomudou itubutubu sa sautaninini, ka sa voleka mo dou na vakadavora na yagona ki na ibulubulu batabata ka vakanomodi, na vanua ka sega e dua na dauveilakoyaki me na lesu tale mai kina; e vica wale ga na siga ka'u na qai lako yani ena nodra sala na kai vuravura kecega.
- 15 Ia raica, na Turaga sa vueta mai eli na yaloqu; au sa raica na nona lagilagi, ka'u sa ovici tu me tawamudu ena liga ni nona loloma.
- 16 Ka'u sa gadreva mo dou na nanuma mo dou muria na lawa kei na lewa ni Turaga; raica, sai koya na ka oqo sa dau ririko tu kina na yaloqu mai na ivakatekivu.
- 17 Sa dau bikai tiko na lomaqu ena rarawa ena veigauna e so, ni'u a ririkotaka, de na tauca vei kemudou na Turaga na nomudou Kalou na taucoko ni nona cudru waqawaqa ena vuku ni nomudou vakaukawataka na lomamudou, mo dou muduki tani ka vakarusai me sega ni mudu;
- 18 Se, me na yacovi kemudou e dua na cudru me vuqa na itabatamata; ka dou na sikovi ena iseleiwau, kei na dausiga, ka dou na cati, ka dou na tuberi voli me vaka na lewa kei na veivesuki ni tevoru.
- 19 Oi kemudou na luvequ, me kakua mada ni yaco vei kemudou na veika oqo, ia, mo dou nona mata tamata digitaki ka taleitaki na Turaga. Ia raica, me yaco ga na nona lewa; ni sa dodonu na nona ivalavala ka sega ni mudu.
- 20 Ka sa kaya vakaoqo ko Koya: Kevaka dou na muria na noqu ivakaro dou na tiko sautu ena vanua; ia kevaka dou na sega ni muria na noqu ivakaro dou na muduki tani mai na noqu iserau.

Yea, as one generation passeth to another there shall be bloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe.

Awake! and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days and I go the way of all the earth.

But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love.

And I desire that ye should remember to observe the statutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning.

My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his wrath upon you, that ye be cut off and destroyed forever;

Or, that a cursing should come upon you for the space of many generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the devil.

O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord. But behold, his will be done; for his ways are righteousness forever.

And he hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

- 21 Ia oqo, me marau kina vei kemudou na yaloqu, ka me'u biuta yani na vuravura oqo ena yalomarau ena vukumudou, ka me'u kakua ni kau sobu ki na ibulubulu ena rarawa kei na yalobibi, dou tucake mai na kuvu-ni-soso, oi kemudou na luvequ, ka tu vakaturaga, ka mo dou gugumatua mo dou duavata ena nomudou vakanananu kei na lomamudou, ka duavata ena ka kecega, mo dou kakua kina ni lutu sobu ka veivesuki;
- 22 Mo dou kakua kina ni cudruvi ena cudru ca sara; ka mo dou kakua talega ni vakavuna me tau vei kemudou na nona cudru na Kalou yalododonu, me vakarusai kina, io, me vakarusai ka tawamudu na yalo kei na yago.
- 23 Dou yadra mai, oi kemudou na luvequ; dou daramaka na iyaragi ni ivalavala dodonu. Dou kuretaka tani na sinucodo dou sa vesuki tu kina, ka lako tani mai na butobuto ka tucake mai na kuvu-ni-soso.
- 24 Drau kua tale ni vorati tacimudrau, sa dau lagilagi na nona raivotu, ka sa dau muria tiko na ivakaro mai na gauna eda a biuti Jerusalemi mai kina; ka sa iyaya ni cakacaka ena liga ni Kalou, me kauti keda mai ki na vanua yalataki; ni kevaka me a sega ko koya, keda a sa mate ena viakana mai na lekutu; ia, drau a segata mo drau kauta tani na nona bula; io, ka sa sotava ko koya e vuqa na veika rarawa ena vukumudrau.
- 25 Ka'u sa rere sara vakalevu ka sautaninini ena vukumudrau, de na kune rarawa tale ko koya; ka raica, drau sa beitaki koya ni a segata na kaukauwa kei na lewa vei kemudou; ia au kila ni a sega ni segata na kaukauwa kei na lewa vei kemudou, ia e a vakasaqara ga na lagilagi ni Kalou, kei na nomudou tiko vinaka me tawamudu.
- 26 Ka drau a vosa kudrukudru ni sa dauvosa vakamatata vei kemudrau. Drau kaya ni sa rui gata na nona vosa; drau kaya ni a cudruvi kemudrau; ia raica, na gata ni nona vosa sa gata ni kaukauwa ni vosa ni Kalou, a sa tu vua; kei na ka ko drau vakatoka me cudru sai koya na ka dina, me vaka sa tu vua na Kalou, ka a sega ni rawa vua me tarova sa vakaraitaka vakadoudou ga na nomudrau caka cala.

And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;

That ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body.

Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.

Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem; and who hath been an instrument in the hands of God, in bringing us forth into the land of promise; for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his life; yea, and he hath suffered much sorrow because of you.

And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.

And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you; but behold, his sharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

- 27 Sa dodonu kina me tiko vua na kaukauwa ni Kalou, ka sa vakaroti kemudrau kina ko koya mo drau talairawarawa. Ia raica, sa sega ni ko koya, ia na Yalo ga ni Turaga a sa tiko vua, ka sa dolava na gusuna me vosa ka sega kina ni rawa vua me galu tiko.
- 28 Ia oqo na luvequ, Leimani, kei kemudrau talega Lemueli kei Semi, kei kemudou talega na luvequ na luvei Isimeli, raica, kevaka dou na vakarorogo ki na domo i Nifai dou na sega ni rusa. Ia kevaka dou na vakarorogo vua au sa laiva oqo vei kemudou e dua na veivakalougatataki, io, na noqu veivakalougatataki taumada.
- 29 Ia kevaka dou na sega ni vakarorogo vua au na kauta tani na noqu veivakalougatataki taumada, io, na noqu veivakalougatataki ena qai soli vua.
- 30 Ia oqo, Soramu, au sa vosa vei iko: Raica, ko iko na tamata i Lepani; ia, ko a kau tani mai na vanua ko Jerusalemi, ka'u sa kila ni ko nona itokani dina na luvequ ko Nifai me sega ni mudu.
- 31 O koya gona, ena vuku ni nomu yalodina, ena vakalougatataki vata na nomu kawa kei na nona kawa, ka ra na tiko sautu vakadede sara ena dela ni vanua oqo; e sega ni dua na ka, na nodra caka ca ga, ena vakacacana se vakayavalata na nodra tiko sautu ka sega ni mudu ena dela ni vanua oqo.
- 32 O koya, kevaka ko sa muria na ivakaro ni Turaga, sa vakatabuya tu na Turaga na vanua oqo me ra na tiko sautu kina na nomu kawa, kei ira na kawa i na luvequ.

And it must needs be that the power of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the Spirit of the Lord which was in him, which opened his mouth to utterance that he could not shut it.

And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi ye shall not perish. And if ye will hearken unto him I leave unto you a blessing, yea, even my first blessing.

But if ye will not hearken unto him I take away my first blessing, yea, even my blessing, and it shall rest upon him.

And now, Zoram, I speak unto you: Behold, thou art the servant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son, Nephi, forever.

Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

2 Nifai 2

- 1 Ia oqo, Jekope, au sa kaya vei iko: Ko iko na noqu ulumatua ka sucu ena gauna ni noqu rarawa ena loma ni lekutu. Ka raica, ni ko se gone, ko a sota kaya na leqa kei na veika rarawa e vuqa, ena vuku ni nodratou itovo ca na tuakamu.
- 2 Ia, Jekope, na imatai ni luvequ ka sucu ena lekutu, ko sa kila na cecere ni Kalou; ka na vakatabuya ko koya na nomu rarawa mo rawata kina na vinaka.
- 3 O koya, ena vakalougatataki kina na yalomu, ia ko na bula sautu tiko kei na tuakamu, ko Nifai; ia, ko na qarava na nomu Kalou ena nomu veisiga taucoko. O koya, au kila kina ni ko sa vueti, ena vuku ni nona yalododonu na nomu Dauveivueti; ni ko sa raica ni na yaco vakaidina ni ena taucoko ni gauna ena lako mai kina ko Koya me kauta mai na veivakabulai vei ira na tamata.
- 4 Ia, ko sa raica talega na nona lagilagi ni ko se cauravou; o koya gona, ko sa vakalougatataki kina me vakataki ira ena qaravi ira ko Koya ena bula vakayago; ka sai koyakoya tiko ga na Yalo ena noa, ena siga edaidai, ka sega ni mudu. Ka sa vakarautaki tu na sala mai na gauna a lutu kina na tamata, ia sa isolisoli wale ga na veivakabulai.
- 5 A sa vakavulici vakavinaka na tamata me kila kina na vinaka mai na ca. Ka sa soli na lawa vua na tamata. Ka sa sega ni vakadonui e dua na tamata ena lawa; se, ena lawa ga sa muduki tani kina na tamata. Io, era sa muduki tani ena lawa vakayago; e dua tale, ena lawa vakayalo era na rusa ga ka tawasei mai na ka vinaka, ka ra na rarawa sara tu me sega ni mudu.
- 6 Ia, sa yaco na veivueti ena vukui koya na Mesaia Tabu; ni sa sinai tu ena loloma soli wale kei na dina.
- 7 Raica, sa cabori Koya me isoro ni ivalavala ca, me vakayacori kina na inaki ni lawa, vei ira kece sa yalo raramusumususu ka yalo bibivoro; ka sa sega ni vakayacori rawa na inaki ni lawa ki vua e dua tale.

2 Nephi 2

And now, Jacob, I speak unto you: Thou art my first-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

Nevertheless, Jacob, my firstborn in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain.

Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be spent in the service of thy God.

Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.

And thou hast beheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and salvation is free.

And men are instructed sufficiently that they know good from evil. And the law is given unto men. And by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

- 8 O koya, sa ka bibi sara kina me tukuni yani na veika oqo vei ira na lewei vuravura, me ra kila kina ni sa sega ni rawa ni dua na ka bula me tiko ena serau ni Kalou, ka vakavo ga ena nona cakacaka dodonu, kei na loloma cecere, kei na nona loloma soli wale na Mesaia Tabu, o koya sa solia na nona bula me vaka na veika vakayago, ka sa taura lesu tale ena kaukauwa ni Yalotabu, me vakayacora kina na tucake tale mai na mate, ni sa imatai me tucake tale.
- 9 O koya, sa ivesu vua na Kalou ko koya, ka na vakamamasu ena vukudra kecega na luve ni tamata; ka ra na vakabulai ko ira yadua sa vakabauti Koya.
- 10 Ia ena vuku ni vakamamasu oqo me baleta na tamata kecega, era sa lako rawa kina vua na Kalou na tamata kecega; o koya, era na tu kina e matana, me ra lewai mai vua me vaka na dina kei na savasava sa tu vua. O koya, na inaki ni lawa ka a solia na Yalo Savasava, ena soli kina nai itotogi ka sa toka vata, ia na itotogi ka toka vata oqo sa veibasai kei na marau sa toka vata talega, me vakayacori kina na inaki ni veisorovaki—
- 11 Ni sa dodonu kina me tu na veibasai ni ka kecega. Kevaka e sega, a imatai ni luvequ ka a sucu ena lekutu, ena sega ni yaco rawa na ivalavala dodonu, se na caka ca, ka sega na bula savasava se na rarawa, ka sega na vinaka se na ca. O koya, sa dodonu kina me vakatautauvatataki na veika kecega; ia kevaka me tautauvata tu ga, sa ka mate wale, ka sa sega kina na bula se na mate, se na vuca se na tawavuca, na marau se na rarawa, ka sega na vuku se na lialia.
- 12 O koya, sa qai buli kina me ka wale ga; ka sa sega kina ni dua na inaki ni kena a buli. Ia, ena vakarusa na ka oqo na yalomatua ni Kalou kei na nona inaki tawamudu, kei na kaukauwa talega, kei na loloma cecere, kei na lewa dodonu ni Kalou.

Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement—

For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

- 13 Ka kevaka dou na kaya ni sega na lawa, ko na kaya talega ni sega na ivalavala ca. Kevaka ko na kaya ni sega na ivalavala ca, ko na kaya talega ni sa sega na ivalavala dodonu. Ia kevaka e sega na ivalavala dodonu ena sega na marau. Ka kevaka sa sega na ivalavala dodonu se na marau ena sega na itotogi se na rarawa. Ka kevaka sa sega na veika oqo sa sega na Kalou. Ka kevaka sa sega na Kalou, sa sega koi keda, ka sega talega na vuravura; ni na sega ni buli e dua na ka, ni sa sega na ka me caka se me cakacakataki; o koya, sa qai takali yani kina na veika kece.
- 14 Ia oqo, oi kemudou na luvequ, au sa vosataka vei kemudou na veika oqo me yaga vei kemudou ka mo dou vuli kina; ni sa tiko e dua na Kalou, ka a bulia o koya na veika kecega, na lomalagi kei na vuravura, kei na veika kecega sa tu kina, na veika me caka kei na veika me cakacakataki.
- 15 Ka me vakayacora rawa kina na nona inaki tawamudu vei ira na tamata; ni oti na nona a buli rau na noda itubutubu taumada, kei na manumanu ni vanua kei na manumanu vuka e macawa; ka me vakalekalekataki ga, na ka kecega sa buli, a sa dodonu me tu na kena veibasai, me vaka sa veibasai na vuanikau vakatabui kei na vunika ni bula, e dua e kamikamica ka dua e wiwi.
- 16 O koya, sa solia kina na Turaga na Kalou vua na tamata me lewa na ka e kitaka. Ia, sa sega ni rawa ni lewa na ka me kitaka na tamata ka vakavo kevaka me na bacani mai vua e dua se mai vei koya ka dua.
- 17 Ia, koi au ko Liai, me vaka na veika au a wilika, au vakabauta kina ni dua na agilosu ni Kalou, me vaka na ka sa volai, a lutu tani mai lomalagi ka sa yaco o koya oqo me tevoru, ni a segata na ka ca ena mata ni Kalou.
- 18 Ia, me baleta ni sa lutu tani mai lomalagi, ka sa rarawa sara me sega ni mudu, sa segata talega me ra rarawa vaka kina na tamata kecega. O koya, a sa kaya kina vei Ivi, io, na gata qase ko ya, o koya na tevoru, o koya na tama ni ka lasu kecega, a sa kaya: Mo kania na vuanikau vakatabui, ka ko na sega ni mate kina; ia ko na vaka na Kalou ni ko na kila na vinaka kei na ca.
- 19 Ia, ni rau sa kania oti na vuanikau vakatabui ko Atama kei Ivi, erau sa vakatalai tani mai na were ko Iteni, me rau teivaka na qele.

And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

20 Ka rau sa vakasucumi ira mai na gone; io, na vuvale ni vuravura taucoko.

21 A sa vakabalavutaki kina na gauna ni nodra bula na luve ni tamata, me vaka na lewa ni Kalou, me ra veivutuni rawa kina ena gauna ni bula vakayago; ia na nodra itutu sa yaco me itutu ni vakatovolei, ka sa vakabalavutaki na nodra gauna, me vaka na veivakaro sa solia na Turaga na Kalou vei ira na luve ni tamata. Ni a solia na ivakaro ko koya me ra veivutuni na tamata kecega; ni sa vakaraitaka vei ira na tamata kecega ni ra sa yali, ena vuku ni nodrau talaidredre na nodra itubutubu taumada.

22 Ia oqo, kevaka me a sega ni talaidredre ko Atama ke a sega ni lutu tani, ia ke a tiko ga ena were ko Iteni. Ka ra na tu ga ena itutu era a buli kina na veika kecega sa buli; ka ra na vaka tu ga ko ya, ka sega na kedra icavacava.

23 Ka rau na sega ni vakaluveni; ia erau na bula tu ga ka lecaika, ka sega na nodrau marau, ni rau sega ni kila na rarawa; sa sega na ka vinaka erau cakava, ni rau sega ni kila na ivalavala ca.

24 Ia raica, sa caka na veika kece ena lewa yalomatua i Koya sa kila na ka kecega.

25 Sa lutu ko Atama me sucu kina na tamata; sa sucu na tamata me rawata na marau.

26 Ia ena lako mai na Mesaia ena taucoko ni gauna, me vueti ira na luve ni tamata mai na lutu tani. Ia ni ra sa vueti mai na lutu tani era sa galala kina ka sega ni mudu, ka ra sa kila na vinaka mai na ca; me ra lewa vakaira na ka me ra kitaka ka sega na ka me lewai ira, ka vakavo ga na itotogi ni lawa ka na tau vei ira ena siga levu mai muri, me vaka na veivakaro sa solia na Kalou.

27 O koya, era sa galala kina na tamata me vaka na veika vakayago; ka sa soli vei ira na ka kecega sa yaga vua na tamata. Era sa galala me ra digitaka na galala kei na bula tawamudu, ena vukui koya na Dauveivakaduavatataki ni tamata kecega, se me ra digitaka na tiko vakavesu kei na mate, me vaka na nona veivesuki kei na nona kaukauwa na tevoru; raica sa segata ko koya me ra rarawa sara na tamata kecega me vakataki koya.

And they have brought forth children; yea, even the family of all the earth.

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

28 Ia oqo, oi kemudou na luvequ, au gadreva mo dou vakararavi vua na Dauveivakaduavatataki, ka vakarorogo ki na nona veivakaro cecere; ka mo dou yalodina ki na nona vosa, ka digitaka na bula tawamudu, me vaka na gagadre ni nona Yalo Tabu;

29 Ka kakua ni digitaka na mate tawamudu, me vaka na gagadre ni yago kei na ca sa tu kina, ka solia vua na yalo ni tevoru na kaukauwa me veivesu kina, me kauti kemudou sobu ki eli, me lewai kemudou ena nona matanitu.

30 Au sa vosataka na vosa e vica oqo vei kemudou kece na luvequ, ena iotioti ni veisiga ni noqu bula vakatovolei; ka'u a digitaka na tikina vinaka, me vaka na nona vosa na parofita. Ka sa sega ni dua tale na ka au gadreva na tiko vinaka tawavakaiyalayala ga ni yalomudou. Emeni.

And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

2 Nifai 3

- 1 Ia oqo, au sa vosa vei iko, Josefa, na iotioti ni luvequ. Ko a sucu mai na lekutu ni noqu veivakararawataki; io, ena veisiga ni noqu rarawa bibi duadua sa vakasucumi iko kina ko tinamu.
- 2 Ka me vakatabuya talega vei iko na Turaga na vanua oqo, ka sa vanua talei sara, me nomu ivotavota vakawa ka nodra ivotavota vakawa talega na nomu kawa vata kei ira na tuakamu; mo ni na tiko sautu kina ka sega ni mudu, kevaka ko ni na muria na nona veivakaro na Yalo Savasava ni Isireli.
- 3 Ia oqo, Josefa, na iotioti ni luvequ, ka'u a susuga ena lekutu ni noqu veivakararawataki, me vakalougatataki iko na Turaga ka sega ni mudu, ni na sega ni vakarusai sara vakadua na nomu kawa.
- 4 Ia raica, ko sa vua ni toloqu; ka'u sa kawa i Josefa ka a kau vakavesu ki Ijipita. Ia sa levu na veiyalayalati a cakava na Turaga vei Josefa.
- 5 Ia, a sa raica vakaidina ko Josefa na noda gauna. Ka a rawata e dua na yalayala mai vua na Turaga, ni na vakatubura na Turaga na Kalou mai na vua ni tolonga e dua na tabana yalododonu ki vei ira na mataqali i Isireli; e sega ni Mesaia, ia e dua ga na tabana ka na qai musuki tani, ia, me na qai nanumi ena veiyalayalati ni Turaga, ni na vakatakilai vei ira na Mesaia ena veisiga mai muri, ena yalo ni kaukauwa, me ra na kau tani kina mai na butobuto ki na rarama—io, mai na butobuto vunitaki kei na veivesuki ki na bula galala.
- 6 Ni a vakadinadinataka vakaidina, ko Josefa ka vaka: E dua na daurairai ena vakatubura na Turaga na noqu Kalou; io sa na dua na daurairai digitaki vei ira na vua ni toloqu.
- 7 Io, a kaya vakaidina ko Josefa: Sa kaya vakaoqo vei au na Turaga: E dua na daurairai digitaki au na vakatubura mai vei ira na vua ni tolonga; ka na dokai vakalevu ko koya ena kedra maliwa na vua ni tolonga. Ka'u na solia vua na ivakaro me cakava e dua na cakacaka ena vukudra na wekana ko ira na vua ni tolonga, ka na yaga vakalevu sara vei ira, me ra kila kina na veiyalayalati au a cakava vei ira na nomu qase.

2 Nephi 3

And now I speak unto you, Joseph, my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.

And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.

For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.

Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

- 8 Ka'u na solia vua e dua na ivakaro me kakua ni kitaka e dua tale na cakacaka, na cakacaka ga au na vakaroti koya kina. Ka'u na vakayacori koya me levu e mataqu; ni na cakava ko koya na noqu cakacaka.
- 9 Ka na cecere ko koya me vakataki Mosese, ka'u a kaya ni'u na vakatubura vei kemudou, me sereki ira na noqu tamata, oi kemudou, na mataqali i Isireli.
- 10 Ia ko Mosese ka'u na vakatubura, me sereki ira na nomu tamata mai na vanua ko Ijipita.
- 11 Ia e dua na daurairai au na vakatubura mai na vua ni toloomu; ki vua au na solia kina na kaukauwa me kauta yani na noqu vosa ki vei ira na coke ni toloomu—ka sega ni kauta wale ga yani na noqu vosa, sa kaya na Turaga, ia me vakadinadinataka vei ira na noqu vosa, ka sa lako oti rawa yani ena kedra maliwa.
- 12 Ia, era na volavola na vua ni toloomu; ka ra na volavola na vua ni toloi Juta; ia na veika era na vola na vua ni toloomu, kei na veika talega era vola na vua ni toloi Juta, era na tubu vata, me vakamaduataka na ivunau lasu ka vakaotia na veileti, ka vakadeitaka na tiko sautu ena kedra maliwa na vua ni toloomu, me ra kila kina na kedra itukutuku na nodra qase ena veisiga mai muri, ka ra kila talega na noqu veiyalayalati, sa kaya na Turaga.
- 13 Ena vakaukauwataki ko koya mai na nona malumalumu, ena siga ko ya ni sa tekivutaki na noqu cakacaka ena kedra maliwa na noqu tamata kecega, mo dou vakalesui tale mai kina, oi kemudou na mataqali i Isireli, sa kaya na Turaga.
- 14 A sa parofisai vakaoqo ko Josefa, ka kaya: Raica, ko koya na daurairai ko ya ena vakalougatataka na Turaga; ka ra na vakadrukai ko ira era segata me ra vakarusai koya; ni na vakayacori vakaidina na yalayala oqo ka'u sa rawata mai vua na Turaga, me baleta na vua ni toloqu. Raica, au sa kila deivaki sara ni na vakayacori na yalayala oqo;
- 15 Ena vakatoka yaca vei au; ka na vakayacani vei tamana. Ena vakataki au ko koya; mai na ka, ena vakayacora na Turaga mai na ligana, ena kaukauwa ni Turaga ena kauti ira mai kina na noqu tamata ki na veivakabulai.

And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

And Moses will I raise up, to deliver thy people out of the land of Egypt.

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

- 16 Io, a sa parofisai vakaoqo ko Josefa: Au sa kila deivaki na ka oqo, me vaka au sa kila deivaki na vosa ni yalayala me baleti Mosese, ni sa kaya vei au na Turaga: Au na maroroya na nomu kawa me sega ni mudu.
- 17 Ka sa kaya na Turaga: Au na vakatubura e dua na Mosese; ka'u na solia vua na kaukauwa ena dua na ititoko; ka'u na solia vua na lewa ena volavola. Ka'u na sega ni sereka na wa ni yamena me vosa kina vakalevu, ni'u na sega ni vakaukauwataki koya me dauvosa. Ia au na vola vua na noqu lawa, ena iqaqalo ni ligaqu; ka'u na lesia e dua na daunivosa ena vukuna.
- 18 Ka sa kaya talega vei au na Turaga: Au na vakatubura ki na vua ni toloomu; ka'u na lesia vua e dua me daunivosa. Ia koi au, raica, au na solia vua me vola na nodra volavola na vua ni toloomu, ki vei ira na vua ni toloomu; ka na tukuna yani o koya na daunivosa ni vua ni toloomu.
- 19 Ia na vosa ena vola ko koya sai koya na veivosa ka'u sa lewa ena noqu yalomatua me lako yani vei ira na vua ni toloomu. Ia ena vaka ga me ra a tagi vei ira mai na kuvu-ni-soso ko ira na vua ni toloomu; ni'u sa kila na nodra vakabauta.
- 20 Ka ra na tagi mai na kuvu-ni-soso; io, ka kacivaka na veivutuni vei ira na wekadra, ni sa oti yani e vuqa na itabatamata. Ka na qai yaco ni na lako yani na nodra tagi, io me vaka ga na rawarawa ni nodra vosa.
- 21 Ena vuku ni nodra vakabauta, ena lako yani na nodra vosa mai na gusuqu ki vei ira na wekadra ko ira na vua ni toloomu; ka'u na vakaukauwataka na malumalumu ni nodra vosa ena nodra vakabauta, me nanumi kina na noqu veiyalayalati ka'u a cakava vei ira na nomu qase.
- 22 Ia oqo, raica, i Josefa na luvequ, a sa parofisai vakaoqo na tamaqu ena gauna e liu.
- 23 O koya, ko sa kalougata kina ena vuku ni veiyalayalati oqo; ni ra na sega ni vakarusai na nomu kawa, ni ra na vakarorogo ki na vosa ni ivola.

Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simplicity of their words.

Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And now, behold, my son Joseph, after this manner did my father of old prophesy.

Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

24 Ka na tubu cake e dua na qaqa ena kedra maliwa, ka na cakava ko koya e vuqa na ka vinaka, ena vosa kei na cakacaka, ni sa iyaya ni cakacaka ena liga ni Kalou, ena vakabauta levu, me kitaka kina na veika e veivakurabuitaki, ka cakava na ka sa lelevu ena mata ni Kalou, ka me vakayacori kina vakalevu na veivakalesui vei ira na mataqali i Isireli, kei ira na nodratou kawa na tuakamu.

25 Ia oqo, ko sa kalougata ko iko, Josefa. Raica, ko se lailai ga; o koya mo vakarorogo kina ki na vosa i Nifai na tuakamu, ka na qai yaco vei iko me vaka na vei vosa au sa vosataka. Mo nanuma matua na vosa i tamamu ka sa voleka ni mate. Emeni.

And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

2 Nifai 4

- 1 Ia, oqo, koi au, ko Nifai, au na vosa mada me baleta na parofisai a vosa kina ko tamaqu, me baleti Josefa, ka a kau yani ki Ijipita.
- 2 Ia raica, a parofisai vakaidina ko koya me baleti ira na nona kawa kecega. Ia na veiparofisai ka a vola ko koya, e sega soti ni levu me uasivia cake. E a parofisai ko koya me baleti keda kei ira na noda itabatamata ena gauna mai muri; ka ra sa volai tu ena peleti parasa.
- 3 Ia, ni sa tinia oti ko tamaqu na nona vosa me baleta na parofisai i Josefa, sa kacivi ira na luvei Leimani, ko ira na luvena tagane, kei ira na luvena yalewa, ka kaya vei ira: Raica, oi kemudou na luvequ tagane, kei na luvequ yalewa, na luvena tagane kei na luvena yalewa na noqu ulumatua, au gadreva mo dou vakatudaliga ki na noqu vosa.
- 4 Ni sa kaya vakaoqo na Turaga na Kalou: Kevaka dou na muria na noqu ivakaro, dou na tiko sautu ena vanua; ka kevaka dou na sega ni muria na noqu ivakaro, dou na muduki tani mai na noqu iserau.
- 5 Ia raica, oi kemudou na luvequ tagane kei na luvequ yalewa, au na sega ni rawa ni lako sobu ki na noqu ibulubulu ka vakavo ni'u sa biuta e dua na veivakalougatataki vei kemudou; raica, au kila ni kevaka dou sa susugi cake ena sala e dodonu mo dou lako kina, dou na sega ni lako tani mai kina.
- 6 Ia, kevaka dou sa cudruvi, raica, au sa biuta na noqu veivakalougatataki vei kemudou, me kau tani mai vei kemudou na cudru ka me saumi e uludra na nomudou qase.
- 7 Ia, ena vuku ni noqu veivakalougatataki, ena sega kina ni laiva na Turaga na Kalou mo dou rusa; ia, ena yalololoma ko koya vei kemudou kei ira talega na nomudou kawa ka sega ni mudu.
- 8 Ka sa yaco ni sa tinia ko tamaqu na nona vosa vei iratou na luvena tagane kei na luvena yalewa ko Leimani, sa qai vakarota me ratou kau mai vua na luvena tagane kei na luvena yalewa ko Lemueli.

2 Nephi 4

And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt.

For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass.

Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my firstborn, I would that ye should give ear unto my words.

For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it.

Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.

Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.

And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him.

- 9 Ka sa vosa vei iratou, ka kaya: Raica, oi kemudou na luvequ, na luvena na ikarua ni luvequ; raica, au sa biuta vei kemudou na veivakalougatataki vata ga ka'u a biuta vei iratou na luvei Leimani; o koya, dou na sega kina ni vakarusai vakadua sara; ia mai muri, era na vakalougatataki na nomudou kawa.
- 10 Ka sa yaco ni sa tinia ko tamaqu na nona vosa vei ira, raica, sa qai vosa vei iratou na luvei Isimeli tagane, io, vei ira kece sara na nona vuvale.
- 11 Ia ni sa tinia na nona vosa vei ira, sa qai vosa vei Semi, ka kaya: Ko sa kalougata ko iko, kei ira na nomu kawa; ni ko na taukena na vanua me vakataki Nifai na tacimu. Ka ra na wili vata na nomu kawa kei ira na nona kawa; ia, ko na vakataki tacimu, ka ra na vakataki ira na nona kawa ko ira na nomu kawa; ka ko na kalougata ena nomu bula taucoko.
- 12 Ka sa yaco ni sa vosa oti ko Liai na tamaqu vei ira kece na nona matavuvale, me vaka na gagadre ni yalona kei na Yalo ni Turaga sa tu vua, sa yaco me sa qase mai. Ka sa yaco ni sa mate, ka bulu.
- 13 Ka sa yaco ni sega mada ni oti e vica na siga na nona mate, eratou sa cudruvi au ko Leimani kei Lemueli kei iratou na luvei Isimeli tagane ena vuku ni veivunauci ni Turaga.
- 14 Ni'u a uqeti koi au, ko Nifai, me'u vosa vei iratou, me vaka na nona vosa; ni'u a sa vosataka oti e vuqa na ka vei iratou, ka vakakina ko tamaqu, ni bera na nona mate; ka vuqa na vosa oqori era sa volai tu ena noqu peleti kadua; ni sa volai tu e levu cake na itukutuku ni veika sa yaco ena noqu peleti kadua.
- 15 Ia au sa vola ena peleti ogo na veika ni yaloqu, kei na vuqa na ivolanikalou ka volai tu ena peleti parasa. Ni sa dau taleitaka na yaloqu na ivolanikalou, ka sa dau vakananuma na lomaqu, ka'u sa vola me ra vuli kina ka me yaga vei ira na luvequ.
- 16 Raica, sa dau rekitaka na yaloqu na veika ni Turaga; ka sa dau vakananuma tiko ga na lomaqu na veika au sa raica ka rogoca.
- 17 Ia, e dina ga ni sa rui vinaka vakaoti na Turaga ena nona vakaraitaka vei au na nona cakacaka lelevu ka talei, sa kaya vakaoqo na yaloqu: A tamata vakaloloma dina koi au! Io, sa rarawa na yaloqu ena vuku ni noqu itovo vakayago; sa yaluma na yaloqu ena vuku ni noqu caka cala.

And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.

And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household.

And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.

And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord.

For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.

And upon these I write the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul delighteth in the scriptures, and my heart pondereth them, and writeth them for the learning and the profit of my children.

Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

18 Au sa vakavolivoliti, ena vuku ni veitemaki kei na ivalavala ca sa dau vakaleqai au vakarawarawa.

19 Ia ni'u sa gadreva me'u marau, sa vutugu na yaloqu ena vuku ni noqu ivalavala ca; ia, au sa kilai Koya ka'u sa vakararavi vua.

20 Sa dau totaki au na noqu Kalou; sa tuberi au ena noqu rarawa mai na loma ni lekutu; ka a maroroi au mai na wasaliwa titobu.

21 Sa vakasinaiti au ena nona loloma, ka sa caucaudre tu e yagoqu taucoko.

22 Sa vakataqayataki ira na noqu meca, ka sa vakavuna me ra sautaninini e mataqu.

23 Raica, sa rogoca na noqu tagi ena siga, ka vakavukui au ena raivotu ena bogi.

24 Au sa daumasu vagumatua vua ena siga; io, ka'u sa tabalaka cake na domoqu; ka ra sa lako sobu mai na agilosu ka qaravi au.

25 Ia ena taba ni Yalona, sa kau cake kina na yagoqu ki na dela ni veiulunivanua cecere sara. Ka sa raica na mataqu na veika cecere, io, na veika sa rui cecere vua na tamata, o koya au a vakaroti kina me'u kakua ni volai ira.

26 Ia, kevaka au sa raica na veika cecere vakaoqo, kevaka sa lomani ira na luve ni tamata na Turaga me sikovi ira ena loloma cecere levu, a cava me qai tagi kina na lomaqu ka tiko voli na yaloqu ena buca ni rarawa, ka sa yavu yani na yagoqu, ka luluqa mai na noqu kaukauwa, ena vuku ni noqu rarawa?

27 Ka cava me'u soli au kina ki na ivalavala ca ena vuku ni malumalumu vakayago? Io, a cava me'u rawai kina ena veitemaki, me dua kina na nona tikina e lomaqu o koya na vu ni ca me vakacacana na noqu vakacegu ka vakararawataka na yaloqu? A cava au sa cudru kina ena vukudra na noqu meca?

28 Mo yadra mai, na yaloqu! Mo kakua tale ni vakaloloku ena ivalavala ca. Mo reki na lomaqu, ka kakua tale ni soli tikina ki vua na meca ni yaloqu.

29 Mo kakua ni cudru ena vukudra na noqu meca. Mo kakua ni luluqa ko iko na noqu kaukauwa ena vuku ni noqu veika rarawa.

I am encompassed about, because of the temptations and the sins which do so easily beset me.

And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

He hath filled me with his love, even unto the consuming of my flesh.

He hath confounded mine enemies, unto the causing of them to quake before me.

Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the night-time.

And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

And upon the wings of his Spirit hath my body been carried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

30 Mo reki, o iko na lomaqu, ka tagi vua na Turaga, ka kaya: Oi kemuni na Turaga, au na vakacaucautaki kemuni tiko ga me sega ni mudu; io, ena rekitaki kemuni na yaloqu, na noqu Kalou, kei na uluvatu ni noqu veivakabulai.

31 Oi kemuni na Turaga, mo ni na vueta beka na yaloqu? Mo ni na sereki au beka mai na ligadra na noqu meca? Mo ni vakayacori au mada me'u na sautaninini ni'u sa raica na ivalavala ca?

32 Me sogo tiko mada ga e mataqu na matamata ni koro kei eli, ni sa raramusumusu na lomaqu ka bibivoro na yaloqu! Oi kemuni na Turaga, mo ni kakua ni sogota e mataqu na matamata ni nomuni yalododonu, me'u lako voli kina ena sala ni vanua bucabuca, ka qaqarauni ena sala rawarawa!

33 Oi kemuni na Turaga, mo ni ovici au ena isulu ni nomuni yalododonu! Oi kemuni na Turaga, mo ni vakarautaka na sala me'u dro tani kina mai vei ira na noqu meca! Mo ni vakadodonutaka na noqu sala e mataqu! Mo ni kakua ni biuta e dua na itatarabe ena noqu sala—ia, mo ni caramaka mada na noqu sala e mataqu, ka kakua ni vakalatia na noqu sala, ia na nodra sala ga na noqu meca.

34 Oi kemuni na Turaga, au a sa dau vakararavi tiko vei kemuni, ka'u na dau vakararavi tiko ga vei kemuni me sega ni mudu. Au na sega ni vakararavi ki na liga ni tamata; ni'u kila ni na cudruvi ko koya sa vakararavi ki na liga ni tamata. Io, ena cudruvi ko koya sa vakararavi ki na tamata se vakayacora me ligana na tamata.

35 Io, au kila ni na solia vakalevu na Kalou vua sa kerekere. Io, ena solia vei au na noqu Kalou, kevaka au sa sega ni kerea na ka tawadodonu; o koya au na tabalaka cake kina na domoqu vei kemuni; io, au na tagi vei kemuni, na noqu Kalou, na uluvatu ni noqu ivalavala dodonu. Raica, ena cabe cake tiko ga yani na domoqu vei kemuni ka sega ni mudu, oi kemuni na noqu uluvatu kei na noqu Kalou tawavakaiyalayala. Emeni.

Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?

May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

2 Nifai 5

- 1 Raica, a sa yaco ni koi au, ko Nifai, au sa tagi vakalevu vua na Turaga na noqu Kalou, ena vuku ni nodrau cudru na tuakaqu.
- 2 Ia raica, sa toro cake ga na nodrau cudruvi au, ka rau segata kina me rau kauta tani na noqu bula.
- 3 Io, erau sa vosa kudrukudrutaki au, ka kaya: Sa nanuma tiko na tacidatou me lewai kedatou; ka sa yacovi keda kina e vuqa na ka rarawa ena vukuna; ia, me datou vakamatei koya mada oqo, me datou kakua ni vakararawataki tale ena vuku ni nona vosa. Ia raica, tou na sega ni laivi koya me nodatou iliuliu, ni sa nodatou itutu na tuakana, me datou liutaki ira na tamata oqo.
- 4 Oqo, au sa sega ni vola ena peleti oqo na vosa kece erau a vosakudrukudrutaki au kina. Ia sa rauta ga me'u kaya, ni rau a segata me rau kauta tani na noqu bula.
- 5 Ka sa yaco ni a vakasalataki au na Turaga, koi au ko Nifai, me'u lako tani mai vei rau ka dro yani ki na loma ni lekutu, kei ira kece era vinakata me ra lako vata kei au.
- 6 O koya, a sa qai yaco kina ni'u sa kauta na noqu vuvale, koi au ko Nifai, kei Soramu talega kei na nona vuvale, kei Semi, na tuakaqu kei na nona vuvale, kei rau na taciqu ko Jekope kei Josefa, kei iratou talega na ganequ, kei ira kece era via lako vata kei au. Ia ko ira kece era via lako vata kei au sai ira era vakabauta na ivakasala kei na ivakatakila ni Kalou; o koya era sa vakarorogo kina ki na noqu vosa.
- 7 Ka keimami sa kauta na neimami vale laca kei na veika kece e rawa me keimami kauta, ka lako voli yani ki na loma ni lekutu me vuqa na siga. Ka ni oti e vuqa na siga na neimami lako voli keimami sa qai birika na neimami vale laca.
- 8 Ia era sa vinakata na noqu tamata me keimami vakatoka na vanua oqo ko Nifai; o koya keimami sa vakatoka kina ko Nifai.
- 9 Ia ko ira kece era sa tiko vata kei au, era sa vinakata me ra vakatokai na tamata i Nifai.
- 10 Ka keimami sa raica me keimami muria na lewa, kei na lawa, kei na ivakaro ni Turaga ena veika kecega, me vaka na lawa i Mosese.

2 Nephi 5

Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren.

But behold, their anger did increase against me, insomuch that they did seek to take away my life.

Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.

Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.

And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me.

Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words.

And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.

And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi.

And all those who were with me did take upon them to call themselves the people of Nephi.

And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses.

- 11 Ka a tiko vata kei keimami na Turaga; ka keimami sa sautu sara vakalevu; ni keimami a kaburaki sore ni itei ka tamusuka mai kina vakalevu sara. Ka keimami sa tekivu me susu manumanu ena kedra veimataqali kece sara.
- 12 Ka'u a kauta talega mai, koi au ko Nifai, na itukutuku ka ceuti tu ena peleti parasa; kei na polo talega, se kabasi, ka a vakarautaka vei tamaqu na liga ni Turaga me vaka na ka sa volai.
- 13 Ka sa yaco ni sa tekivu me keimami sautu sara vakalevu ka tubu me lewe levu ena vanua.
- 14 Ka'u sa taura, koi au ko Nifai, na iseleiwau i Lepani, ka bulia e levu tale na iseleiwau me tautauvata kaya; de ra na kabai keimami mai ko ira era mani vakatokai tiko me Leimanaiti ka vakarusai keimami; ni'u sa kila na nodra cati au kei ira na luvequ kei ira era sa vakatokai me noqu tamata.
- 15 Ka'u sa vakavulici ira na noqu tamata me ra tara vale, ka me ra cakacaka ena veimataqali cakacaka kecega ni kau, kei na kaukamea, kei na kopa, kei na parasa, kei na sitila, kei na koula, kei na siliva, kei na veimataqali oa talei, ka sa bini tu eke.
- 16 Ia, koi au ko Nifai, au sa tara e dua na valetabu; ka'u a tara me vaka ga na icakacaka ni valetabu i Solomoni, ia e a sega ga ni tara mai na vuqa na veika talei; ni ra a sega ni kunei ena vanua oqo, o koya, e a sega kina ni rawa ni tara me vaka sara ga na valetabu i Solomoni. Ia na kena itaratarata e a vaka ga na itaratarata ni valetabu i Solomoni; ka sa caka vakamataitaki sara.
- 17 Ka sa yaco ni'u sa vakaroti ira na noqu tamata, koi au ko Nifai, me ra cakacaka vagumatua, ka dau cakacaka e ligadra.
- 18 Ka sa yaco ni ra sa vinakata me'u nodra tui. Ia, koi au ko Nifai, au sa gadreva, me kakua ni dua na nodra tui; ia, au sa vakayacora vei ira me vaka na kaukauwa e tu vei au.
- 19 Ka raica, sa vakayacori na vosa ni Turaga vei iratou na tuakaqu, ka a vosataka me baleti iratou, ni'u na nodratou iliuliu ka nodratou ivakavuvuli. O koya gona, au a sa nodratou turaga ka nodratou ivakavuvuli tiko mai kina, me vaka na ivakaro ni Turaga, me yacova na gauna e rau a segata kina me rau kauta tani na noqu bula.

And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written.

And it came to pass that we began to prosper exceedingly, and to multiply in the land.

And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people.

And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands.

And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.

20 Ia, sa vakayacori kina na vosa ni Turaga ka a vosa kina vei au ka vaka: Kevaka era na sega ni vakarorogo ki na noqu vosa, era na muduki tani mai na iserau ni Turaga. Ka raica, era sa muduki tani mai na nona iserau.

21 Ka a vakavuna me tau vei ira na cudru, io, na cudru ca sara, ena vuku ni nodra caka cala. Raica, era sa vakaukauwataka na lomadra vua, ka ra sa yaco kina me vaka na qiwa; ia, me vaka ni ra a yago vulavula sara ka rairai totoka ka mata vinaka, me ra kakua kina ni vinakati mai vei ira na noqu tamata sa vakavuna kina na Turaga na Kalou me takavi ira na kuli ni yago loaloa.

22 Ka sa kaya vakaoqo na Turaga na Kalou: Au na vakavuna me ra vakasisilataki mai vei ira na nomu tamata, ka vakavo kevaka era na veivutunitaka na nodra caka cala.

23 Ka na cudruvi na kawa i koya sa veicurumaki kei na nodra kawa; ni ra na cudruvi ena cudru vata ga ko ya. Sa kaya vakaoqo na Turaga, ka sa yaco vakakina.

24 Ia ena vuku ni cudru sa tau vei ira era sa yaco me dua na mata tamata vucesa, ka sinai ena ca kei na veivakaisini, ka ra sa dau vakasasa manumanu kila dau kania na manumanu tale eso, ena lekutu.

25 Ka sa kaya vei au na Turaga na Kalou: Era na yaco me ra vu ni veivakararawataki vei ira na nomu kawa, me vakayavalati ira me ra dau nanumi au kina; ka kevaka era na sega ni nanumi au, ka sega ni vakarorogo ki na noqu vosa, era na vakanakuitataki ira ka yacova ni ra sa vakarusai.

26 Ka sa yaco ni'u sa vakatabui rau ko Jekope kei Josefa, koi au ko Nifai, me rau bete ka ivakavuvuli ena nodra vanua na noqu tamata.

27 Ka sa yaco ni keimami sa bula ena ivalavala ni bula marau.

28 Ka sa oti yani e tolusagavulu na yabaki mai na gauna keimami a biuti Jerusalemi mai kina.

29 Ka'u sa vola, koi au ko Nifai, ena noqu peleti, ka'u a bulia, na kedra itukutuku na noqu tamata me yacova mai na gauna oqo.

30 Ka sa yaco ni a kaya vei au na Turaga na Kalou: Mo bulia e so tale na peleti; ka mo na qai ceuta kina e vuqa na ka sa vinaka e mataqu, me yaga vei ira na nomu tamata.

Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

And it came to pass that we lived after the manner of happiness.

And thirty years had passed away from the time we left Jerusalem.

And I, Nephi, had kept the records upon my plates, which I had made, of my people thus far.

And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

- 31 Ia, koi au ko Nifai, me'u talairawarawa ki na ivakaro ni Turaga, au a lako ka cakava na peleti oqo, ka'u sa ceuta kina na veika oqo.
- 32 Ka'u a ceuta kina na veika sa vinaka vua na Kalou. Ka kevaka era taleitaka na noqu tamata na veika ni Kalou era na taleitaka na veika au sa ceuta ena peleti oqo.
- 33 Ia kevaka era sa gadreva na noqu tamata me ra kila vakatabakidua na kedra itukutuku makawa na noqu tamata, sa dodonu me ra na vakasaqara ena noqu peleti kadua.
- 34 Ia sa rauta ga me'u kaya ni sa oti yani e vasagavulu na yabaki, ka keimami sa veivaluvaluti ka veileti oti kei ira na wekai keimami.

Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things.

And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.

And if my people desire to know the more particular part of the history of my people they must search mine other plates.

And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

2 Nifai 6

- 1 Na vosa i Jekope, na taci Nifai, ka a vosataka vei ira na tamata i Nifai:
- 2 Raica, oi kemudou na wekaqu lomani, koi au, ko Jekope, ni'u sa kacivi mai vua na Kalou, ka tabaki me vaka na nona ivakarau tabu, ka ni'u sa vakatabui mai vua na tuakaqu ko Nifai, o koya dou sa rai vua me vaka ni nomudou tui se nomudou dauveitaqomaki, ka dou sa vakararavi vua me taqomaki kemudou, raica dou sa kila ni'u sa vosataka oti vei kemudou e vuqa sara na ka.
- 3 Ia, au sa vosa tale oqo vei kemudou; ni'u sa gadreva na tiko vinaka ni yalomudou. Io, sa ka levu na noqu lomaleqa ena vukumudou; ka dou sa kila ni sa vaka tu mai kina. Ni'u a dau vakamasuti kemudou vagumatua sara; ka'u a vakavulici kemudou ena vosa i tamaqu; ka'u a vosa vei kemudou me baleta na veika kece sa volai, mai na buli ni vuravura.
- 4 Ia oqo, raica, au na vosa mada vei kemudou me baleta na veika sa yaco tiko, kei na veika ena qai yaco mai; o koya au na wilika kina vei kemudou na vosa i Aisea. Ka sai ira na vosa sa gadreva ko tuakaqu me'u vosa kina vei kemudou. Ka'u sa vosa vei kemudou ena vukumudou, mo dou vuli kina ka vakacautaka na yaca ni nomudou Kalou.
- 5 Ia oqo, na vosa ka'u na wilika sai ira ka a vosataka ko Aisea me baleti ira kece na mataqali i Isireli; ia, sa rawa ni ra na vakatautauvatataki vei kemudou, ni dou sa lewe ni mataqali i Isireli. Ka sa levu tu na ka e a vosataka ko Aisea ka rawa ni vakatautauvatataki vei kemudou, baleta ni dou sa mataqali i Isireli.
- 6 Ia oqo, sa vakaoqo na vosa: Sa kaya vakaoqo na Turaga na Kalou: Raica, au na laveta na ligaqu vei ira na kai Matanitu Tani ka vakaduria na noqu drotini ki vei ira na tamata; ka ra na keveti ira mai e ligadra na luvemu tagane, kei ira na luvemu yalewa era na colati ira mai e tabadra.
- 7 Ka ra na nomu tama ni veisusu ko ira na tui, kei ira na nodra ranadi era na nomu tina ni veisusu; era na cuva sobu vei iko me matadra ki na qele, ka dramica na kuvu-ni-soso mai na yavamu; ko na qai kila ni sai au na Turaga; ni ra na sega ni madua ko ira era sa waraki au.

2 Nephi 6

The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

And now, these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

- 8 Ia oqo, au na vosa mada vakalailai, koi au ko Jekope, me baleta na veivosa oqo. Raica, sa vakaraitaka vei au na Turaga ni ra sa vakamatei ka kau yani vakavesu ko ira ka tiko mai Jerusalemi, na vanua eda a lako mai kina.
- 9 Ia, sa vakaraitaka vei au na Turaga ni ra na lesu tale. Ka sa vakaraitaka talega vei au ni na vakaraitaki koya vakayago ki vei ira na Turaga na Kalou, na Yalo Savasava ni Isireli; ia ni sa vakaraitaki koya oti era na vakanakuitataki koya ka vakoti koya ki na kauveilatai, me vaka na vosa ni agilosi ka a vosataka vei au.
- 10 Ia ni ra sa vakaukauwataka oti na lomadra ka vakadomodomogataka na domodra vua na Yalo Savasava ni Isireli, raica, ena qai tau vei ira na nona lewa na Yalo Savasava ni Isireli. Ka na yaco mai na siga era na yaviti kina ka vakararawataki.
- 11 Ia, ni sa oti na nodra vakasevi vaka ka vaka, ni sa kaya vakaoqo na agilosi, era na vakararawataki vakayago e lewevuqa, ka ra na sega ga ni laivi me mate, ena vuku ni nodra masu na yalodina; era na veiseyaki, ka yaviti, ka cati; ia, ena yalololoma ga vei ira na Turaga, ni ena gauna era sa na qai kila kina na nodra Dauveivueti, era na qai vakasoqoni vata tale ki na vanua sa nodra ivotavota vakawa.
- 12 Ka sa kalougata ko ira na kai Matanitu Tani, o ira ka a volavola kina na parofita; ka raica, kevaka era na veivutuni ka sega ni veivala kei Saioni, ka sega ni duavata kei na lotu vakaitamera ka vakasisila ko ya, era na vakabulai; ni na vakayacora vakaidina na Turaga na Kalou na nona veiyalayalati ka a cakava vei ira na luvena; ia ena inaki oqo sa vola kina na parofita na veika oqo.
- 13 O koya oqo, ko ira era sa veivala kei Saioni kei ira na tamata ni veiyalayalati ni Turaga era na dramica na kuvu-ni-soso ni yavadra; ka ra na sega ni madua ko ira na tamata ni Turaga. Ni ko ira na tamata ni Turaga sai ira era waraki Koya; ni ra se waraka tiko ga na nona lako mai na Mesaia.

And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.

Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.

And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.

Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.

Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.

- 14 Ia raica, me vaka na vosa ni parofita, ena baci soli koya tale na Mesaia ena ikarua ni gauna me tauri ira tale mai; o koya ena vakaraitaki koya kina vei ira ena kaukauwa kei na lagilagi cecere, ki na nodra vakarusai na nodra meca, ni sa lako mai na siga era na qai vakabauti koya kina; ka na sega ni vakarusai e dua sa vakabauti koya.
- 15 Ia, ko ira sa sega ni vakabauti Koya era na vakarusai, ena bukawaqa, kei na cagilaba, kei na uneune, kei na vakadave dra, kei na mate dauveitauvi, kei na dausiga. Ka ra na qai kila ni sa Kalou na Turaga na Yalo Savasava ni Isireli.
- 16 Ni na kovei li na itoki ni valu mai vua sa qaqa, se ra sereki ko ira era vesuki vakadodonu?
- 17 Ia sa kaya vakaoqo na Turaga: O ira mada sa vesuki tu mai vua na qaqa era na kovei, ka na sereki na itoki ni valu mai vua sa rerevaki; ni na sereki ira na nona tamata ni veiyalayalati na Kalou Qaqa. Ni sa kaya vakaoqo na Turaga: Au na vala kei ira era sa veivala kei iko—
- 18 Ka’u na vakani ira era vakasaurarataki iko ena lewedra dina; ka ra na mateni ena nodra dra dina me vaka ena waini kamikamica; ia na tamata kecega era na kila ni sai au, na Turaga, na nomu iVakabula ka nomu Dauveivueti, na Qaqa i Jekope.

And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.

For shall the prey be taken from the mighty, or the lawful captive delivered?

But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee—

And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

2 Nifai 7

- 1 Io, ni sa kaya vakaoqo na Turaga: Au sa biuti kemudou tani li, se'u muduki kemudou tani me sega ni mudu? Ni sa kaya vakaoqo na Turaga: Sa evei na ivola ni veibiu nei tinamu? Au sa vakatalai iko vei cei, se ko cei ka'u sa dinau vua au sa volitaki iko kina? Io, ka'u sa volitaki iko vei cei? Raica, ena vuku ni nomudou caka cala dou sa volitaki kemudou vakai kemudou kina, kei na vuku ni nomudou talaidredre sa biu tani kina na tinamudou.
- 2 Ia, ni'u a lako mai sa sega e dua na tamata; ni'u a kaci, io, sa sega e dua me rogo mai. Oi kemudou na mataqali i Isireli, sa lekaleka li na ligaqu me dredre kina ni ia na veivuetai, se sa sega beka vei au na kaukauwa me'u veisereki kina? Raica, ena noqu veivunauci au sa vakamacara kina na wasawasa, au sa vukica na nodra uciwai me lekutu ka me bona na kedra ika ni sa maca na wai, ka ra sa mate ena vuku ni karamaca.
- 3 Au sa vakaisulutaka na lomalagi ena butobuto, ka'u cakava na isulu taga me kedra iubi.
- 4 Sa solia vei au na Turaga na Kalou na yame ni tamata vuku, me'u kila ka vosataka vei kemudou na mataqali i Isireli na vosa ena kena gauna dodonu. Ni dou sa oca sa veivakayadrati ena veimataka. Sa vakayadrata na daligaqu me'u rogoa me vakataki ira sa vuku.
- 5 Sa dolava na Turaga na Kalou na daligaqu, ka'u a sega ni veisaqasaqa, se vuki tani ka vakanadaku.
- 6 Au a solia na dakuqu ki vua na dauveiyaviti, kei na baluqu vei ira na dauvuti drauniulu. Au a sega ni vunitaka na mataqu mai na veivakamaduataki kei na veikasiviti.
- 7 Ni na vukei au na Turaga na Kalou, o koya au na sega kina ni vakamaduataki. O koya au sa vaqaqataka kina na mataqu me vaka na qiwa, ka'u sa kila ni'u na sega ni madua.
- 8 Ka sa voleka na Turaga, ka sa vakadonui au ko koya. Ko cei me na veileti kei au? Me keirau tucake vata mada. Ko cei e kequ meca? Me toro voleka mai vei au ko koya, ka'u na yaviti koya ena kaukauwa ni gusuqu.

2 Nephi 7

Yea, for thus saith the Lord: Have I put thee away, or have I cast thee off forever? For thus saith the Lord: Where is the bill of your mother's divorcement? To whom have I put thee away, or to which of my creditors have I sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Wherefore, when I came, there was no man; when I called, yea, there was none to answer. O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.

I clothe the heavens with blackness, and I make sackcloth their covering.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.

And the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth.

9 Ni na vukei au na Turaga na Kalou. Ia ko ira kece era na vakacalai au, raica, era na madra kece mai me vaka na isulu, ka na kani ira na sarasara.

10 Ko cei ena kemudou maliwa sa rerevaka na Turaga, ka sa talairawarawa ki na domo ni nona italai, ka sa lako ena butobuto ka sa sega vua na rarama?

11 Raica koi kemudou kece sa tutuvaka na buka, ka vakawavoliti kemudou ena lidi ni bukawaqa, dou lako voli ga ena rarama ni nomudou bukawaqa kei na lidi ni bukawaqa dou sa tutuvaka. Oqo dou na rawata mai na ligaqu—dou na davo sobu ga ena rarawa.

For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?

Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand—ye shall lie down in sorrow.

2 Nifai 8

- 1 Dou vakarorogo vei au, koi kemudou sa muria na ivalavala dodonu. Dou rai ki na vatu dou a ta mai kina, kei na qara ni keli dou a keli mai kina.
- 2 Dou rai yani vei Eparaama, na tamamudou, kei Sera, ko koya ka vakasucumi kemudou; ni'u a kacivi koya duadua ga, ka vakalougatataki koya.
- 3 Ni na vakacegui Saioni na Turaga, ena vakaceguya na nona veiyasana lala; ka na cakava na nona lekutu me tautauvata kei Iteni, kei na nona vanua dravuisiga me tautauvata kei na were ni Turaga. Na reki kei na marau ena kunei mai kina, na vakavinavinaka kei na domo ni sere.
- 4 Dou vakarorogo vei au, na noqu tamata; ka vakatudaliga vei au, na noqu matanitu; ni na lako yani mai vei au e dua na lawa, ka'u na cakava na noqu lewa me nodra rarama na tamata.
- 5 Sa voleka na noqu ivalavala dodonu; sa lako yani na noqu veivakabulai, ka na lewai ira na tamata na ligaqu. Era na waraki au na veiyanyanu, ka ra na vakararavi ki na ligaqu.
- 6 Dou tacake mada ki lomalagi, ka vakaraici vuravura ki ra; ni na seyavu yani na lomalagi me vaka na kubou, ka na yaco me madra mai na vuravura me vaka na isulu; ia ko ira era sa tiko kina era na mate vakakina. Ia na noqu veivakabulai ena sega ni mudu, kei na noqu ivalavala dodonu ena sega ni vakarusai.
- 7 Dou vakarorogo vei au, koi kemudou sa kila na ivalavala dodonu, na tamata au sa vola e lomamudou na noqu lawa, dou kakua ni rerevaka na nodra vosa ca na tamata, se rerevaka na nodra veivakalialiai.
- 8 Ni na kani ira na sarasara me vaka na isulu, ka na kani ira na ulo me vaka na vutika ni sipi. Ia na noqu ivalavala dodonu ena sega ni mudu, kei na noqu veivakabulai ena ia tiko ga mai na itabatamata ki na itabatamata.
- 9 Mo ni yadra, mo ni yadra! Mo ni tokara na kaukauwa, koi kemuni na liga ni Turaga; mo ni yadra me vaka ena gauna makawa. Sa segai li ni koi kemuni ka a tamusuki Raapi, ka vuetaka na drekoni?

2 Nephi 8

Hearken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Art thou not he that hath cut Rahab, and wounded the dragon?

- 10 Sa segai li ni koi kemuni ka a vakamacara na wasawasa, na wai ni wasaliwa titobu; ka cakava na boto ni wasawasa titobu me sala me ra lako yani kina ko ira era sa sereki?
- 11 Ia, era na lesu mai ko ira sa vueti ira na Turaga, ka tadu mai ena seresere ki Saioni; ka na tiko e uludra na reki tawavakaiyalayala kei na yalosavasava; ka ra na rawata na marau kei na reki, na rarawa kei na tagiyaso ena dro tani yani.
- 12 Sai au ko Koya; io, sai au ko Koya sa vakacegui iko. Raica, ko cei ko iko, mo rerevaka na tamata, ka na mate ko koya, kei na luve ni tamata, ka na vukici me vaka na co?
- 13 Ka sa guilecava na Turaga ka buli iko, ka a tevuka yani na lomalagi, ka vakatora na yavu kei vuravura, ka sa rere tiko ga ena veisiga kecega, ena vuku ni nona cudru ko koya sa dau veivakasaurarataki, me vaka ni sa vakarau me ia na veivakarusai? Ia sa evei li na nona cudru na dau veivakasaurarataki?
- 14 Sa vakusakusa na bobula, me sereki rawa, ka me kakua ni mate ena ikeli, ka me kakua talega ni oti na kena kakana.
- 15 Ia sai au na Turaga na nomu Kalou, ka sa vadugu na noqu biau; ko Turaga ni Lewevuqa na yacaqu.
- 16 Ia ka'u sa biuta na noqu vosa ena gusumu, ka'u sa ubi iko ena iyaloalo ni ligaqu, me'u tea na lomalagi ka vakatora na yavu kei vuravura, ka kaya yani vei Saioni: Raica, koi kemudou na noqu tamata.
- 17 Mo yadra, mo yadra mai, tucake, ko iko Jerusalemi, ko iko ko a sa gunuva mai na liga ni Turaga na bilo ni nona cudru katakata—ko sa gunuva na kena soko ka a loba mai na bilo ni veivakasautanininitaki—
- 18 Ka sa sega e dua me tuberi koya mai vei ira kecega na luvena tagane sa vakasucuma; ka sa sega talega e dua me taura na ligana, mai vei ira kecega na luvena tagane ka a susuga.
- 19 Koi rau na luvemu tagane oqo erau sa lako mai vei iko, ko cei ena rarawa ena vukumu—na nomu sa lala ka rusa, kei na dausiga kei na iseleiwau—se ko cei me'u na qai vakacegui iko kina?

Art thou not he who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away.

I am he; yea, I am he that comforteth you. Behold, who art thou, that thou shouldst be afraid of man, who shall die, and of the son of man, who shall be made like unto grass?

And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out—

And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

- 20 Era sa ciba mai na luvemu tagane, ka vakavo ga koi rau oqo; erau sa koto ena ulu ni veisala kecega; me vaka na bulumakau tagane kila ena loma ni lawa, erau sa sinai sara ena nona cudru na Turaga, na nona veivunauci na nomu Kalou.
- 21 Ia mo rogoca mada na ka oqo, ko iko sa vakararawataki, ka dau mateni, ka segai ena waini:
- 22 Sa kaya vakaoqo na nomu Turaga, na Turaga kei na nomu Kalou ka sa vakamamasu tiko ena vukudra na nona tamata; raica, au sa kauta tani mai na ligamu na bilo ni veivakasautanininitaki, na soko ni bilo ni noqu cudru katakata; ko na sega ni gunuva tale.
- 23 Ia au na biuta ki na ligadra era sa vakararawataki iko; ko ira era a kaya ki yalomu: Mo cuva sobu, me keitou lako yani; ka ko sa vakadavora sobu na yagomu me vaka na qele ka sa vaka na sala vei ira era a lako yani.
- 24 Mo yadra, mo yadra, tokara na nomu kaukauwa Saioni; mo tokara na nomu isulu vakaiukuuku, Jerusalemi, na koro tabu; ni na sega tale ni lako mai ki vei iko ko ira na sega ni cili kei ira na dukadukali.
- 25 Kuretaki iko mai na kuvu-ni-soso; tucake, dabe sobu, Isa Jerusalemi; mo sereki iko mai na ivau ni domomu, ko iko na gone yalewa bobula ni Saioni.

Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, and not with wine:

Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

But I will put it into the hand of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

2 Nifai 9

- 1 Ia oqo, oi kemudou na wekaqu lomani, au sa wilika na veika oqo mo dou kila kina na veiyalayalati ni Turaga ka a veiyalayalati kina vei ira kece na mataqali i Isireli—
- 2 Ni a vosa vei ira na Jiu, ena gusudra na nona parofita tabu, mai na ivakatekivu, mai na itabatamata ki na itabatamata, me yacova na gauna era na vakalesui kina ki na lotu dina kei na lomanibai ni Kalou; ni ra na vakasoqoni vata ki na veivanua sa nodra ivotavota vakawa, ka ra na vakataudeitaki ena veivanua yalataki kecega.
- 3 Raica, oi kemudou na wekaqu lomani, au sa vosataka vei kemudou na veika oqo mo dou reki kina, ka laveta cake na ulumudou me sega ni mudu, ena vuku ni veivakalougatataki ka na solia na Turaga na Kalou vei ira na luvemudou.
- 4 Ka’u sa kila ni vuqa vei kemudou sa vakasaqara vakalevu me kila na veika ena yaco mai; ia au sa kila ni dou sa kila ni na vuca vakaidina na yagoda ka mate yani; ia, ena yagoda ga eda na raica kina na Kalou.
- 5 Io, au kila ni dou sa kila ni na vakaraitaki Koya vakayago vei ira era tiko voli mai Jerusalemi, na vanua eda a lako mai kina; ni sa kilikili me vakayacori ena kedra maliwa; ia sa kilikili vua na Dauniveibuli cecere me soli Koya me ra lewai koya na tamata ena bula vakayago, ka mate ena vukudra na tamata kecega, me na qai lewai ira rawa kina na tamata kecega.
- 6 Ia me vaka ni sa na yaco na mate ki na tamata kecega, me vakayacori kina na nona ituvatuva loloma na Dauniveibuli cecere, sa dodonu kina me dua na kaukauwa ni tucake tale mai na mate, ia sa dodonu kina me na tucake tale mai na mate na tamata ena vuku ni lutu tani; ka sa yaco na lutu tani ena vuku ni talaidredre; ia ena vuku ni sa lutu tani na tamata era sa muduki tani kina mai na nona iserau na Turaga.

2 Nephi 9

And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel—

That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

- 7 O koya, sa dodonu kina me dua na veisorovaki tawayalani—ia kevaka sa sega na veisorovaki tawayalani ena sega ni tawavuca rawa na ka sa vuca rawarawa oqo. Ia, na imatai ni lewa sa tau vua na tamata ena mani tu ga ka tawacava rawa. Ia kevaka me vaka kina, ena vakadavori sobu na yago oqo me vuca ka kavuru yani vua na tinana sai koya na qele, me sega vakadua tale ni tucake.
- 8 O na nona yalomatua na Kalou, na nona loloma cecere kei na nona loloma soli wale! Raica, kevaka sa sega ni tucake tale na yago sa na qai lewa kina na yaloda na agilosi ka a lutu tani mai na iserau ni Kalou Tawamudu, ka yaco me tevoru, me sega vakadua tale ni tucake.
- 9 Ka na yaco me vakataki koya na yaloda, ka eda na yaco me tevoru, me agilosi ni tevoru, ka sogoti tani mai na iserau ni noda Kalou, ka tiko vata ga kei koya na tama ni ka lasu, ena rarawa, me vakataki koya; io, ki vei koya ka a vakacalai rau na noda itubutubu taumada, ka vakamataliataki koya me vaka e dua na agilosi ni rarama, ia sa vakayavalati ira na luve ni tamata ki na veisoqosoqo vuni ni laba kei na veimataqali cakacaka vuni ni butobuto kecega.
- 10 A ka levu vakaidina na nona vinaka na noda Kalou, ka sa vakarautaka e dua na sala me da dro kina mai na ivesu ni manumanu rerevaki oqo; io, na manumanu ko ya, ko mate kei eli, ka'u vakatoka me mate vakayago, kei na mate vakayalo talega.
- 11 Ia ena vuku ni sala ni nona veisereki na noda Kalou, na Yalo Savasava ni Isireli, na mate oqo ka'u a vosa kina, sai koya na mate vakayago, ena sereki ira mai na nona mate; ka sai koya na ibulubulu.
- 12 Kei na mate oqo ka'u a vosa kina, sai koya na mate vakayalo, ena sereki ira mai na nona mate; ia na mate vakayalo sai eli; o koya erau na sereki ira mai kina na nodrau mate ko mate kei eli, ka na sereki ira mai na yalo sa vesuka tu ko eli, ka na sereki ira mai na yago sa vesuka tu na ibulubulu, ka rau na cokoti vata tale na yago kei na yalo ni tamata; a sa yaco na ka oqo ena kaukauwa ni nona tucake tale mai na mate na Yalo Savasava ni Isireli.

Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 A ka levu vakaidina na nona ituvatuva na noda Kalou! Ia ena yasana ka dua, ena sereka mai na parataisi ni Kalou na yalodra na ivalavala dodonu, ka na sereka mai na ibulubulu na yagodra na ivalavala dodonu; ka rau na cokoti vata tale na yalo kei na yago; ka ra na tawavuca rawa tale na tamata kecega, ka tawa mate rawa tale, ka ra sa bula vakayalo, ka ra na kila ka me vakataki keda ena bula vakayago oqo, ia ena taucoko sara na noda kila ka.

14 O koya, eda na kila vinaka kina na noda cala kecega, na noda dukadukali, kei na noda luvaiwale; ia ko ira na ivalavala dodonu era na kila vinaka na nodra marau, kei na nodra ivalavala dodonu, ni ra sa vakaisulu tu ena savasava, io, ena isulu ni ivalavala dodonu.

15 Ka na qai yaco ni ra sa na lako sivita na imatai ni mate oqo, ki na bula, na tamata kecega, ka ra sa yaco me tawamate rawa tale, era na qai rairai ki na idabedabe ni veilewai i koya na Yalo Savasava ni Isireli; ena qai yaco na veilewai, ka ra na qai lewai kina me vaka na nona lewa tabu na Kalou.

16 Ia me vaka sa bula vakaidina na Turaga, ni sa kaya na Turaga na Kalou, ka sa nona vosa tawamudu, ka sega ni rawa ni takali yani, ni ko ira era sa ivalavala dodonu era na ivalavala dodonu tiko ga, kei ira era sa dukadukali era na dukadukali tiko ga; ia, ko ira na dukadukali sai koya na tevoru kei ira na nona agilosu; era na lako tani yani ki na bukawaqa tawavakaiyalayala, sa vakarautaki vei ira; kei na nodra yaluma sa vaka na drano bukawaqa kei na sulifure, ka sa tubu cake me sega ni mudu ka sega ni mudu na kena yameyame ka sega na kena icavacava.

17 Io na qaqa kei na lewa dodonu ni noda Kalou! Ni sa dau vakayacora na nona vosa kecega, ka ra sa lako yani mai gusuna, ka na vakayacori ga na nona lawa.

18 Ia, raica, ko ira na ivalavala dodonu, ko ira na nona yalododonu na Yalo Savasava ni Isireli, ko ira era sa vakabauta na Yalo Savasava ni Isireli, ko ira era sa vosota na vei kauveilatai ni vuravura, ka beca na kena maduataki; era na taukena na matanitu ni Kalou, ka sa vakarautaki tu ena vukudra mai na tauyavutaki ni vuravura, ka na vuabale na nodra marau me sega ni mudu.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.

O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.

But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.

- 19 Io na levu ni nona loloma cecere na noda Kalou, na Yalo Savasava ni Isireli! Ni sa sereki ira na nona yalododonu mai na manumanu rerevaki ko ya na tevoro, na mate, kei eli, kei na drano bukawaqa kei na sulifure ko ya, sai koya na yaluma tawacava.
- 20 Io na levu ni nona savasava na noda Kalou! Ni sa kila na ka kecega, ka sa sega ni dua na ka me sega ni kila.
- 21 Ka sa lako mai ki vuravura me vakabulai ira na tamata kecega kevaka era na vakarorogo ki na domona; ia raica, sa colata ko koya na nodra mosi na tamata kecega, io, na nodra mosi na veika bula kecega, na tagane, kei na yalewa, kei na gone, ka ra lewe ni vuvale i Atama.
- 22 Ka sa vosota ko koya na ka kece oqo me ra rawata kina na tucake tale mai na mate na tamata kecega, me ra na tu kecega e matana ena siga ni veilewai levu.
- 23 Ka sa vakaroti ira na tamata kecega me ra veivutuni, ka papitaiso ena yacana, ka vakabauta taucoko vakaidina na Yalo Savasava ni Isireli, de ra na sega ni vakabulai rawa ena matanitu ni Kalou.
- 24 Ka kevaka era na sega ni veivutuni ka vakabauta na yacana, ka papitaiso ena yacana, ka vosota me yacova na ivakataotioti, era na cudruvi; ni sa kaya na Turaga na Kalou na Yalo Savasava ni Isireli.
- 25 O koya sa solia kina ko Koya e dua na lawa; ia ni sa sega ni soli e dua na lawa, sa sega ni dua na itotogi; ia ni sa sega na itotogi sa sega na cudruvi; ia ni sa sega na cudruvi sa qai yacovi ira na loloma cecere nei koya na Yalo Savasava ni Isireli, ena vuku ni veisorovaki; ni ra sa sereki ena nona kaukauwa.
- 26 Ni sa sauma na veisorovaki na ka sa gadrevi ena nona lewa dodonu kivei ira kece ka sega ni soli vei ira na lawa, me ra sereki kina mai na manumanu rerevaki ko ya, ko mate kei eli, kei na tevoro, kei na drano bukawaqa kei na sulifure, sai koya na yaluma tawacava; ka ra sa vakalesui tale vua na Kalou o koya ka a solia vei ira na icegu ni bula, o koya na Yalo Savasava ni Isireli.
- 27 Ia ena ca vei koya sa soli vua na lawa, io, ka sa kila na ivakaro kecega ni Kalou, me vakataki keda, ka qai talaidredre kina, ka vakamaumautaka na nona veisiga ni vakatovolei, ni na ca sara ko koya!

O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

28 Io na nona inaki qaseqase na vu ni ca! Io na nodra viavialevu, kei na nodra malumalumu, kei na nodra lialia na tamata! Ni ra sa kilaka era nanuma ni ra sa vuku, ka ra sega ni vakarorogo ki na ivakasala ni Kalou, ni ra sa biuta vakatikitiki ka nanuma era sa kilaka vaka ira ga, o koya, sa ka lialia kina na nodra yalomatua ka sega ni yaga vei ira. Ia era na rusa ga.

29 Ia sa vinaka na kilaka kevaka era vakarorogo ki na ivakasala ni Kalou.

30 Ia ena ca vei ira sa vutuniyau, ko ira era sa vutuniyau ena veika vakavuravura. Ni ra sa vutuniyau era sa beci ira kina na dravudravua, ka vakacacani ira sa yalomalua, ka ra sa lomana ga na nodra iyau; o koya sa nodra kalou kina na nodra iyau. Ka raica, na nodra iyau ena rusa vata kei ira.

31 Ka na ca vei ira sa didivara ka ra sega ni rogoca; ni ra na rusa.

32 Ena ca vei ira sa mataboko ka sega ni raica; ni ra na rusa talega.

33 Ena ca vei ira sa sega ni cilivi na yalodra, ni na yaviti ira na nodra kila na nodra caka cala ena siga mai muri.

34 Ena ca vua sa dau lasu, ni na biu sobu ki eli ko koya.

35 Ena ca vua na daulaba ka sa nakita me veivakamatei, ni na mate ko koya.

36 Ena ca vei ira sa ia na veibutakoci, ni ra na biu sobu ki eli.

37 Io, ena ca vei ira sa dau qarava na veimatakau, ni sa rekitaki ira ko koya na nodra tevoru na tevoru kecega.

38 Ka, me vakalekalekataka ga, ena ca vei ira kecega era sa mate ena nodra ivalavala ca; ni ra na lesu tale vua na Kalou, ka raica na matana, ka ra na tiko ga ena nodra ivalavala ca.

39 Oi kemudou na wekaqu lomani, mo dou nanuma na ca levu ni talaidredre vua na Kalou Yalosavasava, kei na ca levu ni noda soli keda ki na veitemaki i koya na dau lawaki ko ya. Dou nanuma matua, ni sa vu ni mate na gadreva na itovo vakayago, ia sa vu ni bula tawamudu na gadreva na itovo vakayalo.

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God.

But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also.

And wo unto the deaf that will not hear; for they shall perish.

Wo unto the blind that will not see; for they shall perish also.

Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

Wo unto the liar, for he shall be thrust down to hell.

Wo unto the murderer who deliberately killeth, for he shall die.

Wo unto them who commit whoredoms, for they shall be thrust down to hell.

Yea, wo unto those that worship idols, for the devil of all devils delighteth in them.

And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.

O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal.

40 O oi kemudou na wekaqu lomani, dou vakatudaliga ki na noqu vosa. Dou nanuma na nona cecere o Koya na Yalo Savasava ni Isireli. Dou kakua ni kaya ni'u sa vosataka na veika dredre me baleti kemudou; ni kevaka dou sa kaya vakakina, dou na vosa vakacacataka na dina; ni'u sa vosataka na vosa i Koya sa Buli kemudou. Au kila ni sa saqata na vosa dina na veika tawasavasava; ia ko ira na ivalavala dodonu era sega ni rerevaka, ni ra sa lomana na dina ka sega ni taqaya kina.

41 O koya gona, oi kemudou na wekaqu lomani, dou lako mai vua na Turaga, o koya na Yalo Savasava. Mo dou nanuma ni sa dodonu na nona sala. Raica, sa qiqo na sala me muria na tamata, ia sa davo koto ena dua na sala dodonu e matana, ka sa ivakatawa ni matamata na Yalo Savasava ni Isireli; ka sa sega ni lesia kina e dua tale na tamata; ka sa sega ni dua tale na sala, ena matamata ga; ni na sega ni rawa me vakaisini ko Koya, ni sa yacana na Turaga na Kalou.

42 Ia ko koya yadua sa tukituki, ena dolava vua ko koya; ia ko ira na vuku, kei ira sa kilaka, kei ira sa vutuniyau, ko ira era sa vakalevulevui ira ena vuku ni nodra kilaka, kei na nodra yalomatua, kei na nodra iyau—io, sai ira sa beca ko koya; ka kevaka era na sega ni biuta tani na veika kece oqo, ka okati ira me ra lialia ena mata ni Kalou, ka lako sobu mai ena yalomalumalumu titobu sara, ena sega ni dolava vei ira ko koya.

43 Ia ena vunitaki mai vei ira na veika sa nodra na vuku kei na yalomatua me sega ni mudu—io, na marau ko ya ka sa vakarautaki vei ira na yalododonu.

44 O, oi kemudou na wekaqu lomani, mo dou nanuma na noqu vosa. Raica, au sa luvata tani na noqu isulu, ka kuretaka e matamudou; au sa masuta na Kalou ni noqu vakabulai me ilovi au e matana sa dau raica na ka kecega; o koya, dou na kila kina ena siga mai muri, ni ra na lewai kina na tamata kecega ena nodra ivalavala, ni a vakadinadinataka na Kalou ni Isireli ni'u a kureitaka tani na nomudou caka cala mai yaloqu, ka'u sa tucake ena kequ iserau e matana, ka'u sa galala mai na nomudou dra.

O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.

O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.

And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

But the things of the wise and the prudent shall be hid from them forever—yea, that happiness which is prepared for the saints.

O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.

45 O, oi kemudou na wekaqu lomani, dou vuki tani mai na nomudou ivalavala ca; dou kuretaka tani na sinucodo i koya ena vesuki kemudou matua; dou lako mai vua na Kalou o koya na uluvatu ni nomudou vakabulai.

46 Dou vakarautaka na yalomudou ki na siga lagilagi ko ya ni na tau kina na lewa dodonu vei ira na ivalavala dodonu, io na siga ni veilewai, mo dou kakua kina ni kino ena rere vakadomobula; mo dou kakua kina ni nanuma na nomudou cala rerevaki ena kena taucoko, ka uqeti ga mo dou qolouvaka: E dodonu, e dodonu na nomuni lewa, oi kemuni na Turaga na Kalou Qaqa—ia au sa kila na noqu caka cala; au sa talaidredre ki na nomuni lawa, ka sa baleti au ga na noqu cala; ka sa rawai au na tevoru, ka’u sa coko kina ki na nona rarawa rerevaki.

47 Ia raica, oi kemudou na wekaqu, sa kilikili li me’u vakayadrati kemudou mo dou kila na dina ni veika oqo? Au na cukiraka li na yalomudou kevaka e savasava tu na nomudou vakasama? Au na vosa vakamatata li vei kemudou me vaka na matata ni ka dina, kevaka dou a galala tu mai na ivalavala ca?

48 Raica, kevaka dou sa savasava ke’u na vosataka vei kemudou me baleta na veika savasava; ia ni dou sa sega ni savasava ka dou sa okati au me’u nomudou ivakavuvuli, sa dodonu kina ka kilikili me’u vakavulica vei kemudou na isau ni ivalavala ca.

49 Raica, na yaloqu sa vakasisilataka na ivalavala ca; ka sa rekitaka na lomaqu na ivalavala dodonu; ka’u na vakacautaka na yacana tabu na noqu Kalou.

50 Dou lako mai, oi kemudou na wekaqu, oi kemudou vakaadua ga sa viagunu, dou lako mai ki na wai; kei koya sa sega vua na ilavo, dou lako mai ka volivoli ka kana; io, dou lako mai ka voli waini kei na sucu segai ena ilavo ka sega talega ena isau.

51 O koya, mo dou kakua kina ni vakayagataka na ilavo ena ka sa sega na betena, se na nomudou cakacaka ena ka sa sega ni veivakacegui. Dou vakarorogo matua sara vei au, ka nanuma na vosa au sa vosataka; ka lako mai vua na Yalo Savasava ni Isireli, ka kania na ka sa sega ni ca se vuca rawa, ka laiva na yalomudou me qai marautaka na ka sa uro.

O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation.

Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.

But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?

Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.

Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price.

Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Harken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

52 Raica, oi kemudou na wekaqu lomani, mo dou nanuma na vosa ni nomudou Kalou; dou masu tiko ga vua ena veisiga, ka vakavinavinaka ki na yacana tabu ena veibogi. Dou laiva me reki na lomamudou.

53 Ka raica na cecere ni veiyalayalati ni Turaga, kei na levu ni nona vakalolovirataki koya vei ira na luve ni tamata; ia ena vuku ni nona cecere, kei na nona loloma soli wale kei na nona loloma uasivi, sa yalataka kina vei keda ni ra na sega ni vakarusai sara vakadua ko ira na noda kawa, ena bula vakayago, ia ena maroroi ira ko Koya; ia era na yaco me dua na tabana yalododonu vei ira na mataqali i Isireli ena veitabatamata mai muri.

54 Ia oqo, oi kemudou na wekaqu, au via vosataka vei kemudou e vuqa tale na ka; ia au na qai tukuna vei kemudou ena mataka na vo ni noqu vosa. Emeni.

Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice.

And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel.

And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

2 Nifai 10

- 1 Ia oqo, koi au, ko Jekope, au sa vosa tale vei kemudou na wekaqu lomani, me baleta na tabana yalododonu ka'u a vosa tiko kina.
- 2 Ia raica, na vosa ni yalayala eda sa rawata sa vosa ni yalayala vei keda ena bula vakayago oqo; ia, e dina ga ni sa vakaraitaki vei au ni ra na mate vakayago e vuqa na luveda ena vuku ni tawavakabauta, ia, ena lomani ira ga e lewe vuqa na Kalou; ka ra na vakalesui tale na noda kawa, me ra na sotava na ka ena solia vei ira mera kila vakaidina kina na nodra Dauveivueti.
- 3 O koya, me vaka au sa kaya oti vei kemudou, sa dodonu kina me lako mai ena kedra maliwa na Jiu, ena kedra maliwa na dau caka ca vakalevu cake e vuravura, ko Karisito—sai koya oqo na yacana ka a tukuna vei au na agilosi ena bogi—ka ra na vakoti Koya ki na kauveilatai—ni sa loma ni noda Kalou me vakakina, ni sa sega tale na matanitu e vuravura me na vakota rawa na nona Kalou ki na kauveilatai.
- 4 Ia kevaka me a vakayacori na cakacaka mana lelevu vei ira na veimatanitu tale e so, ke ra na veivutuni, ka kila ni sai Koya na nodra Kalou.
- 5 Ia ena vuku ni nodra ivakavuvuli na bete vakailasu kei na nodra caka cala, era na vakadomodomoqataki ira kina vua ko ira era sa tiko mai Jerusalemi, ka vakoti koya ki na kauveilatai.
- 6 O koya, ena vuku ni nodra caka cala, ena yaco kina vei ira na veivakarusai, na dausiga, na mate dauveitauvi, kei na vakadave dra; ia ko ira era na sega ni vakarusai era na veiseyaki ena kedra maliwa na veimatanitu kecega.
- 7 Ia raica, sa kaya vakaoqo na Turaga na Kalou: Ni sa yaco mai na siga ka ra sa vakabauti au kina, ni sai au ko Karisito, au a sa veiyalayalati kei ira na nodra qase ni ra na vakalesui tale kina ena bula vakayago oqo, e delai vuravura, ki na veivanua sa nodra ivotavota vakawa.
- 8 Ka na qai yaco ni ra na vakasoqoni vata tale mai na nodra veiseyaki tu vakadede, mai na veiyanyanu ni wasawasa, mai na va na iwasewase kei vuravura; ia era na cecere e mataqu na veimatanitu ni kai Matanitu Tani, sa kaya na Kalou, ni ra na colati ira yani ki na vanua sa nodra ivotavota vakawa.

2 Nephi 10

And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.

For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.

But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

- 9 Io, era na tama ni veisusu vei ira ko ira na tui ni Veimatanitu Tani, kei ira na nodra ranadi era na tina ni veisusu; o koya, sa ka levu kina na vosa ni yalayala ni Turaga vei ira na kai Matanitu Tani; ni sa cavuta ko koya, ia ko cei me veiletitaka rawa?
- 10 Ia raica, sa kaya na Kalou, na vanua oqo sa nomudou ivotavota vakawa, ka ra na vakalougatataki na kai Matanitu Tani ena vanua oqo.
- 11 Ia ena vanua ni bula galala na vanua oqo vei ira na kai Matanitu Tani, ka na sega ni dua na tui ena vanua, me tubu cake vei ira na kai Matanitu Tani.
- 12 Ka'u na taqomaka na vanua oqo mai vei ira na veimatanitu kecega.
- 13 Ka na mate ko koya sa veivala kei Saioni, sa kaya na Kalou.
- 14 Ia ko koya sa bulia e dua na tui me saqati au ena mate, ni'u na nodra tui ga koi Au na Turaga, na tui kei lomalagi, ka'u na rarama ki vei ira era sa rogoca na noqu vosa me sega ni mudu.
- 15 O koya gona, me vakayacori kina na noqu veiyalayalati ka'u a cakava vei ira na luve ni tamata, ni'u na vakayacora vei ira ena nodra bula vakayago oqo, sa kilikili me'u na vakarusa mada na cakacaka vuni ni butobuto, kei na laba, kei na itovo vakasisila.
- 16 Ia, o koya sa veivala kei Saioni, o ira na Jiu kei ira na kai Matanitu Tani, na bobula kei na galala, na tagane kei na yalewa, ena mate; ni sai ira oqo na dautagane ni vuravura taucoko; ia ko ira sa sega ni totaki au era sa veisaqasaqa kei au, sa kaya na noda Kalou.
- 17 Ni'u na vakayacora na noqu vosa ni yalayala ka'u a cakava vei ira na luve ni tamata, ni'u na cakava vei ira ena nodra bula vakayago oqo—
- 18 Ia, oi kemudou na wekaqu lomani, sa kaya vakaoqo na noda Kalou: Au na vakararawataki ira na nomudou kawa ena ligadra na kai Matanitu Tani; ia, au na vakamalumalumutaka na lomadra na kai Matanitu Tani, me ra na vaka na tama vei ira; o koya, era na vakalougatataki kina na kai Matanitu Tani ka wili vata kei ira na mataqali i Isireli.

Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh—

Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.

- 19 Ia, au na vakatabuya na vanua oqo ki vei ira na nomu kawa, kei ira era na wili vata kei ira na nomu kawa, ka sega ni mudu, me nodra ivotavota vakawa; ni sa vanua digitaki cake sara na vanua oqo mai vei ira na veivanua kecega, sa kaya vei au na Kalou; o koya au na vakaroti ira kina na tamata kecega era sa tiko kina me ra qaravi au, sa kaya na Kalou.
- 20 Ia oqo, oi kemudou na wekaqu lomani, me vaka ni sa solia vei keda na noda Kalou yalololoma me da kila vinaka na veika oqo, me da nanumi Koya sara, ka biuta tani na noda ivalavala ca, ka kakua ni vakacuvava sobu na uluda, ni da sa sega ni muduki tani; ia, eda sa vakasevi tani mai na vanua sa noda ivotavota vakawa, ia eda sa tuberi ki na dua na vanua e vinaka cake, ni sa qisia na wasaliwa na Turaga me noda sala, ka da sa tiko ena dua na yanuyanu ni wasawasa.
- 21 Ia sa ka levu na nona vosa ni yalayala na Turaga vei ira ka tiko ena veiyanyanu ni wasawasa; ia, ni tukuni na veiyanyanu, sa kena ibalebale ni sa dodonu me tu tale e so, ka ra sa tawani tale tu ga mai vei ira na wekada.
- 22 Ia raica, sa tubera tani na Turaga na Kalou e so tale mai na mataqali i Isireli ena veigauna e so, me vaka na nona inaki kei na nona gagadre. Ia oqo raica, sa nanumi ira kecega era sa muduki tani na Turaga, ka sa nanumi keda talega ko koya.
- 23 O koya me reki kina na lomamudou, ka mo dou nanuma ni dou sa galala mo dou lewa ga vakai kemudou na ka mo dou cakava—mo dou digitaka na sala ni mate tawavakaiyalayala se na sala ni bula tawamudu.
- 24 O koya gona, oi kemudou na wekaqu lomani, mo dou vakaduavatataki kemudou ki na lewa ni Kalou, ka kakua ki na lewa ni tevoru kei na gagadre vakayago; ka mo dou nanuma, ni dou sa vakaduavatataki oti vua na Kalou, ni sa loloma soli wale duadua ga ni Kalou dou sa vakabulai kina.
- 25 O koya, me vakaturi kemudou cake mada kina na Kalou mai na mate ena kaukauwa ni tucake tale mai na mate, ka vakakina mai na mate tawavakaiyalayala ena kaukauwa ni nona veisorovaki, mo dou curu rawa kina ki na matanitu tawamudu ni Kalou, ka mo dou vakacautaki koya ena nona loloma soli wale. Emeni.

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.

But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life.

Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.

Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.

2 Nifai 11

- 1 Ia oqo, sa vosataka e vuqa tale na ka ko Jekope vei ira na noqu tamata ena gauna ko ya; ia na veika wale ga oqo au sa vakarota me ra volai wale ga, ni sa rauta vinaka na veika au sa vola.
- 2 Ia oqo koi au, ko Nifai, au sa vola e so tale na vosa i Aisea, ni sa rekitaka na yaloqu na nona vosa. Ni'u na vakatautauvatataka na nona vosa vei ira na noqu tamata, ka'u na vakauta yani vei ira kece na noqu kawa, ni sa raica vakaidina ko koya na noqu Dauveivueti, me vaka ga au a raici koya.
- 3 Ia sa raici koya talega, ko Jekope na taciqu, me vaka na noqu a raici koya; o koya au na vakauta kina na nodrau vosa vei ira na noqu kawa me vakadinadinataka vei ira ni sa dina na noqu vosa. Ia ena nodratou vosa e lewe tolu, sa kaya na Kalou, au na vakataudeitaka kina na noqu vosa. Ia, ena tala na Kalou e vuqa tale na ivakadinadina, ka na vakadinadinataka kina na nona vosa kecega.
- 4 Raica, sa dau taleitaka na yaloqu me'u vakadinadinataka vei ira na noqu tamata na dina ni nona lako mai na Karisito; ni sai koya oqo na inaki sa soli kina na lawa i Mosese; kei na veika kece sa solia na Kalou vei ira na tamata, mai na ivakatekivu kei vuravura, sa vakatakilakilataki Koya.
- 5 Ka sa daurekitaka talega na yaloqu na nona veiyalayalati na Turaga ka a cakava vei ira na noda qase; io, sa rekitaka na yaloqu na nona loloma soli wale, kei na nona lewa dodonu, kei na kaukauwa, kei na loloma cecere ena inaki cecere ka tawamudu ni veisereki mai na mate.
- 6 Ka sa dau taleitaka na yaloqu me'u vakadinadinataka vei ira na noqu tamata ni kevaka ena sega ni lako mai na Karisito era na rusa na tamata kecega.
- 7 Ni kevaka e sega ni dua na Karisito sa sega ni dua na Kalou; ka kevaka e sega ni dua na Kalou sa na sega koi keda, ni na sega ni dua na veibuli. Ia sa dua tiko na Kalou, ka sai koya na Karisito, ka na lako mai ena taucoko ni nona gauna.

2 Nephi 11

And now, Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me.

And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him.

And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.

And also my soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.

And my soul delighteth in proving unto my people that save Christ should come all men must perish.

For if there be no Christ there be no God; and if there be no God we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time.

8 Ia oqo au sa vola e so na vosa i Aisea, me ra laveta cake kina na yalodra ka marau ena vukudra na tamata kecega, ko ira kece na noqu tamata era na raica na vosa oqo. Ia sai koya oqo na vosa, ka rawa mo dou vakaibalebaletaka vei kemudou kei ira na tamata kecega.

And now I write some of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men.

2 Nifai 12

- 1 Na vosa ka a raica ko Aisea, na luvei Emosi, me baleti Juta kei Jerusalemi:
- 2 Ka na qai yaco ena veisiga mai muri, ni na vakataudeitaki na ulunivanua ni vale ni Turaga ena dela ni veiulunivanua, ka na vakacerecerei ena vei delana, ka ra na drodro yani kina na veimatunitu kecega.
- 3 A ra na lako na tamata e lewe vuqa ka kaya, Dou lako mai, me da mai la'ki cabe cake ki na ulunivanua ni Turaga, ki na vale ni Kalou i Jekope; ena vakavulica vei keda ko Koya na nona ivalavala, ka da na lakova na nona sala; ni na lako yani mai Saioni na lawa, kei na vosa ni Turaga mai Jerusalemi.
- 4 Ia ena ia na veilewai vei ira na veimatunitu, ka na vunauci ira na lewe vuqa: ka ra na tukitukia na nodra iseleiwau me bati ni siviyara, kei na nodra moto me isele ni sasamaki—ena sega ni lave iseleiwau e dua na matanitu ki na dua tale na matanitu, a ra na sega ni vulica tale na ivalu.
- 5 Oi kemudou na mataqali i Jekope, dou lako mai me da lako ena rarama ni Turaga; io, dou lako mai, ni dou sa lako sese kecega, na tamata yadua ki na nona sala ca.
- 6 O koya gona, oi kemuni na Turaga, ko ni sa biuti ira na nomuni tamata, na mataqali i Jekope, ni ra sa vakasinaiti mai natuicake, ka vakarorogo vei ira na daukilakila me vakataki ira na kai Filisitia, ka ra sa vakamarautaki ira kei ira na luvedra na vulagi.
- 7 Na nodra vanua sa sinai talega ena siliva kei na koula, ka sa sega ni vakaiyalayala na nodra iyau; na nodra vanua sa sinai talega ena ose, ka sa sega ni vakaiyalayala na nodra qiqi-ni-valu.
- 8 Na nodra vanua sa sinai talega ena matakau; era sa vakarokoroko ki na cakacaka ni ligadra ga, na ka sa cakava na iqaqalo ni ligadra ga.
- 9 Ka sa sega ni cuva sobu na tamata wale, ka sa sega ni vakayalomalumalumutaki koya na tamata qaqa, o koya, mo ni kakua kina ni vosoti koya.
- 10 Oi kemuni na tamata ca, mo curu ki na vatu, ka vunitaki iko ena kuvu ni soso, ni na yaviti iko na rerevaki ni Turaga kei na lagilagi ni nona iukuuku vakaturaga.

2 Nephi 12

The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem:

And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

11 Ka na qai yaco ni na vakayalomalumalumutaki na mata viavialevu ni tamata, ka na loveci sobu na nodra qaciqacia na tamata, ka na vakacerecerei duadua ga na Turaga ena siga ko ya.

12 Ni na yaco kusarawa mai na nona siga na Turaga ni Lewevuqa vei ira na veimatanitu kecega, io, vei ira yadua kece sara; io, vei ira na viavialevu kei na qaciqacia, kei ira kecega era sa vakacerecerei; ka na vakalolovirataki ko koya.

13 Io, ena yaco na siga ni Turaga vei ira kece na sitari ni Lapanoni, ni ra sa cecere ka laveti cake; kei na oki kecega ni Pasani;

14 Kei na veiulunivanua cecere kecega, kei na veidelana kecega, kei na veimatanitu kecega sa laveti cake, kei ira kecega na tamata;

15 Kei na vale ni valu cecere kecega, kei na bai lalaga kecega;

16 Kei na veiwaqa kecega ni wasawasa, kei na waqa kecega ni Tasisi, kei na iyaloalo kecega sa rairai vinaka.

17 Ka na loveci sobu na qaciqacia ni tamata, ka vakalolovirataki na viavialevu ni tamata; ka na vakacerecerei duadua ga Turaga ena siga ko ya.

18 Kei na matakau ena vakaotia sara ko Koya.

19 Ka ra na curu ki na qara vatu, kei na qara qele, ni na yaco me ra rerevaka na Turaga, kei na lagilagi ni nona iukuuku vakaturaga ena yaviti ira, ni sa tucake ko Koya me kuretaka vakaca sara na vuravura.

20 Ena siga ko ya ena biuta tani na tamata na nona matakau siliva, kei na nona matakau koula, ka cakava vaka ikoya ga me qarava, na kalavo kei na beka;

21 Me la'ki curu ki na laqa ni vatu, kei na ulu ni vatu sukusukura, ni na yaco me ra rerevaka na Turaga, kei na iukuuku vakaturaga ni nona lagilagi ena yaviti ira, ni sa tucake ko Koya me kuretaka vakaca sara na vuravura.

22 Dou kakua ni goleva na tamata, sa tiko ga na nona icegu ena qara ni ucuna; ni na yaga li ki na cava ko koya?

And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan;

And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people;

And upon every high tower, and upon every fenced wall;

And upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

And the idols he shall utterly abolish.

And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats;

To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.

Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

2 Nifai 13

- 1 Ia raica, na Turaga, na Turaga ni Lewevuqa, sa kauta tani mai Jerusalemi kei Juta, na ivakadei kei na ivaqa ni bula, na ivaqa ni madrai taucoko, kei na ivakadei ni wai taucoko—
- 2 Na tamata qaqa, kei na tamata ivalu, na turaganilewa, kei na parofita, kei ira sa yalomatua, kei ira na qase;
- 3 Na turaganivalu ni limasagavulu, kei na tamata sa dokai, kei na daunivakasala, kei na matai vuku, kei koya sa daumaqosa ena vosa.
- 4 Ia au na lesia vei ira na gone me ra nodra ravouvou, ka ra na lewai ira na gone lalai.
- 5 Ka ra na vakasaurarataki na tamata, na tamata yadua mai vua e dua tale, na tamata yadua mai vua na kai nona; ena viavialevu na nona ivukivuki na gone vei ira na qase, kei na tamata velavela vei ira sa dokai.
- 6 Ena qai goleva na tacina e dua na tamata ena vale i tamana, ka kaya: Sa tu vei iko na isulu, mo neitou iliuliu mada, ia mo kakua mada ni laiva na rusa oqo me yaco ena ruku ni nomu veiliutaki—
- 7 Ena siga ko ya ena bubului ko koya, ka kaya: Au na sega ni veivakabulai, ni sa sega na madrai se na isulu e noqu vale; dou kakua kina ni lesi au me'u nodra iliuliu na tamata.
- 8 Ni sa rusa ko Jerusalemi, ka sa bale ko Juta, ni sa saqata na Turaga na yamedra kei na nodra ivalavala, me vakacadruya kina na mata ni nona iukuuku lagilagi.
- 9 Ai rairai ni matadra sa beitaki ira, ka tukuna na nodra ivalavala ca ni sa vakataki Sotoma, ka ra sa sega ni vunitaka rawa. Ena ca na yalodra, ni ra sa saumi ira vakaira ga ena ca!
- 10 Dou kaya vei ira na yalododonu ni na vinaka vei ira; ni ra na kania na vua ni nodra ivalavala.
- 11 Ena ca vei ira na tamata caka ca, ni ra na rusa; ni na tau vei ira na isau ni ligadra!
- 12 Ia ko ira na noqu tamata, era na vakasaurarataki mai vei ira na gone, ka ra na lewai ira ko ira na marama. Ia, oi kemudou na noqu tamata, ko ira era sa liutaki kemudou era na vakacalai kemudou, ka vakarusa na vanua ni nomudou sala.

2 Nephi 13

For behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole staff of bread, and the whole stay of water—

The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient;

The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.

And I will give children unto them to be their princes, and babes shall rule over them.

And the people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable.

When a man shall take hold of his brother of the house of his father, and shall say: Thou hast clothing, be thou our ruler, and let not this ruin come under thy hand—

In that day shall he swear, saying: I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!

Say unto the righteous that it is well with them; for they shall eat the fruit of their doings.

Wo unto the wicked, for they shall perish; for the reward of their hands shall be upon them!

And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.

13 Sa tucake na Turaga me vakamamasu, ka tucake me lewai ira na tamata.

14 Na Turaga ena ia na veilewai vei ira na qase ni nona tamata kei ira na ravouvou; ni dou sa kania oti na were-ni-vaini kei na veika dou sa kovea mai vei ira na dravudravua ena nomudou veivale.

15 A cava na kena ibalebale? Dou sa mokulaki ira kina na noqu tamata, ka qaqia na matadra na dravudravua, sa kaya na Turaga na Kalou ni Lewevuqa.

16 O koya oqo, sa kaya na Turaga: Ni ra sa qaciqacia na gone yalewa ni Saioni, ka sa dokadoka na domodra ka garogaro na matadra ni ra lako voli, ka ra sa lako vakateqateqa, ka vakataqiritaka na vesa ni yavadra—

17 O koya ena vakatubura kina na Turaga e buradeladra na gone yalewa ni Saioni na kobo, ka na vakaluvawaletaki ira na Turaga.

18 Ena siga ko ya, ena kauta tani kina na Turaga na doudou ni nodra vesa tataqiriqiri kei na iubi, kei na nodra itaube vaka na vula;

19 Na itaube, kei na qato, kei na iubi ni gusu;

20 Na isala, kei na iukuuku ni yava, kei na ivau ni ulu, kei na tavaya ka boi vinaka, kei na sau;

21 Na mama, kei na sau ni ucu;

22 Na isulu vakaiukuuku, kei na icurucuru, kei na isole ni ulu, kei na pini ni ulu;

23 Na iloilo, kei na isulu lineni matailalai, kei na isala, kei na iubi ni ulu.

24 Ia ena qai yaco, me isosomi ni boi kamica na ka e bona; ka me isosomi ni ivau ni tolo, na ka e kadresu; kei na isosomi ni ulu sa talitali vinaka na ulu cou; kei na isosomi ni curucuru ni kete na isulu taga; na vakamai me isosomi ni rairai vinaka.

25 A nomu tagane era na mate ena iseleiwau, kei ira na nomu qaqa ena ivalu.

26 Ena lele ka tagiyaso na nona matamata ni koro; ena lala mai ko koya, ka dabe sobu ena qele.

The Lord standeth up to plead, and standeth to judge the people.

The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.

What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

In that day the Lord will take away the bravery of their tinkling ornaments, and caul, and round tires like the moon;

The chains and the bracelets, and the mufflers;

The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings;

The rings, and nose jewels;

The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins;

The glasses, and the fine linen, and hoods, and the veils.

And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty.

Thy men shall fall by the sword and thy mighty in the war.

And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.

2 Nifai 14

- 1 Ia ena siga ko ya, eratou na taura e dua na tagane e lewe vitu na yalewa ka kaya: Keitou na kania na keitou madrai, ka vakaisulu ena neitou isulu; me keitou vakatokai ga ena yacamu me kau tani kina na ka keitou rogo ca kina.
- 2 Ena siga ko ya ena rairai vinaka ka lagilagi na coke ni Turaga; na vuata ni vanua ena ka talei sara ka rairai vinaka kivei ira era sa dro mai Isireli.
- 3 Ia ena qai yaco, o ira sa vo tiko mai Saioni ka tiko ga mai Jerusalemi, era na vakatokai me tabu, io ko ira yadua kecega era sa volai vata kei ira na bula mai Jerusalemi—
- 4 Ni sa na qai savata tani na Turaga na nodra dukadukali na gone yalewa ni Saioni, ka savata tani na dra kei Jerusalemi ena kedra maliwa ena yalo ni veilewai, kei na yalo sa waqa tu.
- 5 Ia na Turaga ena cakava me ubia na itikotiko kecega mai na ulunivanua ko Saioni, kei na kena vei vavakoso, na o kei na kubou ena siga kei na rarama ni bukawaqa caucaudre ena bogi; ni na dua na kena isasabai na lagilagi taucoko kei Saioni.
- 6 Ia ena dua na vale vakacevaceva me vakaruru kina ena siga mai na katakata, ka me vanua idrodro ka ivakavakaruru mai na cava kei na uca.

2 Nephi 14

And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem—

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

2 Nifai 15

- 1 Ia oqo au na qai seretaka mada vua na noqu daulomani e dua na kena sere na noqu daulomani, me baleta na nona were-ni-vaini. E dua tiko na nona were-ni-vaini na noqu daulomani ena dua na delana vuavuai vinaka.
- 2 Ka sa viribaita, ka biuta tani na kena vatu, ka tea kina na vaini vinaka sara, ka tara e dua na vale cecere e loma donu, ka sa cakava talega kina e dua na iqaqi ni waini; ka sa nuitaka me na vuataka na vuana, ka sa vuataka mai na vua ni vaini ca.
- 3 Ia oqo, oi kemudou na kai Jerusalemi, kei na tamata i Juta, mo dou lewa mada, au masuti kemudou, me baleti au kei na noqu were-ni-vaini.
- 4 A cava tale e a dodonu me caka ki na noqu were-ni-vaini ka'u a sega ni cakava kina? Ia, ni'u a nuitaka me vuataka na vua ni vaini sa qai vuataka ga na vua ni vaini ca.
- 5 Ia oqo mo lako; au na tukuna mada vei kemudou na ka au na cakava ki na noqu were-ni-vaini—au na kauta tani na kena bai, ena qai laukana; ka'u na talaraka sobu na kena lalaga, ka na qai buturaki sobu;
- 6 Ka'u na vakarusa; ena sega ni covilaki se cukiraki; ia era na tubu ga na kau vakavotona kei na soni; ka'u na vakarota talega na o me kakua ni vakatauca kina na uca.
- 7 Ni sa were-ni-vaini ni Turaga ni Lewevuqa na mataqali i Isireli, kei ira na tamata i Juta era sa nona itei taleitaki; ka sa nuitaka me na ia na veilewai, ka raica, na veivakasaurarataki; kei na ivalavala dodonu, ia raica, e dua na tagi.
- 8 Ena ca vei ira era vakaikuritaka na vale ki na vale, ka yaco ni sa sega na vanua e vo, me ra qai tiko duadua kina ena loma ni vanua!
- 9 E daligaqu, sa kaya na Turaga ni Lewevuqa, e dina ena lala mai e vuqa na veivale, ka na sega na lewedra na veikoro lelevu ka rairai totoka.
- 10 Io, ena rawa e dua ga na paca waini mai na tini na eka na were-ni-vaini, kei na sore ni omeri ena solia e dua ga na efa.
- 11 Ena ca vei ira era sou ena mataka, me ra guta kina na gunu kaukauwa, ka tomana me la'ki bogivaka, ka ra mateni ena waini!

2 Nephi 15

And then will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.

And now go to; I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down;

And I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth!

In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, and great and fair cities without inhabitant.

Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

12 Kei na api, kei na vaioli, na tibereli, kei na bitu ni vakatagi, kei na waini sa ka ni nodra kana magiti; ia era sa sega ni kauwaitaka na cakacaka ni Turaga, se vakasamataka na cakacaka ni ligana.

13 O koya, era sa kau vakavesu kina na noqu tamata, ni sa sega na nodra kilaka; ka ra sa viakana sara ko ira na nodra tamata rogo, ka ra sa raqosa ena karamaca na nodra lewe vuqa.

14 O koya, sa vakalevutaki koya kina ko eli, ka sa dalaga vakalevu sara; ka na lako sobu kina na nodra lagilagi, kei na nodra lewe vuqa, kei na nodra ivukivuki totoka, kei koya sa reki tiko.

15 Ka na kau sobu na tamata wale, ka vakayalomalumalumutaki na tamata qaqa, ka na vakayalomalumalumutaki na matadra na viavialevu.

16 Ia ena vakacerecerei na Turaga ni Lewevuqa ena lewa dodonu, ka na vakatabui na Kalou sa yalosavasava ena ivalavala dodonu.

17 Ena qai kana voli na lami me vaka ena nodra ivakarau, kei na nodra vanua lala na manumanu uro ena kania na vulagi.

18 Ena ca vei ira era yarataka mai na caka cala ena dali ni ka tawayaga, ka ivalavala ca me vaka ena dali kaukauwa;

19 Ka kaya: Me tei kusarawa mada ko koya, vakusakusataka na nona cakacaka, me da raica; ka me toro mada mai na ivakasala i koya na Yalo Savasava ni Isireli, me da kila.

20 Ena ca vei ira era vakatoka na ca me vinaka, kei na vinaka me ca, era kaya ni sa rarama na butobuto, ka butobuto na rarama, ka ra kaya ni sa kamikamica na wiwi, ka wiwi na kamikamica!

21 Ena ca vei ira era nanuma ni ra sa vuku ka yalomatua ena nodra rai ga vakataki ira!

22 Ena ca vei ira era gumatua ni gunu waini, kei ira era tamata kaukauwa ka dau ulia na gunu kaukauwa;

23 Ko ira era vakadonui koya na tamata ca me nodra kina na iyau yalataki, ka ra kauta tani mai vua na tamata ivalavala dodonu na nona ivalavala dodonu!

And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

Wo unto the wise in their own eyes and prudent in their own sight!

Wo unto the mighty to drink wine, and men of strength to mingle strong drink;

Who justify the wicked for reward, and take away the righteousness of the righteous from him!

- 24 Ia, me vaka sa kania na bukawaqa na vu ni co, ka kania na yameyame ni buka na qana madu, sa na ka vuca na wakadra, kei na sedra era na vuka cake me vaka na kuvu-ni-soso; ni ra sa biuta tani na nona lawa na Turaga ni Lewevuqa, ka beca na vosa i Koya na Yalo Savasava ni Isireli.
- 25 O koya, sa waqa kina na cudru ni Turaga vei ira na nona tamata, ka sa dodoka yani na ligana me saqati ira, ka sa yaviti ira; ka sa sakure na veidelana, ka sa dresulaki na yagodra mate ena veigaunisala. Ia sa sega ga ni gole tani na nona cudru ena vuku ni ka kece oqo, ia sa dodo tiko ga yani na ligana.
- 26 Ka na vakarewataka ko koya e dua na drotini ki vei ira na veimatani vakayawa, ka kaluvi ira mai na iyalayala kei vuravura; ka raica, ena vakusakusa ka vakatotolo na nodra lako mai; ka sega ena ceguoca se tidara ena kedra maliwa.
- 27 Ena sega e sosovu se moce; se me na luluqa na ivau ni tolodra, se cavuka na wa ni nodra ivava;
- 28 Ka na gata na nodra gasau, ka sa loka tu na nodra dakai titi, na ququ ni nodra ose sa nanumi ni sa vaka na qiwa, kei na yava ni nodra qiqi-ni-valu sa vaka na covulaca, na nodra tagi vaka na laione.
- 29 Era na tagi me vaka na luve ni laione; io, era na tagi, ka toboka na kedra, ka kauta vakavinaka yani, ka na sega me sereka.
- 30 Ia ena siga ko ya, era na qolouvaki ira kina me vaka na vadugu ni wasawasa; ka kevaka era na rai ki vanua, raica, na butobuto kei na rarawa, ka sa vakabutobutotaki na rarama ena kena lomalagi.

Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

2 Nifai 16

- 1 Ena yabaki a mate kina ko Usaia na tui, au a raica talega na Turaga ni dabe tiko ena idabedabe vakatui, cecere ka laveti cake, a sa robota na valetabu na nona itiniyara.
- 2 Era sa tu e cake na serafimi; sa yaono na dui tabadra; e rua sa tabonaka kina na matana, ka rua sa tabonaka kina na yavana, ka rua sa vuka kina.
- 3 Ka sa qolouvaka mai e dua kivua e dua tale, ka kaya: E dodonu, e dodonu, e dodonu na Turaga ni Lewevuqa; sa sinai ko vuravura taucoko ena nona lagilagi.
- 4 Ka sa yavala na duru ni katuba ena domoi koya sa qolou, ka sa vakasinaiti na vale ena kubou.
- 5 Au a qai kaya: Ena ca vei au! Ni'u na rusa; ni'u sa tamata tebenigusu qeleqelewa; ka'u sa tiko ena kedra maliwa na tamata tebenigusu qeleqelewa; ka sa raica na mataqu na Tui, na Turaga ni Lewevuqa.
- 6 Sa qai vuka mai vei au e dua vei ira na serafimi, a sa taura e ligana na qilaiso waqa, ka sa kauta mai ena iqaso-ni-buka mai na icabocabo-ni-soro;
- 7 A sa vakatora ki na gusuqu, ka kaya: Raica, sa tau oqo ki na tebenigusumu; ka sa kau tani kina na nomu caka cala, ka bokoci na nomu ivalavala ca.
- 8 Au a rogoca talega na domo ni Turaga, ni sa kaya: Ko cei me'u tala, ia ko cei ena lako ena vukuda? Au a qai kaya: Koi au oqo; mo ni talai au.
- 9 Ka sa kaya ko koya: Mo lako ka tukuna vei ira na tamata oqo—Dou sa rogoca vakaidina, ia era sa lecava ga; ia dou a raica vakaidina, ia era sega ga ni kila rawa.
- 10 Mo vakabibitaka na yalodra na tamata oqo, ka vakadidivarataka na daligadra, ka vakamatabokotaka na matadra—de ra rai e matadra, ka rogo ena daligadra, ka kila ena lomadra, ka saumaki mai ka ra vakabulai.
- 11 Au a qai kaya: Turaga, a cava na kena dede? Ka sa kaya ko koya: Me lala mada na veikoro me sega na lewena, kei na veivale me sega na tamata e tiko kina, kei na vanua me lala didi;
- 12 Ka me na kauti ira vakayawa tani na tamata na Turaga, ni na dua na lala levu dina ena loma ni vanua.

2 Nephi 16

In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I: Wo is unto me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar;

And he laid it upon my mouth, and said: Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then I said: Here am I; send me.

And he said: Go and tell this people—Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and be healed.

Then said I: Lord, how long? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;

And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land.

13 Ia ena qai dua na ikatini, era na lesu mai, ka ra na qai tilomi, me vaka na vu ni paini, ka vaka na oki ka se bula tiko ga ni sa lutu tani na drauna; ena vakakina na sorenikau tabu.

But yet there shall be a tenth, and they shall return, and shall be eaten, as a teil tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.

2 Nifai 17

- 1 Ka sa yaco ena gauna i Easi na luvei Jocame, na luvei Usaia, na tui Juta, erau sa qai lako cake ki Jerusalemi ko Risina na tui Siria, kei Peka na luvei Rimalaia, na tui Isireli, me rau valuta, a rau sa sega ni rawata.
- 2 Ka sa tukuni ki na mataqali i Tevita ka vaka: Sa to vata ko Siria kei Ifireimi. Sa qai yavalati na lomana kei na lomadra na nona tamata, me vaka sa yavalati na kau ni veikau ni sa liwa na cagi.
- 3 Sa qai kaya vei Aisea na Turaga: Mo drau lako mada me tavaki Easi, ko iko kei Siariyasupi na luvemu, ki na isalisali ni drano mai cake ena salatu ni nodratou vanua na dausava isulu;
- 4 Ka kaya vua: Mo qarauni iko, ka vagagalu; kakua ni rere, se yalolailai ena vukudrau na bui ni kau e rua oqo sa kubou tu, io ena vuku ni cudru waqawaqa nei Risina vei Siria, kei na luvei Rimalaia.
- 5 Ka ni ratou sa bosea na ka ca vei iko ko Siria, ko Ifireimi, kei koya na luvei Rimalaia, ka kaya:
- 6 Me datou lako cake ka saqati Juta ka vakararawataka, ia me datou basuka kina e dua na tikina me noda, ka lesia kina e dua na tui, io, na luvei Tapeli.
- 7 Sa kaya vakaoqo na Turaga na Kalou: Ena sega ga ni rawa, ka na sega ni yaco.
- 8 Ni sa ului Siria ko Tamasiko, ka sa ului Tamasiko ko Risina; ia ena loma ni onosagavulu kalima na yabaki, ena kakaseresere ko Ifireimi, ka sega ni dua na matatamata.
- 9 Ia sa ului Ifireimi ko Samaria, ka ului Samaria na luvei Rimalaia. Kevaka dou na sega ni vakabauta, dou na sega ni vakataudeitaki.
- 10 Ia, sa vosa tale vei Easi na Turaga ka kaya:
- 11 Mo kerea mada e dua na ivakatakilakila ni Turaga na nomu Kalou; mo kerea e dua mai na vanua titobu, se mai na vanua cecere e cake.
- 12 Ia, a sa kaya ko Easi: Au na sega ni kerea, ka'u na sega talega ni vakatovolea na Turaga.
- 13 Ka sa kaya: Dou rogoca mada, na mataqali i Tevita; a ka lailai beka na nomudou vakaocai ira na tamata, ia mo dou na vakaocai koya talega na noqu Kalou?

2 Nephi 17

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

Thus saith the Lord God: It shall not stand, neither shall it come to pass.

For the head of Syria is Damascus, and the head of Damascus, Rezin; and within threescore and five years shall Ephraim be broken that it be not a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established.

Moreover, the Lord spake again unto Ahaz, saying:

Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.

But Ahaz said: I will not ask, neither will I tempt the Lord.

And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

14 O koya oqo, na Turaga vakataki koya ga ena solia vei kemudou e dua na ivakatakilakila—Raica, ena kunekune e dua na goneyalewa savasava, ka na vakasucuma e dua na gone tagane, ka na vakayacani koya ko Imanueli.

15 Ena kania ko koya na bata kei na oni, me rawa ni kila ko koya me cata na ka ca ka digitaka na ka vinaka.

16 Ia ni se bera ni kila ko koya na gone me cata na ka ca ka digitaka na ka vinaka, ena lala mada na vanua ruarua ko dau sevaka mai vei rau na kena tui.

17 Ena vakayacora vei iko na Turaga kei ira talega na nomu tamata kei na mataqali i tamamu, na siga sa sega ni tautauvata kei na siga sa lako tani kina mai Juta ko Ifireimi; io na tui Asiria.

18 Ia ena qai yaco ena siga ko ya ni na kaluva na Turaga na lago sa tiko mai na yasana yawa sara kei Ijipita, kei na oni sa tiko ena vanua ko Asiria.

19 Ia era na lako mai, ka tiko kece ena veibuca sa lala tu, kei na veiqara ni vatu, kei na wa vakavotona kecega, kei na veikau kecega.

20 Ena siga vata ko ya ena tasia na Turaga ena itoro sa saumi me vakayagataki mai na tai kadua ni uciwai, mai vua na tui Asiria, na ulu kei na vutika ni yava; ia na kumi talega ena tasia laivi.

21 Ia ena qai yaco ena siga ko ya, sa na vakania kina e dua na tamata e dua na bulumakau gone ka rua na sipi;

22 Ia ena qai yaco, ena vuku ni levu ni sucu erau na solia ena kana bata kina ko koya; ni bata ga kei na oni era na kania tiko ko ira kece era sa vo tu ena vanua.

23 Ia ena qai yaco ena siga ko ya, na veivanua kece ka a tu kina e udolu na vaini ka dau kena isau e udolu na tiki ni siliva, era na tubua ena veikau vakavotona kei na veisoni.

24 Era na vakagasau ka vakadakai titi na tamata era lako yani kina; baleta ni sa veikau vakavotona ka veisoni na vanua taucoko.

25 Ia na veidelana kece sa cukiraki ena isivi, ena sega ni yaco kina na rerevaki ni kau vakavotona kei na soni, ia sa soli ga me ra na vakatalai kina na bulumakau lelevu, ka dau veilakoyaki kina na bulumakau lalai.

Therefore, the Lord himself shall give you a sign— Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.

Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah, the king of Assyria.

And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria.

And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

And it shall come to pass in that day, a man shall nourish a young cow and two sheep;

And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns.

With arrows and with bows shall men come thither, because all the land shall become briers and thorns.

And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

2 Nifai 18

- 1 Oqo tale, sa kaya vei au na vosa ni Turaga: Mo taura mada e dua na ivola vivigi levu, ka vola kina ena nona peni e dua na tamata ena vukui Mea-salali-asi-pasi.
- 2 Ia au a kauta vata kei au na tamata dina me vakadinadinataka, ko Uraia na bete, kei Sakaraia na luvei Jeperekaia.
- 3 Ka'u a lako vua na parofita yalewa; ka sa kunekune ko koya ka vakasucuma e dua na gone tagane. Sa qai kaya vei au na Turaga: Mo vakayacani koya ko Mea-salali-asi-pasi.
- 4 Ia raica, ena sega ni kila na gone me kaci, Tamaqu, kei Tinaqu, ni se bera ni kau tani na iyau mai Tamasiko kei na itoki ni valu mai Samaria mai vua na tui Asiria.
- 5 Sa baci vosa tale vei au na Turaga ka kaya:
- 6 Me vaka ni ra sa besetaka na wai ni Sailoa sa drodro malua ko ira na tamata oqo, ka ra marautaki Risina kei koya na luvei Rimalaia;
- 7 Ia oqo, raica, ena vakauta cake mai vei ira na Turaga na wai ni uciwai, sa kaukauwa ka levu, io na tui Asiria kei na nona lagilagi kece; ia ena ulabaleta mai na kena vei-ikeli musu ka vuabale ena batina kecega.
- 8 Ka na lako kosovi Juta ko koya; ena vuabale ka ulabaleta, ena yala ki domona; ia ni sa vakatetaba ko koya ena robota kece sara na nomu vanua, Imanueli.
- 9 Dou vakasoqoni vata, oi kemudou na tamata, ka dou na vorolaki vakalalai; ka mo dou vakatudaliga oi kemudou kece mai na veivanua vakayawa; dou vauci kemudou, ia dou na qai vorolaki vakamatailalai; dou vauci kemudou, ia dou na vorolaki vakamatailalai.
- 10 Dou veivakasalataki mada, ka na sega ga na betena; dou tukuna na vosa, ena sega ga ni yaco; ni sa tiko vata kei keimami na Kalou.
- 11 Ni a vosa vakaoqo vei au na Turaga ena liga kaukauwa, ka vakasalataki au me'u kakua ni muria na nodra sala na tamata oqo, ka kaya:
- 12 Dou kakua ni kaya, me dua na ito, vei ira kece era na kaya kina na tamata oqo, E dua na ito; dou kakua talega ni rerevaka na ka era rerevaka, se yalolailai.

2 Nephi 18

Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.

And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.

For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

The Lord spake also unto me again, saying:

Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks.

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Dou rokovi koya ga na Turaga ni Lewevuqa, ka sai koya ga mo dou rerevaka, ka sai koya ga mo dou rerevaka vakalevu.

14 Ka na yaco ko koya me ivakavakacegu; ia na vatu ni veivakatarabetaki, ka vatu ni veivakacudrui vei ira na mataqali ruarua i Isireli; ka viri toka me dai ka icori kivei ira na lewei Jerusalemi.

15 Ia e lewe vuqa vei ira era na tarabe ka bale, ka ramusu, ka tacori, ka tauri yani.

16 Vauca vata na ivakadinadina, dregata na lawa vei ira na noqu tisaipeli.

17 Ka'u na qai waraka na Turaga, ko koya sa tabonaka na matana vei ira na mataqali i Jekope, ka'u na vakasaqarai koya.

18 Raica, koi au kei ira na isolisoli sa solia vei au na Turaga keimami sa ivakatakilakila ka veivakurabuitaki e Isireli mai vua na Turaga ni Lewevuqa, ko koya sa tiko mai na ulunivanua ko Saioni.

19 Ena gauna era na qai kaya kina vei kemudou: Dou vakasaqarai ira na daucurumi, kei ira na dau caka isausau era sa dau rai lo ka vosaminimini—me kakua li ni dua na mata tamata me vakasaqara na nona Kalou, me ra rogoci ira kina na nodra mate ko ira na bula?

20 Ki na lawa kei na ivakadinadina; ka kevaka era sa sega ni vosa me vaka na vosa oqo, sa baleta ga ni sa sega vei ira na rarama.

21 Ka ra na lako voli yani ka vakararawataki vakalevu ka viakana; ka na qai yaco ni ena gauna era sa viakana kina, era na vakaleqai ira vakaira, ka vosacataka na nodra tui kei na nodra Kalou, ka ra na rai cake tiko.

22 A ra na rai tale ki vuravura ka kunea na leqa, kei na butobuto, na kabukabu ni yaluma, ka ra na vakasavi ki na butobuto.

Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.

And many among them shall stumble and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among my disciples.

And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.

And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter—should not a people seek unto their God for the living to hear from the dead?

To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness.

2 Nifai 19

- 1 Ia, na butobuto ena sega ni vaka mai na gauna ni nona vakararawataki, me vaka sa vakararawataki vakamamada e liu na vanua ko Sepuloni, kei na vanua ko Nafitalai; ia ni oti e a qai vakararawataki sara vakalevu mai na sala ni Wasa Damudamu, sivita na Joritani, mai Kalili ni veimatani.
- 2 Ko ira na tamata ka lako ena butobuto, era sa raica e dua na rarama levu; ko ira era sa tiko ena vanua ni yaloyalo ni mate, sa cadra cake vei ira na rarama.
- 3 Ko ni sa vakalewevuqataka na matanitu, ka vakaikuritaka na marau; era sa marau e matamuni me vaka na marau ni sa cava na tatamusuki, ka vaka na nodra marau na tamata ni ra sa vota na itoki ni valu.
- 4 Ia ko ni sa musuka na ivua ni nona icolacola, kei na ititoko ni tabana, na ititoko i koya ka dau vakasaurarataki koya.
- 5 Ia na nona ivalu na bati sa salavata na rorogo ni veilecayaki, kei na isulu sa lomoci ena dra, ia oqo ena salavata kei na yameyame kei na buka ni bukawaqa.
- 6 Ni sa sucu mai vei keda e dua na gone, sa soli mai vei keda e dua na gone tagane; ena tiko e tabana na matanitu; ena vakatokai na yacana, Ko Veivakurabuitaki, Na Dau-ni-Vakasala, Na Kalou Qaqa, Na Tamada Tawacava, Na Ravouvou ni Sautu.
- 7 Ena sega ni oti na tubu ni matanitu kei na sautu, ena itikotiko vakatui i Tevita, kei na nona matanitu me liutaka, ka vakayavutaka ena lewa kei na lewa dodonu mai na gauna oqo ka lako yani, io me sega ni mudu. Ena vakayacora na ka oqo na nona yalo gu na Turaga ni Lewevuqa.
- 8 Sa vakauta na Turaga na nona vosa kivei Jekope ka sa tau kivei ira na Isireli.
- 9 Era na kila ko ira na tamata kecega, ko Ifireimi kei ira na lewei Samaria, era sa kaya ena nodra viavialevu kei na kaukauwa ni lomadra:
- 10 Sa lutu sobu na vatu-buli, ia eda na tara ga ena vatu sa ta; sa ta sobu na lolo, ia eda na qai vakaisosomitaka ena sitari.
- 11 O koya ena qai vakalevulevui ira kina na meca i Risina na Turaga me veivorati kei koya, ka cokoti ira vata na nona meca;

2 Nephi 19

Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of government and peace there is no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.

The Lord sent his word unto Jacob and it hath lighted upon Israel.

And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.

Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

- 12 Ko ira na kai Siria mai liu, kei ira na kai Filisitia mai muri; ka ra na dalaga ka tilomi ira sara na Isireli. Ena vuku ni ka kece oqo sa sega ni gole tani na nona cudru, ia sa dodo tiko ga yani na ligana.
- 13 Ia ko ira na tamata era sa sega ni lesu kivei koya sa yaviti ira, a ra sa sega talega ni vakasaqara na Turaga ni Lewevuqa.
- 14 O koya, ena muduka tani kina na Turaga mai vei Isireli na uludra kei na buidra, na tabana kei na kuta ena duabau ga na siga.
- 15 O koya na qase, sai koya na ulu, a parofita sa vakavuvuli vakailasu, sai koya ga na buina.
- 16 Io ko ira sa veiliutaki vei ira na tamata oqo, era sa vakacalai ira; ia ko ira era sa tuberi mai vei ira, era sa vakarusai.
- 17 Ia na Turaga ena sega kina ni rekitaki ira na nodra cauravou, ena sega talega ni solia na loloma cecere vei ira na gone era luveniyali kei na yada; ni ra sa dui veivakaisini ka dau caka ca ko ira yadua, a gusudra yadua sa daucavuta ga na ka lialia. Ena vuku ni ka kece oqo sa sega ni gole tani kina na nona cudru, ia sa dodo tiko ga yani na ligana.
- 18 Ni sa waqa na caka ca me vaka na bukawaqa; ena kania na kau vakavotona kei na soni, ka na caudre mai na kau ni veikau, ka ra na bini tu cake me vaka sa kuvu cake na kubou.
- 19 Ena cudru ni Turaga ni Lewevuqa sa vakabutobutotaki na vanua, ia na tamata era na vaka na buka ni bukawaqa; ena sega e dua me yalololoma vua na tacina.
- 20 Ena kaliraka mai na ligana imatau e dua, ka na viakana ga; ena kana mai na ligana imawi, ka na sega ni mamau; era na dui kania na lewe ni ligana ko ira na tamata yadua—
- 21 Ko Manasa, Ifireimi; kei Ifireimi, Manasa; e rau na to vata me veivorati kei Juta. Ena vuku ni ka kece oqo sa sega ni gole tani na nona cudru, ia sa dodo tiko ga yani na ligana.

The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.

Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.

The ancient, he is the head; and the prophet that teacheth lies, he is the tail.

For the leaders of this people cause them to err; and they that are led of them are destroyed.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

For wickedness burneth as the fire; it shall devour the briars and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm—

Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

2 Nifai 20

- 1 Ena ca vei ira era sa vakatura na lawa sa sega ni dodonu, ka vola na veika rarawa era sa lewa;
- 2 Me vakasukai ira na dravudravua mai na veilewai dodonu, ka kauta tani na dodonu mai vei ira na noqu tamata era sa dravudravua, me ra vakacacani ira na yada, ka butakoci ira na luveniyali!
- 3 Ka cava mo dou kitaka ena siga ni veitotogitaki kei na veivakarusai sa lako vakayawa mai? dou na dro vei cei mo dou vukei kina? ia dou na laiva evei na nomudou lagilagi?
- 4 Kevaka sa sega koi au, ke ra a cuva vei ira na kaivesu, ka bale vata kei ira era sa ravuti. Ena vuku ni ka kece oqo sa sega ni gole tani na nona cudru, ia sa dodo tiko ga yani na ligana.
- 5 Isa Asiria, na ititoko ni noqu cudru; ia na isamu ena ligadra sa nodra cudru waqawaqa.
- 6 Au na talai koya me saqata e dua na matanitu dauveivakaisini, ka me saqati kina ko ira na tamata ka'u sa cudruva, au na solia vua na lewa me taura na itoki ni ivalu, ka tauri ira na ise ni ivalu, ka buturaki ira me vaka na soso ena sala.
- 7 E vakaevei ni sa sega ni nanuma ko koya me vakakina; ka sa sega talega ni nanuma na lomana me vakakina; ia na lomana ga sa guta me veivakarusai ka tamusuka tani na veimatani e sega ni lewevica.
- 8 Ni sa kaya ko koya: Sa sega li ni ra tui kece ko ira na noqu ravouvou?
- 9 Sa sega li ni vakataki Kakimisi ko Kalino? Sa sega li ni vakataki Apati ko Emaci? Sa sega li ni vakataki Tamasiko ko Samaria?
- 10 Ni sa tauyavutaka na ligaqu na veimatani ni kalou matakau, ka sa uasivi cake talega na nodra matakau ceuceu vei ira mai Jerusalemi kei ira mai Samaria;
- 11 Me'u kua li ni vakayacora vei Jerusalemi kei na nona matakau, na ka au a cakava vei Samaria kei na nona matakau?
- 12 O koya oqo ena qai yaco ni sa vakayacora oti na Turaga na nona cakacaka kecega ena Ulunivanua ko Saioni kei Jerusalemi, au na qai totogitaka na vua ni yalokaukauwa ni tui Asiria, kei na lagilagi ni nona rai cecere.

2 Nephi 20

Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

To turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.

I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

For he saith: Are not my princes altogether kings?

Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols?

Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

- 13 Ni sa kaya ko koya: Ena kaukauwa ga ni ligaqu kei na noqu yalomatua au sa cakava rawa na ka kece oqo; ni'u sa yalomatua; ia ka'u sa tosoya na nodra iyalayala na tamata, ka kovea na nodra iyau, ka'u sa vakamalumalumutaki ira na lewena me vaka na tamata qaqa;
- 14 Ia na ligaqu sa kunea na nodra iyau na tamata me vaka ena sova; ka'u sa kumuna na vuravura taucoko me vaka e dua sa kumuna vata na yaloka sa vo tu; a sa sega e dua sa yavalata na tabana, se dolava na gusuna, se vakairoiro.
- 15 Me raqataki koya li na imatau mai vua sa dautata? Me vakalevulevui koya li na ivaro mai vei koya na dauvarovaro? Me vaka na ititoko ni sa yavalati koya ga vakataki koya ka sega e ligai koya sa laveta cake, se me vaka na isamu me laveti koya ga vakai koya me vaka sa sega na kau wale!
- 16 O koya gona na Turaga, na Turaga ni Lewevuqa, ena tala yani ena kedra maliwa na nona tamata urouro, na suivotu; ia ena ruku ni nona lagilagi ena tutuvaka me waqa, me vaka na waqa ni bukawaqa.
- 17 Ia na rarama kei Isireli ena vaka na bukawaqa, kei Koya na Yalo Savasava na kena yameyame; ena vakama ka tiloma na votona kei na nona veisoni ena dua ga na siga;
- 18 Ka na vakayavuya na lagilagi ni nona veikau, kei na nona were vuavuai vinaka, na yalona kei na yagona; ia era na qai vaka ni sa rebo ko koya sa dau colata na drotini.
- 19 Ka na qai vo e lailai wale sara na vunika ena nona veikau, ka na vola rawa e dua ga na gone.
- 20 Ka na qai yaco ena siga ko ya ni, ko ira na ivovo ni Isireli, kei ira na dro mai na mataqali i Jekope, era na sega tale ni vakararavi tiko vua ka yaviti ira, ia era na vakararavi vakaidina ga vua na Turaga, ko Koya na Yalo Savasava ni Isireli.
- 21 E ra na lesu mai na kena vo, io, ko ira na ivovo ni Jekope, kivua na Kalou qaqa.
- 22 E dina era sa vaka na nuku ni wasawasa ko ira na nomu tamata na Isireli, ia ena lesu mai e dua ga na kena ivovo; na veivakarusa sa lesi tu ena vuabale ena caka dodonu.
- 23 Io na Turaga na Kalou ni Lewevuqa ena vakayacora na veivakarusa, io ka sa lesia ena vanua taucoko.

For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;

And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briars in one day;

And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

The remnant shall return, yea, even the remnant of Jacob, unto the mighty God.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.

For the Lord God of Hosts shall make a consumption, even determined in all the land.

24 O koya sa kaya vakaoqo na Turaga na Kalou ni Lewevuqa: Oi kemudou na noqu tamata ka vakaitikotiko mai Saioni, dou kakua ni rerevaki koya na kai Asiria; ena yaviti iko ko koya ena ititoko, ka na laveta cake vei iko na nona isamu, me vaka a cakava mai Ijipita.

25 E sa qai vo vakalailai sara, me na qai cava na veicudruvaki oqo, kei na noqu cudru ena nodra vakarusai.

26 Ia na Turaga ni Lewevuqa ena vakayavalata vei koya na kuita me vaka na nodra veivakamatei na kai Mitiani mai na uluvatu ko Orepi; ka me vaka a tauca na nona ititoko e wasawasa ena laveta cake vakakina ko koya me vaka a cakava mai Ijipita.

27 Ia ena qai yaco ena siga ko ya ni na kau tani kina na nona icolacola mai na tabamu, kei na nona ivua mai na domomu, ia ena vakarusai na ivua baleta na veilumuti.

28 Sa lako mai ko koya ki Aiaci, ka lako sara yani ki Mikironi; sa laiva tu yani mai Mikimasi na nona kareti.

29 Era sa lako ena sala qiqo; ka ra sa vakaitikotiko mai Kepa; a sa rere ko Ramaca; sa dro ko Kipea mai Saula.

30 Mo laveta cake na domomu, na gone yalewa ni Kalimi; me rogoci mai Leisi, Isa sa vakaloloma ko Anacoci.

31 Sa cavutu ko Matimena; era sa vakasoqoni vata me ra dro na kai Kepemi.

32 Ia ena tiko ga mai Nopi ena siga ko ya ko koya; ena qai kuretaka na ligana ki na ulunivanua ni gone yalewa ni Saioni, na delana kei Jerusalemi.

33 Raica, na Turaga, na Turaga ni Lewevuqa, ena tamusuka na tabana lelevu ena rere; ena musulaki sobu ko ira sa cecere ka rogo levu; ia na viavalevu era na vakayalomalumalumutaki.

34 Ena taya sobu ko koya na kau ni veikau ena kaukamea, ia ko Lapanoni ena vakabalei mai vei koya e dua na qaqa.

Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt.

And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

Lift up the voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

2 Nifai 21

- 1 Ia ena tubu mai e dua na ititoko mai na toloi Jese, ka na tubu cake e dua na tabana mai na wakana.
- 2 Ka na tiko ga vua na Yalo ni Turaga, na yalo ni yalomatua kei na rai matua, na yalo ni veivakasalataki kei na kaukauwa, na yalo ni kilaka kei na rerevaka na Turaga;
- 3 Ka na vakayacora vua me totolo na nona kila ka ni sa rerevaka na Turaga; ena sega ni lewa ko koya me vaka na rai ni matana, se vunauca me vaka na ka sa rogoca e daligana.
- 4 Ia ena lewai ira vakadodonu ga na dravudravua, ka veivunauca vakatautauvata ena vukudra na yalomalua e vuravura; ia ena yaviti vuravura ena ititoko ni gusuna, kei na icegu ni tebenigusuna, ena vakamatei ira kina na daucaka ca.
- 5 Ena ivau ni tolona na yalododonu, ka ivau ni nona veiliutaki na yalodina.
- 6 Ena tiko veimaliwai talega na wolifa kei na lami, ka na davo vata na leopate kei na luve ni me; kei na luve ni bulumakau kei na laione gone kei na manumanu uro; ka na vakatawani ira e dua na gone lailai.
- 7 Ena kana vata na bulumakau yalewa kei na pera; ena davo sobu vata na luvedra; ia na laione ena kania na co madu me vaka na bulumakau.
- 8 Ena qito mai na qara ni gata na gone dramidrami, ia na gone sa qai kali ena tabaka ena ligana na qara ni gata bati gaga.
- 9 Era na sega ni ia na vakacaca se vakarusa ena noqu ulunivanua tabu kecega; ni na roboti vuravura na nona kilai na Turaga, me vaka sa ubia na wasawasa na wai.
- 10 Ia ena siga ko ya ena dua na coke nei Jese, ena tu me nodra drotini na veimataqali; era na vakasaqara ko ira na kai Matanitu tani; ia ena vakaiukuuku na nona itikotiko.
- 11 Ia ena qai yaco ena siga ko ya ni na dodoka tale na ligana na Turaga ena ikarua ni gauna me tauri ira tale na ivovo ni nona tamata era sa vo, mai Asiria, kei Ijipita, kei Pacirosi, kei Kusa, kei Ilama, kei Saina, kei Emaci, kei na veiyanyanu mai wasawasa.

2 Nephi 21

- And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.
- And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
- And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.
- But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
- And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them.
- And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
- And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.
- They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
- And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.
- And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

- 12 Ia ena vakarewataka ko koya e dua na drotini vei ira na veimatanitu, ka vakasoqoni ira vata na Isireli era sa biu laivi, ka na soqoni ira vata na Juta era dui veiseyaki tu mai na iyalayala vava kei vuravura.
- 13 Ena takali talega na dauvuvu nei Ifireimi, ka ra na muduki tani na meca kei Juta; ena sega ni vuvutaki Juta ko Ifireimi, ena sega talega ni vakararawataki Ifireimi ko Juta.
- 14 A rau na kabati ira na kai Filisitia ki na ra; erau na lomavata me vakacacani ira na kai natuicake; erau na tabaka na ligadrau vei Itomi kei Moapi; ka ra na talairawarawa vei rau ko ira na luvei Amoni.
- 15 Ena vakarusa vakadua sara na Turaga na mua ni wasawasa vaka-Ijipita; ena nona cagi kaukauwa ena yalovaka kina na ligana ki na uciwai, ka na yavita me vitu na kena idavedave, ka cakava me ra lako kosova na tamata ka sega ni suasua na yavadra.
- 16 Ia ena dua na nodra salatu na ivovo ni nona tamata era sa vo tu, mai Asiria; me vaka a yaco vei ira na Isireli ena siga era a lako cake kina mai na vanua ko Ijipita.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.

And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

2 Nifai 22

- 1 Ia ena siga ko ya ko na kaya: Kemuni na Turaga, au na vakacaucautaki kemuni, e dina ko ni a cudruvi au ia sa qai gole tani na nomuni cudru, ka ko ni sa vakacegui au.
- 2 Raica, sa noqu vunibula na Kalou; au na vakararavi vua, ka sega ni rere; ni sa noqu vu ni kaukauwa ka noqu sere na Turaga ko JIOVA, ka sa yaco talega me noqu vunibula.
- 3 O koya gona, dou na takiva na wai mai na mata-ni-wai ni veivakabulai ena reki.
- 4 Ia ena siga ko ya dou na qai kaya: Dou vakacaucautaka na Turaga, masuta na yacana, tukuna yani na nona cakacaka ena kedra maliwa na tamata, dou tukuna ni sa dokai sara na yacana.
- 5 Dou sere vua na Turaga; ni sa cakava na ka sa uasivi sara; sa kilai oqo e vuravura taucoko.
- 6 Dou qoqolou ka kaila na lewei Saioni; ni sa levu cake ena kemudou maliwa ko Koya na Yalo Savasava ni Isireli.

2 Nephi 22

And in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also has become my salvation.

Therefore, with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

2 Nifai 23

- 1 Na icolacola nei Papiloni, ka raica ko Aisea na luvei Emosi.
- 2 Dou vakarewataka e dua na drotini ena dela ni ulunivanua cecere, tabalaka yani na domomu vei ira, kuretaka na liga, me ra laki curu ena nodra matamata-ni-koro na turaga.
- 3 Au sa vakaroti ira na noqu era sa vakatabui, au a kacivi ira talega na noqu qaqa, ni noqu cudru e sega ni tau vei ira era sa marautaka na noqu cecere.
- 4 Na rorogo ni tamata ena veiulunivanua sa vaka era sa lewe vuqa; na domo ni nodra ue na veimatanitu kei na veivanua era sa soqoni vata, sa vakasoqoni ira vata na nona mataivalu na Turaga ni Lewevuqa.
- 5 Era sa lako mai na vanua yawa, mai na iyalayala kei lomalagi, io, na Turaga, kei na iyaragi ni nona cudru waqawaqa, me vakarusa kina na vanua taucoko.
- 6 Dou qoqolou, ni sa voleka na siga ni Turaga; ena yaco mai me vaka na veivakarusa mai vei Koya na Qaqa.
- 7 O koya ena malumalumu kina na liga kece, ka waicala na yalo ni tamata kecega;
- 8 Ka ra na rere; na momosi kei na rarawa levu ena vesuki ira; era veivakurabuitaki vakaira; na matadra ena vaka na yameyame ni buka.
- 9 Raica, sa lako mai na siga ni Turaga, sa rerevaki dina sara ena cudru kei na cudru waqawaqa, me vakarusa kina na vanua; ia ena vakarusa ko koya na kena tamata ivalavala ca.
- 10 Ni ra na sega ni solia na nodra rarama na kalokalo ni lomalagi kei na kena veiyavusa kalokalo; ena vakabutobutotaki na matanisiga ena kena cadra, kei na vula talega ena sega ni cila.
- 11 Ka'u na totogitaka na vuravura ena vuku ni ca, kei ira na dau caka ca ena vuku ni nodra caka cala; au na muduka na nodra viavialevu na dokadoka, ka vakadavora sobu na nodra qaciqacia na dau rerevaki.
- 12 Au na cakava me taleitaki cake sara na tamata mai na koula dina; io me na taleitaki cake sara e duabau ga na tamata mai na dua na ivakadei koula ni Ofa.

2 Nephi 23

The burden of Babylon, which Isaiah the son of Amoz did see.

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness.

The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle.

They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

Therefore shall all hands be faint, every man's heart shall melt;

And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay down the haughtiness of the terrible.

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 O koya au na vakayavalata kina na lomalagi, ka na kau tani mai na kena itutu na vuravura, ena nona cudru na Turaga ni Lewevuqa, ena siga ni nona cudru waqawaqa.

14 Ia ena vaka na dia sa vakasavi, ka vaka na sipi sa sega e vakatawana; ka ra na dui lesu na tamata yadua ki vei ira na kai nona, ka dui dro kece ki na nona dui vanua.

15 Ena lausua o koya yadua sa dokadoka; io, kei koya yadua sa duavata kei ira na dau caka ca ena bale ena iseleiwau.

16 A luvedra talega era na dasilani e matadra; ena vakacacani na nodra veivale ka ra na kucuvi na watidra.

17 Raica, au na vakayavalati ira na kai Mitia me ra veimecaki kei ira, ka ra na sega ni kauwaitaka na siliva kei na koula, ka ra na sega ni marautaka.

18 A nodra dakai titi ena dasilani ira na cauravou; ka na sega ni tu vei ira na lomana na vua ni kete, ena sega ni vakavotaki ira na gone na matadra.

19 Ia ko Papiloni, na lagilagi ni veimatanitu, na rairai vinaka ni ka vakaturaga ni kai Kalitia, ena vaka ni a vakarusai Sotoma kei Komora na Kalou.

20 Ena sega vakadua tale ni tawani, ka na sega talega ni tawani tale mai na itabatamata ki na itabatamata: ena sega talega ni biri vale laca mai kea na kai Arapea; ka ra na sega talega ni viribaita na nodra qele ni sipi mai ke ya na ivakatawa.

21 Ia era na davo ga mai kina na manumanu kila ni vanua dravuisiga; ka na sinai na nodra veivale ena manumanu dau osi vakaloloma; ena tiko mai ke ya na lulu; ka ra meke mai kea na me kila.

22 Ka na tagi na manumanu kila ni yanuyanu ena nodra veivale lala; kei na drekoni ena nodra vei vale vakatui vinaka; ka sa voleka ni yaco na nona gauna, ka na sega ni vakabalavutaki na nona siga. Ni'u na vakarusai koya vakatotolo; io, ni'u na yalololoma vei ira na noqu tamata, ia era na rusa ko ira na dau caka ca.

Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own land.

Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked shall fall by the sword.

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

Behold, I will stir up the Medes against them, which shall not regard silver and gold, nor shall they delight in it.

Their bows shall also dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

2 Nifai 24

- 1 Ni na lomani ira na Jekope na Turaga, ka digitaki ira tale na Isireli, ka vakatikori ira ki na nodra vanua; ia ko ira na vulagi era na okati vata kei ira, ka kabiti ira na mataqali i Jekope.
- 2 Ia ko ira na tamata era na kauti ira ki na nodra yasana; io, mai na vanua vakayawa ki na iyalayala kei vuravura; ka ra na lesu ki na nodra vanua yalataki. Ia na mataqali i Isireli ena taukeni ira, ia na vanua ni Turaga ena nodra na tamata dauveiqaravi kei ira na vada; ka ra na vesuki ira vakabobula ko ira era a vakabobulataki ira e liu; era na qai lewai ira era a sa vakasaurarataki ira
- 3 Ia ena qai yaco ena siga ko ya ena vakacegui iko kina na Turaga, mai na nomu rarawa, kei na nomu rere, kei na veivakabobulataki kaukauwa ko a vakasaurarataki kina.
- 4 Ia ena qai yaco ena siga ko ya, ko na qai kauta cake na vosa vakaibalebale oqo vua na tui Papiloni, ka kaya: E rawa vakaevei me mudu ko ira na dauveivakasaurarataki, me mudu na koro koula!
- 5 Sa musuka na Turaga na nodra isamu na tamata ca, na nodra matanakilagi na iliuliu.
- 6 O koya ka dau yaviti ira tiko ga na tamata e na cudru waqawaqa, ko koya ka daulewa na veimatanitu ena cudru, e na vakacacani, ka na sega ni dua e tarova.
- 7 Sa qai vakacegu ko vuravura taucoko, ka vakanomodi; era sa qai tabalaka na seresere.
- 8 Io, sa reki na veikau ena vukumu, kei na sitari talega ni Leponi, ka sa kaya: Ni ko sa qai davo no, sa sega ni lako mai na dautakau me vakacacani keimami.
- 9 Ena vakayavalati ko eli ena vukumu, ka na tavaki iko ena nomu lako mai; ena vakayavalati ira na mate ena vukumu, io ko ira sara ga na turaga ni vuravura; sa vakaduri mai na nodra itutu vakatui ko ira kecega na tui ni veimatanitu.
- 10 Ka ra na vosa ka kaya vei iko: Ko iko talega ko sa malumalumu li me vakataki keimami? Ko sa vakataki keimami li?
- 11 Sa biu sobu na nomu lagilagi ki na ibulubulu; kei na domo ni nomu vaioli sa sega ni rogoci; sa tevu e rukumu na ulu, ka sa ubi iko na ulu.

2 Nephi 24

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids; and they shall take them captives unto whom they were captives; and they shall rule over their oppressors.

And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!

The Lord hath broken the staff of the wicked, the scepters of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet; they break forth into singing.

Yea, the fir trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

12 Ko lutu vakacava mai lomalagi, isa Lusefa, na kalokalo ivolasiga! Ko sa tamusuki sobu ki na qele, o koya era sa vakamalumalumutaki kina na veimatanitu!

13 Io ko a kaya e lomamu: Au na cabe cake ki lomalagi, ka'u na vakacerecerea na noqu itikotiko vakatui me cecere cake mai na kalokalo ni Kalou; ka'u na dabe talega mai na dela ni ulunivanua ni soqoni, ena tikina ki na vualiku;

14 Ka'u na cabe cake me sivia na o; ka'u na vakataki koya sa Cecere sara.

15 Ia ko na biu sobu ga ki eli, ki na yasa ni qara titobu.

16 Ko ira era raici iko era na raici iko vakaqiqo, era na vakananumi iko, ka kaya: Oqo li na tamata ka sautaninini kina ko vuravura, ka vakayavalata na veimatanitu?

17 Ka cakava na vuravura me lekutu, ka dauvakarusa na kena veikoro, ka sega ni dolava na vale ni nona kaivesu?

18 Ko ira kece na tui ni veimatanitu, io, ko ira kecekecega, era davo ena lagilagi, ko ira yadua ena nodra dui vale.

19 Ia ko iko ko sa biu tani mai na nomu ibulubulu me vaka na taba ni kau sa vakasisilataki, kei ira na ivovo ni vakamatei, era sa lausua ena iseleiwau, ka lako sobu ki na veivatu ni qara titobu, me vaka na yago ni mate sa butubutuki.

20 Ko na sega ni bulu vata kei ira, ni ko sa vakarusa na nomu vanua ka vakamatei ira na nomu tamata; era na sega sara ni rogo na nodra kawa na ivalavala ca.

21 Me vakarautaki na veivakamatei me baleti ira na luvena ena vuku ni nodra ivalavala ca na nodra qase, me ra kakua ni tucake tale, se taukena na vanua, se vakatawana na delai vuravura ena veikoro.

22 Ni'u na tucake ka saqati ira, sa kaya na Turaga ni Lewevuqa, ka muduka tani mai Papiloni na yaca, kei na ivovo, kei na luvena tagane, kei na vugona, sa kaya na Turaga.

23 Au na cakava talega me nodra itikotiko na belo, kei na veitobu wai; ka'u na taviraka laivi ena itataviraki ni veivakarusai, sa kaya na Turaga ni Lewevuqa.

How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

I will ascend above the heights of the clouds; I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house.

But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned.

Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

24 Sa bubului kina na Turaga ni Lewevuqa, ka kaya:
E dina, me vaka au sa lewa ena qai yaco vakakina; ia
me vaka au sa nakita, ena yaco me vakakina—

25 Ni'u na kauti koya na kai Asiria ena noqu vanua,
ka buturaki koya sobu ena dela ni noqu ulunivanua;
ia na nona ivua ena qai biu tani vei ira, kei na nona
icolacola ena kau tani mai tabadra.

26 Oqo na kena inaki sa nakiti ki vuravura taucoko;
ia oqo na liga sa dodo yani ki na veimatanitu kecega.

27 Ni sa nakita ga na Turaga ni Lewevuqa, ia ko cei
me vakadaroya? Ia sa dodo yani na ligana, ia ko cei
me na vakasuka lesu?

28 Ena yabaki ka mate kina ko Easi na tui, sa votu
kina na icolacola oqo.

29 Mo kakua ni reki ko iko, Filisitia raraba, ni sa qai
ramusu na ititoko ikoya ka yaviti iko; ka ni na tubu
mai na vu ni gata na gata batigaga, ia na vuana ena
gata vuka vakabukawaqa.

30 Ena qai kana na nodra ulumatua na dravudravua,
ka ra na davo sobu vakavinaka ko ira na vakaloloma;
ka'u na vakamatea na wakamu ena dausiga, ia na
ivovo ni nomu kawa ena vakamatea ko koya.

31 Mo qoqolou, na matamata; Mo tagi, na koro; Ko
iko, Filisitia raraba, ko sa waicala sara; ni na lako
mai na vualiku e dua na kubou, ena sega e dua me
tiko taudua ena nona gauna lokuci.

32 Ia na cava me qai saumi vei ira na mata ni
veivanua? Ni sa tauyavutaki Saioni na Turaga, ia ko
ira na nona tamata dravudravua era na nuidei kina.

The Lord of Hosts hath sworn, saying: Surely as I
have thought, so shall it come to pass; and as I have
purposed, so shall it stand—

That I will bring the Assyrian in my land, and
upon my mountains tread him under foot; then shall
his yoke depart from off them, and his burden depart
from off their shoulders.

This is the purpose that is purposed upon the
whole earth; and this is the hand that is stretched out
upon all nations.

For the Lord of Hosts hath purposed, and who
shall disannul? And his hand is stretched out, and
who shall turn it back?

In the year that king Ahaz died was this burden.

Rejoice not thou, whole Palestina, because the rod
of him that smote thee is broken; for out of the ser-
pent's root shall come forth a cockatrice, and his
fruit shall be a fiery flying serpent.

And the firstborn of the poor shall feed, and the
needy shall lie down in safety; and I will kill thy root
with famine, and he shall slay thy remnant.

Howl, O gate; cry, O city; thou, whole Palestina,
art dissolved; for there shall come from the north a
smoke, and none shall be alone in his appointed
times.

What shall then answer the messengers of the na-
tions? That the Lord hath founded Zion, and the
poor of his people shall trust in it.

2 Nifai 25

- 1 Oqo koi au, ko Nifai, au na vosa mada vakalailai me baleta na veivosa au sa vola, ka a vosataka mai gusuna ko Aisea. Ia raica, sa vosataka ko Aisea e levu na ka, ka dredre sara me ra kila na kena ibalebale e vuqa na noqu tamata; ni ra sa sega ni kila na ivakarau ni parofisai vei ira na Jiu.
- 2 Ia koi au, ko Nifai, au a sega ni vakavulica vei ira e levu na ka me baleta na nodra ivakarau na Jiu; ni sa cakacaka ni butobuto na nodra cakacaka, kei na nodra ivakarau sa ivakarau vakasisila.
- 3 O koya, au sa volavola kina vei ira na noqu tamata, vei ira kece era na ciqoma mai muri na veika au sa vola oqo, me ra kila na lewa dodonu ni Kalou, ni ra na yaco vei ira na veimatanitu kecega, me vaka na vosa e a tukuna ko koya.
- 4 O koya gona, dou vakarorogo, oi kemudou na noqu tamata, ka lewe ni mataqali i Isireli, ka vakatudaliga ki na noqu vosa; e dina sa sega ni macala vinaka vei kemudou na vosa i Aisea, ia sa macala vinaka kivei ira kece era sa vakasinaiti tu ena yalo ni parofisai. Ia, au sa parofisai oqo vei kemudou, me vaka na yalo sa tiko vei au; o koya au na parofisai kina me vaka na matata ni vosa e dau tu vei au me tekivu mai na gauna ka'u a biuti Jerusalemi mai kina vata kei tamaqu; raica, sa dau taleitaka na yaloqu me'u vakamacala vakamatata vei ira na noqu tamata, me ra vuli kina.
- 5 Io, na yaloqu sa dau taleitaka na vosa i Aisea, ni'u a lako mai Jerusalemi, ka'u a raica e mataqu na veika e baleti ira na Jiu, ka'u kila ni ra kila na Jiu na veika e baleti ira na parofita, ka sega na mata tamata tani e kila na veika sa vosataki vei ira me vakataki ira na Jiu, ka vakavo ga ke ra na vakavulici e nodra ivakarau na Jiu.
- 6 Ia raica, koi au, ko Nifai, au a sega ni vakavulica vei ira na luvequ na nodra ivakarau na Jiu; ia raica, koi au, au a tiko mai Jerusalemi, ka'u sa kila vinaka kina na yasana kecega sa vakavolivolita; ka'u sa tukuna vei ira na luvequ na lewa ni Kalou, ka sa yaco vei ira na Jiu, vei ira na luvequ, me vaka na veika kece sa tukuna ko Aisea, ia au na sega ni vola.

2 Nephi 25

Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations.

Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn.

Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

- 7 Ia raica, au sa tomana na noqu parofisai, me vaka na noqu dau vosa matata; ka'u sa kila kina ni na sega ni rawa ni cala kina na tamata; ia, ena siga sa na vakayacori kina na veiparofisai nei Aisea, era na kila vakaidina na tamata, na gauna era na qai yaco kina.
- 8 O koya, era sa yaga vei ira na luve ni tamata, ia ko koya yadua sa nanuma ni sega ni yaga, au sa vosa vakabibi vei ira, ka yalana na noqu vosa vei ira ga na noqu tamata; ni'u kila ni na yaga vakalevu vei ira ena veisiga mai muri; ni ena siga ko ya era na kila kina; o koya gona au sa vola na veika oqo me ra vinaka kina.
- 9 Ia me vaka sa rusa e dua na itabatamata vei ira na Jiu ena vuku ni nodra caka cala, era sa dau vakarusai vakakina mai na itabatamata ki na itabatamata ena vuku ni nodra caka cala; ia e sega ni dua vei ira me vakarusai vakavo ni sa tukuni taumada vua mai vei ira na parofita ni Turaga.
- 10 O koya, a sa tukuni oti vei ira me baleta na veivakarusai ena yaco vei ira, ni oti sara ga na nona biuti Jerusalemi ko tamaqu; ia, era sa vakaukauwataka ga na lomadra; ia me vaka na noqu parofisai era sa vakarusai oti, ka vakavo o ira era sa kau vakavesu ki Pabiloni.
- 11 Ia au sa vosataka oqo ena vuku ni yalo sa tiko vei au. E dina era sa kau yani vakabobula, era na lesu tale mai, ka taukena na vanua ko Jerusalemi; o koya era na vakalesui tale kina ki na vanua sa nodra ivotavota vakawa.
- 12 Ia, raica, ena yaco vei ira na ivalu, kei na irogorogo ni valu; ia ena siga sa vakaraitaki koya kina vakayago vei ira ko Koya na nona Le Duabau ga na Tamada, io, ko Koya na Tama ni lomalagi kei vuravura, raica, era na cati Koya ena vuku ni nodra caka ca, kei na kaukauwa ni lomadra, kei na nodra domodomoqa.

But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.

And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.

And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance.

But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

13 Raica, era na vakamatei koya ena kauveilatai; ia ni sa siga tolu oti na kena davo tu na yagona ena ibulubulu qara vatu ena qai tucake mai na mate, ia ena kauta lako e tabana na veivakabulai; ia ko ira kece era sa vakabauta na yacana era na vakabulai ena matanitu ni Kalou. O koya, sa rekitaka kina na yaloqu me'u parofisai me baleti Koya, ni'u sa raica oti na nona siga, ia sa vakacerecerea na yacana tabu na yaloqu.

14 Ka raica, ena qai yaco ni sa tucake tale mai na mate na Mesaia, ka vakaraitaki Koya vei ira na nona tamata, vei ira kece sa vakabauta na yacana, raica, ena vakarusai tale ko Jerusalemi; ni na ca vei ira era sa veivala kei na Kalou kei ira na lewe ni nona lotu.

15 O koya, era na veiseyaki kina ko ira na Jiu ki na veimatani kecega; io, ena vakarusai talega ko Papiloni; o koya, era na veiseyakitaki kina ko ira na Jiu mai vei ira na veimatani tani eso.

16 Ia ni ra sa veiseyakitaki oti, ka sa vakanakuitataki ira na Turaga na Kalou ena ligadra na veimatani tani me vuqa na itabatamata, io, ka veitarataravi mai na itabatamata ki na itabatamata me yacova ni ra sa uqeti me ra vakabauta na Karisito, na Luve ni Kalou, kei na nona veisorovaki, ka sa tawayalani ena vukudra na tamata kecega—ia ni sa yaco mai na siga era sa vakabauta kina na Karisito, ka vakarokorokotaka na Tamada ena yacana, ena yalo e savasava kei na liga e savasava, ka sega ni namaka e dua tale na Mesaia, io, ena gauna ko ya, sa na qai yaco na siga sa na dodonu kina ka kilikili me ra vakabauta na veika oqo.

17 Ia ena qai dodoka tale na ligana na Turaga ena ikarua ni gauna me vakalesui ira kina na nona tamata mai na nodra yali kei na nodra lutu tani. Ia, ena vakayacora e dua na cakacaka talei ka veivakurabuitaki vei ira na luve ni tamata.

Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.

And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.

Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

18 O koya, ena kauta mai kina ko koya na nona vosa vei ira, na vosa era na lewai kina ena siga mai muri, ni na soli vei ira me vakadinadinataka vei ira na Mesaia dina, o koya era a cata; ka me vakadinadinataki kina vei ira ni sa sega ni yaga me ra namaka tiko na nona yaco mai e dua tale na Mesaia, ka ni na sega ni dua tale ena yaco mai, vakavo ga kevaka e Mesaia vakailasu ka na vakacalai ira na tamata; ni sa duabau ga na Mesaia era sa tukuna na parofita, ia sai koya na Mesaia era na cata ko ira na Jiu.

19 Ia me vaka na nodra vosa na parofita, ena lako mai na Mesaia ni oti e ono na drau na yabaki mai na gauna ka biuti Jerusalemi mai kina ko tamaqu; ia me vaka na nodra vosa na parofita, kei na nona vosa na agilosi ni Kalou, ena yacana ko Jisu Karisito, na Luve ni Kalou.

20 Ia oqo, oi kemudou na wekaqu, au sa vosa vakamatata sara mo dou kakua kina ni cala. Ia me vaka sa bula na Turaga na Kalou ka a kauti ira tani na Isireli mai na vanua ko Ijipita, ka solia vei Mosese na kaukauwa me vakabulai ira na veimatanitu ni sa kati ira oti na gata bati gaga, kevaka era na tacake ka raica na gata sa laveta cake vei ira ko koya, ka solia talega vua na kaukauwa me mokuta na vatu ka dave mai kina na wai; io, raica au sa kaya vei kemudou, me vaka ni sa dina na veika oqo ka sa bula na Turaga na Kalou, sa sega sara e dua tale na yaca sa soli e rukui lomalagi ia na yacai Jisu Karisito ga oqo, ka'u sa tukuna, era na vakabulai rawa kina na tamata.

21 O koya, ena inaki oqo sa yalataka kina vei au na Turaga na Kalou ni na maroroi ka taqomaki na veika kece au sa vola oqo, ka soli yani vei ira na noqu kawa, mai na itabatamata ki na itabatamata, me vakayacori kina na yalayala ka a cakava vei Josefa, ni na sega ni mate sara na nona kawa me yacova na icavacava kei vuravura.

22 O koya, ena dewa yani na veika oqo mai na itabatamata ki na itabatamata me yacova na icavacava kei vuravura; era na lako yani me vaka na nona lewa kei na nona gagadre na Kalou; ia na veimatanitu kece era sa taura, era na lewai kina me vaka na vosa sa volai.

Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.

Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

- 23 Ni da sa cakacaka vagumatua me da volavola, me da vakauqeti ira kina na noda kawa, kei ira talega na wekada, me ra vakabauti Karisito, ka vakaduavatataki tale kei na Kalou; ia eda sa kila ni da sa vakabulai ena loloma soli wale, ni sa oti sara na veika kece eda rawa ni cakava.
- 24 Ia, e dina ga eda sa vakabauti Karisito, ia eda sa muria na lawa i Mosese, ka namaka vakamatua na Karisito, me yacova ni sa vakayacori kina na lawa.
- 25 Ia ena vuku ni inaki oqo sa soli kina na lawa; o koya sa yaco kina me ka mate vei keda na lawa, ka da sa bula ga vei Karisito ena vuku ni noda vakabauta; ia eda sa muria ga na lawa ena vuku ni ivakaro.
- 26 Ia eda veivosakitaki Karisito, eda reki ena vukui Karisito, eda vunautaki Karisito, eda parofisaitaki Karisito, ka eda sa volavola me vaka na noda parofisai, me rawa ni ra kila kina na noda kawa na ivurevure me ra rai kina me bokoci kina na nodra ivalavala ca.
- 27 O koya, eda sa vosa kina me baleta na lawa me ra kila kina na noda kawa ni sa ka mate na lawa, ia o ira, ni ra sa kila ni sa ka mate na lawa, sa rawa kina me ra namaka na bula sa mai vua na Karisito, ka ra kila na inaki ni kena soli na lawa. Ia ni sa vakacavari na lawa mai vei Karisito, me ra kakua ni vakaukauwataka na lomadra vua ni sa kilikili me bokoci laivi na lawa.
- 28 Ia oqo raica, oi kemudou na noqu tamata, dou sa tamata domodomoqa; o koya, au sa vosa vakamatata sara kina vei kemudou, mo dou kakua kina ni nanuma cala. Ia na vosa au sa tukuna ena tu me ivakadinadina ka beitaki kemudou; ni sa rauta vinaka me dusimaka vei ira na tamata yadua na sala dodonu; ni sa sala dodonu na vakabauti Karisito ka kakua ni cakitaki Koya; ni kevaka dou sa cakitaki Koya, dou sa cakitaki ira talega na parofita kei na lawa.

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

29 Ia raica oqo, au sa kaya vei kemudou, sai koya na sala dodonu mo dou vakabauta na Karisito, ka kakua ni cakitaki Koya; ia na Karisito sai koya na Yalo Savasava ni Isireli; o koya sa dodonu kina mo dou cuva sobu vua ka qaravi Koya ena nomudou igu taucoko, kei na nomudou vakasama taucoko, kei na nomudou kaukauwa taucoko, kei na yalomudou kecega; ia kevaka dou na kitaka oqo, dou na sega ni muduki tani.

30 Ia, ni sa kilikili me vakakina, sa dodonu mo dou muria na veicakacaka tabu kei na cakacaka vakalotu ni Kalou me yacova ni sa vakayacori na lawa ka a soli vei Mosese.

And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

2 Nifai 26

- 1 Ia ni sa oti na nona tucake tale mai na mate na Karisito ena qai vakaraitaki Koya vei kemudou na luvequ, kei kemudou na wekaqu lomani; ia na vosa ena tukuna vei kemudou sai koya na lawa mo dou na muria.
- 2 Ia raica, au sa kaya vei kemudou ni'u sa raica ni na takali yani e vuqa na itabatamata, ka na yaco na veivaluvaluti lelevu kei na veileti ena kedra maliwa na noqu tamata.
- 3 Ia ni sa lako oti mai na Mesaia ena soli vei ira na noqu tamata na ivakatakilakila ni nona sucu, na nona mate kei na nona tucake tale; ia ena levu ka rerevaki na siga ko ya vei ira na tamata daucaka ca, ni ra na mate kina; ia era sa na mate baleta ni ra sa vakasevi ira tani na parofita, kei ira na yalododonu, ka vakaviriki ira ena vatu, ka vakamatei ira; ia na tagi ni nodra dra na yalododonu ena rogo cake kina mai na qele vua na Kalou ka beitaki ira.
- 4 Ia, ko ira kece sa dokadoka, ka kitaka na ca, sa toro mai na siga ko ya era na kama kina me vaka na vu ni co, sa kaya na Turaga ni Lewevuqa.
- 5 Ia ko ira era na vakamatei ira na parofita, kei ira na yalododonu, ena tilomi ira na titobu ni vuravura, sa kaya na Turaga ni Lewevuqa; ena ubi ira na veiulunivanua, ka kauti ira tani na covulaca, ena lutuki ira na veivale me ra dasila ka qaqi ira me ra vurumemea.
- 6 Ia ena sikovi ira na kurukuru, kei na livaliva, kei na uneune, kei na ka ni veivakarusa kecega, ni na tutuvaki kina vei ira na bukawaqa ni nona cudru na Turaga, ka ra na vaka na vu ni co, ia na siga sa toro mai ena tilomi ira, sa kaya na Turaga ni Lewevuqa.
- 7 Isa na mosi kei na yaluma ni yaloqu ena vuku ni nodra sa yali na noqu tamata era sa vakamatei! Ni'u sa raica, koi au, ko Nifai, ka sa voleka ni'u yavu yani ena iserau ni Turaga; ia sa dodonu me'u tagicaka vua na noqu Kalou: Sa dodonu na nomuni sala.
- 8 Ia raica, ko ira na ivalavala dodonu era vakarorogo ki na nodra vosa na parofita, ka sega ni vakarusai ira, ia era sa vakanamata tiko ga vei Karisito ena yalodei me vakayacori na ivakatakilakila sa soli mai, ka vosota na veivakacacani kecega—raica, sai ira era na sega ni mate.

2 Nephi 26

And after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do.

For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.

And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them.

Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.

And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.

And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just.

But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution—behold, they are they which shall not perish.

9 Ia ena rairai vei ira na Luve ni Valavala Dodonu; ka na vakabulai ira ko Koya, ka ra na veisaututaki kaya, me yacova ni sa takali yani e tolu na itabatamata; ia ena vuqa vei ira na ikava ni tabatamata era na takali yani ena ivalavala dodonu.

10 Ia ni ra sa na takali yani na veika oqo ena qai yaco kusarawa e dua na veivakarusai vei ira na noqu tamata; e dina ga sa mosi vakalevu na yaloqu, ia au a sa raica, o koya au sa kila kina ni na yaco vakaidina; ia era sa volitaki ira ena ka wale; ni ra na tamusuka na veivakarusai me isau ni nodra viavialevu kei na nodra lialia; ia ni ra sa soli ira vua na tevoru ka digitaka na vei cakacaka ni butobuto ka sega na rarama, era na lako sobu kina ki eli.

11 Ni na sega ni dau vakauqeta tiko ga na tamata na Yalo ni Turaga. Ia ni sa mudu ni vakamasuta na tamata na Yalo sa qai yaco kusarawa kina na veivakarusai, ka sa vakararawataka na yaloqu na ka oqo.

12 Ia me vaka au a vosa kina me baleta na nodra na kila na Jiu ni sa Karisito dina sara ko Jisu, sa dodonu sara talega me ra kila na kai Matanitu Tani ni sa Karisito ko Jisu, na Kalou Tawamudu;

13 Ka sa vakaraitaki koya ki vei ira kece era sa vakabauti Koya, ena kaukauwa ni Yalo Tabu; io, ki vei ira kece na veimatani, veimataqali, duivosavosa kei ira na tamata, ka sa kitaka na cakacaka mana lelevu, na ivakatakilakila, kei na veika veivakurabuitaki, ena kedra maliwa na luve ni tamata me vaka na nodra vakabauta.

14 Ia raica, au sa parofisai vei kemudou me baleta na veisiga mai muri; me baleta na veisiga ena kauta mai kina na Turaga na Kalou na veika oqo ki vei ira na luve ni tamata.

But the Son of Righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness.

And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell.

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.

And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God;

And that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith.

But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men.

- 15 Ni sa oti na nodra malumalumu sobu ena tawavakabauta ko ira na noqu kawa kei ira na nodratou kawa na tuakaqu, ka ra sa yaviti oti mai vei ira na kai Matanitu Tani; io, ni sa oti na nona vakavolivoliti ira ena ivalu na Turaga na Kalou, ka kabai ira mai na suva, ka tara cake na veikoro ni valu me saqati ira; ka ni sa oti na nodra kau sobu ki na kuvu ni soso, me yacova ni ra sa yali yani; ia ena volai ga na nodra vosa na ivalavala dodonu, ka na rogoci na nodra masu na yalodina, ia ko ira kece era sa malumalumu mai ena tawavakabauta era na sega ni guilecavi.
- 16 Ni ra vosa vei ira mai na qele ko ira era sa vakarusai, ka na toka e ra na nodra vosa mai na kuvu-ni-soso, ia na domodra ena vaka na domoi koya sa dau curumi; ni na solia vua na Turaga na Kalou na kaukauwa me vakasolokakanataka mai na ka e baleti ira, me vaka e lako mai na qele, ka na vakasolokakana mai na kuvu-ni-soso na nodra vosa.
- 17 Ni sa kaya vakaoqo na Turaga na Kalou: Era na vola na veika ena caka ena kedra maliwa, ka ra na volai ka dregati ena dua na ivola, ka ra na sega ni taura ko ira era a sa malumalumu sobu ena tawavakabauta, ni ra sa segata me ra vakarusa na veika ni Kalou.
- 18 Ia, me vaka ni ra a vakarusai vakatotolo ko ira era sa vakarusai; ia era na vaka na qa ni sila sa cagina ko ira na lewevuqa vei ira na nodra tamata rerevaki—io, sa kaya vakaoqo na Turaga na Kalou: Ena yaco vakasauri ga ka vakidacala—
- 19 Ka na yaco ni ra na yaviti ena ligadra na kai Matanitu Tani ko ira era sa malumalumu mai ena tawavakabauta.
- 20 Ka ra sa vakalevulevui ira na kai Matanitu Tani ena dokadoka ni matadra, ka ra sa tarabe, ni sa ka levu na nodra itatarabe, ka ra sa tara cake e vuqa na lotu; ia, era sa beca ga na kaukauwa kei na nona cakacaka mana na Kalou, ka ra vakacaucautaka vei ira vakaira na nodra yalomatua kei nodra kilaka, me ra rawa ka kina ka butuqaqia na matadra na dravudravua.
- 21 Ka ra sa tara cake e vuqa na lotu ka vakavuna na veivuvutaki, na veiqati, kei na loma ca.

After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.

Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Gentiles.

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

And there are many churches built up which cause envyings, and strifes, and malice.

- 22 Era sa tu talega na veisoqosoqo vuni, me vaka ena gauna makawa, me vaka na nona isoqosoqo na tevoro, ni sai koya na kena tauyavu na veika kece oqo; io, na tauyavu ni laba, kei na vei cakacaka butobuto; io, ka sa vakatuitui ira ena dali laino sa bukia ki domodra, me yacova ni sa vesuki ira ena nona dali kaukauwa ka sega ni mudu.
- 23 Ia raica, oi kemudou na wekaqu lomani, au sa kaya vei kemudou ni sa sega ni cakacaka ena butobuto na Turaga na Kalou.
- 24 Sa sega ni kitaka ko Koya e dua na ka, ka vakavo kevaka me na vinaka kina ko vuravura; ni sa lomani ira na kai vuravura, o koya ka sa solia kina na nona bula me vakayarayarataki ira kina na tamata kecega ki vua. Ia, sa sega ni vakarota e dua me kakua ni vakaiivotavota mai na nona veivakabulai.
- 25 Raica, sa tagi li vua e dua ka kaya: Mo lako tani vei au? Raica, au sa kaya vei kemudou, E segai; ia sa kaya ga: Dou lako mai vei au koi kemudou kecega mai na iyalayala kei vuravura, dou mai volia na sucu kei na oni, ka segai ena ilavo se na isau.
- 26 Raica, sa vakarota li e dua me lako tani mai na vei valenilotu, se mai na vale ni sokalou? Raica, au sa kaya vei kemudou, E segai.
- 27 Sa vakarota li e dua me kakua ni vakaiivotavota mai na nona veivakabulai? Raica au sa kaya vei kemudou, E segai; ia sa solia wale ko koya vei ira na tamata kecega; ka sa vakaroti ira na nona tamata me ra vakauqeti ira na tamata kecega me ra veivutuni.
- 28 Raica, sa vakarota li e dua na Turaga me kakua ni vakaiivotavota mai na nona vinaka? Raica au sa kaya vei kemudou, E segai; ia sa soli vakatautauvata vei ira na tamata kecega na galala, ka sega ni dua me vakatabui kina.
- 29 Sa vakarota ko koya me kakua na bete vakailasu; raica, na bete vakailasu sai ira era sa vunau ka vakaturi ira cake me ra rarama kei vuravura, me ra rawa ka kina ka dokai ira ko vuravura; ia era sa sega ni segata na vinaka kei Saioni.

And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness.

He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.

He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.

30 Raica, sa vakatabuya na ka oqo na Turaga; o koya sa solia kina e dua na ivakaro na Turaga na Kalou me tu vei ira na tamata kecega na loloma uasivi, sai koya na loloma dina. Ka kevaka sa sega vei ira na loloma uasivi era sa ka wale ga. Ia, kevaka sa tu vei ira na loloma uasivi era na sega ni laivi ira na dau cakacaka e Saioni me ra mate.

31 Ia ko ira na dau cakacaka e Saioni me ra cakacaka ena vukui Saioni; ni kevaka era na cakacaka ena vuku ni ilavo era na rusa.

32 Ka dua tale, sa vakarota na Turaga na Kalou me kakua ni laba na tamata; me ra kakua ni lasu; me ra kakua ni butako; me ra kakua ni cavuta wale ga na yaca ni Turaga na nodra Kalou; me ra kakua ni vuvu; me ra kakua ni loma ca; me ra kakua ni veiqati; me ra kakua ni ia na veibutakoci; ka me ra kakua ni kitaka e dua vei ira na veika oqo; ia ko koya sa kitaka ena rusa.

33 Ni sa sega ni vu mai vua na Turaga e dua na caka cala oqo; ni sa kitaka ko Koya na ka ga sa vinaka ena kedra maliwa na luve ni tamata; ka sa sega ni kitaka e dua na ka, ka vakavo ke sa na matata vinaka vei ira na luve ni tamata; ka sa sureti ira kecega me ra lako mai vua ka vakaiivotavota ena nona vinaka; ka sa sega ni bureitaka vua e dua sa lako mai vua, na tamata loaloa kei na tamata vulavula, na bobula kei na galala, na tagane kei na yalewa; ka sa nanumi ira na tawa lotu; ka ra sa tautauvata na tamata kecega vua na Kalou, ko ira na Jiu kei ira na kai Matanitu Tani.

Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish.

For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

2 Nifai 27

- 1 Ia, raica, ena veisiga mai muri, se ena nodra gauna na kai Veimatanitu Tani—io, raica na veivanua kece ni Veimatanitu Tani kei ira talega na Jiu, ko ira ka ra na lako mai ki na vanua oqo kei ira era tiko ena veivanua tale e so, io, ena veivanua kecega e vuravura, raica, era na mateni ena caka cala kei na veimataqali itovo vakasisila kecega—
- 2 Ia ni sa yaco na siga ko ya, ena qai sikovi ira na Turaga ni Lewevuqa, ena kurukuru kei na uneune, kei na rorogo levu, ena cava, kei na cagilaba, kei na yameyame ni buka sa kana voli.
- 3 Kei na veimatanitu kecega sa veivala kei Saioni, ka vakararawataki koya, era na vaka na tadra ni raivotu ena bogi; io, ena yaco vei ira me vaka sa tadra e dua sa viakana, ka raica ni sa kana ia sa yadra mai ka sa lala ga na yalona; se sa vaka ni sa tadra e dua sa viagunu, ka raica ni sa gunu ia sa yadra mai ka raica sa malumalumu, ka sa karamaca na yalona; io, ena vakakina ko ira na lewevuqa ni veimatanitu kecega era sa veivala kei na Ulunivanua ko Saioni.
- 4 Raica, koi kemudou kece sa caka cala, dou tu vakadua ka vakananuma, ni dou na tagi mai, ka tagi; io, dou na mateni ka sega ena waini, dou na tataivatia ka sega ena gunu kaukauwa.
- 5 Ia raica, ni sa sovaraka yani na Turaga vei kemudou na yalo ni dau mocelutu. Ia raica, dou sa tabonaka na matamudou, ka dou sa cati ira na parofita; ka sa ubi ira na nomudou iliuliu kei ira na nomudou daurairai ko koya ena vuku ni nomudou caka cala.
- 6 Ka na qai yaco ni na kauta mai vei kemudou na Turaga na Kalou na vosa ni dua na ivola, ka na nodra vosa ko ira era sa moce no.
- 7 Ka raica ena dregati tu na ivola; ka na tu ena ivola e dua na ivakatakila mai vua na Kalou, mai na ivakatekivu kei vuravura ki na kena ivakataotioti.
- 8 O koya gona, ena vuku ni veika sa dregati tu, era na sega kina ni soli yani na veika sa dregati tu ena gauna ni nodra caka ca kei na nodra itovo vakasisila na tamata. O koya ena sega kina ni soli vei ira na ivola.

2 Nephi 27

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.

And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

- 9 Ia ena soli na ivola vua e dua na tamata, ka na solia ko koya na vosa ni ivola, ka sa nodra vosa ko ira era sa moce no ena kuvu-ni-soso, ka na qai solia ko koya na vosa oqo ki vua e dua tale;
- 10 Ia ena sega ni solia ko koya na vosa sa dregati tu, ka sega talega ni solia na ivola. Ni sa dregati tu na ivola ena kaukauwa ni Kalou, ka na maroroi ena loma ni ivola na ivakatakila ka a dregati tu me yacova na gauna sa lewa na Turaga, me ra na qai lako mai kina; ia raica, era sa vakatakila na veika kecega mai na tauyavutaki ni vuravura ka yacova na kena ivakataotioti.
- 11 Ka sa toro mai na siga ni na wiliki na vosa ni vola ka a dregati tu mai na dela ni veivale; ka ra na wiliki ena kaukauwa i Karisito; ka na qai vakatakilai vei ira na luve ni tamata na veika kecega ka a tu ena kedra maliwa na luve ni tamata, kei na veika kece ena yaco mai muri me yacova sara na ivakataotioti kei vuravura.
- 12 O koya, ena siga ko ya ni sa na soli kina na ivola kivua na tamata au sa tukuna oti, sa na vunitaki na ivola mai na matadra na kai vuravura, me kakua ni dua na mata e raica; ko iratou ga na ivakadinadina e lewe tolu, ena kaukauwa ni Kalou, kei koya ena soli vua na ivola; ka ratou na vakadinadinataka na dina ni ivola kei na veika sa tu kina.
- 13 Ka na sega tale e dua me raica, ko iratou ga na lewe vica me vaka na inaki ni Kalou, me ratou vakadinadinataka na nona vosa vei ira na luve ni tamata; ni sa kaya na Turaga na Kalou ni ra na vosa mai ko ira na yalodina me vaka mai vei ira era sa mate.
- 14 O koya, ena qai kauta kina mai na vosa ni ivola na Turaga na Kalou; ka na vakadeitaka na nona vosa ena gusu ni ivakadinadina e vuqa me vaka sa lewa ko koya; ka na ca vei koya sa beca na vosa ni Kalou!
- 15 Ia raica, ena qai yaco ni na kaya na Turaga na Kalou ki vua sa solia kina na ivola: Mo taura na vosa oqo sa sega ni dregati tu ka solia vua e dua tale, ka me vakaraitaka ko koya vua e dua sa kilaka, ka kaya: Mo wilika oqo, au masuti iko. Ena qai kaya ko koya sa kilaka: Mo kauta mai vei au na ivola au na qai wilika.

But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;

But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.

16 Ia oqo, ena vuku wale ga ni veivakalagilagi ni vuravura ka me rawa iyau kina era na kaya kina vakaoqo, ka segai ena vuku ni lagilagi ni Kalou.

17 Ka na kaya na tamata: Sa sega ni rawa me'u kauta mai na ivola ni sa dregati tu.

18 Ena qai kaya ko koya sa kila ka: Au na sega ni wilika rawa.

19 O koya ena qai yaco, ni na qai solia tale na Turaga na Kalou na ivola kei na kena vosa kivei koya sa sega ni kila ka; ia ena qai kaya ko koya sa sega ni kila ka: Au sega ni kila ka.

20 Ena qai kaya vua na Turaga na Kalou: Era na sega ni wilika ko ira sa kila ka, ni ra sa beca, ka sa rawa vei au me'u kitaka ga na noqu cakacaka; o koya ko na wilika rawa kina na vosa ka'u na solia vei iko.

21 Mo kakua ni tara na veika sa dregati tu, ni'u na qai kauta ga mai ena noqu gauna au sa lewa; ia au na vakaraitaka vei ira na luve ni tamata ni sa rawa vei au me'u kitaka ga na noqu cakacaka.

22 O koya, ni ko sa wilika oti na vosa au sa vakarota vei iko, ka rawata na ivakadinadina au sa yalataka vei iko, mo qai dregata tale kina na ivola, ka vunitaka vei au, me'u maroroya rawa na vosa ko se bera ni wilika, me yacova na gauna au sa nanuma kina me vaka na noqu yalomatua me vakatakilai na veika kece vei ira na luve ni tamata.

23 Ia raica, koi au na Kalou; ka'u sa Kalou ni cakacaka mana; au na vakaraitaka ki vuravura ni'u sai koyakoya tiko ga enanoa, edaidai, ka sega ni mudu; ka'u sega ni cakacaka ena kedra maliwa na luve ni tamata ia me vaka ga na nodra vakabauta.

24 Ia oqo tale, ena qai yaco ni na vosa tale na Turaga vei koya ka na wilika na vosa ka na soli vua:

25 Ia me vaka ni ra sa toro voleka vei au ena gusudra ko ira na tamata oqo, ka ra sa vakarokorokotaki au ena tebenigusudra, ia na yalodra era sa vakayawaka mai vei au, kei na nodra rerevaki au era sa vulica mai na nodra ivakaro ga na tamata—

26 O koya, au na qai kitaka kina e dua na cakacaka talei vei ira na tamata; io, e dua na cakacaka talei ka veivakurabuitaki; ia ena takali yani na yalomatua mai vei ira na nodra tamata yalomatua ka kila ka, ka na vunitaki na nodra kila ka na nodra tamata vuku.

And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.

And the man shall say: I cannot bring the book, for it is sealed.

Then shall the learned say: I cannot read it.

Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.

Then shall the Lord God say unto him: The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

27 Ia ena ca vei ira era segata me ra vunia matua na nodra inaki mai vua na Turaga! Ia na nodra cakacaka sa tu ena butobuto; ka ra sa kaya: Ko cei sa raici keimami, se ko cei sa kilai keimami? A ra sa kaya talega: E dina, na nomu vukica ka vakatoboicu ena vakatautauvatataki kei na nona qele na dautuli kuro. Ia raica, au na vakaraitaka vei ira, sa kaya na Turaga ni Lewevuqa, ni'u sa kila na nodra cakacaka kecega. Me na kaya li na ka sa tuli baleti koya sa tulia, sa sega ni tuli au ko koya? Se me na kaya li na ka sa buli baleti koya sa bulia, sa sega ni kila ka ko koya?

28 Ia raica, sa kaya na Turaga ni Lewevuqa: Au na vakaraitaka vei ira na luve ni tamata ni sa vo e lailai ga me qai vukici ko Lepanoni me were vuavuai vinaka; kei na were vuavuai vinaka ena okati me veikau loa.

29 Ia ena siga ko ya ena rogoca na vosa ni ivola na didivara, ka rai rawa mai na kabukabu kei na butobuto na matadra na mataboko.

30 Era na levu cake ko ira na yalomalua, ena tu vua na Turaga na nodra marau, era na rekitaki koya na Yalo Savasava ni Isireli ko ira na dravudravua vei ira na tamata.

31 Me vaka sa bula vakaidina na Turaga, era na raica ni sa vakawaletaki ko koya sa rerevaki sara, ka sa kama yavu na dauveivakalialiai, ka sa muduki tani ko ira kecega era dau yadra me ia na caka ca;

32 Kei ira era sa vakacala na tamata ena vuku ni nona vosa, ka biria na dai vei koya sa veivunauci ena matamata-ni-koro, ka vakatikikitaka na tamata bula dodonu me ka wale.

33 O koya, sa kaya kina vakaoqo na Turaga, ko koya ka a vueti Eparaama, me baleta na mataqali i Jekope: E sa na sega mada ni madua ko Jekope, ka na sega ni rairai malumalumu na matana.

34 Ia ni sa qai raici ira na luvena, na cakacaka ni ligaqu, ena kena maliwa, era na qai vakarokorokotaka na yacaqu, ka vakarokorokotaki Koya na Yalo Savasava i Jekope, ka rerevaka na Kalou ni Isireli.

35 Ko ira talega ka daucala na yalodra era na qai kila vakavinaka, kei ira na dauvosakudrukudru era na qai vulica na ivakavuvuli.

And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

2 Nifai 28

- 1 Ia oqo, raica, oi kemudou na wekaqu, au sa vosa vei kemudou, me vaka sa uqeti au vakaukauwa kina na Yalo; o koya, au sa kila kina ni ra na yaco vakaidina.
- 2 Ia ena yaga vakalevu sara vei ira na luvu ni tamata na veika sa volai mai na ivola, ka vakauasivi vei ira na nodra kawa, ka ra sa ivovo ni mataqali i Isireli.
- 3 Ni na qai yaco ena siga ko ya, na veilotu ka ra sa vakaduri cake, ka sega ki vua na Turaga, ni na kaya e dua vua e dua tale: Raica, koi au, koi au oqo na nona na Turaga; era na kaya tale mai e so: Koi au, koi au na nona na Turaga; ia era na kaya vakaoqo ko ira kece era sa tara cake na vei lotu, ka sega ki vua na Turaga—
- 4 Era na veileti vakataki ira; ko ira na nodra bete era na veileti vakataki ira, ka ra na vunau me vaka na nodra kilaka ga, ka cakitaka na Yalo Tabu, o koya sa solia na ka me tukuni.
- 5 Ka ra na cakitaka na kaukauwa ni Kalou, na Yalo Savasava ni Isireli; ka ra na kaya vei ira na tamata: Dou vakarorogo vei keitou, ka rogoca na neitou ivunau; raica sa sega na Kalou ena siga oqo, ni sa vakayacora oti na nona cakacaka na Turaga na Dauveivueti, ka sa solia na nona kaukauwa vei ira na tamata;
- 6 Raica, dou vakarorogo ki na noqu ivunau; ka kevaka era na kaya ni sa vakayacori e dua na cakacaka mana mai na liga ni Turaga, dou kakua ni vakabauta; ni sa sega ni Kalou ni cakamana ena gauna oqo ko koya; sa vakayacora oti na nona cakacaka.
- 7 Io, e lewe vuqa e ra na kaya: Dou kana, ka gunu, ka ia na marau, ni da na mate ena mataka, ia ena vinaka ga vei keda.
- 8 Ia e vuqa talega era na kaya; Dou kana, ka gunu, ka ia na marau; ia mo rerevaka ga na Kalou—ena vakadonuya ko Koya ke vakalailai ga na ivalavala ca; io, dou lasu ga vakalailai, ka rawai e dua ena vuku ni nona vosa, kelua na ikeli me lutu kina na wekamu; e sega ni ca oqori; mo dou kitaka kece oqo, ni da na mate ena mataka; ia kevaka eda sa cala kina, ena vakanakuitataki keda vakalailai ga na Kalou, ka da na vakabulai mai muri ki na matanitu ni Kalou.

2 Nephi 28

And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

- 9 Io, era na lewe vuqa era na vakatavuvulitaka vakaoqo na ivakavuvuli vakailasu ka tawayaga ka sesewa, ka ra sa vakalevulevui e lomadra, ka segata matua me ra vunia na nodra inaki vua na Turaga; ia na nodra cakacaka sa tu ga ena butobuto.
- 10 Ia na nodra dra na yalododonu ena tagi mai na qele ka beitaki ira.
- 11 Io, era sa lako tani mai na sala ko ira kece oqo; a ra sa ca.
- 12 Ena vuku ni nodra dokadoka, kei ira na ivakavuvuli vakailasu, kei na ivunau lasu, sa ca kina na nodra lotu, ka sa laveti cake na nodra lotu; ena vuku ni dokadoka era sa vakalevulevui ira kina.
- 13 Era sa butakoci ira na dravudravua me baleta na nodra valenilotu totoka; era sa butakoci ira na dravudravua me baleta na nodra isulu totoka; ka ra sa vakacacani ira sa yalomalua kei ira sa yalomalualumu, baleta era sa vakalevulevui ira ena nodra dokadoka.
- 14 Era sa domodomoqa ka viavialevu; io, ena vuku ni nodra dokadoka, kei na caka ca, kei na itovo vakasisila, kei na veibutakoci, era sa lako sese kecega kina ka vakavo e lewe vica wale, ko ira era sa dau muria na Karisito ena yalomalualumu; ia, era sa tuberi, ka ra sa cala ena vuqa na gauna baleta ni ra sa vakavulici ena ivakavuvuli vakatamata.
- 15 Ko ira sa vuku, kei ira sa kila ka, kei ira sa vutuniyau, ka ra sa vakalevulevui ira ena dokadoka ni yalodra, kei ira kece era sa vunautaka na ivakavuvuli lasu, kei ira kece sa ia na veibutakoci, ka vakatanitaka na sala dodonu ni Turaga, ena ca, ena ca, ena ca vei ira oqo, sa kaya na Turaga na Kalou Kaukauwa, ni ra na biliraki sobu ki eli!
- 16 Ena ca ko ira sa vakatikitikitaka na bula dodonu me ka wale ga ka vosa vakacacataka na veika vinaka, ka kaya ni sa sega ni yaga! Ni na yaco na siga ka na sikovi ira kina vakusakusa na kai vuravura na Turaga na Kalou; ia ena siga ko ya ni ra sa na matua vinaka tu ena ivalavala ca era na mate.
- 17 Ia raica, kevaka era na veivutunitaka ko ira na kai vuravura na nodra caka ca kei na nodra itovo vakasisila era na sega ni vakarusai, sa kaya na Turaga ni Lewevuqa.

Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

And the blood of the saints shall cry from the ground against them.

Yea, they have all gone out of the way; they have become corrupted.

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

18 Ia raica, ena bale sobu ki na gele na lotu vakaitamera ka vakasisila ko ya, o koya na dautagane ni vuravura taucoko, ena ka levu na kena bale.

19 Ni na kuretaki vakaidina na matanitu ni tevoru, kei ira na lewena sa dodonu me ra vakayavalati me ra veivutuni, de na qai vesuki ira na tevoru ena nona sinucodo tawavakaiyalayala, ka ra na vakauqeti me ra cudru, ka rusa kina;

20 Ia raica, ena siga ko ya ena cakacaka vakaukauwa ko koya e lomadra na luve ni tamata, ka vakayavalati ira me ra cudruva na ka vinaka.

21 Ia ko ira tale eso ena vakacegui ira, ko koya, ka veidabuitaki ira ena sautu vakavuravura, ka ra na kaya kina: Sa vinaka tu ko Saioni; io, sa sautu ko Saioni, ka sa vinaka tu na ka kece—a sa vakaisina na yalodra vakaoqo ko koya na tevoru, ka tuberi ira sobu vakamaqosa ki eli.

22 Ia raica, ko ira tale eso sa cavilaki ira tani, ka tukuna vei ira ni sega ni dua na eli; ka sa kaya vei ira: Au sega ni tevoru, ni sa sega ni dua na tevoru—a sa vakasolokakana vakaoqo e daligadra, me yacova ni sa vesuki ira ena nona sinucodo rerevaki, ka ra na sega ni sereki rawa mai kina.

23 Io, sa vesuki ira ko mate, kei eli; ia ko mate, kei eli, kei na tevoru, kei ira kece sa vesuki tu kina, era na tu ena mata ni tikotiko vakaturaga ni Kalou, ka ra na lewai me vaka na nodra cakacaka, ia era na qai lako mai kina ki na vanua sa vakarautaki tu vei ira, ki na drano bukawaqa kei na sulifure, sai koya na yaluma tawacava.

24 O koya gona, ena ca vei koya sa wele tiko mai Saioni!

25 Ena ca vei koya sa kaya: Sa vinaka tu na ka kece!

26 Io, ena ca vei koya sa vakarorogo ki na nodra ivunau na tamata, ka cakitaka na kaukauwa ni Kalou, kei na isolisoli ni Yalo Tabu!

27 Io, ena ca vei koya sa kaya: Sa rauti keimami na ka sa tu vei keimami ka sega ni yaga me so tale!

28 Ka me vakalekalekataki ga, ena ca vei ira kece era sa sautaninini, ka cudru ena vuku ni dina ni Kalou! Ia raica, ko koya sa tara ena dela ni vatu ena ciqoma ena marau; ia o koya sa tara ena dela ni yavu nuku sa sautaninini de na bale.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth: All is well!

Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

Yea, wo be unto him that saith: We have received, and we need no more!

And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

29 Ena ca vei koya sa kaya: Sa tu vei keimami na vosa ni Kalou, ka sa sega ni yaga vei keimami me so tale na vosa ni Kalou, ni sa rauti keimami ga oqo!

30 Ia raica, sa kaya vakaoqo na Turaga na Kalou: Au na solia vei ira na luvu ni tamata na vosa ena vosa, na ivunau ena ivunau, vakalailai eke ka vakalailai e kea; ia sa kalougata ko ira era sa vakarorogo ki na noqu ivunau, ka vakatudaliga ki na noqu ivakasala, ni ra na vulica na yalomatua; ia kivei koya sa ciqoma au na solia vakalevu cake vua; ia kivei ira sa kaya, Sa rauti keimami ga, ena kau tani mai vei ira na ka sa tu vei ira.

31 Ena cudruvi ko koya sa vakararavi ki na tamata, se goleva na liga vakatamata, se vakarorogo ki na ivakavuvuli ni tamata, ka vakavo kevaka sa soli mai na ivakavuvuli ena kaukauwa ni Yalo Tabu.

32 Ena ca vei ira na kai Matanitu Tani, sa kaya na Turaga na Kalou ni Lewevuqa! Ni dina ga au sa dodoka yani na ligaqu ena veisiga yadua kivei ira, era na cakitaki au ga; ia, au na yalololoma tiko ga vei ira, sa kaya na Turaga na Kalou, kevaka era na veivutuni ka lako mai vei au; ni sa dodo tu yani na ligaqu ena siga taucoko, sa kaya na Turaga na Kalou ni Lewevuqa.

Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.

2 Nifai 29

- 1 Ia raica, ena lewe vuqa—ena siga ko ya ni'u na qai cakava kina e dua na cakacaka talei ena kedra maliwa, me'u na nanuma kina na noqu veiyalayalati ka'u a cakava vei ira na luve ni tamata, me'u na dodoka tale kina vakarua na ligaqu me'u tauri ira tale mai kina na noqu tamata, ko ira na mataqali i Isireli;
- 2 Ka me'u na nanuma talega kina na vei yalayala au a cakava vei iko, Nifai, kei tamamu talega, ni'u na nanumi ira na nomu kawa; ka ni na lako yani mai gusuqu na nodra vosa na nomu kawa vei ira na nomu kawa; ka na vakasiusiutaki yani na noqu vosa ki na iyalayala kei vuravura, me nodra drotini na noqu tamata o ira na mataqali i Isireli;
- 3 Ia ena vuku ni sa na vakasiusiutaki yani na noqu vosa—era na kaya e vuqa na kai Veimatanitu Tani: E dua na iVolatabu! E dua na iVolatabu! Sa dua tiko na neimami iVolatabu, ka sa sega ni rawa me na dua tale na iVolatabu.
- 4 Ia sa kaya vakaoqo na Turaga na Kalou: A tamata lialia, ena dua na nodra iVolatabu; ka na lako mai vei ira na Jiu, na noqu tamata makawa ni veiyalayalati. Era sa bau vakavinavinakataka li vei ira na Jiu na iVolatabu era sa taura mai vei ira? Io, na cava era sa nanuma na kai Veimatanitu Tani? Era sa bau nanuma li na nodra veivakararawataki, na nodra cakacaka, kei na nodra oca na Jiu, kei na nodra gumatua vei au, me ra kauta yani kina na veivakabulai vei ira na kai Veimatanitu Tani?
- 5 Oi kemudou na kai Veimatanitu Tani, dou sa nanumi ira li na Jiu, ko ira na noqu tamata makawa ni veiyalayalati? E segai; ia dou sa cudruvi ira ga, ka cati ira, ka sega ni segata mo dou kauti ira lesu tale mai. Ia raica, au na vakalesuya tale na veika kece oqo ena ulumudou; ni'u se sega ni guilecavi ira na noqu tamata koi au na Turaga.
- 6 O iko na lialia, ko sa kaya: E dua na iVolatabu, sa tiko e dua na neimami iVolatabu, ka keimami sa sega ni gadreva e dua tale na iVolatabu. Dou a rawata li e dua na iVolatabu kevaka era a sega na Jiu?

2 Nephi 29

But behold, there shall be many—at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel;

And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

7 Dou sa sega beka ni kila ni sa vuqa na matanitu ka sega ni dua wale ga? Dou sa sega beka ni kila ni koi au, na Turaga na nomudou Kalou, au sa buli ira na tamata kecega, ka'u sa nanumi ira era sa tiko ena veiyanyanu ni wasawasa; ka'u sa lewa tiko mai na vei lomalagi e cake kei na vuravura e ra; ka'u sa kauta yani na noqu vosa vei ira na luve ni tamata, io, ki na veimatanitu kecega e vuravura?

8 Ia na cava dou sa vosakudrukudru kina, ni dou na ciqoma e so tale na noqu vosa? Dou sa sega beka ni kila ni sa ivakadinadina vei kemudou na nodrau itukutuku na matanitu e rua ni sai au na Kalou, ka'u sa nanumi ira vakatautauvata na veimatanitu? O koya au sa vosataka kina na vosa vata ga vua e dua na matanitu ki vua e dua tale. Ia ni rau sa mai tovata na matanitu e rua, sa na tovata talega na nodrau ivakadinadina.

9 Ka'u sa kitaka oqo me'u vakadinadinataka kina vei ira na lewe vuqa ni'u sai koyakoya tiko ga e nanao, na siga edaidai, ka sega ni mudu; ka'u sa tukuna yani na noqu vosa me vaka au sa lewa. Ia, baleta ni'u sa vosataka oti e dua na vosa, dou kakua kina ni nanuma ni'u sa sega ni vosataka rawa tale e dua; ni se bera ni oti na noqu cakacaka; ka na sega talega ni oti me yacova na ivakataotioti ni tamata, ka sega talega mai na gauna ko ya me lako yani ka tawamudu.

10 O koya gona, me vaka sa tiko vei kemudou e dua na iVolatabu dou kakua ni nanuma ni sa tu kece kina na noqu vosa; dou kakua talega ni nanuma ni'u a sega ni vakavuna me volai e so tale.

11 Ni'u sa vakarota na tamata kecega, ko ira mai na tokalau kei ira mai na ra, mai na vualiku kei ira mai na ceva, kei ira mai na veiyanyanu ni wasawasa, me ra vola na vosa au sa vosataka vei ira; ni'u na lewai vuravura mai na ivola era na volai, na tamata yadua me vaka na nodra ivalavala, me vaka na ka sa volai.

12 Ia raica, au na vosa vei ira na Jiu, ka ra na vola; ka'u na vosa talega vei ira na Nifaiti ka ra na vola; ka'u na vosa talega vei ira na veiyavusa tale e so ni mataqali i Isireli, ka'u a tuberi ira tani, ka ra na vola; ka'u na vosa talega vei ira na veimatanitu kece e vuravura ka ra na vola.

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

13 Ia ena qai yaco ni ra na taura na Jiu na nodra vosa na Nifaiti, ka ra na taura na Nifaiti na nodra vosa na Jiu; ia ko ira na Nifaiti kei ira na Jiu ena tu vei ira na nodra vosa na veiyavusa i Isireli era sa yali tu; ia ko ira na veiyavusa i Isireli era sa yali ena tu vei ira na nodra vosa na Nifaiti kei na Jiu.

14 Ka na qai yaco ni ra na vakasoqoni vata tale ko ira na noqu tamata, na mataqali i Isireli, ki na vanua sa nodra me ra taukena; ka na vakauturi vata na noqu vosa me duabau ga. Ka'u na vakaraitaka vei ira sa valuta na noqu vosa ka valuti ira na noqu tamata, na mataqali i Isireli, ni sai au na Kalou, ka'u a veiyalayalati kei Eparaama ni'u na nanumi ira na nona kawa me sega ni mudu.

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

2 Nifai 30

- 1 Ia oqo raica, oi kemudou na wekaqu lomani, au na vosa mada vei kemudou; koi au, ko Nifai, au na sega ni laiva mo dou nanuma ni dou sa yalododonu cake vei ira na kai Matanitu tani. Ia raica, kevaka dou sa sega ni muria na ivakaro ni Kalou, dou na rusa vakatalega kina; ia dou kakua ni nanuma ni ra na vakarusai sara ko ira na kai Matanitu tani ena vuku ni vosa sa tukuni oti.
- 2 Ia raica, au sa kaya vei kemudou ni ra sa tamata ni veiyalayalati ni Turaga ko ira kece na kai Matanitu tani era sa veivutuni; kei ira kece na Jiu era na sega ni veivutuni era na muduki tani; ni sa sega ni veiyalayalati na Turaga vata kei na dua ka vakavo ko ira era sa veivutuni ka vakabauta na Luvena, ko Koya na Yalo Savasava ni Isireli.
- 3 Ia oqo, au na parofisaitaka e so tale na ka me baleti ira na Jiu kei ira na kai Matanitu tani. Ni sa lako oti mai na ivola ka'u a tukuna, ka na volai vei ira na kai Matanitu tani, ka qai maroroi tale vua na Turaga, era na lewe vuqa era sa vakabauta na vosa sa volai; ka ra na qai kauta yani vei ira na ivovo ni noda kawa.
- 4 Ia era na qai kila na ivovo ni noda kawa na veika e baleti keda, ni da a lako tani mai Jerusalemi, ka ni da sa kawa vaka-Jiu.
- 5 Ia ena vunautaki vei ira na kosipeli i Jisu Karisito; o koya era na qai kila kina na kedra itukutuku na nodra qase, kei na veika e baleti Jisu Karisito ka a tu vei ira na nodra qase.
- 6 Ia era na qai reki; ni ra na qai kila ni sa ka ni veivakalougatataki vei ira mai na liga ni Kalou; ena tekivu me takali tani na vari ni butobuto mai matadra; ia ena sega mada ni takali yani mai vei ira e vuqa na itabatamata, ni ra na yaco me ra tamata savasava ka taleitaki.
- 7 Ia ena qai yaco me ra vakabauta talega na Karisito ko ira na Jiu era sa veiseyaki tu; era na tekivu me soqoni vata ena dela ni vanua; ka ra na yaco talega me tamata taleitaki ko ira kecega sa vakabauta na Karisito.

2 Nephi 30

And now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed.

For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightful-some people.

And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful-some people.

- 8 Ia ena qai yaco ni na tekivuna na Turaga na Kalou na nona cakacaka ena kedra maliwa na veimatani, veimataqali, duivosavosa, kei ira na tamata, me vakayacori kina na nodra vakalesui tale na nona tamata ena delai vuravura.
- 9 Ia ena dodonu ga ena lewai ira na dravudravua na Turaga na Kalou, ka veivunauci vakatautavata ena vukudra na yalomalua e vuravura. Ia ena yaviti vuravura ena ititoko ni gusuna; kei na icegu ni tebenigusuna ena vakamatei ira kina na daucaka ca.
- 10 Ni na yaco vakusakusa mai na gauna me na vakavuna kina na Turaga na Kalou e dua na tawase levu vei ira na tamata, ena vakarusai ira na daucaka ca; ia ena vakabulai ira na nona tamata, io, ke na mani vakarusai ira sara kina na ivalavala ca ena bukawaqa.
- 11 Ena ivau ni tolona na yalododonu, ka ivau ni domona na yalodina.
- 12 Ena qai tiko veimaliwai na wolifa kei na lami, ka na davo vata na leopard kei na luve ni me; kei na luve ni bulumakau kei na laione gone kei na manumanu uro era na tiko vata; ka na vakatawani ira e dua na gone lailai.
- 13 Ena kana vata na bulumakau yalewa kei na pera; ena davo sobu vata na luvedra; ia na laione ena kania na co madu me vaka na bulumakau.
- 14 Ena qito mai na qara ni gata na gone dramidrami, ia na gone sa qai kali ena tabaka ena ligana na qara ni gata bati gaga.
- 15 Era na sega ni ia na vakacaca se vakarusa ena noqu ulunivanua tabu kecega; ni na roboti ko vuravura ena veikilai ni Turaga, me vaka sa ubia na wasawasa na wai.
- 16 Ia, ena vakatakilai na ka ni veimatani kecega; io, ena vakatakilai na veika kece vei ira na luve ni tamata.
- 17 Sa sega na ka e vuni tu me sega ni vakatakilai mai; sa sega na cakacaka ni butobuto me sega ni vakavotui mai ena rarama; ka sa sega ni dua na ka sa dregati e vuravura me na sega ni sereki mai.

And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And then shall the wolf dwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men.

There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed.

18 O koya, ena siga ko ya ena vakatakilai kina na veika kece sa vakatakilai oti vei ira na luve ni tamata; ia ena sega kina na kaukauwa i Setani me rawa na yalodra na luve ni tamata, me yacova e dua na gauna balavu. Ia oqo, oi kemudou na wekaqu lomani, au sa tinia mada eke na noqu vosa.

Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I make an end of my sayings.

2 Nifai 31

- 1 Ia oqo koi au, ko Nifai, au sa tinia na noqu parofisai vei kemudou, oi kemudou na wekaqu lomani. Au sega ni volavola rawa ia e vica wale ga na ka, ka'u kila ni na yaco vakaidina mai; au sega talega ni vola rawa ia e vica wale ga na vosa i Jekope na taciqu.
- 2 Ia, sa rauta na ka au sa vola, ka vakavo e vica walega na vosa me'u tukuna me baleta na ivakavuvuli i Karisito; ia au na vosa vakamatata sara vei kemudou, me vaka ni sa dau matata na noqu parofisai.
- 3 Ia ni dau rekitaka na yaloqu na ka e matata; ni sa dau cakacaka vakakina oqo na Turaga na Kalou ena kedra maliwa na luve ni tamata. Sa solia na Turaga na Kalou na rarama me ra kila; ka sa dauvosa vei ira na tamata ena nodra vosa, me ra kila.
- 4 O koya gona, au gadreva mo dou nanuma mada ni'u a vosataka vei kemudou me baleti koya na parofita ka vakaraitaka vei au na Turaga, ni na papitaisotaka na Lami ni Kalou, o koya ena kauta tani na ivalavala ca ni vuravura.
- 5 Ia oqo, kevaka sa kilikili me papitaisotaki ena wai ko koya na Lami ni Kalou, o koya sa savasava sara, me vakayacori kina na ivalavala dodonu kecega, sa qai vakacava li na kena sa kilikili me da papitaiso, koi keda sa tawa savasava, io, ena wai!
- 6 Ia oqo, me'u tarogi kemudou mada, na wekaqu lomani, sa mai vakayacora vakacava li na ivalavala dodonu kecega na lami ni Kalou ena nona papitaisotaki ena wai?
- 7 Dou sa sega beka ni kila ni a savasava ko Koya? E dina ga sa savasava ko Koya, ia sa vakaraitaka vei ira na luve ni tamata ni sa vakayalomalumalumutaki koya vua na Tamada ena bula vakayago oqo, ka vakadinadinataka vua na Tamada ni na talairawarawa vua ka muria na nona ivakaro.
- 8 Ia, ni sa papitaisotaki oti ena wai a sa lako sobu mai vua na Yalo Tabu me vaka na ruve.
- 9 Ia oqo tale, sa vakaraitaki kina vei ira na luve ni tamata na kena qiqo na sala, kei na kena rabailailai na matamata, me ra curu kina, ka sa kena ivakaraitaki vei ira ko Koya.

2 Nephi 31

And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob.

Wherefore, the things which I have written sufficient me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.

For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.

Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

And again, it showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

- 10 Ka sa kaya vei ira na luve ni tamata: Mo muri au. Ia, oi kemudou na wekaqu lomani, sa rawa li me da muri Jisu kevaka eda sega ni vinakata me da muria na nona ivakaro na Tamada?
- 11 Ka sa kaya na Tamada: Dou veivutuni, dou veivutuni, ka papitaiso ena yaca ni noqu Gone ni Toko.
- 12 Ia a sa rogo talega vei au na domo ni Luvena, ka kaya: O koya yadua sa papitaiso ena yacaqu, ena solia vua ko Tamada na Yalo Tabu, me vakataki au; o koya, mo dou muri au kina, ka kitaka na ka dou sa raica au sa kitaka.
- 13 O koya gona, oi kemudou na wekaqu lomani, au kila ni kevaka dou na muria na Luvena, ena lomamudou taucoko, ka sega ni ia na veivakaisini kei na veidabui ena mata ni Kalou, ia ena gagadre dina, ka veivutunitaka na nomudou ivalavala ca, ka vakadinadina vua na Tamada ni sa lomamudou mo dou taura na yacai Karisito, ena papitaiso—io, ni dou sa muria na nomudou Turaga ka nomudou iVakabula ki na wai, me vaka na nona vosa, raica, ena qai soli vei kemudou na Yalo Tabu; io, dou na qai papitaisotaki ena bukawaqa kei na Yalo Tabu; ia dou na qai vosa rawa me vaka na vosa ni agilosu, ka kailavaka na nomudou vakacautaki Koya na Yalo Savasava ni Isireli.
- 14 Ia, raica, oi kemudou na wekaqu lomani, a qai rogo vei au na domo ni Luvena, ka vaka: Ni dou sa veivutunitaka oti na nomudou ivalavala ca, ka vakadinadinataka vua na Tamada ni sa lomamudou mo dou muria na noqu ivakaro, ka papitaisotaki ena wai, ka qai papitaisotaki ena bukawaqa kei na Yalo Tabu, ka vosa rawa ena vosa vou, io, me vaka na vosa ni agilosu, ia ni oti na ka kece oqo kevaka dou qai cakitaki au, e vinaka cake vei kemudou mo dou a kakua ga ni kilai au.
- 15 Ka'u a rogoca e dua na domo mai vei Tamada, ni sa kaya: Io, sa mana ka dina na vosa i Koya na noqu Daulomani. Ko koya sa vosota me yacova na ivakataotioti, ena vakabulai.
- 16 Ia oqo, oi kemudou na wekaqu lomani, au kila mai na veika oqo ni kevaka ena sega ni vosota na tamata me yacova na ivakataotioti, ka muria na nona ivakarau na Luve ni Kalou Bula, ena sega ni vakabulai ko koya.

And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?

And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son.

And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me.

And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.

17 O koya, mo dou kitaka kina na veika au sa tukuna vei kemudou ni'u sa raica ni sa kitaka na nomudou Turaga ka nomudou Dauveivueti; raica, ni sa kena inaki oqo sa vakaraitaki kina vei au, mo dou kila na matamata mo dou curu kina. Ia na matamata mo dou curu kina sai koya na veivutuni kei na papitaiso ena wai; ia ena qai yaco mai me bokoci na nomudou ivalavala ca ena bukawaqa kei na Yalo Tabu.

18 Ia dou sa qai tu ena sala qiqo ka rabaililai sa basika ki na bula tawamudu; io, dou sa curu mai ena matamata; dou sa kitaka me vaka na ivakaro nei Tamada kei na Luvena; ka dou sa ciqoma na Yalo Tabu, ka sa dau vakadinadinataki Tamada kei na Luvena, ka me vakayacori kina na yalayala e a cakava ko koya, ni kevaka dou na curuma yani na kena sala dou na ciqoma vakaidina.

19 Ia oqo, oi kemudou na wekaqu lomani, ni dou sa tu ena sala qiqo ka rabaililai oqo, au na taroga mada se sa vakayacori na ka kece sara? Raica, au sa kaya vei kemudou, E segai; ni dou sa sega ni yaco rawa e keru kevaka me sega na vosa i Karisito kei na dei ni nomudou vakabauti Koya, ka vakararavi vakatabakidua sara ki na nona vinaka o Koya sa kaukauwa me veivakabulai.

20 Ia, sa kilikili mo dou toso ki liu ka tudei vei Karisito, ena taucoko ni nomudou vakanuinui, ka mo dou lomana na Kalou kei ira na tamata kecega. O koya, kevaka dou sa toso ki liu, ka kana magiti ena vosa i Karisito, ka vosota me yacova na ivakataotioti, raica, sa kaya vakaoqo na Tamada: Dou na rawata kina na bula tawamudu.

21 Ia oqo, raica, oi kemudou na wekaqu lomani, sai koya oqo na sala; ia sa sega sara e dua tale na sala se na yaca sa soli e rukui lomalagi me ra vakabulai kina na tamata ki na matanitu ni Kalou. Ia oqo, raica, sai koya oqo na ivakavuvuli i Karisito, ka sa ivakavuvuli dina duadua ga i Tamada, kei na Luvena, kei na Yalo Tabu, na Kalou e duabau ga, ka sega ni mudu. Emeni.

Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

2 Nifai 32

- 1 Ia oqo, raica, oi kemudou na wekaqu lomani, au nanuma ni dou sa vakananuma tiko e lomamudou na ka mo dou cakava ni dou sa curu rawa ena sala. Ia, raica, a cava dou sa vakananuma kina e lomamudou na veika oqo?
- 2 Dou sa sega beka ni nanuma ni'u a kaya vei kemudou ni dou sa ciqoma oti na Yalo Tabu dou na rawa ni vosa me vaka ena vosa ni agilosi? Ia oqo, sa rawa vakavei mo dou vosa me vaka ena vosa ni agilosi kevaka sa sega na Yalo Tabu?
- 3 Era sa vosa na agilosi ena kaukauwa ni Yalo Tabu; o koya, e ra sa vosataka kina na vosa i Karisito. O koya, au sa kaya kina vei kemudou, mo dou kana magiti ena vosa i Karisito; ia raica, na vosa i Karisito sa tukuna vei kemudou na veika kece mo dou kitaka.
- 4 Ia, oqo ni'u sa tukuna oti na veivosa oqo, kevaka e sega ni macala vei kemudou, sa baleta ga ni dou sa sega ni kerekere, se tukituki; o koya, dou sa sega ni kau mai kina ki na rarama ia dou na rusa ga ena butobuto.
- 5 Ia raica, au sa kaya tale vei kemudou kevaka dou sa curu ena sala, ka ciqoma na Yalo Tabu, ena vakaraitaka vei kemudou na veika kece mo dou kitaka.
- 6 Raica, oqo na ivakavuvuli i Karisito, ia ena sega tale ni soli e dua na ivakavuvuli me yacova ni sa vakaraitaki Koya vakayago vei kemudou. Ia ni sa vakaraitaki Koya vakayago vei kemudou, mo dou muria sara ka kitaka na veika ena tukuna vei kemudou.
- 7 Ia oqo koi au, ko Nifai, sa sega ni rawa me'u vosa tiko ga; sa tarovi au na Yalo me'u kakua ni vosa, ka'u tu ka bikai ena rarawa ena vuku ni tawa vakabauta, kei na ivalavala ca, kei na yalobutobuto, kei na nodra domodomoqa na tamata; ni ra sa sega ni via vakasaqara na vuku, se kila na veika lelevu, ni sa tukuni vakamatata vei ira, ena vosa sa matata sara.

2 Nephi 32

And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?

Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

8 Ia oqo, oi kemudou na wekaqu lomani, au raica ni dou sa vakatataro tiko ga e lomamudou; ka sa ka ni rarawa vei au me'u vosa me baleta na ka oqo. Ia kevaka dou vakarorogo vua na Yalo o koya sa vakavulica vua na tamata me dau masu, dou na kila ni sa dodonu mo dou dau masu; ia na yalo ca, sa sega ni dau vakavulica na tamata me dau masu; sa vakavulica ga vua me kakua ni dau masu.

9 Ia raica, au sa kaya vei kemudou mo dou daumasu tiko ga, ka kakua ni ceguoca; mo dou kakua ni vakayacora vua na Turaga e dua na ka vakavo ga ni dou sa masulaka taumada vua na Tamada ena yacai Karisito, me qai vakatabuya ko koya vei kemudou na nomudou cakacaka, ia na cakacaka oqo me na vinaka kina na yalomudou.

And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray, ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

2 Nifai 33

- 1 Ia oqo, koi au, ko Nifai, au sa sega ni rawa ni vola taucoko na veika a vakatavulici vei ira na noqu tamata; au sega soti ni maqosa ena volavola, me vaka ena vosa; ka ni sa vosa e dua na tamata ena kaukauwa ni Yalo Tabu, na kaukauwa ni Yalo Tabu ena qai vakadewataka ki na lomadra na luve ni tamata.
- 2 Ia raica, e lewe vuqa era sa vakaukauwataka na lomadra vua na Yalo Tabu, ka sa sega kina na nona tikina e yalodra; o koya, era sa biuta tani kina e vuqa na ka sa volai ka ra okata me ka wale.
- 3 Ia koi au, ko Nifai, au sa vola na ka au sa vola, ka'u okata me yaga vakalevu sara, vakabibi vei ira na noqu tamata. Au sa daumasulaki ira tiko ga e veisiga, ka sa suasua na noqu ilokoloko ena wai ni mataqu e veibogi, ena vukudra; ia au sa tagi vua na noqu Kalou ena vakabauta, ka'u kila ni na rogoca ko Koya na noqu masu.
- 4 Ia au kila ni na vakatabuya na Turaga na Kalou na noqu masu mera na vinaka kina na noqu tamata. Ia na veivosa au sa vola ena malumalumu, ena vakaukauwataki vei ira; ni sa uqeti ira me ra kitaka na ka vinaka; sa vakatakila vei ira na ka e baleti ira na nodra qase; a sa tukuni Jisu, ka uqeti ira me ra vakabauti Koya, ka vosota me yacova na ivakataotioti, sai koya na bula tawamudu.
- 5 Ka sa vosataka vakaukauwa na ivalavala ca, me vaka na kena matata na dina; o koya gona, ena sega ni dua na tamata me cudruvaka na veika au sa vola, ko koya ga sa tiko vua na yalo ni tevoru.
- 6 Au sa dau rekitaka na ka e matata; au daurekitaka na dina; au dau rekitaki noqu Jisu, ni sa vueta na yaloqu mai eli.
- 7 Sa tu vei au na loloma uasivi ena vukudra na noqu tamata, kei na vakabauta cecere ena vukui Karisito ni'u na sotava e lewevuqa na yalo sa sega ni duka ena nona idabedabe ni veilewai.
- 8 Sa tu vei au na loloma uasivi ena vukudra na Jiu—au tukuna na Jiu, baleta ni'u vakaibalebaletaka vei ira au a vu mai kina.

2 Nephi 33

And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.

But I, Nephi, have written what I have written, and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry.

And I know that the Lord God will consecrate my prayers for the gain of my people. And the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell.

I have charity for my people, and great faith in Christ that I shall meet many souls spotless at his judgment-seat.

I have charity for the Jew—I say Jew, because I mean them from whence I came.

- 9 Sa tu talega vei au na loloma uasivi ena vukudra na kai Matanitu tani. Ia raica, sa sega ni dua vei ira oqo au sa nuitaka rawa ka vakavo ke ra sa veivakaduavatataki kei Karisito, ka curu ki na matamata rabailailai, ka lako ena sala qiqo sa basika ki na bula, ka muria tiko ga na sala me yacova ni oti na siga ni vakatovolei.
- 10 Ia oqo, oi kemudou na wekaqu lomani, kei kemudou talega na Jiu, kei kemudou kece mai na iyalayala kei vuravura, dou vakarorogo ki na vosa oqo ka vakabauta na Karisito; ia kevaka dou sa sega ni vakabauta na vosa oqo dou vakabauta ga na Karisito. Ia kevaka dou sa vakabauta na Karisito dou na vakabauta na vosa oqo, ni ra sa vosa i Karisito, ka a solia vei au ko koya; ka sa vakavulici ira na tamata kecega me ra kitaka na ka vinaka.
- 11 Ia kevaka sa sega ni nona vosa na Karisito, dou qai lewa—ia ena vakaraitaka vei kemudou na Karisito, ena kaukauwa kei na lagilagi, ni ra sa nona vosa, ena veisiga mai muri; ia daru na tu ka veirai ena nona idabedabe ni veilewai; ko na qai kila ni'u sa vakaroti mai vua me'u vola na veika oqo, e dina ga ni tu na noqu malumalumu.
- 12 Ka'u sa masuta na Tamada ena yacai Karisito me levu vei keda, ke sega ni oi keda kece, me vakabulai ena nona matanitu ena siga levu mai muri ko ya.
- 13 Ia oqo, oi kemudou na wekaqu lomani, oi kemudou kece na mataqali i Isireli, kei kemudou kece mai na iyalayala kei vuravura au sa vosa vei kemudou me vaka na domona e dua sa tagi mai na kuvu-ni-soso: Sa moce, me yacova ni sa yaco mai na siga levu ko ya.
- 14 Ia oi kemudou sa sega ni via vakaivotavota ena nona vinaka na Kalou, ka sega ni doka na nodra vosa na Jiu, kei na noqu vosa talega, kei na vosa kecega ena lako mai na gusuna na Lami ni Kalou, raica, au sa vakamoce vei kemudou ena veitalatala tawavakaiyalayala, ni na qai beitaki kemudou na vosa oqo ena siga mai muri.
- 15 Ia na veika au sa dregata e vuravura, ena beitaki kemudou ena mata ni idabedabe ni veilewai; ia sa vakaroti au vakaoqo na Turaga, ka sa dodonu me'u talairawarawa kina. Emeni.

I also have charity for the Gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the strait path which leads to life, and continue in the path until the end of the day of probation.

And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good.

And if they are not the words of Christ, judge ye—for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness.

And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.

And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.

For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen.

Ai Vola i Jekope

Na Taci Nifai

Na vosa ni nona vunau vei ira na wekana. Sa vakadrukai koya e dua na tamata ka a segata me vakacacana na ivakavuvuli i Karisito. E vica na malanivosa me baleta na kedra itukutuku na tamata i Nifai.

Jekope 1

- 1 Ia raica, a sa yaco ni sa takali yani e limasagavulu kalima na yabaki mai na gauna ka a biuti Jerusalemi mai kina ko Liai; ia, a solia vei au ko Nifai, koi au ko Jekope, e dua na ivakaro me baleta na peleti lalai, ka ceuti tu kina na veika oqo.
- 2 Ka a solia vei au, koi au ko Jekope, e dua na ivakaro me'u vola ena peleti oqo e vica na ka au nanuma ni sa talei sara; me'u kakua ni tara sara yani, ia me vakalailai ga, me baleta na kedra itukutuku na tamata oqo, ka ra vakatokai na tamata i Nifai.
- 3 Ni sa kaya ko koya me ceuti na kedra itukutuku na nona tamata ena nona peleti kadua, ka me'u maroroi ira na peleti oqo ka vakadewataki ira sobu vei ira na noqu kawa, mai na itabatamata ki na itabatamata.
- 4 Ia kevaka e so na ivunau tabu, se ivakatakila sa cecere, se parofisai, me'u na ceuta na veika bibi kece ena veipeleti oqo, ka vakamacalataki ira ena kena levu duadua e rawa, ena vuku i Karisito, kei na vukudra na noda tamata.
- 5 Ni ena vuku ni vakabauta kei na nuiqawaqawa levu, sa vakatakilai vakaidina kina vei keirau na ka e baleti ira na neimami tamata, na veika ena yaco vei ira.
- 6 Ka a tu talega vei keimami e vuqa na ivakatakila, kei na yalo ni parofisai; o koya, keimami sa kila kina na veika me baleti Karisito kei na nona matanitu, ka na yaco mai.

The Book of Jacob

the Brother of Nephi

The words of his preaching unto his brethren. He confoundeth a man who seeketh to overbrow the doctrine of Christ. A few words concerning the history of the people of Nephi.

Jacob 1

For behold, it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven.

And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi.

For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generation to generation.

And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people.

For because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should happen unto them.

And we also had many revelations, and the spirit of much prophecy; wherefore, we knew of Christ and his kingdom, which should come.

7 O koya keimami sa cakacaka vagumatua kina ena kedra maliwa na neimami tamata, me keimami vakauqeti ira me ra lako mai vei Karisito, ka vakaiivotavota ena nona vinaka na Kalou, me ra na curu ki na nona ivakavakacegu, de na bubului ko Koya ena nona cudru waqawaqa me ra kakua ni curu kina, me vaka ena veivakacudrui ena siga ni veivakatovolei ena gauna ka ra a tiko kina mai na lekutu na luvei Isireli.

8 O koya, keirau sa kerea kina na Kalou ke rawa me keirau vakauqeti ira na tamata kecega me ra kakua ni saqata na Kalou, ka vakacudrui Koya, ia me ra vakabauti Karisito na tamata kecega, ka nanuma na nona mate, ka colata na nona kauveilatai ka vosota na veivakamaduataki ni vuravura; o koya, au sa yalataka kina, koi au, ko Jekope, me'u na vakayacora na ivakaro i Nifai na tuakaqu.

9 Ia oqo a sa tekivu me sa qase mai ko Nifai, ka kila ni sa voleka me mate; o koya sa lumuta kina e dua na tamata me tui ka iliuliu vei ira na nona tamata ena gauna oqo, me vaka na ivakarau ni nodra veiliutaki na tui.

10 Era sa lomani Nifai vakalevu sara na tamata, ni a dua na dau ni veitaqomaki levu ena vukudra ko koya, ka dau dulaka na iseleiwa i Lepani ena nodra taqomaki, ka ni a dau cakacaka ena nona veisiga taucoko me baleta na nodra tiko vinaka—

11 O koya, era sa gadreva kina na tamata me ra dau vakananuma na yacana. Ia o koya me na sosomitaki koya me veiliutaki sa vakatokai mai vei ira na tamata me ko Nifai na ikarua, ko Nifai na ikatolu, ka lako yani, me vaka na nodra veiliutaki na tui; a ra sa vakatokai vakakina mai vei ira na tamata, e dina ni a tiko ga na yacadra dina.

12 Ka sa yaco ni sa mate ko Nifai.

13 Oqo ko ira na tamata era sa sega ni Leimanaiti, era sa Nifaiti; ia, era sa vakatokai me Nifaiti, Jekopaiti, Josefaiti, Soramaiti, Leimanaiti, Lemuelaiti, kei na Isimelaiti.

Wherefore we labored diligently among our people, that we might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest, lest by any means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of Israel were in the wilderness.

Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and view his death, and suffer his cross and bear the shame of the world; wherefore, I, Jacob, take it upon me to fulfil the commandment of my brother Nephi.

Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.

The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defence, and having labored in all his days for their welfare—

Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

And it came to pass that Nephi died.

Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites.

- 14 Ia koi au, ko Jekope, me vakatekivu oqo ka lako yani, au na sega ni vakaduiduitaki ira ena veiyaca oqo; ia au na vakatokai ira kece me ra Leimanaiti ko ira era sa segata me ra vakarusai ira na tamata i Nifai, kei ira era sa tokoni Nifai au na vakatoka me ra Nifaiti, se na tamata i Nifai, me vaka na nodra veiliutaki na tui.
- 15 Ia oqo, a sa yaco ni o ira na tamata i Nifai, ena gauna ni nona veiliutaki na ikarua ni tui, era sa tekivu vakaukauwataka na yalodra, ka ra sa vakaogai ira vakalalai ena ivakarau ca eso, me vakataki Tevita ena gauna makawa ni a gadreva me levu na watina dina kei na watina lalai, kei Solomoni talega na luvena.
- 16 Io, era sa tekivu talega me vakasaqara na koula kei na siliva, ka ra sa tekivu vakalevulevu ena qaciqacia.
- 17 O koya au sa solia kina vei ira na veivosa oqo, koi au, ko Jekope, ni'u vakavulici ira tiko ena valetabu, ni'u a taura taumada na noqu ilesilesi mai vua na Turaga.
- 18 Ni keirau sa vakatabui koi au ko Jekope, kei Josefa na taciqu, me keirau nodra bete ka ivakavuvuli na tamata oqo, mai na liga i Nifai.
- 19 Ka keirau sa vakalevulevuya na neirau itavi vua na Turaga, ni keirau sa ciqoma me neirau na itavi me na saumi e ului keirau na nodra ivalavala ca na tamata kevaka keirau sega ni vakatavuvulitaka vagumatua vei ira na vosa ni Kalou; o koya, keirau na cakacaka kina ena neirau igu taucoko me kakua ni tauva na neirau isulu na nodra dra; kevaka e sega ena tauva na neirau isulu na nodra dra, ka keirau na sega ni kunei ni keirau tawadukadukali kina ena siga mai muri.

But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings.

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.

Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride.

Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord.

For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

Jekope 2

- 1 Na vosa ka vosataka ko Jekope na taci Nifai, vei ira na tamata i Nifai ni sa mate oti ko Nifai:
- 2 Ia oqo, oi kemudou na wekaqu lomani, koi au, ko Jekope, me vaka na itavi sa lesia vei au na Kalou, me'u vakalevulevuya na noqu itavi ena ivalavala vakavuku, ka me'u na vakagalalataka kina na noqu isulu mai na nomudou ivalavala ca, au sa lako cake mai ki na valetabu edaidai me'u tukuna vei kemudou na vosa ni Kalou.
- 3 Ia dou sa kila koi kemudou ni'u sa dau gugumatua tiko mai ena itutu au sa lesi kina; ia au sa bikai vakalevu ena siga oqo ena gagadre kei na nuiqawaqawa levu cake me baleta na tiko vinaka ni yalomudou, mai na noqu a dau kauwaitaka tu ena vei gauna sa oti.
- 4 Ia raica, me yacova mai oqo, dou sa talairawarawa tiko ki na vosa ni Turaga, ka'u a solia vei kemudou.
- 5 Ia raica, dou vakarorogo vei au, ka mo dou kila ni ena veivuke i Koya na Dauniveibuli sa kaukauwa sara ni lomalagi kei vuravura, sa rawa kina me'u tukuna vei kemudou me baleta na nomudou vakanananu, ka ni dou sa tekivu cakava tiko kina na ivalavala ca, ia na ivalavala ca oqo sa rui vakasisila e mataqu, io, ka sa vakasisila talega ena mata ni Kalou.
- 6 Io, sa vakararawataka na yaloqu ka vakavuna me'u kino ena madua ena matai Koya ka buli au, ni sa dodonu me'u vakadinadinataka vei kemudou na ca ni lomamudou.
- 7 Sa vakararawataki au talega ni sa dodonu me'u na vosa sara vakadoudou ena vukumudou, e matadra na watimudou kei ira na luvemudou, ni vuqa vei ira era sa yalolokumi sara ka yalosavasava ka malumalumu ena mata ni Kalou, ka sa taleitaki vua na Kalou;
- 8 Ia au kila ni ra sa lako cake mai ki ke me ra mai rogoca na vosa talei ni Kalou, io, na vosa sa vakamamacataka na yalo sa mavoa.

Jacob 2

The words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi:

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.

And ye yourselves know that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been.

For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts.

And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.

9 O koya sa bikai kina na yaloqu ni'u sa vakauqeti vakaukauwa sara, me vaka na ivakaro matata ka'u sa ciqoma mai vua na Kalou, me'u vunauci kemudou me vaka na nomudou caka cala, me'u vakalevutaka na nodra mavoa o ira era sa mavoa tu, ka sega ni vakacegui ira se vakamamacataka na nodra mavoa; kei ira era se bera ni mavoa, era na sega ni kana magiti ena vosa talei ni Kalou ia ena biu tu na iselevai me laubasikata na yalodra ka vakamavoataka na nodra vakanananu malumalumu.

10 Ia, e dina ga ni sa itavi levu ka bibi sara, au na vakayacora ga me vaka na ivakaro matata ni Kalou, ka tukuna vei kemudou me baleta na nomudou caka ca kei na itovo vakasisila, e matadra sa savasava na lomadra, kei ira sa yalo raramusumususu, kei na rai ni mata sa dau raibasika ni Kalou Qaqa.

11 O koya sa dodonu kina me'u tukuna vei kemudou na ka dina me vaka na matata ni vosa ni Kalou. Ia raica, me vaka au a taroga vua na Turaga, sa vakaoqo na kena votu mai vei au na vosa, ka vaka: Jekope, mo lako cake ki na valetabu ena mataka, ka tukuna na vosa ka'u na solia vei iko vei ira na tamata oqo.

12 Ia raica oqo, oi kemudou na wekaqu, oqo na vosa au sa tukuna vei kemudou, ni vuqa vei kemudou dou sa tekivu me vakasaqara na koula, kei na siliva, kei na veimataqali oa talei kecega, sa sinai ka levu sara tu ena vanua oqo, na vanua sa yalataki vei kemudou kei ira na nomudou kawa.

13 Ia sa dredre vakayalovinaka vei kemudou na ligai koya sa dausolisoli, o koya dou sa rawata kina na iyau e vuqa; ia me vaka ni sa rawata vakalevu cake e so vei kemudou mai vei ira tale na wekamudou, dou sa laveti cake kina ena dokadoka ni lomamudou, ka dou sa domodomoqa ka viavialevu ena vuku ni nomudou isulu voli dredre, ka dou sa vakacacani ira na wekamudou ni dou sa nanuma dou sa vinaka cake vei ira.

14 Ia oqo, oi kemudou na wekaqu, dou nanuma li ni sa vakadonui kemudou na Kalou ena ka oqo? Raica, au sa kaya vei kemudou, E segai. Ia sa cudruvi kemudou, ka kevaka dou sa kitaka tiko ga na veika oqo, ena tau kusarawa vei kemudou na nona lewa.

Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

But, notwithstanding the greatness of the task, I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God.

Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ores, in the which this land, which is a land of promise unto you and to your seed, doth abound most plentifully.

And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

15 Io me vakaraitaka mada ga vei kemudou ko koya ni sa rawa me curubasikati kemudou, ia ena dua ga na kivi ni matana sa rawa ni yaviti kemudou mo dou kuvu ni soso!

16 Io me vakagalalataki kemudou mada mai na caka cala kei na itovo vakasisila oqo. Ka mo dou vakarorogo mada ki na vosa ni nona ivakaro, ka kakua ni vakalaiva na viavialevu ni lomamudou oqo me vakarusa na yalomudou!

17 Dou nanumi ira na wekamudou me vaka dou sa nanumi kemudou, ka mo dou veimaliwai vinaka kei ira na tamata kecega ka wasea na nomudou iyau, me ra na vutuniyau talega me vakataki kemudou.

18 Ia ni bera ni dou vakasaqara na iyau, dou vakasaqara mada na matanitu ni Kalou.

19 Ia ni dou sa rawata oti na inuinui vei Karisito dou na qai rawata na iyau, kevaka dou sa vakasaqara; ia dou na vakasaqara ena inaki mo dou caka vinaka kina—mo dou vakasulumu ira sa luvawale, ka vakani ira sa viakana, ka sereki ira sa vesu tu, ka solia na veivakacegui vei ira sa tauvimate kei ira sa vakararawataki.

20 Ia oqo, oi kemudou na wekaqu, au a vosa vei kemudou me baleta na viavialevu; ia ko ira vei kemudou sa vakararawataka na wekana, ka vakacacani koya, baleta ni dou a viavialevu e lomamudou, ena vuku ni veika sa solia vei kemudou na Kalou, a cava dou na kaya kina?

21 Dou sa sega li ni kila ni sa ka vakasisila na veika oqo vei Koya sa bulia na yago kecega? Ka sa talei vakatautauvata e matana na tamata kecega. Ka sa mai na kuvu ni soso na yago kecega; ka sa dua ga na inaki sa buli ira kina ko koya, me ra muria na nona ivakaro ka vakalagilagi koya me sega ni mudu.

22 Ia oqo au sa tinia na noqu vosa tiko vei kemudou me baleta na viavialevu. Ka kevaka me a sega ni dodonu me'u vosa vei kemudou me baleta e dua na cala bibi cake, sa na reki vakalevu sara kina na yaloqu ena vukumudou.

O that he would show you that he can pierce you, and with one glance of his eye he can smite you to the dust!

O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls!

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments and glorify him forever.

And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

- 23 Ia sa bikai au na vosa ni Kalou ena vuku ni nomudou cala bibi cake sara. Ia raica, sa kaya vakaoqo na Turaga: Era sa tekivu kaukauwa cake ena caka cala ko ira na tamata oqo; era sa sega ni kila na ivolanikalou, ni ra sa segata me ra vakadonui ira vakaira ena nodra veibutakoci, ena vuku ni veika sa volai tu me baleti Tevita, kei Solomoni na luvena.
- 24 Raica, sa vuqa vakaidina na watidrau kei na watidrau lalai ko Tevita kei Solomoni, na ka sa vakasisila e mataqu, sa kaya na Turaga.
- 25 O koya, sa kaya vakaoqo na Turaga, au a tuberi ira tani yani na tamata oqo mai na vanua ko Jerusalemi, ena kaukauwa ni ligaqu, me'u vakatubura kina vei au e dua na tabana ivalavala dodonu mai na vua ni toloi Josefa.
- 26 O koya au na sega kina ni laiva, koi au na Turaga na Kalou, me ra vakayacora na tamata oqo me vakataki ira ena gauna makawa.
- 27 O koya gona, oi kemudou na wekaqu, dou rogoci au, ka vakarorogo ki na vosa ni Turaga: Ni na sega ni dua na tagane ena kemudou maliwa me sivia na dua na watina; ka me kakua sara na watina lalai;
- 28 Ni'u sa dau rekitaka koi au na Turaga na Kalou, na nodra savasava na yalewa. Ka sa ka vakasisila e mataqu na yalewa dautagane; sa kaya vakaoqo na Turaga ni Lewevuqa.
- 29 O koya, me ra na muria kina na noqu ivakaro ko ira na tamata oqo, sa kaya na Turaga ni Lewevuqa, kevaka e sega, ena cudruvi na vanua ena vukudra.
- 30 Ni kevaka sa lomaqu, sa kaya na Turaga ni Lewevuqa, me'u vakatubu kawa vei au, au na vakaroti ira vakakina na noqu tamata; kevaka e sega, me ra na vakamuraia ga na ivakaro oqo.
- 31 Ia raica, koi au, na Turaga, au sa raica na nodra rarawa, ka rogoca na nodra vutugu na luvedra yalewa na noqu tamata ena vanua ko Jerusalemi, io, ena nodra veivanua kece na noqu tamata, ena vuku ni nodra caka ca kei na nodra itovo vakasisila na watidra.
- 32 Ka'u na sega ni laiva, sa kaya na Turaga ni Lewevuqa, me lako cake mai vei au, na nodra tagi na luvedra yalewa totoka na tamata oqo, ka'u a tuberi ira tani mai na vanua ko Jerusalemi, ka beitaki ira na tagane ni noqu tamata, sa kaya na Turaga ni Lewevuqa.

But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.

For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands.

And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

33 Ni ra na sega ni kauti ira tani vakavesu na luvedra yalewa na noqu tamata ena vuku ni nodra sa rui malumalumu, kevaka sa vakakina au na sikovi ira ena dua na cudru ca sara, ka ra na vakarusai sara kina; me ra kakua ni ia na veibutakoci, me vakataki ira ena gauna makawa, sa kaya na Turaga ni Lewevuqa.

34 Ia oqo raica, oi kemudou na wekaqu, dou sa kila ni ra a soli na ivakaro oqo vua na tamadatou ko Liai; o koya dou sa kilai ira oti tu mai kina; ka dou sa cudruvi vakalevu kina ni dou sa kitaka na veika oqo ka a sega ni dodonu mo dou vakayacora.

35 Raica, dou sa cakava na caka cala levu cake mai vei ira na wekada na Leimanaiti. Dou sa voroka na lomadra na watimudou sa yalomalumalumu, ka vakacacana na nodra nuitaki kemudou ko ira na luvemudou, ena vuku ni nomudou ivakaraitaki ca e matadra; ka sa cabe cake vua na Kalou na tagi ni lomadra me beitaki kemudou. Ia ena vuku ni sa matata sara na vosa ni Kalou, ka sa tau oqo vei kemudou, sa mate kina e vuqa na yalo ni ra sa laubasikati ena mavoa e titobu.

For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts.

And now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

Jekope 3

- 1 Ia raica, koi au, ko Jekope, au na vosa vei kemuni sa savasava na lomamuni. Mo ni rai vua na Kalou ena vakasama dei, ka masu vua ena nomuni vakabauta levu sara, ka na vakacegui kemuni ko koya ena nomuni rarawa, ka na vakamamasu ena vukumuni, ka vakatauca na lewa dodonu e deladra o ira era sa segata na nomudou vakarusai.
- 2 Oi kemuni kece sa savasava na lomamuni, ni laveta cake na ulumuni ka ciqoma na vosa talei ni Kalou, ka tugana ki yalomuni na nona loloma; ni ko ni na rawata, kevaka sa dei na nomuni vakasama, me sega ni mudu.
- 3 Ia, ena ca, ena ca, vei kemuni sa sega ni savasava na lomamuni, ka sa dukadukali tu ena siga oqo ena mata ni Kalou; ni kevaka ko ni na sega ni veivutuni ena cudruvi na vanua ena vukumuni; ia ko ira na Leimanaiti, ka ra sega ni dukadukali me vakataki kemuni, ia era sa cudruvi ga ena dua na cudru ca sara, era na vakanakuitataki kemuni me yacova ni ko ni sa vakarusai.
- 4 Ka sa lako kusarawa mai na gauna, ni kevaka ko ni na sega ni veivutuni era na taukena na vanua sa nomudou ivotavota vakawa, ka na kauti ira tani na ivalavala dodonu mai na kemuni maliwa na Turaga na Kalou.
- 5 Raica, ko ira na Leimanaiti na wekamuni, ko ira ko ni sa cata ena vuku ni nodra dukadukali kei na cudru ka a tau ki na kuli ni yagodra, era sa ivalavala dodonu cake vei kemuni; ni ra sa sega ni guilecava na ivakaro ni Turaga, ka a soli vua na tamada—me ra na yadua ga na watidra, ka me kakua sara na watidra lalai, ka me kakua sara na veibutakoci e vakayacori ena kedra maliwa.
- 6 Ia oqo, era sa raica me ra muria na ivakaro oqo; o koya gona, ena vuku ni nodra talairawarawa, ni ra vakamura tiko mai na ivakaro oqo, ena sega kina ni vakarusai ira na Turaga na Kalou, ia ena yalololoma ga vei ira; ka na yaco ena dua na siga me ra na tamata kalougata.

Jacob 3

But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.

O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever.

But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you even unto destruction.

And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you.

Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our father—that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them.

And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.

- 7 Raica, era sa lomani ira na watidra ko ira na tagane, ka ra lomani ira na watidra ko ira na yalewa; ka ra sa lomani ira na luvedra ko ira na veiwatini; kei na nodra tawavakabauta kei na nodra cati kemuni sa vu mai na nodra caka cala na nodra qase; o koya, dou sa vinaka cake vakaevei mai vei ira, ena matai koya na nomuni Dauniveibuli cecere?
- 8 Isa oi kemuni na wekaqu, au ririkotaka ni kevaka ko ni na sega ni veivutunitaka na nomuni ivalavala ca ena qai vulavula cake na kuli ni yagodra mai na kuli ni yagomuni, ena gauna ko ni na kau vata kina kei ira ki na itikotiko vakatui ni Kalou.
- 9 O koya, au sa solia kina e dua na ivakaro vei kemuni, sai koya na vosa ni Kalou, mo ni kakua tale ni vosa vakacacataki ira ena vuku ni loaloa ni kuli ni yagodra; se mo ni vosacataka na nodra dukadukali; ia mo ni nanuma ga na nomuni dukadukali; ka mo ni nanuma ni nodra dukadukali sa vu mai vei ira na nodra qase.
- 10 Ia, mo ni nanumi ira na luvemuni, ni ko ni sa vakararawataka na yalodra ena vuku ni ivakaraitaki ko ni sa biuta e matadra; ka mo ni nanuma talega ni sa rawa, mo ni vakavuna na nodra vakarusai na luvemuni ena vuku ni nomuni dukadukali, ka na bini e ulumuni na nodra ivalavala ca ena siga mai muri.
- 11 Io oi kemuni na wekaqu, mo ni vakarorogo ki na noqu vosa; mo ni vakayadrata na veitiki ni yalomuni; mo ni kuretaki kemuni mo ni yadra mai na moce ni mate; ka sereki kemuni vakai kemuni mai na rarawa kei eli me kakua kina ni yaco mo ni agilosu ni tevoru, mo ni biu kina ki na drano ni bukawaqa ko ya kei na sulifure sai koya na ikarua ni mate.
- 12 Ia oqo, koi au, ko Jekope, au a vosataka e vuqa tale na ka vei ira na tamata i Nifai, ka vakasalataki ira me ra kakua ni ia na veidauci kei na dau garogaro, kei na veimataqali ivalavala ca kecega, ka'u tukuna vei ira na icavacava vakarerevaki ni veika oqo.
- 13 Ka sa sega mada ga ni volai rawa ena peleti oqo na ikaduanadrau ni tiki ni veika baleti ira na tamata oqo, ka sa tekivu me ra lewe vuqa sara mai; ia sa vuqa sara na veika e baleti ira era sa volai tu ena peleti lelevu, kei na nodra ivalu, kei na nodra veileti, kei na gauna ni nodra lewa na nodra tui.

Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?

O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God.

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.

Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day.

O my brethren, hearken unto my words; arouse the faculties of your souls; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell that ye may not become angels to the devil, to be cast into that lake of fire and brimstone which is the second death.

And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them.

And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates; but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.

14 Era sa vakatokai na peleti ogo me peleti i Jekope,
ka a buli ira ko Nifai. Ka'u sa tinia na noqu vosa.

These plates are called the plates of Jacob, and
they were made by the hand of Nephi. And I make an
end of speaking these words.

Jekope 4

- 1 Raica oqo, a sa yaco, koi au, ko Jekope, au sa vunau vakavuqa ena vosa vei ira na noqu tamata, (ka'u sa sega ni rawa ni vola kece, ia sa vakalailai ga na noqu vosa, ena vuku ni kena dredre ni ceuti na neimami vosa ena peleti) ka keimami sa kila ni na tudei tu na veika keimami vola ena peleti;
- 2 Ia na veika kece keimami sa vola ena dua ga na ka, ka sega ena peleti ena seyavu ga ka yali yani; ia sa rawa me keimami vola e vica na vosa ena peleti, ka na solia vei ira na luvei keimami kei ira talega na wekai keimami lomani, e dua na wase lailai ni kilaka me baleti keimami, se baleti ira na nodra qase—
- 3 Ia ena ka oqo keimami sa reki kina; ka keimami sa cakacaka vagumatua me keimami ceuta na vei vosa oqo ena peleti, ka nuitaka ni ra na ciqoma na wekai keimami lomani kei ira na luvei keimami ena yalo vakavinavinaka, ka me ra rai kina me ra vuli ena yalo marau ka segai ena yalo rarawa, se ena yalo veibeci, me baleti ira na nodra itubutubu taumada.
- 4 Ni, ena vei inaki oqo keimami sa vola kina na veika oqo, me ra kila kina ni keimami a kila na veika baleti Karisito, ka a tu vei keimami na inuinui ni nona lagilagi ena vica na drau na yabaki ni se bera na nona lako mai; ka sega walega ni tu vei keimami na inuinui ni nona lagilagi, ia ko ira kece talega na parofita tabu ka ra a bula e liu vei keimami.
- 5 Raica, era a vakabauta na Karisito ka vakarokorokotaka na Tamada ena yacana, kei keimami talega, keimami sa vakarokorokotaka na Tamada ena yacana. Ia ena vuku ni ka oqo keimami sa muria kina na lawa i Mosese, ni sa dusimaka na yaloi keimami ki vua; ena ka oqo sa vakatabui kina vei keimami ka okati me ivalavala dodonu, me vaka sa okati vei Eparaama mai na lekutu me talairawarawa ki na ivakaro ni Kalou ena nona vakacabori Aisake na luvena, ka sa ivakatarakara ni Kalou kei na Luvena e Duabau ga.

Jacob 4

Now behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but a little of my words, because of the difficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;

But whatsoever things we write upon anything save it be upon plates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers—

Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents.

For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.

Behold, they believed in Christ and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son.

6 O koya, keimami sa dauvakasaqarai ira kina na parofita; ka sa levu kina na neimami ivakatakila kei na yalo ni parofisai; ka ni sa tu vei keimami na ivakadinadina kece oqo, keimami sa rawata kina na inuinui, ka sa yaco me tawayavalati rawa na neimami vakabauta, ka sa rawa vakaidina kina me keimami vakarota ena yacai Jisu ka ra talairawarawa vei keimami na vei vunika, se na ulunivanua, se na ua ni wasawasa.

7 Ia, sa vakaraitaka ga vei keimami na Turaga na Kalou na neimami malumalumu me keimami kila kina ni ena vuku ga ni nona loloma soli wale, kei na nona loloma levu vei ira na luve ni tamata, sa tu rawa kina vei keimami na kaukauwa me vakayacora na veika kece oqo.

8 Raica, sa ka levu ka talei na nona cakacaka na Turaga. Sa sega ni vakasaqarai rawa na titobu ni veika vuni e baleti koya; ka sa sega ni rawa me kunea na tamata na nona sala kecega. Ka sa sega na tamata sa kila rawa na nona sala ka vakavo kevaka sa vakatakilai vua; o koya gona, oi kemudou na wekaqu, dou kakua ni beca na ivakatakila ni Kalou.

9 Ia raica, ena kaukauwa ni nona vosa sa lako mai kina na tamata ena delai vuravura, na vuravura ka a buli ena kaukauwa ni nona vosa. Ia, kevaka sa rawa ni vosa na Kalou ka sa yaco me tu kina na vuravura, ka me vosa ka sa buli kina na tamata, a cava mada me sa sega kina ni rawa ni vakarota na vuravura, se na ibulibuli ni ligana sa tu kina, me vaka na lewa kei na nona gagadre?

10 O koya, oi kemudou na wekaqu, dou kakua kina ni segata mo dou vakasalataka na Turaga, ia mo dou taura ga na ivakasala mai na ligana. Ia raica, dou sa kila vakai kemudou ni sa veivakasalataki ko koya ena yalomatua, kei na lewa dodonu, kei na loloma cecere levu, ena nona ibulibuli kecega.

Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea.

Nevertheless, the Lord God showeth us our weakness that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things.

Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.

For behold, by the power of his word man came upon the face of the earth, which earth was created by the power of his word. Wherefore, if God being able to speak and the world was, and to speak and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure?

Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.

11 O koya gona, oi kemudou na wekaqu lomani, dou veivakaduavatataki mada kei koya ena vuku ni veisorovaki i Karisito, na Luvena e Duabau ga, dou na qai rawata kina na tucake tale mai na mate, me vaka na kaukauwa ni tucake tale mai na mate sa tu vei Karisito, ka mo dou na soli yani me vuana taumada na Karisito ki vua na Kalou, ni sa tu vei kemudou na vakabauta, ka dou sa rawata mai vua e dua na inuinui dei ni lagilagi, ni bera na nona vakaraitaki koya mai vakayago.

12 Ia oqo, oi kemudou sa daulomani, dou kua ni kurabui ni'u sa tukuna vei kemudou na veika oqo; a cava me da kakua kina ni vosa me baleta na veisorovaki i Karisito, ka rawata e dua na veikilai e taucoko vata kei Koya, ka rawata talega na kilaka ni tucake tale mai na mate kei na vuravura sa bera mai?

13 Raica, oi kemudou na wekaqu, o koya sa parofisai, me parofisai me ra kilaka kina na tamata; ni sa tukuna na ka dina na Yalo ka sega ni dau lasu. O koya, sa tukuna kina na veika me vaka na kena ituvaki dina, kei na ituvaki dina ni veika ena qai yaco mai; o koya sa vakatakilai vakamatata kina vei keda na veika kece oqo, me vakabulai kina na yaloda. Ia raica, eda sa sega ni ivakadinadina duadua ga ena veika oqo; ni a vosa talega kina na Kalou vei ira na parofita ni gauna makawa.

14 Ia Raica, era sa tamata domodomoqa ko ira na Jiu; ka ra a beca na veivosa matata, ka vakamatei ira na parofita, ka ra a vakasaqara na veika era na sega ni kila rawa. O koya, ena vuku ni nodra mataboko, na mataboko ka yaco ni ra sa raibaleta na maka, era na lutu dina kina; ni sa kauta tani mai vei ira na Kalou na nona veika matata, ka solia vei ira e vuqa na ka era na sega ni kila rawa, baleta ni ra sa gadreva vakakina. Ia me vaka ni ra sa gadreva sa vakayacora vakakina na Kalou, me ra na tarabe kina.

15 Ia oqo koi au, ko Jekope, sa tuberi au na Yalo me'u parofisai; ni'u sa kila mai na cakacaka ni Yalo sa tu vei au, ni ena vuku ni nodra tarabe na Jiu era na cata kina na vatu era rawa ni tara cake kina me dei na nodra yavu.

16 Ia raica, me vaka sa tukuni ena ivolanikalou, ena yaco na vatu oqo me ka levu, ka iotioti, ka yavu dei duadua ga, era rawa ni tara cake kina na Jiu.

Wherefore, beloved brethren, be reconciled unto him through the atonement of Christ, his Only Begotten Son, and ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first-fruits of Christ unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh.

And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come?

Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also spake them unto prophets of old.

But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.

And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation.

But behold, according to the scriptures, this stone shall become the great, and the last, and the only sure foundation, upon which the Jews can build.

17 Ia oqo, oi kemudou na noqu daulomani, e rawa li vakaevei vei ira oqo, ni oti nodra sega ni ciqoma na yavu dei, me ra na tara cake tale kina, me na yaco kina me ivakadei ni nodra tutu?

18 Raica, oi kemudou na wekaqu lomani, au na tevuka na ka vuni oqo vei kemudou; kevaka au na sega ni kureitaki mai na noqu dei tu ena Yalo, ka tarabe ena vuku ni noqu sa rui lomaleqataki kemudou vakalevu.

And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner?

Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you.

Jekope 5

- 1 Raica, oi kemudou na wekaqu, dou sa sega li ni nanuma ni dou sa wilika oti na vosa nei Sinosi na parofita, ka a vosataka vei ira na mataqali i Isireli, ka kaya:
- 2 Dou vakatudaliga, oi kemudou na mataqali i Isireli, ka rogoca na noqu vosa, koi au e dua na parofita ni Turaga.
- 3 Ia raica, sa kaya vakaoqo na Turaga, au na vakatautauvatataki kemudou, oi kemudou na mataqali i Isireli, kei na vu ni olive vinaka, sa kauta e dua na tamata ka laki qarava ena nona were ni vaini; a sa tubu, ka qase mai, ka tekivu me vuca yani.
- 4 Ka sa yaco ni sa qai lako yani na itaukei ni were ni vaini, ka raica ni sa tekivu me vuca na nona vu ni olive; ka sa kaya: Au na coviraka, ka'u na cukita vakavolivolita, ka vakania vakavinaka, de na qai kadre mai kina na coke vou ka bulabula, me kakua kina ni mate.
- 5 Ka sa yaco ni sa coviraka ko koya, ka cukita vakavolivolita, ka vakania vakavinaka me vaka na nona vosa.
- 6 Ka sa yaco ni sa oti yani e vuqa na siga a sa tekivu me kadre mai e vica ga na coke vou lalai; ia raica, sa tekivu me malai mai na vusona mai cake.
- 7 Ka sa yaco ni sa raica ko koya na itaukei ni were ni vaini, ka sa kaya vua na nona tamata: Sa ka ni rarawa vei au ke sa na yali vei au na vunikau oqo; o koya, mo lako kina ka covia mai e so na taba ni dua na vu ni olive ni veikau, ka kauta mai vei au; ka daru na covia laivi na veitabana lelevu ka ra sa tekivu malai tiko yani, ka biuti ira yani ki na bukawaqa me ra kama kina.
- 8 Ka raica, sa kaya na Turaga ni were ni vaini, au na kauta tani e vuqa na coke vou ka bulabula oqo, ka'u na semati ira ki na vanua cava ga au sa lewa; ka veitalia kevaka ena mate kina na waka ni vunikau oqo, au na maroroya ga na vuana vei au; o koya, au na kauta kina na kena vei coke vou ka bulabula oqo, ka'u na semati ira ki na vanua cava ga au sa lewa.

Jacob 5

Behold, my brethren, do ye not remember to have read the words of the prophet Zenos, which he spake unto the house of Israel, saying:

Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord.

For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.

And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

And it came to pass that he pruned it, and digged about it, and nourished it according to his word.

And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.

And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.

And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.

- 9 Mo kauta na taba ni olive ni veikau, ka semati ira yani kina, me kedra isosomi; kei ira oqo ka'u sa covia laivi au na biuta ki na bukawaqa ka vakamai ira, me ra kakua kina ni vakaosota wale ga na loma ni noqu were ni vaini.
- 10 Ka sa yaco ni sa vakayacora na nona tamata na Turaga ni were ni vaini me vaka na nona vosa na Turaga ni were ni vaini, ka sa semati ira yani na taba ni olive ni veikau.
- 11 Ka sa vakarota na Turaga ni were ni vaini me cukiraki wavoki, ka coviraki, ka vakani vakavinaka, ka kaya vua na nona tamata: Sa ka ni rarawa vei au ke sa na yali vei au na vunika oqo; o koya, de na rawa beka ni'u na maroroya na wakana mera kakua kina ni mate, me'u na maroroya kina vei au, au sa vakayacora kina na veika oqo.
- 12 O koya, mo lako yani; qarauna vinaka na vunika ka vakania vakavinaka, me vaka na noqu vosa.
- 13 Kei ira oqo au na biuta ena veiyasana yawa duadua ni noqu were ni vaini, ena vanua cava ga au sa lewa, ena sega ni dua na ka kina vei iko; ka'u sa kitaka oqo me'u na maroroya kina vei au na tabana dina na vunika; ka me rawa talega kina me'u kumuna vata vei au na vuana me yacova tale na kena gauna; ni sa ka ni rarawa dina vei au ke na yali vei au na vunika oqo kei na vuana.
- 14 Ka sa yaco ni sa lako yani na Turaga ni were ni vaini, ka vunitaka na taba dina ni vu-ni-olive tei vinaka ena veiyasana yawa duadua ni were ni vaini, e so ki na dua na yasana ka so tale ki na yasana e dua tale me vaka na nona lewa kei na nona gagadre.
- 15 Ka sa yaco ni sa oti yani e dua na gauna balavu, ka sa kaya na Turaga ni were ni vaini vua na nona tamata: Lako mai, me daru mai lako sobu ki na were ni vaini, me daru cakacaka kina e na were ni vaini.
- 16 Ka sa yaco ni sa qai lako sobu na Turaga ni were ni vaini, kei na nona tamata talega, ki na were ni vaini me rau la'ki cakacaka. Ka sa yaco ni sa kaya na tamata vua na nona turaga: Raica, rai mai ki ke, ka raica na vunika.

Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree.

And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing.

Wherefore, go thy way; watch the tree, and nourish it, according to my words.

And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.

And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree.

17 Ka sa yaco ni sa rai yani na Turaga ni were ni vaini ka sa raica na vunika ka a semati kina na taba ni olive ni veikau; ni sa tubu cake ka tekivu vua tiko. Ka sa raica ko koya ni sa vinaka; ka sa vaka ga na vua ni olive dina na vuana.

18 A sa kaya ko koya vua na nona tamata: Raica, sa taura na wai mai na wakana na taba ni olive ni veikau, ka sa kaukauwa sara mai kina na wakana, ia ena vuku ni kaukauwa ni wakana ko ya sa vuataka kina na taba ni olive ni veikau na vua vinaka. Oqo, kevaka me daru a sega ni semata kina na veitabana oqo, ke a sa mate na vunika. Ia oqo, raica, au na kumuna vata vakalevu na vuana, ka sa vuataka mai na vunika; ka'u na kumuna vata vei au na vuana me yacova tale na kena gauna.

19 Ka sa yaco ni sa kaya na Turaga ni were ni vaini vua na nona tamata: Lako mai, me daru mai lako ki na veiyasana yawa duadua ni were ni vaini, ka raica de sa sega ni vua vakalevu talega na veitabana dina, me'u kumuna vata talega vei au na vuana me yacova tale na kena gauna.

20 Ka sa yaco ni rau sa qai lako yani ki na vanua e a vunitaka kina na turaga na vei taba ni kau dina, ka sa kaya ko koya vua na nona tamata: Raici ira oqo; ka sa raica na imatai ni sa vuataka e levu na vuana; ka sa raica talega ni sa vinaka. Ka sa kaya ko koya vua na nona tamata: Mo tauca kece na vuana ka kumuna vata me yacova tale na kena gauna, me'u na maroroya kina vei au; raica, sa kaya ko koya, sa dua na gauna balavu oqo ka'u sa dau vakabulabulataka tiko kina, ka sa vua vakalevu sara.

21 Ka sa yaco ni sa kaya na tamata vua na nona turaga: A cava beka ko ni a mai tea kina eke na vunika oqo, se na taba ni kau oqo? Ni raica, sa tiki ni vanua matemate duadua ena veivanua kece ni nomuni were ni vaini.

22 A sa kaya vua na Turaga ni were ni vaini: Mo kakua ni vakasalataki au; au a sa kila tu ni sa tiki ni vanua matemate; o koya au a kaya kina vei iko, ni'u sa vakabulabulataka tiko mai ena gauna balavu oqo, ia ko sa raica ni sa vua vakalevu sara.

And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self.

And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

23 Ka sa yaco ni sa kaya na Turaga ni were ni vaini vua na nona tamata: Mo rai mada mai ki ke; raica au a tea talega e dua tale na taba ni vunikau; ia ko sa kila ni sa matemate cake na tiki ni vanua oqo mai na kena imatai. Ia, mo raica mada na vunikau. Au sa vakabulabulataka tiko mai ena gauna balavu oqo, ka sa vua vakalevu sara; o koya, mo kumuna vata, ka maroroya me yacova tale na kena gauna, me'u na maroroya kina vei au.

24 Ka sa yaco ni sa kaya tale na Turaga ni were ni vaini vua na nona tamata: Mo rai mada mai ki ke, ka raica e dua tale na tabana, o koya ka'u a tea; raica au a vakabulabulataka talega, ka sa vua mai.

25 Ka sa kaya ko koya vua na nona tamata: Mo rai mada mai ki ke ka raica na kena iotioti. Raica, na tabana oqo au a tea ena tiki ni vanua vinaka; ka'u sa vakabulabulataka tiko mai ena gauna balavu oqo, ka sa vuataka mai na vua vinaka e dua wale ga na yasa ni vunikau, ka sa vuataka na vua ni veikau na yasa kadua ni vunikau; raica, au a vakabulabulataka na vunikau oqo me vakataki ira na kena vo.

26 Ka sa yaco ni sa kaya na Turaga ni were ni vaini vua na nona tamata: Mo covia laivi na vei tabana era a sega ni vuataka na vua vinaka, ka biuti ira ki na bukawaqa.

27 Ia raica, sa kaya vua na nona tamata: Me daru coviraka mada, ka cukita vakavolivolita, ka vakabulabulataka vakalailai tale mada, de na qai vuataka mai vei kemuni na vua vinaka, mo ni na maroroya kina me yacova tale na kena gauna.

28 Ka sa yaco ni rau sa vakabulabulataka na vuanikau kecega ena were ni vaini na Turaga ni were ni vaini kei na nona tamata na Turaga ni were ni vaini.

29 Ka sa yaco ni sa oti e dua na gauna balavu, sa qai kaya na Turaga ni were ni vaini vua na nona tamata: Lako mai, me daru mai lako sobu ki na were ni vaini, me daru laki cakacaka tale mada ena were ni vaini. Ia raica, sa toro voleka mai na gauna, ka sa voleka na ivakataotioti; o koya, me'u na maroroya kina vei au na vuata me yacova tale na kena gauna.

And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.

And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others.

And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.

But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.

And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.

30 Ka sa yaco ni rau sa lako sobu ki na were ni vaini na Turaga ni were ni vaini kei na nona tamata; ka rau sa lako yani ki na vunika ka a musuki laivi na veitabana dina, ka semati kina na taba ni olive ni veikau; ka raica sa sobi sara na vunika ena veimataqali vuanika kecega.

31 Ka sa yaco ni a tovolea na vuanika na Turaga ni were ni vaini na veimataqali kece me vaka na kedra iwiliwili. Ka sa kaya na Turaga ni were ni vaini: Raica, ena gauna balavu oqo daru a sa vakabulabulataka tiko kina na vunika oqo, ka'u sa kumuna vata kina vei au e levu na vuana me yacova tale na kena gauna.

32 Ia raica, sa vua vakalevu sara ena gauna oqo, ka sa sega sara ni dua e vinaka. Ka raica, era sa tu na veimataqali vuana ca kecega; ka sa sega ni dua na kena yaga vei au, e dina ga ni daru a cakacaka vakalevu kina; ia oqo sa vu ni rarawa dina vei au ni na yali vei au na vunika oqo.

33 Ka sa kaya na Turaga ni were ni vaini vua na nona tamata: A cava me daru kitaka ki na vunika, me rawa ni'u maroroya tale kina vei au na vuana vinaka?

34 Ka sa kaya na tamata vua na nona turaga: Raica, ni ko ni a semata kina na vei taba ni olive ni veikau, era sa vakabulabulataka na wakana, era sa bula tiko kina ka sega ni mate; o koya ko ni sa raica kina ni ra se vinaka tiko ga.

35 Ka sa yaco ni sa kaya na Turaga ni were ni vaini vua na nona tamata: Sa sega ni dua na kena yaga vei au na vunika oqo, ka sa sega ni yaga vei au na wakana kevaka e vuataka tiko ga na vua ca.

36 Ia, au kila ni ra sa vinaka tu na wakana, ka'u sa maroroi ira me vaka na noqu inaki; ena vuku ni ra sa kaukauwa vinaka tu ga, era sa vuataka kina vakalevu, mai na vei taba ni olive ni veikau, na vua vinaka.

37 Ia raica, era sa tubu vakalevu na taba ni olive ni veikau ka ra sivita kina na wakana; ia me vaka ni ra sa vakamalumalumutaki ira na wakana na taba ni olive ni veikau sa vuataka kina e levu na vua ca; ia me vaka ni sa vuataka e levu sara na vua ca, ko sa raica kina ni sa tekivu me malai mai; ka sa voleka ni vakarau kina, me qai biu ki na bukawaqa, ka vakava ga kevaka e daru na cakava rawa e dua na ka me maroroi kina.

And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit.

But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.

And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good.

And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit.

Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.

But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

38 Ka sa yaco ni sa kaya na Turaga ni were ni vaini vua na nona tamata: Me daru lako sobu mada ki na veiyasana yawa duadua ni were ni vaini, ka raica de ra sa vuataka talega na vua ca na vei tabana dina.

39 Ka sa yaco ni rau a lako sobu ki na veiyasana yawa duadua ni were ni vaini. Ka sa yaco ni rau a raica ni ra sa ca talega na vua ni vei tabana dina; io, na imatai kei na ikarua kei na kena iotioti; era sa ca kecega.

40 Ka sa vakamalumalumutaka na vua ca ni iotioti ni vunikau na tiki ni vunikau ko ya ka a vuataka tiko na vua vinaka, ka yaco sara me malai na tabana ko ya ka mate yani.

41 Ka sa yaco ni sa qai tagi na Turaga ni were ni vaini, ka kaya vua na nona tamata: A cava tale beka me'u a kitaka ki na noqu were ni vaini?

42 Raica, au a sa kila tu ni ra sa ca kecega na vua ni were ni vaini, ka vakavo ga ko ira oqo. Ia ko ira oqo ka ra a vuataka e liu na vua vinaka, era sa ca talega; ia oqo era sa qai sega ni yaga ena dua na ka na vunikau kece ena noqu were ni vaini, me ra tamusuki sobu ga ka biu ki na bukawaqa.

43 Ka raica na kena iotioti oqo, ka sa malai mai na tabana, au a tea ena dua na tiki ni vanua vinaka; io, na vanua vinaka duadua vei au mai vei ira na vei tiki ni vanua kecega ena noqu were ni vaini.

44 Ia ko a raica ni'u a taya laivi talega na kau ka a vakaosota tu na vanua oqo, me'u tea kina na vunikau oqo me kena isosomi.

45 Ia ko a raica ni a vuataka na vua vinaka e dua na tikina, ka dua na tikina e vuataka na vua ni veikau; ia ena vuku ni noqu a sega ni covia laivi na tabana oqori ka biuta ki na bukawaqa, raica, sa vakamalumalumutaka kina na tabana vinaka ka sa malai sara kina.

46 Ia oqo, raica, e dina ga ni daru a qarava vinaka sara na noqu were ni vaini, era sa ca ga na kena vei vunikau kece, ka ra sa sega ni vuataka kina na vua vinaka; ka'u a bau nuitaka me'u maroroi ira oqo me'u kumuna vata na vuadra me yaga vei au me yacova tale na kena gauna. Ia raica, era sa vaka na vu ni olive ni veikau ka sa sega ni dua na kedra yaga, me ra tamusuki sobu ga ka biu ki na bukawaqa; ka sa vu ni rarawa dina vei au ni ra sa na yali vei au.

And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit.

And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt.

And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard?

Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire.

And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard.

And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.

And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away.

And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them.

47 Ia a cava tale beka me'u a kitaka ki na noqu were ni vaini? Au a vakasavuliga li ka'u a sega ni vakabulabulataka kina? E segai, au a vakabulabulataka, ka'u a cukita vakavolivolita, ka'u a coviraka, ka'u a biuta kina na de-ni-manumanu; ka'u sa dodoka tiko yani na ligaqu me voleka ni siga taucoko, ka sa roro mai na ivakataotioti. Ka sa vu ni rarawa dina vei au me'u na taya laivi na vunikau kece ena noqu were ni vaini, ka biuti ira ki na bukawaqa me ra vakamai. Ko cei beka sa vakacacana na noqu were ni vaini?

48 Ka sa yaco ni sa kaya na tamata vua na nona turaga: E sega li ni baleta na rewa icake ni nomuni were ni vaini—era sa sega li ni vakamalumalumutaka na wakana vinaka, na veitabana? Ia ena vuku ni ra sa vakamalumalumutaka na wakana na veitabana, raica era sa tubu totolo cake mai na kaukauwa ni wakadra, ka ra rawata ga vakataki ira na kaukauwa. Raica, au sa kaya, e sega li ni o koya oqo na vuna era sa ca kina na vunikau ni nomuni were ni vaini?

49 Ka sa yaco ni sa kaya na Turaga ni were ni vaini vua na nona tamata: Me daru lako yani ka taya laivi na vunikau kece ena were ni vaini, ka biuti ira ki na bukawaqa, me ra kakua ni vakaosota na qele ni noqu were ni vaini, ni'u sa vakayacora na ka kecega. A cava tale beka me'u a kitaka ki na noqu were ni vaini?

50 Ia, raica, sa kaya na tamata vua na Turaga ni were ni vaini: Mo ni laiva me dede tale mada vakalailai.

51 Ka sa kaya na Turaga: Io, au na laiva me dede tale mada vakalailai, ni sa ka ni rarawa dina vei au kevaka me ra na yali vei au na vei vunikau ni noqu were ni vaini.

52 O koya, me daru taura kina na veitabana mai vei ira oqo ka'u a tea ena veiyasana yawa duadua ni noqu were ni vaini, ka me daru semati ira tale ki na vunikau era a vu mai kina; ka me daru covia laivi mai na vunikau na veitabana sa vuataka na vua wiwi duadua, ka semata kina na veitabana dina me kena isosomi.

53 Ka'u na kitaka oqo me kakua kina ni mate na vunikau, de na rawa me'u maroroya kina vei au na wakana, me vaka na noqu inaki.

But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have dugged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?

And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard—have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?

And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard?

But, behold, the servant said unto the Lord of the vineyard: Spare it a little longer.

And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard.

Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof.

And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose.

54 Ka raica, era se bula tiko na wakadra na veitabana dina na vunika ka'u a tea ena veivanua cava ga au a lewa; o koya me'u maroroi ira kina me vaka na noqu inaki, au na kauti ira kina eso na taba ni vunika oqo ka semati ira tale kina. Io, au na semata ki vei ira na veitaba ni vunika era vu mai kina, me'u maroroya talega kina vei au na wakadra, de rawa ni ra na vuataka vei au na vua vinaka ena gauna era sa kaukauwa mai kina, ka na qai noqu na lagilagi me baleta na vua ni noqu were ni vaini.

55 Ka sa yaco ni rau sa taura mai na vunika dina ka sa yaco me vunika ni veikau, ka semata ki na veivunika dina era sa yaco talega me ra vunika ni veikau.

56 Era sa taura talega mai na vei vunika dina era sa yaco me vunika ni veikau, ka semati ira ki vua na tinadra.

57 A sa kaya na Turaga ni were ni vaini vua na nona tamata: Mo kakua ni covia laivi na veitabana ca mai na vunika, ia ko ira ga sa wiwi sara; ka mo na qai semati ira tale me vaka au sa tukuna oti.

58 Ka daru na vakabulabulataki ira tale na veivunika ni were ni vaini, ka samaka na tabadra; ka daru na covia laivi na veitabadra matua, ko ira era na mate yani, ka biuti ira ki na bukawaqa.

59 Au sa kitaka oqo de rawa ni ra vakaukauwataki mai kina na wakadra ena vuku ni ra sa vinaka tiko na tabadra; ia ni ra sa veisautaki na veitabadra, me ra vakamalumalumutaki na tabadra ca mai vei ira na tabadra vinaka.

60 Ia me baleta ni'u sa maroroya na veitabana dina kei na wakadra, ka'u sa semati ira tale na veitabana dina ki na veivunika era vu mai kina, ka'u a sa maroroya na waka ni vunika ni tinadra, de ra qai vuataka tale mai kina na vua vinaka na veivunika ni noqu were ni vaini; ka me'u marau tale ena vuku ni vua ni noqu were ni vaini, ia de'u na reki vakalevu ni'u sa maroroya na wakadra kei na veitabadra na imatai ni vuata—

61 O koya, mo lako, ka kacivi ira mai kina na tamata dauveiqaravi, me da mai cakacaka vagumatua ena were ni vaini, me da caramaka kina na sala, me'u rawata tale mai kina na vuana dina, o koya sa vinaka ka talei duadua vei ira na vuanika kecega.

And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.

And they also took of the natural trees which had become wild, and grafted into their mother tree.

And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.

And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.

And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil.

And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit—

Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit.

- 62 Ia, me da lako yani ka cakacaka ena noda igu ena iotioti ni gauna oqo, ni sa roro mai na ivakataotioti; ka sai koya oqo na iotioti ni gauna me'u na coviraka kina na noqu were ni vaini.
- 63 Dou semati ira mai na veitabana; dou tekivu vei ira sa muri me ra na liu, ka me ra na muri ko ira sa liu, dou cuki vakavolivoliti ira na veivunikau, na vunikau qase kei na vunikau gone, na imatai kei na iotioti; kei na iotioti kei na imatai, me ra vakabulabulataki tale vakadua ena iotioti ni gauna.
- 64 O koya, dou cuki vakavolivoliti ira kina, ka coviraki ira, ka biuta vakadua tale mada kina na deni-manumanu, me kena iotioti ni gauna, ni sa roro mai na ivakataotioti. Ia kevaka sa na yaco me ra na tubu ko ira sa iotioti ni semati oqo, ka ra vuataka mai na vua dina, mo dou qai vakarautaka na sala vei ira me ra tubu rawa kina.
- 65 Ia ni sa tekivu me ra tubu, mo dou qai samaka laivi na veitabana sa vuataka na vua wiwi, me vakatau ena kedra kaukauwa kei na kedra lelevu na veitabana vinaka; ka mo dou kakua ni samaka laivi kece na veitabana ca ena dua ga na gauna, de na kaukauwa vakalevu cake sara na wakadra mai na veitabana sa semati kina ka vakavuna me ra mate, ka ra yali kina vei au na veivunikau ena noqu were ni vaini.
- 66 Ni sa ka ni rarawa dina vei au ke ra na yali vei au na veivunikau ena noqu were ni vaini; o koya mo dou qai samaka laivi na ca me vaka sa tubu cake na vinaka, me tautauvata tiko kina na kaukauwa ni wakana kei na vusona, me yacova ni sa toro cake na vinaka mai na ca, ka me qai tamusuki sobu na ca ka biu ki na bukawaqa, me kakua ni vakaosota na qele ni noqu were ni vaini; ka'u na taviraka laivi kina vakaoqo na veika ca mai na noqu were ni vaini.
- 67 Ka'u na semati ira tale na veitabana dina ki na vunikau dina;
- 68 Ka'u na semati ira na veitaba ni vunikau dina ki na veitabana dina ni vunikau; ka'u na kauti ira vata tale mai kina vakaoqo me ra vuataka mai kina na vua dina, me ra duabau ga.
- 69 Era na biu laivi na veitabana ca, io, mai na veivanua kece ni noqu were ni vaini; raica, ena gauna ga oqo au na coviraka vakadua kina na noqu were ni vaini.

Wherefore, let us go to and labor with our might this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard.

Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time.

Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.

And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.

For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard.

And the branches of the natural tree will I graft in again into the natural tree;

And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.

And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

70 Ka sa yaco ni sa tala na nona tamata na Turaga ni were ni vaini; ka sa lako na tamata ka vakayacora me vaka sa vakaroti koya kina na Turaga, ka sa kauta mai e so tale na tamata dauveiqaravi; ka ra sa lewe lailai ga.

71 Ka sa kaya vei ira na Turaga ni were ni vaini: Dou lako ka cakacaka vagumatua ena were ni vaini. Ia raica, oqo sa iotioti ni gauna me'u na vakabulabulataka kina na noqu were ni vaini; ni sa voleka na ivakataotioti, ka na yaco kusarawa na kena gauna; ia kevaka dou na cakacaka vagumatua vata kei au, dou na rekitaka talega na vuata au na kumuna vata me yaga vei au ena gauna sa roro tiko mai oqo.

72 Ka sa yaco ni ra sa lako na tamata dauveiqaravi ka cakacaka ena nodra igu; ka sa cakacaka vata talega kei ira na Turaga ni were ni vaini; ka ra sa talairawarawa ki na veivakaro ni Turaga ni were ni vaini ena ka kecega.

73 Ka sa tekivu me tiko tale na vua dina ena were ni vaini; ka sa tubu ka bulabula sara vakalevu na vei tabana dina; ka sa tekivu me ra covia laivi ka biu tani na veitabana ni veikau; era sa vakabulai vakatautauvata na wakana kei na vusona, me vaka na kedra kaukauwa.

74 Era sa cakacaka vakakina, ena gugumatua, me vaka na veivakaro ni Turaga ni were ni vaini, me yacova ni sa biu tani kece na veitabana ca mai na were ni vaini, ka sa maroroya kina na Turaga me nona ka ra sa vuataka tale kina na vua dina na veivunikau; ka ra sa yaco me vaka e duabau ga na vuna, ka sa tautauvata ga na vuadra; ka sa maroroya kina na Turaga ni were ni vaini na vua dina me nona, o koya sa talei duadua vua mai na ivakatekivu.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.

And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof.

And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

75 Ka sa yaco ni sa raica na Turaga ni were ni vaini ni sa vinaka na nona vuata, ka sa sega tale ni ca na nona were ni vaini, sa kacivi ira na nona tamata dauveiqaravi, ka kaya vei ira: Raica, ena iotioti ni gauna oqo eda vakabulabulataka kina na noqu were ni vaini; ia ko sa raica ni'u a sa vakayacora me vaka na noqu lewa; ka'u sa maroroya na vua dina, ka sa vinaka, me vaka ga mai na ivakatekivu. Ia sa kalougata ko iko; ni dou a cakacaka vagumatua vata kei au ena noqu were ni vaini, ka dou a muria tiko na noqu ivakaro, ka dou sa rawata tale mai vei au na vua dina, ka sa sega vakadua tale ni ca na noqu were ni vaini, ka sa biu tani na ka ca, raica dou na reki vata kei au ena vuku ni vua ni noqu were ni vaini.

76 Ia raica, au na maroroya na vua ni noqu were ni vaini me yaga vei au ena dua na gauna balavu me yacova tale na kena gauna, o koya ena yaco kusarawa mai; ka'u sa vakabulabulataka oqo na noqu were ni vaini ena iotioti ni gauna, ka coviraka, ka cukita vakavolivolita, ka biuta kina na de-ni-manumanu; o koya au na kumuna vata kina na vuana me yaga vei au, ena dua na gauna balavu, me vaka na ka au sa vosataka.

77 Ia ena gauna sa na lako tale mai kina na vua ca ena noqu were ni vaini, au na qai vakarota me kumuni vata na ka vinaka kei na ka ca; ka'u na maroroya ki vei au na ka vinaka, ka'u na biuta tani na ka ca ki na kena tikina. Ka na qai yaco na kena gauna kei na ivakataotioti; ka'u na qai vakarota me vakamai na noqu were ni vaini ena bukawaqa.

And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard.

For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dinged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

Jekope 6

- 1 Ia oqo, raica, oi kemudou na wekaqu, me vaka au a kaya vei kemudou ni'u na parofisai, raica, oqo na noqu parofisai—ni na yaco vakaidina na veika e a kaya na parofita oqo ko Sinosi me baleti ira na mataqali i Isireli, ka a vakatautauvatataki ira kina kei na dua na vu ni olive dina.
- 2 Ia na siga ena dodoka tale kina vakarua na ligana me vakasoqoni ira na nona tamata, sa i koya na siga, io, na iotioti ni gauna, e ra na lako yani kina na tamata dauveiqaravi ni Turaga ena nona kaukauwa, me ra vakabulabulataka ka coviraka na nona were ni vaini; ia ni sa oti ko ya sa voleka sara mai na ivakataotioti.
- 3 Ka sa kalougata ko ira sa cakacaka vagumatua ena nona were ni vaini; ia ena ca ko ira sa biu tani ki na nodra tikina! Ka na vakamai ko vuravura ena bukawaqa.
- 4 Ia sa yalololoma dina vei keda na noda Kalou, ni sa nanuma na mataqali i Isireli, na wakana kei na veitabana; ka sa dodoka yani na ligana ki vei ira ena siga taucoko; ia era sa tamata domodomoqa ka vosa suruya na ka; ia ko ira kecega sa sega ni vakaukauwataka na lomadra era na vakabulai ena matanitu ni Kalou.
- 5 O koya oqo, oi kemudou na wekaqu lomani, au sa vakamasuti kemudou ena vosa mai yaloqu dina sara mo dou veivutuni, ka lako mai ena lomamudou taucoko, ka kabita na Kalou me vaka na nona kabiti kemudou. Ia ni sa dodoka tiko yani na liga ni nona loloma cecere vei kemudou ena rarama ni siga, dou kakua ni vakaukauwataka na lomamudou.
- 6 Io, ena siga oqo, kevaka dou na rogoca na domona, dou kakua ni vakaukauwataka na lomamudou; se cava mo dou mate kina?
- 7 Ia raica, ni oti na nomudou vakabulabulataki ena vosa vinaka ni Kalou ena siga taucoko, dou na vuataka li na vua ca, mo dou tamusuki sobu kina ka biu ki na bukawaqa?

Jacob 6

And now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy—that the things which this prophet Zenos spake, concerning the house of Israel, in the which he likened them unto a tame olive tree, must surely come to pass.

And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh.

And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire.

And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God.

Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts.

Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die?

For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire?

- 8 Raica, dou na cata li na vei vosa oqo? Dou na cata li na nodra vosa na parofita; ka dou na cata li na vosa kece sa tukuni oti me baleti Karisito, ni ra sa vosa oti e lewe vuqa sara me baleti koya; ka cakitaka na vosa vinaka i Karisito, kei na kaukauwa ni Kalou, kei na isolisoli ni Yalo Tabu, ka bokoca na Yalo Tabu, ka vakalialia na ituvatuva cecere ni veivuetai, ka sa vakotori oti tu ena vukumudou?
- 9 Dou sa sega beka ni kila ni kevaka dou na kitaka na veika oqo, ni na kauti kemudou mai na kaukauwa ni veivuetai kei na tucake tale sa tu vei Karisito mo dou tu kina ena madua kei na kila nona cala rerevaki ena itikotiko ni veilewai ni Kalou?
- 10 Ia me vaka na kaukauwa ni lewa dodonu, ni na sega ni rawa ni cakitaki na lewa dodonu, dou na lako tani kina ki na drano bukawaqa kei na sulifure, sa sega ni bokoci rawa na kena iyameyame, ka sa kuvu cake tikoga ka sega ni mudu na kena kubou, ia na drano bukawaqa kei na sulifure sa i koya na rarawa tawacava.
- 11 O koya oqo, oi kemudou na wekaqu lomani, mo dou veivutuni, ka curu yani ena matamata qiqo, ka ia tiko ga ena sala sa rabailailai, me yacova ni dou sa rawata na bula tawamudu.
- 12 Mo dou yalomatua sara; a cava tale me'u kaya?
- 13 Ia me'u tinia, au sa vakamoce vei kemudou, me yacova ni'u na sotavi kemudou ena mata ni itikotiko talei ni veilewai ni Kalou; sa i koya na itikotiko ni veilewai era sa rerevaka ka domobulataka na tamata caka ca. Emeni.

Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption, which hath been laid for you?

Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?

And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment.

O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life.

O be wise; what can I say more?

Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen.

Jekope 7

- 1 Ka sa yaco ni sa oti yani e vica na yabaki, sa lako mai e dua na tamata ena kedra maliwa na tamata i Nifai, ka yacana ko Seremi.
- 2 Ka sa yaco ni sa tekivu me vunau voli ena kedra maliwa na tamata, ka tukuna vei ira ni na sega ni dua na Karisito. Ka sa vunautaka e vuqa na ka ni veivakamari vakailasu vei ira na tamata; ka sa kitaka oqo me vukica kina na ivakavuvuli i Karisito.
- 3 Ka sa cakacaka vagumatua sara me vagolea tani kina na yalodra na tamata, ka sa yaco ni sa vagolea tani kina e vuqa sara na yalo; ia me vaka sa kila tu ko koya ni'u sa vakabauta na Karisito ka na lako mai, koi au ko Jekope, au sa segata vakaukauwa sara me lako mai vei au.
- 4 A sa tamata kilaka, ka kila vakavinaka sara tu na nodra vosa na tamata; o koya sa rawa kina vua me vakayagataka e vuqa na vosa ni veivakamari vakailasu, kei na kaukauwa ni vosa veirawai me vaka na kaukauwa ni tevoru.
- 5 Ka a nuitaka ko koya me yavalati au mai na vakabauta, e dina ga ni sa vakatakilai vei au ka'u raica talega e vuqa na ka me baleta na veika oqo; ni'u a raici ira vakaidina na agilosu, ka ra a qaravi au. Ka'u sa rogoca talega na domo ni Turaga ni sa vosa vakaidina vei au, ena veigauna e so; o koya, sa sega kina ni rawa me'u yavalati.
- 6 Ka sa yaco ni a lako mai vei au ko koya, ka a vosa vakaoqo vei au ka kaya: I Jekope na taciq, au a segata tiko vakaukauwa me'u vosa vei iko; ni'u sa rogoca ka kila talega na nomu dau veilakoyaki voli, ka vunautaka tiko na ka ko vakatoka me kosipeli, se ivakavuvuli i Karisito.
- 7 Ka ko sa vagolei ira tani kina e vuqa vei ira na tamata oqo, ka ra sa vakatanitaka kina na sala dodonu ni Kalou, ka sega ni muria na lawa i Mosese sa i koya na sala dodonu; ka vukica na lawa i Mosese ki na nona vakarokorokotaki e dua na tamata ko kaya tiko ni na lako mai ena vica na drau na yabaki mai oqo. Ia raica oqo, koi au, ko Seremi, au sa tukuna ki vei iko, ni oqo, e sa vosa vakacacataka na Kalou; ni sa sega e dua na tamata sa kila na veika vakaoqo; ni sa sega ni rawa vua me tukuna na veika ena qai yaco mai. A sa veileti vakaoqo kei au ko Seremi.

Jacob 7

And now it came to pass after some years had passed away, there came a man among the people of Nephi, whose name was Sherem.

And it came to pass that he began to preach among the people, and to declare unto them that there should be no Christ. And he preached many things which were flattering unto the people; and this he did that he might overthrow the doctrine of Christ.

And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me.

And he was learned, that he had a perfect knowledge of the language of the people; wherefore, he could use much flattery, and much power of speech, according to the power of the devil.

And he had hope to shake me from the faith, notwithstanding the many revelations and the many things which I had seen concerning these things; for I truly had seen angels, and they had ministered unto me. And also, I had heard the voice of the Lord speaking unto me in very word, from time to time; wherefore, I could not be shaken.

And it came to pass that he came unto me, and on this wise did he speak unto me, saying: Brother Jacob, I have sought much opportunity that I might speak unto you; for I have heard and also know that thou goest about much, preaching that which ye call the gospel, or the doctrine of Christ.

And ye have led away much of this people that they pervert the right way of God, and keep not the law of Moses which is the right way; and convert the law of Moses into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is blasphemy; for no man knoweth of such things; for he cannot tell of things to come. And after this manner did Sherem contend against me.

- 8 Ia raica, sa sovaraka ki yaloqu na Turaga na Kalou na Yalona, ka'u sa vakamaduataki koya kina ena nona vosa kecega.
- 9 Ka'u a kaya vua: Ko sa cakitaka li na Karisito o koya ka na lako mai? A sa kaya ko koya: Kevaka me na dua na Karisito, au na sega ni cakitaki koya; ia au kila ni sa sega ni dua na Karisito, ka a sega taumada, ka na sega vakadua ni dua.
- 10 Ka'u a kaya vua: Ko sa vakabauta li na ivolanikalou? A sa kaya ko koya, Io.
- 11 Ka'u a kaya vua: Ia ko sa sega ga ni kilai ira, ni ra sa tukuna vakaidina na Karisito. Raica, au sa kaya vei iko, ni sa sega sara ni dua vei ira na parofita sa volavola se parofisai, ka vakavo ga kevaka era sa tukuna tiko na Karisito oqo.
- 12 Ia e sega ni o koya wale ga oqo—e sa vakatakilai oti vei au, ni'u a sa rogoca ka raica; ka sa vakatakilai talega vei au ena kaukauwa ni Yalo Tabu; o koya, au sa kila kina ni kevaka me na sega ni vakayacori e dua na veisorovaki, ke ra na rusa na tamata kecega.
- 13 Ka sa yaco ni sa kaya vei au ko koya: Mo vakaraitaka vei au e dua na ivakatakilakila ena kaukauwa ni Yalo Tabu, o koya ko sa kila kina e vuqa na ka.
- 14 Ka'u sa kaya vua: A cava koi au me'u vakatovolea kina na Kalou me'u vakaraitaka kina vei iko e dua na ivakatakilakila ni veika ko sa kila tu ni dina? Ia ko na cakitaka ga, ni ko sa mai vua na tevoru. Ia, me kakua ni yaco na noqu lewa; ia kevaka ena yaviti iko na Kalou, me ivakatakilakila oqori vei iko ni sa tu vua na kaukauwa, mai lomalagi kei vuravura; ka ni na lako talega mai na Karisito. Ka me yaco ga na nomuni lewa, Oi Kemuni na Turaga, ka me kakua na noqu.
- 15 Ka sa yaco ni'u sa vosataka oti na vei vosa oqo koi au, ko Jekope, sa sobuti koya na kaukauwa ni Turaga, ka sa bale kina ki na qele. Ka sa yaco ni sa qaravi tiko ko koya me vuqa na siga.
- 16 Ka sa yaco ni sa kaya ko koya vei ira na tamata: Mo ni soqoni vata mai ena mataka ni'u sa na mate kina; o koya, au sa gadreva kina me'u vosa vei ira na tamata ni bera ni'u mate.

But behold, the Lord God poured in his Spirit into my soul, insomuch that I did confound him in all his words.

And I said unto him: Deniest thou the Christ who shall come? And he said: If there should be a Christ, I would not deny him; but I know that there is no Christ, neither has been, nor ever will be.

And I said unto him: Believest thou the scriptures? And he said, Yea.

And I said unto him: Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.

And this is not all—it has been made manifest unto me, for I have heard and seen; and it also has been made manifest unto me by the power of the Holy Ghost; wherefore, I know if there should be no atonement made all mankind must be lost.

And it came to pass that he said unto me: Show me a sign by this power of the Holy Ghost, in the which ye know so much.

And I said unto him: What am I that I should tempt God to show unto thee a sign in the thing which thou knowest to be true? Yet thou wilt deny it, because thou art of the devil. Nevertheless, not my will be done; but if God shall smite thee, let that be a sign unto thee that he has power, both in heaven and in earth; and also, that Christ shall come. And thy will, O Lord, be done, and not mine.

And it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days.

And it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.

- 17 Ka sa yaco, ena mataka, ni ra sa soqoni vata yani na lewe vuqa; ka sa vosa vakamatata sara vei ira ko koya ka cakitaka na veika e a vakatavuvulitaka vei ira, ka vakatusa na Karisito, kei na kaukauwa ni Yalo Tabu, kei na nodra veiqaravi na agilosu.
- 18 Ka a vosa vakamatata vei ira, ni a vakaisini koya na kaukauwa ni tevoru. Ka a vosa me baleti eli, kei na gauna tawamudu, kei na itotogi tawamudu.
- 19 Ka a kaya: Au sa rere de'u a sa vakayacora na ivalavala ca e sega ni vosoti rawa, ni'u sa lasu vua na Kalou; ni'u a cakitaka na Karisito, ka kaya ni'u vakabauta na ivolanikalou; ka ra sa tukuni koya vakaidina. Ia ena vuku ni noqu lasu oqo vua na Kalou au sa rere vakalevu de na qai ca vei au; ia au sa vakatutusa vua na Kalou.
- 20 Ka sa yaco ni sa vosataka oti na vei vosa oqo sa sega tale ni vosa rawa, a sa ciba yani.
- 21 Ia ni ra sa vakadinadinataka na lewe vuqa ni a vosataka na veika oqo ena gauna sa voleka ni solia cake kina na yalona, era sa kurabui vakalevu sara; ka sa lako sobu mai kina vei ira na kaukauwa ni Kalou, ka ra a malumalumu kina ka bale sobu ki na qele.
- 22 A ka oqo sa ka rekitaki sara vei au, koi au ko Jekope, ni'u a kerea vua na Tamaqu sa tiko mai lomalagi; ni sa rogoca ko koya na noqu tagi ka sauma na noqu masu.
- 23 Ka sa yaco ni sa vakalesui tale na vakacegu kei na loloma ni Kalou ena kedra maliwa na tamata; ka ra sa vakasaqaqara ena ivolanikalou, ka sega tale ni vakarorogo ki na nona vosa na tamata ca oqo.
- 24 Ka sa yaco ni a vakaturi e vuqa na sala me ra rawati lesu ka vakalesui tale mai kina na Leimanaiti me ra kila na dina; ia sa sega kecega ni yaga, ni ra sa taleitaka na ivalu kei na vakadave dra, ka sa tawamudu na nodra cati keimami na wekadra. Ka ra sa segata tiko ga me ra vakarusai keimami ena kaukauwa ni nodra iyaragi.
- 25 O koya, era sa tataqomaki kina na tamata i Nifai mai vei ira ena nodra iyaragi, kei na nodra kaukauwa taucoko, ka vakararavi tiko vua na Kalou na uluvatu ni nodra vakabulai; o koya, era sa qaqa tiko ga kina vei ira na nodra meca.

And it came to pass that on the morrow the multitude were gathered together; and he spake plainly unto them and denied the things which he had taught them, and confessed the Christ, and the power of the Holy Ghost, and the ministering of angels.

And he spake plainly unto them, that he had been deceived by the power of the devil. And he spake of hell, and of eternity, and of eternal punishment.

And he said: I fear lest I have committed the unpardonable sin, for I have lied unto God; for I denied the Christ, and said that I believed the scriptures; and they truly testify of him. And because I have thus lied unto God I greatly fear lest my case shall be awful; but I confess unto God.

And it came to pass that when he had said these words he could say no more, and he gave up the ghost.

And when the multitude had witnessed that he spake these things as he was about to give up the ghost, they were astonished exceedingly; insomuch that the power of God came down upon them, and they were overcome that they fell to the earth.

Now, this thing was pleasing unto me, Jacob, for I had requested it of my Father who was in heaven; for he had heard my cry and answered my prayer.

And it came to pass that peace and the love of God was restored again among the people; and they searched the scriptures, and hearkened no more to the words of this wicked man.

And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth; but it all was vain, for they delighted in wars and bloodshed, and they had an eternal hatred against us, their brethren. And they sought by the power of their arms to destroy us continually.

Wherefore, the people of Nephi did fortify against them with their arms, and with all their might, trusting in the God and rock of their salvation; wherefore, they became as yet, conquerors of their enemies.

26 Ka sa yaco ni sa tekivu me'u qase mai koi au, ko Jekope; ka sa maroroi tu na kedra itukutuku na tamata oqo ena peleti tale kadua i Nifai, o koya au sa tinia kina na itukutuku oqo ena noqu tukuna ni'u a sa volavola me vaka ga na noqu kilaka taudua, ena noqu kaya ni sa oti yani na neimami gauna, ka sa takali talega yani na neimami bula ka sa vaka vei keimami me dua ga na tadra, ni keimami sa dua na mata tamata tu galili ka yalobibi vakai keimami ga, ka veitokiyaki voli, ka vakasavi tani mai Jerusalemi, ka keimami sucu ena rarawa mai na dua na lekutu, ka cati mai vei ira na wekai keimami, ka a vakavuna na veivaluvaluti kei na veileti; o koya, keimami sa tiko vakaloloku kina ena neimami vei siga.

27 Ia koi au, ko Jekope, au raica ni sa voleka me'u lako sobu ki na noqu ibulubulu; o koya, au sa kaya kina vua na luvequ ko Inosi: Mo tauri ira na peleti oqo. Ka'u sa qai tukuna vua na ka e a vakarota vei au na tuakaqu ko Nifai, ka sa yalataka ko koya ni na talairawarawa ki na veivakaro. Ka'u sa tinia na noqu volavola ena vei peleti oqo, ka'u a volavola vakalailai ga; ia ki vei koya ena wilika au sa vakamoce vua, ka'u nuitaka ni na vuqa vei ira na wekaqu era na wilika na noqu vosa. Kemuni na wekaqu, ni sa moce.

And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the other plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.

And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.

Ai Vola i Inosi

- 1 Raica, a sa yaco ni'u sa kila tu, koi au, ko Inosi, ni a tamata yalododonu ko tamaqu—ni a vakavulici au ena nona vosa, kei na veisusugi kei na veivunauci ni Turaga—ka me vakalougatataki ga na yaca ni noqu Kalou ena ka oqo—
- 2 Ka'u na tukuna vei kemuni me baleta na noqu sasaga vakaukauwa ena mata ni Kalou, ni bera ni'u ciqoma na vakabokoci ni noqu ivalavala ca.
- 3 Raica, au a la'ki vakasasa manumanu kila ki veikau; ka a lutu vakavinaka sara ki lomaqu na veivosa ka'u a dau rogoa vakawasoma ni dau vosataka ko tamaqu me baleta na bula tawamudu, kei na nodra reki na yalododonu.
- 4 Ka sa waloloi na yaloqu; ka'u tekiduru e matana na noqu Dauniveibuli, ka'u a tagi vua ena masu kaukauwa kei na yalo ni vakatakekere me baleta na yaloqu; ka'u tagi tikoga vua ena siga taucoko; io, ni sa bogi mai au sa tabalaka cake tiko ga na domoqu me yaco ki lomalagi.
- 5 Ka sa rogo mai vei au e dua na domo ka kaya: Inosi, sa vosoti na nomu ivalavala ca, ka ko na vakalougatataki.
- 6 Ia koi au, ko Inosi, au kila ni sega ni rawa ni lasu na Kalou; o koya, sa seyavu kina mai yaloqu na noqu kila na noqu cala.
- 7 Ka'u sa kaya: Turaga, sa caka rawa vakacava?
- 8 Ka sa kaya vei au ko koya: Ena vuku ni nomu vakabauti Karisito, o koya ko sa sega mada ni bau rogoa se raica. Ka na oti mada e vuqa na yabaki ena qai vakaraitaki Koya mai vakayago; o koya gona, mo lako yani, sa vakabulai iko na nomu vakabauta.
- 9 Ia oqo, a sa yaco ni'u sa rogoa na vosa oqo sa tekivu me'u gadreva na nodra tiko vinaka na wekaqu, ko ira na Nifaiti; o koya, au sa sovaraka kina na yaloqu taucoko vua na Kalou ena vukudra.

The Book of Enos

Behold, it came to pass that I, Enos, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of the Lord—and blessed be the name of my God for it—

And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

And I said: Lord, how is it done?

And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.

Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them.

10 Ia ni'u sa sasaga tiko ena yaloqu, raica, sa rogo tale mai na domo ni Turaga ki na noqu vakasama ka kaya: Au na sikovi ira na wekamu, ia ena vakatau ena nodra na muria na noqu vunau. Au sa solia vei ira na vanua ogo, ka sa vanua tabu; ka'u na sega ni cudruva vakavo ga ke ra sa ivalavala ca; o koya, au na sikovi ira kina na wekamu me vaka au a tukuna; ia na nodra talaidredre au na tauca ki uludra, ena rarawa.

11 Ia ni'u sa rogoca oti na vosa ogo, koi au, ko Inosi, sa tekivu me dei sara na noqu vakabauti koya na Turaga, ka'u sa masu vagumatua sara vua ena vukudra na wekaqu, na Leimanaiti.

12 Ka sa qai yaco ni sa oti na noqu masu kei na cakacaka vagumatua, sa kaya vei au na Turaga: Au na vakayacora vei iko na ka ko sa gadreva, ena vuku ni nomu vakabauta.

13 Ia raica ogo, sai koya ogo na noqu gagadre ka'u a gadreva vua—ni kevaka ena yaco me ra na lutu ki na talaidredre ka yaco me ra vakarusai sara ko ira na noqu tamata na Nifaiti, ka ra sa sega ga ni vakarusai na Leimanaiti, ni na maroroya na Turaga na Kalou na kedra ivolatukutuku na noqu tamata na Nifaiti; ia kevaka sa yaco vakakina ena kaukauwa ni ligana tabu, ena qai vakalesui mai ena dua na siga mai muri kivei ira na Leimanaiti, de rawa ni ra vakabulai kina—

14 Ia ena gauna ogo sa tawayaga na neimami sasaga tiko me ra vakalesui tale ki na vakabauta dina. Ka ra sa bubului kina ena nodra cudru, ni kevaka ena rawa, era na vakarusai keimami kei na neimami ivolatukutuku, kei na nodra ivakarau kece na neimami qase.

15 O koya, me vaka au kila ni sa rawa vua na Turaga na Kalou me maroroya na neimami ivolatukutuku, au a tagi tiko ga kina ki vua, ni a kaya vei au ko koya: Na veika kece ko sa kerea ena vakabauta, ka vakabauta ni ko na ciqoma ena yaca i Karisito, ko na rawata vakaidina.

16 Ka sa tu vei au na vakabauta, ka'u sa tagica vua na Kalou me maroroya na ivolatukutuku; ka sa veiyalayalati kina kei au ko koya ni na kauta yani kivei ira na Leimanaiti ena nona gauna ga vaka i koya.

And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments. I have given unto them this land, and it is a holy land; and I curse it not save it be for the cause of iniquity; wherefore, I will visit thy brethren according as I have said; and their transgressions will I bring down with sorrow upon their own heads.

And after I, Enos, had heard these words, my faith began to be unshaken in the Lord; and I prayed unto him with many long strugglings for my brethren, the Lamanites.

And it came to pass that after I had prayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy desires, because of thy faith.

And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation—

For at the present our strugglings were vain in restoring them to the true faith. And they swore in their wrath that, if it were possible, they would destroy our records and us, and also all the traditions of our fathers.

Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.

And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time.

17 Ia koi au, ko Inosi, au kila ni na vaka ga na veiyalayalati sa kitaka ko koya; ka sa vakacegu kina na yaloqu.

18 Ka sa kaya vei au na Turaga: Ko ira na nomu qase era a gadreva talega vei au na ka oqo; ia ena vakayacori vei ira me vaka na nodra vakabauta; ni a vaka na nomu na nodra vakabauta.

19 Ia oqo a sa yaco ni koi au, ko Inosi, au sa veilakoyaki voli ena kedra maliwa na tamata i Nifai, ka parofisaitaka na veika ena yaco mai, ka vakadinadinataka na veika au sa rogoca ka raica.

20 Ka'u sa vakadinadinataka ni ko ira na tamata i Nifai era a segata vagumatua me ra vakalesui ira tale mai na Leimanaiti ki na vakabauta dina ni Kalou. Ia sa tawayaga na neimami sasaga; sa dei tu ga na nodra veicati, ka ra sa muria na gagadre ca ni yalodra ka sa yaco ni ra sa tamata kila, vakarerevaki, ka tamata dauvakadave dra, ka sinai ena dauqarava na kalou matakau kei na dukadukali; era sa kania na manumanu daukata; ka vakaitikotiko ena vale laca, ka ra dauveilakoyaki voli ena lekutu ka vau tu na tolodra ena ivau kuli ni manumanu ka toro na uludra; era sa matai ni vakayagataka na dakai titi, kei na isekele takelo kei na imatau. Ia e vuqa vei ira sa dau kedra kakana ga na lewe ni manumanu droka; ka ra sa segata tiko ga me ra vakarusai keimami.

21 Ka sa qai yaco ni ra sa cukita na vanua ko ira na tamata i Nifai, ka tea e vuqa na veimataqali sila, kei na vuata, kei na qele ni manumanu, kei na qele ni bulumakau ena kena veimataqali, kei na me, kei na me kila, kei na vuqa talega na ose.

22 Ia era sa lewe vuqa sara na parofita ena keimami maliwa. Ka ra sa domodomoqa na tamata, ka dredre na nodra kila ka.

23 Ia sa sega tale ni dua na ka, na itovo kaukauwa ga, na vunautaki kei na parofisaitaki ni ivalu, na veicati, kei na veivakarusai, kei na kena tukuni wasoma tiko ga vei ira na mate, kei na balavu ni gauna tawamudu, na lewa kei na kaukauwa ni Kalou, kei na ka kece oqo—sa vakayavalati ira tiko ga me ra na rerevaka na Turaga. Au kaya ni sa sega ni dua na ka, ka vakavo na veika oqo, kei na kena tukuni vakamatata sara vei ira, me ra taqomaki rawa kina mai na nodra lako sobu yani vakatotolo ki na rusa. Ia sa vakaoqo na veika au sa vola me baleti ira.

And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest.

And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.

And now it came to pass that I, Enos, went about among the people of Nephi, prophesying of things to come, and testifying of the things which I had heard and seen.

And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us.

And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses.

And there were exceedingly many prophets among us. And the people were a stiffnecked people, hard to understand.

And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments and the power of God, and all these things—stirring them up continually to keep them in the fear of the Lord. I say there was nothing short of these things, and exceedingly great plainness of speech, would keep them from going down speedily to destruction. And after this manner do I write concerning them.

- 24 Ka'u sa raica na nodra ivalu na Nifaiti kei na Leimanaiti ena noqu veisiga.
- 25 Ka sa yaco ni'u sa qai qase sara mai, ka sa oti yani e dua na drau vitusagavulu kaciwa na yabaki mai na gauna ka biuti Jerusalemi mai kina na neimami qase ko Liai.
- 26 Ka'u sa raica ni sa voleka me'u na lako sobu ki na noqu ibulubulu, ka a vakauqeti au na kaukauwa ni Kalou me'u vunau ka parofisai vei ira na tamata oqo, ka tukuna vei ira na vosa me vaka na dina sa tu vei Karisito. Ka'u sa tukuna tiko ena noqu veisiga kecega, ka'u sa rekitaka vakalevu duadua mai na veika e vuravura.
- 27 Ka sa voleka me'u na lako yani ki na vanua ni noqu vakavakacegu, ki vua na noqu Dauveivueti; ni'u sa kila ni sa i koya ga au na vakacegu kina. Ka'u na rekitaka na siga ena tokara kina na yago tawa mate rawa na yago mate oqo, ka'u na tucake e matana; au na qai raica kina na matana ena yalo marau, ka na kaya mai vei au ko koya: Lako mai vei au, ko sa vakalougatataki, ka sa vakarautaki tu e dua na tikina me nomu ena vale nei Tamaqu. Emeni.

And I saw wars between the Nephites and Lamanites in the course of my days.

And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem.

And I saw that I must soon go down to my grave, having been wrought upon by the power of God that I must preach and prophesy unto this people, and declare the word according to the truth which is in Christ. And I have declared it in all my days, and have rejoiced in it above that of the world.

And I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen.

Ai Vola i Jeromi

- 1 Raica oqo, koi au, ko Jeromi, au sa vola e vica na vosa me vaka na ivakaro i Inosi na tamaqu, me maroroi tiko kina na neimami itukutuku ni kawa.
- 2 Ia me vaka ni ra lalai ga na peleti oqo, ka me vaka ni ra sa volai na veika oqo ena inaki mera vinaka kina na weka i keimami ko ira na Leimanaiti, o koya, sa dodonu kina me'u volavola ia me vakalailai mada ga; ia au na sega ni vola na veika ni noqu parofisai, se na noqu vei ivakatakila. Se cava tale me'u na vola me vakuria na veika era sa vola oti tu na noqu qase? Era sa sega li ni vakatakila na ituvatuva ni veivakabulai? Au sa kaya vei kemudou, Io; sa rauti au oqo.
- 3 Raica, sa levu tu na ka e dodonu me vakayacori vei ira na tamata oqo, ena vuku ni kaukauwa ni lomadra, kei na didivara ni daligadra, kei na mataboko ni nodra vakasama, kei na nodra domodomoqa; ia, sa yalololoma vakalevu sara vei ira na Kalou, ka se sega kina ni taviraki ira laivi mai na dela ni vanua.
- 4 Ka ra sa lewe levu ena keimami maliwa sa tu vei ira na ivakatakila e vuqa, ni ra sa sega ni tamata domodomoqa kece. Ia ko ira kecega sa sega ni domodomoqa ka sa tu vei ira na vakabauta, era sa veitokani kei na Yalo Tabu, ka sa vakatakila vei ira na luve ni tamata me vaka na nodra vakabauta.
- 5 Ia oqo, raica, sa oti e rua na drau na yabaki, era sa tubu me ra kaukauwa vakalevu ena vanua oqo ko ira na tamata i Nifai. Era sa raica me ra muria na lawa i Mosese, ka vakatabuya na siga ni vakacegegu me nona na Turaga. Era sa sega ni dau vakacacana; ka ra sega talega ni vosa vakacacataka na Kalou. Ia a sa vaqaqacotaki sara na lawa ni vanua.
- 6 Ia era sa tawana yani e dua na iwase levu ni vanua, ka ra a sa vaka talega kina ko ira na Leimanaiti. Ia era sa lewe vuqa cake mai vei ira na Nifaiti; ia era sa taleitaka na laba ka ra dau gunuva na dra ni manumanu.

The Book of Jarom

Now behold, I, Jarom, write a few words according to the commandment of my father, Enos, that our genealogy may be kept.

And as these plates are small, and as these things are written for the intent of the benefit of our brethren the Lamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation? I say unto you, Yea; and this sufficeth me.

Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land.

And there are many among us who have many revelations, for they are not all stiffnecked. And as many as are not stiffnecked and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith.

And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme. And the laws of the land were exceedingly strict.

And they were scattered upon much of the face of the land, and the Lamanites also. And they were exceedingly more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts.

7 Ka sa yaco ni ra sa mai saqati keimami vakavuqa, na Nifaiti, ena ivalu. Ia ko ira na neimami tui kei na neimami iliuliu era sa tamata qaqa ena nodra vakabauta na Turaga; ka ra a vakavulici ira na tamata ena sala ni Turaga; o koya keimami sa vakadrukai ira kina na Leimanaiti ka vakasavi ira tani mai na neimami vanua, ka tekivu viribaita na neimami koro lelevu se na veivanua sa neimami ivotavota vakawa.

8 Ka keimami sa tubu me lewe vuqa sara, ka veiwaseyaki yani ena dela ni vanua, ka yaco me vutuniyau sara ena koula, kei na siliva, kei na iyau talei; kei na icakacaka maqosa ni kau, kei na tara vale, kei na iyaya vakamisini, kei na kaukamea talega kei na kopa, kei na parasa kei na sitila, ka bulia na veimataqali iyaya ni teitei me keimami cukita kina na qele, kei na iyaragi ni valu—io, na gasau ni dakai titi gagata, kei na kena taga, na gasau vidi lalai, kei na moto, kei na veika kecega ni valu.

9 Ia ni keimami sa vakarautaki keimami tu vakaoqo me sota kei ira na Leimanaiti, era sa sega sara ni rawai keimami. Ia sa vakadinadinataki kina na vosa ni Turaga, ka vosa kina vei ira na tamai keimami, ni a kaya: Kevaka dou na muria na noqu ivakaro, dou na tiko sautu ena vanua.

10 Ka sa yaco ni ra sa vunauci ira na tamata i Nifai ko ira na parofita ni Turaga, me vaka na vosa ni Kalou, ni kevaka era na sega ni muria na nona ivakaro, ka ra lutu sobu ki na talaidredre, era na vakarusai mai na dela ni vanua.

11 O koya, era sa cakacaka vagumatua kina ka dauvosota vakadede ko ira na parofita, kei ira na bete, kei ira na ivakavuvuli, me ra vakauqeti ira na tamata me ra gugumatua; era sa vakatavuvulitaka na lawa i Mosese, kei na kena inaki me vaka a soli mai kina; me vakauqeti ira me ra namaka na Mesaia, ka vakabauta ni na yaco mai me vaka ga e a sa yaco oti mai. A sa vakaoqo na ivakarau ni nodra vakavulici ira.

12 Ka sa yaco ena vuku ni nodra sa cakava vakaoqo era sa taqomaki ira kina mai na nodra vakarusai mai na dela ni vanua; ni ra sa tonoka na lomadra ena vosa ka vakayavalati ira tiko ga me ra veivutuni.

And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance.

And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war.

And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land.

And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land.

Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was. And after this manner did they teach them.

And it came to pass that by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance.

13 Ka sa yaco ni sa oti yani e rua na drau tolusagavulu kawalu na yabaki—ena ivakarau ni ivalu, na veicacati, kei na veileti, ena vuqa na gauna oqori.

14 Ia koi au, ko Jeromi, au sega ni volavola tale, ni sa lailai na peleti. Ia raica, oi kemudou na wekaqu, sa rawa mo dou lako ki na peleti tale ka dua i Nifai; ka raica, sa ceuti tu kina na itukutuku ni neimami ivalu, me vaka era sa vola tu na tui, se na veika era sa lewa me volai.

15 Ka’u sa solia na peleti oqo ki na liga i Omanai na luvequ, ka me ra maroroi me vaka na nodra ivakaro na noqu qase.

And it came to pass that two hundred and thirty and eight years had passed away—after the manner of wars, and contentions, and dissensions, for the space of much of the time.

And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written.

And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

Ai Vola i Omanai

- 1 Raica a sa yaco ni koi au, ko Omanai, me vaka sa vakaroti au na tamaqu, ko Jeromi, me'u volavola ena peleti oqo, me maroroi tiko ga kina na itukutuku ni neimami kawa—
- 2 O koya, ena noqu gauna, au vinakata mo ni kila ni'u a dauvala vakalevu ena iseleiwau me'u maroroi ira kina na noqu tamata ko ira na Nifaiti, mera kakua ni lutu ki ligadra na kedra meca, o ira na Leimanaiti. Ia raica, au sa tamata ivalavala ca, koi au, ka sega ni muria na lawa kei na ivakaro ni Turaga ka a dodonu me'u muria.
- 3 Ka sa yaco ni sa oti yani e rua na drau vitusagavulu ka ono na yabaki; a sa vuqa sara na gauna oqori keimami a tiko sautu kina; ka vuqa talega na gauna oqori a yaco kina na ivalu dredre kei na vakadave dra. Io, me vakalekalekataki ga, sa oti yani e rua na drau walusagavulu karua na yabaki, ka'u sa maroroya tiko kina na peleti oqo me vaka na nodra ivakaro na noqu qase; ia au sa solia vua na luvequ ko Amaroni. Ka'u sa cava e ke.
- 4 Ia oqo koi au, ko Amaroni, au sa vola na veika au sa vola, ka vica wale ga, ena ivola i tamaqu.
- 5 Raica, a sa yaco ni sa oti yani e tolu na drau ruasagavulu na yabaki, ka ra sa vakarusai yani ko ira era sa dau caka ca sara vei ira na Nifaiti,
- 6 Ni na sega ni laiva na Turaga, ni oti na nona kauti ira tani mai na vanua ko Jerusalemi ka maroroi ira ka taqomaki ira mai na ligadra na nodra meca, io, ena sega ni laiva me kakua ni yaco na vosa a tukuna vei ira na noda qase ka vaka: Kevaka dou na sega ni muria na noqu ivakaro, dou na sega ni tiko sautu ena vanua.
- 7 O koya, a sa talevi ira kina na Turaga ena veilewai levu; ia sa taqomaki ira na yalododonu me ra kakua ni rusa, ia sa vakabulai ira mai na ligadra na nodra meca.
- 8 Ka sa yaco ni'u a solia na peleti vua na taciqu ko Kemisi.

The Book of Omni

Behold, it came to pass that I, Omni, being commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy—

Wherefore, in my days, I would that ye should know that I fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. But behold, I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done.

And it came to pass that two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron. And I make an end.

And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.

Behold, it came to pass that three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed.

For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.

Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.

And it came to pass that I did deliver the plates unto my brother Chemish.

- 9 Ia oqo koi au, ko Kemisi, au sa vola e vica na ka au vola, ena ivola vata ga ka volavola kina ko tuakaqu; ia raica, au a raica na iotioti ni ka e vola, ni a vola sara ga e ligana; ka a vola ga ena siga ka solia kina vei au. Ia keimami sa maroroya vakaoqo na itukutuku, ni sa vakaoqo na nodra ivakaro na neimami qase. Ia au sa mai cava eke.
- 10 Raica, koi au, ko Apinatomi, au luvei Kemisi. Raica, a sa yaco ni'u a raica e levu na nodra veivaluvaluti kei na nodra veileti na noqu tamata, na Nifaiti, kei ira na Leimanaiti; ia koi au, ena noqu iseleiwau, au sa vakamatea e vuqa na Leimanaiti me'u taqomaki ira kina na wekaqu.
- 11 Ia raica, na kedra itukutuku na tamata oqo sa ceuti tu ena peleti ka tu vei ira na tui, me vaka ena veitabatamata; ia au sa sega ni kila e dua tale na ivakatakila ka vakavo ga ko ira era sa volai oti tu, se dua na parofisai; o koya gona sa rauta ga na veika sa volai tu. Ka'u sa cava eke.
- 12 Raica, koi au ko Amelekai, na luvei Apinatomi. Raica, au na tukuna vei kemuni e so na ka me baleti Mosaia, ka a buli me tui ni vanua ko Saraemala; ni raica, sa vakasalataki koya na Turaga me dro tani mai na vanua ko Nifai, kei ira kece era sa vakarorogo ki na domo ni Turaga, me ra biuta talega na vanua ka lako vata kei koya ki na lekutu—
- 13 Ka sa yaco ni sa vakayacora me vaka sa vakaroti koya kina na Turaga. Era sa biubiu mai na vanua ko ya ki na lekutu, ko ira kece era sa vakarorogo ki na domo ni Turaga; ka ra sa liutaki ena levu na ivakavuvuli kei na parofisai. Era sa vakasalataki tikoga ena vosa ni Kalou; ka ra tuberi ena lekutu ena kaukauwa ni ligana me yacova ni ra sa yaco yani ki na vanua ka vakatokai ko Saraemala.
- 14 Ka ra sa kunea kina e dua na mata tamata, ka ra vakatokai na tamata i Saraemala. Oqo, era sa marau vakalevu na tamata e Saraemala; a sa marau vakalevu talega ko Saraemala, baleta ni sa talai ira yani na tamata i Mosaia na Turaga kei na peleti parasa ka ceuti tu kina na kedra itukutuku na Jiu.

Now I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.

Behold, I, Abinadom, am the son of Chemish. Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with my own sword, have taken the lives of many of the Lamanites in the defence of my brethren.

And behold, the record of this people is engraven upon plates which is had by the kings, according to the generations; and I know of no revelation save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end.

Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla; for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness—

And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness until they came down into the land which is called the land of Zarahemla.

And they discovered a people, who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews.

- 15 Raica, a sa yaco ni sa qai kila ko Mosaia ni ra a lako mai Jerusalemi na tamata mai Saraemala, ena gauna ka a kau vakavesu kina ki Pاپiloni ko Setekaia, na tui Juta.
- 16 Era a lako yani ki na lekutu, ka kauti ira takoso mai na liga ni Turaga ena wasawasa levu, ki na vanua ka mai kunei ira kina ko Mosaia; era a sa vakaitikotiko ga e kea mai na gauna koya ka lako yani.
- 17 Ia ena gauna ka kunei ira kina ko Mosaia, era sa lewe vuqa sara. Ia sa yaco oti e vuqa na nodra veivaluvaluti kei na veileti ca, ka ra sa mate e vuqa ena iseileiwau ena veigauna eso, a sa ca mai na nodra vosa; ka ra a sega ni kauta mai e dua na ivolatukutuku; ka ra sa cakitaki Koya ka a Buli ira; ka sa sega ni kila rawa ko Mosaia kei ira na nona tamata na nodra ivosavosa.
- 18 Ia a sa yaco ni sa vakarota ko Mosaia me ra vakatavulici ena nona vosa. Ka sa yaco ni ra sa vakavulici rawa ena vosa i Mosaia, sa qai tukuna ko Saraemala na kedra itukutuku ni kawa na nona qase, me vaka na ka e nanuma rawa; era sa volai na itukutuku oqori, ia e sega ena peleti oqo.
- 19 Ia sa yaco mera sa duavata na tamata i Saraemala kei ira na tamata i Mosaia; a sa digitaki ko Mosaia me nodra tui.
- 20 Ka sa yaco ena gauna i Mosaia, sa kau mai vua e dua na vatu levu ka ceuti tu; a sa vakadewataka ko koya na ka sa ceuti tu kina ena isolisoli kei na kaukauwa ni Kalou.
- 21 Sa tukuni tu kina na kena itukutuku e dua na Korianatuma, kei na nodra vakamatei na nona tamata. Ia era a kunei Korianatuma ko ira na tamata e Saraemala; ka a tiko vata kei ira ko koya me ciwa na vula.
- 22 Sa tukuni talega kina e vica na ka me baleti ira na nona qase. Era a lako tani mai na vale cecere na imatai ni tubuna, ena gauna ka vakasesea kina na Turaga na nodra vosa na tamata; a sa tau vei ira na itotogi ni Turaga me vaka na nona veilewai, ka sa dodonu; ka sa kabuwacara tu na suidra ena vanua ki na vualiku.
- 23 Raica, koi au, ko Amelekai, au a sucu ena gauna i Mosaia; ka'u a bula tiko me raica na nona mate; a sa tui ko Penijamini, na luvena, me kena isosomi.

Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.

And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

And at the time that Mosiah discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.

But it came to pass that Mosiah caused that they should be taught in his language. And it came to pass that after they were taught in the language of Mosiah, Zarahemla gave a genealogy of his fathers, according to his memory; and they are written, but not in these plates.

And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king.

And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God.

And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.

It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward.

Behold, I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead.

24 Ia raica, au a raica, ena gauna i Penijamini na tui, e dua na ivalu rerevaki kei na vakadave dra levu ena kedra maliwa na Nifaiti kei na Leimanaiti. Ia raica, era sa gumatua cake na Nifaiti mai vei ira; io, ka sa vakasavi ira tani kina ko Penijamini na tui mai na vanua ko Saraemala.

25 Ka sa yaco ni'u sa mani qase sara mai; ka sega na noqu kawa, ia au kila ni sa tamata dodonu ena mata ni Turaga ko Penijamini na tui, o koya ka'u na solia kina vua na veipeleti ogo, ka'u sa vakamasuti ira na tamata kecega me ra lako mai vua na Kalou, na Yalo Savasava ni Isireli, ka vakabauta na parofisai, kei na ivakatakila, kei na vei qaravi ni agilosi, kei na isolisoli me vosataki kina na vosa tani e so, kei na isolisoli me dau vakadewataki kina na veivosa e so, kei na veika kecega sa vinaka; ni sa sega na ka vinaka vakavo ga ni sa vu mai vua na Turaga; ia na ka kecega sa ca sa mai vua na tevoru.

26 Ia ogo, oi kemudou na wekaqu lomani, au gadreva mo dou lako mai vua na Karisito, o koya na Yalo Savasava ni Isireli, mo dou vakai votavota ena nona veivakabulai, kei na kaukauwa ni nona veivueti. Io, dou lako mai vua, ka cabora na yalomudou taucoko me ivakacacabo kivei koya, ka ia tiko ga na lolo kei na masumasu, ka vosota me yacova na ivakataotioti; ia me vaka ni sa bula na Turaga dou na vakabulai.

27 Ia ogo me'u tukuna mada e vica na ka me baleti ira era a lako cake ki na lekutu me ra lesu ki na vanua ko Nifai; raica e lewevuqa era sa gadreva me ra la'ki taura tale na vanua sa nodra ivotavota vakawa.

28 O koya, era sa lako cake kina ki na lekutu. Ia na nodra iliuliu, me vaka ni sa tamata kaukauwa ka qaqa, ka tamata domodomoqa talega, sa vakavuna kina me ra veivala vakataki ira; era sa vakamatei kece, ka vo ga e lewe limasagavulu, ena lekutu, ka ra sa lesu tale ki na vanua ko Saraemala.

29 Ka sa yaco ni ra sa la'ki kauta yani e vuqa tale na tamata, ka cavutu tale ki na lekutu.

30 Ia koi au, ko Amelekai, a lako vata talega kei ira e dua na taciq; ka'u sega tale ni bau kila e dua na ka me baleti ira. Ia sa voleka me'u davo no ena noqu ibulubulu; ka sa sinai na peleti ogo. Ka'u sa vakacavara na noqu vosa.

And behold, I have seen, in the days of king Benjamin, a serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; yea, insomuch that king Benjamin did drive them out of the land of Zarahemla.

And it came to pass that I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good; for there is nothing which is good save it comes from the Lord: and that which is evil cometh from the devil.

And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved.

And now I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nephi; for there was a large number who were desirous to possess the land of their inheritance.

Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.

And I, Amaleki, had a brother, who also went with them; and I have not since known concerning them. And I am about to lie down in my grave; and these plates are full. And I make an end of my speaking.

Na Vosa i Momani

- 1 Ia oqo koi au, ko Momani, ni'u sa vakarau solia na ivolatukutuku ka'u a cakava tiko ki na liga i Moronai na luvequ, raica au sa vakadinadinataka e voleka ni veivakarusai kece ka yaco vei ira na noqu tamata, ko ira na Nifaiti.
- 2 Ka sa oti e vica na drau na yabaki na nona lako mai na Karisito, au sa solia kina na ivolatukutuku oqo ki na ligai na luvequ; ka'u nanuma ni na raica ko koya na nodra vakarusai vakadua sara na noqu tamata. Ia me vakatara mada na Kalou me vakabulai ko koya, me rawa ni vola vakalailai na veika e baleti ira, ka vakalailai na veika e baleti Karisito, de na bau qai yaga vei ira ena dua na siga.
- 3 Ia oqo au na vosa mada me baleta na veika au sa vola; ni ena noqu sa vakalekalekataka oti na itukutuku mai na peleti i Nifai, me yacova na gauna ni lewa ni tui oqo ko Penijamini, o koya ka a vosa kina ko Amelekai, au sa qai vakasaqara tale ena ivolatukutuku era a soli vei au, ka'u a kunei ira kina na peleti oqo, ka tu kina na kedra itukutuku leleka na parofita, mai vei Jekope me yacova na gauna ni lewa ni tui oqo ko Penijamini, kei na vuqa talega na vosa i Nifai.
- 4 Ka sa marautaki sara vei au na veika era volai tu ena peleti oqo, baleta na vei parofisai ni nona lako mai na Karisito; ka ra kila ko ira na noqu qase ni ra sa vakayacori oti e vuqa; io, ka'u kila talega ni sa yaco oti e vuqa na ka era a sa parofisaitaki tu me baleti keimami me yacova mai na gauna oqo, kei ira ni oti na gauna oqo era na yaco dina kecega—
- 5 O koya, au sa digitaki ira kina na veika oqo, me'u vakaotia kina na noqu itukutuku, kei na vo ni noqu itukutuku au na taura mai na peleti i Nifai; ka'u na sega ni rawa mada ga ni vola na ikaduanadrau ni tikina ni veika me baleti ira na noqu tamata.
- 6 Ia raica, au na taura na peleti oqo, ka tu kina na vei parofisai kei na vei ivakatakila oqo, ka biuta vata kei na vo ni noqu itukutuku, ni ra sa taleitaki sara vei au; ka'u kila ni ra na ka taleitaki talega vei ira na wekaqu.

The Words of Mormon

And now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites.

And it is many hundred years after the coming of Christ that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may profit them.

And now, I speak somewhat concerning that which I have written; for after I had made an abridgment from the plates of Nephi, down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi.

And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass—

Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren.

- 7 Ka'u sa kitaka oqo me baleta e dua na inaki vuku; ni sa vakasolokakanataka vei au me vaka na cakacaka ni Yalo ni Turaga sa tiko vei au. Ia oqo, au sa sega ni kila na veika kecega; ia sa kila na Turaga na veika kecega ena yaco mai; o koya, sa cakacaka yaco kina vei au me'u kitaka me vaka na nona lewa.
- 8 Ka sa baleti ira na wekaqu na noqu masu vua na Kalou, me yaco me ra kila tale mada na Kalou, io, na veisereki i Karisito; me ra na yaco tale me ra tamata taleitaki.
- 9 Ia oqo koi au, ko Momani, au sa tomana tale me'u vakaotia na noqu itukutuku ka'u taura mai na peleti i Nifai; ka'u sa cakava me vaka na kilaka kei na yalomatua sa solia vei au na Kalou.
- 10 O koya, a sa yaco kina, ni sa soli ira oti na peleti oqo ko Amelekai ki na ligai Penijamini na tui, sa tauri ira ko koya ka biuti ira vata kei na peleti tale eso, na peleti ka ra tu kina na itukutuku era a sa maroroya tu mai na tui, mai na itabatamata ki na itabatamata me yacova na gauna ni lewa i Penijamini na tui.
- 11 Ka ra a vakadewataki sobu mai vei Penijamini na tui, mai na itabatamata ki na itabatamata me yacova ni ra sa vakatauci e ligaqu. Ka'u sa masu kina vua na Kalou, koi au, ko Momani, me ra na maroroi mai na gauna oqo ka lako yani. Ia au sa kila ni ra na maroroi; ni sa volai tu kina na veika cecere, ka ra na lewai mai kina na noqu tamata kei ira na wekadra ena siga levu mai muri, me vaka na vosa ni Kalou sa volai.
- 12 Ia oqo, me baleti Penijamini na tui—e a yaco tiko vakawasoma na veileti ena kedra maliwa na nona tamata.
- 13 Ka sa yaco talega ni ra sa lako sobu mai na mataivalu ni Leimanaiti mai na vanua ko Nifai, me vala kei ira na nona tamata. Ia raica, a sa vakasoqoni ira vata na nona mataivalu ko Penijamini na tui, ka tu me saqati ira; ka sa vala ko koya ena kaukauwa ni ligana, ena iseileiwau i Lepani.
- 14 Ia ena kaukauwa ni Turaga era sa saqati ira kina na nodra meca, me yacova ni ra sa vakamatea kina e vuqa na udolu na Leimanaiti. Ka sa yaco ni ra sa saqati ira na Leimanaiti me yacova ni ra sa vakasavi ira tani mai na vanua kecega sa nodra ivotavota vakawa.

And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will.

And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightsome people.

And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me.

Wherefore, it came to pass that after Amaleki had delivered up these plates into the hands of king Benjamin, he took them and put them with the other plates, which contained records which had been handed down by the kings, from generation to generation until the days of king Benjamin.

And they were handed down from king Benjamin, from generation to generation until they have fallen into my hands. And I, Mormon, pray to God that they may be preserved from this time henceforth. And I know that they will be preserved; for there are great things written upon them, out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.

And now, concerning this king Benjamin—he had somewhat of contentions among his own people.

And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the sword of Laban.

And in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their inheritance.

- 15 Ka sa yaco ni sa oti ko ya a sa tu na Karisito vakailasu, ka sa sogoti na gusudra, ka ra a togotitaki me vaka na nodra cala;
- 16 Ka ni sa oti ko ya a sa tu ko ira na parofita vakailasu, kei na dauvunau vakailasu kei na ivakavuvuli ena kedra maliwa na tamata, ka ra sa togotitaki kece ko ira oqo me vaka na nodra cala; ka ni sa yaco oti talega e vuqa na veileti ka ra se yani e lewe vuqa kivei ira na Leimanaiti, raica, a sa yaco ni ko Penijamini na tui, ena nodra veivuke na parofita tabu ka ra a maliwai ira tu na nona tamata—
- 17 Ia raica, sa tamata yalosavasava ko Penijamini na tui, ka a liutaki ira na nona tamata ena ivalavala dodonu; ka a lewe vuqa sara na tamata yalosavasava ena vanua, ka ra a vosataka na vosa ni Kalou ena kaukauwa kei na lewa; ka ra vakayagataka na vosa gatalaulau ena vuku ni nodra domodomoqa na tamata—
- 18 O koya gona, ena nodra veivuke ko ira oqo, kei na nona sa cakacaka ko Penijamini na tui ena nona igu taucoko kei na yalona taucoko, kei ira talega na parofita, sa vakataudeitaka tale kina na tiko sautu ena vanua.

And it came to pass that after there had been false Christs, and their mouths had been shut, and they punished according to their crimes;

And after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes; and after there having been much contention and many dissensions away unto the Lamanites, behold, it came to pass that king Benjamin, with the assistance of the holy prophets who were among his people—

For behold, king Benjamin was a holy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with power and with authority; and they did use much sharpness because of the stiffneckedness of the people—

Wherefore, with the help of these, king Benjamin, by laboring with all the might of his body and the faculty of his whole soul, and also the prophets, did once more establish peace in the land.

Ai Vola i Mosaia

Mosaia 1

- 1 Ia oqo a sa sega tale na veileti ena vanua taucoko ko Saraemala, ena kedra maliwa kece na nona tamata na tui ko Penijamini, ka sa yalo vakacegu tiko kina ko Penijamini na tui ena vo kece ni nona veisiga.
- 2 Ka sa yaco ni sa tolu na luvena tagane; a sa vakatoka na yacadratou ko Mosaia, kei Iloramu, kei Ilamani. Ka sa lewa me ratou vakavulici ena nodra vosa kece na nona qase, me yaco rawa kina me ratou tamata kila ka; ka me ratou kila kina na veika e baleta na vei parofisai ka a vosataki mai na gusudra na nodra qase, ka a soli vei ira mai na liga ni Turaga.
- 3 Ka sa vakavulici iratou talega ko koya me baleta na veitukutuku ka ra ceuti tu ena peleti parasa, ka kaya: Oi kemudou na luvequ, au gadreva mo dou dau nanuma tiko ni kevaka me ra a sega na peleti oqo, ka ra tu kina na veitukutuku kei na veivakaro oqo, ke da a lecaika tu ga, io ena gauna sara mada ga oqo, ka da sega ni kila na veika vuni ni Kalou.
- 4 Ni na sega ni rawa vua na tamada, ko Liai, me nanuma rawa tiko na veika kece oqo, ka vakavulici iratou kina na luvena, kevaka a sega na nodra veivuke na peleti oqo; ni ena vuku ni nona a vakavulici ena vosa vaka-Ijipita, sa wilika rawa kina na veika ceuti oqo, ka vakavulici iratou kina na luvena, ia me ratou qai vakavulici ira rawa kina na luvedratou, ka me vakayacori kina na ivakaro ni Kalou, me yacova mai na gauna oqo.
- 5 Au sa kaya vei kemudou, na luvequ, kevaka me ra a sega na veika oqo, ka ra sa maroroi ka taqomaki tu mai na liga ni Kalou, me da wilika ka kila kina na nona veika vuni, ka me tiko ga kina e matada na nona ivakaro, ke ra a sa malumalumu sobu ena tawa vakabauta ko ira sara mada ga na noda qase, ka eda na vakataki ira na wekada, ko ira na Leimanaiti, ka ra sega tu ni kila e dua na ka me baleta na veika oqo, ka ra na sega talega ni vakabauta kevaka era vakatavuvulitaki vei ira, ena vuku ni nodra ivakarau ni bula sega ni dodonu na nodra qase.

The Book of Mosiah

Mosiah 1

And now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days.

And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord.

And he also taught them concerning the records which were engraven on the plates of brass, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God.

For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.

I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct.

- 6 Oi kemudou na luvequ, au gadreva mo dou nanuma ni ra sa dina na vei vosa oqo, ka ra sa dina talega na veitukutuku oqo. Ia raica, sa vakatalega kina na peleti i Nifai, ka sa tu kina na itukutuku kei na nodra vosa na noda qase mai na gauna era a biuti Jerusalemi mai kina ka yacova mai oqo, ka ra sa dina; ka da kila ni ra sa dina ni ra sa tu sara ga oqo e matada.
- 7 Ia oqo, oi kemudou na luvequ, au gadreva mo dou dau nanuma tiko mo dou na dau vakasaqara vagumatua sara kina, mo dou na rawa ka mai kina; ka'u gadreva mo dou dau muria na ivakaro ni Kalou, mo dou na tiko sautu kina ena vanua me vaka na vosa ni yalayala ni Turaga vei ira na noda qase.
- 8 Ka sa vuqa tale na ka sa vakatavulica na tui ko Penijamini vei iratou na luvena, era sega ni volai ena ivola oqo.
- 9 Ka sa yaco ni sa tinia na nona vakavulici iratou na luvena ko Penijamini na tui, a sa qase sara mai, ka sa raica ni sa voleka me lako yani ena sala era na lako kina na kai vuravura kecega; o koya, sa nanuma kina ni sa dodonu me solia na lewa ni matanitu vua e dua vei iratou na luvena.
- 10 O koya oqo, sa vakarota kina me kau mai vua ko Mosaia; ka sa vakaoqo na vosa sa vosataka vua, ka kaya: Na luvequ, au gadreva mo kacivaka raraba yani ena vanua taucoke oqo ena kedra maliwa na tamata kece oqo, se ko ira na lewei Saraemala kei ira na tamata i Mosaia ka ra tiko ena vanua, me ra soqoni vata mada mai; ni'u na kacivaka yani ena mataka mai na gusuqu kivei ira oqo na noqu tamata, ni ko sa tui ka daunilewa talega vei ira na tamata oqo, ka a soli ira mai vei kedaru na Turaga na noda Kalou.
- 11 Ka dua tale, au na solia vei ira na tamata oqo e dua na yaca, me ra na kilai tani kina mai vei ira kecega na tamata ka a kauta tani mai na vanua ko Jerusalemi na Turaga na Kalou; ka'u sa kitaka oqo baleta ni ra sa tamata gugumatua ni muria na veivakaro ni Turaga.
- 12 Ka'u na solia vei ira e dua na yaca ka na sega vakadua ni bokoci laivi, ka vakavo ga ena vuku ni talaidredre.

O my sons, I would that ye should remember that these sayings are true, and also that these records are true. And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby; and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which the Lord made unto our fathers.

And many more things did king Benjamin teach his sons, which are not written in this book.

And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us.

And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord.

And I give unto them a name that never shall be blotted out, except it be through transgression.

- 13 Io, au sa kaya talega vei iko, ni kevaka era sa na lutu ki na talaidredre ko ira na nona tamata ni toko oqo na Turaga, ka yaco me ra tamata dau caka ca ka dauveibutakoci, ena qai soli ira yani na Turaga, ka na yaco me ra malumalumu me vakataki ira na wekadra; ka na sega tale ni maroroi ira ena nona kaukauwa e vakasakiti ka sega ni vakatautauvatataki rawa, ka a dau maroroi ira tiko mai kina na noda qase.
- 14 Ia au sa kaya vei iko, ni kevaka me a sega ni dodoka yani na ligana me maroroi ira na noda qase, ke ra a sa lutu ki na ligadra na Leimanaiti, ka tau vei ira na nodra cudru.
- 15 Ka sa yaco ni sa tinia ko Penijamini na tui na nona vosa vua na luvena, sa qai solia vua na lewa me baleta na veika kece ni matanitu vakatui.
- 16 Ka dua tale, sa solia talega vua na lewa me baleta na itukutuku ka ra ceuti tu ena peleti parasa; kei na peleti talega i Nifai; kei na iseleiwau talega i Lepani, kei na polo se idusidusi, ka a liutaki ira mai na noda qase ena loma ni lekutu, ka a vakarautaka na liga ni Turaga me ra liutaki mai kina, ko ira yadua me vaka na ivakarau ni vakarorogo kei na gugumatua era a vakayacora vua.
- 17 O koya, era sa sega kina ni sautu se toso ki liu ena nodra ilakolako ni ra sa sega ni yalodina, ia era sa biligi lesu ki muri, ka tau kina vei ira na cudru ni Kalou; o koya era sa yaviti kina ena dausiga kei na veika rarawa ca sara, me vakauqeti ira tale me ra nanuma na nodra itavi.
- 18 Ia oqo, a sa yaco ni sa lako ko Mosaia ka kitaka me vaka a vakarota vua ko tamana, ka kacivaka yani vei ira kecega na tamata ena vanua ko Saraemala me ra vakasoqoni vata yani, ka lako cake ki na valetabu me ra la'ki rogoca kina na vosa ka na vosataka vei ira ko tamana.

Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers.

For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him charge concerning all the affairs of the kingdom.

And moreover, he also gave him charge concerning the records which were engraven on the plates of brass; and also the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him.

Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty.

And now, it came to pass that Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words which his father should speak unto them.

Mosaia 2

- 1 Ka sa yaco ni sa vakayacora oti ko Mosaia na ka sa vakarota vua ko tamana, ka kacivaka yani ena vanua taucoko, era sa vakasoqoni vata yani ko ira kece na tamata ena vanua taucoko, me ra lako cake yani ki na valetabu ka la'ki rogoa kina na vosa ena vosataka vei ira ko Penijamini na tui.
- 2 A ra sa lewe vuqa sara, io e vuqa sara ka sa sega kina ni wiliki na kedra lewe levu; ni ra sa tubu ka lewe levu sara ka sautu ena vanua.
- 3 Era sa taura talega na ulumatua ni nodra qele ni manumanu, me ra vakacabo isoro kei na isoro kama me vaka na lawa i Mosese;
- 4 Ka me ra vakavinavinaka talega kina vua na Turaga na nodra Kalou, o koya ka a kauti ira tani mai na vanua ko Jerusalemi, ka a sereki ira mai na ligadra na nodra meca, ka a lesi ira na tamata yalododonu me nodra ivakavuvuli, ka lesia talega e dua na tamata yalododonu me nodra tui, ka sa vakataudeitaka ko koya na tiko sautu ena vanua ko Saraemala, ka vakavulici ira me ra muria na veivakaro ni Kalou, me ra marau kina ka vakasinaiti ena loloma vua na Kalou kei na tamata kecega.
- 5 Ka sa yaco ni ra sa lako cake yani ki na valetabu, era sa birika wavoki na nodra valelaca, na tamata yadua ena nona vuvale, ka lewena na watina, kei ira na luvena tagane, kei na luvena yalewa, kei ira na luvedra tagane, kei na luvedra yalewa, mai vei koya ka ulumatua kivei koya ka gone duadua, era sa dui toka ga vakamatavuvale.
- 6 Ia era sa birika na nodra valelaca vakavolivolita na valetabu, a ra sa vaqara na katuba ni nodra valelaca ki na valetabu, me ra dui tiko ga kina ena nodra valelaca ka rogoa na vosa ena cavuta vei ira ko Penijamini na tui;
- 7 Ia ni ra sa rui lewe levu sara sa sega kina ni rawa vei Penijamini na tui me vakavulici ira kece ena loma ni valetabu, o koya, sa vakarota kina me tara e dua na vale cecere sara me ra rogoa rawa kina na nona tamata na veika ena vosataka vei ira.

Mosiah 2

And it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Benjamin should speak unto them.

And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.

And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses;

And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men.

And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another.

And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them;

For the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them.

8 Ka sa yaco ni sa tekivu me vosa vei ira na nona tamata mai na vale cecere; ka ra sa sega ni rogoca kece na nona vosa me vaka ni ra sa rui lewe levu sara; o koya sa vakarota kina ko koya me volai na nona vosa kece ka vakau yani vei ira era sa sega ni rogoca rawa na domona, me ra ciqoma talega kina na nona vosa.

9 A sa vakaoqo na vosa e a vosataka ka lewa me volai, ka kaya: Kemuni na wekaqu, oi kemuni kece ka soqoni vata mai, oi kemuni ka rogoca rawa na noqu vosa ka'u na vosataka vei kemuni edaidai; ni'u a sega ni vakarota mo ni lako mai mo ni qai vakawaletaka na veivosa au na vosataka, ia mo ni vakarorogo vei au, ka dolava sara na daligamuni mo ni rogoca, kei na lomamuni mo ni kila, kei na nomuni vakasama me tevuki kina mo ni raica na veika vuni ni Kalou.

10 Au a sega ni vakarota mo ni lako mai ki ke mo ni rerevaki au kina, se mo ni nanuma ni'u sa uasivi cake mai vua e dua tale na tamata.

11 Ia au sa vakataki kemuni ga, ka'u sa vakatovolei tu mai na veimataqali malumalumu kecega ni yago kei na vakasama; ia au sa digitaki mai vei ira na tamata oqo, ka sa vakatabui au ko tamaqu, ka sa vakatarai mai na liga ni Turaga, me'u daunilewa ka tui vei ira na tamata oqo; ka'u sa maroroi ka taqomaki tu mai ena nona kaukauwa e sega ni vakatautauvatataki rawa, me'u qaravi kemuni ena igu taucoko, kei na vakasama, kei na kaukauwa kecega sa solia vei au na Turaga.

12 Au sa kaya vei kemuni me vaka ni sa vakatarai me'u qaravi kemuni ena noqu veisiga kece, me yacova mai na gauna oqo, ka'u sega ni qara mai vei kemuni na koula se siliva se dua ga na mataqali iyau;

13 Au a sega talega ni laiva mo ni biu ki na qara ni veivesu, se mo ni veivakabobulataki, se mo ni laba, se taura vakasaurara, se butako, se veibutakoci; ka'u a sega talega ni laiva mo ni vakayacora na veika ca, ka'u a vakavulici kemuni mo ni muria na veivakaro ni Turaga, ena veika kece sa vakaroti kemuni kina ko koya—

And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words.

And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.

I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man.

But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me.

I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you;

Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you—

- 14 Ka'u sa cakacaka sara tiko mada ga e ligaqu, koi au vakai au, me rawa niu qai veiqaravi vei kemuni, ka mo ni kakua ni vakacolati kina ena ivakacavacava, me kakua kina ni vakataqari vei kemuni e dua na icolacola ka na dredre me colati—ia na veika kece au sa vosataka tiko oqo, ko ni sa kedra ivakadinadina sara ga koi kemuni ena siga edaidai.
- 15 Ia, oi kemuni na wekaqu, au sa sega ni kitaka na veika oqo me'u dokadoka kina, au sa sega talega ni tukuna na veika oqo me'u beitaki kemuni kina; ia au sa tukuna ga vei kemuni mo ni kila kina ni sa rawa me'u saumi taro ena yalo galala ena mata ni Kalou ena siga oqo.
- 16 Raica, au sa kaya vei kemuni me vaka na noqu a kaya vei kemuni ni'u a sa qaravi kemuni ena noqu veisiga kece, au sega ni gadreva me'u dokadoka kina, ni'u a qarava tiko ga kina na Kalou.
- 17 Ia raica, au sa tukuna vei kemuni na veika oqo mo ni vulica kina mo ni yalomatua; mo ni vulica kina ni ko ni sa qarava tiko na nomuni Kalou ena gauna ko ni qaravi ira tiko kina na wekamuni.
- 18 Raica, ko ni sa vakatokai au me'u nomuni tui; ia kevaka au sa cakacaka tiko me'u qaravi kemuni, koi au ko ni sa vakatoka me nomuni tui, e sega li ni kilikili mo ni cakacaka vakakina mo ni veiqaravi vakai kemuni?
- 19 Ka raica talega, kevaka sa ganita mo ni vakavinavinaka vei au, koi au ko ni sa vakatoka me nomuni tui ka'u a qaravi kemuni ena noqu veisiga, ka'u a qarava talega kina na Kalou, sa kilikili sara kina mo ni vakavinavinaka tiko ga vua na nomuni Tui vakalomalagi!
- 20 Au sa kaya vei kemuni, na wekaqu, kevaka ko ni na tabalaka tiko na vakavinavinaka kei na vakacaucau ena kena kaukauwa taucoko ka taukena tu na yalomuni, ki vua na Kalou ko ya ka a buli kemuni, ka maroroi kemuni ka taqomaki kemuni tu mai, ka vakavuna mo ni marau, ka sa solia mo ni bula veisaututaki—

And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day.

Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day.

Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.

Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another?

And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King!

I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

- 21 Au sa kaya vei kemuni ni kevaka ko ni sa qaravi Koya ka a buli kemuni mai na ivakatekivu, ka sa maroroi kemuni tiko ga e veisiga, ena nona solia vei kemuni na icegu, mo ni bula ka yavala ka cakava kina na ka sa lomamuni, ka sa dau tokoni kemuni mai na dua na tiki ni gauna ki na dua tale—au kaya, kevaka ko ni sa na qaravi Koya ena yalomuni taucoko kece sara, ko ni sa dauniveiqaravi tawayaga tiko ga.
- 22 Ia raica, na ka wale ga e gadreva vei kemuni sai koya mo ni muria na nona veivakaro; ka sa yalataka tu ko Koya ni kevaka ko ni na muria na nona veivakaro ko ni na tiko sautu ena vanua; ka sa sega ni dau gole tani mai na ka sa vosataka; o koya, kevaka ko ni sa muria na nona ivakaro ena vakalougatataki kemuni kina ka vakasaututaki kemuni.
- 23 Ia oqo, mai na kena imatai, e a buli kemuni ko Koya, ka solia vei kemuni na nomuni bula, o koya ko ni na dinau tu ga kina vua.
- 24 Ka kena ikarua, e vakarota ko koya mo ni vakayacora na veika sa vakaroti kemuni kina; ia kevaka ko ni sa kitaka vakakina, ena vakalougatataki kemuni kusarawa kina ko Koya; ka sa saumi kemuni kina. Ka ko ni sa dinau tu ga kina vua ena gauna oqo, ena gauna mai muri, ka sega ni mudu ka sega ni mudu; o koya gona, a cava mo ni na dokadokataka rawa?
- 25 Ia oqo me'u taroga mada, a cava e rawa mo ni kaya ena vukumuni? Au sauma vei kemuni, E segai! E sega mada ga ni rawa mo ni kaya ni ko ni sa vaka mada ga na kuvu-ni-soso; ia ko ni a buli mai na kuvu-ni-soso; ia raica, oqori talega sa nei koya ka a buli kemuni.
- 26 Ia koi au, koi au sara mada ga, ko ni sa vakatoka me nomuni tui, au sa sega ni uasivi cake mai vei kemuni; ni'u vu mai na kuvu-ni-soso talega. Ka ko ni sa raica ni'u sa qase mai, ka sa voleka me'u vakalesuya tale na waqawaqa vakayago oqo ki na tinana ko qele.

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you.

And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.

- 27 O koya gona, me vaka au sa kaya oti vei kemuni ni'u a sa qaravi kemuni, ka'u a lako tiko kina ena galala ni vakasama ena mata ni Kalou, ia au sa vakarota mo ni soqoni vata mai oqo, me rawa ni'u kunei ni sa sega na noqu cala, ka me kakua ni takavi au mai na nomuni dra, ena gauna au na tu kina me lewai mai vua na Kalou ena vuku ni veika a vakarota vei au ena vukumuni.
- 28 Au sa kaya vei kemuni ni'u a vakarota mo ni soqoni vata mai me'u vakasavasavataka rawa kina na noqu isulu mai na nomuni dra, ena gauna oqo ni sa voleka me'u lako sobu ki na noqu ibulubulu, me'u lako sobu kina ena vakacegu, ka me na curu na yaloqu tawa mate rawa ki na matasere mai cake, me seretaka na vakacaucau ni Kalou lewa dodonu.
- 29 Ka dua tale, au sa kaya vei kemuni ni'u a vakarota mo ni soqoni vata mai, me'u tukuna kina vei kemuni ni sa na sega ni rawa tale me'u nomuni ivakavuvuli, se me'u nomuni tui;
- 30 Ni, ena gauna mada ga oqo sa sautaninini vakalevu sara tiko na yagoqu taucoko ena noqu tovolea me'u vosa vei kemuni, ia sa tokoni au tiko na Turaga na Kalou, ka a vakatara me'u vosa vei kemuni; ka sa vakaroti au me'u tukuna vei kemuni edaidai, ni sa na nomuni tui ka nomuni daunilewa ko Mosaia na luvequ.
- 31 Ia oqo, oi kemuni na wekaqu, au gadreva mo ni vakayacora vua na veika ko ni sa dau vakayacora tiko mai. Me vaka na nomuni a dau muria tiko mai na noqu ivakaro, kei na ivakaro i tamaqu, ka tiko sautu kina, ka taqomaki mai na ligadra na nomuni meca, sa vakakina kevaka ko ni na muria na veivakaro i na luvequ, se na veivakaro ni Kalou ka na tukuna vei kemuni ko koya, ko ni na tiko sautu ena vanua, ka ra na sega ni rawai kemuni na nomuni meca.
- 32 Ia, Oi kemuni na noqu tamata, mo ni qarauna de na tubu na veiqati ena kemuni maliwa, ka ko ni digitaka mo ni talairawarawa ki na yalo ca, ka vosa kina ko Mosaia na tamaqu.

Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.

I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God.

And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a king and a ruler over you.

And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

But, O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah.

33 Ia raica, sa yalataki tu e dua na ca vua sa digitaka me talairawarawa ki na yalo ko ya; ni kevaka sa digitaka me talairawarawa vua, ka tu ga kina ka mate e na nona ivalavala ca, sa na gunuva ko koya na cudruvi ki yalona; ni sa taura ko koya me kena isau na itotogi tawavakaiyalayala, ni sa talaidredre ki na lawa ni Kalou ka sa saqata kina na ka sa kila.

34 Au sa kaya vei kemuni, ni sa sega ni dua vei kemuni, ka vakavo ga ko ira na luvemuni lalai ka se bera ni vakavulici ena veika oqo, ia ko ni kila ni ko ni sa dinau tawamudu tu ga vua na Tamamuni Vakalomalagi, mo ni solia vua na veika kece ko ni taukena ka vakakina koi kemuni; ia ko ni sa vakavulici talega me baleta na ivolatukutuku ka tu kina na veiparofisai era a vosataka na parofita tabu, me yacova sara na gauna ka biuti Jerusalemi mai kina na tamada ko Liai;

35 Ka vakatalega kina, na veika kece era a vosataka na noda qase me yacova mai oqo. Ia raica talega, era sa vosataka na veika sa vakarota vei ira na Turaga; o koya, era sa dodonu ka dina.

36 Ia oqo, au sa kaya vei kemuni, na wekaqu, ni ko ni sa kila ka sa vakavulici vei kemuni na veika oqo, kevaka ko ni qai talaidredre ka saqata na veika sa tukuni oti, ka ko ni sa vakasukai kemuni vakai kemuni kina mai na Yalo ni Turaga, ka me sega kina ni dua na nona tikina vei kemuni me tuberi kemuni kina ena sala ni vuku mo ni kalougata kina, sautu, ka maroroi vinaka tu—

37 Au sa kaya vei kemuni, ni ko koya sa kitaka na ka oqo, sai koya sa veisaqasaqa matavotu kei na Kalou; sa digitaka kina me talairawarawa ki na yalo ca, ka yaco me meca ni ivalavala dodonu kecega; o koya, sa sega kina ni dua na nona tikina na Turaga vua, ni sa sega ni dau tiko ena valetabu dukadukali ko Koya.

38 Ia kevaka sa sega ni veivutuni na tamata ko ya, ka meca tu ga ni Kalou, ka mate vata kaya, ena vakayadrata na yalona tawamate rawa na gagadre ni lewa dodonu vakalou me kila vinaka sara na nona cala, ka na vakavuna me kino kina mai na nona iserau na Turaga, ka vakasinaita na lomana na nona cala, kei na rarawa, kei na yaluma, ka sa vaka na bukawaqa tawaboko rawa, ka sa tubu cake tiko ga na kena yameyame ka sega ni mudu ka sega ni mudu.

For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.

I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that you have and are; and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem;

And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are just and true.

And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved—

I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.

Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.

39 Ia oqo au sa kaya vei kemuni, ni na sega ni rawa ni sereka na tamata ko ya na loloma cecere; a sa nona icavacava rerevaki me sotava na veivakararawataki e tawacava rawa.

40 Io, oi kemuni kece na qase, kei kemuni na cauravou, kei kemuni na gone lalai ka rawa mo ni kila na ibalebale ni noqu vosa, ni'u a vosa vakamacala sara vei kemuni mo ni kila, au sa masuta mo ni yadra ka nanuma na rerevaki ni kedra ituvaki ko ira era sa lutu ki na talaidredre.

41 Ka dua tale, au gadreva mo ni vakasamataka na ituvaki ni bula kalougata ka mamarau e nodra ko ira era sa muria na ivakaro ni Kalou. Ia raica, era sa vakalougatataki ena veika kece sara, na veika vakayago kei na veika vakayalo; ka kevaka era sa yalodina tiko me yacova na ivakataotioti era na curu ki lomalagi, me ra tiko marau kina vata kei na Kalou me tawamudu. Io, mo ni nanuma, mo ni nanuma, ni ra sa dina na veika oqo; ni sa kaya na Turaga na Kalou.

And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment.

O, all ye old men, and also ye young men, and you little children who can understand my words, for I have spoken plainly unto you that ye might understand, I pray that ye should awake to a remembrance of the awful situation of those that have fallen into transgression.

And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.

Mosaia 3

- 1 Ia oqo tale, oi kemuni na wekaqu, mo ni vakarorogo mada, ni sa tu tale na ka me'u vosataka vei kemuni; ni raica, sa tu na veika me'u tukuna vei kemuni me baleta na veika ena yaco mai.
- 2 Ia na veika au na tukuna vei kemuni sa vakatakila vei au e dua na agilosu ni Kalou. A sa kaya vei au ko koya: Mo yadra mada; ka'u sa yadra, ka raica sa tucake tu e mataqu ko koya.
- 3 A sa kaya vei au: Mo yadra, ka rogoca na vosa au na tukuna vei iko; raica, au sa lako mai me'u tukuna vei iko na itukutuku marautaki ni reki levu.
- 4 Ni sa rogoca na nomu masu na Turaga, ka sa dikeva rawa na nomu ivalavala dodonu; ka sa talai au mai me'u mai tukuna vei iko mo marau; ka mo na tukuna vei ira na nomu tamata, me ra vakasinaiti talega kina ena reki.
- 5 Ni raica, sa yaco mai na gauna, ka sa sega tale ni yawa, ni na lako sobu mai lomalagi ena kaukauwa ena kedra maliwa na luve ni tamata, na Turaga Kaukauwa o koya sa daulewa tiko, ka a tiko mai liu, ka na tiko mai na gauna tawamudu ki na gauna tawamudu, ka na mai tiko ena vale qele, ka na lako yani ena kedra maliwa na tamata, ka kitaka na veicakamana lelevu, me vaka na nodra vakabulai na tauvimate, na nodra vakaturi cake tale na mate, na nodra lako rawa tale na lokiloki, na nodra rai rawa tale na mataboko, kei na nodra rogo rawa tale na didivara, kei na nodra vakabulai mai na veimataqali mate kecega.
- 6 Ka na vakasavi ira tani na tevoru ko koya, se ko ira na yalo ca era tu e lomadra na luve ni tamata.
- 7 Ka raica, ena sotava ko Koya na veitemaki, kei na mosi ni yago, na via kana, na via gunu, kei na oca, ka levu cake mai na kena e vosota rawa na tamata, ka tarava ga kina na mate; ia raica, sa tuturu mai kina na dra mai na veiqara ni yagona, ni sa rui levu sara na nona yaluma ena vuku ni nodra caka ca kei na nodra itovo vakasisila na nona tamata.
- 8 Ia ena vakatokai na yacana ko Jisu Karisito, na Luve ni Kalou, na Tama ni lomalagi kei na vuravura, na Dauniveibuli ni veika kecega mai na ivakatekivu; ka na yacai tinana ko Meri.

Mosiah 3

And again my brethren, I would call your attention, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.

And the things which I shall tell you are made known unto me by an angel from God. And he said unto me: Awake; and I awoke, and behold he stood before me.

And he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy.

For the Lord hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy.

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

- 9 Ka raica, ena lako mai ko koya kivei ira na kai nona, me na yaco kina na veivakabulai vei ira na luve ni tamata ena vakabauti ni yacana; ia ni sa oti na veika kece oqo, era na okati koya me tamata wale ga, ka kaya ni sa tiko vua e dua na tevoru; ka ra na vakanakuitataki koya, ka vakamatei koya ena kauveilatai.
- 10 Ka na tucake tale mai na mate ena ikatolu ni siga; ka raica, ena tu me lewai vuravura; ka raica, sa vakayacori na veika kece oqo me na tau kina na lewa dodonu vei ira na luve ni tamata.
- 11 Ia raica, na nona dra sa sorovaki talega kina na nodra ivalavala ca ko ira era a lutu ena vuku ni caka cala i Atama, ka ra mate ka sega ni kila na inaki ni Kalou me baleti ira, se ko ira era sa sega ni kila ni ra sa ivalavala ca.
- 12 Ia ena ca, ena ca vei koya sa kila tu ni sa saqata tiko na Kalou! Ni na sega ni yaco na veivakabulai vua e dua sa vakaoqo, ka vakavo ga ena veivutuni kei na vakabauta na Turaga ko Jisu Karisito.
- 13 Ka sa talai ira yani na nona parofita tabu na Turaga na Kalou ena kedra maliwa na luve ni tamata kecega, me ra tukuna yani na veika oqo kivei ira na veimataqali, veimatanitu, kei na duivosavosa, me bokoci rawa kina na nodra ivalavala ca ia ko ira yadua sa vakabauta ni na lako mai na Karisito, ka ra na reki ena marau levu, ka vaka ga me a sa lako oti mai ko koya ena kedra maliwa.
- 14 Ia sa raica na Turaga na Kalou ni ra sa tamata domodomoqa na nona tamata, ka lesia kina vei ira e dua na lawa, sai koya na lawa i Mosese.
- 15 A sa vakaraitaka vei ira e vuqa na ivakatakilakila, kei na veika veivakurabuitaki, na ivakaraitaki, kei na iyaloalo, me baleta na nona lako mai; era sa vosa talega vei ira ko ira na parofita tabu me baleta na nona lako mai; ia era sa vakaukauwataka ga na lomadra, ka ra sega ni kila ni sega ni vakabetena na lawa i Mosese kevaka sa sega ni ia na veisorovaki ena nona dra.
- 16 Ia kevaka me a rawa mada ga me ra ivalavala ca na gone lalai, ke ra na sega ga ni rawa ni vakabulai; ia au sa kaya vei kemuni ni ra sa vakalougatataki; raica, ena vukui Atama, se me vaka na kena ivakarau, era sa lutu kina, ia na dra ga i Karisito sa sorovaka na nodra ivalavala ca.

And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.

And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.

But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ.

And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them.

Yet the Lord God saw that his people were a stiff-necked people, and he appointed unto them a law, even the law of Moses.

And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.

And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.

- 17 Ka dua tale, au sa kaya vei kemuni, ni na sega ni soli e dua tale na yaca se na sala se ivakarau me ra na vakabulai rawa kina na luve ni tamata, ena yaca duadua ga i Karisito na Turaga Kaukauwa.
- 18 Ia raica sa lewa ko Koya, ka sa dodonu na nona lewa; ia ena sega ni rusa na gone lalai sa mate ni se gone lailai ga; ia era na gunuva vakaira ga na tamata na cudruvi ki yalodra, ka vakavo ga kevaka era sa vakayalomalumalumutaki ira ka yaco me vaka na gone lalai, ka vakabauta ni a rawa, ni rawa, ni na qai rawa duadua ga na veivakabulai ena dra kei na vuku ni dra ni veisorovaki i Karisito na Turaga Kaukauwa.
- 19 Ni sa meca ni Kalou na tamata vakavuravura, ka sa vaka tu mai kina me tekivu sara mai na lutu i Atama, ka na vaka tu kina me sega ni mudu ka sega ni mudu, ka vakavo ke sa talairawarawa ki na veivakayararataki ni Yalo Tabu, ka biuta tani na tamata vakavuravura ka yaco me yalododonu ena vuku ni veisorovaki i Karisito na Turaga, ka yaco me vaka na gone lailai, me talairawarawa, yalomalua, yalomalumumu, dauvosota, sinai ena loloma, ka ciqoma na veika kece sa raica na Turaga ni dodonu me sotava, me vaka na gone sa talairawarawa vua na tamana.
- 20 Ka dua tale, au sa kaya vei kemuni, ni na yaco na gauna me na teteva yani kina na veimatani, veimataqali, duivosavosa kei ira na tamata kecega na kilaka me baleta na iVakabula.
- 21 Ka raica, ni sa na yaco mai na gauna ko ya, ena sega ni kune e dua me tawacala ena mata ni Kalou, ka vakavo ga ko ira na gone lalai; ena veivutuni duadua ga kei na vakabauti ni yaca ni Turaga na Kalou Kaukauwa.
- 22 Ia ena gauna mada ga oqo, ni ko sa na vakavulica vei ira na nomu tamata na veika sa vakarota vei iko na Turaga na nomu Kalou, ena sega kina ni kunei ni ra sa tawacala ena mata ni Kalou, me vaka ga na vosa au sa vosataka oti vei iko.
- 23 Ia oqo au sa vosataka oti na veika sa vakarota vei au na Turaga na Kalou.

And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

And moreover, I say unto you, that the time shall come when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people.

And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent.

And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

And now I have spoken the words which the Lord God hath commanded me.

24 Ka sa kaya vakaoqo na Turaga: Era na tu me ivakadinadina ramase me baleti ira na tamata oqo, ena siga ni lewa; o koya, era na lewai kina, na tamata yadua me vaka na nona cakacaka, se vinaka se ca.

25 Ia kevaka era sa ca ena vakatakilai matavotu vei ira na nodra cala kei na nodra veika vakasisila, ka na vakavuna me ra kino tani kina mai na iserau ni Turaga ki na dua na ituvaki ni yaluma kei na veivakararawataki tawacava, ka ra na sega ni lesu rawa mai kina; o koya era sa gunuva kina na cudruvi ki yalodra.

26 Era sa gunu kina mai na bilo ni cudru ni Kalou, ka sa sega tale ni rawa me vakuwai ira kina na lewa dodonu me vaka ga na kena a sega ni rawa me tarova na lutu i Atama ena vuku ni nona a kania na vuanikau vakatabui; o koya, sa na sega tale ni rawa ni kaya na loloma cecere ni ra nona ka sega ni mudu.

27 Ia na nodra yaluma sa vaka na drano bukawaqa kei na sulifure sa sega ni boko rawa na kena yameyame, ka sa tubu cake tiko ga na kena kubou ka sega ni mudu ka sega ni mudu. A sa vakaroti au kina vakaoqo na Turaga. Emeni.

And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil.

And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment, from whence they can no more return; therefore they have drunk damnation to their own souls.

Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever.

And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen.

Mosaia 4

- 1 Ia oqo, a sa yaco ni sa tinia ko Penijamini na tui na nona vosataka na vosa ka a solia vua na agilosu ni Turaga, a sa veiraiyaki vei ira na lewevuqa, ka raica era sa bale ki na qele, ni ra sa rerevaka na Turaga.
- 2 Ka ra sa raici ira vakaira ena kedra ituvaki vakayago, ni ra sa lailai sobu mai na kuvu-ni-soso. Era sa tagi vata vakadomoilevu ka kaya: Mo ni yalololoma ka vakayagataka na dra ni veisorovaki i Karisito me keimami vosoti kina ena neimami ivalavala ca, ka me vakasavasavataki kina na yaloi keimami; ni keimami sa vakabauti Jisu Karisito, na Luve ni Kalou, o koya ka a bulia na lomalagi kei na vuravura, kei na veika kecega; o koya ka na lako sobu mai ena kedra maliwa na luve ni tamata.
- 3 Ka sa yaco ni ra sa vosataka oti na vei vosa oqo, sa sobuti ira na Yalo ni Turaga, ka ra sa vakasinaiti ena marau, ka sa bokoci na nodra ivalavala ca, ka sa vakacegu na nodra vakasama, ena vuku ni vakabauta levu sa tu vei ira me baleti Jisu Karisito o koya ka na lako mai, me vaka na vosa sa vosataka vei ira ko Penijamini na tui.
- 4 A sa dolava tale na gusuna ko Penijamini na tui ka vosa tale vei ira, ka kaya: Oi kemuni na noqu itokani ka wekaqu, oi kemuni na kai noqu ka noqu tamata, au gadreva mo ni rogoci au tale mada, mo ni rogoca ka kila na vo ni noqu vosa ka'u na vosataka vei kemuni.
- 5 Ni raica, kevaka sa vakayadrati kemuni oqo na nomuni kila na vinaka ni Kalou mo ni vakila kina ni ko ni sa ka wale sara, kei na kemuni ituvaki tawayaga ka lutu tani tu—
- 6 Au sa kaya vei kemuni, kevaka ko ni sa kila na vinaka ni Kalou, kei na nona kaukauwa e sega ni vakatautavutataki rawa, kei na nona yalomatua, kei na nona dauvosota, na nona dauvosoti ira vakadede na luve ni tamata; kei na veisorovaki talega ka a sa vakarautaki tu mai na tauyavutaki ni vuravura, me yaco kina na veivakabulai vei koya sa vakararavi vua na Turaga, ka gumatua me muria na nona veivakaro, ka lako tiko ga ena vakabauta me yacova ni sa oti na nona bula, ko ya na nona bula vakayago—

Mosiah 4

And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.

And king Benjamin again opened his mouth and began to speak unto them, saying: My friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you.

For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state—

I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the mortal body—

- 7 Au sa kaya, ni sai koya oqo na tamata ka na rawata na veivakabulai, ena vuku ni veisorovaki ka a sa vakarautaki tu mai na tauyavutaki ni vuravura me baleta na tamata kecega, ko ira kece mai na lutu i Atama, kei ira kece ena gauna oqo, kei ira kece ka na muri mai me yacova na ivakataotioti kei vuravura.
- 8 Ia sai koya oqo na sala sa yaco kina na veivakabulai. Ka sa sega ni dua tale na veivakabulai, o koya ga sa tukuni tiko oqo; ka sa sega ni dua tale na ka e gadrevi me ra vakabulai rawa kina na tamata, o koya ga au sa tukuna oti vei kemuni.
- 9 Mo ni vakabauta na Kalou; mo ni vakabauta ni sa tiko o koya, ka a bulia na ka kecega, mai lomalagi kei vuravura; mo ni vakabauta ni sa nona kece na yalomatua, kei na kaukauwa kece, mai lomalagi kei vuravura; mo ni vakabauta ni na sega ni kila taucoko na tamata na veika kece sa kila na Turaga.
- 10 Ka mo ni vakabauta talega ni sa dodonu mo ni veivutunitaka na nomuni ivalavala ca ka biuti ira tani sara, ka vakayalomalumalumutaki kemuni ena mata ni Kalou; ka kerea ena yalodina me vosoti kemuni; ia oqo, kevaka ko ni sa vakabauta na veika kece oqo, mo ni vakayacora sara vakakina.
- 11 Ia au sa kaya tale vei kemuni me vaka au sa kaya oti e liu, me vaka ko ni sa kila na lagilagi ni Kalou, se kevaka ko ni a sa kila na nona vinaka ka tovolea na nona loloma, ka sa rawata na vakabokoci ni nomuni ivalavala ca, ka sa marau vakalevu sara kina na yalomuni, au gadreva mo ni nanuma vakakina, ka mo ni dau vakananuma tiko ga na cecere ni Kalou, kei na nomuni sa ka wale sara, kei na nona vinaka kei na nona sa vosoti kemuni vakadede, oi kemuni na tamata tawayaga, ka mo ni vakayalomalumalumutaki kemuni ena yalomalumumu sa titobu sara, ka dau kaciva na yaca ni Turaga e veisiga, ka mo ni tudei tu ena vakabauta na veika ena yaco mai, ka a cavuti mai na gusu ni agilosi.
- 12 Ka raica, au sa kaya vei kemuni kevaka ko ni na kitaka na veika oqo, ko ni na marau ena veigauna kecega, ka vakasinaiti ena loloma ni Kalou, ka na dau bokoci tiko ga na nomuni ivalavala ca; ia ena tubucake na nomuni kila na lagilagi i Koya ka a buli kemuni, se na nomuni kila na veika sa dina ka dodonu.

I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world.

And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

- 13 Ka na sega vei kemuni na nanuma mo ni veivakacacani, ia mo ni tiko veilomani, ka solia vua na tamata yadua me vaka na ka sa dodonu me nona.
- 14 Ka ko ni na sega ni laivi ira na luvemuni me ra viakana, se luvaiwale; ko ni na sega talega ni laivi ira me ra talaidredre ki na lawa ni Kalou, se me ra veileti ka veivala vakaira, ka qarava na tevoru, na kenadau ni ivalavala ca, se sai koya na yalo ca ka ra dau tukuna na noda qase, ni sa meca ni ivalavala dodonu kecega ko koya.
- 15 Ia ko ni na vakavulici ira me ra lako ena sala ni dina kei na yalodei; mo ni vakavulici ira me ra veilomani ka dau veivukei.
- 16 Ia oi kemuni talega mo ni vukei ira era sa gadreva na nomuni veivuke; mo ni wasea na nomuni iyau vei koya e vakaleqai; ka mo ni kakua ni laiva me tawayaga na nona kerekere vei kemuni ko koya sa dau kerekere, ka vagolei koya tani me mate kina.
- 17 Ko ni na kaya beka: Sa baleti koya ga na nona leqa; ka'u na sega kina ni dodoliga yani, ka'u na sega ni solia vua na qau kakana, se wasea vua na noqu iyau me'u vakacegui koya kina, ni sa dodonu na kena itotogi—
- 18 Ia au sa kaya vei kemuni, oi kemuni, na tamata yadua sa vakayacora oqo sa yaga sara me veivutuni; ia kevaka sa sega ni veivutunitaka na ka sa cakava ena rusa me sega ni mudu, ka sa sega na nona tikina ena matanitu ni Kalou.
- 19 Ni raica, eda sa sega li ni daukerekere kecega? Eda sa sega li ni vakararavi vata tiko ki vua e dua ga na Ka Bula, o koya na Kalou, ena vuku ni veika kece sa tu vei keda, na kakana kei na isulu, kei na koula, kei na siliva, kei na iyau kecega sa tu vei keda ena kena veimataqali?
- 20 Ka raica, ena gauna sara mada ga oqo ko ni sa masuta tiko na yacana, ka kerea tiko na vakabokoci ni nomuni ivalavala ca. Ia sa vakalaiva li ko koya me talelala na nomuni kerekere? E segai sara; sa sovaraka vei kemuni na Yalona, ka sa vakasinaita na yalomuni ena marau, a sa vakavuna me tarovi na gusumuni ka ko ni sa sega kina ni vosa rawa, ni sa rui vuabale dina sara na nomuni marau.

And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

- 21 Ia oqo, kevaka sa solia vei kemuni na Kalou, o koya ka a buli kemuni, ka ko ni sa vakararavitaka tiko vua na nomuni bula kei na veika kece sa tu vei kemuni, na veika dodonu kece ko ni sa kerea, ena vakabauta, ka vakadinata sara ni ko ni na ciqoma, sa qai dodonu ka kilikili sara kina mo ni veiwaseitaka na nomuni iyau.
- 22 Ia kevaka ko ni sa vakalewai koya sa kerekere vei kemuni me kakua kina ni mate, ka ko ni cudruvi koya kina, ena dodonu vakalevu cake kina na nomuni cudruvi ena vuku ni nomuni sa bureitaka na nomuni iyau, ni sa sega ni nomuni ia sa nona ga na Kalou, ka sa nona talega na nomuni bula; ia ko ni sa sega mada ni vakamamasu, se veivutunitaka na ka ko ni sa vakayacora.
- 23 Au sa kaya vei kemuni, ena ca vua na tamata ko ya, ni na rusa vata kei koya na nona iyau; ia oqo, au sa vosataka na veika oqo vei ira sa vutuniyau ena veika ni vuravura oqo.
- 24 Ia oqo, au sa kaya vei ira sa dravudravua, oi kemuni sa sega vei kemuni ia sa rauti kemuni tiko na veika sa tu vei kemuni, ka ko ni sa bula tiko ga kina mai na dua na siga ki na dua tale na siga; vei kemuni kece sa sega ni vakacegui koya sa dau kerekere, ni sa sega ni tu vei kemuni; au gadreva mo ni kaya dina e lomamuni: Au sega ga ni solia ni sega ni tu vei au; ia kevaka e tu vei au ke'u na solia.
- 25 Ia oqo, kevaka ko ni sa kaya dina vakaoqo e lomamuni, ko ni na tawacala kina, kevaka e sega, ko ni na cudruvi; ka sa dodonu na nomuni cudruvi ni ko ni sa kocova na ka sa sega ni tu vei kemuni.
- 26 Ia oqo, ena vuku ni veika oqo ka'u sa vosa oti kina vei kemuni—ko ya, ena vuku ni kena dau vakabokoci tiko ga na nomuni ivalavala ca e veisiga yadua, mo ni lako tawacala rawa ena mata ni Kalou—au gadreva mo ni wasea na nomuni iyau vei ira na dravudravua, na tamata yadua me vaka na veika sa tu vua, mo ni vakani ira sa viakana, vakasulumu ira sa luvawale, sikovi ira na tauvimate ka qaravi ira me ra vakacegui, vakayago ka vakayalo talega, me vaka na veika e dui ganiti ira.

And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.

And if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.

And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.

And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.

And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

- 27 Ka mo ni raica me ra vakayacori vakayalomatua ena kena ivakarau dodonu na veika kece oqo, ni sa sega ni kilikili vua na tamata me cici vakatotolo cake mai na kaukauwa sa tu vua. Ia sa kilikili me gugumatua, me rawata kina na icocovi; o koya, sa dodonu kina me vakayacori na veika kecega ena kena ivakarau.
- 28 Ka'u sa gadreva mo ni nanuma tiko, ko koya yadua sa kerekere mai vua na wekana me vakasuka tale na ka sa kerea, me vaka sa yalataka, kevaka e sega sa ivalavala ca, ka na rawa tale beka ga ni vakavuna me ivalavala ca ko koya na wekana.
- 29 Me kena iotioti, sa sega ni rawa me'u tukuna vei kemuni na veika kece ko ni na rawa ni ivalavala ca kina; ni sa vuqa sara na kena ivakarau kei na kena sala, io sa rui levu ka'u sa sega ni wilika rawa.
- 30 Ia oqo ga na levu ni ka au na tukuna rawa vei kemuni, ni kevaka ko ni sa sega ni qarauni kemuni vinaka, kei na nomuni vakanananu, kei na nomuni vosa, kei na nomuni cakacaka, ka muria tiko na veivakaro ni Kalou, ka tiko ga ena vakabauta ni veika ko ni sa rogoca me baleta na nona lako mai na noda Turaga, me yacova sara na itinitini ni nomuni bula, ko ni na rusa vakaidina. Ia oqo, Oi kemuni na tamata, mo ni dau nanuma, mo ni kakua kina ni rusa.

And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

And I would that ye should remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.

But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

Mosaia 5

- 1 Ia oqo, a sa yaco, ni sa vosa oti ko Penijamini na tui vei ira na nona tamata, sa qai talatala yani ena kedra maliwa me kila kina se era sa vakabauta na nona tamata na vosa eso a vosataka vei ira.
- 2 Ka ra sa qai kaci kece mai ena domo vata, ka kaya: Io, keimami sa vakabauta na vosa kece ko ni sa vosataka vei keimami; keimami sa kila talega ni ra sa ka vakaidina sara; ni sa vakayacora na Yalo ni Turaga Kaukauwa e dua na veisau levu vei keimami, se ki na lomai keimami, ka sa sega tale kina ni tiko vei keimami e dua na gagadre me kitaka na ka ca, ia me keimami kitaka tiko ga na veika vinaka.
- 3 Ia koi keimami talega vakai keimami, ena vuku ni nona vinaka tawayalani na Kalou, kei na veivakavotui ni Yalona, keimami sa raica rawa kina na veika lelevu era na qai yaco mai; ka kevaka me a kilikili, ke keimami sa parofisaitaka rawa na ka kecega.
- 4 Ka sai koya na neimami sa vakabauta na veika sa vosataka vei keimami na neimami tui sa kauta mai vei keimami na kila ka lelevu oqo, o koya keimami sa reki kina ena reki sa vuabale sara.
- 5 Ka sa lomai keimami me keimami veiyalayalati kei na neimami Kalou me vakayacora na nona lewa, ka talairawarawa ki na nona ivakaro ena ka kecega e vakaroti keimami kina, ena veisiga ni neimami bula sa vo, me kakua kina ni takavi keimami na rarawa tawamudu, me vaka sa tukuna na agilosu, me keimami kakua kina ni gunu mai na bilo ni nona cudru na Kalou.
- 6 Ia oqo, sai ira sara ga oqo na vosa sa via rogoca mai vei ira ko Penijamini na tui; a sa kaya kina vei ira: Ko ni sa tukuna mai na vosa ka'u sa gadreva, ia na veiyalayalati ko ni sa vakayacora sa veiyalayalati dodonu.
- 7 Ia oqo, ena vuku ni veiyalayalati ko ni sa vakayacora ko ni sa vakatokai kina mo ni luvei Karisito; na luvena tagane, ka luvena yalewa; ni raica, sa vakasucumi kemuni vakayalo ko koya ena siga oqo, ni ko ni sa kaya sa veisau na yalomuni ni ko ni sa vakabauta na yacana; o koya, sa vakasucumi kemuni kina mo ni luvena tagane ka luvena yalewa.

Mosiah 5

And now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them.

And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.

And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

- 8 Ia ena yaca ga oqo dou sa sereki kina, ka sa sega tale na yaca dou na sereki rawa kina. Sa sega tale na yaca e soli me rawa kina na veivakabulai; o koya, au sa gadreva kina mo dou taura matua ga na yacai Karisito, koi kemudou kece sa veiyalayalati kei na Kalou mo dou talairawarawa me yacova na icavacava ni nomuni bula.
- 9 Ia ena qai yaco ni ko koya yadua sa vakayacora vakaoqo ena kunei mai na liga imatau ni Kalou, ni na kila ko koya na yaca sa kacivi kina, ni na kacivi ena yacai Karisito.
- 10 Ia oqo ena qai yaco, ko koya yadua sa sega ni taura na yacai Karisito ena kacivi ena dua na yaca tani, o koya, ena kunei kina ko koya ena liga imawi ni Kalou.
- 11 Ka'u gadreva mo ni nanuma talega, ni oqo na yaca au a tukuna ni'u na solia vei kemuni ka na sega ni rawa ni bokoci laivi, ena qai rawa ga ena vuku ni ivalavala ca; o koya, mo ni qarauni kemuni vinaka mo ni kakua ni talaidredre, me kakua kina ni bokoci laivi na yaca mai lomamuni.
- 12 Au sa kaya vei kemuni, au gadreva mo ni nanuma mo ni dau maroroya na yaca me volai tiko ga e lomamuni, mo ni kakua kina ni kunei e liga imawi ni Kalou; ia mo ni rogoca ka kila na domo sa kacivi kemuni, kei na yaca talega ko ni sa kacivi kina.
- 13 Me na kila vakavei na tamata na turaga ka sega ni bau qarava, ka sega ni kilai koya, ka yawa sara mai na vakanananu kei na gagadre ni lomana?
- 14 E dua tale, sa kauta li e dua na tamata na asa ni wekana, ka maroroya? Au sa kaya vei kemuni, E segai sara; ena sega mada ga ni laiva me kana ena kedra maliwa na nona qele ni manumanu, ia ena vakasava tani, ka cemuria ki tautuba. Au sa kaya vei kemuni, ena yaco vakakina vei kemuni kevaka ko ni sa sega ni kila na yaca ko ni sa kacivi kina.

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.

For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so shall it be among you if ye know not the name by which ye are called.

15 O koya, au gadreva kina mo ni tudei sara ka kakua ni yavalati rawa, mo ni ia tiko ga na cakacaka vinaka, me vauci kemuni kina ko Karisito na Turaga na Kalou Kaukauwa mo ni nona, mo ni na kau cake ki lomalagi, me nomuni kina na veivakabulai tawavakaiyalayala kei na bula tawamudu, ena vuku ni yalomatua, kei na kaukauwa, kei na lewa dodonu, kei na loloma cecere i Koya sa bulia na ka kecega, mai lomalagi kei vuravura, o koya na Kalou sa cecere duadua. Emeni.

Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.

Mosaia 6

- 1 Ia oqo, sa nanuma ko Penijamini na tui ni sa tinia na nona vosa vei ira na tamata, ni dodonu me vola na yacadra kece era sa veiyalayalati kei na Kalou me ra muria na nona ivakaro.
- 2 Ka sa yaco ni sega sara ni dua na tamata, ka vakavo ga ko ira na gonelalai, era sa curu kecega ki na veiyalayalati ka taura me nodra na yacai Karisito.
- 3 Ka sa yaco ni sa vakacavara ko Penijamini na tui na veika kece oqo, ka buli Mosaia na luvena me nodra iliuliu ka nodra tui na nona tamata, ka solia vua na lewa taucoko ni matanitu vakatui, ka lesi ira talega na bete me ra vakavulici ira na tamata, me ra rogoca ka kila kina na ivakaro ni Kalou, ka me vakayavalati ira me ra nanuma tiko ga na bubului era sa cakava, sa qai vakasukai ira na lewevuqa, ka ra sa qai lesu tale, na tamata yadua kei na nona vuvale, ki na nodra dui veivale.
- 4 A sa tekivu me veiliutaki ko Mosaia me isosomi kei tamana. Ka sa tekivu me veiliutaki ena ikatolusagavulu ni nona yabaki, ka rauta ni sa oti e va na drau vitusagavulu kaono na yabaki mai na gauna ka biuti Jerusalemi mai kina ko Liai.
- 5 Ka sa bula tiko ga me tolu na yabaki ko Penijamini na tui, sa qai mate.
- 6 Ka sa yaco ni sa lako voli ko Mosaia na tui ena sala ni Turaga, ka sa rokova na nona lewa kei na nona lawa, ka muria na nona ivakaro ena ka kecega sa vakarota vua.
- 7 Ka sa vakaroti ira na nona tamata ko Mosaia na tui me ra teivaka na qele. A sa teivaka talega na qele, ko koya, me kakua kina ni vakaogai ira na nona tamata, me vakayacora vakakina na veika a dau vakayacora ko tamana. A sa sega kina na veileti ena kedra maliwa na nona tamata ena loma ni tolu na yabaki.

Mosiah 6

And now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments.

And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.

And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.

And king Benjamin lived three years and he died.

And it came to pass that king Mosiah did walk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.

And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

Mosaia 7

- 1 Ia oqo, a sa yaco ni sa oti e tolu na yabaki ni sautu ni lewa i Mosaia na tui, sa gadreva ko koya me kila me baleti ira era a lako cake me ra la'ki tiko ena vanua ko Liai-Nifai, se ena koro ko Liai-Nifai; ni ra sa sega ni bau rogoqa tale e dua na kedra itukutuku ka tekivu mai na gauna era a biuti Saraemala kina; o koya, sa oca mai kina ko koya ena nodra cikevi koya tiko na nona tamata.
- 2 Ka sa yaco ni sa vakadonuya ko Mosaia na tui me ra lako cake ki na vanua ko Liai-Nifai e lewe tinikaono na nodra tamata kaukauwa, ka vakasaqarai ira kina na wekadra.
- 3 Ka sa yaco ni ra sa cavutu ena mataka ena nodra ilakolako, ka a tiko vata kei ira e dua ko Amoni, a sa tamata kaukauwa sara ka qaqa, ka kawa i Saraemala; ka sa nodra iliuliu talega.
- 4 Ia oqo, era sa sega ni kila na sala me ra muria cake ki na vanua ko Liai-Nifai; o koya era sa lako voli ga kina ena lekutu ka vuqa na siga, ia sa vasagavulu na siga na nodra lako voli.
- 5 Ia ni sa oti e vasagavulu na siga na nodra lako voli era sa yaco ki na dua na delana, ena vualiku kei Sailomi, ka ra sa birika e keru na nodra vale laca.
- 6 A sa kauta ko Amoni e tolu na nona itokani, na yacadratou ko Amelekai, ko Ilemi kei Eme, ka ratou a lako sobu ki na vanua ko Nifai.
- 7 Ia raica, eratou sa sota kei na nodra tui na tamata ena vanua ko Nifai, kei na vanua ko Sailomi; eratou sa vakavolivoliti mai vei ira na sotia ni tui, ka ratou sa tauri, ka vesu, ka biu ki na vale ni veivesu.
- 8 Ka sa yaco ni sa oti e rua na siga na nodratou tiko ena vale ni veivesu eratou sa kau tale vua na tui, ka qai sereki na kedratou ivesu; a ratou sa tu e matana na tui, ka vakatarai, se vakaroti, me ratou sauma na taro kece e tarogi iratou kina ko koya.
- 9 A sa kaya vei iratou: Raica, koi au ko Limiai, na luvei Noa, ko koya na luvei Senifi, ka a lako mai na vanua ko Saraemala me taukena na vanua oqo, na nodra vanua na nodra qase, ka a sa buli me nodra tui ena nodra lewa na tamata.

Mosiah 7

And now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore, they wearied him with their teasings.

And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren.

And it came to pass that on the morrow they started to go up, having with them one Ammon, he being a strong and mighty man, and a descendant of Zarahemla; and he was also their leader.

And now, they knew not the course they should travel in the wilderness to go up to the land of Lehi-Nephi; therefore they wandered many days in the wilderness, even forty days did they wander.

And when they had wandered forty days they came to a hill, which is north of the land of Shilom, and there they pitched their tents.

And Ammon took three of his brethren, and their names were Amaleki, Helem, and Hem, and they went down into the land of Nephi.

And behold, they met the king of the people who were in the land of Nephi, and in the land of Shilom; and they were surrounded by the king's guard, and were taken, and were bound, and were committed to prison.

And it came to pass when they had been in prison two days they were again brought before the king, and their bands were loosed; and they stood before the king, and were permitted, or rather commanded, that they should answer the questions which he should ask them.

And he said unto them: Behold, I am Limhi, the son of Noah, who was the son of Zeniff, who came up out of the land of Zarahemla to inherit this land, which was the land of their fathers, who was made a king by the voice of the people.

- 10 Ia oqo, au via kila na vuna dou sa rui doudou kina mo dou lako volekata sara mai na bai ni koro, ni'u a tu, koi au, kei ira na noqu sotia ena taudaku ni matamata ni koro?
- 11 Ia oqo, sai koya oqo na vuna au vakarota kina mo dou maroroi tiko, mo dou mai tarogi, ke sega ke'u a sa vakaroti ira na noqu sotia me ra vakamatei kemudou. Dou sa vakatarai mo dou vosa.
- 12 Ia oqo, ni sa raica ko Amoni ni sa vakadonui me ratou vosa, sa lako yani ka cuva sobu e matana na tui; a sa tucake tale ka kaya: Oi kemuni na tui, au vakavinavinaka vakalevu sara vua na Kalou ena siga oqo ni'u se bula tiko ga, ka vakatarai me'u vosa; ia au na tovolea me'u vosa vakadoudou sara;
- 13 Au sa lomadei ni kevaka ko ni a kilai au ke ko ni a sega ni vakadonuya me'u vesu. Ni koi au ko Amoni, e dua na kawa i Saraemala, ka'u sa lako cake mai na vanua ko Saraemala me vakasaqarai ira kina na wekai keimami, ka a kauti ira tani mai na vanua ko ya ko Senifi.
- 14 Ia oqo, a sa yaco ni sa rogoca ko Limiai na vosa i Amoni, sa marau vakalevu ka kaya: Au sa qai kila oqo ni ra se bula tiko na wekai keimami mai na vanua ko Saraemala. Ia oqo, au sa marau dina kina, ka ni mataka au na tukuna vei ira na noqu tamata me ra na marau talega.
- 15 Ia raica, keimami sa bobula tiko vei ira na Leimanaiti, ka sa lavaki vei keimami e dua na ivakacavacava sa dredre sara me keimami sauma. Ia oqo, raica, era na mai vakabulai keimami ko ira na wekai keimami oqo mai na neimami tiko vakabobula, se mai na ligadra na Leimanaiti, ka keimami na qai nodra bobula; ni sa vinaka cake me keimami nodra bobula na Nifaiti, ia me keimami kakua ga ni soli ivakacavacava tiko vua na nodra tui na Leimanaiti.
- 16 Ia oqo, a sa vakaroti ira na nona sotia ko Limiai na tui me sereki ko Amoni kei iratou na nona itokani, ia sa vakatalai ira ki na delana ena vualiku kei Sailomi, ka kauti ira mai na nodratou itokani ki na koro, me ra mai kana, ka gunu, ka vakacegu mai na veika dredre ni nodra ilakolako; ni ra a sa vosota mai e vuqa na ka; era vosota na viakana, na viagunu, kei na wawale ni yago.

And now, I desire to know the cause whereby ye were so bold as to come near the walls of the city, when I, myself, was with my guards without the gate?

And now, for this cause have I suffered that ye should be preserved, that I might inquire of you, or else I should have caused that my guards should have put you to death. Ye are permitted to speak.

And now, when Ammon saw that he was permitted to speak, he went forth and bowed himself before the king; and rising again he said: O king, I am very thankful before God this day that I am yet alive, and am permitted to speak; and I will endeavor to speak with boldness;

For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I am Ammon, and am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren, whom Zeniff brought up out of that land.

And now, it came to pass that after Limhi had heard the words of Ammon, he was exceedingly glad, and said: Now, I know of a surety that my brethren who were in the land of Zarahemla are yet alive. And now, I will rejoice; and on the morrow I will cause that my people shall rejoice also.

For behold, we are in bondage to the Lamanites, and are taxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanites, and we will be their slaves; for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites.

And now, king Limhi commanded his guards that they should no more bind Ammon nor his brethren, but caused that they should go to the hill which was north of Shilom, and bring their brethren into the city, that thereby they might eat, and drink, and rest themselves from the labors of their journey; for they had suffered many things; they had suffered hunger, thirst, and fatigue.

17 Ia oqo, a sa qai yaco ni sa talatala yani ena mataka ko Limiai na tui kivei ira kece na nona tamata, me ra soqoni vata yani ki na valetabu, me ra rogoca kina na veivosa ena tukuna vei ira.

18 Ka sa yaco ni ra sa soqoni vata kece mai, sa qai vosa vei ira vakaoqo, ka kaya: Oi kemuni na noqu tamata, mo ni laveta cake na ulumuni ka vakacegu; raica, sa yaco mai na gauna, ka sa sega tale ni yawa, me da sa na sega tale kina ni tiko vakabobula vei ira na noda meca, e dina ga ni a levu na noda sasaga e liu, e a tawayaga ga; ia au vakabauta ni se vo tiko e dua na sasaga ka na yaga me vakayacori.

19 O koya, mo ni laveta cake kina na ulumuni, ka ia na marau, ka vakararavi vua na Kalou, vua na Kalou ko ya ka a Kalou i Eparaama, kei Aisake, kei Jekope; ko koya talega na Kalou ka a kauti ira tani na luvei Isireli mai na vanua ko Ijipita, ka vakavuna me ra kosova na Wasa Damudamu ena qele mamaca, ka vakani ira ena mana me ra kakua kina ni rusa ena loma ni lekutu; a sa kitaka e vuqa tale na ka ena vukudra.

20 E dua tale; na Kalou vata ga oqo a kauti ira tani na noda qase mai na vanua ko Jerusalem, ka taqomaki ira ka maroroi ira voli na nona tamata me yacova mai oqo; ia raica, sa kauti keda mai ko koya ki na veivakabobulataki ena vuku ni noda caka ca kei na itovo vakasisila.

21 Ia ko ni sa kena ivakadinadina edaidai, ni ko Senifi, ko koya ka buli me nodra tui na tamata oqo, ni sa gadreva vakalevu me taura tale na nodra vanua na nona qase, sa rawai kina ena ilawaki kei na ivadi qaseqase nei Leimani na tui, ka a curu ki na dua na veidinadinati kei Senifi na tui, me solia ki ligana me taukena e dua na iwase ni vanua, se na koro ko Liai-Nifai, kei na koro ko Sailomi; kei na vanua vakavolivolita—

And now, it came to pass on the morrow that king Limhi sent a proclamation among all his people, that thereby they might gather themselves together to the temple, to hear the words which he should speak unto them.

And it came to pass that when they had gathered themselves together that he spake unto them in this wise, saying: O ye, my people, lift up your heads and be comforted; for behold, the time is at hand, or is not far distant, when we shall no longer be in subjection to our enemies, notwithstanding our many strugglings, which have been in vain; yet I trust there remaineth an effectual struggle to be made.

Therefore, lift up your heads, and rejoice, and put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt, and caused that they should walk through the Red Sea on dry ground, and fed them with manna that they might not perish in the wilderness; and many more things did he do for them.

And again, that same God has brought our fathers out of the land of Jerusalem, and has kept and preserved his people even until now; and behold, it is because of our iniquities and abominations that he has brought us into bondage.

And ye all are witnesses this day, that Zeniff, who was made king over this people, he being overzealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about—

22 Ia sa kitaka na ka kece oqo ko koya, me vakamalumulumutaki ira ka vakabobulataki ira kina na tamata oqo. Ia raica, eda sa soli ivakacavacava tiko oqo vua na nodra tui na Leimanaiti, na kena levu me veimama ni noda sila, kei na noda bali, kei na noda veimataqali sila kecega, kei na veimama ni kena tubu na noda qele ni manumanu lalai kei na qele ni manumanu lelevu; ia sa taura vei keda na tui ni Leimanaiti na veimama ni ka kece eda rawata se taukena, se na noda bula.

23 Ia oqo, e sega li ni rui dredre oqo me colati? E sega li ni rui sivia na noda vakararawataki? Ia raica, sai koya oqo na vu ni noda rarawa tiko.

24 Io, au sa kaya vei kemuni, sa levu dina na vuna eda sa rarawa kina; ni raica, era lewe vica li na wekada era sa vakamatei, ka sa tawayaga na dave ni nodra dra, ka vu kece oqo mai na caka cala.

25 Kevaka me ra a sega ni lutu ki na talaidredre ko ira na tamata oqo ke sa sega ni laiva na Turaga me yaco vei ira na ca levu oqo. Ia raica, era sa sega ni via vakarorogo ki na nona vosa; a sa tubu na veileti ena kedra maliwa, ka sa yaco kina na nodra vakadave dra vakaira.

26 Ia era sa vakamatea e dua na parofita ni Turaga; io, na tamata digitaki ni Kalou, ka a tukuna vei ira na nodra caka ca kei na nodra itovo vakasisila, ka a parofisaitaka e vuqa na ka ena yaco mai, io, na nona lako mai na Karisito.

27 Ena vuku ni a kaya vei ira ni sai Karisito na Kalou, ka Tama ni ka kecega, ka kaya ni na vaka na tamata ka ucui koya na tamata ka a buli mai na ivakatekivu, se ena dua tale na kena vosa, e kaya o koya ni sa buli na tamata me ucuya na Kalou, ia ena lako sobu mai na Kalou vei ira na luve ni tamata, ka taurivaka na yago vaka lewe kei na dra, ka lako voli e delai vuravura—

28 Ia oqo, ni sa tukuna na veika oqori, era sa vakamatei koya; ka ra sa kitaka e vuqa tale na ka sa tau kina vei ira na cudru ni Kalou. O koya gona, o cei me kurabui ni ra tiko vakabobula, ka ra yaviti ena rarawa levu e vuqa?

And all this he did, for the sole purpose of bringing this people into subjection or into bondage. And behold, we at this time do pay tribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind, and one half of the increase of our flocks and our herds; and even one half of all we have or possess the king of the Lamanites doth exact of us, or our lives.

And now, is not this grievous to be borne? And is not this, our affliction, great? Now behold, how great reason we have to mourn.

Yea, I say unto you, great are the reasons which we have to mourn; for behold how many of our brethren have been slain, and their blood has been spilt in vain, and all because of iniquity.

For if this people had not fallen into transgression the Lord would not have suffered that this great evil should come upon them. But behold, they would not hearken unto his words; but there arose contentions among them, even so much that they did shed blood among themselves.

And a prophet of the Lord have they slain; yea, a chosen man of God, who told them of their wickedness and abominations, and prophesied of many things which are to come, yea, even the coming of Christ.

And because he said unto them that Christ was the God, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was created in the beginning; or in other words, he said that man was created after the image of God, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth—

And now, because he said this, they did put him to death; and many more things did they do which brought down the wrath of God upon them. Therefore, who wondereth that they are in bondage, and that they are smitten with sore afflictions?

- 29 Ia raica, a sa kaya na Turaga: Au na sega ni vukei ira na noqu tamata ena siga ni nodra talaidredre; ia au na latia na nodra sala me ra kakua kina ni sautu; ia na veika era sa kitaka ena itatarabe e matadra.
- 30 Sa kaya talega: Kevaka era sa kaburaka na dukadukali na noqu tamata, era na tamusuka na qana ena covulaca; ka na gaga sara vei ira.
- 31 A sa kaya talega: Kevaka era sa kaburaka na dukadukali na noqu tamata era na tamusuka ena cava ni tokalau, ka na kauta vata mai na veivakarusai totolo sara.
- 32 Ia oqo, raica, sa yaco dina na vosa ni yalayala ni Turaga, ka ko ni sa yaviti ka vakararawataki.
- 33 Ia kevaka ko ni na vuki vua na Turaga ena lomamuni taucoko, ka vakararavi Vua, ka qaravi Koya ena nomuni vakasama taucoko, kevaka ko ni sa kitaka oqo, ena sereki kemuni ko Koya mai na veivakabobulataki me vaka na nona lewa kei na nona gagadre.

For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them.

And again, he saith: If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; and the effect thereof is poison.

And again he saith: If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction.

And now, behold, the promise of the Lord is fulfilled, and ye are smitten and afflicted.

But if ye will turn to the Lord with full purpose of heart, and put your trust in him, and serve him with all diligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

Mosaia 8

- 1 Ka sa yaco ni sa tinia na nona vosa vei ira na nona tamata ko Limiai na tui, ni a vosataka ko koya e vuqa na ka vei ira ka'u sa vola e vica wale ga ena ivola oqo, sa tukuna vei ira na nona tamata na veika kece sara me baleti ira na wekadra ka ra tiko ena vanua ko Saraemala.
- 2 Sa qai vakarota me tucake ko Amoni e matadra na lewevuqa, ka talanoataka na veika kece e yacovi ira na wekadra mai na gauna ka biuta mai kina na vanua ko Senifi me yacova na gauna sa biubiu mai kina ko koya.
- 3 A sa talanoataka talega na iotioti ni vosa ka a vakavulica vei ira ko Penijamini na tui, ka vakamacalataka vei ira na tamata i Limiai na tui, me ra kila kina vakavinaka na ibalebale ni vosa kece e a vosataka.
- 4 Ka sa yaco ni sa vakayacora oti na veika kece oqo, sa qai vakasukai ira na lewevuqa ko Limiai na tui, ka vakarota me ra lesu tale na tamata yadua ki na nodra veivale.
- 5 Ka sa yaco ni sa vakarota me kau mai vei Amoni na peleti ka tu kina na kedra itukutuku na nona tamata mai na gauna era a biuta mai kina na vanua ko Saraemala, me wilika.
- 6 Ia, ni sa wilika oti ga ko Amoni na itukutuku, sa tarogi koya sara na tui se rawa me vakadewataka na vosa tani e so, ka a tukuna vua ko Amoni ni sega ni rawa vua.
- 7 A sa kaya vua na tui: Ena noqu a rui rarawataka na nodra vakararawataki tiko na noqu tamata, au a vakarota kina me ra lako yani ki na lekutu e lewe vasagavulu katolu na noqu tamata, de na rawa ni ra na kunea kina na vanua ko Saraemala, ka me keimami kerei ira kina na wekai keimami me ra mai sereki keimami mai na veivakabobulataki.

Mosiah 8

And it came to pass that after king Limhi had made an end of speaking to his people, for he spake many things unto them and only a few of them have I written in this book, he told his people all the things concerning their brethren who were in the land of Zarahemla.

And he caused that Ammon should stand up before the multitude, and rehearse unto them all that had happened unto their brethren from the time that Zeniff went up out of the land even until the time that he himself came up out of the land.

And he also rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake.

And it came to pass that after he had done all this, that king Limhi dismissed the multitude, and caused that they should return every one unto his own house.

And it came to pass that he caused that the plates which contained the record of his people from the time that they left the land of Zarahemla, should be brought before Ammon, that he might read them.

Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not.

And the king said unto him: Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.

8 Ka ra a lako sese voli ena lekutu ka vuqa na siga, ia era a sasaga vagumatua tiko ga, ka sega ga ni kunea na vanua ko Saraemala ia era a lesu tale mai ki na vanua oqo, ka ra a taleva mai e dua na vanua ni wai levu, ka a kunea e dua na vanua ka sinai tu ena sui ni tamata, kei na sui ni manumanu, ka sinai tale tu ga ena icaca ni veivale ena kena veimataqali, a ra sa kunea e dua na vanua era a tawana tu e dua na mata tamata ka ra a lewe vuqa sara me vaka na kedra lewevuqa na Isireli.

9 Ia me ivakadinadina ni nodra itukutuku era a kauta mai e ruasagavulu kava na peleti ka ra sa sinai tu ena iceuceu, ka ra caka ena koula dina.

10 Ka raica, era a kauta talega mai e so na peleti-nisere, ka ra sa kalevu, ka ra caka ena parasa kei na kopa, ka ra se vinaka sara tu ga.

11 Era a kauta talega mai e so na iseleiwau, ka ca tu na diadra, ka veveka tu na yamedra; ka sa sega ni dua ena vanua me vakadewataka rawa na vosa se na ceuceu era tu ena peleti. O koya au sa kaya kina vei iko: E rawa li mo vakadewataka?

12 Ka'u sa kaya tale vei iko: Ko kila li e dua ka rawa ni vakadewataka? Ni'u sa gadreva me vakadewataki na itukutuku oqo ki na neimami vosa; de na tukuna rawa vei keda me baleta e dua na ivovo ni mata tamata oqo ka ra sa vakarusai, ka sa vu mai vei ira na peleti oqo; se, ena tukuna beka vei keda me baleti ira sara mada ga ko ira na tamata oqo ka ra sa vakarusai; ka'u sa gadreva sara me'u kila na vu ni nodra vakarusai.

13 Ia oqo sa kaya vua ko Amoni: Au sa rawa ni tukuna vakaidina sara vei kemuni, Oi kemuni na tui, ni tiko e dua na tamata ka rawa ni vakadewataka na itukutuku oqo; ni sa tiko vua e dua na ka me rai kina ka vakadewataka na itukutuku makawa kecega; ka sa isolisoli mai vua na Kalou. Ka ra sa vakatokai na ka oqori me ra ivakavakadewa, ia sa sega ni rai rawa kina e dua na tamata ka vakavo ke sa vakaroti vua, de na raica na ka sa sega ni dodonu me raica ka mate kina. Ia ko koya sa vakatarai me rai kina, sa vakatokai me daurairai.

And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel.

And for a testimony that the things that they had said are true they have brought twenty-four plates which are filled with engravings, and they are of pure gold.

And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound.

And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?

And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.

- 14 Ka raica, na nodra tui na lewei Saraemala, sai koya sa vakaroti me kitaka na veika oqo, ka sa tiko vua na isolisoli cecere oqo mai vua na Kalou.
- 15 A sa kaya na tui ni sa uasivi cake na daurairai mai vua na parofita.
- 16 A sa kaya ko Amoni ni sa dauvakatakila ka parofita talega ko koya na daurairai; ka sa sega ni tiko rawa vua na tamata e dua na isolisoli me cecere cake, ka vakavo ke sa tu vua na kaukauwa ni Kalou, ka na sega ni rawata e dua na tamata; e dina ga ni rawa ni tu vua na tamata na kaukauwa levu ka solia vua na Kalou.
- 17 Ia sa rawa ni kila na daurairai na veika sa yaco oti, kei na veika talega ena qai yaco mai, ka na vakatakilai na veika kece mai vei ira, se, ena vakaraitaki kina na veika vuni, ka vakavotui kina na veika sa vunitaki tu, era na vakatakila talega mai na veika e sega tu ni kilai, ka ra na vakatakila talega na veika era a sega tu ni kilai rawa.
- 18 Sa vakarautaka tu gona kina na Kalou na sala me vakayacora kina na tamata na vei cakacaka mana lelevu, ena vakabauta ga; me qai yaga vakalevu kina ko koya vei ira na wekana.
- 19 Ia oqo, ni sa tinia na nona vosa ko Amoni sa marau vakalevu sara na tui, ka vakavinavinaka vua na Kalou, ka kaya: Sa sega sara ni vakatitiqataki ni dua dina na itukutuku kurabuitaki e tiko ena peleti oqo, ka sa vakarautaki vakaidina tu na ivakavakadewa oqo ena inaki me tevukivotu kina na veika vuni vakaoqo vei ira na luve ni tamata.
- 20 Sa ka talei dina sara na cakacaka ni Turaga, ka sa vosoti ira vakadede na nona tamata; io, sa mataboko ka sega ni vakararamataki rawa na mata ni yalodra na luve ni tamata; ni ra sa sega ni via vakasaqara na yalomatua, ka ra sa sega ni gadreva me liutaki ira ko koya!
- 21 Io, era sa vaka na qele ni manumanu kila sa dro tani mai vua na ivakatawa, era veiseyaki, ka vakasavi, ka ra kani ira ko ira na manumanu kila ni veikau.

And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.

And the king said that a seer is greater than a prophet.

And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

Thus God has provided a means that man, through faith, might work mighty miracles; therefore he cometh a great benefit to his fellow beings.

And now, when Ammon had made an end of speaking these words the king rejoiced exceedingly, and gave thanks to God, saying: Doubtless a great mystery is contained within these plates, and these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men.

O how marvelous are the works of the Lord, and how long doth he suffer with his people; yea, and how blind and impenetrable are the understandings of the children of men; for they will not seek wisdom, neither do they desire that she should rule over them!

Yea, they are as a wild flock which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

NA ITUKUTUKU KEI SENIFI—E dua na kedra itukutuku na nona tamata, mai na gauna era a biuta mai kina na vanua ko Saraemala me yacova na gauna era sa sereki kina mai na ligadra na Leimanaiti.

Mosaia 9

- 1 Koi au, ko Senifi, au a vakavulici ena vosa kece vaka Nifaiti, ka'u sa kila tu na vanua ko Nifai, se na vanua ka nodra ivotavota vakawa taumada na neimami qase, ka'u a talai me'u dua na yamata vuni ena kedra maliwa na Leimanaiti me'u raica mai na nodra mataivalu, me ra na qai kabai ira yani na neimami mataivalu ka vakarusai ira—ia ni'u sa raica na veika vinaka sa tu vei ira au sa gadreva me ra kakua ni vakarusai.
- 2 O koya, au sa cikevi ira kina na wekaqu ena lekutu, ni'u gadreva me cakava e dua na veidinadinati kei ira ko koya na neimami iliuliu; ia me vaka ni sa tamata yalo kaukauwa ka dau taleitaka na vakadave dra ko koya, sa vakarota kina me'u vakamatei; ia a qai vakabulai au ga ena vakadave dra levu, ni ra sa veivala na tama kei na tama, kei ira na veitacini, ka ra mate kina ena lekutu na iwase levu cake ni neimami mataivalu; ka keimami a lesu tale, koi keimami ka sega ni mate, ki na vanua ko Saraemala, me la'ki tukuna na itukutuku vei ira na watidra kei na luedra.
- 3 Ia, me vaka ni'u sa gadreva vakalevu sara me'u taukena na nodra vanua na neimami qase, au sa vakasokumuni ira vata kina ko ira kece era vinakata me keimami lako cake vata ka la'ki taukena na vanua, ka keimami sa tekivutaka tale na neimami ilakolako ena lekutu me lako cake ki na vanua; ia keimami a yaviti ena dausiga kei na veivakararawataki ca sara; ni keimami a berabera ni nanuma na Turaga na neimami Kalou.
- 4 Ia, ni sa oti e vuqa na siga na neimami veilakoyaki voli ena lekutu keimami sa qai birika na neimami valelaca ena vanua ka ra a bale mate kina na wekai keimami, ka volekata sara na nodra vanua na neimami qase.

THE RECORD OF ZENIFF—An account of his people, from the time they left the land of Zarabemla until the time that they were delivered out of the hands of the Lamanites.

Mosiah 9

I, Zeniff, having been taught in all the language of the Nephites, and having had a knowledge of the land of Nephi, or of the land of our fathers' first inheritance, and having been sent as a spy among the Lamanites that I might spy out their forces, that our army might come upon them and destroy them—but when I saw that which was good among them I was desirous that they should not be destroyed.

Therefore, I contended with my brethren in the wilderness, for I would that our ruler should make a treaty with them; but he being an austere and a blood-thirsty man commanded that I should be slain; but I was rescued by the shedding of much blood; for father fought against father, and brother against brother, until the greater number of our army was destroyed in the wilderness; and we returned, those of us that were spared, to the land of Zarahemla, to relate that tale to their wives and their children.

And yet, I being over-zealous to inherit the land of our fathers, collected as many as were desirous to go up to possess the land, and started again on our journey into the wilderness to go up to the land; but we were smitten with famine and sore afflictions; for we were slow to remember the Lord our God.

Nevertheless, after many days' wandering in the wilderness we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers.

- 5 Ka sa yaco ni'u a lako tale kei na lewe va na noqu tamata ki na koro, ki vua na tui, me'u kila kina na lomana, ka me'u kila talega kina se rawa me'u lako yani kei ira na noqu tamata me keimami taukena na vanua ena yalo ni veisaututaki.
- 6 Ka'u a lako vua na tui, ka keirau veiyalayatitaka me'u taukena na vanua ko Liai-Nifai, kei na vanua ko Sailomi.
- 7 A sa vakaroti ira talega na nona tamata me ra toki tani mai na vanua, ka'u sa lako yani kei ira na noqu tamata me keimami taukena.
- 8 Sa tekivu me keimami tara vale, ka vakavinakataka na bai ni koro, io, na bai ni koro ko Liai-Nifai, kei na koro ko Sailomi.
- 9 Ka keimami sa tekivu me teivaka na qele, io, ena veimataqali sore ni kau kecega, na sore ni sila, kei na witi, kei na bali, kei na niasi, kei na seumi, kei na sore ni veimataqali vuanikau kecega; ka keimami sa tekivu me tubu ka lewe levu ka tiko sautu ena vanua.
- 10 Ia sa ilawaki ka ivadi qaseqase i Leimani na tui, me kauti ira kina na noqu tamata ki na tiko vakabobula, ka a solia kina na vanua me keimami taukena.
- 11 O koya sa yaco kina ni keimami a tawana tiko na vanua ena loma ni tinikarua na yabaki sa tekivu me nuiqawaqawa mai ko Leimani na tui, de ra na tubu me ra kaukauwa vakalevu sara na noqu tamata ena vanua, ka ra na sega ni vakamalumulumutaki ira rawa ka vakabobulataki ira.
- 12 Ia, era a sa tamata vucesa ka dau qaravi kalou matakau; o koya era sa vinakata kina me ra vakabobulataki keimami, me ra na kana tiko kina mai na cakacaka ni ligai keimami; io, me ra kana magiti mai na qele ni manumanu ni neimami lomanibai.
- 13 O koya sa yaco kina ni sa tekivu me vakayavalati ira na nona tamata ko Leimani na tui me ra veileti kei ira na noqu tamata; a sa tekivu kina na ivalu kei na veicacati e loma ni vanua.

And it came to pass that I went again with four of my men into the city, in unto the king, that I might know of the disposition of the king, and that I might know if I might go in with my people and possess the land in peace.

And I went in unto the king, and he covenanted with me that I might possess the land of Lehi-Nephi, and the land of Shilom.

And he also commanded that his people should depart out of the land, and I and my people went into the land that we might possess it.

And we began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom.

And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land.

Now it was the cunning and the craftiness of king Laman, to bring my people into bondage, that he yielded up the land that we might possess it.

Therefore it came to pass, that after we had dwelt in the land for the space of twelve years that king Laman began to grow uneasy, lest by any means my people should wax strong in the land, and that they could not overpower them and bring them into bondage.

Now they were a lazy and an idolatrous people; therefore they were desirous to bring us into bondage, that they might glut themselves with the labors of our hands; yea, that they might feast themselves upon the flocks of our fields.

Therefore it came to pass that king Laman began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land.

- 14 Ia, ena ikatini katolu ni yabaki ni noqu veiliutaki ena vanua ko Nifai, ni ra sa vagunu ka vakana manumanu ka teitei tiko ko ira na noqu tamata mai na ceva ni vanua ko Sailomi, era a lako yani kina e lewevuqa na Leimanaiti ka tekivu me vakamatei ira, ka ra kauta na nodra manumanu, kei na sila mai na nodra veiwere.
- 15 Io, ka sa yaco ni ra a dro, ko ira kece era a sega ni toboki, ki na koro ko Nifai, ka ra mai kerei au me'u taqomaki ira.
- 16 Ka sa yaco ni'u a vakaiyaragitaki ira ena dakai titi, kei na gasau, kei na iseleiwau, kei na isele takelo, kei na i wau, kei na irabo, kei na veimataqali yaragi kecega keimami bulia rawa, ka keimami a lako yani, koi au kei ira na noqu tamata, me keimami vala kei ira na Leimanaiti.
- 17 Io, keimami sa lako yani ena kaukauwa ni Turaga me veivala kei ira na Leimanaiti; ni keimami a tagi vagumatua vua na Turaga, koi au kei ira na noqu tamata, me sereki keimami mai na ligadra na neimami meca, ni keimami sa qai vakayadrati me keimami nanuma na nodra a veisereki na neimami qase.
- 18 A sa rogoca na neimami tagi na Kalou ka sauma na neimami masu; ka keimami sa lako yani ena nona kaukauwa; io, keimami sa lako yani vei ira na Leimanaiti, ia ena dua na siga ka dua na bogi keimami vakamatea kina e tolu na udolu ka vasagavulu katolu; keimami sa vakamatei ira sara me yacova ni keimami sa vakasavi ira tani mai na neimami vanua.
- 19 Ia koi au, au a veivuke ena ligaqu ena nodra buluti na nodra mate. Ka raica, keimami sa rarawataka ka tagicaka vakalevu na nodra mate e lewe rua na drau vitusagavulu ka ciwa na wekai keimami.

For, in the thirteenth year of my reign in the land of Nephi, away on the south of the land of Shilom, when my people were watering and feeding their flocks, and tilling their lands, a numerous host of Lamanites came upon them and began to slay them, and to take off their flocks, and the corn of their fields.

Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nephi, and did call upon me for protection.

And it came to pass that I did arm them with bows, and with arrows, with swords, and with cimeters, and with clubs, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanites to battle.

Yea, in the strength of the Lord did we go forth to battle against the Lamanites; for I and my people did cry mightily to the Lord that he would deliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers.

And God did hear our cries and did answer our prayers; and we did go forth in his might; yea, we did go forth against the Lamanites, and in one day and a night we did slay three thousand and forty-three; we did slay them even until we had driven them out of our land.

And I, myself, with mine own hands, did help to bury their dead. And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain.

Mosaia 10

- 1 Ka sa yaco ni keimami sa tekivuna tale na matanitu ka tekivu taukena tale na vanua ena vakacegu. Ka'u sa vakarota me buli na veimataqali yaragi kecega ni valu, me ra na taurivaka na noqu tamata ena gauna era na mai valuti keimami tale kina ko ira na Leimanaiti.
- 2 Ka'u sa lesi ira na yadra me ra vakavolivolita na vanua, me ra kakua kina ni kaba vakidacala mai ka vakarusai keimami ko ira na Leimanaiti; au sa taqomaki ira kina na noqu tamata kei na noqu qele ni manumanu, ka maroroya me ra kakua ni lutu ki na ligadra na neimami meca.
- 3 Ka sa yaco ni keimami sa taukena na nodra vanua na neimami qase me vuqa sara na yabaki, io, ena loma ni ruasagavulu ka rua na yabaki.
- 4 Ka'u sa vakarota me ra teivaka na qele ko ira na tagane, ka tea na veimataqali sore ni itei kei na veimataqali vuanikau kecega.
- 5 Ka'u sa vakavuna me ra dautalitali ko ira na marama, ka me ra gugumatua, ka daucakacaka, ka talia na veimataqali isulu lineni matailalai, io, kei na veimataqali isulu kecega, me keimami vakaisulu kina; ka keimami sa tubu ka sautu ena vanua— keimami sa tiko vakacegu kina ena vanua ena loma ni ruasagavulu karua na yabaki.
- 6 Ka sa yaco ni sa mate ko Leimani na tui, ka tekivu me veiliutaki me kena isosomi ko luvena. Ka sa tekivu me vakayavalati ira na nona tamata me ra veisaqasaqa kei ira na noqu tamata; o koya era sa vakavakarau kina ki na ivalu, me ra lako mai ka veivala kei ira na noqu tamata.
- 7 Ia au a sa talai ira yani na noqu yamata vakavolivolita na vanua ko Semiloni, me'u kila kina na nodra vakavakarau, me'u yadra kina, me ra kakua ni kaba mai ka vakarusai ira na noqu tamata.
- 8 Ka sa yaco ni ra a lako mai kei na nodra lewevuqa ki na vualiku kei Sailomi, era sa vakaiyaragi ena dakaititi, kei na kena gasau, kei na iseleiwau, kei na isele takelo, kei na vatu, kei na irabo; ka sa toro na uludra me ra ulu cou; ka sa vau na tolodra ena ivau kuli ni manumanu.

Mosiah 10

And it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be weapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanites should come up again to war against my people.

And I set guards round about the land, that the Lamanites might not come upon us again unawares and destroy us; and thus I did guard my people and my flocks, and keep them from falling into the hands of our enemies.

And it came to pass that we did inherit the land of our fathers for many years, yea, for the space of twenty and two years.

And I did cause that the men should till the ground, and raise all manner of grain and all manner of fruit of every kind.

And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land— thus we did have continual peace in the land for the space of twenty and two years.

And it came to pass that king Laman died, and his son began to reign in his stead. And he began to stir his people up in rebellion against my people; therefore they began to prepare for war, and to come up to battle against my people.

But I had sent my spies out round about the land of Shemlon, that I might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men armed with bows, and with arrows, and with swords, and with cimeters, and with stones, and with slings; and they had their heads shaved that they were naked; and they were girded with a leathern girdle about their loins.

- 9 Ka sa yaco ni'u sa vakarota me ra vunitaki e loma ni lekutu ko ira na yalewa kei na gonelalai ni noqu tamata; ka'u sa vakaroti ira kece talega na tagane qase ka rawa me ra tauri iyaragi kei ira kece na cauravou ka rawa me ra tauri iyaragi, me ra soqoni vata mai me ra veivala kei ira na Leimanaiti; ka'u sa tuvai ira ki na nodra itutu me vaka na nodra dui yabaki.
- 10 Ka sa yaco ni keimami a lako cake me vala kei ira na Leimanaiti; ia e dina ga ni'u sa qase, koi au, au sa lako talega me'u vala kei ira na Leimanaiti. Ka sa yaco ni keimami a lako cake ki vala ena kaukauwa ni Turaga.
- 11 Oqo, era sa sega ni kila ko ira na Leimanaiti e dua na ka me baleta na Turaga, se na kaukauwa ni Turaga, o koya era sa nuitaka ga kina na nodra kaukauwa. Ia era sa tamata kaukauwa dina, ena kaukauwa ga vakatamata.
- 12 Era sa tamata kila, ka vakarerevaki, ka dau taleitaka na vakadave dra, ka ra vakabauta na nodra itovo na nodra qase, ka sa vakaoqo—Era sa vakabauta ni ra a vakasavi tani mai na vanua ko Jerusalemi ena vuku ni nodra caka cala na nodra qase, ka ni ra a vakacalai ena lekutu mai vei ira na wekadra, ka ra a vakacalai talega ena nodra a kosova tiko na wasawasa;
- 13 E dua tale, ni ra a vakacalai talega ena vanua ka a nodra ivotavota vakawa taumada, ni ra sa kosova oti mai na wasawasa, ia na veika kece oqo ena vuku ni nona a yalodina vakalevu cake ko Nifai ena nona muria tiko na ivakaro ni Turaga—o koya a sa totaki koya kina na Turaga, ni a rogoa na nona masu na Turaga ka sauma, ka a liutaka ko koya na nodra ilakolako ena lekutu.
- 14 Ka rau sa cudruvi koya na tuakana ni rau sa sega ni kila na ivakarau ni Turaga; erau a cudruvi koya talega e wasawasa ni rau a vakaukauwataka na lomadrau vua na Turaga.
- 15 Ka rau a cudruvi koya tale ni ra sa yaco yani ki na vanua yalataki, ni rau sa kaya sa kovea mai ligadrau na itutu ni veiliutaki vei ira na tamata; ka rau a segata me rau vakamatei koya.

And it came to pass that I caused that the women and children of my people should be hid in the wilderness; and I also caused that all my old men that could bear arms, and also all my young men that were able to bear arms, should gather themselves together to go to battle against the Lamanites; and I did place them in their ranks, every man according to his age.

And it came to pass that we did go up to battle against the Lamanites; and I, even I, in my old age, did go up to battle against the Lamanites. And it came to pass that we did go up in the strength of the Lord to battle.

Now, the Lamanites knew nothing concerning the Lord, nor the strength of the Lord, therefore they depended upon their own strength. Yet they were a strong people, as to the strength of men.

They were a wild, and ferocious, and a blood-thirsty people, believing in the tradition of their fathers, which is this—Believing that they were driven out of the land of Jerusalem because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

And again, that they were wronged while in the land of their first inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord—therefore he was favored of the Lord, for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness.

And his brethren were wroth with him because they understood not the dealings of the Lord; they were also wroth with him upon the waters because they hardened their hearts against the Lord.

And again, they were wroth with him when they had arrived in the promised land, because they said that he had taken the ruling of the people out of their hands; and they sought to kill him.

16 Ka rau a cudruvi koya tale ni sa lako ki na lekutu me vaka e a vakarota vua na Turaga, ka kauta yani na itukutuku ka ceuti tu ena peleti parasa, ka rau kaya ni a butakoca.

17 O koya era sa vakavulici ira kina na luvedra me ra cati ira, ka me ra labati ira, ka me ra butakoci ira ka kovea vakaukauwa mai vei ira, ka kitaka na ka kece e rawa me vakarusai ira; o koya era sa cati ira tawamudu kina na kawa i Nifai.

18 Ena inaki oqo, sa vakaisini au kina ko Leimani na tui, ena nona ilawaki qaseqase, kei na lasu, kei na yalayala e veicavilaki, ka'u sa kauti ira mai kina na noqu tamata ki na vanua oqo, me ra na mai vakarusai ira kina; io, ka keimami sa sotava na ka rarawa ena vanua ena veiyabaki e vuqa oqo.

19 Ia oqo koi au, ko Senifi, ni'u sa tukuna oti na veika kece oqo me baleti ira na Leimanaiti kivei ira na noqu tamata, au sa vakauqeti ira kina me ra la'ki vala ena nodra igu taucoko, ka vakararavi tiko vua na Turaga; o koya, keimami sa valuti ira kina, ka veirai mata.

20 Ka sa yaco ni keimami a vakasavi ira tani tale mai na neimami vanua; ka keimami a yaviti ira ena veivakamatei levu, era sa rui lewe levu sara keimami a sega kina ni wiliki ira.

21 Ka sa yaco ni keimami a lesu tale ki na neimami vanua, ka ra sa tekivu qarava tale na nodra qele ni manumanu ko ira na noqu tamata, ka teivaka na nodra qele.

22 Ia oqo, ni'u sa gase sara, au sa solia kina na matanitu ki vua e dua na luvequ; o koya, au sega kina ni vosa tale. Ka me vakalougatataki ira na noqu tamata na Turaga. Emeni.

And again, they were wroth with him because he departed into the wilderness as the Lord had commanded him, and took the records which were engraven on the plates of brass, for they said that he robbed them.

And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an eternal hatred towards the children of Nephi.

For this very cause has king Laman, by his cunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them; yea, and we have suffered these many years in the land.

And now I, Zeniff, after having told all these things unto my people concerning the Lamanites, I did stimulate them to go to battle with their might, putting their trust in the Lord; therefore, we did contend with them, face to face.

And it came to pass that we did drive them again out of our land; and we slew them with a great slaughter, even so many that we did not number them.

And it came to pass that we returned again to our own land, and my people again began to tend their flocks, and to till their ground.

And now I, being old, did confer the kingdom upon one of my sons; therefore, I say no more. And may the Lord bless my people. Amen.

Mosaia 11

- 1 Ia oqo ka sa yaco ni sa solia ko Senifi na matanitu vei Noa, e dua na luvena; ka sa tekivu me veiliutaki ko Noa me kena isosomi; ia sa sega ni lako ena sala i tamana.
- 2 Ia raica, a sa sega ni muria na ivakaro ni Kalou, sa muria ga na ka sa gadreva na lomana. A sa vuqa na watina, kei na watina lalai. Sa vakavuna ko koya me ra ivalavala ca na nona tamata, ka kitaka na ka sa vakasisila ena mata ni Turaga. Io era sa ia na veibutakoci ka kitaka na veimataqali caka ca kecega.
- 3 Sa lavaka ko koya na ivakacavacava ni dua na ikalima ni ka kece era taukena, e dua na ikalima ni nodra koula, kei na siliva, e dua na ikalima ni nodra sifi, kei na nodra kopa, na nodra parasa kei na nodra kaukamea; kei na dua na ikalima ni nodra manumanu urouro; kei na dua talega na ikalima ni nodra sila.
- 4 Ia sa taura ko koya na veika kece oqo me yaga vua, kei ira na watina kei na watina lalai; me yaga talega vei ira na nona bete, kei ira na watidra kei ira na watidra lalai; a sa veisautaka ko koya na ivakarau ni matanitu.
- 5 A sa vakasivoi ira kece na bete ka a lesi ira ko tamana, ka lesia vou e so tale me kedra isosomi, ko ira era sa vakalevulevui ena viavialevu ni lomadra.
- 6 Io, era sa tokoni kina ena nodra vucesa, kei na nodra qaravi kalou matakau, kei na nodra veibutakoci, ena ivakacavacava ka lavaka ko Noa na tui vei ira na nona tamata; era sa cakacaka vakaukauwa sara kina na tamata me ra vukea kina na caka cala.
- 7 Io, era sa yaco me dauqaravi kalou matakau talega, ni ra a vakacalai ena vosa wale ka veicavilaki ni tui kei ira na nona bete; ni ra a vosataka vei ira na vosa veicavilaki.
- 8 Ka sa yaco ni sa tara ko Noa na tui e vuqa na vale lelevu ka totoka; a sa ukutaki ira ena kau sa caka vakamatai sara kei na veiukuuku talei, na koula kei na siliva, na kaukamea kei na parasa, na sifi kei na kopa;

Mosiah 11

And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.

For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness.

And he laid a tax of one fifth part of all they possessed, a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain.

And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom.

For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts.

Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity.

Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them.

And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper;

- 9 Ia a sa tara talega e dua na nona vale vakaitamera, ka biuta e loma na idabedabe vakatui ka caka ena kau talei, ka ukutaka ena koula kei na siliva kei na veika talei kecega.
- 10 A sa vakaroti ira talega na nona tamata me ra ukutaka na loma ni valetabu ena kau talei, kei na kopa kei na parasa.
- 11 Ka sa ukutaka na idabedabe sa lokuci me nodra na bete levu, ka rewaicake mai na vei idabedabe kece tale, ena koula dina; a sa vakarota me tara na kena bai me ra dau taqa ka ravi kina ni ra sa vosataka na vosa wale ka vosa lasu vei ira na nona tamata.
- 12 Ka sa yaco ni sa tara o koya e dua na vale cecere sara volekata na valetabu; sa vale cecere sara ka rawa me tu kina e delana ka raica na vanua taucoko ko Sailomi kei na vanua talega ko Semiloni, ka ra a taukena na Leimanaiti; ka rawa sara mada ga me raica na vanua kece e vakavolivolita.
- 13 Ka sa yaco ni sa vakarota me tara e vuqa na vale ena vanua ko Sailomi; ka vakarota me tara e dua na vale cecere ena delana ki na vualiku kei Sailomi, na vanua era a mai vakacegu kina na kawa i Nifai ni ra sa dro tani ena vanua oqo; ia sa kitaka na ka kece oqo mai na iyau ka rawa mai na nodra ivakacavacava na nona tamata.
- 14 Ka sa yaco ni sa vakararavi ga ki na nona iyau, ka sa vakayalia na nona gauna ena bula vaka marau ca kei ira na watina kei na watina lalai; era sa vakayalia talega na nodra gauna ko ira na nona bete vei ira na yalewa dautagane.
- 15 Ka sa yaco ni sa tea na nona veiwere ni vaini e loma ni vanua; ka tara na vei iqaqi-ni-waini ka sa rawata vakalevu na waini; a sa yaco kina ko koya me dau gunu waini, kei ira talega na nona tamata.
- 16 Ka sa yaco ni ra sa dau basika tiko mai na Leimanaiti ka yaviti ira tiko vakalalai na nona tamata ena nodra veiwere, kei na gauna era vakania tiko kina na nodra qele ni manumanu.

And he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things.

And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass.

And the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold; and he caused a breast-work to be built before them, that they might rest their bodies and their arms upon while they should speak lying and vain words to his people.

And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about.

And it came to pass that he caused many buildings to be built in the land Shilom; and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines; and so did also his priests spend their time with harlots.

And it came to pass that he planted vineyards round about in the land; and he built wine-presses, and made wine in abundance; and therefore he became a wine-bibber, and also his people.

And it came to pass that the Lamanites began to come in upon his people, upon small numbers, and to slay them in their fields, and while they were tending their flocks.

17 A sa talai ira yani na nona sotia ko Noa na tui me ra vakavolivolita na vanua ka vakasavi ira tani; ia era sa lewe lailai ga ka ra a kabai ira mai na Leimanaiti ka vakamatei ira, ka vakasava tani e vuqa na nodra qele ni manumanu; sa vakatekivu kina me ra vakarusai ira tiko vakaoqo ko ira na Leimanaiti me ra vakaraitaka kina na nodra cati ira.

18 Ka sa yaco ni a qai tala na nona mataivalu ko Noa na tui me valuti ira, ka ra vakasavi ira lesu; era sa lesu tale kina ka marautaka na nodra itoki ni valu.

19 Ia oqo, era sa vakalevulevui ira ena qaciqacia ni lomadra ena vuku ni qaqa levu oqo; era sa sakitaka na nodra kaukauwa ka kaya ni rawa me ra vala na nodra lewe limasagavulu kei na nodra lewe udolu na Leimanaiti; era sa dokadokai ira kina ka taleitaka na dra, kei na vakadavei ni nodra dra na wekadra; ka sa vu oqo mai na nona caka ca na nodra tui kei ira na nona bete.

20 Ka sa yaco ni a tiko ena kedra maliwa e dua na tamata ka yacana ko Apinatai; ka sa lako yani ko koya ena kedra maliwa ka tekivu me parofisai, ka kaya: Raica, sa kaya vakaoqo na Turaga, ka sa vakarota vakaoqo vei au ka kaya, Mo lako yani, ka kaya vei ira na tamata oqo, ni sa kaya vakaoqo na Turaga—Ena ca vei ira na tamata oqo, ni'u sa raica na nodra itovo vakasisila, kei na nodra caka ca, kei na nodra veibutakoci; ia kevaka era na sega ni veivutuni, au na sikovi ira ena noqu cudru.

21 Ia kevaka era sega ni veivutuni ka lesu tale vua na Turaga na nodra Kalou, raica, au na soli ira ki na ligadra na nodra meca; io, era na qai vakabobulataki ka vakararawataki e ligadra na nodra meca.

22 Ia ena qai yaco mera na kila ni sai au na Turaga na nodra Kalou, ka'u sa Kalou vuvu, ka sikova tiko na nodra caka ca na noqu tamata.

23 Ia ena qai yaco kevaka era sa sega ni veivutuni na tamata oqo ka lesu tale vua na Turaga na nodra Kalou, era na vakabobulataki; ena sega ni dua me na sereki ira, ia na Turaga na Kalou Qaqa duadua ga.

24 Io, ena qai yaco ni ra sa tagi mai vei au ka na berabera ni'u rogoca na nodra tagi; io, ka'u na laiva me ra yaviti ira ko ira na nodra meca.

And king Noah sent guards round about the land to keep them off; but he did not send a sufficient number, and the Lamanites came upon them and killed them, and drove many of their flocks out of the land; thus the Lamanites began to destroy them, and to exercise their hatred upon them.

And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore, they returned rejoicing in their spoil.

And now, because of this great victory they were lifted up in the pride of their hearts; they did boast in their own strength, saying that their fifty could stand against thousands of the Lamanites; and thus they did boast, and did delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priests.

And it came to pass that there was a man among them whose name was Abinadi; and he went forth among them, and began to prophesy, saying: Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord—Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger.

And except they repent and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hand of their enemies.

And it shall come to pass that they shall know that I am the Lord their God, and am a jealous God, visiting the iniquities of my people.

And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God.

Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies.

- 25 Ia kevaka era sega ni veivutuni ena isulu taga kei na dravusa, ka tagi vagumatua vua na Turaga na nodra Kalou, au na sega ni rogoca na nodra masu, ka'u na sega talega ni sereki ira mai na nodra vakararawataki; a sa kaya vakaoqo na vosa ni Turaga, ka sa vakaroti au kina.
- 26 Ka sa yaco ni sa tukuna oti vei ira na veivosa oqo ko Apinatai, era sa cudruvi koya, ka segata me ra vakamatea; ia sa vakabulai koya na Turaga mai na ligadra.
- 27 Ia ni sa rogoca ko Noa na tui na vosa sa vosataka ko Apinatai vei ira na tamata, sa cudru talega ka kaya: Ko cei ko Apinatai me mai lewai au kei ira na noqu tamata, se ko cei talega na Turaga me mai vakayacora na ka rarawa oqo vei ira na noqu tamata?
- 28 Au sa vakaroti kemudou mo dou kauti Apinatai mai ki ke, me'u vakamatei koya, ni sa tukuna na veika oqo me ra vakayavalati kina na noqu tamata me ra veicudruvi vakataki ira, ka me tubu na veileti ena kedra maliwa; a ka oqo au na vakamatei koya kina.
- 29 Sa vakamatabokotaki na matadra na tamata; era sa vakaukauwataka na lomadra ka sega ni via rogoca na vosa i Apinatai, ka ra segata mai na gauna koya me ra vesuki koya. Ia sa vakaukauwataka talega na lomana ko Noa na tui ka sega ni via rogoca na vosa ni Turaga, ka sega talega ni veivutunitaka na veika ca sa vakayacora.

And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me.

Now it came to pass that when Abinadi had spoken these words unto them they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands.

Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said: Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction?

I command you to bring Abinadi hither, that I may slay him, for he has said these things that he might stir up my people to anger one with another, and to raise contentions among my people; therefore I will slay him.

Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings.

Mosaia 12

- 1 Ka sa yaco ni sa oti e rua na yabaki, sa vakalecaleca yani ena kedra maliwa ko Apinatai, ka ra sa sega kina ni kilai koya, a sa parofisai vei ira, ka kaya: Sa vakaroti au vakaoqo na Turaga, ka kaya—I Apinatai, mo la'ki parofisai vei ira na noqu tamata oqo, ni ra sa vakaukauwataka na lomadra ka sega ni via rogoca na noqu vosa, era sa sega talega ni veivutunitaka na nodra caka ca; o koya, au na sikovi ira kina ena noqu cudru, io, ena noqu cudru waqawaqa au na sikovi ira kina ena vuku ni nodra caka ca kei na itovo vakasisila.
- 2 Io, ena ca vei ira na itabatamata oqo! Ka sa kaya vei au na Turaga: Mo dodoka yani na ligamu ka parofisai ka kaya: Sa kaya vakaoqo na Turaga, ena qai yaco ni ena vuku ni nodra caka cala na itabatamata oqo, era na vakabobulataki kina ka sabici na baludra; io, era na vakasaurarataki mai vei ira na tamata, ka yaviti, era na kania na lewedra ko ira na vulituri, kei na koli, kei na manumanu kila.
- 3 Ka na qai yaco ni na vaka na isulu ena lovo bukawaqa katakata na bula nei Noa na tui; ni na qai kila ko koya ni sai au na Turaga.
- 4 Ka na qai yaco ni'u na yaviti ira na noqu tamata oqo ena veivakararawataki ca, io, ena dausiga kei na mate dauveitauvi; ia au na vakayacora mera na tagiyaso ena siga taucoko.
- 5 Io, au na vakavuna me vesu e dakudra na icolacola bibi; ka ra na vakasaurarataki me vaka na asa sa galu.
- 6 Ka na qai yaco ni'u na tala yani na uca cevata me yaviti ira; ena yaviti ira talega na cagi ni tokalau; ka ra na vakacaca ena nodra vanua na manumanu lalai ka kania talega na nodra sila.
- 7 Ka ra na yaviti ena mate dauveitauvi lelevu—ka'u na kitaka na veika kece oqo ena vuku ni nodra caka cala kei na itovo vakasisila.

Mosiah 12

And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has the Lord commanded me, saying—Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their iniquities and abominations.

Yea, wo be unto this generation! And the Lord said unto me: Stretch forth thy hand and prophesy, saying: Thus saith the Lord, it shall come to pass that this generation, because of their iniquities, shall be brought into bondage, and shall be smitten on the cheek; yea, and shall be driven by men, and shall be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh.

And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord.

And it shall come to pass that I will smite this my people with sore afflictions, yea, with famine and with pestilence; and I will cause that they shall howl all the day long.

Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass.

And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind; and insects shall pester their land also, and devour their grain.

And they shall be smitten with a great pestilence—and all this will I do because of their iniquities and abominations.

- 8 Ka na qai yaco ni kevaka era na sega ni veivutuni, au na vakarusai ira sara vakadua mai na delai vuravura; ia era na biuta tu mai e dua na itukutuku, ka'u na maroroya me yaga vei ira na veimatanitu era na taukena na vanua oqo; io au na kitaka na veika oqo meu vakatakila kina na nodra itovo vakasisila na tamata oqo ki na veimatanitu tale e so. Ka a parofisaitaka tale ko Apinatai e vuqa na ka ca me baleti ira na tamata oqo.
- 9 Ka sa yaco ni ra sa cudruvi koya; ka ra sa tauri koya ka vesuki koya, ka kauti koya vua na tui ka kaya: Raica, keimami sa kauta mai vei kemuni na tamata oqo ni sa parofisaitaka na ca vei ira na nomuni tamata, ka kaya ni na vakarusai ira na Kalou.
- 10 Ia sa parofisaitaka talega na ca me baleta na nomuni bula, ka kaya ni na vaka wale ga na isulu ena loma ni lovo ni bukawaqa na nomuni bula.
- 11 Ka sa kaya talega ko koya ni na vaka na tolo ni kau, ia na tolo ni kau madu e loma ni were na nomuni bula; ka ra na cici baleta na manumanu kila ka buturaki sobu.
- 12 Ia sa kaya talega ni ko ni sa vaka na se ni soni sa madu, kevaka sa liwa mai na cagi, ena cagina yani e dela ni vanua. E kaya vakalecaleca toka, ni oqori na vosa ni Turaga. Sa kaya ni na yaco vakaidina vei kemuni na veika oqo kevaka ko ni sega ni veivutuni, ia, oqo ena vuku ni nomuni ivalavala ca.
- 13 Ia oqo, oi kemuni na tui, na cala levu cava ko ni sa vakayacora, se na ivalavala ca levu cava soti era sa kitaka na nomuni tamata ka me cudruvi keda kina na Kalou, se mai lewai keda kina na tamata oqo?
- 14 Ia oqo, oi kemuni na tui, raica, keimami sa tawacala, koi kemuni talega na tui ko ni sa sega ni caka cala; ka sa sega kina ni dina na vosa ni tamata oqo me baleti kemuni, ka tawayaga na nona parofisai.
- 15 Ia raica, eda sa kaukauwa, eda na sega ni vakabobulataki, se mera na kauti keda vakavesu na nodra meca; io ko ni sa tiko sautu ena vanua oqo ka ko ni na sautu tiko ga.
- 16 Raica, keimami sa solia ki na ligamuni na tamata oqo; mo ni qai vakayacora vua na ka ko ni sa lewa.

And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other nations. And many things did Abinadi prophesy against this people.

And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king: Behold, we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.

And he also prophesieth evil concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.

And again, he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is run over by the beasts and trodden under foot.

And again, he saith thou shalt be as the blossoms of a thistle, which, when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. And he pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.

And now, O king, what great evil hast thou done, or what great sins have thy people committed, that we should be condemned of God or judged of this man?

And now, O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain.

And behold, we are strong, we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper.

Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.

17 Ka sa yaco ni sa lewa ko Noa na tui me biu ki na vale ni veivesu ko Apinatai; sa qai vakaroti ira na bete me ra mai bosea vata na ka me cakava vua.

18 Ka sa yaco mera sa kaya vua na tui: Me kau mai, me keimami mai vakatarogi koya; a sa vakarota na tui me kau mai e matadra.

19 Era sa qai tekivu vakataroga, me rawa ni ra vakacalai koya, ka beitaka kina; ia era sa kurabui ni sa sauma vakadoudou na nodra taro; a sa sauma kece na nodra taro ka vakalasuya na nodra vosa kecega.

20 Ka sa yaco ni sa kaya vua e dua vei ira: A cava na ibalebale ni vosa sa volai tu, ka ra dau vakavuvulitaka na neimami qase ka vaka:

21 Sa vakavei na kena lagilagi ena ulunivanua na yava ikoya sa kauta mai na itukutuku vinaka; sa vakarogoya mai na veisaututaki; sa kauta mai na itukutuku vinaka ni ka vinaka; ka vakarogoya mai na veivakabulai; ka sa tukuna ki Saioni, Sa veiliutaki na noda Kalou;

22 Ko ira na nomu vakatawa era na tabalaka na domodra, ka lagasere vata na domodra, ni ra na raica ena matana votu ni sa vakalesui Saioni mai na Turaga;

23 Dou ia vata mai na marau; dou lagasere vata mai na vanua lala tu e Jerusalemi ni sa vakacegui ira na nona tamata na Turaga, ka sa vakabulai Jerusalemi;

24 Sa vakaraitaka mai na Turaga na ligana tabu e matadra na veimatani kecega, ka ra na raica na veivakabulai ni noda Kalou, mai na iyalayala kece kei vuravura?

25 Ia oqo sa qai kaya vei ira ko Apinatai: Oi kemudou li na bete; dou sa vakalecalecava na vakavulici ira na tamata oqo mera kila na yalo ni parofisai; ka dou sa taroga vei au na ibalebale ni vosa oqo?

26 Au sa kaya vei kemudou, Ena ca vei kemudou ni dou sa vakatanitaka na sala ni Turaga! Kevaka dou sa kila tiko na ibalebale ni vosa oqo, ia dou a sega ga ni vakavuvulitaka; o koya oqo, dou sa vakatanitaka kina na sala ni Turaga.

And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the priests should gather themselves together that he might hold a council with them what he should do with him.

And it came to pass that they said unto the king: Bring him hither that we may question him; and the king commanded that he should be brought before them.

And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.

And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:

How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;

Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?

I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.

27 Dou sa sega ni vakasaqara sara kina mo dou kila; o koya dou sa sega kina ni yalomatua. Ia a cava dou sa vakavulica tiko vei ira na tamata oqo?

28 Era sa kaya: Keimami vakavuvulitaka na lawa i Mosese.

29 Ia sa kaya tale vei ira ko koya: Kevaka dou sa vakavuvulitaka na lawa i Mosese, a cava dou sa sega kina ni muria? A cava dou sa domona kina na iyau? A cava dou sa ia kina na veibutakoci ka vakamaumautaka na nomudou kaukauwa vei ira na yalewa dautagane, io, ka vakavuna me ra ivalavala ca na tamata oqo; oqo sa talai au mai kina na Turaga me'u mai parofisaitaka ni na yaco na ca vei ira na tamata oqo; io na ca levu sara?

30 Dou sa sega beka ni kila ni'u sa tukuna tiko na ka dina? Io, dou sa kila ni'u sa tukuna na ka dina; ka sa dodonu kina mo dou rere ena mata ni Kalou.

31 Ia ena qai yaco mo dou na yaviti ena vuku ni nomudou ivalavala ca, ni dou sa kaya dou sa vakatavuvulitaka na lawa i Mosese. Ia a cava dou sa bau kila me baleta na lawa i Mosese? Sa yaco li na veivakabulai ena lawa i Mosese? A cava dou kaya?

32 Era sa sauma ka kaya ni sa yaco na veivakabulai ena lawa i Mosese.

33 Ia oqo a sa kaya vei ira ko Apinatai: Au kila kevaka dou sa muria na ivakaro ni Kalou dou na bula; io, kevaka dou sa muria na ivakaro ka solia na Turaga vei Mosese mai na ulunivanua ko Saineai, ka vaka:

34 Koi au na Turaga na nomu Kalou, ko koya ka kauti iko tani mai na vanua ko Ijipita, mai na vale ni veivakabobulataki.

35 Me kakua vei iko na Kalou tani, koi au duadua ga.

36 Mo kakua ni cakava vei iko e dua na matakau ceuceu, se dua na ivakatakarakara ni ka mai lomalagi e cake, se dua na ka ena vuravura e ra.

37 Sa qai kaya vei ira ko Apinatai, Dou sa muria tiko li na ka kece oqo? Au sa kaya vei kemudou, E segai, dou sa sega ni muria. Dou sa vakavulici ira tiko li na tamata me ra muria na ka kece oqo? Au sa kaya vei kemudou, E segai, dou sa sega ni kitaka vakakina.

Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

And they said: We teach the law of Moses.

And again he said unto them: If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people?

Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye?

And they answered and said that salvation did come by the law of Moses.

But now Abinadi said unto them: I know if ye keep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying:

I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other God before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.

Now Abinadi said unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, ye have not.

Mosaia 13

- 1 Ia oqo ni sa rogoca na tui na veivosa oqo, sa kaya vei ira na nona bete: Dou kauta tani na tamata oqo ka vakamatei koya; se cava meda cakava vua ni sa lialia ko koya.
- 2 Era sa tucake yani ka tovolea me ra tauri koya, ia sa vorati ira ko koya ka kaya vei ira:
- 3 Dou kakua ni tarai au, ni na yaviti kemudou na Kalou kevaka dou na tarai au, ni'u se bera tiko ni talaucaka vakaoti na itukutuku a talai au mai kina na Turaga me'u mai tukuna; ka se bera talega ni'u tukuna vei kemudou na ka dou a kerea me'u tukuna; o koya, ena sega kina ni laiva na Kalou me'u vakarusai ena gauna oqo.
- 4 Ia au na vakayacora mada na veivakaro ka a vakarota vei au na Kalou; ia me vaka ni'u a tukuna vei kemudou na ka dina dou sa cudruvi au kina. Ka dua tale, me vaka ni'u a vosataka na vosa ni Kalou, dou sa kaya ni'u sa lialia.
- 5 Ia oqo a sa yaco ni sa tinia na nona vosa ko Apinatai era sa rere ni tarai koya na tamata i Noa na tui, ni sa tu vei koya na Yalo ni Turaga; ka sa serau sara na matana, me vaka na iserau ni matai Mosese ena ulunivanua ko Saineai, ni sa veivosaki tiko kei na Turaga.
- 6 Ka sa vosa ena kaukauwa kei na lewa sa mai vua na Kalou; ka sa tomana na nona vosa, ka kaya:
- 7 Dou sa raica sa sega vei kemudou na kaukauwa mo dou vakamatei au kina, o koya au na vakaotia mada kina na noqu itukutuku. Io, au kila ni sa laubasikati na yalomudou ni'u sa tukuna vei kemudou na ka dina me baleta na nomudou caka cala.
- 8 Io, sa vakasinaiti kemudou na noqu vosa ena rere kei na kurabui, kei na cudru.
- 9 Ia au sa na vakaotia mada ga na noqu itukutuku; ka qai veitalia na vanua au lako kina, ka me'u vakabulai ga.
- 10 Ia oqo ga na levu ni ka au na tukuna vei kemudou, na veika dou na kitaka vei au, ni sa oti oqo, ena ivakaraitaki ka ivakatakarakara ni veika ena qai yaco mai.

Mosiah 13

And now when the king had heard these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is mad.

And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:

Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.

But I must fulfil the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad.

Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord.

And he spake with power and authority from God; and he continued his words, saying:

Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

Yea, and my words fill you with wonder and amazement, and with anger.

But I finish my message; and then it matters not whither I go, if it so be that I am saved.

But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come.

- 11 Ia oqo au na wilika yani vei kemudou na vo ni nona ivakaro na Kalou, ka ni'u kila ni ra sega ni volai tu e lomamudou; au kila ni dou a vulica ka vakatavuvulitaka na caka cala ena iwase levu cake ni nomudou bula.
- 12 Ia oqo, mo dou na nanuma tiko ni'u a kaya vei kemudou: Mo kakua ni cakava vei iko e dua na matakau ceuceu, se dua na ivakatakarakara ni veika mai lomalagi e cake, se ena vuravura e ra, se ena loma ni wasawasa ena rukui vuravura.
- 13 Ia e dua tale: Mo kakua ni cuva vei ira se qaravi ira; ni'u sa Kalou vuvu koi au na Turaga na nomu Kalou, au sa sauma na nodra caka ca na qase vei ira na luvendra, ka yacova na ikatolu ni tabatamata kei na ikava, vei ira sa cati au;
- 14 Ia ka'u sa vakatakila na loloma cecere vei ira na udolu era sa lomani au ka muria na noqu ivakaro.
- 15 Mo kakua ni cavuta wale ga na yaca ni Turaga na nomu Kalou; ni na sega ni vakatoka na Turaga me tawacala, o koya sa cavuta wale na yacana.
- 16 Mo nanuma na siga ni vakacecegu, mo vakatabuya.
- 17 E ono na siga mo daucakacaka kina, ka kitaka kina na nomu cakacaka kecega;
- 18 Ia na ikavitu ni siga, sa siga ni vakacecegu ni Turaga na nomu Kalou, mo kakua ni kitaka kina e dua na cakacaka, ko iko, se na luvemu tagane, se na luvemu yalewa, na nomu tagane dauveiqaravi, se na nomu yalewa dauveiqaravi, se na nomu bulumakau, se na nomu vulagi sa tiko ena nomu lomanibai;
- 19 Ena siga e ono sa buli lomalagi kei vuravura, kei na waitui, kei na ka kecega sa tu mai kina na Turaga; o koya sa vakalougatataka kina na Turaga na siga ni vakacecegu, ka vakatabuya.
- 20 Mo vakarokorokotaki rau na tamamui kei na tinamu, me dede kina na nomu bula ena vanua sa solia vei iko na Turaga na nomu Kalou.
- 21 Mo kakua ni laba.
- 22 Mo kakua ni ia na veibutakoci. Mo kakua ni butako.
- 23 Mo kakua ni beitaka vakailasu na kai nomu.

And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives.

And now, ye remember that I said unto you: Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth.

And again: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me;

And showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work;

But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

24 Mo kakua ni kocova na nona vale na kai nomu, mo kakua ni domona na watina na kai nomu, se kocova na nona tagane dauveiqaravi, se nona yalewa dauveiqaravi, se nona bulumakau, se nona asa, se dua na ka sa nona na kai nomu.

25 Ka sa yaco ni sa wilika oti ko Apinatai sa qai kaya vei ira: Dou sa vakavulici ira li na tamata me ra kila ka muria na ivakaro kece oqo?

26 Au sa kaya vei kemudou, E segai; kevaka dou a kitaka, ke a sega ni talai au mai na Turaga me'u mai parofisaitaka ni na yaco na ca vei ira na tamata oqo.

27 Ia oqo dou sa kaya ni sa yaco na veivakabulai ena lawa i Mosese. Au sa kaya vei kemudou ni sa yaga mo dou muria tiko na lawa i Mosese ena gauna oqo; ia au sa kaya talega vei kemudou, ni na yaco mai na gauna ena sega kina ni yaga mo dou muria na lawa i Mosese.

28 Ia e dua tale, au sa kaya vei kemudou, ni sa sega ni rawa na veivakabulai ena lawa duadua ga; e dina ga ni sa tu na lawa i Mosese, ia kevaka me sega na veisorovaki ka na vakayacora vakai Koya ga na Kalou ena vuku ni nodra ivalavala ca kei na nodra caka ca na nona tamata, era na rusa vakaidina.

29 Ia oqo au sa kaya vei kemudou ni sa yaga me soli e dua na lawa vei ira na luvei Isireli, io, me lawa kaukauwa sara; ni ra sa tamata domodomoqa, ka ra sa kusarawa me rekitaka na ca, ka beraberani ni nanuma na Turaga na nodra Kalou;

30 O koya sa soli kina vei ira na lawa, io, na lawa e baleta na itovo kei na cakacaka vakalotu na lawa me ra muria vakadodonu e veisiga, me ra nanuma tiko kina na Kalou kei na nodra itavi vua.

31 Ia raica, au sa kaya vei kemudou, na veika kece oqo sa ivakaraitaki ni veika ena yaco mai.

32 Ia oqo, era sa kila li na lawa? Au sa kaya vei kemudou, E segai, era sa sega ni kila taucoko na lawa; ia oqo ena vuku ni nodra vakaukauwataka na lomadra; era sa sega ni kila ni na sega ni bula na tamata ka vakavo ga ena veisereki ni Kalou.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And it came to pass that after Abinadi had made an end of these sayings that he said unto them: Have ye taught this people that they should observe to do all these things for to keep these commandments?

I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses.

And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God;

Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.

But behold, I say unto you, that all these things were types of things to come.

And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God.

33 Ia raica, a sega li ni parofisaitaka vei ira ko Mosese ni na lako mai na Mesaia, me sereki ira na nona tamata na Kalou? Io, era a sega li ni parofisaitaka ko ira kece na parofita mai na ivakatekivu kei vuravura—era a sega li ni vosataka vakaidina me baleta na veika oqo?

34 Era sa sega li ni kaya ni na lako sobu mai na Kalou vakaikoya vei ira na luve ni tamata? Me mai bula vakatamata ka lako voli ena kaukauwa levu e delai vuravura?

35 Io, era a sega li ni kaya ni na yaco na tucake tale mai na mate ena vukuna, Ia ko koya, vakaikoya, ena vakasaurarataki ka vakararawataki?

For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things?

Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth?

Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?

Mosaia 14

- 1 Io e sega li ni kaya ko Aisea: Ko cei sa vakabauta na neitou itukutuku, Ia sa vakatakilai vei cei na liga ni Turaga?
- 2 Ia ena tubu cake ko koya me vaka na coke e matana, ka vaka na waka ni kau mai na qele mamaca; sa sega ni vinaka na matana ka sa sega ni vatukai vinaka na yagona; ia ni da raici koya, sa sega ni mata vinaka ko koya me da gadrevi koya kina.
- 3 Sa beci koya ka cati koya ko ira na tamata; sa tamata e daurarawa na lomana, ka sa dau kila ka rarawa; ka eda sa tabonaka na matada mai vei koya; sa beci, ka da a sega ni dokai koya.
- 4 E dina sa colata ko koya na noda rarawa, ka sa kauta voli na rarawa ni lomada; ia eda a vakalewai koya ni sa yaviti ka cudruvi mai vua na Kalou, ka vakararawataki.
- 5 Ia sa vakamavoataki ko koya ena vuku ni noda talaidredre, ka sa drakusi ena vuku ni noda caka cala; sa tau vua na cudru ni noda vakacegu tale; ia ena we ni kena kuita eda sa vakabulai kina.
- 6 Koi keda kece, eda sa sese ga me vaka na sipi; eda sa dui lesu ki na noda sala koi keda yadua; ia na Turaga sa vakatauca vei koya na noda caka cala kecega.
- 7 A sa vakasaurarataki, ka vakararawataki ko koya, ia sa sega ga ni vosa; sa tuberi me vaka na lami sa vakarau me vakamatei, ka vaka na sipi sa galu ena matai koya sa kotiva, sa galu vakakina ko koya.
- 8 Sa kau tani mai vale ni veivesu kei na vanua ni veilewai; ia ko cei me vosa ena vukudra na nona tabatamata? Ia sa muduki tani ko koya mai na vanua ni bula; ka sa yaviti ena vuku ni nodra talaidredre na noqu tamata.
- 9 A ra sa buluti koya vata kei ira na tamata ca, kei ira na vutuniyau ni sa mate; baleta ni sa sega ni ivalavala ca ko koya, ka sa sega ni veivakaisini na gusuna.
- 10 Ia sa vinaka vua na Turaga me vakamavoataki koya; ka sa vakararawataki koya; ni sa cakava ko koya na yalona me isoro ena vuku ni ivalavala ca, ena qai kunea na nona kawa, ena vakabalavutaka na nona gauna, ia na ka e marautaka na Turaga ena vakayacori ga e ligana.

Mosiah 14

Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth.

He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11 Ena raica ko koya na vakararawataki ni yalona ka na vakacegu kina; ena nona kila ka ena vakadonui ira e lewe levu na noqu dauveiqaravi yalododonu; ni na colata ko koya na nodra caka cala.

12 O koya oqo ka'u na votai koya kina kei ira na qaqa, ia ena votai koya vata kei ira na kaukauwa; ka ni sa sovaraka oti na yalona ki na mate; ka sa wili vata kei ira sa dau talaidredre; ka sa colata ko koya na nodra ivalavala ca na lewevuqa, ia ena vukudra na dau talaidredre sa ia kina na vakamamasu.

He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

Mosaia 15

- 1 Ia oqo sa kaya vei ira ko Apinatai: Au vinakata mo ni kila ni na lako sobu mai na Kalou vei ira na luve ni tamata, ka na mai sereki ira na nona tamata.
- 2 Ia me vaka ni sa mai bula vakatamata sa vakatokai kina me Luve ni Kalou, ia ni sa solia yani na yago ki na lewa nei Tamada, sa vakatokai kina me Tamana kei na Luvena—
- 3 Sa Tamada, ni sa kunekunetaki ena kaukauwa ni Kalou, ka Luvena, baleta na yago vakatamata; sa yaco kina me Tamada kei na Luvena—
- 4 Ia sai rau na Kalou duabau ga, io, na Tama Tawamudu kei lomalagi kei vuravura.
- 5 Ia sa vakarorogo na yago ki na Yalo, se na Luvena vei Tamana, ni rau sa Kalou duabau, sa sota kaya na veitemaki, ia e sega ni rawai koya na veitemaki, sa soli koya me vakalialiai, ka vakanakuitataki, sa cemuri koya, ka sega ni via kilai koya ko ira na nona tamata.
- 6 Ia ni sa kitaka oti oqo, ni sa oti na nona vakayacora na veicakacaka mana lelevu vei ira na luve ni tamata, ena qai kau yani, io, me vaka sa kaya ko Aisea, me vaka na sipi sa galu ena matai koya sa kotiva, sa galu vakakina ko koya.
- 7 Io, ena kau yani ko Koya, me vakoti ki na kauveilatai, ka vakamatei, ia sa yaco ni sa solia na yago me mate, ni sa duavata ga na lomai Tamana kei na Luvena.
- 8 O koya oqo sa gutuva kina na ivau ni mate na Kalou, ni sa qaqa ko Koya vei mate; a sa solia vua na Luvena na kaukauwa me vakamamasu ena vukudra na luve ni tamata—
- 9 A sa lako cake ki lomalagi, ka vakasinaiti na lomana ena loloma cecere ena nona yalololoma kivei ira na luve ni tamata; a sa tu ena kedra maliwa kei na lewa dodonu; ni a sa gutuva na ivau ni mate, ka colata vakai Koya na nodra caka cala kei na nodra talaidredre, ni a sa sereki ira oti, ka sa vakaceguya na gagadre ni lewa dodonu.

Mosiah 15

And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

And they are one God, yea, the very Eternal Father of heaven and of earth.

And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—

Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

- 10 Ia au sa kaya vei kemudou, ko cei me vosa ena vukudra na nona tabatamata? Raica, au sa kaya vei kemudou, ni sa cabora oti na yalona kei na yagona me isoro ena vuku ni ivalavala ca, ena qai raica na nona kawa. Ia oqo na cava ko ni na kaya? Ko cei ena nona kawa?
- 11 Raica au sa kaya vei kemudou, o koya yadua sa rogoca na nodra vosa na parofita, io, ko ira kece na parofita tabu ka ra parofisaitaka na nona lako mai na Turaga—au sa kaya vei kemudou, ko ira kece sa vakarorogo ki na nodra vosa, ka vakabauta ni na mai sereki ira na nona tamata na Turaga, ka vakanamata ki na siga ko ya me bokoci kina na nodra ivalavala ca, au sa kaya vei kemudou, ni sai ira oqo na nona kawa, se, sai ira oqo era na taukena na matanitu ni Kalou.
- 12 Sai ira oqo sa mai colata na nodra ivalavala ca ko Koya; sai ira oqo a mate ena vukudra ko Koya, me sereki ira mai na nodra talaidredre. Ia oqo, era sa sega li ni nona kawa?
- 13 Io, era sa sega li ni parofita, ko ira yadua ka a dolava na gusuna me parofisai, ka sega ni lutu ki na talaidredre, au nanumi ira eke o ira kece na parofita tabu mai na ivakatekivu kei vuravura? Au sa kaya vei kemudou, sai ira oqo na nona kawa.
- 14 Ia sai ira oqo era sa vakarogoya mai na sautu, ka ra kauta mai na itukutuku vinaka ni ka vinaka, ko ira ka vakarogoya mai na veivakabulai; ka sa tukuna mai ki Saioni: Sa veiliutaki na nomu Kalou!
- 15 Sa vakaevei na kena lagilagi ena ulunivanua na yavadra!
- 16 Ia oqo, sa vakaevei na kena lagilagi ena ulunivanua na yavadra ko ira era sa vakarogoya tiko na sautu!
- 17 Ia oqo, sa vakaevei na kena lagilagi ena ulunivanua na yavadra ko ira era na vakarogoya tiko yani na sautu, io, mai na gauna oqo, me lako yani ka sega ni mudu!
- 18 Ia raica, au sa kaya vei kemudou, e sega ni o koya wale ga oqori. Ni sa vakaevei na kena rairai totoka ena ulunivanua na yavai koya sa kauta mai na itukutuku vinaka, o koya na vu ni sautu, io, sai koya na Turaga, sa mai sereki ira na nona tamata; io, sai koya sa veivakabulai vei ira na nona tamata;

And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God.

For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!

And O how beautiful upon the mountains were their feet!

And again, how beautiful upon the mountains are the feet of those that are still publishing peace!

And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

- 19 Ni kevaka me a sega na veisereki sa mai vakayacora me baleti ira na nona tamata, ka vakarautaki mai na tauyavutaki ni vuravura, au sa kaya vei kemudou, kevaka me a sega oqo, era na rusa vakaidina na tamata kecega.
- 20 Ia raica, ena gutuvi na ivau ni mate, ena veiliutaki na Luvena, ka na lewai ira na mate; ia sa rawata ko koya na tucake tale mai na mate.
- 21 Ka ena yaco e dua na tucake tale mai na mate, io na imatai ni tucake tale mai na mate; io, era na tucake tale mai na mate ko ira na a bula e liu, ko ira na bula tiko oqo, kei ira era na qai bula e muri, ia me yacova ni tucake tale mai na mate ko Karisito—sai koya na yaca ena vakatokai kina ko koya.
- 22 Ia oqo, na nodra tucake tale na parofita, kei ira kece era a vakabauta na nodra vosa, se o ira era a muria na ivunau ni Kalou, era na tucake tale mai ena imatai ni tucake tale mai na mate; o koya, era sa imatai kina ni tucake tale mai na mate.
- 23 Era sa vakaturi cake tale me ra tiko vata kei na Kalou ka a sereki ira; ia era sa rawata na bula tawamudu ena vukui Karisito, o koya sa gutuva na ivau ni mate.
- 24 Ia ko ira oqo era sa okati ena imatai ni tucake tale mai na mate; sai ira oqo era a mate ena nodra lecaika ni bera ni lako mai na Karisito, ni sega ni a vunautaki vei ira na veivakabulai. O koya oqo sa vakabulai ira mai kina na Turaga; era sa okati kina ena imatai ni tucake tale mai na mate, se sa nodra na bula tawamudu, ni sa sereki ira na Turaga.
- 25 Ia sa nodra talega na gonelalai na bula tawamudu.
- 26 Ia raica, ka rere, ka sautaninini ena mata ni Kalou, ni sa dodonu mo dou sautaninini; ni sa sega ni sereka na Turaga na tamata sa veisaqasaqa kaya ka mate ena nodra ivalavala ca; io, sa vakakina ko ira sa mate ena nodra ivalavala ca mai na ivakatekivu kei vuravura, ka ra nakita me ra veisaqasaqa vua na Kalou, ni ra sa kila tu na ivakaro ni Kalou, ka ra qai sega ni muria; sai ira oqo era sa sega ni okati ena imatai ni tucake tale mai na mate.

For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.

But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called.

And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

And little children also have eternal life.

But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

27 Ia oqo e sega li ni dodonu mo dou sautaninini? Ni ra sa sega ni vakabulai ko ira oqo; ni sa sega ni sereka na Turaga e dua sa vakaoqo; io, sa sega ni rawa vua na Turaga me sereka na ka vakaoqo, ni sa sega ni rawa me vakalasui koya vakaikoya; ni sa sega ni rawa vua me cakitaka na lewa dodonu ni sa kaya ni nona.

28 Ia au sa kaya vei kemudou ena yaco mai na gauna ena kacivaki kina na veivakabulai ni Turaga ki na veimatanitu, veimataqali, duivosavosa, kei ira na tamata.

29 Io, Turaga, ko ira na nomuni vakatawa era sa tabalaka cake na domodra; ka lagasere vata; ka ni ra na raica ena matana votu, ni sa vakalesui Saioni mai na Turaga.

30 Dou ia vata mai na marau, dou lagasere vata mai, na vanua lala tu e Jerusalemi; ni sa vakacegui ira na nona tamata na Turaga, ka sa sereki Jerusalemi.

31 Sa vakaraitaka na Turaga na ligana tabu e matadra na veimatanitu kecega; ka ra na raica na veivakabulai ni noda Kalou na iyalayala kecega kei vuravura.

Therefore ought ye not to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.

And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Mosaia 16

- 1 Ia oqo, sa qai yaco ni sa cavuta oti na vosa oqo ko Apinatai, sa qai dodoka yani na ligana ka kaya: Ena yaco mai na gauna era na raica kina na tamata kecega na veivakabulai ni Turaga; ni ra na raica kina ena matana votu ka ra na vakatusa ena mata ni Kalou o ira na veimatanitu, veimataqali, duivosavosa kei na tamata, ni sa dodonu na nona lewa.
- 2 Ia ko ira na tamata ca era na biu tani, era na tagiyaso, ka tagi, ka qoqolou, ka vakasequruqurubati; oqori e baleta ni ra sa sega ni rogoca na domo ni Turaga; o koya sa sega kina ni sereki ira na Turaga.
- 3 Ni ra sa dau gadreva na itovo vakayago ka vakatevoro, ka sa lewai ira na tevoro; io, sai koya na gata makawa ko ya ka vakacalai rau na noda itubutubu taumada, ka vakavuna na nodrau lutu; ka sa yaco kina me dau gadreva na itovo vakayago na tamata, na daugarogaro, na yalo vakatevoro, na kila na ka ca mai na ka vinaka, na vakarorogo vei koya na tevoro.
- 4 A ka oqo era sa lakosese kina na tamata kecega; ka raica, era na lakosese vakadua ko ira oqo kevaka me a sega ni sereki ira na Kalou mai na itutu era sa lakosese ka lutu tu kina.
- 5 Ia mo dou nanuma, ko koya sa gadreva matua na itovo vakayago ka ia tiko ga na ivalavala ca ka veisaqasaqa vua na Kalou, sa na tu ga ena itutu a lutu tu kina ka na lewai koya na tevoro. Ia, o koya ena vaka ni se sega ni yaco vua e dua na veisereki, ni sa meca ni Kalou ko koya; ka ni sa meca talega ni Kalou ko koya na tevoro.
- 6 Ia kevaka me a sega ni lako mai ki vuravura na Karisito, ka mai tukuna na veika e sa bera ni yaco me vaka ga e sa yaco oti, ke a sega ni yaco rawa na veisereki.
- 7 Ia kevaka me a sega ni tucake tale mai na mate na Karisito, ka gutuva na ivau ni mate me sega kina na kaukauwa ni ibulubulu, kei na bati gaga nei mate, ke na sega ni rawa na tucake tale mai na mate.
- 8 Ia ena yaco na tucake tale mai na mate, o koya sa sega kina na kaukauwa ni ibulubulu, ka sa tiloma ko Karisito na bati gaga nei mate.

Mosiah 16

And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just.

And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not.

For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state.

But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God.

And now if Christ had not come into the world, speaking of things to come as though they had already come, there could have been no redemption.

And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no sting, there could have been no resurrection.

But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

- 9 Sai koya na rarama kei na bula kei vuravura; io, na rarama sa tawacava, ka sega ni vakabutobutotaki rawa; io, kei na bula talega sa tawacava, ni sa sega tale na mate.
- 10 Ia ena vakaisulu na yago mate oqo me tawamate rawa, kei na veika vuca oqo me tawavuca, ia era na kau ki na mataveilewai ni Kalou, me ra lewai vei koya me vaka na nodra cakacaka, se vinaka se ca—
- 11 Ia kevaka era sa vinaka, ki na tucake tale mai na mate ki na bula tawacava kei na marau; ia kevaka era sa ca, ki na tucake tale mai na mate kina cudruvi tawacava, ni sa taurivaki ira ka lewai ira tu na tevoru, me ra cudruvi—
- 12 Raica era sa muria ga na nodra itovo kei na gagadre vakayago; ka ra sega ni kaci vua na Turaga ni sa dodoka tu vei ira na liga ni nona loloma cecere; ia ni sa dodoka tu na liga ni nona loloma cecere kivei ira, era sa sega ga ni vinakata; era sa vakasalataki ena nodra caka cala era sega ga ni lako tani mai kina; era vakaroti me ra veivutuni, ia era sega ga ni veivutuni.
- 13 Ia oqo, e sega li ni kilikili mo dou sautaninini ka veivutunitaka na nomudou ivalavala ca, ka kila ni ena vukui Karisito duadua ga dou na rawa ni vakabulai kina?
- 14 O koya, ni kevaka dou sa vakatavuvulitaka na lawa i Mosese, mo dou vakatavuvulitaka talega ni oqori sa vakatakarakarataki ga kina na veika ena yaco mai—
- 15 Dou vakavulica vei ira ni sa rawa wale ga na veisereki ena vukui Karisito na Turaga, ka sai koya na Tama Tawamudu. Emeni.

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil—

If they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation, being delivered up to the devil, who hath subjected them, which is damnation—

Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent.

And now, ought ye not to tremble and repent of your sins, and remember that only in and through Christ ye can be saved?

Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come—

Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

Mosaia 17

- 1 Ia oqo a sa yaco ni sa cavuta oti na vosa oqo ko Apinatai, sa qai vakarota na tui vei ira na bete me ra kauti koya ka vakamatea.
- 2 Ia sa dua vei ira na yacana ko Alama, sa kawa talega i Nifai. Sa cauravou ga ko koya, ia sa vakabauta na vosa i Apinatai, ka vakadinadinataka na nodra caka cala ka mai vakadinadinataka vei ira ko Apinatai; o koya sa vakamamasu kina vua na tui me kakua ni cudruvi Apinatai, ia me laivi koya ga me lako yani ena vakacegu.
- 3 Ia sa cudru sara vakalevu na tui ka vakarota me vakatalai tani mai vei ira ko Alama, sa qai talai ira na nona tamata me ra muri koya ka vakamatea.
- 4 Ia sa dro tani mai vei ira ka vunitaki koya, ka ra sega kina ni kunei koya. Ia ena nona vuni voli ka vuqa na siga, sa vola kina na vosa kece ka a vosataka ko Apinatai.
- 5 Ka sa yaco ni sa vakarota na tui vei ira na nona sotia me ra vakawavoliti Apinatai ka taura; era sa vesuka ka biuti koya ki vale ni veivesu.
- 6 Ia ni a oti e tolu na siga, na nona a bose tiko kei ira na nona bete, a qai vakarota me kau tale mai vua.
- 7 A sa kaya vua: I Apinatai, keitou sa kunea e dua na ka mo beitaki kina, ia sa kilikili ga mo mate.
- 8 Ni ko a kaya ni na lako sobu mai na Kalou vei ira na luve ni tamata; ia oqo, na ka oqo ko sa na vakamatei kina ka vakavo ga ke ko na vakalasuya na vosa kece ko a vosa vakacacataki au kina kei ira na noqu tamata.
- 9 A sa kaya vua ko Apinatai: Au sa kaya vakaidina vei iko, au na sega sara ni vakalasuya na vosa au a tukuna vei iko me baleti ira na tamata oqo, ni'u sa tukuna na ka dina; ia me kena ivakadinadina au sa soli au kina ki na ligamu.

Mosiah 17

And now it came to pass that when Abinadi had finished these sayings, that the king commanded that the priests should take him and cause that he should be put to death.

But there was one among them whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him.

But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken.

And it came to pass that the king caused that his guards should surround Abinadi and take him; and they bound him and cast him into prison.

And after three days, having counseled with his priests, he caused that he should again be brought before him.

And he said unto him: Abinadi, we have found an accusation against thee, and thou art worthy of death.

For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands.

- 10 Io, au na vakayacora me yacova na noqu mate, au na sega ga ni vakasuka na noqu vosa, ia era na tu me ivakadinadina me saqati iko. Ia kevaka ko na vakamatei au ko sa na vakadavea na dra tawacala, na ka talega oqo ena tu me ivakadinadina me saqati iko ena siga mai muri.
- 11 Ia oqo sa vo e lailai sara me sereki koya ko Noa na tui, ka ni sa rerevaka na nona vosa; a sa rerevaka de na tau vua na lewa ni Kalou.
- 12 Ia era a qai tabalaka cake na domodra ko ira na bete ka vakatekivu me ra beitaki koya ka kaya: Sa vosa vakacacataka na tui ko koya oqo. O koya sa vakayavalati kina na tui me cudruvi koya vakalevu, ka soli koya yani me rawa ni vakamatei.
- 13 Ka sa yaco ni ra sa qai tauri koya ka vesuka, era a kanakuitataka na yagona ena bukawaqa, io, me yacova ni sa mate.
- 14 Ia oqo ni sa vakatekivu me kani koya na yameyame ni buka, sa vosa vakadomoilevu vei ira, ka vaka:
- 15 Raica, me vaka dou sa kitaka oqo vei au, ena yaco vakakina me ra na sotava o ira na nomudou kawa na mosi au sa sotava, se na mosi ni mate ena bukawaqa; ia oqo baleta, ena nodra sa vakabauta na veivakabulai ni Turaga na nodra Kalou.
- 16 Ia ena qai yaco mo dou na vakararawataki ena veimataqali mate kecega, ena vuku ni nomudou caka.
- 17 Io, dou na yaviti ena veiyasana kecega, dou na vakasavi tani ka veiseyaki vaka ka vaka me vaka na qele ni manumanu kila era sa vakasava tani ko ira na manumanu kila vakadomobula.
- 18 Ia ena siga ko ya dou na vakasasataki, ka dou na tauri mai ligadra na nomudou meca, ka dou na qai vakila, me vaka au sa vakila, na momosi ni mate ena bukawaqa.
- 19 Ia na Kalou sa vakatauca na nona cudru vei ira ka vakarusai ira na nona tamata. Oi kemuni na Kalou, ni ciqoma na yaloqu.
- 20 Ia oqo, ni sa cavuta oti na vosa oqo ko Apinatai, sa qai lutu, ni sa mate ena bukawaqa; io, sa vakamatei ni a sega ni cakitaka na ivakaro ni Kalou, ka dregata na dina ni nona vosa ena nona mate.

Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.

And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him.

But the priests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain.

And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death.

And now when the flames began to scorch him, he cried unto them, saying:

Behold, even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the salvation of the Lord their God.

And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities.

Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.

And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.

Thus God executeth vengeance upon those that destroy his people. O God, receive my soul.

And now, when Abinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his death.

Mosaia 18

- 1 Ia oqo, a sa yaco ni sa dro tani mai vei ira na tamata i Noa na tui, ko Alama, ka sa veivutunitaka na nona ivalavala ca kei na nona caka ca, ka sa lako duadua voli yani ena kedra maliwa na tamata, ka tekivu me vunautaka na vosa i Apinatai—
- 2 Io, me vaka na veika sa na vakarau yaco, ka vakatalega kina na veika sa baleta na nodra tucake tale na mate, kei na nodra vakabulai na tamata, ka sa qai yaco mai ena vuku ni kaukauwa, na vakararawataki, kei na mate i Karisito, kei na nona tucake tale ka lako cake ki lomalagi.
- 3 Ia ko ira kecega sa via rogoca na nona vosa, sa vakavulica vei ira ko koya. Ka sa vakavulici ira vakavunivuni voli ga, me kakua ni kila ko koya na tui. Ka sa lewevuqa era sa vakabauta na nona vosa.
- 4 Ka sa yaco ni sa lewe levu sara sa vakabauti koya, era sa lako yani ki na vanua sa vakatokai ko Momani, sa vakatokayacataki mai vua na tui, sa koto ena iyalayala ni vanua era sa dau tiko kina vakalevu e veigauna, se ena veitiki ni yabaki, na manumanu kila.
- 5 Oqo, sa tiko mai Momani e dua na mata ni wai makare sara, ka sa dau tiko voli e ke ya ko Alama, sa tubu volekata na wai na veikau lalai ka ra veidrigidrigiti sara, ka sa dau vunitaki koya voli kina ena veisiga mai na nona vakasaqaqara na tui.
- 6 Ka sa yaco ni sa lewe levu sara sa vakabauti koya era sa dau lako ki ke ya me rogoca na nona vosa.
- 7 Ka sa yaco ni sa oti e vica na siga, sa dua na iwiliwili vinaka era sa soqoni vata yani ki na vanua ko Momani, me ra rogoca na vosa i Alama. Io, ko ira kece sa soqoni vata yani era sa vakabauta na nona vosa, me ra rogoci koya. Ka sa vakavulici ira ko koya, ka vunautaka vei ira na veivutuni, kei na veisereki, kei na vakabauta na Turaga.
- 8 Ka sa yaco ni sa qai kaya vei ira: Raica, sa tu oqo na wai ko Momani (me vaka sa vakatokai kina) ia oqo, me vaka ni dou sa gadreva mo dou curu ki na lomanibai ni Kalou, ka vakatokai me nona tamata, ka dou sa lomasoli mo dou colata vata na nomudou icolacola, me mamada kina;

Mosiah 18

And now, it came to pass that Alma, who had fled from the servants of king Noah, repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi—

Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people, which was to be brought to pass through the power, and sufferings, and death of Christ, and his resurrection and ascension into heaven.

And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.

And it came to pass that as many as did believe him did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested, by times or at seasons, by wild beasts.

Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king.

And it came to pass that as many as believed him went thither to hear his words.

And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord.

And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

9 Io, ka dou sa lomasoli mo dou rarawa vata kei ira sa rarawa; io, ka vakacegui ira era sa gadreva na veivakacegui, ka mo dou tu ka vakadinadata na Kalou ena veigauna kecega, kei na veika kecega, kei na veivanua kecega dou sa tiko kina, ka me yacova na mate, io me rawa ni sereki kemudou na Kalou, ka mo dou okati vata kei ira ena imatai ni tucake tale, mo dou rawata kina na bula tawamudu—

10 Oqo au sa kaya vei kemudou, ke sa vakaoqo na gagadre ni lomamudou, ia na cava sa tarovi kemudou mo dou papitaisotaki ena yaca ni Turaga, mo dou nona ivakadinadina ni dou sa ia oqo na veiyalayalati kei koya, mo dou na qaravi Koya ka muria na nona ivunau, me na qai sovaraka mai kina vakalevu sara vei kemudou na Yalona?

11 Ia oqo ni ra sa rogoca na vosa oqo ko ira na tamata, era sa vakasausau ena marau, ka ra kailavaka: Sa vakaoqo na gagadre ni lomai keimami.

12 Ia oqo ka sa qai yaco ni sa kauti Ilami ko Alama, ka sa dua vei ira ko koya na kena imatai, ka sa lako yani ka laki tu e loma ni wai, ka tabalaka cake na domona, ka kaya: Oi kemuni na Turaga, mo ni sovaraka na Yalomuni vua na nomuni dauveiqaravi, me vakayacora kina na cakacaka oqo ena savasava ni yalona.

13 Ia ni sa cavuta oti na veivosa oqo, sa curumi koya na Yalo ni Turaga, ka sa kaya: Ilami, ena kaukauwa sa lesia vei au na Kalou Qaqa, au papitaisotaki iko, me ivakadinadina ni ko sa curu ki na dua na veiyalayalati mo na qaravi koya me yacova sara ni ko sa mate yani vakayago; ka me sovaraki mada vei iko na Yalo ni Turaga; ka me solia vei iko ko koya na bula tawamudu, ena vuku ni veisereki i Karisito, ko koya ka sa vakarautaka tu mai na tauyavutaki ni vuravura.

14 Ia ni sa cavuta oti na vosa oqo ko Alama, erau sa qai dromuci vata ko Alama kei Ilami ena wai; ka rau sa duri cake ka cabe yani mai wai ena marau, ni rau sa vakasinaiti ena Yalo.

15 Ia a sa kauta ko Alama e dua tale, ka lako yani ena ikarua ni gauna ki loma ni wai, ka papitaisotaki koya me vaka a vakayacora vua na imatai, ia sa sega ga ni dromuci tale ko koya ena wai.

Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—

Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.

- 16 Ka sa vakaoqo na nona papitaisotaki ira kecega sa lako yani ki na vanua ko Momani; ka sa kedra iwiliwili e rua na drau ka va na tamata; io, era sa papitaisotaki ena wai ko Momani, ka ra sa vakasinaiti ena loloma soli wale ni Kalou.
- 17 Era sa vakatokai me lotu ni Kalou, se na lotu i Karisito, me tekivu mai na gauna ko ya ka lako yani. Ka sa yaco ni ko koya yadua sa papitaisotaki ena kaukauwa kei na lewa ni Kalou, sa wili me lewe ni nona lotu.
- 18 Ka sa yaco ni sa tabaki ira na bete ko Alama ena kaukauwa sa mai vua na Kalou; a sa tabaki ira na bete me dua na bete ki na veiyalimasagavulu, me ra vunau vei ira ka vakavulici ira ena veika ni matanitu ni Kalou.
- 19 A sa vakaroti ira me ra kakua ni vakavuvulitaka e dua tale na ka tani, ia na veika ga e sa vakavulica vei ira ko koya, kei na veika era cavuta mai gusudra na parofita tabu.
- 20 Io, sa vakaroti ira me ra kakua ni vunautaka e dua tale na ka, na veivutuni ga kei na vakabauta na Turaga, o koya sa sereki ira na nona tamata.
- 21 Sa vakaroti ira talega me ra kakua ni veileti vakaira, ia me ra vakanamata ki liu ena mata e duabau, ka me duabau ga na vakabauta ka duabau ga na papitaiso, me semati na lomadra ena duavata kei na veilomani vakataki ira.
- 22 A sa vakaroti ira ko koya me ra vunau. Ia ena ka oqo era sa yaco kina me luve ni Kalou.
- 23 Sa vakaroti ira ko koya me ra nanuma na siga ni vakacegegu, ka vakatabuya, ia me ra dau vakavinavinaka talega ena veisiga vua na Turaga na nodra Kalou.
- 24 Ia sa vakaroti ira talega na bete a tabaka ko koya me ra liga kaukauwa, me ra qaravi ira ga vakataki ira.
- 25 A sa lokuci e dua na siga ena veimacawa me ra dausoqoni vata kina ka vakavulici ira na tamata, ka qarava na Turaga na nodra Kalou, ia me ra dausoqoni vata vakawasoma, kevaka e rawa.

And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God.

And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church.

And it came to pass that Alma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God.

And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another.

And thus he commanded them to preach. And thus they became the children of God.

And he commanded them that they should observe the sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God.

And he also commanded them that the priests whom he had ordained should labor with their own hands for their support.

And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together.

- 26 Ia me ra kakua ni vakararavi ko ira na bete vei ira na tamata ena ka me ra bula kina; ia me ra vakararavitaka na nodra cakacaka ki na loloma soli wale ni Kalou, ka me ra vakaukauwataki ena Yalo, me ra kila na Kalou, ka me ra veivakavulici ena kaukauwa kei na lewa sa mai vua na Kalou.
- 27 Ka sa vakarota tale ko Alama me ra wasea na nodra iyau na lewe ni lotu, me vaka na ka sa dui tu vei ira; o koya sa tu vua e levu na ka me levu talega na ka e wasea; ia vei koya sa tu vakalailai ga vua, me lailai talega na ka e wasea; ia ko koya sa sega na ka e tu vua me na qai soli vua.
- 28 Ia me ra wasea na nodra iyau ena yalo galala kei na loma vinaka vua na Kalou, ki vei ira talega na bete era leqa tu, io, kei ira kecega na tamata sa dravudravua ka luvawale.
- 29 Ia sa tukuna vei ira na veika oqo ni sa vakaroti koya na Kalou; ia era sa lako vakadodonu ena mata ni Kalou, era sa veivukei ena veika vakayago kei na veika vakayalo, me vaka na nodra dui gagadre kei na ka era sa dui vinakata.
- 30 Ia oqo ka sa qai yaco ni sa vakayacori na ka kece oqo mai Momani, io, ena bati ni wai ko Momani kei na veikau volekata na wai ko Momani; io sa ka totoka dina na vanua ko Momani, na wai ko Momani kei na veikau mai Momani kivei ira era sa mai veikilai kina kei na nodra Dauveivueti; io, era sa kalougata ni ra na lagasere ni vakavinavinaka ki vua me sega ni mudu.
- 31 Ia sa vakayacori tiko na veika oqo ena iyalayala ni vanua, me kakua kina ni kila na tui.
- 32 Ia raica, sa yaco me raica na tui ni sa tiko e dua na nodra isoqosoqo vuni na tamata, ka sa talai ira yani na nona dauniveiqaravi me ra vakaraici ira tiko. Ia ena siga era soqoni tale kina me ra rogoa na vosa ni Turaga, me tukuni sara vua na tui.
- 33 A sa kaya na tui ni sa vakayavalati ira na tamata ko Alama me ra vorati koya; o koya sa talai ira kina na nona mataivalu me vakarusai ira.
- 34 Ka sa yaco ni sa vakatakilai vei Alama kei ira na tamata ni Turaga ni ra sa lako tiko mai na mataivalu ni tui; o koya era sa tokia sara na nodra vale laca kei na nodra vuvale ka dro ki na lekutu.

And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.

And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants.

And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever.

And these things were done in the borders of the land, that they might not come to the knowledge of the king.

But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king.

And now the king said that Alma was stirring up the people to rebellion against him; therefore he sent his army to destroy them.

And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army; therefore they took their tents and their families and departed into the wilderness.

35 Ia na kedra iwiliwili sa va na drau ka limasagavulu
na tamata.

And they were in number about four hundred and
fifty souls.

Mosaia 19

- 1 Ka sa yaco ni ra sa lesu wale mai na mataivalu ni tui, ni sa tawayaga na nodra vakasaqarai ira na tamata ni Turaga.
- 2 Ia raica oqo, era sa lewelailai sara na mataivalu ni tui, ni ra sa vakalailaitaki, ka sa tekivu me ra veisei na vo ni tamata.
- 3 Ia e vica vei ira era sa vosa vakacacataka na tui, ka sa tubu kina na veileti levu ena kedra maliwa.
- 4 A sa dua vei ira na yacana ko Kitioni, a turaga kaukauwa ka sa veimecaki kei na tui; a sa ucuna ko koya na nona iseleiwau ka bubului ena nona cudru ni na vakamatea na tui.
- 5 Ka sa yaco ni sa vala kei koya na tui; ia ni sa raica na tui ni sa voleka me rawai koya, sa dro ka la'ki toka ki na vale cecere ka tu volekata na valetabu.
- 6 A sa cemuri koya ko Kitioni ka sa vakarau me cabeta sara na vale cecere me vakamatea na tui, ia sa veiraiyaki na tui ka rai vaka ki na vanua ko Semiloni, ka raica, e ra sa curuma mai na iyalayala ni vanua ko ira na mataivalu ni Leimanaiti.
- 7 A sa vakamamasu ena yaluma ni yalona, na tui, ka kaya: Mo vakabulai au Kitioni, raica era sa kabai keda mai ko ira na Leimanaiti, ka ra na vakarusai keda; io, era na vakarusai ira na noqu tamata.
- 8 Ia oqo sa sega ni kauwaitaki ira dina na nona tamata na tui, sa kauwaitaka vakalevu ga na nona bula; ia sa vakabulai koya ko Kitioni.
- 9 A sa vakarota na tui me ra drotaki ira na Leimanaiti, ka sa liutaki ira ko koya, ka ra sa dro ki na lekutu, na nodra yalewa kei na luvedra.
- 10 Ka sa yaco ni ra sa cici muri ira ko ira na Leimanaiti, era sa toboki ira, ka tekivu me vakamatei ira.
- 11 Ka sa yaco ni sa qai vakarota na tui vei ira na tagane me ra biuta tu mai na watidra kei na luvedra ka drotaki ira na Leimanaiti.
- 12 Sa lewe levu era sega ni via biuti ira tu mai, sa vinaka cake vei ira me ra mate vata ga. Ia ko ira na kena vo era sa biuta tu mai na watidra kei na luvedra ka ra dro yani.

Mosiah 19

And it came to pass that the army of the king returned, having searched in vain for the people of the Lord.

And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people.

And the lesser part began to breathe out threatenings against the king, and there began to be a great contention among them.

And now there was a man among them whose name was Gideon, and he being a strong man and an enemy to the king, therefore he drew his sword, and swore in his wrath that he would slay the king.

And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple.

And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanites were within the borders of the land.

And now the king cried out in the anguish of his soul, saying: Gideon, spare me, for the Lamanites are upon us, and they will destroy us; yea, they will destroy my people.

And now the king was not so much concerned about his people as he was about his own life; nevertheless, Gideon did spare his life.

And the king commanded the people that they should flee before the Lamanites, and he himself did go before them, and they did flee into the wilderness, with their women and their children.

And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them.

Now it came to pass that the king commanded them that all the men should leave their wives and their children, and flee before the Lamanites.

Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and their children and fled.

- 13 Ka sa yaco ni ko ira ka a tiko vata mai kei ira na watidra kei na luvedra, era sa talai ira yani na luvedra yalewa totoka me ra vakamasuti ira na Leimanaiti me ra kakua ni vakamatei ira.
- 14 Ka sa yaco mera lomani ira ko ira na Leimanaiti, ni ra sa domona na kedra totoka na nodra goneyalewa.
- 15 A ra sa vakabulai ira kina ko ira na Leimanaiti, ka kauti ira lesu vakavesu ki na vanua ko Nifai, ka vakadonuya me ra taukena tale na vanua, ia me ra na qai soli Noa na tui vei ira na Leimanaiti, ka me ra dausolia na nodra iyau, io na veimama ni ka era taukena, na veimama ni nodra koula, kei na nodra siliva, kei na nodra iyau talei kecega; ia me ra dausauma na ivakacavacava oqo vua na nodra tui na Leimanaiti e na veiyabaki.
- 16 Ia oqo a sa tiko maliwai ira na vesu e dua vei ira na luvena tagane na tui ka yacana ko Limiai.
- 17 Ia oqo sa gadreva ko Limiai me kakua ni vakarusai ko tamana; e dina ga ni kila ko Limiai na caka ca nei tamana, ka ni sa tamata dodonu ko koya.
- 18 Ka sa yaco ni sa tala lo yani e so na tamata ko Kitioni ki na lekutu, me ra vakasaqara na tui kei ira ka lako vata kaya. Ka sa yaco ni ra sa sota ena lekutu, ko ira kece ka vakavo ga na tui kei ira na nona bete.
- 19 Ko ira oqo era sa bubului e lomadra me ra lesu tale ki na vanua ko Nifai; ia kevaka era sa vakamatei na watidra kei na luvedra kei ira kece ka tu laivi mai, era na segata me ra na sauma lesu ka mate talega vata kei ira.
- 20 Ia sa vakarota na tui me ra kua ni lesu tale; era sa cudruva na tui ka vakararawataki koya, me yacova sara ni sa vakamatei ena bukawaqa.
- 21 Ia era sa via vesuki ira talega na bete me ra vakamatei ira, ia era qai dro tani yani.

And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanites that they would not slay them.

And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women.

Therefore the Lamanites did spare their lives, and took them captives and carried them back to the land of Nephi, and granted unto them that they might possess the land, under the conditions that they would deliver up king Noah into the hands of the Lamanites, and deliver up their property, even one half of all they possessed, one half of their gold, and their silver, and all their precious things, and thus they should pay tribute to the king of the Lamanites from year to year.

And now there was one of the sons of the king among those that were taken captive, whose name was Limhi.

And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.

And it came to pass that Gideon sent men into the wilderness secretly, to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests.

Now they had sworn in their hearts that they would return to the land of Nephi, and if their wives and their children were slain, and also those that had tarried with them, that they would seek revenge, and also perish with them.

And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto death by fire.

And they were about to take the priests also and put them to death, and they fled before them.

- 22 Ka sa yaco ni ra sa vakarau lesu tale ki na vanua ko Nifai, era sa sota kei ira na tamata i Kitioni. Era sa qai tukuna na tamata i Kitioni na ka sa yacovi ira na watidra kei na luvedra, kei na nodra sa solia na Leimanaiti me ra taukena tale na vanua; ia me ra dau solia e dua na ivakacavacava vei ira Leimanaiti oya na veimama ni ka era taukena.
- 23 Era sa qai tukuna vei ira na tamata i Kitioni ni ra sa vakamatea na tui; ia ko ira na nona bete era sa dro vakayawa yani mai vei ira ki na loma ni lekutu.
- 24 Ka sa yaco ni ra sa tinia na nodra soqo ni veitukutukuni, era sa lesu tale ena marau ki na vanua ko Nifai ni ra sa sega ni vakamatei na watidra kei na luvedra; a ra sa tukuna vei Kitioni na ka era sa kitaka vua na tui.
- 25 Ka sa yaco ni sa bubului na nodra tui na Leimanaiti ni ra na sega ni vakamatei ira ko ira na nona tamata.
- 26 Ia ko Limiai talega, me vaka ni luvena na tui, ka ra sa solia vua na tamata na matanitu vakatui, a sa bubuluitaka vua na nodra tui na Leimani ni ra na dausolia vua na nodra ivakacavacava me veimama ni ka era taukena.
- 27 A sa yaco ni sa vakadeitaka tale ko Limiai na matanitu vakatui kei na nodra bula sautu na nona tamata.
- 28 Ia sa talai ira na nona sotia na nodra tui na Leimanaiti me ra yadrava vakavolivolita na vanua, ka me ra tiko ga na tamata i Limiai ka kakua ni lesu ki na lekutu; a sa saumi ira na nona sotia e na ivakacavacava ka a taura mai vei ira na Nifaiti.
- 29 A sa tiko vakacegu ko Limiai na tui ena nona matanitu vakatui me rua na yabaki; era sa sega ni vakacacani ira se segata me ra vakarusai ira ko ira na Leimanaiti.

And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and their children; and that the Lamanites had granted unto them that they might possess the land by paying a tribute to the Lamanites of one half of all they possessed.

And the people told the men of Gideon that they had slain the king, and his priests had fled from them farther into the wilderness.

And it came to pass that after they had ended the ceremony, that they returned to the land of Nephi, rejoicing, because their wives and their children were not slain; and they told Gideon what they had done to the king.

And it came to pass that the king of the Lamanites made an oath unto them, that his people should not slay them.

And also Limhi, being the son of the king, having the kingdom conferred upon him by the people, made oath unto the king of the Lamanites that his people should pay tribute unto him, even one half of all they possessed.

And it came to pass that Limhi began to establish the kingdom and to establish peace among his people.

And the king of the Lamanites set guards round about the land, that he might keep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nephites.

And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanites did not molest them nor seek to destroy them.

Mosaia 20

- 1 Ia sa dua na vanua mai Semiloni era sa dau sota kina na luvedra goneyalewa na Leimanaiti me ra lagasere ka meke ka ia na marau.
- 2 Ka sa yaco ena dua na siga era a sota wale ga kina e lewe vica me ra lagasere ka meke.
- 3 Ia oqo era sa madua ni lesu tale ki na koro ko Nifai ko ira na bete i Noa na tui, ka ra rerevaka talega de ra na vakamatei ira ko ira na tamata; a ra sa sega kina ni lesu vei ira na watidra kei na luvedra.
- 4 Ia era sa tiko voli ga ena lekutu, ka kunei ira kina na luvedra goneyalewa na Leimanaiti, a ra sa mani mai toka ka wawa ka vakasaravi ira;
- 5 Ia ni ra a sota wale ga yani e lewe vica me ra meke, era sa basika vakasauri mai ka vesuki ira ka drotaki ira ki na lekutu; io, era sa drotaka yani e lewe ruasagavulu kava na luvedra goneyalewa na Leimanaiti ki na lekutu.
- 6 Ka sa yaco ni ra sa kila na Leimanaiti ni sa drotaki na luvedra goneyalewa, era sa cudruvi ira na tamata i Limiai ni ra nanuma ni sai ira na tamata i Limiai.
- 7 O koya a sa talai kina na nodra mataivalu; io, ka a liutaki ira sara ga na nona tamata ko koya na tui, ia me ra lako cake ki na vanua ko Nifai me ra vakarusai ira na tamata i Limiai.
- 8 Ia oqo sa raici ira tu mai ena vale cecere ko Limiai, io a raica tiko na nodra sa vakavakarau tiko mai ki na ivalu; o koya sa soqoni ira vata kina na nona tamata me ra tavaki ira ena veivere kei na veikau.
- 9 Ka sa yaco ni ra sa basika mai na Leimanaiti, era a tucake yani na tamata i Limiai mai na nodra ivunivuni ka mokuti ira.
- 10 Ka sa yaco ni sa tubu me kaukauwa sara na nodra vala, ni ra sa vala me vaka na laione sa valataka na kena.
- 11 Ka sa yaco ni ra sa tekivu vakasavi ira lesu na Leimanaiti ko ira na tamata i Limiai; e dina ga ni ra sega ni veimamataka na kedra iwiliwili na Leimanaiti. Ia era sa vala ena vuku ni nodra bula kei na watidra kei na luvedra; o koya era sa solia kina na nodra igu taucoko me vaka era vala na drekoni.

Mosiah 20

Now there was a place in Shemlon where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry.

And it came to pass that there was one day a small number of them gathered together to sing and to dance.

And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children.

And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.

And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi, for they thought it was the people of Limhi.

Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi to destroy the people of Limhi.

And now Limhi had discovered them from the tower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

And it came to pass that when the Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

And it came to pass that the battle became exceedingly sore, for they fought like lions for their prey.

And it came to pass that the people of Limhi began to drive the Lamanites before them; yet they were not half so numerous as the Lamanites. But they fought for their lives, and for their wives, and for their children; therefore they exerted themselves and like dragons did they fight.

- 12 Ka sa yaco ni ra sa kunea na nodra tui na Leimanaiti ena kedra maliwa na nodra mate; ia sa sega ni mate, ia sa mavoa ga ka biu tu mai, ni ra sa veidrovaki vakatotolo na nona tamata.
- 13 Era sa tauri koya ka vauca na tikina sa mavoa, ka kauta kivei Limiai, ka kaya: Raica, oqo na nodra tui na Leimanaiti; era sa drotaki koya ni sa mavoa ka davovata koto kei ira na sa mate, ia raica, keimami sa kauti koya mai vei kemuni; ia oqo me da vakamatei koya.
- 14 Ia sa qai kaya vei ira ko Limiai: Dou kakua ni vakamatei koya, ia dou kauti koya mai meu raici koya. Era sa kauti koya mai. A qai kaya vua ko Limiai: A cava ko ni sa mai valuti ira kina na noqu tamata? Raica, era sa sega ni voroka na bubului au a cakava vei kemuni ko ira na noqu tamata; ia, a cava ko ni sa voroka kina na bubului ko ni a cakava vei ira na noqu tamata?
- 15 Ia oqo sa kaya na tui: Au sa voroka na bubului ni ra sa drotaki ira na luvedra goneyalewa na noqu tamata ko ira na nomuni tamata; ia ena noqu cudru au sa vakaroti ira kina na noqu tamata me ra mai valuti ira na nomuni tamata.
- 16 Ia oqo ko Limiai e sega ni bau rogoca e dua na ka me baleta na ka oqo; ia sa kaya: Au na vakatarogi ira mada na noqu tamata; ia ko koya sa kitaka na ka oqo ena vakamatei. A sa vakarota me ra vaqaqai na nona tamata.
- 17 Ia ni sa rogoca na ka oqo ko Kitioni, me vaka ni o koya na nona turaganivalu na tui, sa lako cake yani ka kaya vua na tui: Au masuta mo ni kakua ni vaqaqai ira na tamata se beitaka vei ira na ka oqo.
- 18 Ia ko ni sa guilecavi ira li na bete i tamamuni ka ra a segata na tamata oqo me ra vakamatei ira? Era sega li ni tiko voli oqo ena lekutu? E sega li ni sai ira oqo era sa drotaki ira na luvedra goneyalewa na Leimanaiti?
- 19 Ia oqo, raica, mo ni tukuna na veika oqo vua na tui me qai tukuna vei ira na nona tamata me ra yalovinaka kina vei keda; raica era sa vakavakarau tale tiko me ra mai valuti keda; ia ko ni sa kila vinaka tu ni da sa lewe lailai wale ga.
- 20 Ia raica ena lako mai na nodra mataivalu levu; ia kevaka ena sega ni vakayalovinakataki ira ena vukuda ko koya na tui, eda na mate vakaidina.

And it came to pass that they found the king of the Lamanites among the number of their dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people.

And they took him and bound up his wounds, and brought him before Limhi, and said: Behold, here is the king of the Lamanites; he having received a wound has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him.

But Limhi said unto them: Ye shall not slay him, but bring him hither that I may see him. And they brought him. And Limhi said unto him: What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you; therefore, why should ye break the oath which ye made unto my people?

And now the king said: I have broken the oath because thy people did carry away the daughters of my people; therefore, in my anger I did cause my people to come up to war against thy people.

And now Limhi had heard nothing concerning this matter; therefore he said: I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people.

Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king: I pray thee forbear, and do not search this people, and lay not this thing to their charge.

For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanites?

And now, behold, and tell the king of these things, that he may tell his people that they may be pacified towards us; for behold they are already preparing to come against us; and behold also there are but few of us.

And behold, they come with their numerous hosts; and except the king doth pacify them towards us we must perish.

- 21 Ia sa sega li ni vakayacori e ke na vosa i Apinatai, ka parofisaitaka me baleti keda—sa yaco beka na veika oqo ni da sa sega ni vakarorogo ki na vosa ni Turaga, ka saumaki tani mai na noda caka ca?
- 22 Ia me da vakayalovinakataka mada na tui, ka vakadeitaka na bubului eda a cakava vua; ni sa vinaka cake me da vakabobulataki ka ca ni da mate; io me da tarova sara na levu ni vakadave dra.
- 23 Ia oqo a qai tukuna ko Limiai vua na tui na veika kece e baleti tamana, kei ira na nona bete era sa dro yani ki na lekutu, ka beitaka vei ira na nodra drotaki na luvedra goneyalewa.
- 24 Ka sa yaco ni sa vakayalovinakataki na tui vei ira na nona tamata; a sa kaya: Tou lako yani me tou sota kei ira na noqu tamata, ia me kua na vakaiyaragi; ia au sa bubuluitaka oqo vei kemuni ni ra na sega ni yaviti ira na nomuni tamata ko ira na noqu tamata.
- 25 Ka sa yaco ni ra sa biuta tu mai na nodra iyaragi ka muria yani na tui me ra la'ki sota kei ira na Leimanaiti. Ka sa yaco ni ra sa sota kei ira na Leimanaiti, sa cuva sobu vei ira na nodra tui na Leimanaiti ka vakamamasu ena vukudra na tamata i Limiai.
- 26 Ia ni ra sa raica ko ira na Leimanaiti ni ra sega ni vakaiyaragi na tamata i Limiai, era sa yalovinaka ka lomani ira, ka ra lesu vata kei na nodra tui ki na nodra vanua ena yalo vakacegu.

For are not the words of Abinadi fulfilled, which he prophesied against us—and all this because we would not hearken unto the words of the Lord, and turn from our iniquities?

And now let us pacify the king, and we fulfil the oath which we have made unto him; for it is better that we should be in bondage than that we should lose our lives; therefore, let us put a stop to the shedding of so much blood.

And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

And it came to pass that the king was pacified towards his people; and he said unto them: Let us go forth to meet my people, without arms; and I swear unto you with an oath that my people shall not slay thy people.

And it came to pass that they followed the king, and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites; and the king of the Lamanites did bow himself down before them, and did plead in behalf of the people of Limhi.

And when the Lamanites saw the people of Limhi, that they were without arms, they had compassion on them and were pacified towards them, and returned with their king in peace to their own land.

Mosaia 21

- 1 Ia sa yaco ni ra sa lesu tale ki na koro ko Nifai ko Limiai kei ira na nona tamata, ka yaco me ra tiko sautu tale ena vanua ko ya.
- 2 Ia sa yaco ni sa oti mada e vuqa na siga sa qai tekivu me ra vakayavalati cake tale na Leimani me ra cudruvi ira na Nifaiti; a ra sa tekivu curuma mai na iyalayala ka vakavolivolita na vanua.
- 3 Ia era sa sega ni yaviti ira ena vuku ni bubului ka a cakava na nodra tui vei Limiai; ia era sa dau sabica ga na baludra, ka taurivaka vei ira na lewa kaukauwa; era sa vakataqara e dakudra na icolacola bibi, ka vakasaurarataki ira me vaka na asa sa galu—
- 4 Io, sa yaco na ka kece oqo me vakayacori kina na vosa ni Turaga.
- 5 Ia oqo sa ka levu na nodra vakararawataki na Nifaiti, ka sa sega ni tiko e dua na sala me ra sereki ira mai kina, ni ra sa vakavolivoliti ira ena yasana kecega ko ira na Leimanaiti.
- 6 Ka sa yaco mera vosakudrukudrutaka tiko vua na tui na nodra rarawa; kei na nodra gadreva me ra la'ki valuti ira. Era a vakasosataka na tui ena nodra kudru ka vakadonuya kina ko koya me ra kitaka na ka era sa gadreva.
- 7 Era sa soqoni vata tale, ka tokara na nodra iyaragi, ka lako yani me ra vakasavi ira tani na Leimanaiti mai na nodra vanua.
- 8 Ka sa yaco mera mokuti ira mai ko ira na Leimanaiti, ka vakasavi ira lesu, ka vakamatea e vuqa vei ira.
- 9 Ia oqo sa yaco na qoqolou kei na somate levu vei ira na tamata i Limiai; sa tagicaki watina ko koya na yada, na luvedra tagane kei na yalewa era sa tagicaki ira na tamadra kei ira na tagane me baleti ira na tacidra.
- 10 Ia era sa lewe levu na yada ena vanua, ka ra sa dautagi vakalevu e veisiga ni ra sa rui rerevaki ira vakalevu na Leimanaiti.

Mosiah 21

And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass—

Yea, all this was done that the word of the Lord might be fulfilled.

And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

- 11 Ia sa yaco na nodra dautagi tiko me vakayavalati ira na vo ni tamata i Limiai me ra cudruvaki ira na Leimanaiti; era sa la'ki vala tale, ia era a vakasavi lesu mai ka vuqa tale e mate kina.
- 12 Io, era a baci lesu tale ena ikatolu ni gauna; ka ra vakararawataki ga mai me vaka e liu; ia ko ira era bula mai era sa lesu tale ki na koro ko Nifai.
- 13 Era sa vakayalomalumalumutaki ira sara me vaka na kuvu ni soso; era sa vosota na ivua ni vakabobulataki, ka laiva me ra yaviti, me ra veikauyaki vaka ka vaka ka vakacolati ena icolacola bibi me vaka na nodra gagadre na nodra meca.
- 14 Ia era sa vakayalomalumalumutaki ira io ena yalomalumalumu titobu sara; ka tagi vagumatua sara vua na Kalou; io, era sa tagi vua na nodra Kalou ena siga taucoko me sereki ira mai na nodra vakararawataki.
- 15 A sa berabera ni rogoca na Turaga na nodra tagi ena vuku ni nodra caka ca; ia sa qai rogoca na Turaga na nodra tagi ka vakamalumulumutaka na lomadra na Leimanaiti, ka sa tekivu me ra vakamamadataka na nodra icolacola; ia e sega ga ni vakadonuya na Turaga me sa tei vueti ira mada mai na nodra vakabobulataki.
- 16 Ka sa yaco ni sa tekivu me ra sautu tale tiko mai vakamalua ena vanua; a sa levu cake na nodra sila kei na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu, ka ra sega ni leqa ena kakana.
- 17 Ia era sa lewelevu cake na yalewa mai vei ira na tagane; a sa vakarota kina ko Limiai na tui kivei ira na tagane me ra dau vukei ira na yada kei ira na luvedra me kakua ni dua e mate ena viakana; era sa kitaka oqo ni sa lewelevu na tagane era sa vakamatei.
- 18 Oqo era sa dautiko vata voli ga na tamata i Limiai ka vakatawa na nodra sila kei na nodra qele ni manumanu;
- 19 Ia sa sega talega ni doudou na tui me lako ki na taudaku ni koro kevaka e sega ni lako vata kei ira na nona sotia, ni sa rerevaka de dua na ka e yaco, ka ra qai vesuki koya na Leimanaiti.

And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger.

Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain.

Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

And the king himself did not trust his person without the walls of the city, unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanites.

20 A sa vakaroti ira na nona tamata me ra vakaraica wavoki tiko na vanua, de rawa ni ra vesuki ira na bete era a dro ki na lekutu, ka ra a drotaki ira na luvadra goneyalewa na Leimanaiti, o koya sa yaco kina vei ira na veivakarusai levu oqo.

21 Era sa gadreva sara me ra vesuki ira me rawa ni ra mai totogitaki; ka ni ra sa daulako mai ena bogi ki na vanua ko Nifai ka butakoca na kedra sila kei na vuqa na nodra iyau talei; a ka oqo era sa dauwaraki ira toka kina.

22 Ka sa yaco ni sa mudu na tiko yavavala ena kedra maliwa na Leimanaiti kei na tamata i Limiai, me yacova sara ni sa tadu yani kina vanua ko Amoni kei ira na nona itokani.

23 Ia ni baci tiko voli na tui kei ira na nona sotia ena taudaku ni koro, a kunei Amoni kina kei ira na nona itokani; a nanuma ni ra bete i Noa ka lewa me ra vesu mai ka biu ki na vale ni veivesu. Ia ke ra a bete dina i Noa, ke sa vakamatei ira.

24 Ia ni sa qai kila ni sega, ka sai ira na wekana era lako mai na vanua ko Saraemala, sa vuabale na nona marau.

25 Ia ko Limiai na tui a sa tala oti, ni bera ni tadu yani ko Amoni, e so na tamata me ra vakasaqara na vanua ko Saraemala; ia era a lako sese voli ena lekutu ka sega ni kunea.

26 Ia era a kunea ga e dua na vanua ka ra sa tawana oti e dua na mata tamata; io, a vanua sa sinai tu kina na sui mamaca; io, a vanua ka sa tawani oti ka sa vakarusai; ia ni ra sa nanuma ni vanua ko Saraemala, era sa lesu tale mai ki na vanua ko Nifai; era a yaco mai kina ni vo ga e vica na siga me tadu yani ko Amoni.

27 Ia era a kauta mai na ivolatukutuku, io na kedra itukutuku na tamata era a kunea na suidra; ka ceuti ena peleti ka buli mai na oa.

28 Ia a sa vuabale na marau i Limiai ni sa tukuna ko Amoni ni tu vei Mosaia na tui e dua na isolisoli ni Kalou, ka rawa kina me vakadewataka na iceuceu vakaoqo; io, a sa marau talega ko Amoni.

And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the daughters of the Lamanites, and that had caused such a great destruction to come upon them.

For they were desirous to take them that they might punish them; for they had come into the land of Nephi by night, and carried off their grain and many of their precious things; therefore they laid wait for them.

And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the time that Ammon and his brethren came into the land.

And the king having been without the gates of the city with his guard, discovered Ammon and his brethren; and supposing them to be priests of Noah therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah he would have caused that they should be put to death.

But when he found that they were not, but that they were his brethren, and had come from the land of Zarahemla, he was filled with exceedingly great joy.

Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

And now Limhi was again filled with joy on learning from the mouth of Ammon that king Mosiah had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did rejoice.

29 Ia sa rarawa vakalevu ko Amoni kei iratou na nona itokani ni ra sa vakamatei e vuqa na wekadra;

30 Ia ko Noa talega na tui kei ira na nona bete era a vakavuna me ra vakayacora e vuqa na ivalavala ca kei na caka ca ko ira na tamata vua na Kalou; era rarawataka talega na mate i Apinatai, kei na nona toki tani ko Alama kei ira ka lako vata kaya ka'ra a vakaduria na lotu ni Kalou ena igu kei na kaukauwa ni Kalou kei na nodra a vakabauta na vosa ka a vosataka ko Apinatai.

31 Io era rarawataka na nodra lako ni ra sega ni kila na vanua era dro kina. Oqo era na marau vakaidina me ra la'ki duavata, ka ni ko ira oqo era sa veiyalayalati kei na Kalou me ra qaravi Koya ka muria na nona ivakaro.

32 Ia mai na gauna ka lako mai kina ko Amoni, sa veiyalayalati talega kei na Kalou na tui ko Limiai, kei na vuqa talega na nona tamata me ra qarava ka muria na nona ivakaro.

33 Ka sa yaco ni sa gadreva sara ko Limiai na tui kei na vuqa na nona tamata me ra papitaiso; ia sa sega e dua mai kea sa tu vua na kaukauwa mai vua na Kalou me veipapitaisotaki. E sega ni via vakayacora na cakacaka oqo ko Amoni, ni sa kila tu ni sega ni kilikili kaya.

34 O koya era a sega kina ni vakaduria ena gauna ko ya e dua na lotu, era sa waraka ga na Yalo ni Turaga. Oqo era sa gadreva sara me ra vakataki Alama kei ira na wekana ka ra sa dro ki na lekutu.

35 Era sa gadreva me ra papitaiso me ivakadinadina ka ivakatakilakila ni sa lomadra me ra qarava na Kalou ena yalodra taucoko; ia era sa yaraka ga na kena gauna; ia ena qai tukuni na itukutuku ni nodra papitaiso ena dua na gauna mai muri.

36 Ia oqo a sa vakasamataka ko Amoni kei ira na nona tamata, vata kei Limiai na tui kei ira na nona tamata, na ka me ra kitaka me ra sereki kina mai na ligadra na Leimanaiti kei na veivakabobulataki.

Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been slain;

And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the death of Abinadi; and also for the departure of Alma and the people that went with him, who had formed a church of God through the strength and power of God, and faith on the words which had been spoken by Abinadi.

Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God to serve him and keep his commandments.

And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.

And it came to pass that king Limhi and many of his people were desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant.

Therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness.

They were desirous to be baptized as a witness and a testimony that they were willing to serve God with all their hearts; nevertheless they did prolong the time; and an account of their baptism shall be given hereafter.

And now all the study of Ammon and his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanites and from bondage.

Mosaia 22

- 1 Ka sa yaco ni rau sa bose ko Amoni kei Limiai na tui vata kei ira na tamata ena ka me ra kitaka me ra sereki kina mai na nodra vakabobulataki; erau sa kacivi ira na tamata me ra soqoni vata kece mai; ia erau sa vakayacora oqo me rogoci na domodra na tamata ena ka oqo.
- 2 Ka sa yaco ni ra sa sega ni kila na sala me ra sereki kina mai na veivakabobulataki, sa vo ga me ra sa kauti ira ga yani na yalewa kei na gone, na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu kei na nodra vale laca ka cavutu ki na lekutu; ni ra sa rui lewelevu na Leimanaiti ka sega ni rawa kina vei ira na tamata i Limiai me veiqati kei ira kevaka era nanuma me ra sereki ira mai na nodra tiko vakabobula ena iseleiwau.
- 3 Ka sa yaco ni sa lako ko Kitioni vua na tui ka kaya: Oqo oi kemuni na tui, ko ni a sa muria vakavuqa na noqu vosa ni da a veiqati tiko kei ira na wekada na Leimanaiti.
- 4 Ia oqo oi kemuni na tui, kevaka ko ni sa kila na kequ yaga, se mo ni na vakarorogo vakalailai ki na noqu ivakasala, ia me bau yaga vei kemuni, io au gadreva mo ni vakarorogo ki na noqu vosa ena gauna oqo, ia au na nomuni dauniveiqaravi ka vueti ira na tamata oqo mai na veivakabobulataki.
- 5 A sa vakatara na tui me vosa. Sa qai kaya vua ko Kitioni:
- 6 Raica na icurucuru, ki na lalaga mai muri, ena taudaku ni koro. Ko ira na Leimanaiti, se na nodra yadra na Leimanaiti, era dau mateni ena bogi; me tou tukuna yani vei ira na tamata me ra soqona vata na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu, ka kauti ira ki na lekutu ena bogi.
- 7 Ia au na lako me vaka na nomuni vakaro me'u kauta na iotioti ni noda ivakacavacava ni waini vei ira na Leimanaiti, me ra mateni kina; ia me da qai muria na sala ka koto vuni e yasa imawi ni nodra keba ni ra sa mateni ka moce lutu koto.

Mosiah 22

And now it came to pass that Ammon and king Limhi began to consult with the people how they should deliver themselves out of bondage; and even they did cause that all the people should gather themselves together; and this they did that they might have the voice of the people concerning the matter.

And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and depart into the wilderness; for the Lamanites being so numerous, it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

Now it came to pass that Gideon went forth and stood before the king, and said unto him: Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanites.

And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and I will be thy servant and deliver this people out of bondage.

And the king granted unto him that he might speak. And Gideon said unto him:

Behold the back pass, through the back wall, on the back side of the city. The Lamanites, or the guards of the Lamanites, by night are drunken; therefore let us send a proclamation among all this people that they gather together their flocks and herds, that they may drive them into the wilderness by night.

And I will go according to thy command and pay the last tribute of wine to the Lamanites, and they will be drunken; and we will pass through the secret pass on the left of their camp when they are drunken and asleep.

- 8 Ia eda na qai cavutu vata yani kei ira na yalewa kei na gone, na noda qele ni manumanu lalai kei na qele ni manumanu lelevu ki na lekutu; ia eda na lako wavokita na vanua ko Sailomi.
- 9 Ka sa yaco ni sa muria na tui na vosa i Kitioni.
- 10 Ia sa qai vakarota ko Limiai na tui me ra soqona vata na nodra qele ni manumanu ko ira na nona tamata; ka sa vakauta na nodra ivakacavacava ni waini vei ira na Leimanaiti; ka vakauta talega e so na waini me nona iloloma vei ira; era sa gunuva vakayauyau na waini ka vakauta yani vei ira ko Limiai na tui.
- 11 Ia sa qai yaco ni ra qai cavutu ena bogi ki na lekutu ko ira na tamata i Limiai na tui kei na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu, era sa lako wavokiti Sailomi, ka gole sara na ilakolako ki na vanua ko Saraemala, a sa liutaki ira yani ko Amoni kei ira na nona itokani.
- 12 Ia era sa kauta kece yani na nodra koula kei na siliva, kei na nodra iyau talei kece ka rawa me ra dreketa, era kauta talega ki na lekutu na kakana ka tomana na nodra ilakolako.
- 13 Ia ni sa oti e vuqa na siga na nodra lako tiko ena lekutu, era sa qai yaco ki na vanua ko Saraemala, era sa la'ki duavata kei ira na tamata i Mosaia ka okati me ra nona tamata.
- 14 Ka sa yaco ni sa ciqomi ira ena marau ko Mosaia; sa ciqoma talega na nodra ivolatukutuku kei na ivolatukutuku era a kunea mai na tamata i Limiai.
- 15 Ia oqo sa qai yaco ni ra sa qai kila na Leimanaiti ni ra a cavutu ena bogi ko ira na tamata i Limiai, era a tala yani e dua na mataivalu ki na lekutu me cemuri ira;
- 16 Ia ni sa oti e rua na siga na nodra cemuri ira tiko, era sa sega tale ni muria rawa na mawedra; era sa mani sese tu ena lekutu.

Thus we will depart with our women and our children, our flocks, and our herds into the wilderness; and we will travel around the land of Shilom.

And it came to pass that the king hearkened unto the words of Gideon.

And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanites; and he also sent more wine, as a present unto them; and they did drink freely of the wine which king Limhi did send unto them.

And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.

And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.

And after being many days in the wilderness they arrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.

And it came to pass that Mosiah received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.

And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;

And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

Na itukutuku kei Alama kei ira na tamata ni Turaga era a cemuri ki na lekutu, mai vei ira na tamata i Noa na tui.

Mosaia 23

- 1 Oqo me vaka ni sa vakasalataki Alama na Turaga ni na mai valuti ira na mataivalu i Noa na tui; a sa tukuna na ka oqo vei ira na nona tamata, o koya era sa soqona kina na nodra qele ni manumanu kei na kedra sila, ka cavutu ki na lekutu ni ra sa bera mai na mataivalu i Noa na tui.
- 2 Ia sa vakaukauwataki ira na Turaga, ka ra sega kina ni toboki ira ko ira na tamata i Noa na tui me ra vakamatei ira.
- 3 Ka ra sa dro tiko ena lekutu me siga walu.
- 4 Ka ra sa qai yaco ki na dua na vanua, io, na vanua totoka ka bulabula sa tu kina na wai makare sara.
- 5 Era sa birika kina na nodra vale laca; ka tekivu me teivaka na qele ka tara vale; io era sa gumatua ka daucakacaka sara vakalevu.
- 6 Era sa gadreva na tamata me nodra tui ko Alama, ni ra sa taleitaki koya ko ira na nona tamata.
- 7 Ia sa kaya vei ira ko koya: Raica, sa sega ni ganita me dua na noda tui; ni sa kaya vakaoqo na Turaga: Dou kakua ni nanuma ni sa uasivi cake e dua mai vua tale e dua, se me dua na tamata e nanuma ni sa uasivi cake ko koya mai vua e dua tale na tamata; o koya oqo au sa kaya kina vei kemudou ni sa sega ni ganita me dua na nomudou tui.
- 8 Ia, kevaka e rawa me ra na tui tiko ga ko ira na tamata yalododonu, sa qai ganita me dua na nomudou tui.
- 9 Ia dou nanuma mada na caka ca i Noa na tui kei ira na nona bete; ia au a coko talega ena dai ko ya, ka kitaka e vuqa na ka sa vakasisila ena mata ni Turaga, ia au sa rarawa kina vakalevu ena noqu veivutuni;
- 10 Ia ena levu ni veivakararawataki, sa rogoca na noqu tagi na Turaga, ka sauma na noqu masu, a sa lesi au me'u iyaya ni cakacaka e ligana ka me'u kauti kemuni mai mo ni kila na nona dina.
- 11 Ia au sa sega ni dokai au ena ka oqo, ni sa sega ni kilikili me'u dokai au kina.

An account of Alma and the people of the Lord, who were driven into the wilderness by the people of King Noah.

Mosiah 23

Now Alma, having been warned of the Lord that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah.

And the Lord did strengthen them, that the people of king Noah could not overtake them to destroy them.

And they fled eight days' journey into the wilderness.

And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.

And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.

And the people were desirous that Alma should be their king, for he was beloved by his people.

But he said unto them: Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king.

Nevertheless, if it were possible that ye could always have just men to be your kings it would be well for you to have a king.

But remember the iniquity of king Noah and his priests; and I myself was caught in a snare, and did many things which were abominable in the sight of the Lord, which caused me sore repentance;

Nevertheless, after much tribulation, the Lord did hear my cries, and did answer my prayers, and has made me an instrument in his hands in bringing so many of you to a knowledge of his truth.

Nevertheless, in this I do not glory, for I am unworthy to glory of myself.

- 12 Ia oqo au sa kaya vei kemudou, ni a vakasaurarataki kemudou ko Noa na tui, ka dou sa bobula vua kei ira na nona bete, ka sa vakavuna mo dou caka ca; o koya dou sa vesuki kina ki na ivesu ni caka ca.
- 13 Ia oqo ni ko ni sa vakabulai mai na ivesu oqo ena kaukauwa ni Kalou; io, mai na ligai Noa na tui kei ira na nona tamata, kei na ivau ni caka ca, ia oqo au sa gadreva mo dou tudei ena bula galala dou sa vakagalalataki kina, ka kakua ni vakararavi vua e dua na tamata me nomudou tui.
- 14 Mo dou kakua talega ni vakararavi vua e dua me nomudou ivakavuvuli se nomudou italatala, ka vakavo ko koya ga sa tamata ni Kalou ka sa lako ena nona sala ka muria tiko na nona ivakaro.
- 15 Ia sa vakavulici ira na nona tamata ko Alama me ra lomani ira na wekadra me vaka era sa lomani ira, ka me kakua na veileti ena kedra maliwa.
- 16 Ia oqo, sa nodra bete levu ko Alama, o koya ka tauyavutaka na nodra lotu.
- 17 Ia sa yaco me sega e dua e tu vua na dodonu ni veiliutaki me vunau se veivakavulici vakavo ga kevaka sa lesi ena kaukauwa ni Kalou. Ia sai koya ga sa lesi ira kece na nodra bete kei na nodra ivakavuvuli; ia sa sega ni lesi e dua vakavo ga ke tamata dodonu.
- 18 O koya era sa qaravi ira kina na nodra tamata, ka vakani ira ena veika ni buladodonu.
- 19 Ka sa yaco mera sautu vakalevu sara ena vanua; era sa vakatoka me yaca ni vanua ko ya ko Ilami.
- 20 Ka sa yaco mera tubu ka sautu vakalevu sara ena vanua ko Ilami; era a tara e dua na koro, ka vakatoka me koro o Ilami.
- 21 Ia sa raica na Turaga ni sa dodonu me totogitaki ira na nona tamata; io, a vakatovolea na nodra dauvosota kei na nodra vakabauta.
- 22 Ia ko koya yadua sa vakararavi vua, ena laveti cake ena siga mai muri. Io, sa yaco vakakina vei ira na tamata oqo.

And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been brought into iniquity by them; therefore ye were bound with the bands of iniquity.

And now as ye have been delivered by the power of God out of these bonds; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you.

And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

Thus did Alma teach his people, that every man should love his neighbor as himself, that there should be no contention among them.

And now, Alma was their high priest, he being the founder of their church.

And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he consecrated all their priests and all their teachers; and none were consecrated except they were just men.

Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam.

And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam.

Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.

Nevertheless—whosoever putteth his trust in him the same shall be lifted up at the last day. Yea, and thus it was with this people.

23 Ia raica, au na vakaraitaka vei kemuni ni ra a vakabobulataki tu; ia ena sega ni dua me na sereki ira rawa, na Turaga na nodra Kalou duadua ga; io, na Kalou i Eparaama, kei Aisake, kei na Kalou i Jekope.

24 Ia sa yaco ni sa sereki ira ka vakaraitaka vei ira na nona kaukauwa levu, ka ra sa marau vakalevu sara.

25 Ia raica, sa yaco ni ra a tiko mai na vanua ko Ilami, io, ena koro ko Ilami, ka teitei tiko ena vanua vakavolivolita, raica a tiko mai na iyalayala ni vanua e dua na nodra mataivalu na Leimanaiti.

26 Oqo sa yaco mera dro mai na nodra veiwere ko ira na tamata i Alama, ka soqoni vata ki na koro ko Ilami; ka ra sa rere vakalevu ena nodra basika na Leimanaiti.

27 Ia sa lako ko Alama ka laki tu ena kedra maliwa, ka kaya me ra kakua ni rere, ia me ra nanuma ga na Turaga na nodra Kalou, ka na qai vueti ira ko Koya.

28 Ia era sa vosota na nodra rere ka tagi vua na Turaga me vakamalumalumutaka na lomadra na Leimanaiti, me ra kakua ni kitaka e dua na ka vei ira, kei ira na watidra kei na luvedra.

29 Ia sa yaco ni sa vakamalumalumutaka na Turaga na lomadra na Leimanaiti. A qai lako ko Alama kei ira na nona tamata me ra soli ira yani ki na ligadra; a ra sa taura na Leimanaiti me nodra na vanua ko Ilami.

30 Ia na nodra mataivalu na Leimanaiti, ka muri ira na tamata i Limiai na tui, era a sese voli ena lekutu ka vuqa na siga.

31 Ia raica, era a kunei ira na bete i Noa na tui; ena vanua ka ra vakatoka ko Emuloni; era sa taukena na vanua ko Emuloni ka teitei tiko ena vanua.

32 A yaca ni nodra iliuliu na bete ko ya ko Emuloni.

33 Ia sa yaco me vakamasuti ira na Leimanaiti ko Emuloni; a sa talai ira talega yani na watidra, ko ira na luvedra goneyalewa na Leimanaiti, me ra la'ki vakamasuti ira na wekadra me ra kakua ni vakamatei ira na watidra.

34 Ia era sa lomani Emuloni kei ira na nona itokani ko ira na Leimanaiti, ka sega ni vakarusai ira ena vukudra na watidra.

For behold, I will show unto you that they were brought into bondage, and none could deliver them but the Lord their God, yea, even the God of Abraham and Isaac and of Jacob.

And it came to pass that he did deliver them, and he did show forth his mighty power unto them, and great were their rejoicings.

For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land.

Now it came to pass that the brethren of Alma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.

But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them.

Therefore they hushed their fears, and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children.

And it came to pass that the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands; and the Lamanites took possession of the land of Helam.

Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had begun to possess the land of Amulon and had begun to till the ground.

Now the name of the leader of those priests was Amulon.

And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.

And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives.

- 35 Ia sa tovata kei ira na Leimanaiti ko Emuloni kei ira na nona itokani, ka ra sa lako tiko ena lekutu ka vakasaqara na vanua ko Nifai ena gauna era kunea kina na vanua ko Ilami, ka a taukena tiko ko Alama kei ira na wekana.
- 36 Ka sa yaco me ra yalataka na Leimanaiti vei Alama kei ira na nona itokani, ni kevaka me ra na vakaraitaka na sala kina vanua o Nifai, era na vakabulai ira ka solia talega vei ira na bula galala.
- 37 Ia ni sa vakatakila oti ko Alama na sala ki na vanua ko Nifai, era sa sega ni vakayacora na nodra yalayala ko ira na Leimanaiti; a ra sa lesia e so na sotia me ra yadrava wawolita na vanua ko Ilami vata kei Alama kei ira na wekana.
- 38 Ia era sa lako na kena vo ki na vanua ko Nifai; era qai lesu tale mai ki na vanua ko Ilami e so vei ira, ka ra kauti ira mai na watidra kei na luvedra na sotia era a lesi me ra yadrava tiko na vanua ko ya.
- 39 Ia na nodra tui na Leimanaiti sa lesi Emuloni me tui ka lewai ira na nona tamata ka ra tiko ena vanua ko Ilami; ia me kakua sara ni vakayacora e dua na lewa ka sega ni tautauvata kei na nona lewa na nodra tui na Leimanaiti.

And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would show them the way which led to the land of Nephi that they would grant unto them their lives and their liberty.

But after Alma had shown them the way that led to the land of Nephi the Lamanites would not keep their promise; but they set guards round about the land of Helam, over Alma and his brethren.

And the remainder of them went to the land of Nephi; and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.

And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.

Mosaia 24

- 1 Ka sa yaco ni sa kune loloma ko Emuloni mai vua na nodra tui na Leimanaiti; o koya sa vakadonuya kina na tui me lesi ko koya kei ira na nona itokani me ra ivakavuvuli vei ira na nona tamata, io, vei ira talega era tiko ena vanua ko Semiloni, kei na vanua ko Sailomi kei na vanua ko Emuloni.
- 2 Ni ra sa taukena tu na vanua kece oqori ko ira na Leimanaiti; o koya sa lesia kina na tui me ra lewa na veivanua oqori, na nodra tui na Leimanaiti.
- 3 Ia oqo a yacana na nodra tui na Leimanaiti ko Leimani, ka vakayacani vei tamana; a sa kacivi kina me ko Leimani na tui. A sa tui vei ira e vuqa sara na tamata.
- 4 Ka sa lesi ira kina na itokani i Emuloni me ra ivakavuvuli ena vanua kece era sa taukena tu na nona tamata; a sa tekivu me vakavulici kina na vosa vaka-Nifai vei ira kece na Leimanaiti.
- 5 Ia era sa tamata dauveilomani vakaira; ia era sega ni kila na Kalou; era sega talega ni bau vakavulica vei ira e dua na ka me baleta na Turaga na nodra Kalou ko ira na itokani i Emuloni, se na lawa i Mosese; era sega talega ni vakavulica vei ira na vosa i Apinatai;
- 6 Ia era sa vakavulici ira ga me ra vola na kedra itukutuku ka veivolavolai vakaira.
- 7 Ia sa yaco kina me ra vutuniyau na Leimanaiti, ka tekivu me ra veivoli vakaira ka tubu vakalevu sara; a sa yaco ni ra sa qaseqase ka yalomatua ena veika ni vuravura, io, era sa qaseqase sara ka taleitaka na veimataqali caka ca kecega kei na kove iyau, ka ra sega ga ni kitaka vei ira na wekadra dina.
- 8 Ia oqo sa yaco ni sa tekivu vakayacora ko Emuloni na nona lewa vei Alama kei ira na wekana; sa vakararawataki koya ka vakauqeti ira na luvena me ra vakararawataki ira na luvena.
- 9 Ia sa kila ko Emuloni ni dua vei ira na bete ni tui ko Alama, ia sai koya ka vakabauta na vosa i Apinatai ka qai vakasavi koya tani na tui; a ka oqo sa cudruvi koya vakalevu kina; e dina ga sa vakarorogo ko koya ki na lewa i Leimani na tui, ia sa vakayacora ga na nona lewa vei ira ka vakacakacakataki ira; a sa lesia e so me ivakatawa ni nodra cakacaka.

Mosiah 24

And it came to pass that Amulon did gain favor in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the land of Amulon.

For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.

And he appointed teachers of the brethren of Amulon in every land which was possessed by his people; and thus the language of Nephi began to be taught among all the people of the Lamanites.

And they were a people friendly one with another; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi;

But they taught them that they should keep their record, and that they might write one to another.

And thus the Lamanites began to increase in riches, and began to trade one with another and wax great, and began to be a cunning and a wise people, as to the wisdom of the world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.

And now it came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children.

For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised authority over them, and put tasks upon them, and put taskmasters over them.

10 Ka sa yaco ni sa levu sara na nodra vakararawataki ka ra sa tekivu tagi kina vagumatua sara vua na Kalou.

11 Ia sa vakarota ko Emuloni me ra muduka na nodra tagi; a sa lesia e so na sotia me ra vakaraici ira tiko; o koya e kunei ni masu vua na Kalou me vakamatei.

12 Ia sa sega ni tabalaka cake na domona ko Alama kei ira na nona tamata vua na Turaga na nodra Kalou; ia sa tagi vakaidina vua na yalodra ka sa kila ko Koya na gagadre ni lomadra.

13 Ia sa yaco ni sa rogo mai vei ira na domo ni Turaga ni ra sa rarawa tiko ka kaya: Dou laveta cake na ulumudou ka vakacegu, ni'u sa kila tu na veiyalayalati dou a cakava vei au; ia au na veiyalayalati kei ira na noqu tamata, ka vueti ira mai na nodra vakabobulataki.

14 Ia au na vakamamadataka na icolacola dou sa vakacolati kina, mo dou kakua ni vakila e dakumudou, ena nomudou tiko vakabobula; ia au na kitaka oqo mo dou kena ivakadinadina ka lako yani mo dou kila, ni koi Au na Turaga na Kalou, au sa dau sikovi ira na noqu tamata ena nodra vakararawataki.

15 Ia sa yaco me vakamamadataki na icolacola kece sa vakataqari vei Alama kei ira na wekana; io, a sa vakaukauwataki ira na Turaga me rawarawa vei ira na nodra icolacola, ka ra soli ira ena yalomarau kei na yalovosota ki na nona inaki na Turaga.

16 Ia sa yaco ena levu ni nodra vakabauta kei na vosota, sa rogo tale kina vei ira na domo ni Turaga ka kaya: Dou vakacegu; ni ena mataka au na vueti kemudou kina mai na nomudou vakabobulataki.

17 A sa kaya vei Alama: Mo liu vei ira na tamata oqo, au na salavata kei iko ka vueti ira na tamata oqo mai na nodra vakabobulataki.

18 Ia sa yaco ni ena bogi a vakasoqona vata kina ko Alama kei ira na wekana na nodra qele ni manumanu lalai kei na kedra sila, ka ra sa vakasoqona tiko na nodra qele ni manumanu lalai ena bogi taucoko.

19 Ia ena mataka sa vakayacora na Turaga me biti ira na Leimanaiti e dua na moce lutu levu, io, era sa moce lutu kece na nodra ivakatawa.

And it came to pass that so great were their afflictions that they began to cry mightily to God.

And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.

And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts.

And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage.

And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions.

And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord.

And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.

And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering their flocks together.

And in the morning the Lord caused a deep sleep to come upon the Lamanites, yea, and all their taskmasters were in a profound sleep.

- 20 Sa qai cavutu ki na lekutu ko Alama kei ira na nona tamata; ni ra sa lako tiko ena siga taucoko e ra sa qai birika na nodra vale laca ena dua na buca; era sa vakatoka na buca ko ya ko Alama, baleta ni sa liutaki ira ko koya ena loma ni lekutu.
- 21 Io, era sa sovaraka ena buca ko Alama na nodra vakavinavinaka vua na Kalou ni sa yalo loloma vei ira, ka vakamamadataka na nodra icolacola, ka vueti ira mai na nodra vakabobulataki; ni ra a vakabobulataki tiko ka sega e dua me vueti ira rawa, na Turaga na nodra Kalou duadua ga.
- 22 Ia era sa ia na vakavinavinaka vua na Kalou, io, ko ira kece na nodra tagane kei na nodra yalewa kei na nodra gone ka rawa ni vosa era sa tabalaka cake na domodra ena veivakacaucautaki vua na nodra Kalou.
- 23 Ia oqo sa kaya vei Alama na Turaga: Mo kusarawa ko iko kei ira na tamata ka lako tani ena vanua oqo, ni ra sa yadra na Leimanaiti ka cemuri kemuni mai; ia mo ni lako tani rawa e ke, ka'u na qai tarovi ira na Leimanaiti ena buca oqo me ra kakua tale ni cemuri ira yani na tamata oqo.
- 24 Ia sa yaco mera sa biuta sara na buca ka lako yani ki na lekutu.
- 25 Ia ni sa oti e tinikarua na siga na nodra lako tiko ena lekutu, era sa qai yaco ki na vanua ko Saraemala; a sa kidavaki ira ena marau ko Mosaia na tui.

And Alma and his people departed into the wilderness; and when they had traveled all day they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness.

Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God.

And they gave thanks to God, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.

And now the Lord said unto Alma: Haste thee and get thou and this people out of this land, for the Lamanites have awakened and do pursue thee; therefore get thee out of this land, and I will stop the Lamanites in this valley that they come no further in pursuit of this people.

And it came to pass that they departed out of the valley, and took their journey into the wilderness.

And after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and king Mosiah did also receive them with joy.

Mosaia 25

- 1 Ia oqo sa vakarota ko Mosaia na tui me ra soqoni vata kece mai na tamata.
- 2 Ia era sa sega ni lewe levu na luvei Nifai, se ko ira na kawa i Nifai, me vakataki ira na tamata i Saraemala, ka ra kawa i Muleki, kei ira era a lako vata mai kei koya ena lekutu.
- 3 Ia era sa sega ni lewelevu ko ira na tamata i Nifai kei na tamata i Saraemala, me vakataki ira na Leimanaiti; io, e sega mada ga ni yacova na kedra veimama.
- 4 Ia era sa soqoni vata na tamata i Nifai kei ira kece talega na tamata i Saraemala; ia era sa soqoni vata mai ki na rua na iwasewase.
- 5 Ia sa yaco me wilika mada ko Mosaia, ka vakavuna me wiliki na itukutuku kei Senifi vei ira na nona tamata; io, sa wilika na kedra itukutuku na tamata i Senifi, tekivu ena nodra biuti Saraemala me yacova na nodra lesu tale mai.
- 6 Ka sa wilika talega na itukutuku kei Alama kei ira na wekana, kei na nodra vakararawataki, tekivu ena nodra biuti Saraemala me yacova na nodra lesu tale mai.
- 7 Ia oqo ni sa wilika oti na itukutuku oqo ko Mosaia, era sa kurabui vakalevu na nona tamata ka ra a tiko ga mai.
- 8 Ni ra sa sega ni vakasamataka rawa e dua na ka; ia ni ra sa raici ira era sa sereki mai na veivakabobulataki, sa vuabale na nodra marau.
- 9 Ia ni ra vakananumi ira tale na wekadra era sa vakamatea ko ira na Leimanaiti, era sa rarawa ka tagi vakalevu.
- 10 Ia ni ra sa vakananuma tale na taudonu ni nona vinaka na Kalou, kei na nona kaukauwa ena nona sereki Alama kei ira na wekana mai na liga ni nodra veivakabobulataki na Leimanaiti, era sa qai tabalaka cake na domodra ka vakavinavinaka vua na Kalou.
- 11 Ia ni ra sa la'ki vakananumi ira tale mai na Leimanaiti, ko ira era sa wekadra ena ca kei na dukadukali ni nodra itutu ni bula era sa vakasinaiti ena rarawa kei na yaluma, ena vuku ni tiko vinaka ni yalodra.

Mosiah 25

And now king Mosiah caused that all the people should be gathered together.

Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness.

And there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites; yea, they were not half so numerous.

And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.

And it came to pass that Mosiah did read, and caused to be read, the records of Zeniff to his people; yea, he read the records of the people of Zeniff, from the time they left the land of Zarahemla until they returned again.

And he also read the account of Alma and his brethren, and all their afflictions, from the time they left the land of Zarahemla until the time they returned again.

And now, when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement.

For they knew not what to think; for when they beheld those that had been delivered out of bondage they were filled with exceedingly great joy.

And again, when they thought of their brethren who had been slain by the Lamanites they were filled with sorrow, and even shed many tears of sorrow.

And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren out of the hands of the Lamanites and of bondage, they did raise their voices and give thanks to God.

And again, when they thought upon the Lamanites, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish for the welfare of their souls.

- 12 Ia sa yaco ni ko ira era a luvei Emuloni kei ira na nona itokani, ko ira era a kauta me watidra na luvadra goneyalewa na Leimanaiti, era sega ni marautaka na nodra ivakarau na tamadra, era sa sega ni vinakata me ra kacivi tale ena yacadra na tamadra, o koya era sa taura kina me yacadra na yacai Nifai, ka ra vakatokai me ra luvei Nifai ka okati vata kei ira na Nifaiti.
- 13 Ia oqo era sa okati vata kei ira na Nifaiti ko ira kece na tamata i Saraemala, oqori e baleta ni matanitu vakatui e sega ni soli vua e duatale, ia kivei ira ga na kawa i Nifai.
- 14 Ia oqo sa yaco ni sa tinia ko Mosaia na nona vosa kei na nona wiliwili vei ira na tamata, sa qai kerea me vosa talega ko Alama vei ira na tamata.
- 15 Sa qai vosa ko Alama vei ira, ni ra sa soqoni vata vakaiwasewase lelevu; sa qai lako mai na dua nai wasewase kina dua tale, ka vunautaka vei ira na tamata me ra veivutuni ka vakabauta na Turaga.
- 16 Ia sa vakadreta vei ira na tamata i Limiai kei ira na wekana, ko ira kece ka sereki mai na veivakabobulataki, me ra nanuma tiko ni sai koya na Turaga ka a sereki ira.
- 17 Ka sa yaco ni sa vakatavuvulitaka oti ko Alama e vuqa na ka vei ira na tamata, ka sa tinia na nona vosa vei ira, sa gadreva ko Limiai na tui me papitaiso; era sa gadreva kece talega na nona tamata me ra papitaiso.
- 18 O koya sa lako kina ki loma ni wai ko Alama ka papitaisotaki ira; io, a sa papitaisotaki ira me vaka ga na kena ivakarau e a vakayacora vei ira na wekana ena wai ko Momani; io, era sa wili me ra lewe ni lotu ni Kalou ko ira kecega era sa papitaisotaki; ni ra sa vakabauta na vosa i Alama.
- 19 Ka sa yaco ni sa vakadonuya vei Alama ko Mosaia na tui me tauyavutaka na isoqosoqo lewe ni lotu ena vanua taucoko ko Saraemala; a sa solia vei koya na kaukauwa me tabaki ira na bete kei ira na ivakavuvuli ena veisoqosoqo ni lotu yadua.
- 20 A sa vakayacori vakaoqo ni ra sa rui lewelevu na tamata ka sega ni rawa me lewai ira ga e dua na ivakavuvuli; ia sa sega talega ni rawa me ra rogoca taucoko na vosa ni Kalou kevaka era soqoni vata ga vakadua;

And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites.

And now all the people of Zarahemla were numbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi.

And now it came to pass that when Mosiah had made an end of speaking and reading to the people, he desired that Alma should also speak to the people.

And Alma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, preaching unto the people repentance and faith on the Lord.

And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that it was the Lord that did deliver them.

And it came to pass that after Alma had taught the people many things, and had made an end of speaking to them, that king Limhi was desirous that he might be baptized; and all his people were desirous that they might be baptized also.

Therefore, Alma did go forth into the water and did baptize them; yea, he did baptize them after the manner he did his brethren in the waters of Mormon; yea, and as many as he did baptize did belong to the church of God; and this because of their belief on the words of Alma.

And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church.

Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly;

- 21 O koya era sa dui soqoni kina vakaiwasewase, ka vakatokai me iwasewase ni lotu ka'ra sa tiko na bete kei na ivakavuvuli ena veivasewase ni lotu yadua; ia era sa vunautaka ga ko ira na bete na vosa me vaka e talaucaki mai na gusu i Alama.
- 22 E dina ga ni levu na iwasewase ni lotu, ia sa duabau ga na lotu, io, sai koya na lotu ni Kalou; ni sa sega ni dua tale na ka sa vunautaki ena veivasewase ni lotu, na veivutuni ga kei na vakabauta na Kalou.
- 23 Ia oqo sa vitu na iwasewase ni lotu ena vanua ko Saraemala. Ka sa yaco ni o koya yadua sa gadreva me taura na yacai Karisito, se na yaca ni Kalou, era sa lewena na lotu ni Kalou;
- 24 Era sa vakatokai me ra tamata ni Kalou. A sa sovaraka vei ira na Turaga na Yalona, ka ra sa kalougata ka tiko sautu ena vanua.

Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma.

And thus, notwithstanding there being many churches they were all one church, yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God.

And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God;

And they were called the people of God. And the Lord did pour out his Spirit upon them, and they were blessed, and prospered in the land.

Mosaia 26

- 1 Ia a sa yaco ni sa lewevuqa vei ira ena itabatamata ka qai tubu tiko mai era sega ni kila na vosa i Penijamini na tui, ni ra a se gone lalai sara ena gauna a vosa kina ko koya vei ira na nona tamata; ka'ra sega kina ni vakabauta na nodra ivakarau na nodra qase.
- 2 Era sega ni vakabauta na veika sa tukuni me baleta na nodra tucake tale mai na mate ko ira na mate, era sega talega ni vakabauta na nona lako mai na Karisito.
- 3 Ia oqo ena vuku ni nodra tawavakabauta, era sa sega ni kila rawa kina na vosa ni Kalou; ka sa vakaukauwataki kina na lomadra.
- 4 Ka ra sa sega ni vinakata me ra papitaiso; se me ra curu ki na lotu. Era sa tamata tawasei me baleta na nodra vakabauta, ka ra sa vaka tu ga koya, ena ituvaki ni bula vakatamata ka sinai ena ivalavala ca era tu kina; ni ra sa sega ni via masuta na Turaga na nodra Kalou.
- 5 Ia oqo ena gauna ni veiliutaki vakatui nei Mosaia era a sega ni veimamataka na kedra iwiliwili na tamata ni Kalou; ia ena vuku ni nodra veisei na veitokani sa yaco kina me ra lewelevu sara.
- 6 A sa yaco ni ra vakacalai ira e lewe vuqa vei ira ena loma ni lotu ena nodra vosa veicavilaki, ka vakavuna me ra vakayacora e vuqa na ivalavala ca; a sa kilikili sara kina me ra vunauci mai na lotu o ira na lewe ni lotu era sa ivalavala ca.
- 7 Ka sa yaco ni ra a dau kau yani vei ira na bete, e ra kauti ira kivei ira na bete ko ira na ivakavuvuli; era sa qai kauti ira ko ira na bete vei Alama, o koya na bete levu.
- 8 Ia sa solia oti ko Mosaia na tui vei Alama na kaukauwa ni veiliutaki ena lotu.
- 9 Ka sa yaco ni sa sega ni kila ko Alama na veika me baleti ira oqo; ia era sa lewevuqa na ivakadinadina era beitaki ira; io, era sa tucake na tamata ka vakadinadinataka na levu ni nodra caka ca.
- 10 Oqo e sa sega mada ni bau yaco e dua na ka vakaoqo ena lotu; o koya sa rarawa kina na yaloi Alama, ka vakavuna me ra kau sara vua na tui.

Mosiah 26

Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.

They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.

And now in the reign of Mosiah they were not half so numerous as the people of God; but because of the dissensions among the brethren they became more numerous.

For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the church, should be admonished by the church.

And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma, who was the high priest.

Now king Mosiah had given Alma the authority over the church.

And it came to pass that Alma did not know concerning them; but there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance.

Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king.

11 A sa kaya ko koya vua na tui: Raica, era sa lewevuqa keimami sa kauti ira mai vei kemuni, ni ra sa beitaki ira ko ira na wekadra; io, ni ra sa kitaka e vuqa na caka ca. Ia era sa sega ni veivutunitaka na nodra caka ca; o koya keimami sa kauti ira mai kina vei kemuni mo ni lewai ira, ena nodra cala.

12 Ia ko Mosaia na tui sa kaya vei Alama: Raica, au na sega ni lewai ira oqo; ia au sa soli ira vei iko me ra na qai lewai.

13 Ia oqo sa rarawa tale na yaloi Alama; sa lako ka taroga vua na Turaga na ka me kitaka ena ka oqo, ni sa rere de kitaka na ka sa sega ni dodonu ena mata ni Kalou.

14 Ia sa yaco ni sa oti na nona sovaraka na yalona kece vua na Kalou, sa rogo vua na domo ni Turaga, ka kaya:

15 Ko sa kalougata, Alama, era sa kalougata talega ko ira ka papitaisotaki ena wai ko Momani. Ko sa kalougata ena vuku ni nomu sa vakabauta vakaidina sara na nona vosa ga na noqu tamata ko Apinatai.

16 Ia era sa kalougata ko ira ni ra sa vakabauta vakaidina sara na vosa wale ga ko a tukuna vei ira.

17 O sa kalougata ni ko sa vakaduria na lotu vei ira na tamata oqo; ia era na vakadeitaki, ka ra na noqu tamata.

18 Io, era sa kalougata ko ira na tamata oqo ni sa lomadra me ra taura na yacaqu; ia era na kacivi ena yacaqu; ka ra sa noqu.

19 Ia me baleta ni ko sa taroga vei au na veika me baleti ira era sa dau talaidredre, ko sa kalougata.

20 O iko na noqu dauveiqaravi; au sa veiyalayalati vata kei iko ni ko na rawata na bula tawamudu; ia ko na qaravi au ka lako yani ena yacaqu, ka vakasoqoni ira vata na noqu sipi.

21 Ia ko koya sa rogoca na domoqu ena noqu sipi; ia ko koya oqori ko na ciqoma ki na lotu, ka'u na ciqomi koya talega.

22 Ia raica, oqo na noqu lotu; ia ko koya yadua sa papitaiso me papitaiso ki na veivutuni. Ia ko koya yadua ko sa ciqoma, me vakabauta na yacaqu; ia sai koya au na vosota vakarawarawa.

And he said unto the king: Behold, here are many whom we have brought before thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes.

But king Mosiah said unto Alma: Behold, I judge them not; therefore I deliver them into thy hands to be judged.

And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying:

Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi.

And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them.

And blessed art thou because thou hast established a church among this people; and they shall be established, and they shall be my people.

Yea, blessed is this people who are willing to bear my name; for in my name shall they be called; and they are mine.

And because thou hast inquired of me concerning the transgressor, thou art blessed.

Thou art my servant; and I covenant with thee that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep.

And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive.

For behold, this is my church; whosoever is baptized shall be baptized unto repentance. And whomsoever ye receive shall believe in my name; and him will I freely forgive.

23 Ni sai au ka'u sa colata na ivalavala ca ni vuravura; ni sai au ga ka a buli ira; ka sai au sa solia vei koya sa vakabauta me yacova na ivakataotioti e dua na tikina ena ligaqu imatau.

24 Ia raica, era sa kacivi kina ena yacaqu; ia kevaka era kilai au era na lako mai, ka ra na taukena na tikina ena ligaqu imatau me tawamudu.

25 Ia ena qai yaco ni sa uvuci na ikarua ni biukila, era na tucake mai ko ira era a sega ni kilai au ka mai tu e mataqu.

26 Ia era na qai kila ni sai au na Turaga na nodra Kalou, ka sai au na nodra Dauveivueti; ia era na sega ni sereki.

27 Ia au na qai vakatusa vei ira ni'u sa sega sara ni kilai ira; era na lako tani ki na bukawaqa tawavakaiyalayala rawa sa vakarautaki tu me nona na tevoru kei ira na nona agilosu.

28 O koya au sa kaya kina vei iko, ko koya sa sega ni via rogoca na domoqu, mo kakua ni ciqomi koya ki na noqu lotu, ia au na sega talega ni ciqomi koya ena siga mai muri.

29 O koya au sa kaya kina vei iko, Mo lako; ia ko koya yadua sa talaidredre vei au, mo lewai koya ena cala sa kitaka; ia kevaka sa vakatusa na nona ivalavala ca vei iko vata kei au, ka veivutunitaka vakaidina sara e lomana, mo qai vosoti koya, ka'u na vosoti koya talega.

30 Io, ena veigauna kece era veivutuni kina na noqu tamata au na vosota kina na nodra lako sese vei au.

31 Ia ni veivosoti vakai kemuni ena nomuni lako sese; ni'u sa kaya vakaidina vei kemudou, o koya sa sega ni vosota na lako sese ni wekana ni sa kaya ni sa veivutuni, ena cudruvi kina.

32 Oqo au sa kaya tale vei iko: Mo lako; ia ko koya yadua sa sega ni veivutunitaka na nona ivalavala ca ena sega ni wili vata kei ira na noqu tamata; ia oqo ena yaco vakakina ena gauna oqo ka lako yani.

33 Ka sa yaco ni ena gauna sa rogoca kina ko Alama na veivosa oqo sa volai ira sara me tu vua, ia me na lewai ira kina na lewe ni lotu me vaka na ivakaro ni Kalou.

34 Ka sa yaco ni sa lako yani ko Alama ka lewai ira era sa caka cala, me vaka na vosa ni Turaga.

For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth unto the end a place at my right hand.

For behold, in my name are they called; and if they know me they shall come forth, and shall have a place eternally at my right hand.

And it shall come to pass that when the second trump shall sound then shall they that never knew me come forth and shall stand before me.

And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.

And then I will confess unto them that I never knew them; and they shall depart into everlasting fire prepared for the devil and his angels.

Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day.

Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also.

Yea, and as often as my people repent will I forgive them their trespasses against me.

And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation.

Now I say unto you, Go; and whosoever will not repent of his sins the same shall not be numbered among my people; and this shall be observed from this time forward.

And it came to pass when Alma had heard these words he wrote them down that he might have them, and that he might judge the people of that church according to the commandments of God.

And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.

35 Ia ko ira kece sa veivutunitaka ka vakatusa na nodra ivalavala ca, sa wiliki ira vata kei ira na lewe ni lotu ko koya;

36 Ia ko ira sa sega ni vakatusa na nodra ivalavala ca ka veivutunitaka na nodra caka cala, era sa sega ni wiliki vata kei ira na lewe ni lotu, ka sa bokoci laivi na yacadra.

37 Ka sa yaco ni sa vakataulewa ko Alama ena cakacaka kece ni lotu; ka sa tekivu tale me ra tiko veisaututaki ka sautu vakalevu sara ena veika ni lotu, ka ra sa lako vakadodonu ena mata ni Kalou, ka ra sa ciqoma e lewevuqa, ka papitaisotaka e lewevuqa.

38 Ia oqo eratou sa kitaka na veika kece oqo ko Alama kei iratou na nona itokani vakacakacaka ka ratou a liutaka tiko na lotu, eratou sa lako ena yalodina taucoko ka vunautaka na vosa ni Kalou ena veika kecega, eratou sa vosota na veimataqali veivakararawataki kecega, ni ra sa vakacacani ira ko ira kece era sa sega ni lewe ni lotu ni Kalou.

39 Ia era sa vunauci ira na wekadra; era sa vunauci talega, ko ira na tamata kecega ena vosa ni Kalou, me vaka na nodra ivalavala ca, se na veika ca era sa kitaka, sa vakaroti ira kina na Kalou me ra daumasu tiko ga me kakua ni mudu, ka me ra vakavinavinakataka na ka kecega.

And whosoever repented of their sins and did confess them, them he did number among the people of the church;

And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.

And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace and to prosper exceedingly in the affairs of the church, walking circumspectly before God, receiving many, and baptizing many.

And now all these things did Alma and his fellow laborers do who were over the church, walking in all diligence, teaching the word of God in all things, suffering all manner of afflictions, being persecuted by all those who did not belong to the church of God.

And they did admonish their brethren; and they were also admonished, every one by the word of God, according to his sins, or to the sins which he had committed, being commanded of God to pray without ceasing, and to give thanks in all things.

Mosaia 27

- 1 Ka sa yaco ni sa levu cake sara na nodra vakacacani ira na lewe ni lotu ko ira na tawavakabauta ka ra sa vosa kudrukudru kina na lewe ni lotu, ka tukuna na ka oqo vei ira na nodra iliuliu; era sa qai tukuna cake vei Alama. A sa kauta cake na ka oqo ko Alama vei Mosaia na tui. A sa veivosakitaka ko Mosaia kei ira na nona bete.
- 2 Ka sa yaco ni sa vakarota ko Mosaia na tui me tukuni yani ena vanua taucoko me kakua ni dua vei ira na tawavakabauta me vakacacani ira na lewenilotu ni Kalou.
- 3 Ka sa dua na ivakaro bibi sara vei ira kece na iwawase ni lotu me ra kakua ni veivakacacani, ka me ra vakatautauvatataki na tamata taucoko;
- 4 Me kakua na itovo dokadoka ka viavialevu me vakacacana na nodra tiko sautu; ia me lomana na wekana na tamata yadua me vaka sa lomani koya, me ra cakacaka ena ligadra me ra bula kina.
- 5 Io, ko ira na bete kei ira na ivakavuvuli me ra liga kaukauwa talega me ra qaravi ira ga vakaira ena veika kece, ka qai vakavo ga kevaka era sa tauvimate, se dua na nodra leqa bibi; ni ra sa kitaka na veika oqo, sa qai ologi ira vakalevu na loloma soli wale ni Kalou.
- 6 Ia sa kune vakalevu na vakacegu ena vanua; era sa tubu me lewelevu sara, ka veilakoyaki yani ena delai vuravura, io, ki na vualiku kei na ceva, ki na tokalau kei na ra, era sa tara na veikoro lelevu kei na veikoro lalai ena veiyasana kecega.
- 7 Ia sa sikovi ira tiko na Turaga ka vakasaututaki ira, era sa tubu me lewevuqa sara ka ra tamata vutuniyau.
- 8 Ia ko ira na luvei Mosaia era sa wili vata kei ira na tawavakabauta; sa wili vata talega kei ira e dua na luvei Alama, na yacana ko Alama ka veiyacani kei tamana; ia, sa yaco me tamata ca ko koya ka dau qarava na kalou matakau. A tamata dauvosa ka dau dabui ira vakalevu na tamata; sa vakacalai ira kina e vuqa na tamata me ra muria na nona daucaka ca.

Mosiah 27

And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests.

And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the church of God.

And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men;

That they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support.

Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things, they did abound in the grace of God.

And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.

And the Lord did visit them and prosper them, and they became a large and wealthy people.

Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.

9 A sa vakadredretaka vakalevu na tubu cake ni lotu ni Kalou; sa butakoca tani na yalodra na tamata; ka vakavuna me ra veisei vakalevu; sa solia kina e dua na gauna vua na meca ni Kalou me lewai ira.

10 Ka sa yaco ni sa veilakoyaki voli me vakacacana na lotu ni Kalou, ni sa daulako lo voli vata kei ira na luvei Mosaia ka tovolea me ra vakarusa na lotu, ka vakacalai ira na tamata ni Turaga, me saqati kina na ivakaro ni Kalou, se na tui—

11 Ia me vaka au sa kaya vei iko, ni ra sa veilakoyaki ka veisaqasaqa tiko vua na Kalou, raica, sa rairai vei ira e dua na agilosi ni Turaga; a sa lako sobu mai me vaka na o; a sa vosa ko koya me vaka na domo ni kurukuru, ka sa yavalata na vanua era tu kina;

12 Ia ena levu ni nodratou taqaya, era sa bale sobu kina ki na qele, ka ra sa sega kina ni kila na veivosa e tukuna vei ira.

13 Ia sa vosa tale ka vaka: I Alama, mo tucake mai, ena vuku ni cava ko sa vakacacana kina na lotu ni Kalou? Ni sa kaya na Turaga: Oqo na noqu lotu, ka'u na vakadeitaka; ena sega na ka me vakamalumalumutaka, ia na nodra talaidredre ga na noqu tamata.

14 Ia sa kaya tale na agilosi: Raica, sa rogoca na Turaga na nodra masu na nona tamata, kei na masu talega ni nona dauveiqaravi, ko Alama, na tamamu; ni sa masulaki iko vagumatua ko koya ena vakabauta me vakatakilai vei iko na ka dina; o koya, ena inaki oqo, au sa talai mai kina me'u vakatakila vei iko na kaukauwa kei na lewa ni Kalou, me saumi kina na nodra masu na nona dauveiqaravi me vaka na nodra vakabauta.

15 Ia oqo raica, ko na veibataka rawa li na kaukauwa ni Kalou? Ia raica, e sega li ni yavalata na vanua na rorogo ni domoqu? Ia ko sega li ni raici au tu oqo? Ia sa talai au mai na Kalou.

And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.

And now it came to pass that while he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king—

And as I said unto you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood;

And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

And again, the angel said: Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.

And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God.

16 Oqo au sa kaya vei iko: Mo lako, ka vakananuma na nodra vesuki na nomu qase ena vanua ko Ilami, kei na vanua ko Nifai; ia mo nanuma talega na ka lelevu sa kitaka vei ira ko Koya; ni ra a vakabobulataki, ka sa vueti ira mai. Ia oqo au sa kaya kina vei iko, Alama, mo lako ga ena nomu sala ka kakua ni segata mo vakacacana tale na lotu, me isau ni nodra masu, kevaka e sega ko na vakarusai.

17 Ka sa qai yaco ni sa cavuta oti vei Alama na vosa oqo na agilosu, sa qai takali yani.

18 Ia oqo ko Alama kei ira ka tu vata kaya era sa bale sobu tale ki na qele, ni ra sa kurabui vakalevu; io eratou sa raica vakaidina e matadratou e dua na agilosu ni Turaga; sa vaka na kurukuru na domona ka sa yavalata na vanua; era sa kila ni kaukauwa wale ga ni Kalou e rawa me yavalata na vanua me sakure me vaka e vakarau tawase rua.

19 Ia oqo ena levu ni kurabui nei Alama sa yaco kina me galu, ka sega ni dalaga rawa; io, sa malumalumu mai, ka sega ni yavalata rawa na ligana; era sa laveti koya ko ira na tiko vata kaya, ka kauta cibaciba yani, me yaco sara ki vei tamana.

20 Ia era sa vakamacalataka vei tamana na veika kece sa yaco vei ira; a sa marau kina ko tamana, ni sa kila sai koya oqori na kaukauwa ni Kalou.

21 Ia sa vakarota ko koya me ra soqoni vata mai na tamata me ra vakadinadinataka na ka levu sa kitaka na Turaga vua na luvena, kei ira na tiko vata kaya.

22 Ia sa vakarota me ra soqoni vata mai na bete; ia era sa ia na lolo, kei na masumasu vua na Turaga na nodra Kalou me dalaga rawa ko Alama, me rawa ni vosa, ka me vakaukauwataki talega na yavana kei na ligana—me tadolavi kina na matadra na tamata me ra raica ka kila kina na vinaka kei na lagilagi ni Kalou.

23 Ka sa yaco ni sa oti e rua na siga ka rua na bogi na nodra lolo ka masumasu tiko, sa qai kaukauwa tale mai na yava kei na ligai Alama, a sa tucake sara ka vosa vei ira, ka kaya me ra vakacegu:

Now I say unto thee: Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of thyself be cast off.

And now it came to pass that these were the last words which the angel spake unto Alma, and he departed.

And now Alma and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld an angel of the Lord; and his voice was as thunder, which shook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder.

And now the astonishment of Alma was so great that he became dumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.

And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.

And he caused that a multitude should be gathered together that they might witness what the Lord had done for his son, and also for those that were with him.

And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:

- 24 Ni'u sa veivutunitaka na noqu ivalavala ca, sa kaya ko koya, ka sa sereki au na Turaga; raica au sa sucu vou ena Yalo.
- 25 A sa kaya vei au na Turaga: Kakua ni kurabui ni sa dodonu me sucu tale na tamata kecega; io, na tagane kei na yalewa, na veimatani kece, veimataqali, duivosavosa kei na tamata kecega; io, me ra sucu va-Kalou, ka saumaki mai na nodra ivalavala vakayago kei na nodra lutu, me ra ivalavala dodonu, ni sa sereki ira na Kalou, ka sa yaco ni ra sa luvena tagane ka luvena yalewa;
- 26 O koya sa yaco kina me ra tamata vou; ia kevaka era sa sega ni kitaka oqo, era na sega ni taukena na matanitu ni Kalou.
- 27 Au sa kaya vei kemudou, kevaka era sa sega ni kitaka oqo, era na muduki tani; ia au sa kila na ka oqo, ni a sa voleka sara me'u muduki tani.
- 28 Ia oqo, ni sa oti na noqu vuto voli ena veivakararawataki e vuqa, ka qai veivutuni ni sa voleka sara na mate, sa raica na Turaga ena nona loloma cecere, ni sa dodonu me kauti au tani mai na dua na kama tawavakaiyalayala, ka'u sa sucu kina va-Kalou.
- 29 Sa sereki na yaloqu mai na ka gaga sara kei na ivesu ni caka cala. Au sa tu ena qara butobuto sara; ia oqo au sa raica na rarama totoka ni Kalou. Sa rarawa na yaloqu ena yaluma tawamudu; ia au sa tomiki mai, ka sa oti na rarawa ni yaloqu.
- 30 Au a cata na noqu Dauveivueti, ka cakitaka na ka era a tukuna na noda qase; ia oqo me ra na raica rawa ni na lako mai ko Koya, ka na nanuma rawa na ka a bulia, ka na vakaraitaki Koya kivei ira.
- 31 Io, ena tekiduru na duru kecega, ka na vakatutusa vua na yame kecega. Io, ena siga mai muri, ni ra sa tu na tamata kecega me lewai ira ko Koya, era na qai vakatusa ni sa Kalou ko Koya; era na qai vakatusa ko ira era a sega ni bula vata kei na Kalou e vuravura, ni sa dodonu me tau vei ira na itotogi ni cudruvi tawavakaiyalayala; era na sakure ka sautaninini, ka kino tani mai na iserau ni matana ka sega na ka e vunitaki rawa mai kina.

For, said he, I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit.

And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.

I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.

Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God.

My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.

I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all.

Yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye.

- 32 Ia oqo sa yaco me vakavulici ira na tamata ko Alama mai na gauna koya ka lako yani, kei ira talega ka a tiko vata kei Alama ena gauna e rairai kina vei ira na agilosu; era sa lako yani ki na vanua taucoko, ka tukuna vei ira na tamata na veika era a rogoca ka raica, era sa vunautaka na vosa ni Kalou ena loma ni veivakararawataki, ka ra sa vakacacani kina mai vei ira na tawavakabauta, ka ra a yaviti mai vei ira.
- 33 Ia e dina ga sa yaco vei ira na ka kece oqo, ia era sa vakaceguya na lotu ka vakadeitaka na nodra vakabauta, era sa veivakadreti ka cakacaka vagumatua ena dau vosota vakadede vei ira na tamata me ra muria na ivakaro ni Kalou.
- 34 Ia e lewe va vei ira era luvei Mosaia; na yacadra ko Amoni, kei Eroni, kei Omana, kei Iminai; oqo na yacadra na luvei Mosaia.
- 35 Era sa lako yani ena vanua taucoko ko Saraemala, kivei ira kece na tamata ka tu ena ruku ni veiliutaki i Mosaia na tui, eratou sa segata vagumatua sara me ratou vakavinakataka na veileqa kece era sa vakayacora ki na lotu, era sa tusanaka na nodra ivalavala ca, ka tukuna na veika era sa raica, ka vakamacalataka na parofisai kei na ivolanikalou kivei ira kece sa via rogoca.
- 36 Ia sa yaco me ra iyaya ni cakacaka ena liga ni Kalou, me ra tuberi ira na lewevuqa me ra kila na ivakavuvuli dina, io, me ra kila na nodra Dauveivueti.
- 37 Ia era sa kalougata dina! ni ra sa vakarogoya mai na sautu; era sa vakarogoya mai na itukutuku vinaka ni ka vinaka; ka tukuna vei ira na tamata, ni sa veiliutaki tiko vakatui na Turaga.

And now it came to pass that Alma began from this time forward to teach the people, and those who were with Alma at the time the angel appeared unto them, traveling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them.

But notwithstanding all this, they did impart much consolation to the church, confirming their faith, and exhorting them with long-suffering and much travail to keep the commandments of God.

And four of them were the sons of Mosiah; and their names were Ammon, and Aaron, and Omner, and Himni; these were the names of the sons of Mosiah.

And they traveled throughout all the land of Zarahemla, and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church, confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them.

And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.

And how blessed are they! For they did publish peace; they did publish good tidings of good; and they did declare unto the people that the Lord reigneth.

Mosaia 28

- 1 Oqo ka sa yaco ni ra sa vakayacora oti na luvei Mosaia na veika oqo, era sa qai kauta e lewe vica ka lesu vata yani vei tamadra, na tui, era sa kerea vua me vakadonuya me ra, lako vata kei ira era sa digitaka oqo, ki na vanua ko Nifai, ka vunautaka na veika era sa rogoca, ka me ra tukuna na vosa ni Kalou vei ira na wekadra, ko ira na Leimanaiti—
- 2 Ke rawa me ra kauti ira mai me ra kila na Turaga na nodra Kalou, me rawa talega ni ra kila kina na nodra caka ca ko ira na nodra qase; de na qai rawa ni oti kina na nodra dau sevaki ira tiko na Nifaiti, ia me rawa ni ra rekitaka kina na Turaga na nodra Kalou, ka me ra veiyaloni, me mudu kina na veicacati ena vanua taucoko sa solia vei ira na Turaga na nodra Kalou.
- 3 Ia era sa gadreva me tukuni yani na veivakabulai vei ira na tamata kecega, ka ni ra sega ni vinakata me rusa e dua na yalo ni tamata; io, na nodra vakasamataka wale ga na nona totogitaki e dua na yalo ni tamata ena rarawa tawacava, e vakavuna na nodra sakure ka sautaninini.
- 4 Ia sa vakaoqo na cakacaka ni Yalo ni Turaga vei ira, ka ni ra sa tamata ivalavala ca sara. A sa raica na Turaga ena nona loloma cecere tawayalani ni ganita me vakabulai ira; ia sa yaluma vakalevu sara na yalodra ena nodra ivalavala ca, ka ra sa taqaya ka rere vakalevu de ra na muduki tani me sega ni mudu.
- 5 Ka sa yaco ni sa siga vuqa na nodra vakamasuti tamadra tiko me ra lako cake ki na vanua ko Nifai.
- 6 Ka sa lako ko Mosaia na tui ka taroga vua na Turaga, se sa dodonu me laivi ira na luvena me ra lako cake vei ira na Leimanaiti ka vunautaka na vosa.
- 7 Ia sa kaya vei Mosaia na Turaga: Laiva me ra lako cake, ni na lewevuqa era na vakabauta na nodra vosa, ka ra na rawata kina na bula tawamudu; ia au na vuetai ira na luvemu mai na ligadra na Leimanaiti.
- 8 Ka sa yaco ni sa qai vakadonuya ko Mosaia me ra lako ka kitaka na ka era sa gadreva.

Mosiah 28

Now it came to pass that after the sons of Mosiah had done all these things, they took a small number with them and returned to their father, the king, and desired of him that he would grant unto them that they might, with these whom they had selected, go up to the land of Nephi that they might preach the things which they had heard, and that they might impart the word of God to their brethren, the Lamanites—

That perhaps they might bring them to the knowledge of the Lord their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them.

Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.

And thus did the Spirit of the Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities, suffering much and fearing that they should be cast off forever.

And it came to pass that they did plead with their father many days that they might go up to the land of Nephi.

And king Mosiah went and inquired of the Lord if he should let his sons go up among the Lamanites to preach the word.

And the Lord said unto Mosiah: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites.

And it came to pass that Mosiah granted that they might go and do according to their request.

- 9 Ia era sa gole yani ki na lekutu ka lako cake me vunautaka na vosa vei ira na Leimanaiti; ia au na qai tukuna malua na kedra itukutuku.
- 10 Oqo sa sega e dua me solia vua ko Mosaia na tui na lewa ni matanitu, ni sa sega ni dua vei ira na luvena e vinakata me taura na matanitu.
- 11 O koya sa taura kina na ivolatukutuku ka ceuti tu ena peleti parasa kei na peleti i Nifai, kei na veika kece a taqomaka ka maroroya tu me vaka na ivakaro ni Kalou, ni sa vakadewataka oti ka vakarota me volai na itukutuku mai na peleti koula era a kunea mai na tamata i Limiai, ka qai mai solia vua ko Limiai;
- 12 Ka sa vakadewataka oqori ena nodra sa nanamaki vakalevu na nona tamata; ena nodra sa rui gadreva me ra kila na kedra itukutuku na tamata era sa vakarusai.
- 13 Ia oqo sa vakayagataka ena nona vakavakadewa e rua na vatu ka rau qasoti ena mua e rua ni dua na vucu.
- 14 Ia na ka oqo sa vakarautaki tu mai na ivakatekivu, qai vakadewataki sobu mai ena dua na itabatamata ki na itabatamata, me dau vakadewataki tiko kina na vosa;
- 15 Ka sa maroroi ka taqomaki tu mai na liga ni Turaga, me vakaraitaka kina vei ira era na taukena na vanua oqo na nodra caka ca kei na itovo vakasisila na nona tamata;
- 16 Ia ko koya yadua sa taukena na ka oqo sa vakatokai me daurairai, me vaka na kena ivakarau ena gauna makawa.
- 17 Oqo ni sa vakadewataka oti ko Mosaia na itukutuku oqo, raica, sa tukuni kina e dua na kedra itukutuku na mata tamata era sa vakarusai; mai na gauna era vakarusai kina ka kauta lesu ki na gauna e a tara kina na vale cecere, ena gauna ka vakasesea kina na Turaga na nodra vosa na tamata, ka ra qai veiseyaki kina e delai vuravura, io, mai na gauna koya ka kauta lesu sara ki na gauna a buli kina ko Atama.
- 18 Ia na itukutuku oqo e vakavuna na nodra tagi vakalevu na tamata i Mosaia; io era sa vakasinaiti ena rarawa; ia era kila rawa kina e vuqa na ka, o koya era sa marau kina vakalevu.

And they took their journey into the wilderness to go up to preach the word among the Lamanites; and I shall give an account of their proceedings hereafter.

Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom.

Therefore he took the records which were engraved on the plates of brass, and also the plates of Nephi, and all the things which he had kept and preserved according to the commandments of God, after having translated and caused to be written the records which were on the plates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi;

And this he did because of the great anxiety of his people; for they were desirous beyond measure to know concerning those people who had been destroyed.

And now he translated them by the means of those two stones which were fastened into the two rims of a bow.

Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

And they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people;

And whosoever has these things is called seer, after the manner of old times.

Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth, yea, and even from that time back until the creation of Adam.

Now this account did cause the people of Mosiah to mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in the which they did rejoice.

19 Ia na itukutuku oqo ena qai tukuni malua yani, ia raica, sa kilikili me ra kila na tamata kecega na veika kece sa volai tu ena itukutuku oqo.

20 Ia oqo, me vaka au sa kaya vei kemudou, ni sa vakayacora oti ko Mosaia na tui na veika oqo, sa qai kauta na peleti parasa, kei na veika kece a maroroya tu, ka la'ki solia vei Alama, na luvei Alama; io, na ivolatukutuku kece, kei na ivakavakadewa, ka sa soli vua, ka sa qai vakarota vua me qarauna ka maroroya vinaka, ka me vola tale tikoga kina na kedra itukutuku na tamata, me qai vakadewai sobu mai na dua na itabatamata ki na dua tale, me vaka ga na kena sa vakadewai sobu tiko mai, mai na gauna ka biuti Jerusalemi mai kina ko Liai.

And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.

And now, as I said unto you, that after king Mosiah had done these things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.

Mosaia 29

- 1 Oqo ni sa vakayacora oti ko Mosaia na veika oqo, sa qai talatala yani vei ira na tamata kecega ena vanua taucoko, me kila kina se ko cei era sa nanuma me nodra tui.
- 2 Ka sa yaco ni sa rogo na domodra na lewenivanua, ka ra kaya: Keimami vinakati Eroni na luvemuni me neimami tui ka neimami iliuliu.
- 3 Ia sa lako tu ki na vanua ko Nifai ko Eroni, a sa sega kina ni rawa vua na tui me solia vua na lewa ni matanitu; e sega talega ni vinakata ko Eroni me taura na matanitu; sa sega ni dua talega vei iratou na luvei Mosaia e vinakata me lewa na matanitu.
- 4 O koya a vakauta tale kina ko Mosaia na tui e dua na itukutuku; io, e dua na itukutuku tabaki vei ira na tamata kecega. Sa vakaoqo na vosa sa volai kina:
- 5 Raica, oi kemuni na noqu tamata, se koi kemuni na wekaqu, au okati kemuni mo ni wekaqu, au gadreva mo ni vakasamataka tale mada na ka ko ni sa nanuma—a ya mo ni vakatui tiko ga.
- 6 Oqo au sa kaya vei kemuni, sa sega ni via taura na itutu oqo o koya ka dodonu me nona na lewa ni matanitu.
- 7 Ia oqo kevaka sa dua tale e digitaki me kena isosomi, raica au sa ririkotaka de na tubu kina na veileti ena kemuni maliwa. Ia ko cei e kila de na qai veisau e muri na yaloi na luvequ, o koya ka dodonu me lewa na matanitu, me sa cudru ka kalia tani e so vei ira na tamata oqo me ra muri koya, sa na tubu kina na ivalu kei na veicacati ena kemuni maliwa, ena yaco na vakadave dra ka vakatanitaki na sala ni Turaga, io, era na rusa e vuqa na yalo ni tamata.
- 8 Oqo au sa kaya vei kemuni mo ni yalomatua mada ka vakasamataka na ka oqo, e sega ni tu vei keda na dodonu me da vakarusai na luvequ, se me tu vei keda na dodonu me da vakarusai koya ena lesi me kena isosomi.
- 9 Ia kevaka e mani lesu tale na luvequ ki na nona itovo qaciqacia kei na ivakarau tawayaga, me vakasuka na nona vosa ka taura lesu na nona dodonu me lewa na matanitu vakatui, sa na ivalavala ca vakalevu kina ko koya kei ira na tamata oqo.

Mosiah 29

Now when Mosiah had done this he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.

And it came to pass that the voice of the people came, saying: We are desirous that Aaron thy son should be our king and our ruler.

Now Aaron had gone up to the land of Nephi, therefore the king could not confer the kingdom upon him; neither would Aaron take upon him the kingdom; neither were any of the sons of Mosiah willing to take upon them the kingdom.

Therefore king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying:

Behold, O ye my people, or my brethren, for I esteem you as such, I desire that ye should consider the cause which ye are called to consider—for ye are desirous to have a king.

Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.

And now if there should be another appointed in his stead, behold I fear there would rise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord, yea, and destroy the souls of many people.

Now I say unto you let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead.

And if my son should turn again to his pride and vain things he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.

- 10 Ia oqo me da yalomatua mada ka rai ki liu ena veika oqo, ka kitaka na ka me ra tiko sautu kina na tamata.
- 11 O koya au na nomuni tui tiko kina ena vo ni noqu bula; ia, me da lesia mada e so na turaganilewa, me ra lewai ira na tamata oqo me vaka na noda lawa; ia me da tuvanaka vou na veika e baleti ira na tamata oqo, ni da na lesi ira sa yalomatua me ra turaganilewa, ka me ra lewai ira na tamata me vaka na ivakaro ni Kalou.
- 12 Oqo sa vinaka cake vua na tamata me lewai koya na Kalou mai na tamata, ni sa dau dodonu tu ga na lewa ni Kalou, ia na lewa ni tamata sa sega ni dau dodonu ena so na gauna.
- 13 O koya, kevaka sa rawa me ra nomuni tui ko ira na tamata yalododonu, ko ira e ra na vakadeitaka na lawa ni Kalou ka lewai ira na tamata me vaka na nona ivakaro, io, kevaka e rawa me ra nomuni tui na tamata ka rawa me ra vakayacora na veika a vakayacora ko Penijamini na tamaqu vei ira na tamata oqo—au sa kaya vei kemuni kevaka e rawa me na dau vaka tikoga kina, sa na qai ganita me ra liutaki kemuni tiko ga ko ira na tui.
- 14 Ka ni koi au mada ga au sa dau cakacaka ena noqu kaukauwa taucoko, me'u vakavulica vei kemuni na ivakaro ni Kalou, ka vakadeitaka na tiko sautu ena vanua taucoko, me kakua kina na veivala se na veileti, na butako, na veivakacacani, na veilabalabati se na veicaka ca tale e so;
- 15 Ia o koya yadua sa caka ca, au sa totogitaki koya, me vaka na caka cala a kitaka, me vaka na lawa era sa virikotoru tu na noda qase.
- 16 Oqo au sa kaya vei kemuni, me vaka ni sa sega ni dodonu na tamata kecega, sa sega kina ni ganita me dua na nomuni tui se me ra lewai kemuni ko ira na tui.
- 17 Ia raica, ena vakacava na levu ni caka ca ena vakavuna e dua na tui ca, ka na yaco kina na rusa!
- 18 Io, mo ni nanumi Noa na tui; na nona ivakarau ca ka itovo vakasisila, kei na nodra ivakarau ca ka itovo vakasisila na nona tamata. Raica sa yacovi ira kina na veivakarusai levu; ia ena vuku ni nodra caka ca era sa vakabobulataki kina.

And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.

Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.

Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you.

And even I myself have labored with all the power and faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity;

And whosoever has committed iniquity, him have I punished according to the crime which he has committed, according to the law which has been given to us by our fathers.

Now I say unto you, that because all men are not just it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!

Yea, remember king Noah, his wickedness and his abominations, and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities they were brought into bondage.

- 19 Ia kevaka me a sega ni vukei ira na nodra Dauniveibuli vuku, ia oqo, ena vuku ni nodra veivutuni vakaidina, ke ra a sa vakabobulataki tiko ga me yacova mai oqo.
- 20 Ia raica, e sa vueti ira ni ra sa vakayalomalumalumutaki ira vua; me baleta ni ra sa tagi vagumatua vua sa vueti ira kina mai na nodra vakabobulataki; ia sa daucakacaka na Turaga ena nona kaukauwa ena veigauna kece vei ira na luve ni tamata, ka sa dodoka tu na liga ni nona loloma cecere vei ira sa vakanuinui vua.
- 21 Ka raica, au sa kaya vei kemuni, sa sega ni rawa mo dou vakasivoya e dua na tui daucaka ca, sa rawa wale ga me yaco ena veileti kei na vakadave dra.
- 22 Ia raica, ena liutaki ira na nona itokani ki na caka ca, ka na maroroi ira na nona yadra ko koya; sa basuraka na lawa era a veiliutaki vakadodonu kina ko ira era a liu vua; ka buturaka sobu e yavana na ivakaro ni Kalou;
- 23 Ia sa virikоторa na lawa, ka vakadewataka yani vei ira na nona tamata, io, na lawa ka salavata kei na nona caka ca; ia ko koya sa talaidredre kina, sa lewa me vakarusai; ia ko ira sa via saqati koya, sa tala yani na nona mataivalu me valuti ira, ka vakarusai ira sara kevaka e rawata; ia ko koya na tui tawadodonu sa vukica vakatani na ivalavala dodonu kecega.
- 24 Ia oqo au sa kaya vei kemuni, ni sa sega ni kilikili me yaco vei kemuni na itovo vakasisila vakaoqo.
- 25 O koya, mo ni digitaki ira mada mai na domodra na tamata, me ra turaganilewa, ka me ra lewai kemuni me vaka na lawa era sa virikоторa tu vei kemuni na noda qase, ka sa dodonu sara, ni sa soli vei ira mai na liga ni Turaga.
- 26 Ia e sega ni dau yaco wasoma me dau lomavata na domodra na lewe ni vanua ena veika e veisaqasaqa kei na ka dodonu; ia sa vakawasoma ga ni ra dau digitaka na ka e sega ni dodonu ko ira e lewe vica wale; o koya mo ni raica oqo ka cakava me nomuni lawa—me dau rogoci na domodra na lewenivanua ena veika kece.

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

And behold, now I say unto you, ye cannot dethrone an iniquitous king save it be through much contention, and the shedding of much blood.

For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness.

And now behold I say unto you, it is not expedient that such abominations should come upon you.

Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people.

- 27 Ia kevaka ena yaco na gauna me ra lomavata kina na domodra na lewenivanua ena cakacaka ca, oqori na gauna ena tau kina vei kemuni na lewa ni Kalou; io, ena siga ko ya ena sikovi kemuni kina ko Koya ena veivakarusai levu me vaka sa sikovi oti kina na vanua oqo.
- 28 Ia kevaka era sa tu na nomuni turaganilewa, ka ra qai sega ni lewai kemuni me vaka na lawa sa virikotori tu, sa rawa mo ni beitaki ira vua e dua na turaganilewa torocake.
- 29 Ia kevaka e sega ni tauca na lewa dodonu na turaganilewa torocake, sa rawa mo ni kacivi ira e so na nomuni turaganilewa lalai me ra soqoni vata, me ra lewai ira na turaganilewa lelevu, me vaka na domodra na lewenivanua.
- 30 Ia au sa vakarota mo ni vakayacora na ka oqo ena nomuni rerevaka na Turaga; ia au vakaroti kemuni mo ni kitaka na ka oqo, ka ni sega na nomuni tui; ia kevaka era sa ivalavala ca ka caka ca na tamata oqo, ena saumi dina e uludra.
- 31 Ia raica au sa kaya vei kemuni, ni levu na tamata e vu na nodra ivalavala ca mai na nodra caka ca na tui; ia na nodra caka ca ena saumi e uludra na nodra tui.
- 32 Ia oqo au gadreva me kakua sara na veivakaduiduitaki ena vanua oqo, vakabibi vei ira na noqu tamata oqo; ia au sa gadreva me vanua tiko ga ni bula galala na vanua oqo, ka me ra marautaka vakatautauvata na tamata na nodra dodonu kei na nodra galala, ena gauna kece sa nanuma na Turaga ni ganita me da tawana ka taukena tiko kina na vanua oqo, io, ena gauna kece era bula tiko kina e dela ni vanua oqo na noda kawa.
- 33 Ia sa vola e vuqa tale na ka ko Mosaia na tui, ka tukuna kina vei ira na veika rarawa kei na oca era dau sota kaya na tui buladodonu, io, na nodra rarawa vakayalo na nona tamata, ka vakakina na nodra vosakudrukudru kece na tamata vua na tui; ia sa vakamacalataka kece ko koya vei ira.
- 34 Ia sa kaya vei ira ni sega ni dodonu me yaco vakaoqo; ia me ra vakaicolacola na tamata kecega, ka qarava na nona itavi na tamata yadua.
- 35 A sa vakamacalataka talega vei ira na veika ca era na sota kaya kevaka sa lewai ira e dua na tui tawadodonu;

And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land.

And many more things did king Mosiah write unto them, unfolding unto them all the trials and troubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.

And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might bear his part.

And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them;

- 36 Io, na nona caka ca kece kei na nona itovo vakasisila, kei na ivalu kece, kei na veileti, kei na vakadave dra, kei na butako, kei na veivakacacani, kei na veibutakoci, kei na veicaka ca kecega e sega ni wili rawa—a sa kaya vei ira ni sega ni dodonu me yaco na veika oqo, ni sa veicalati sara kei na ivakaro ni Kalou.
- 37 Ka sa qai yaco, ni sa tukutuku oti ko Mosaia na tui vei ira na tamata, era sa vakadinata sara na dina ni nona vosa.
- 38 O koya era sa vakasuka kina na nodra gagadre me dua na nodra tui, era sa gadreva vakaidina sara me ra vakatautauvatataki na tamata kecega ena vanua taucoko; io, sa lomadra na tamata kecega me dui saumi ga vei ira na nodra ivalavala ca.
- 39 O koya, sa qai yaco ni ra sa soqoni vata kina vakaiwasewase ena vanua taucoko, me ra domovata kina me baleta na nodra turaganilewa, me ra na lewai ira me vaka na lawa sa virikotori tu; era sa rekitaka vakalevu sara na galala sa soli oqo vei ira.
- 40 A sa levu cake sara na nodra lomani Mosaia; io, era sa nanuma ni sa uasivi cake ko koya vei ira na tamata kecega; ka ni ra sega ni raici koya me vaka e dua na iliuliu dauveivakasaurarataki ka nona inaki me vutuniyau, io, se na lomana na ilavo sa dauvakacacana na yalo ni tamata; e sega ni dau taura na nodra iyau, ka sega talega ni taleitaka na vakadavei ni dra; ia sa vakadeitaka na tiko sautu ena vanua, sa vueti ira na nona tamata mai na veivakabobulataki kecega; o koya era sa nanuma kina ni sa uasivi duadua ko koya.
- 41 Ka sa yaco ni ra sa lesi ira na turaganilewa me ra veiliutaki, se me ra lewai ira me vaka na lawa; era sa kitaka vakaoqo ena vanua taucoko.
- 42 Ka sa yaco ni sa lesi ko Alama me isevu ni turaganilewa levu, a sa bete levu talega ko koya, ni sa lesi koya oti ki na itavi oqori ko tamana ka solia vua me lewa na cakacaka kece ni lotu.
- 43 Ia oqo sa yaco ni sa lako ko Alama ena sala ni Turaga, ka vakamuraia na nona ivakaro, ka sa tauca na lewa dodonu; a sa yaco tiko ga na sautu ena vanua taucoko.

Yea, all his iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated—telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.

And now it came to pass, after king Mosiah had sent these things forth among the people they were convinced of the truth of his words.

Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins.

Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them.

And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure.

And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

And it came to pass that Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.

And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land.

- 44 Ia sa itekivu oqo ni nodra gauna ni lewa na turaganilewa ena vanua taucoko ko Saraemala, vei ira sa vakatokai na Nifai; ia sa isevu ni kena turaganilewa levu ko Alama.
- 45 Ka sa qai yaco ni sa mate ko tamana, ni sa yabaki walusagavulu karua, a sa bula ka vakayacora na ivakaro ni Kalou.
- 46 Ka sa yaco ni sa mate talega ko Mosaia, ena ikatolusagavulu katolu ni yabaki ni nona gauna ni veiliutaki vakatui, ni sa yabaki onosagavulu katolu ko koya; ia sa oti kina e lima na drau kaciwa na yabaki mai na gauna a biuti Jerusalemi mai kina ko Liai.
- 47 Ia sa mai cava na veiliutaki vakatui vei ira na tamata i Nifai; sa dromu kina na matanisiga i Alama, o koya ka vakaduria na nodra lotu.

And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites; and Alma was the first and chief judge.

And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.

And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.

And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.

Ai Vola i Alama

Na Luvei Alama

Na itukutuku i Alama, o koya na luvei Alama, na imatai ka turaganilewa levu vei ira na tamata i Nifai, ka bete levu tale ga ni Lotu. E dua na itukutuku ni nodra gauna ni veiliutaki na turaganilewa, kei na veileti kei na ivalu ena kedra maliwa na tamata. Kei na dua tale ga na itukutuku ni dua na ivalu vei ira na Nifaiti kei na Leimanaiti, me vaka na itukutuku i Alama, na imatai ka turaganilewa levu tale ga.

Alama 1

- 1 Oqo a sa yaco ni ena imatai ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, mai na gauna oqo ka lako yani, a sa lako yani ko Mosaia na tui ena sala ena muria kece ko vuravura, a sa valu oti ena ivalu vinaka, ka lako vakadodonu tiko ena mata ni Kalou, ka sa sega ni laiva me dua e veiliutaki me kena isosomi; ia a sa virikotoru tu na lawa, ka ra sa lomadonu kina na tamata; o koya era sa vakasaurarataki kina me ra muria na lawa ka bulia tu ko koya.
- 2 Ka sa yaco ni ena imatai ni yabaki ni veiliutaki i Alama ena itikotiko ni veilewai, a sa kau mai ki vua e dua na tamata me mai lewai, sa tamata levu ka kilai ena nona kaukauwa.
- 3 Ka sa veilakoyaki voli ko koya ena kedra maliwa na tamata, ka vunautaka vei ira na ka sa vakatoka ko koya me vosa ni Kalou, a sa vosabeca sara na lotu; ka tukuna tiko vei ira na tamata ni sa kilikili vei ira yadua na ivakavuvuli kei na bete me ra tamata dokai; ka sega ni dodonu me ra na cakacaka e ligadra, ia sa dodonu ga me ra qaravi mai vei ira na tamata.
- 4 Ka sa vakadinadinataka talega vei ira na tamata ni ra na vakabulai na tamata kecega ena siga mai muri, ia me ra kakua ni rere se sautaninini, ia me ra laveta cake na uludra ka marau; ni sa bulia na tamata kecega na Turaga, ka sa sereki ira talega na tamata kecega; ia, mai muri, era na rawata na bula tawamudu na tamata kecega.

The Book of Alma

the Son of Alma

The account of Alma, who was the son of Alma, the first and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma, the first and chief judge.

Alma 1

Now it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he had established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made.

And it came to pass that in the first year of the reign of Alma in the judgment-seat, there was a man brought before him to be judged, a man who was large, and was noted for his much strength.

And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people.

And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life.

- 5 Ka sa yaco ni sa vakatavuvulitaka wasoma na veika oqo ka vuqa era sa vakabauta na nona vosa, a sa lewevuqa sara ka sa tekivu me ra qaravi koya ka soli ilavo vua.
- 6 Ka sa tekivu me vakalevulevui koya ena dokadoka ni lomana, ka daramaka na isulu voli dredre, io, ka sa tauyavutaka sara e dua na lotu me vaka na ivalavala ni nona vunau.
- 7 Ka sa yaco ni sa lako voli yani, me vunau vei ira era vakabauta na nona vosa, a sa sota kei na dua na tamata sa lewe ni lotu ni Kalou, io, e dua vei ira na nodra ivakavuvuli; ka sa tekivu me veileti vakaukauwa sara kei koya, me vakayararataki ira tani kina na lewe ni lotu; ia sa tudei ga na tamata ko ya, ka vunauci koya ena vosa ni Kalou.
- 8 Ia na yaca ni tamata ko ya ko Kitioni; ka sai koya e dua ka a iyaya ni cakacaka ena liga ni Kalou me sereki ira na tamata i Limiai mai na nodra vakabobulataki.
- 9 Oqo, ni sa saqati koya ko Kitioni ena vosa ni Kalou sa cudru vakalevu kina ko koya vei Kitioni, ka sa ucuna na nona iseileiwau ka tekivu me yaviti koya. Ia me vaka ni sa vuqa sara na yabaki i Kitioni, sa sega kina ni rawa me vorata na nona imoku, sa vakamatei kina ko koya ena iseileiwau.
- 10 Ka ra sa vesuka na tamata a vakamatei koya ko ira na lewe ni lotu, ka sa kau yani vei Alama, me lewai me vaka na cala sa vakayacora.
- 11 Ka sa yaco ni sa tu ena matai Alama ka vakamamasu vakadoudou sara ena vukuna.
- 12 A sa kaya vua ko Alama: Raica, oqo na imatai ni gauna me tekivutaki kina ena kedra maliwa na tamata oqo na bete vakailasu. Ia raica, ko sa sega walega ni cala ni ko sa bete vakailasu, ia ko sa segata sara mo vakasaurarataka ena iseileiwau; ka kevaka sa vakasaurarataki na bete vakailasu ena kedra maliwa na tamata oqo ena qai vakadeitaka na nodra vakarusai vakadua sara.
- 13 Ia ko sa vakadavea na nona dra e dua na tamata yalododonu, io, e dua na tamata ka sa cakava e vuqa na ka vinaka ena kedra maliwa na tamata oqo; ka kevaka me keimami na vakagalalataki iko, ena tau vei keimami na isau ni nona dra.

And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him money.

And he began to be lifted up in the pride of his heart, and to wear very costly apparel, yea, and even began to establish a church after the manner of his preaching.

And it came to pass as he was going, to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their teachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him with the words of God.

Now the name of the man was Gideon; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.

Now, because Gideon withstood him with the words of God he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being stricken with many years, therefore he was not able to withstand his blows, therefore he was slain by the sword.

And the man who slew him was taken by the people of the church, and was brought before Alma, to be judged according to the crimes which he had committed.

And it came to pass that he stood before Alma and pled for himself with much boldness.

But Alma said unto him: Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people it would prove their entire destruction.

And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for vengeance.

- 14 O koya ko sa lewai kina mo na mate, me vaka na lawa a solia vei keda ko Mosaia, na iotioti ni noda tui; ka ra sa vakadonuya ko ira na tamata oqo; ka sa dodonu kina vei ira na tamata oqo me ra muria na lawa.
- 15 Ka sa yaco ni ra sa tauri koya; ka yacana ko Neori; ka ra colati koya ki na dela ni ulunivanua ko Manitai, ka sa vakadinata mai kea ko koya, ena maliwa kei lomalagi kei vuravura, ni sa veisaqasaqa kei na vosa ni Kalou na veika a vakatavuvulitaka vei ira na tamata; ka sa mate mai kea ko koya ena imatemate beci sara.
- 16 Ia, sa sega ga ni tarova na ka oqo na vakatetei ni bete vakailasu ena loma ni vanua; ni ra sa lewevuqa era sa domona na veika wale ga ni vuravura, ka ra sa lako yani ka vunautaka na ivakavuvuli lasu; ka ra sa kitaka oqo me ra vutuniyau ka dokai kina.
- 17 Ia, era sa sega ga ni via lasu, de na kilai, ni ra rerevaka na lawa, ni ra na totogitaki na dau lasulasu; o koya era sa vakayacora kina me vaka na kena irairai ni ra vunautaka tiko na veika era vakabauta; ka sa sega na kaukauwa ni lawa vua e dua na tamata ena vuku ni nona vakabauta.
- 18 Ka ra sa sega ni via butako, ni ra sa rerevaka na lawa, ni ra na totogitaki ko ira sa vakaoqo; era sa sega talega ni butako, se laba, ni sa itotogi mate ko koya sa laba.
- 19 Ia a sa yaco ni ko ira kecega sa sega ni lewe ni lotu ni Kalou era sa tekivu me vakasewasewani ira na lewe ni lotu ni Kalou, ka ra sa taura oti na yacai Karisito.
- 20 Io, era sa vakasewasewani ira, ka vakararawataki ira ena veimataqali vosa kecega, ka yaco oqo ena vuku ni nodra yalomalumumu; ni ra sa sega ni dokadokai ira ga, ka ra sa wasea na vosa ni Kalou, ena kedra maliwa, ka sega ena ilavo ka sega na kena isau.
- 21 A sa dua na lawa vakabibitaki sara ena kedra maliwa na lewe ni lotu, me kakua sara ni dua na tamata, lewe ni lotu, me tu ka vakasewasewani ira era sega ni lewe ni lotu, ka me kua tale ga na veivakacacani ena kedra maliwa.

Therefore thou art condemned to die, according to the law which has been given us by Mosiah, our last king; and it has been acknowledged by this people; therefore this people must abide by the law.

And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death.

Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching false doctrines; and this they did for the sake of riches and honor.

Nevertheless, they durst not lie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for his belief.

And they durst not steal, for fear of the law, for such were punished; neither durst they rob, nor murder, for he that murdered was punished unto death.

But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God, and had taken upon them the name of Christ.

Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without money and without price.

Now there was a strict law among the people of the church, that there should not any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves.

- 22 Ia, a sa lewevuqa ga ena kedra maliwa era sa tekivu me dokadoka mai, ka tekivu me ra veileti vakatakata sara kei ira na nodra meca, ka yaco sara ki na veimoku; io, era sa veivacu.
- 23 A sa yaco oqo ena ikarua ni yabaki ni veiliutaki i Alama, ka sa vu ni veivakararawataki levu ki na lotu; io, sa vu ni veivakatovolei levu ena lotu.
- 24 Ni sa vakaukauwataki na lomadra e lewevuqa, ka sa bokoci laivi na yacadra, ka ra sa sega tale ni vakananumi ena kedra maliwa na tamata ni Kalou. Ka sa lewevuqa tale ga era sa vakasukai ira tani vakai ira mai na kedra maliwa.
- 25 A sa dua oqo na veivakatovolei levu vei ira era sa tudei tu ena vakabauta; ia, era sa tudei ka sega ni yavalati rawa ni ra muria tiko ga na ivunau ni Kalou, ka ra sa sotava ena vosota na veivakacacani sa bini yani vei ira.
- 26 Ia ni ra sa biuta na bete na nodra cakacaka me ra laki wasea na vosa ni Kalou kivei ira na tamata, era sa biuta talega na nodra cakacaka ko ira na tamata me ra rogoca na vosa ni Kalou. Ia ni ra sa wasea oti vei ira na vosa ni Kalou ko ira na bete era sa lesu tale vakusakusa ki na nodra cakacaka; ka sa sega ni vakalevulevui koya na bete mai vei ira sa vakarorogo vua, ni sa sega ni vinaka cake ko koya sa vunau mai vei koya sa vakarorogo, ka sa sega ni vinaka cake na ivakavuvuli mai vua sa vuli; era sa tautauvata kecega kina, ka ra sa cakacaka kecega, na tamata yadua me vaka na nona kaukauwa.
- 27 Ka ra sa wasea na nodra iyau, na tamata yadua me vaka na ka sa tu vua, vei ira na dravudravua, kei ira na malumalumu, kei na tauvimate, kei ira sa vakaleqai tu; ka ra sa sega ni daramaka na isulu voli dredre, ia era sa maqosa ga ka rairai vinaka.
- 28 Ka sa vakaoqo na nodra vakadeitaka na cakacaka ni lotu; ka sa tekivu me ra tiko sautu tale, ka dina ga ni vuqa na nodra vakacacani.

Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their fists.

Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church.

For the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God. And also many withdrew themselves from among them.

Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.

And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.

And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

29 Ia oqo, ena vuku ni tudei tu ni lotu sa tekivu me ra sa vutuniyau vakalevu sara, ka sa levu na veika kecega era gadreva—sa levu na qele ni manumanu lalai kei na qele ni manumanu lelevu, kei na manumanu uro ena kena mataqali kecega, ka sa levu talega na sila, kei na koula, kei na siliva, kei na veika talei, ka sa levu na silika kei na lineni tali vakamatailalai, kei na veimataqali isulu totoka kecega.

30 Ka sa yaco kina, ena nodra gauna ni sautu, era sa sega ni vakatalai ira tani sa luvaiwale, se ko ira sa viakana, se ko ira sa viagunu, se ko koya sa tauvimate, se ko ira sa sega ni vakani; ka ra sa sega ni vagolea na lomadra ki na iyau; o koya era sa lomasoli kina vei ira na tamata kecega, vei ira na qase kei ira na gone, vei ira na bobula kei ira na galala, vei ira na tagane kei ira na yalewa, se mai na taudaku ni lotu se loma ni lotu, era sa sega ni yalana na tamata vei ira era gadreva na veivuke.

31 Sa vakaoqo na nodra sa sautu ka vutuniyau vakalevu cake sara kina mai vei ira era sega ni lewe ni nodra lotu.

32 Ni ko ira era sega ni lewe ni nodra lotu era sa vakaogai ira ena caka isausau, kei na qaravi kalou matakau se vakasavuliga, kei na vosa wale, kei na veivuvutaki kei na veicati; era sa daramaka na isulu voli dredre; ka ra sa vakalevulevui ira ena dokadoka ni matadra; era sa dauveivakacacani, daulasu, ka daubutako, daukovekove, era sa ia na veibutakoci, kei na laba, kei na veimataqali caka ca kecega; ia, sa vakaukauwataki ga na lawa vei ira era talaidredre, ena kena kaukauwa duadua e rawa.

33 Ka sa yaco ni sa vakayacori vakaoqo vei ira na lawa, na tamata yadua me vaka na ka e vakayacora, era sa yalomalumulumu cake ka sega ni vakayacora e dua na caka ca kevaka e kilai; a sa levu cake kina na veisaututaki ena kedra maliwa na tamata i Nifai me yacova na ikalima ni yabaki ni nodra gauna ni veiliutaki na turaganilewa.

And now, because of the steadiness of the church they began to be exceedingly rich, having abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.

And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

And thus they did prosper and become far more wealthy than those who did not belong to their church.

For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible.

And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.

Alama 2

- 1 Ka sa yaco ena itekivu ni kalima ni yabaki ni nodra gauna ni lewa sa tekivu e dua na veileti ena kedra maliwa na tamata; ena vukuna e dua na tamata, ka yacana ko Emelesai, sa tamata ilawaki qaseqase sara, io, sa tamata vuku me vaka na yalomatua ni vuravura, sa vaka na kena ivakarau vua na tamata ka a vakamatei Kitioni ena iseleiwau, ko koya ka qai vakamatei me vaka na lawa—
- 2 Ia ko Emelesai oqo, ena nona ilawaki qaseqase, sa vakayarayarataki ira tani e vuqa na tamata me ra muri koya; a ra sa rui lewevuqa ka sa tekivu me ra kaukauwa sara mai; ka sa tekivu me ra sasagataka me ra vakadeitaki Emelesai me tui vei ira na tamata.
- 3 A sa vakavure taqaya na ka oqo vei ira na lewe ni lotu, kei ira kece tale ga ka sega ni vakayarayarataki tani ena veicikevi nei Emelesai; ni ra kila ni dodonu me vakadeitaki na veika vakaoqo ena domodra na lewenivanua, me vaka na nodra lawa.
- 4 O koya gona, kevaka e rawa me a rawata ko Emelesai na domodra na tamata, me vaka ni sa tamata ca ko koya, ke sa na vakuai ira mai na nodra dodonu kei na galala ni lotu; ni a nona inaki me vakarusa na lotu ni Kalou.
- 5 Ka sa yaco ni ra sa soqoni vata na tamata ena vanua taucoko, na tamata yadua me vaka na nona nanuma, se ra tovata se saqati Emelesai, ena duidui soqosoqo, ka sa levu na nodra veileti kei na veiqati vakai ira.
- 6 Ka sa vaka ko ya na nodra soqoni vata me ra domovata me baleta na ka ko ya; ka ra sa qai biu e matadra na turaganilewa.
- 7 Ka sa yaco ni sa saqati Emelesai na domodra na tamata, ka sa sega kina ni buli ko koya me nodra tui na tamata.
- 8 A ka oqo sa vakavuna na marau levu e lomadra era saqati koya; ia sa vakayavalati ira na nona ito ko Emelesai me ra cudruvi ira era sega ni tovaki koya.
- 9 Ka sa yaco ni ra sa soqoni vata na nona ito, ka ra vakatabui Emelesai me nodra tui.

Alma 2

And it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people; for a certain man, being called Amlici, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew Gideon by the sword, who was executed according to the law—

Now this Amlici had, by his cunning, drawn away much people after him; even so much that they began to be very powerful; and they began to endeavor to establish Amlici to be a king over the people.

Now this was alarming to the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici; for they knew that according to their law that such things must be established by the voice of the people.

Therefore, if it were possible that Amlici should gain the voice of the people, he, being a wicked man, would deprive them of their rights and privileges of the church; for it was his intent to destroy the church of God.

And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful contentions one with another.

And thus they did assemble themselves together to cast in their voices concerning the matter; and they were laid before the judges.

And it came to pass that the voice of the people came against Amlici, that he was not made king over the people.

Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

And it came to pass that they gathered themselves together, and did consecrate Amlici to be their king.

- 10 Ia ni sa buli oti ko Emelesai me nodra tui sa vakaroti ira me ra cola iyaragi ki vei ira na wekadra; ka sa kitaka oqo me lewai ira kece kina.
- 11 Ia oqo era sa kilai tani na tamata i Emelesai ena yacai Emelesai, a ra sa vakatokai me ra Emelesaiti; ka ra vakatokai na kena vo me ra Nifaiti, se na tamata ni Kalou.
- 12 O koya era sa kila kina na Nifaiti na nodra inaki na Emelesaiti, ka ra sa vakavakarau kina me ra sotavi ira; io, era sa vakaiyaragitaki ira ena iseleiwau, kei na isele takelo, kei na dakai titi, kei na gasau, kei na vatu, kei na irabo, kei na ivalavala ni yaragi kecega ni ivalu, ena kedra veimataqali kecega.
- 13 Ka sa vakaoqo na nodra vakarautaki me ra sotavi ira na Emelesaiti ena gauna era na lako mai kina. Ka ra sa lesi na turaganivalu, na turaganivalu levu kei na turaganivalu liu, me vaka na kedra iwiliwili.
- 14 Ka sa yaco ni a vakaiyaragitaki ira na nona tamata ko Emelesai ena ivalavala kecega ni yaragi ni ivalu ena kedra veimataqali kecega; ka sa lesi ira tale ga na dauvakatulewa kei ira na iliuliu vei ira na nona tamata, me ra liutaki ira, me ra valuti na wekadra.
- 15 Ka sa yaco ni ra sa yaco na Emelesaiti ki na delana ko Aminiu, ka koto ena tokalau ni uciwai ko Saitoni, ka cici tikiva na vanua ko Saraemala, ka sa tekivu me ra vakacibi ivalu kei ira na Nifaiti mai ke ya.
- 16 Ia ko Alama, ni sa turaganilewa levu ka nodra kovana tale ga na tamata i Nifai, o koya sa lako cake kina kei ira na nona tamata, io, vata kei ira na nona turaganivalu, kei ira na turaganivalu liu, io, ena muailiu ni nona mataivalu, me valuti ira na Emelesaiti.
- 17 Ka sa tekivu me ra yaviti ira na Emelesaiti mai na delana ena tokalau kei Saitoni. Ia ko ira na Emelesaiti era sa vala ena nodra igu kaukauwa vata kei ira na Nifaiti, ka vakavuna na nodra bale e vuqa na Nifaiti e matadra na Emelesaiti.
- 18 Ia sa vakaukauwataka na Turaga na ligadra na Nifaiti, a ra sa ravuti ira vakaukauwa sara na Emelesaiti, ka sa tekivu kina me ra dro.

Now when Amlici was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.

Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites; and the remainder were called Nephites, or the people of God.

Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of weapons of war, of every kind.

And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed captains, and higher captains, and chief captains, according to their numbers.

And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.

And it came to pass that the Amlicites came upon the hill Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla, and there they began to make war with the Nephites.

Now Alma, being the chief judge and the governor of the people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle.

And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites.

Nevertheless the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with great slaughter, that they began to flee before them.

19 Ka sa yaco ni ra a cicimuri ira tiko na Emelesaiti ena siga taucoko ko ya ko ira na Nifaiti, ka ra yaviti ira vakaukauwa sara, a ra sa bale mate kina vei ira na Emelesaiti e tinikarua na udolu lima na drau tolusagavulu karua na tamata; ia sa mate vei ira na Nifaiti e ono na udolu lima na drau onosagavulu karua na tamata.

20 Ka sa yaco ni sa sega ni rawa me cici muri ira tale na Emelesaiti ko Alama sa vakarota me ra birika na nodra vale laca ena buca ko Kitioni, sa vakayacani na buca oqo kivei Kitioni ka vakamatea ena iseileiwau ko Neori; era sa birika na nodra vale laca ena buca oqo ko ira na Nifaiti ena bogi ko ya.

21 Ka sa tala e so na yamata ko Alama me ra muri ira na ivovo ni Emelesaiti, me kila kina na nodra inaki kei na nodra ivadi, ka vakarautaki koya kina me saqati ira, me maroroi ira kina na nona tamata me ra kakua ni vakarusai.

22 Oqo ko ira era sa talai yani me ra laki vakaraica na nodra itikotiko na Emelesaiti, ko Serami, kei Aminori, kei Manitai, kei Limia; sai ira oqo era sa lako yani kei ira na nodra tamata me vakaraica na nodra keba na Emelesaiti.

23 Ka sa yaco ni ra sa lesu vakusakusa ena mataka cake ki na nodra keba na Nifaiti, era sa taqaya vakalevu, ka ra curumi ena rere, ka ra kaya:

24 Raica, keitou a vakamuria na nodra keba na Emelesaiti, ka keitou kurabui vakalevu ni keitou raica ena vanua ko Minoni, na vanua sa koto ki cake mai na vanua ko Saraemala, ena sala ki na vanua ko Nifai, e dua na ivavakoso lewevuqa sara ni Leimanaiti; ka raica era sa laki tovata kei ira ko ira na Emelesaiti;

25 Era sa kabai ira na wekada ena vanua ko ya; ka ra sa dro mai vei ira ka kauta vata kei ira na nodra qele ni manumanu, kei na watidra, kei na luvedra, ki na noda koro; ka kevaka eda na sega ni kusarawa oqo era na taura na noda koro ka vakamatei ira na noda qase, kei ira na watida kei ira na luveda.

26 Ka sa yaco ni ra sa taura na nodra vale laca ko ira na tamata i Nifai, ka biuta sara na buca ko Kitioni ka lako vaka ki na nodra koro, ko ya na koro levu ko Saraemala.

And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there were slain of the Amlicites twelve thousand five hundred thirty and two souls; and there were slain of the Nephites six thousand five hundred sixty and two souls.

And it came to pass that when Alma could pursue the Amlicites no longer he caused that his people should pitch their tents in the valley of Gideon, the valley being called after that Gideon who was slain by the hand of Nehor with the sword; and in this valley the Nephites did pitch their tents for the night.

And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.

Now those whom he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying:

Behold, we followed the camp of the Amlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them;

And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.

And it came to pass that the people of Nephi took their tents, and departed out of the valley of Gideon towards their city, which was the city of Zarahemla.

27 Ka raica, ni ra sa kosova tiko na uciwai ko Saitoni, era sa kabai mai vei ira na Leimanaiti kei na Emelesaiti, ni sa vaka na nuku ni matasawa na kedra iwiliwili.

28 Ia, ko ira na Nifaiti ni sa vakaukauwataki ira na liga ni Turaga, ena nodra sa masu vagumatua vua me vakabulai ira mai na ligadra na nodra meca, a sa rogoca na nodra tagi na Turaga, ka vakaukauwataki ira, ka ra sa bale e matadra ko ira na Leimanaiti kei na Emelesaiti.

29 Ka sa yaco ni rau sa qai veirai mata; ka vala vakaukauwa ena iseleiwau, ko Alama kei Emelesai.

30 Ka sa yaco ko Alama, ni sa tamata ni Kalou, a masuta na Turaga ena vakabauta ka kaya: Oi kemuni na Turaga, mo ni yaloloma ka maroroya na noqu bula, me'u iyaya ni cakacaka e ligamuni me'u vakabulai ira ka maroroi ira na tamata oqo.

31 Ia ni sa tinia na nona vosa ko Alama, erau sa vala tale kei Emelesai; ia sa vakaukauwataki, ka vakamatei Emelesai kina ena iseleiwau.

32 Ia erau a vala tale ga kei na nodra tui na Leimanaiti; ka sa qai dro tani mai vei Alama na tui ni Leimanaiti, ka talai ira mai na nona yadra me ra vala kei Alama.

33 Ia ko Alama, kei ira na nona yadra, era sa vala kei ira na nona yadra na nodra tui na Leimanaiti me yacova ni ra sa vakamatei ira ka vakasavi ira lesu.

34 Ka sa vakaoqo na nona samaka ko koya na qele, se na bati ni wai ena ra ni uciwai ko Saitoni, a sa kolotaka ki na wai ko Saitoni na nodra mate na Leimanaiti, me rawa ni ra takoso kina na nona tamata me ra laki vala kei ira na Leimanaiti kei na Emelesaiti ena tai e ra ni uciwai ko Saitoni.

35 Ka sa yaco ni ra sa takosova taucoko yani na uciwai ko Saitoni era sa veidroyaki e matadra ko ira na Leimanaiti kei na Emelesaiti, e dina ga ni ra rui lewe levu ka sega kina ni ra wiliki rawa.

36 Ia era sa dro mai vei ira na Nifaiti ki na loma ni lekutu ki na ra kei na vualiku, ka sa sivia na iyalayala ni vanua; era sa cici muri ira yani vakaukauwa ko ira na Nifaiti ka yaviti ira.

And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as numerous almost, as it were, as the sands of the sea, came upon them to destroy them.

Nevertheless, the Nephites being strengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore the Lord did hear their cries, and did strengthen them, and the Lamanites and the Amlicites did fall before them.

And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

And it came to pass that Alma, being a man of God, being exercised with much faith, cried, saying: O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people.

Now when Alma had said these words he contended again with Amlici; and he was strengthened, insomuch that he slew Amlici with the sword.

And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma.

But Alma, with his guards, contended with the guards of the king of the Lamanites until he slew and drove them back.

And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered.

And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them.

37 Io, era sa yaviti ira ena veiyasana kecega, era sa yaviti ira ka vakasavi ira, me yacova ni ra sa veiseyaki ena ra, kei na vualiku, ka yaco sara ki na lekutu, ka vakatokai ko Eremoni; ia ena tiki ni lekutu oqo era dautiko kina na manumanu kila ka daukata.

38 Ka sa yaco ni sa lewelevu era sa mate mai na nodra mavoava ena loma ni lekutu, a ra sa kania na yagodra na manumanu kila kei na vulituri ni macawa; ia sa qai kunei ga na suidra, ena vanua ko ya ka sa bini tu e dela ni qele.

Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts.

And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

Alama 3

- 1 Ka sa yaco ko ira na Nifaiti era a sega ni vakamatei ena iyaragi ni valu, ni ra sa buluti ira oti na sa vakamatei—ia na kedra levu sa sega ni wili rawa ni ra sa rui lewelevu—ni sa oti na nodra buluti ira na nodra mate era sa qai lesu ki na nodra vanua, ia ki na nodra dui vale, ki vei ira na watidra, kei na luvedra.
- 2 Ia era sa vakamatei ena iseleiwau e vuqa na yalewa kei na gone, sa vakamatei tale ga e vuqa na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu; ka sa vakacacani talega e levu na nodra loga ni sila, ni ra a buturaka na lewe vuqa.
- 3 Ia oqo me vaka ni ra sa kolotaki ki na uciwai ko Saitoni na nodra mate na Leimanaiti kei na Emelesaiti, ka ra a moku mate ena bati ni uciwai ko Saitoni; raica sa laki bini tu na suidra ena loma ni wasaliwa titobu.
- 4 Ia era sa vakatakilalai na Emelesaiti mai vei ira na Nifaiti ni sa boro damudamu na yadredra me vaka na kena ivalavala vei ira na Leimanaiti; ia era sa sega ga ni toroya na uludra me vakataki ira na Leimanaiti.
- 5 Ia sa tasi na uludra na Leimanaiti, ka ra sa luvaiwale, ka vakaisulu wale ga ena kuli ni manumanu sa vauci e tolodra, kei na nodra iyaragi, a sa vesu e tolodra, ia na nodra dakai titi, na kena gasau, na vatu kei na kena irabo, kei na veika tale e so.
- 6 Era sa yago loaloa na Leimanaiti, me vaka na ivakatakilakila ka soli vei ira na nodra qase, ena nodra cudruvi me baleta na nodra talaidredre ka vakaduiduile vei ira na wekadra, oqori ko Nifai, Jekope, Josefa kei Semi, raica era sa tamata dodonu ka yalosavasava ko ira oqo.
- 7 Ia erau sa segata me vakarusai ira, o koya erau sa cudruvi kina; ia na Turaga na Kalou sa vakatakilakilataki rau, io, ko irau ko Leimani kei Lemueli, ka sa vaka tale ga kina ko ira na luvei Isimeli tagane kei ira na yalewa vaka-Isimeli.

Alma 3

And it came to pass that the Nephites who were not slain by the weapons of war, after having buried those who had been slain—now the number of the slain were not numbered, because of the greatness of their number—after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.

Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the waters of Sidon; and behold their bones are in the depths of the sea, and they are many.

And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

Now the heads of the Lamanites were shorn; and they were naked, save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women.

- 8 Ka sa vakayacori na ka oqo me ra kilai tani kina na nodrau kawa mai vei ira na kawa i tacidrau, o koya me na maroroi ira kina na nona tamata na Turaga na Kalou, me ra kakua kina ni veicurumaki ka vakabauta na ivakarau sega ni dodonu ka na vakavuna na nodra vakarusai.
- 9 Ka sa yaco ni ko koya yadua sa veicurumakitaka na nona kawa kei na nodra kawa na Leimanaiti, sa kauta talega mai na cudruvi oqo vei ira na nona kawa.
- 10 Ia, ko ira kece sa muri ira na Leimanaiti era sa vakatokai ena yaca ko ya, raica sa biu tale ga vei ira na ivakatakilakila.
- 11 Ka sa yaco ni ko ira era sega ni vakabauta na nodra ivakarau ni bula na Leimanaiti, ka vakabauta ga na itukutuku sa kau mai na vanua ko Jerusalemi, kei na nodra ivakavuvuli dodonu na nodra qase, io ko ira era sa vakabauta ka muria na ivakaro ni Kalou, era sa vakatokai me ra Nifaiti se tamata i Nifai mai na gauna koya ka lako yani—
- 12 Ia sai ira oqo era sa maroroya na itukutuku dina ni nodra kawa, kei na nodra kawa na Leimanaiti.
- 13 Me da lesuvi ira tale mada na Emelesaiti, sa dua tale ga na kedra ivakatakilakila; io, era biuta na kedra ivakatakilakila, io, me boro damudamu na yadredra.
- 14 Ia sa vakayacori kina na vosa ni Kalou, ni sa kaya vakaoqo vei Nifai: Raica, au sa cudruvi ira na Leimanaiti, ia au na vakatakilakilataki ira me ra kilai tani kina ko ira kei ira na nodra kawa mai vei iko kei ira na nomu kawa, mai na gauna oqo me lako yani ka sega ni mudu, ka qai vakavo ga kevaka era sa veivutunitaka na nodra ivalavala ca ka saumaki mai vei au me'u lomani ira.
- 15 Ka vakatalega kina: Ni'u na vakatakilakilataki ira era sa veicurumakitaka na nodra kawa kei ira na nodra kawa na tuakamu, era na cudruvi talega.
- 16 Ka vakatalega kina: ni'u na vakatakilakilataki koya sa veivala kei iko kei ira na nomu kawa.

And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in incorrect traditions which would prove their destruction.

And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed.

Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him.

And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were called the Nephites, or the people of Nephi, from that time forth—

And it is they who have kept the records which are true of their people, and also of the people of the Lamanites.

Now we will return again to the Amlicites, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the Lamanites have I cursed, and I will set a mark on them that they and their seed may be separated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and turn to me that I may have mercy upon them.

And again: I will set a mark upon him that mingleth his seed with thy brethren, that they may be cursed also.

And again: I will set a mark upon him that fighteth against thee and thy seed.

- 17 Ka vakatalega kina, ni'u sa kaya ko koya sa vuki tani mai vei iko, ena sega tale ni vakatokai me nomu kawa; ia au na vakalougatataki iko kei ira na nomu kawa, oqo me lako yani ka sega ni mudu; raica sa yalayala vakaoqo na Turaga vei Nifai kei ira na nona kawa.
- 18 Oqo era sa sega ni kila na Emelesaiti ni ra sa vakayacora tiko na vosa ni Kalou ena nodra vakatakilakilataki ena yadredra; ia era sa talaidredre vua na Kalou, o koya sa kilikili kina me tau na cudru vei ira.
- 19 Oqo au sa gadreva kina mo ni kila ni ra sa vakavuna ga na nodra cudruvi; io ko koya yadua sa cudruvi, sa baleti koya ga na nona vakacacani.
- 20 Ka sa yaco ni sa qai oti ga ena vica na siga na ivalu ena vanua ko Saraemala, mai vei ira na Leimanaiti kei na Emelesaiti, era sa kabai ira tale mai na tamata i Nifai e dua na nodra mataivalu na Leimanaiti, era a kaba ena vanua vata ga era a kaba mada mai kina na Emelesaiti.
- 21 Ka sa yaco ni sa talai yani e dua na mataivalu me vakasavi ira tani mai na nodra vanua.
- 22 Ia e sa mavoa tiko ko Alama, ka sega ni laki vala kina kei ira na Leimanaiti ena gauna oqo;
- 23 Ia sa tala cake ga e dua na mataivalu levu me valuti ira; era sa lako yani ka mokuta mate e vuqa na Leimanaiti, ka ra vakasavi ira tani na kena vo mai na iyalayala ni nodra vanua.
- 24 Ia era sa lesu tale mai ka mai tiko sautu ena nodra vanua, era sa sega ni mai vakasosataki ira tale ko ira na nodra meca.
- 25 A sa caka na veika kece oqo, io, na ivalu kei na veileti kece oqo era a tekivu ka oti ena ikalima ni yabaki ni nodra veiliutaki na turaganilewa.
- 26 Ia era sa mate ena dua ga na yabaki e udolu ka udolu vakatini na tamata era sa lako yani ki na vuravura tawamudu, me ra tauca na kena isau me vaka na nodra cakacaka, se vinaka se ca, me ra rawata na marau tawamudu se na rarawa tawamudu, me vaka na yalo era a digitaka me ra talairawarawa kina, se yalovinaka se na yaloca.

And again, I say he that departeth from thee shall no more be called thy seed; and I will bless thee, and whomsoever shall be called thy seed, henceforth and forever; and these were the promises of the Lord unto Nephi and to his seed.

Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open rebellion against God; therefore it was expedient that the curse should fall upon them.

Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation.

Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the same place where the first army met the Amlicites.

And it came to pass that there was an army sent to drive them out of their land.

Now Alma himself being afflicted with a wound did not go up to battle at this time against the Lamanites;

But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land.

And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.

Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges.

And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their rewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one.

27 Ia, ni na saumi na tamata yadua mai vua ka digia me talairawarawa kina, ka me vaka na vosa ni yalo ni parofisai; ia ena vakayacori me vaka na dina. Sa mai cava eke na ikalima ni yabaki ni nodra veiliutaki na turaganilewa.

For every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus endeth the fifth year of the reign of the judges.

Alama 4

- 1 Sa qai yaco ena ikaono ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa sega sara na veileti se na ivalu ena vanua ko Saraemala;
- 2 Ia era sa rarawa na tamata, io, era sa rarawataka vakalevu na nodra yali na wekadra, ka vakatalega kina na yali ni nodra qele ni manumanu lalai kei na qele ni manumanu lelevu, kei na nodra loga ni sila ka ra a buturaka sobu e yavadra ko ira na Leimanaiti ka vakarusa.
- 3 Ka sa ka levu na nodra rarawa ka vakavuna me vutugu na yalodra yadua; ia era vakabauta ni sa tau vei ira na lewa ni Kalou me baleta na nodra ivakarau ca kei na itovo vakasisila; o koya era sa vakayadrati kina me ra nanuma na nodra itavi.
- 4 Ka sa tekivu me ra tauyavutaka vakavinaka cake sara na lotu; io, ka sa lewelevu era papitaiso ena wai ko Saitoni ka ra sa vakacurumi ki na lotu ni Kalou; io, era sa papitaisotaki ena ligai Alama, o koya sa vakatabui mai na ligai Alama na tamana, me bete levu vei ira na lewe ni lotu.
- 5 Ka sa yaco ena ikavitu ni yabaki ni nodra veiliutaki na turaganilewa e rauta ni lewe tolu na udolu lima na drau na tamata era sa duavata mai ka papitaisotaki ki na lotu ni Kalou. Ka sa vakaoqo ni mai cava na ikavitu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai; ka ra sa tiko sautu ena gauna kece ko ya.
- 6 Ka sa yaco ena ikawalu ni yabaki ni nodra veiliutaki na turaganilewa, era sa tekivu dokadoka cake mai na tamata ena lotu, ena vuku ni nodra sa vutuniyau vakalevu, kei na nodra isulu silika rairai vinaka, kei na nodra lineni tali vakamatailalai, ka sa levu talega na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu, kei na nodra koula kei na nodra siliva, kei na veimataqali iyau talei kecega, era sa rawata ena nodra cakacaka vakaukauwa; ia na veika kece oqo sa laveti ira cake ena viavialevu ni matadra, ni ra sa tekivu daramaka na isulu voli dredre.

Alma 4

Now it came to pass in the sixth year of the reign of the judges over the people of Nephi, there were no contentions nor wars in the land of Zarahemla;

But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites.

And so great were their afflictions that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty.

And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the high priest over the people of the church, by the hand of his father Alma.

And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the church of God and were baptized. And thus ended the seventh year of the reign of the judges over the people of Nephi; and there was continual peace in all that time.

And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.

7 A ka oqo sa rarawa vakalevu kina ko Alama, io, kei ira talega na lewe levu sa vakatabui ira ko Alama me ra ivakavuvuli, ka bete, ka italatala qase ni lotu; io, era sa rarawataka vakalevu na ca era raica ni sa tekivu tiko ena kedra maliwa na nodra tamata.

8 Ni ratou sa rai ka raica ena rarawa levu ni sa tekivu me ra laveti cake ena viavialevu ni matadra na lewe ni lotu, ka ra vakagolea na lomadra ki na iyau kei na veika wale ni vuravura, era sa tekivu veiqati vakai ira, ka ra sa tekivu vakasewasewani ira era sa sega ni vakabauta me vaka na lomadra kei na nodra gagadre.

9 O koya gona, ena ikawalu ni yabaki ni nodra veiliutaki na turaganilewa, sa tekivu me levu kina na veileti ena kedra maliwa na lewe ni lotu; io, era sa veilomacataki, ka veiba, ka veikaseti, ka veivakacacani, ka dokadoka, me sivia na nodra dokadoka ko ira era sega ni lewe ni lotu ni Kalou.

10 Ka sa mai cava kina na ikawalu ni yabaki ni nodra veiliutaki na turaganilewa; sa ka ni veivakatarabetaki levu vei ira na sega ni lewenilotu na caka ca ena loma ni lotu; ka sa tekivu me lutusobu na toso ni lotu.

11 Ka sa yaco ena itekivu ni kaciwa ni yabaki, sa raica ko Alama na caka ca ena lotu, ka sa raica talega ko koya na ivakaraitaki ca ni lotu e sa liutaki ira na tawavakabauta mai na dua nai vakarau ca ki na dua tale, o koya ka kauta mai na veivakarusai vei ira na tamata.

12 Io, sa raica talega na veivakaduiduitaki levu ena kedra maliwa na tamata, e so era sa vakalevulevui ira ena nodra dokadoka, era sa vosabeci ira na tani, ka ra sa vakanadakui ira na dravudravua kei na luvaiwale kei ira na viakana, kei ira na viagunu, kei ira na tauvimate ka vakararawataki.

13 Oqo sa dua na vu ni rarawa levu ena kedra maliwa na tamata, ni so vei ira era sa vakayalomalumalumutaki ira, ka vukei ira era gadreva tu na veivuke, me vaka nodra wasea na nodra iyau vei ira na dravudravua kei ira na vakaloloma, ra vakani ira sa viakana, ka ra sotava kina na veimataqali ka rarawa kecega, ena vukui Karisito, o koya ena lako mai me vaka na yalo ni parofisai;

Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.

And thus, in this eighth year of the reign of the judges, there began to be great contentions among the people of the church; yea, there were envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

And thus ended the eighth year of the reign of the judges; and the wickedness of the church was a great stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.

Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted.

Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry, and suffering all manner of afflictions, for Christ's sake, who should come according to the spirit of prophecy;

- 14 Era sa nanamaki tu ki na siga ko ya, oqori ni na bokoci kina na nodra ivalavala ca; era sa vakasinaiti ena marau levu me baleta ni ra na tucake tale mai na mate, me vaka na gagadre kei na kaukauwa kei na veisereki i Jisu Karisito mai na ivau ni mate.
- 15 Ia oqo a sa yaco ni sa raica ko Alama na nodra rarawa ko ira sa daumuria na Kalou ena yalomalumalumu, kei na veivakacacani sa vakayacori vei ira mai vei ira na vo ni nona tamata, ka raica kece na nodra veivakaduiduitaki, sa tekivu me yalorarawa sara vakalevu; ia sa sega ga ni biuti koya na Yalo ni Turaga.
- 16 Ka sa digitaka ko koya e dua na tamata yalomatua sara mai na kedra maliwa na italatala qase ni lotu, ka solia vua na kaukauwa me vaka na domodra na tamata, me rawa ni tu vua na kaukauwa me virikоторa na lawa me vaka na lawa sa soli oti mai, ka me vakaukauwataka me vaka na nodra caka ca kei na nodra basulawa na tamata.
- 17 Na yaca ni tamata oqo ko Nifaia, ka sa lesi me turaganilewa levu; ka sa dabe ena itikotiko ni veilewai me lewai ira ka liutaki ira na tamata.
- 18 Ia sa sega ni solia vua ko Alama na itutu ni bete levu ena lotu, ia sa taura tiko ga na itutu ni betelevu; ia sa solia ga yani ko koya na itikotiko ni veilewai vei Nifaia.
- 19 Ka sa vakayacora oqo ko koya me rawa kina vua ni lako yani ena kedra maliwa na nona tamata, se na kedra maliwa na tamata i Nifai, me vunautaka vei ira na vosa ni Kalou, me vakayavalati ira me ra nanuma na nodra itavi, ka me rawa vua me kauta laivi, ena vosa ni Kalou, na nodra viavialevu kece kei na nodra ilawaki ca kecega kei na veileti kece sa tu ena kedra maliwa na nona tamata, ni sa raica ko koya ni na sega ni rawa me tauri ira ka vakavo me vosataka vei ira na ivakadinadina dodonu me saqati ira.
- 20 Ka sa vakaoqo ena itekivu ni ikaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa solia yani ko Alama na itikotiko ni veilewai vei Nifaia, ka sa goleva vakatabakidua ga ko koya na itutu ni matabete levu ena ivakarau tabu ni Kalou, me ivakadinadina ni vosa, me vaka na yalo ni vakatakila kei na parofisai.

Looking forward to that day, thus retaining a remission of their sins; being filled with great joy because of the resurrection of the dead, according to the will and power and deliverance of Jesus Christ from the bands of death.

And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their inequality, began to be very sorrowful; nevertheless the Spirit of the Lord did not fail him.

And he selected a wise man who was among the elders of the church, and gave him power according to the voice of the people, that he might have power to enact laws according to the laws which had been given, and to put them in force according to the wickedness and the crimes of the people.

Now this man's name was Nephiah, and he was appointed chief judge; and he sat in the judgment-seat to judge and to govern the people.

Now Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment-seat unto Nephiah.

And this he did that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.

And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy.

Na vosa ka tukuna ko Alama, na Bete Levu ena ivakarau tabu ni Kalou, vei ira na tamata ena nodra vei koro lelevu kei na koro lalai ena vanua taucoko.

Alama 5

- 1 Sa qai yaco me tukuna ko Alama na vosa ni Kalou vei ira na tamata, e liu ena vanua ko Saraemala ka qai lako yani ki na veivanua kecega.
- 2 Ia sa vakaoqo na vosa sa tukuna vei ira na tamata ena lotu ka tauyavutaki ena koro levu ko Saraemala, me vaka na nona itukutuku, sa kaya:
 - 3 Koi au, ko Alama, ni'u sa vakatabui mai vei tamaqu, ko Alama, meu bete levu ena lotu ni Kalou, ko koya sa tu vua na kaukauwa kei na lewa mai vua na Kalou me vakayacora na veika oqo, raica, au kaya vei kemuni ni sa tekivu me tauyavutaka na lotu ena vanua ena iyalayala kei Nifai; io, na vanua ka a vakatokai me vanua ko Momani; io, sa papitaisotaki ira na wekana ko koya ena wai ko Momani.
 - 4 Ia raica, au sa kaya vei kemuni, a qai vakabulai ira ga mai na ligadra na tamata i Noa na tui, na loloma cecere kei na kaukauwa ni Kalou.
 - 5 Ia raica, ni oti koya, era sa qai vakabobulataki mai vei ira na Leimanaiti ena loma ni lekutu; io, au sa kaya vei kemuni, era a vesuki tu, a qai vueti ira tale mai na veivakabobulataki na Turaga ena kaukauwa ni nona vosa; ka keimami sa kau mai ki na vanua oqo, ia e ke keimami sa tauyavutaka talega kina na isoqosoqo ni lotu ni Kalou ena vanua taucoko oqo.
 - 6 Ia raica oqo, au sa kaya vei kemuni, na wekaqu, o i kemuni ka lewena na lotu oqo, ko ni sa nanuma tiko li na nodra a vesuki tu na noda qase? Io, ko ni sa nanuma tiko li na nona loloma cecere kei na nona dauvosoti ira vakadede? Ia me kena ikuri tale, ko ni nanuma tiko li ni a vueta na yalodra mai eli ko Koya?

The words which Alma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land.

Alma 5

Now it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land.

And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying:

I, Alma, having been consecrated by my father, Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.

And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God.

And behold, after that, they were brought into bondage by the hands of the Lamanites in the wilderness; yea, I say unto you, they were in captivity, and again the Lord did deliver them out of bondage by the power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also.

And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell?

- 7 Raica, sa veisautaka sara o koya na lomadra; io, sa vakayadrati ira mai na dua na moce lutu, ka ra sa yadra vua na Kalou. Raica, era sa tu ena loma ni butobuto; ia, sa vakararamataka na yalodra na rarama ni vosa tawavakaiyalayala; io, era sa vesuki tu ena ivau ni mate, kei na sinucodo nei eli, ia sa waraki ira e dua na veivakarusa tawavakaiyalayala.
- 8 Ia oqo au tarogi kemuni, na wekaqu, era sa vakarusai li? Raica, au sa kaya vei kemuni, E segai, e sega sara.
- 9 Ia au na taroga tale, a sereki li na ivau ni mate, kei na sinucodo kei eli ka vesuki ira tu, a vagalalataki li? Au sa kaya vei kemuni, Io, e ra sa sereki ka tubu na yalodra, ka ra lagata na sere ni veisereki loloma. Ia au sa kaya vei kemuni era sa vakabulai.
- 10 Ia oqo me'u tarogi kemuni a cava era sa vakabulai kina? Io, na yavu cava sa nodra inuinui me ra vakabulai kina? A cava na vuna era sereki kina mai na ivau ni mate, io, kei na sinucodo talega nei eli?
- 11 Raica, au rawa ni kaya vei kemuni—a sega li ni vakabauta ko Alama na tamaqu na vosa ka a tau mai na gusui Apinatai? Ia sa sega li ni ko koya e dua na parofita tabu? A sega li ni tukuna ko koya na vosa ni Kalou, ka qai vakabauta ko Alama na tamaqu?
- 12 Ia me vaka na nona vakabauta sa yaco kina e dua na veisau levu e lomana. Raica au sa kaya vei kemuni ni sa dina na veika kece oqo.
- 13 Ka raica, a vunautaka ko koya na vosa vei ira na nomuni qase, ka sa dua kina na veisau levu e lomadra, era sa vakayalomalumalumutaki ira ka vakararavi vua na Kalou dina ka bula. Ka raica, era sa yalodina tiko ga me yacova na ivakataotioti; o koya e ra sa vakabulai kina.
- 14 Ia oqo raica, au taroga mada vei kemuni, na wekaqu ena lotu, ko ni sa sucu li vakayalo vua na Kalou? Ko ni sa ucui koya tiko li ena kemu irairai? Ko ni sa vakila li na veisau levu oqo e lomamuni?
- 15 Ko ni sa vakabauta tiko li na nona veisereki ko koya ka a buli kemuni? Ko ni sa rai tiko li ki liu ena mata ni vakabauta, ka raica ni sa vakaduri na yago mate oqo me tawa mate rawa, kei na yago vuca oqo me vakaduri ki na tawavuca rawa, ka me tu ena mata ni Kalou me lewai me vaka na ka sa kitaka na yago oqo?

Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; yea, they were encircled about by the bands of death, and the chains of hell, and an everlasting destruction did await them.

And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.

And again I ask, were the bands of death broken, and the chains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did sing redeeming love. And I say unto you that they are saved.

And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell?

Behold, I can tell you—did not my father Alma believe in the words which were delivered by the mouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

And according to his faith there was a mighty change wrought in his heart. Behold I say unto you that this is all true.

And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts, and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore they were saved.

And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?

Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

- 16 Au sa kaya vei kemuni, e rawa ni ko ni raitayaloyalotaka vakai kemuni ni ko ni sa rogoca na domo ni Turaga, ni sa kaya tiko vei kemuni, ena siga koya: Ni lako mai vei au koi kemuni sa vakalougatataki, ia raica, na nomuni cakacaka e sa cakacaka ni yalododonu ena delai vuravura?
- 17 Se ko ni sa raitaloyalotaka vakai kemuni ni rawa mo ni lasu vua na Turaga ena siga ko ya, ka kaya—Turaga, na neimami cakacaka sa cakacaka dodonu ena delai vuravura—ka me na vakabulai kemuni ko koya?
- 18 Kevaka e sega, e rawa mo ni raitayaloyalotaki kemuni ni ko ni sa tu ena mataveilewai ni Kalou ka sa vakasinaiti tu na yalomuni ena kena sa kilai kei na kena rarawataki na nomuni cala, ko ni sa nanuma vinaka na cala kece ko ni sa vakayacora, io, ko ni sa nanuma vakavinaka sara na nomuni ivakarau ca kecega, io, ko ni sa nanuma na nomuni dau talaidredre ki na ivakaro ni Kalou?
- 19 Au sa kaya vei kemuni, e rawa li mo ni rai cake vua na Kalou ena siga koya ena yalo savasava kei na liga savasava? Au sa kaya vei kemuni, e rawa li mo ni rai cake ni sa ceuti tu e matamuni na irairai va-Kalou?
- 20 Au sa kaya vei kemuni, e rawa li mo ni nanuma mo ni vakabulai ni ko ni sa soli kemuni ki na lewa ni tevoru?
- 21 Au sa kaya vei kemuni, ko ni na qai kila ena siga ko ya ni na sega ni rawa mo ni vakabulai; ni na sega ni vakabulai e dua na tamata vakavo ga ke sa savai na nona isulu me vulavula; io, me vakasavasavataki na nona isulu me yacova ni sa savasava mai na ka kecega e tauva tu, ena dra i koya ka ra sa tukuna oti tu mai na noda qase, ko koya ena lako mai me sereki ira na nona tamata mai na nodra ivalavala ca.
- 22 Ia oqo au sa taroga vei kemuni, na wekaqu, ena vakaevei na nona nanuma e dua vei kemuni, ni sa na mai tu ena mataveilewai ni Kalou, ka tauva tu na nona isulu na dra kei na ka dukadukali kecega? Raica, na cava ena vakadinadinataka na veika oqo me baleti kemuni?
- 23 Raica era na sega li ni vakadinadinataka ni ko ni sa daulaba, io, ka vakakina ni ko ni sa cala ena veicaka ca kecega?

I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say—Lord, our works have been righteous works upon the face of the earth—and that he will save you?

Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God?

I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?

I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?

I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.

And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?

Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

- 24 Raica, kemuni na wekaqu, ko ni nanuma ni sa rawa vua e dua vakaoqo me dua na nona tikina ena matanitu ni Kalou, vata kei Eparaama, kei Aisake, kei Jekope, kei ira talega na parofita tabu kecega, ka sa vakasavasavataki na nodra isulu ka sega ni tauva e dua na duka, savasava ka vulavula sara?
- 25 Au sa kaya vei kemuni, E segai; vakavo ga kevaka mo ni sa cakava me lasu ko koya na noda Dauniveibuli mai na ivakatekivu, se mo ni nanuma ni sa daulasu ko koya mai na ivakatekivu, sa na sega ni rawa mo ni nanuma ni na dua na nona tikina ena matanitu vakalomalagi e dua vakaoqori; ia era na biu ki tautuba ni ra sa luve ni matanitu ni tevoru.
- 26 Ia oqo raica, au sa kaya vei kemuni, na wekaqu, kevaka ko ni sa sotava oti na veisau ni lomamuni, ka ko ni sa nanuma mo ni lagata na sere ni veisereki loloma, au na taroga, e rawa mo ni sa vakila ena gauna oqo?
- 27 Ko ni sa lako li, ka qarauni kemuni mo ni kakua ni beitaki rawa ena dua na ka ena mata ni Kalou? Kevaka ko ni sa kacivi mo ni mate ena tiki ni gauna oqo, e rawa beka mo ni na kaya, mai lomamuni, ni ko ni sa yalomalalumumu sara? Ni sa savai oti na nomuni isulu ka vakavulavulataki ena dra i Karisito, ko koya ena lako mai me sereki ira na nona tamata mai na nodra ivalavala ca?
- 28 Raica, sa kau tani li na nomuni viavialevu? Au sa kaya vei kemuni, kevaka e sega, ko ni se bera ni vakarau mo ni sota kei na Kalou. Raica mo dou vakarau kusarawa; ni sa voleka mai na matanitu vakalomalagi, ia ko ira vakaoqori era na sega ni rawata na bula tawamudu.
- 29 Raica, au sa kaya, e dua li vei kemuni e se sega ni kauta tani na yalovuvu? Au sa kaya vei kemuni ko koya oqori e se bera ni vakarau; ia au gadreva me vakarau kusarawa, ni sa voleka sara na auwa, ka na sega ni kila ko koya se gauna cava ena yaco mai kina na gauna; ni ko koya oqo ena sega ni laurai ni sa tawacala.
- 30 Ka'u sa kaya tale vei kemuni, e dua li vei kemuni sa dau vakalialia na wekana, se sa dau vakasewasewani koya?
- 31 Ena ca vei koya oqo, ni sa sega ni vakarau ko koya, ka sai koya oqo na gauna me veivutuni kina de na sega ni rawa ni vakabulai!

Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.

And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?

Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins?

Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; and I would that he should prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.

And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

Wo unto such an one, for he is not prepared, and the time is at hand that he must repent or he cannot be saved!

32 Io, ena ca talega vei kemuni kece sa dau kitaka na itovo ca; ni veivutuni, ni veivutuni, ni sa kaya na Turaga na Kalou!

33 Raica, sa veisureti yani vei ira na tamata kecega, ni sa dodo tu yani vei ira na liga ni nona loloma cecere, ka sa kaya: Ni veivutuni, ka'u na qai ciqomi kemuni.

34 Io, sa kaya ko koya: Lako mai vei au ko na qai kania na vua ni vunika ni bula; io, ko na kania wale na madrai ka gunuva wale talega na wai ni bula;

35 Io, lako mai vei au ka kauta mai na cakacaka ni yalododonu, ia ko na sega ni tamusuki sobu ka biu ki na bukawaqa—

36 Ia raica, sa voleka na gauna ia ko koya yadua sa sega ni vuataka mai na vua vinaka, se ko koya sa sega ni kitaka na cakacaka ni yalododonu, ko koya oqo ena sota kaya na rarawa kei na yaluma.

37 Oi kemuni sa dau kitaka na caka cala; oi kemuni sa dau vakalevulevui kemuni ena veika wale ni vuravura, kemuni sa kaya ni ko ni sa kila na sala ni yalododonu ia ko ni sa lako sese ga, me vaka na sipi sa sega na kena ivakatawa, raica sa kacivi kemuni e dua na ivakatawa ka se kacivi kemuni tiko ga, ia ko ni sa sega ni rogoca na domona!

38 Raica, au sa kaya vei kemuni, sa kacivi kemuni tiko na ivakatawa vinaka; io, sa kacivi kemuni ena yacana, oqori na yacai Karisito; ia kevaka dou sa sega ni vakarorogo ki na domona na ivakatawa vinaka, ki na yaca sa kacivi kemudou kina, raica, o ni sa sega ni sipi nei koya na ivakatawa vinaka.

39 Ia oqo kevaka dou sa sega ni nona sipi na ivakatawa vinaka, ko ni sa qele ni sipi nei cei oi kemuni? Raica, au sa kaya vei kemuni, sa nomuni ivakatawa na tevoru, ka ko ni sa lewe ni nona qele ni sipi; ia oqo, ko cei me cakitaka na ka oqo? Raica, au sa kaya vei kemuni, ko koya sa cakitaka na ka oqo sa daulasulasu ka sa luve ni tevoru.

40 Ni'u sa kaya vei kemuni ni ka kecega sa vinaka sa mai vua na Kalou, ia na ka kecega sa ca sa mai vua na tevoru.

41 O koya, kevaka e dua na tamata sa kauta mai na cakacaka vinaka sa rogoca na domona na ivakatawa vinaka, ka muri koya; ia ko koya sa kauta mai na cakacaka ca, o koya oqo sa luve ni tevoru, ni sa rogoca ko koya na domona, ka muri koya.

Yea, even wo unto all ye workers of iniquity; repent, repent, for the Lord God hath spoken it!

Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.

Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire—

For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!

Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.

For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil.

Therefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil, for he hearkeneth unto his voice, and doth follow him.

- 42 Ia ko koya sa vakayacora oqo ena tauca na kena isau mai vei koya; o koya me kena isau ena yaco kina vua na mate, me vaka na veika sa dodonu, ka sa mate ki na cakacaka vinaka kecega.
- 43 Ia oqo, oi kemuni na wekaqu, au gadreva mo ni rogoci au, ni'u sa vosa ena igu ni yaloqu; ia raica, au sa vosa oti vakamatata vei kemuni ni na sega ni rawa mo ni cala, se ni'u sa vosa oti me vaka na ivakaro ni Kalou.
- 44 Ni'u sa kacivi me'u vosa vakaoqo, me vaka na ivakarau tabu ni Kalou, ka sa tu vei Karisito Jisu; io, au sa vakaroti me'u tucake ka vakadinadinataka vei ira na tamata oqo na veika era sa tukuna na noda qase me baleta na veika ena qai yaco mai.
- 45 Ia e sega ni sai koya ga oqori. O ni sa sega ni nanuma li ni'u sa kila na veika oqo? Raica, au sa vakadinadinataka vei kemuni ni'u sa kila ni sa dina na veika au sa tukuna oqo. Ia dou sa kila li na vuna au kaya kina ni sa dina?
- 46 Raica, au sa kaya vei kemuni sa vakatakilai ira vei au na Yalo Tabu ni Kalou. Raica, au a lolo ka masu ena vuqa na siga me'u kila kina na veika oqo. Ia oqo au sa kila ni ra sa ka dina; ni sa vakatakila vei au na Turaga na Kalou ena kaukauwa ni nona Yalo Tabu; ia oqo na yalo ni vakatakila sa tiko vei au.
- 47 Ia me kena ikuri, au sa kaya vei kemuni ni sa vakatakilai oti vei au, ni sa dina na veivosa era sa tukuna na noda qase, me vaka na yalo ni parofisai ka sa tu vei au, ka vakakina na ivakatakila mai vua na Yalo ni Kalou.
- 48 Au sa kaya vei kemuni, ni'u sa kila ni veika kece au na tukuna vei kemuni, me baleta na veika ena qai yaco mai, e dina; ka'u sa kaya vei kemuni, ni'u kila ni na lako vakaidina mai ko Jisu Karisito, io, na Luvena, na Duabau ga nei Tamana, sa sinai ena loloma soli wale, kei na loloma cecere, kei na dina. Ia raica, sai koya ena lako mai me kauta laivi na ivalavala ca ni vuravura, io, na nodra ivalavala ca na tamata yadua ka ra tudei ena vakabauta na yacana.

And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.

And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul; for behold, I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God.

For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.

And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.

And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.

I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

49 Ia oqo au sa kaya vei kemuni sai koya oqo na ivakarau ni noqu kacivi, io, me'u vunau vei kemuni na wekaqu lomani, io, kei ira kecega sa tiko ena vanua; io, me'u vunau vei ira kece, na qase kei na gone, na bobula kei na galala; io, au sa kaya vei kemuni na qase, kei kemuni talega na uabula, kei kemuni na itabatamata ka qai tubu cake tiko mai; io, mo ni tagicaka vei ira me ra veivutuni ka sucu tale.

50 Io, sa kaya vakaoqo na Yalo: Ni veivutuni, oi kemuni mai na iyalayala kei vuravura, ni sa voleka na matanitu vakalomalagi; io, ena lako mai na Luve ni Kalou ena nona lagilagi, kei na nona kaukauwa, na lagilagi vakatui, na qaqa kei na lewa. Io, oi kemuni na wekaqu lomani; au sa kaya vei kemuni, ni sa kaya vakaoqo na Yalo: Raica na nona lagilagi na Tui ni vuravura taucoko; kei na Tui ni lomalagi ena serau yani vei ira kecega na luve ni tamata.

51 A sa vosa tale vei au na Yalo, io, sa tagi vei au ena domolevu ka kaya: Mo lako yani ka kaya vei ira na tamata oqo—Ni veivutuni, kevaka ko ni sega ni veivutuni ena sega ni rawa mo ni taukena na matanitu vakalomalagi.

52 Ia au sa kaya tale vei kemuni, ni sa kaya vakaoqo na Yalo: Raica na imatau sa no ena waka ni vunikau; o koya na kau kecega sa sega ni vuataka na vua vinaka sa tamusuki sobu ka biu ki na bukawaqa, io, na bukawaqa e sega ni oti rawa, ia na bukawaqa tawaboko rawa. Raica, ka nanuma, sa tukuna oti na veika oqo ko Koya na Yalo Savasava.

53 Ia oqo oi kemuni na wekaqu lomani, au sa kaya vei kemuni, e rawa li mo ni vorata na veika sa tukuni oqo; io, sa rawa li mo ni biuta vakatikitiki na veika oqo, ka buturaki koya na Yalo Savasava e yavamuni; io, sa rawa li mo ni vakalevulevui kemuni ena viavialevu ni lomamuni; io, ko ni na daramaka tiko ga na isulu voli dredre ka guta na lomamuni na veika wale ni vuravura, kei na nomuni iyau?

54 Io, ko ni na tomana tikoga na nanuma ni ko ni sa uasivi cake mai vua e dua tale; io, ko ni na tomana tikoga na nomuni vakacacani ira na wekamuni, o ira era sa yalomalumulumu ka muria na ivakarau tabu ni Kalou, o koya ka a kauti ira mai ki na loma ni lotu, ni sa vakatabui ira na Yalo Tabu, era sa vuataka na vua e vinaka ka veiganiti kei na veivutuni—

And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again.

Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.

And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people—Repent, for except ye repent ye can in nowise inherit the kingdom of heaven.

And again I say unto you, the Spirit saith: Behold, the ax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.

And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?

Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance—

55 Io, ko ni na tomana tiko li na nomuni vakanadaku
ira na dravudravua, kei na vakaloloma, kei na
nomuni sega ni wasea vei ira na nomuni iyau?

56 Ia me kena iotioti, oi kemuni kece ko ni na tosoya
tikoga na nomuni caka ca, au sa kaya vakaidina vei
kemuni, ni sai ira oqo era na tamusuki sobu ka biu ki
na bukawaqa kevaka era sega ni veivutuni
vakatotolo.

57 Ia oqo au sa kaya vei kemuni, oi kemuni kece sa
vinakata me muria na domona na ivakatawa vinaka,
dou lako tani mai vei ira na dau caka ca, ia mo ni
tawasei tu, dou kakua ni tara na nodra veika sa sega
ni savasava; ka raica, na yacadra ena bokoci tani, ni
yacadra na dau caka ca ena sega ni okati vata kei na
yacadra na yalododonu, ni na yaco vakaidina na vosa
ni Kalou, ka kaya: Na yacadra na dau caka ca ena
sega ni okati vata kei na yacadra na noqu tamata;

58 Ni na volai na yacadra na ivalavala dodonu ena
ivola ni bula, ka sai ira ka'u na solia kina e dua na
ivotavota dodonu ena ligaqu imatau. Ia oqo, oi
kemuni na wekaqu, a cava mo ni na kaya mo ni
saqata kina na ka oqo? Au sa kaya vei kemuni,
kevaka ko ni na vosa ka saqata na ka oqo, sa sega na
betena, ni na vakayacori ga na vosa ni Kalou.

59 Ena dua li na ivakatawa ena kemuni maliwa ka
levu na nona sipi qai sega ni dau vakatawani ira, era
na sega beka ni curu yani na wolifa me kania na
nona qele ni sipi? Ka raica, kevaka e dua na wolifa sa
curuma na nona qele ni sipi ena sega li ni vakasava
laivi ko koya? Io, ena kena iotioti, ke rawa vua, ena
vakamatea na wolifa.

60 Ia oqo au sa kaya vei kemuni sa kacivi kemuni na
ivakatawa vinaka; ia kevaka ko ni na rogoca na
domona ena kauti kemuni ko koya ki na nona
lomanibai, ka ko ni na nona sipi; ia sa vakaroti
kemuni ko koya ni na sega ni laiva e dua na wolifa
daukata me curu yani ena kemuni maliwa, ka mo ni
kakua ni vakarusai kina.

61 Ia oqo koi au, ko Alama, au sa vakaroti kemuni
ena nona vosa ko koya sa vakaroti au, mo ni muria
na vosa au sa tukuna oti vei kemuni.

Yea, and will you persist in turning your backs
upon the poor, and the needy, and in withholding
your substance from them?

And finally, all ye that will persist in your wicked-
ness, I say unto you that these are they who shall be
hewn down and cast into the fire except they speed-
ily repent.

And now I say unto you, all you that are desirous
to follow the voice of the good shepherd, come ye out
from the wicked, and be ye separate, and touch not
their unclean things; and behold, their names shall
be blotted out, that the names of the wicked shall not
be numbered among the names of the righteous, that
the word of God may be fulfilled, which saith: The
names of the wicked shall not be mingled with the
names of my people;

For the names of the righteous shall be written in
the book of life, and unto them will I grant an inheri-
tance at my right hand. And now, my brethren, what
have ye to say against this? I say unto you, if ye speak
against it, it matters not, for the word of God must be
fulfilled.

For what shepherd is there among you having
many sheep doth not watch over them, that the
wolves enter not and devour his flock? And behold, if
a wolf enter his flock doth he not drive him out? Yea,
and at the last, if he can, he will destroy him.

And now I say unto you that the good shepherd
doth call after you; and if you will hearken unto his
voice he will bring you into his fold, and ye are his
sheep; and he commandeth you that ye suffer no rav-
enous wolf to enter among you, that ye may not be
destroyed.

And now I, Alma, do command you in the lan-
guage of him who hath commanded me, that ye ob-
serve to do the words which I have spoken unto you.

62 Au sa vosa ena veivakaroti vei kemuni na lewe ni lotu; ia kivei ira ka sega ni lewe ni lotu au sa vosa vakaveisureti, ka kaya: Mo ni lako mai ka papitaiso ena veivutuni, me rawa talega ni ko ni kania na vua ni vunikau ni bula.

I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.

Alama 6

- 1 Ka sa qai yaco ni sa tinia ko Alama na nona vosa vei ira na lewe ni lotu, ka sa tauyavutaki ena koro ko Saraemala, sa lesi ira na bete kei na italatala qase, ena nona tabaki ira e ligana me vaka na ivakarau ni Kalou, me ra liutaka ka maroroya na lotu.
- 2 Ka sa yaco ni ko ira na sega ni lewe ni lotu ka ra sa veivutunitaka na nodra ivalavala ca era sa papitaisotaki ki na veivutuni, ka ra sa ciqomi ki na lotu.
- 3 Ka sa yaco talega ni ko ira kecega sa lewe ni lotu ka ra sa sega ni veivutunitaka na nodra ivakarau ca ka vakayalomalumalumutaki ira ena mata ni Kalou—au tukuni ira tiko ko ira na dau kauti ira cake na viavialevu ni lomadra—sai ira oqo era na sega ni ciqomi, ka bokoci laivi na yacadra, ia na yacadra sa sega ni wili vata kei na yacadra na yalododonu.
- 4 Ka sa vakaoqo na itekivu ni nodra vakatora na ivakarau ni lotu ena koro ko Saraemala.
- 5 Ia au gadreva mo ni kila ni sa soli vakarawarawa na vosa ni Kalou vei ira na tamata kecega, ia sa sega ni tarovi vei ira na tamata me ra soqoni vata ka rogoca na vosa ni Kalou.
- 6 Ia e ra sa vakaroti na luve ni Kalou me ra dau soqoni vata vakawasoma, ka duavata ena lolo kei na masumasu vagumatua ena vuku ni tiko vinaka ni yalodra o ira era sega tu ni kila na Kalou.
- 7 Ka sa qai yaco ni sa cakava oti ko Alama na lawa oqo sa qai lako tani mai vei ira, io, mai na lotu ka sa tiko ena koro ko Saraemala, ka lako vaka ki na tokalau ni uciwai ko Saitoni, ki na buca ko Kitioni, e a tara ena vanua koya e dua na koro, sa vakatokai na koro ko Kitioni, ka sa tiko ena buca sa vakatokai ko Kitioni, ka sa vakayacani vua na tamata ka vakamatei ena iseleiwau mai na ligai Neori.

Alma 6

And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.

And it came to pass that whosoever did not belong to the church who repented of their sins were baptized unto repentance, and were received into the church.

And it also came to pass that whosoever did belong to the church that did not repent of their wickedness and humble themselves before God—I mean those who were lifted up in the pride of their hearts—the same were rejected, and their names were blotted out, that their names were not numbered among those of the righteous.

And thus they began to establish the order of the church in the city of Zarahemla.

Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God.

Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.

And now it came to pass that when Alma had made these regulations he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon, there having been a city built, which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.

8 Ka sa lako yani ko Alama ka tekivu me vunautaka na vosa ni Kalou ki na lotu ka sa tauyavutaki ena buca ko Kitioni, me vaka na ivakatakila ni dina ni vosa era a dau tukuna na nona qase, ka me vakatalega na yalo ni parofisai sa tu vua, me vaka na ivakadinadina i Jisu Karisito, na Luve ni Kalou, ko koya ena lako mai me sereki ira na nona tamata mai na nodra ivalavala ca, kei na ivakarau tabu me vaka sa kacivi kina. Ka sa vakaoqo na ka sa volai. Emeni.

And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and the holy order by which he was called. And thus it is written. Amen.

Na vosa nei Alama ka tukuna vei ira na tamata mai Kitioni, me vaka na nona itukutuku.

Alama 7

- 1 Raica oi kemuni na wekaqu lomani, ko ni sa raica ni sa vakatarai me'u lako mai vei kemuni, o koya au sa tovolea kina me'u vosa vei kemuni ena noqu vosa; io, mai na gusuqu, me vaka ni sai koya oqo na imatai ni gauna me'u vosa kina vei kemuni mai na vosa ni gusuqu, ni'u sa dau osooso tu ga ena itikotiko ni veilewai, ena levu ni ka me'u qarava sa sega kina ni rawa me'u lako mai vei kemuni.
- 2 Ka ena sega ga ni rawa ni'u lako mai ena gauna oqo ke a sega ni se soli na itikotiko ni veilewai vua e dua tale, me kequ isosomi; ka ni sa rui yalololoma sara na Turaga ka laiva me'u lako mai vei kemuni.
- 3 Ka raica, au sa lako mai ena vakanuinui levu kei na noqu gadreva vakaidina me'u na mai raica ni ko ni sa yalomalalumumu ena mata ni Kalou, ia mo ni sa dau masuta tiko ga na nona loloma soli wale, ia me'u raica ni sa sega ni dua na ka mo ni beitaki rawa kina e matana, ia me'u raica ni ko ni sega ni tiko ena vanua ca sara me vakataki ira na wekada mai Saraemala.
- 4 Ia me vakarokorokotaki ga na yaca ni Kalou, ni sa solia vei au me'u kila, io, sa solia ki vei au na marau uasivi ni'u sa kila ni ra sa tauyavutaki tale ena sala ni nona yalododonu.
- 5 Ka'u sa nuitaka, me vaka na Yalo ni Kalou sa tu vei au, ni'u na marautaki kemuni; ia au sega ni vinakata me vu ni noqu marautaki kemuni na veivakasesewani kei na rarawa levu au a vakila me baleti ira na wekada mai Saraemala, ia raica, sa yaco na noqu marautaki ira ni oti na noqu vuto basikata na veivakasesewani kei na rarawa levu.

The words of Alma which he delivered to the people in Gideon, according to his own record.

Alma 7

Behold my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language; yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the judgment-seat, having had much business that I could not come unto you.

And even I could not have come now at this time were it not that the judgment-seat hath been given to another, to reign in my stead; and the Lord in much mercy hath granted that I should come unto you.

And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful dilemma that our brethren were in at Zarahemla.

But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness.

And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow.

6 Ia raica, au nuitaka ni ko ni sa sega ni vakatitiqa me vakataki ira na wekamuni; au nuitaka ni ko ni sa sega ni laveti cake ena viavialevu ni lomamuni; io, au nuitaka ni ko ni sa sega ni vagoleya na lomamuni ki na iyau kei na veika wale ni vuravura; io, au nuitaka ni ko ni sa sega ni qarava tiko na matakau, ia ko ni sa qarava ga na Kalou dina ka bula, ia ko ni sa vakanamata ki liu ki na bokoci ni nomuni ivalavala ca, kei na vakabauta tawavakaiyalayala, o koya ena qai yaco mai.

7 Ia raica, au sa kaya vei kemuni ena yaco vakaidina e vuqa na veika; ka raica, e dua ga na ka sa uasivi duadua vei ira kece oqo—ia raica, sa sega ni yawa na gauna ka ni bula na Dauveivueti ena lako mai ena kedra maliwa na nona tamata.

8 Raica, au sega ni kaya ni na lako mai ki na keda maliwa ena gauna e tawana voli kina na nona vale qele; ia raica, na Yalo e sega ni tukuna vei au ni na vakaoqo. Ia me vaka na ka oqo au sega ni kila; ia oqo na ka au sa kila, ni Turaga na Kalou e tu vua na kaukauwa me vakayacora na veika kecega me vaka sa tukuna na nona vosa.

9 Ia raica, na Yalo sa tukuna vei au na veika oqo, ka kaya: Mo vosa vei ira na tamata oqo, ka kaya—Dou veivutuni, ka vakarautaka na sala ni Turaga, ka lako ena nona sala, ka ni sa dodonu; ia raica, sa voleka na matanitu vakalomalagi, ia na Luve ni Kalou ena lako mai ena delai vuravura.

10 Ia raica, ena sucu mai vei Meri, e Jerusalemi, na nodra vanua na noda qase, ni sa goneyalewa savasava ko koya, sa ka talei ka digitaki, ko koya ena vakarurugi ka kunekune ena kaukauwa ni Yalo Tabu, ka na vakasucuma mai e dua na gonetagane, io, ko koya na Luve ni Kalou.

11 Ia ena lako yani ko koya, ena vakila na mosi kei na veivakararawataki kei na veivakatovolei kecega; ia sa yaco na veika oqo me vakayacori kina na vosa sa tukuni ni na colata ko koya na nodra mosi kei na nodra tauvimate na nona tamata.

But behold, I trust that ye are not in a state of so much unbelief as were your brethren; I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship idols, but that ye do worship the true and the living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.

For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the time is not far distant that the Redeemer liveth and cometh among his people.

Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.

But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.

And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

- 12 Ia ena mate ko koya, me tasereka kina na ivau ni mate sa vauci ira tu na nona tamata; ia sa ciqoma ko koya na nodra malumalumu, me vakasinaiti na lomana ena loloma cecere, me vaka na veika vakayago, me rawa kina ni vakila me vaka na veika vakayago na sala me vukei ira kina na nona tamata me vaka na nodra veimalumalumu.
- 13 Sa kila na ka kecega na Yalo; o koya ena vakararawataki kina na Luve ni Kalou me vaka na veika vakayago me colata kina na nodra ivalavala ca na nona tamata, me bokoca kina na nodra talaidredre me vaka na kaukauwa ni nona veivueti; ia oqo raica, sa vakaoqo na ivakadinadina sa tu vei au.
- 14 Oqo au sa kaya vei kemuni mo ni veivutuni, ka sucu tale; ni sa kaya na Yalo kevaka ko ni sa sega ni sucu tale ko ni na sega ni taukena na matanitu vakalomalagi; o koya mo ni lako mai ka papitaiso ki na veivutuni, mo ni savasava kina mai na nomuni ivalavala ca, mo ni vakabauta kina na Lami ni Kalou, o koya sa kauta tani na ivalavala ca ni vuravura, ko koya sa kaukauwa sara me ia na veivakabulai ka veisavai mai na veika e sega ni dodonu.
- 15 Io, au sa kaya vei kemuni mo ni lako mai ka kakua ni rere, mo ni biuta tani na ivalavala ca kecega, o koya ko ni sa vakaleqai rawarawa kina, ka sa dau vesuki kemuni mo ni rusa kina, io, ni lako mai ka lako yani, ka vakaraitaka vua na nomuni Kalou ni ko ni sa vinakata mo ni veivutunitaka na nomuni ivalavala ca ka veiyalayalati vata kaya mo ni na muria na nona ivakaro, ia mo ni vakadinadinataka vei koya edaidai ena nomuni na lako yani ki na wai ni veipapitaisotaki.
- 16 Ia ko koya yadua sa kitaka oqo, ka muria na ivakaro ni Kalou mai na gauna oqo ka lako yani, ena nanuma ko koya na ka au sa tukuna vua, io, ena nanuma ko koya ni'u sa tukuna vua, ni na taukena na bula tawamudu, me vaka na nona ivakadinadina na Yalo Tabu, ka sa vakadinadinataka e lomaqu.

And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.

Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.

Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism.

And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.

- 17 Ia oqo oi kemuni na wekaqu lomani, ko ni vakabauta li na veika oqo? Raica, au sa kaya vei kemuni, io, au kila ni ko ni sa vakabauta; au kila rawa ni ko ni sa vakabauta ia na sala au kila rawa kina ni ko ni sa vakabauta sa i koya na veivakatakilai ni Yalo sa tu vei au. Ia me vaka ni sa kaukauwa na nomuni vakabauta me baleta na veika oqori, io, me baleta na veika au sa tukuna oti, sa vuabale kina na noqu marau.
- 18 Me vaka au sa tukuna oti vei kemuni mai na ivakatekivu, ni'u a nuitaka vakalevu mo ni kakua ni tu ena nuiqawaqawa me vakataki ira na wekamuni, ia au sa mai raica ni sa vakacegui na noqu gagadre.
- 19 Ia au sa raica ni ko ni sa muria tiko na gaunisala dodonu; au sa raica ni ko ni sa muria na sala sa basika ki na matanitu ni Kalou; io, au sa raica ni ko ni sa cakava me dodonu na nona sala.
- 20 Au kila ni sa vakatakilai oti vei kemuni, ena ivakadinadina ni nona vosa, ni sega ni dau lakova ko koya na sala tatakelokelo; sa sega talega ni dauveivukiyaki mai na veika sa tukuna oti; sa sega vua na iyaloalo ni veigoleyaki mai na imatau ki na imawi, se mai na veika dodonu ki na veika cala, o koya sa dua kina na iwavoki tawamudu na nona sala.
- 21 Ia sa sega ni dautiko ko Koya ena valetabu dukadukali; sa sega talega ni curu ki na matanitu ni Kalou e dua na ka sa dukadukali se tawa savasava; o koya au sa kaya kina vei kemuni ena yaco mai na gauna, io, ena siga mai muri, ni na tiko ga ena nona dukadukali ko koya sa dukadukali.
- 22 Ia oqo oi kemuni na wekaqu lomani, au sa tukuna vei kemuni na veika oqo me rawa ni'u vakayadrati kemuni kina ki na nomuni itavi vua na Kalou, mo ni lako ka sega ni beitaki rawa e matana, ia mo dou muria kina na ivakarau tabu ni Kalou, me vaka ko ni sa ciqomi kina.
- 23 Ia oqo au gadreva mo ni yalomalumalumu, mo ni talairawarawa ka yalomalua; mo dou vakamasuti vakarawarawa; sinai ena yalodei kei na vosota vakadede; ka matau ena ka kecega; ia mo dou gugumatua ka muria tiko ga na ivakaro ni Kalou ena gauna taucoko; ia mo ni kerea vua na veika kecega ko ni gadreva, vakayago se vakayalo; ka mo ni dau vakavinavinakataka vua na Kalou na veika kece ko ni rawata.

And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy.

For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.

For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.

- 24 Ia mo ni raica me tu vei kemuni na vakabauta, na inuinui, kei na loloma uasivi, ka ko ni na qai uasivi sara ena cakacaka vinaka.
- 25 Ia me na qai vakalougatataki kemuni na Turaga, ka sega ni tauvi duka na nomuni isulu, me rawa kina ni ko ni qai vakadaberi vata kei Eparaama, kei Aisake, kei Jekope kei ira kecega na parofita tabu mai na ivakatekivu kei vuravura, ni sa sega ni tauvi duka na nomuni isulu ka sega ni tauvi duka talega vakakina na nodra isulu, ena matanitu vakalomalagi ka mo ni sega ni lesu tale ki tuba.
- 26 Ia oqo oi kemuni na wekaqu lomani, au sa tukuna vei kemuni na veika oqo ena kaukauwa ni Yalo ka sa vakadinadinataka e lomaqu; ia sa reki vakalevu sara na yaloqu, ni'u sa kila ni ko ni sa gumatua sara ni muria na noqu vosa.
- 27 Ia oqo, na vakacegu ni Kalou me tiko ga vei kemuni, kei na nomuni vuvale kei na nomuni vanua, na nomuni qele ni manumanu lalai kei na qele ni manumanu lelevu, kei na veika kece ko ni taukena, ko ira na nomuni yalewa kei na luvemuni, me vaka na nomuni vakabauta kei na nomuni caka vinaka, mai na gauna oqo ka lako yani me sega ni mudu. Ia au sa vosa oti. Emeni.

And see that ye have faith, hope, and charity, and then ye will always abound in good works.

And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.

And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.

Alama 8

- 1 Ka sa qai yaco ni sa lesu mai na vanua o Kitioni ko Alama, ni sa oti na nona vakavulica e vuqa na ka ena sega ni rawa me volai, vei ira na tamata mai Kitioni, ka tauyavutaka na ivakarau ni lotu, me vaka sa vakayacora oti ena vanua ko Saraemala, io, sa qai lesu ko koya ki na nona vale mai Saraemala me vakacegu mai na cakacaka sa vakayacora oti.
- 2 Ia sa vakaoqo na kena mai cava na ikaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 3 Ka sa yaco ena itekivu ni ikatini ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa biuta na vanua ko ya ko Alama ka lako yani ki na vanua ko Mileki, ka koto ena ra ni uciwai ko Saitoni, ena ra ni iyalayala ki na lekutu.
- 4 Sa tekivu me vakavulici ira na tamata ena vanua ko Mileki me vaka na ivakarau tabu ni Kalou, me vaka sa lesi kina; ka sa tekivu me vakavulici ira na tamata ena vanua taucoko ko Mileki.
- 5 Ka sa yaco me ra lako mai vua na tamata mai na iyalayala ni vanua kece ki na lekutu. Ka ra sa papitaiso kecega ena vanua taucoko;
- 6 Ia ni sa oti na nona cakacaka ena vanua ko Mileki sa qai biuta na vanua ko ya, ka lako cake ki na vualiku kei Mileki me tolu na siga, sa qai yaco ki na koro levu ko Amonaia.
- 7 Sa dau nodra ivalavala na tamata i Nifai me ra vakayacana na nodra vanua, na nodra koro lelevu, kei na nodra koro lalai, io, na nodra veikoro kecega vei koya a taukena taumada; ia sa vakakina ena vanua ko Amonaia.
- 8 Ka sa yaco ni tadu ga yani ko Alama ki na koro levu ko Amonaia, sa tekivu me vunautaka sara na vosa ni Kalou vei ira na tamata.
- 9 Oqo sa taura vakaukauwa tu na yalodra na kai Amonaia ko Setani; o koya e ra sa sega ni via vakarorogo kina ki na vosa i Alama.

Alma 8

And now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.

And thus ended the ninth year of the reign of the judges over the people of Nephi.

And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of Melek, on the west of the river Sidon, on the west by the borders of the wilderness.

And he began to teach the people in the land of Melek according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.

And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land;

So that when he had finished his work at Melek he departed thence, and traveled three days' journey on the north of the land of Melek; and he came to a city which was called Ammonihah.

Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah.

And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.

Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.

- 10 Ia oqo sa kaukauwa sara na nona cakacaka vakayalo ko Alama, sa veimulomulo kei na Kalou ka masuta vagumatua, me sovaraka na Yalona vei ira na tamata ena koro; ka vakatara me papitaisotaki ira ki na veivutuni.
- 11 Ia oqo, era sa vakaukauwataka ga na lomadra, ka kaya vua: Raica, keimami kila ni sai iko ko Alama; ka keimami kila talega ni sai iko na bete levu ni lotu ka ko sa tauyavutaka ena vuqa na vanua me vaka na nomuni ivakarau; ia keimami sega ni lewe ni nomu lotu, ka keimami sega tale ga ni vakabauta na lialia ni kena ivakarau.
- 12 Ia oqo keimami sa kila me vaka ni keimami sega ni lewe ni nomu lotu, keimami kila ni ko sa sega kina ni lewai keimami; ka ko sa solia na itikotiko ni veilewai vei Nifaia; o koya ko sa sega kina ni neimami turaganilewa levu.
- 13 Ia ni ra sa kaya oti vakaoqo na tamata, ka saqata na nona vosa kecega, ka ra sa vosa vakacacataki koya, kasivita, ka ra vakavuna me vakasavi tani mai na nodra koro levu, a sa cavutu mai kea ko koya ka lako vaka ki na koro levu ka vakatokai ko Eroni.
- 14 Ka sa yaco ni sa lako tiko ki kea, sa bikai koya na yaluma, ni vuto voli ena rarawa levu ni yalo ena vuku ni nodra ivalavala ca na tamata mai Amonaia, e a yaco ni sa bikai Alama tu vakaoqo na yaluma, raica sa rairai vua e dua na agilosu ni Turaga ka kaya:
- 15 Ko sa kalougata ko iko, Alama; o koya mo laveta cake kina na ulumu ka marau, ni sa kilikili mo marau; ni ko sa yalodina ni muria na ivakaro ni Kalou tekivu mai na gauna ko a taura kina nai matai ni tukutuku mai vei koya. Raica, sai au ga ka solia yani vei iko.
- 16 Ia raica, au sa talai mai me'u vakaroti iko mo lesu tale ki na koro levu ko Amonaia, ka vunauci ira tale na tamata ena koro levu ko ya; io, mo vunau vei ira. Io, mo kaya vei ira, vakavo sara ke ra veivutuni na Turaga na Kalou ena vakarusai ira.
- 17 Ia raica, era sa vulica tiko oqo me ra vakacacana na nodra galala na nomu tamata, (ni sa kaya vakaoqo na Turaga) ni sa veisaqasaqa kei na lawa, kei na lewa kei na ivakaro sa solia oti na Turaga vei ira na nona tamata.

Nevertheless Alma labored much in the spirit, wrestling with God in mighty prayer, that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might baptize them unto repentance.

Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

And now we know that because we are not of thy church we know that thou hast no power over us; and thou hast delivered up the judgment-seat unto Nephiah; therefore thou art not the chief judge over us.

Now when the people had said this, and withstood all his words, and reviled him, and spit upon him, and caused that he should be cast out of their city, he departed thence and took his journey towards the city which was called Aaron.

And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an angel of the Lord appeared unto him, saying:

Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that delivered it unto you.

And behold, I am sent to command thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent the Lord God will destroy them.

For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the Lord) which is contrary to the statutes, and judgments, and commandments which he has given unto his people.

18 Oqo ka sa yaco ni sa taura oti na nona itukutuku ko Alama mai vua na agilosi ni Turaga sa lesu kusarawa ko koya ki Amonaia. A sa curu ki na koro levu ena dua tale na sala, io, na sala ka koto ena ceva ni koro levu ko Amonaia.

19 Ia ni sa curuma ko koya na koro levu ko ya sa viakana sara, sa kaya vua e dua na tamata: E rawa beka mo solia vua na tamata yalomalumumu ni Kalou oqo e dua na ka me kania?

20 A sa kaya vua na tamata ko ya: Koi au e dua na Nifaiti, au kila ni ko sa parofita yalovasava ni Kalou, ka sai kemuni na tamata sa tukuna vei au na agilosi ena raivotu ka kaya: Mo na ciqoma. O koya, me daru mai lako ki na noqu vale me'u solia vei kemuni na kakana; ia au kila ni ko na veivakalougatataki vei au kei na noqu vuvale.

21 Ka sa yaco me kauti koya ki na nona vale; na yaca ni tamata ko ya ko Amuleki; sa vakarautaka e matai Alama na madrai kei na lewe ni manumanu.

22 Ka sa yaco me kana ko Alama ka mamau; sa vakalougatataki Amuleki kei na nona vuvale, ka vakavinavinaka vua na Kalou.

23 Ia ni sa kana oti ka mamau sa qai kaya vei Amuleki: Koi au ko Alama, na bete levu ni lotu ni Kalou ena vanua taucoko.

24 Ia raica, au sa vakaroti me'u mai vunautaka na vosa ni Kalou ena kedra maliwa na tamata kece oqo, me vaka na yalo ni vakatakila kei na parofisai; ka ni'u a tiko ena vanua oqo era qai sega ni ciqomi au, ia e ra sa vakasavi au tani, ia au a sa vakarau vakanadakuya me sega ni mudu na vanua oqo.

25 Ia raica, au sa vakaroti me'u lesu tale mai ka parofisai vei ira na tamata oqo, io, me'u vakadinadinataka na nodra ivalavala ca.

26 Ia oqo, Amuleki, ni ko sa vakani au ka kauti au ki vale, ko sa kalougata; raica sa vuqa na siga na noqu lolo voli, ka'u sa viakana sara tu ga.

27 A sa tiko ko Alama me vuqa na siga ena vale nei Amuleki ni se bera na nona vunau vei ira na tamata.

28 Ka sa yaco ni sa sivia sara na nodra caka ca na tamata.

Now it came to pass that after Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

And as he entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat?

And the man said unto him: I am a Nephite, and I know that thou art a holy prophet of God, for thou art the man whom an angel said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house.

And it came to pass that the man received him into his house; and the man was called Amulek; and he brought forth bread and meat and set before Alma.

And it came to pass that Alma ate bread and was filled; and he blessed Amulek and his house, and he gave thanks unto God.

And after he had eaten and was filled he said unto Amulek: I am Alma, and am the high priest over the church of God throughout the land.

And behold, I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy; and I was in this land and they would not receive me, but they cast me out and I was about to set my back towards this land forever.

But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities.

And now, Amulek, because thou hast fed me and taken me in, thou art blessed; for I was an hungered, for I had fasted many days.

And Alma tarried many days with Amulek before he began to preach unto the people.

And it came to pass that the people did wax more gross in their iniquities.

- 29 A sa yaco vei Alama na vosa, ka kaya: Mo lako yani; ka kaya tale ga vei Amuleki na noqu tamata, me lako yani ka parofisai vei ira na tamata oqo, ka kaya—Dou veivutuni, ni sa kaya vakaoqo na Turaga, kevaka dou sa sega ni veivutuni au na sikovi ira na tamata oqo ena noqu cudru; io, au na sega ni kauta tani vei ira na noqu cudru waqawaqa.
- 30 Sa lako yani ko Alama, ka vakakina ko Amuleki, vei ira na tamata, ka vunautaka na vosa ni Kalou vei ira; a rau sa vakasinaiti ena Yalo Tabu.
- 31 A sa soli vei rau na kaukauwa, ka sa sega kina ni rawa me rau sogo ena vale butobuto; io sa sega tale ga ni rawa me dua e yaviti rau; ia erau sa sega ni vakaraitaka na nodrau kaukauwa oqo me yacova ni rau sa vesu ka biu ki na vale ni veivesu. Sa yaco na ka oqo, me vakaraitaka kina na Turaga na nona kaukauwa sa tu vei rau.
- 32 Ka sa yaco ni rau sa lako yani ka tekivu me vunau ka parofisai vei ira na tamata, me vaka na yalo kei na kaukauwa sa solia vei rau na Turaga.

And the word came to Alma, saying: Go; and also say unto my servant Amulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my fierce anger away.

And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost.

And they had power given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them.

And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them.

Na vosa nei Alama, ka vakakina na vosa nei Amuleki, ka vunautaki vei ira na tamata ena vanua ko Amonaia. Erau sa biu talega ki na vale ni veivesu, ka rau sereki ena kaukauwa mana ni Kalou sa tu vei rau; sa vola na kena itukutuku ko Alama.

Alama 9

- 1 Oqo tale, koi au, ko Alama, ni'u sa vakaroti mai vua na Kalou me'u kauti Amuleki ka lako yani ka vunau tale vei ira na tamata oqo, se ko ira na tamata era tiko ena koro levu ko Amonaia, sa yaco ni sa tekivu me'u vunau vei ira, era sa vorati au, ka kaya:
- 2 Ko cei ko iko? Ko nanuma li me keimami na vakabauta na ivakadinadina ni dua na tamata, e dina ga ni mai vunautaka tiko ni na takali ko vuravura?
- 3 Oqo era sa sega ni kila na ibalebale ni vosa era sa tukuna; ni ra sega ni kila ni na takali tani ko vuravura.
- 4 Era sa kaya tale ga: Keimami na sega ni vakabauta na nomu vosa kevaka ko parofisaitaka ni na vakarusai na koro levu oqo ena dua ga na siga.
- 5 Ia era sa sega sara ni kila ni sa rawa vua na Kalou me vakayacora na cakacaka e veivakurabuitaki vakaoqo, ni ra sa tamata yalo kaukauwa ka domodomoqa.
- 6 Era sa kaya: Ko cei na Kalou, me tala wale ga mai kina e dua na tamata vei ira na tamata oqo, me mai tukuna vei ira na dina ni ka veivakurabuitaki ka taleitaki oqo?
- 7 A ra sa tucake me ra tauri au; ia raica, era sa sega ni rawata. Ia au sa tu vakadoudou meu kaya vei ira, io, au sa doudou ni vakadinadinataka vei ira, ka kaya:
- 8 Raica, oi kemudou na itabatamata dau caka ca ka yalo vakatani, a cava dou sa guilecava kina na nodra ivakarau na nomudou qase; io, a cava na kena totolo na nomuni sa guilecava na ivakaro ni Kalou?
- 9 Ko ni sa sega beka ni nanuma ni noda qase, ko Liai, a kau tani mai Jerusalemi ena liga ni Kalou? Ko ni sa sega beka ni nanuma ni a liutaki ira ko koya ena lekutu?

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonibab. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma.

Alma 9

And again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them, they began to contend with me, saying:

Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away?

Now they understood not the words which they spake; for they knew not that the earth should pass away.

And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.

Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiffnecked people.

And they said: Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvelous things?

And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:

Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God.

Do ye not remember that our father, Lehi, was brought out of Jerusalem by the hand of God? Do ye not remember that they were all led by him through the wilderness?

- 10 Ka ko ni sa guilecava beka vakatotolo na levu ni gauna sa vakabulai ira kina na noda qase mai na ligadra na nodra meca, ka maroroi ira me ra kakua ni vakarusai, mai vei ira na wekadra?
- 11 Io, kevaka me a sega na nona kaukauwa e sega ni vakatautauvatataki rawa, kei na nona loloma cecere kei na nona vosoti keda vakadede, ke da a sa muduki tani makawa sara mai na delai vuravura, ka da sa na tu beka kina oqo ena dua na ivakarau ni bula ni rarawa kei na yaluma tawacava rawa.
- 12 Raica, oqo au sa kaya vei kemuni sa vakarota ko koya mo ni veivutuni; ia kevaka ko ni sa sega ni veivutuni, ko ni na sega ni rawata na matanitu ni Kalou. Ia raica, e sega ni o koya kece oqo—sa vakarota ko koya mo ni veivutuni, de na vakarusai kemuni mai na delai vuravura; io, ena sikovi kemuni ena nona cudru, ia ena nona cudru waqawaqa ena sega ni vuki tani kina.
- 13 Raica, ko ni sa sega beka ni nanuma na vosa ka tukuna vei Liai ko koya, ka kaya ni: Kevaka dou sa muria na noqu ivakaro, dou na tiko sautu ena vanua oqo? Ka sa tukuni talega ni: Kevaka dou sa sega ni muria na noqu ivakaro, dou na muduki tani mai na iserau ni Turaga.
- 14 Oqo au gadreva mo ni nanuma, me vaka ni ra a sega ni muria na ivakaro ni Kalou ko ira na Leimanaiti, e ra sa muduki tani kina mai na iserau ni Turaga. Eda sa raica ni sa yaco vakaidina na vosa ni Turaga ena veika oqo, ia era sa muduki tani mai na nona iserau na Leimanaiti, mai na ivakatekivu ni nodra talaidredre ena loma ni vanua.
- 15 Ia oqo au sa kaya vei kemuni, era na vosoti cake ko ira oqo ena siga ni lewa mai vei kemuni, kevaka ko ni sa ivalavala ca tiko ga, io, era na vosoti cake ena bula oqo mai vei kemuni, vakavo ga kevaka mo ni veivutuni.
- 16 Ia e vuqa na ka sa yalataki vei ira na Leimanaiti; ka ni baleta na nodra ivakavuvuli na nodra qase sa vakavuna na nodra sa tu ga ena ivakarau ni bula ni lecaika; o koya sa yalololoma kina vei ira na Turaga ka vakabalavutaka na nodra tiko ena vanua oqo.

And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

Yea, and if it had not been for his matchless power, and his mercy, and his long-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of endless misery and woe.

Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly destroy you from off the face of the earth; yea, he will visit you in his anger, and in his fierce anger he will not turn away.

Behold, do ye not remember the words which he spake unto Lehi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment than for you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent.

For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land.

- 17 Ia ena dua na gauna era na qai kau mai me ra vakabauta na nona vosa, ka me ra kila na cala ni nodra ivakarau na nodra qase; ka lewevuqa vei ira era na vakabulai, ni na yalololoma na Turaga vei ira sa masuta na yacana.
- 18 Ia raica, au sa kaya vei kemuni kevaka ni sa ivalavala ca tiko ga ena sega ni dede na nomuni gauna ena vanua oqo, ni ra na talai yani vei kemuni ko ira na Leimanaiti; ia kevaka ko ni sa sega ni veivutuni ko ni na sega ni kila na gauna era na lako mai kina, ia ko ni na sikovi ena veivakarusai dina; ka na vaka na nona cudru waqawaqa na Turaga.
- 19 Ia ena sega ni laiva ko koya mo ni bula tiko ga ena nomuni caka cala, me ra rusa kina na nona tamata. Au sa kaya vei kemuni, E segai; ena rawa cake vua me laiva me ra vakarusai ko ira kece na nona tamata ka ra vakatokai na tamata i Nifai mai vei ira na Leimanaiti, kevaka e rawa me ra sikalutu ena ivalavala ca kei na talaidredre, ni sa tu oti vakalevu vei ira na rarama kei na kila ka ka solia vei ira na Turaga na nodra Kalou.
- 20 Io, ni sa daulomani ira sara na Turaga; io, sa lomani ira vakalevu cake mai vei ira na matanitu kecega, veimataqali, duivosavosa, se ko ira na tamata; ni sa vakatakilai vei ira na ka kecega, me vaka na nodra gagadre, kei na vakabauta, kei na nodra masu, ni veika sa yaco oti, na veika sa yaco tiko, kei na veika ena qai yaco;
- 21 Ni sa sikovi ira na Yalo ni Kalou; era sa veivosaki vata kei ira na agilosi, ka sa vosa vei ira na domo ni Turaga; ka sa tu vei ira na yalo ni parofisai, kei na yalo ni vakatakila, kei na vuqa na isolisoli, na isolisoli me ra vosataka na vosa tani e so, kei na isolisoli me ra vunau, kei na isolisoli ni Yalo Tabu, kei na isolisoli ni vakadewa vosa;
- 22 Io, ni sa kauti ira tani mai na vanua ko Jerusalemi na Kalou, mai na liga ni Turaga; ka vakabulai ira mai na dausiga, mai na tauvi mate, kei na mate dauveitauvi kecega; ka ra sa kaukauwa vakalevu sara ena ivalu, me ra kakua kina ni vakarusai; era sa kau tani mai na veivakabobulataki ena veigauna, ka ra sa maroroi ka taqomaki tiko me yacova mai oqo; ka ra sa vakasaututaki me yacova ni ra sa vutuniyau ena veika kecega—

And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name.

But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in the land, for the Lamanites shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with utter destruction; and it shall be according to the fierce anger of the Lord.

For he will not suffer you that ye shall live in your iniquities, to destroy his people. I say unto you, Nay; he would rather suffer that the Lamanites might destroy all his people who are called the people of Nephi, if it were possible that they could fall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;

Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation;

Yea, and after having been delivered of God out of the land of Jerusalem, by the hand of the Lord; having been saved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things—

23 Ia oqo raica au sa kaya vei kemuni, kevaka ko ira na tamata oqo, ko ira era sa vakalougatataki vakalevu mai na liga ni Turaga, ka ra qai talaidredre me duidui mai na rarama kei na kilaka sa tu vei ira, au sa kaya vei kemuni ni kevaka sa vaka tu oqo, ni ra sa lutu ki na talaidredre, era na vosoti vakalevu cake ko ira na Leimanaiti mai vei ira oqo.

24 Ia raica, ena yacovi ira yani na Leimanaiti na yalayala ni Turaga, ia ena sega ni baleti kemuni kevaka ko ni talaidredre; a sega li ni yalataka ka vakarota na Turaga kevaka ko ni sa vorati koya ko ni na vakarusai sara mai na delai vuravura?

25 Ia oqo ena vuku ni ka oqo, mo ni kakua kina ni rusa, sa tala oti mai kina na Turaga na nona agilosi me sikovi ira e vuqa na nona tamata ka tukuna vei ira me ra lako yani ka vosa vakaukauwa vei ira na tamata, ka kaya: Dou veivutuni, ni sa voleka na matanitu vakalomalagi;

26 Raica sa sega ni dede na gauna me na lako mai kina na Luve ni Kalou ena nona lagilagi; ia na nona lagilagi e lagilagi ni Le Duabau ga nei Tamana, sa sinai ena loloma soli wale, dodonu, kei na dina, sa vakasinaiti ena vosota, loloma cecere, ka dauvosota vakadede, sa kusarawa ni rogoa na nodra tagi na nona tamata ka sauma na nodra masu.

27 Ia raica, sa lako mai me sereki ira era sa papitaiso ki na veivutuni, ni ra sa vakabauta na yacana.

28 O koya, mo ni caramaka na sala ni Turaga, ni sa voleka na gauna me ra tauca kina na vua ni nodra cakacaka na tamata kecega, me vaka na nodra ivalavala—kevaka era sa dau ivalavala dodonu, era na tamusuka na veivakabulai ki yalodra me vaka na kaukauwa kei na veivueti nei Jisu Karisito; ia kevaka era sa ivalavala ca era na tamusuka ena cudruvi ni yalodra, me vaka na kaukauwa kei na veivesuki ni tevoro.

29 Raica, oqo na domo ni agilosi, ka sa vakamasuti ira tiko na tamata.

And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanites than for them.

For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?

And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying: Repent ye, for the kingdom of heaven is nigh at hand;

And not many days hence the Son of God shall come in his glory; and his glory shall be the glory of the Only Begotten of the Father, full of grace, equity, and truth, full of patience, mercy, and long-suffering, quick to hear the cries of his people and to answer their prayers.

And behold, he cometh to redeem those who will be baptized unto repentance, through faith on his name.

Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been—if they have been righteous they shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the damnation of their souls, according to the power and captivity of the devil.

Now behold, this is the voice of the angel, crying unto the people.

- 30 Ia oqo, oi kemuni na wekaqu lomani, ni ko ni sa wekaqu, sa dodonu mo ni lomani, ka sa kilikili sara mo ni kauta mai na ivakarau ka salavata kei na veivutuni, me vaka ni sa vakaukauwataki sara na lomamudou ki na vosa ni Kalou, ka me vaka ni dou sa tamata lakosese ka lutu tani.
- 31 Oqo sa qai yaco ni koi au, ko Alama, ni'u sa tukuna na vosa oqo, raica, era sa cudruvi au ko ira na tamata baleta ni'u sa tukuna vei ira ni ra sa tamata yalokaukauwa ka domodomoqa.
- 32 Ka era sa cudruvi au talega ni'u sa tukuna vei ira ni ra sa tamata lakosese ka lutu tani, ka ra sa segata me ra tauri au, me rawa ni ra biuti au ki na vale ni veivesu.
- 33 Ia ka sa yaco ni sa sega ni laiva na Turaga me ra tauri au ena gauna ko ya ka biuti au ki na vale ni veivesu.
- 34 Ka sa yaco me lako yani ko Amuleki ka wavu tu, ka tekivu me vunau tale ga vei ira. Ia oqo sa sega ni volai kece na vosa i Amuleki, ia e dua ga na iwase ni nona vosa e volai ena ivola oqo.

And now, my beloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a lost and a fallen people.

Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard-hearted and a stiffnecked people.

And also because I said unto them that they were a lost and a fallen people they were angry with me, and sought to lay their hands upon me, that they might cast me into prison.

But it came to pass that the Lord did not suffer them that they should take me at that time and cast me into prison.

And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the words of Amulek are not all written, nevertheless a part of his words are written in this book.

Alama 10

- 1 Oqo na vosa ka vunautaka ko Amuleki vei ira na tamata e ra tiko ena vanua ko Amonaia, ka kaya:
- 2 Koi au ko Amuleki; koi au na luvei Kitiona, o koya na luvei Isimeli, e dua na kawa i Aminatai; ia ko Aminatai vata ga ka a vakadewataka na vosa ena lalaga ni valetabu, ka a volai mai na iqaqalo ni liga ni Kalou.
- 3 Ka a dua na kawa i Nifai ko Aminatai, na luvei Liai, ko koya ka a lako tani mai na vanua ko Jerusalem, o koya e dua na kawa i Manasa, na luvei Josefa o koya era a volitaka ki Ijipita na tuakana.
- 4 Ia raica, koi au e dua na tamata rogo levu vei ira era sa kilai au; io, ka raica, era sa lewe vuqa na wekaqu kei na noqu itokani, ia au sa rawata vakalevu na iyau ni'u sa tamata gugumatua.
- 5 Ia, ni sa oti kece oqo, au se sega mada ni kila na sala ni Turaga kei na nona ka vuni kei na kaukauwa veivakurabuitaki. Au kaya ni'u a sega mada ni kila na veika oqo; ia raica, au sa cala kina, ni'u sa raica oti e vuqa na nona veika vuni kei na nona kaukauwa veivakurabuitaki; io, ena nona maroroya na nodra bula na tamata oqo.
- 6 Ia oqo, au sa dau vakaukauwataka ga na lomaqu, ni'u sa kacivi oti vakavuqa ka'u sega ga ni rogoca; o koya au sa kila tu na veika oqo, ia au sega ga ni kila; o koya au sa dau vakaduiduile tiko ga vua na Kalou, ena vuku ni ca ni lomaqu, io ena ikava ni siga ni ikavitu ni vula oqo, ena ikatini ni yabaki ni nodra veiliutaki na turaganilewa.
- 7 Ena noqu sa lako tiko me'u sikova e dua na wekaqu voleka, raica sa rairai vei au e dua na agilosu ni Turaga ka kaya: Amuleki, mo lesu tale ki na nomu vale, ni ko na vakania e dua na parofita ni Turaga; io a tamata yalododonu ka sa digitaki koya na Kalou; ni a lolo ko koya ka vuqa na siga ena vuku ni nodra ivalavala ca na tamata oqo, ka sa via kana sara, ia mo kauti koya ki na nomu vale ka vakani koya, ia ena qai vakalougatataki iko ko koya kei na nomu vuvale; ia na veivakalougatataki ni Turaga ena yaco vei iko kei na nomu vuvale.

Alma 10

Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying:

I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was that same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.

And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.

And behold, I am also a man of no small reputation among all those who know me; yea, and behold, I have many kindreds and friends, and I have also acquired much riches by the hand of my industry.

Nevertheless, after all this, I never have known much of the ways of the Lord, and his mysteries and marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people.

Nevertheless, I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges.

As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered, and thou shalt receive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

- 8 Ka sa yaco me'u talairawarawa ki na domo ni agilosu ka lesu tale ki na noqu vale. Ia ni'u sa lako tiko yani au sa raica na tamata a tukuna vei au na agilosu ka kaya: Mo kauti koya ki na nomu vale—ia raica sai koya ga oqo na tamata a mai tukuna tiko vei iko na veika me baleta na Kalou.
- 9 Ka sa kaya vei au na agilosu ni sa tamata yalododonu; o koya au sa kila kina ni tamata yalododonu ko koya baleta ni a tukuna e dua na agilosu ni Kalou.
- 10 Ia oqo tale au kila ni sa dina na veika sa vakadinadinataka ko koya; ia raica au sa kaya vei kemudou, me vaka sa bula na Turaga, sa tala vakaidina ko Koya na nona agilosu me vakatakila vei au na veika oqo; ia sa vakayacora ko koya na ka oqo ena gauna sa tiko kina ena noqu vale ko Alama oqo.
- 11 Ia raica, sa vakalougatataka ko koya na noqu vuvale, sa vakalougatataki au, kei ira na noqu yalewa, kei ira na luvequ, kei na tamaqu kei ira na kai noqu; io, ko ira kece na wekaqu sa vakalougatataka ko koya, sa yaco vei keimami na veivakalougatataki ni Turaga me vaka na vosa sa tukuna ko koya.
- 12 Ia oqo, ni sa vosataka oti na veika oqo ko Amuleki a ra sa kurabui vakalevu na tamata, ni ra raica ni sa sega ni dua wale ga sa vakadinadinataka na veika era sa beitaki kina, kei na ka talega ena qai yaco mai, me vaka na yalo ni parofisai sa tu vei rau.
- 13 Ia oqo, e so ena kedra maliwa era sa nanuma me ra tarogi rau, mai na nodra ilawaki qaseqase era nanuma me ra toboki rau kina ena nodrau vosa, me ivakadinadina me rau beitaki kina, me rawa ni rau kau yani kina vei ira na turaganilewa ka lewai me vaka na lawa, ka me rawa kina ni rau vakamatei se biu ki vale ni veivesu, me vaka na cala era sa rawa ni qisia me ra beitaki rau kina.
- 14 Oqo sai ira na tamata koya era sa segata me ra vakacacani rau, ko ira na loya, ko ira era saumi se digitaki mai vei ira na tamata me ra qarava na lawa ena gauna ni veilewai, se na veilewai ni nodra cala na tamata ena matadra na turaganilewa.
- 15 Ko ira na loya oqo era sa vulica vinaka sara na nodra ilawaki qaseqase kecega na tamata; ia na ka oqo sa iyaragi vinaka ni nodra cakacaka.

And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the man whom the angel said unto me: Thou shalt receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.

And the angel said unto me he is a holy man; wherefore I know he is a holy man because it was said by an angel of God.

And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his angel to make these things manifest unto me; and this he has done while this Alma hath dwelt at my house.

For behold, he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

And now, when Amulek had spoken these words the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them.

Nevertheless, there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

Now it was those men who sought to destroy them, who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges.

Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.

- 16 Ka sa yaco ni sa tekivu me ra vakatarogi Amuleki, me rawa kina ni veisautaka ko koya na nona itukutuku, se me cakitaka na vosa ena tukuna.
- 17 Ia era sa sega ni kila ni rawa me kila ko Amuleki na nodra inaki. Ia sa yaco ni ra sa tekivu me vakatarogi koya, sa kila ko koya na lomadra, ka kaya vei ira: Oi kemudou na itabatamata ivalavala ca ka yalo vakatani, oi kemuni na loya kei na dauveivakaisini, raica ni sa tura tiko na yavu ni tevoru; ko ni sa tura tiko na dai me ra coriti kina ka vesu na tamata yalododonu ni Kalou.
- 18 Io ni sa tura tiko mo ni vakacala na veika dodonu, ka me tau kina e buradelamuni na cudru ni Kalou, ka me ra qai rusa kina vakadua na tamata oqo.
- 19 Io, sa kaya ko Mosaia, o koya na iotioti ni noda tui, ni sa voleka me solia na matanitu, ka sega tu ni dua me solia vua, ka sa vakavuna me ra liutaki na nona tamata ena domodra ga vakaira—io, e sega li ni kaya kevaka ena yaco na kena gauna me ra digitaka kina ena domodra na tamata, na caka cala, o koya, ke na yaco na gauna me ra na lutu ki na talaidredre na tamata oqo, era sa na matua kina me ra vakarusai.
- 20 Ia oqo au sa kaya vei kemuni sa lewa vinaka na Turaga na nomuni caka ca; ia sa kacivaka vei ira na nona tamata, ena domodra na nona agilosi: Mo ni veivutuni, veivutuni, ni sa voleka na matanitu vakalomalagi.
- 21 Io, e sa mai kacivaka, ena domodra na nona agilosi ka vaka: Au na lako sobu mai ena kedra maliwa na noqu tamata, ena veivakaduavatataki kei na lewa dodonu e ligaqu.
- 22 Io, ka'u sa kaya vei kemuni kevaka me a sega na nodra masu na tamata yalododonu, ka ra sa tiko oqo ena vanua, ke dou sa vakarusai vakaidina; ia e sega ena waluvu, me vakataki ira na tamata ena gauna i Noa, ia ena dausiga ga, kei na mate dauveitauvi, kei na iseleiwau.

And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak.

Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he perceived their thoughts, and he said unto them: O ye wicked and perverse generation, ye lawyers and hypocrites, for ye are laying the foundations of the devil; for ye are laying traps and snares to catch the holy ones of God.

Ye are laying plans to pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices—yea, well did he say that if the time should come that the voice of this people should choose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

And now I say unto you that well doth the Lord judge of your iniquities; well doth he cry unto this people, by the voice of his angels: Repent ye, repent, for the kingdom of heaven is at hand.

Yea, well doth he cry, by the voice of his angels that: I will come down among my people, with equity and justice in my hands.

Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword.

- 23 Ia ena nodra masu na yalododonu dou sa vakabulai kina; o koya oqo, kevaka ko ni sa vakasavi ira tani na yalododonu mai na kemuni maliwa ena qai sega beka ni tarova na ligana na Turaga; ia ena nona cudru waqawaqa ena qai lako mai kina vei kemuni; ia ko ni na yaviti ena dausiga, kei na mate dauveitauvi, kei na iseleiwau; ka na yaco kusarawa na kena gauna vakavo ga kevaka ko ni sa veivutuni.
- 24 Ka sa qai yaco ni ra sa cudruvi Amuleki sara vakalevu na tamata, e ra sa vosa, ka kaya: Raica na tamata oqo sa vosa vakacacataka na noda lawa ka da kila ni sa dodonu, kei ira tale ga na loya vuku ka da sa digitaki ira.
- 25 Ia sa dodoka yani na ligana ko Amuleki, ka kacivaka yani vakaukauwa vei ira, ka kaya: Oi kemuni na itabatamata dau caka ca ka yalo vakatani, a cava sa lewai kemuni sara kina ko Setani? A cava ko ni sa soli kemuni kina vei koya me lewai kemuni, ka vakamatabokotaka na matamuni, mo ni kakua kina ni kila na vosa sa tukuni, me vaka na kedra dina?
- 26 Ia raica, au sa vosa vakadinadina li beka me saqata na nomuni lawa? Ko ni sa sega ni kila; ko ni sa kaya ni'u sa vosa saqata na nomuni lawa; e segai sara, raica au sa vosa ka tokona na nomuni lawa, mo ni cudruvi kina.
- 27 Ia oqo raica, au sa kaya vei kemuni, sa tekivu vakotori na yavu ni nodra vakarusai na tamata oqo ena nodra cakacaka vakatawadodonu na nomuni loya kei na turaganilewa.
- 28 Ka sa qai yaco ni sa cavuta oti na vosa oqo ko Amuleki era sa cudruvi koya sara na tamata, ka kaya: Keimami sa kila ni sa luve ni tevoru na tamata oqo, ni sa lasutaki keda; sa vosa vakacacataka na noda lawa. Ia oqo sa kaya ni sa sega ni vosa vakacacataka.
- 29 Ka sa vosa vakacacataki ira tale na noda loya, kei ira na noda turaganilewa.
- 30 Ka sa yaco ni ra sa vakauqeti ira na tamata ko ira na loya me ra nanuma matua e lomadra na ka oqo me beitaki kina.
- 31 Ka sa dua vei ira na yacana ko Sisoromi. Sa kaukauwa duadua na nona beitaki rau ko Amuleki kei Alama, ni sa dua vei ira na kena dau ko koya, ni sa dau taurivaki sara vakalevu mai vei ira na tamata.

But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand except ye repent.

And now it came to pass that the people were more angry with Amulek, and they cried out, saying: This man doth revile against our laws which are just, and our wise lawyers whom we have selected.

But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to blind your eyes, that ye will not understand the words which are spoken, according to their truth?

For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.

And now behold, I say unto you, that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges.

And now it came to pass that when Amulek had spoken these words the people cried out against him, saying: Now we know that this man is a child of the devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.

And again, he has reviled against our lawyers, and our judges.

And it came to pass that the lawyers put it into their hearts that they should remember these things against him.

And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

32 Oqo era sa gadreva ga na loya me levu na nodra
iyau; ia sa vakatau ga na iyau era rawata ena levu ni
nodra cakacaka.

Now the object of these lawyers was to get gain;
and they got gain according to their employ.

Alama 11

- 1 Oqo sa tu ena lawa i Mosaia ni ko ira kece na tamata ka ra turaganilewa, se ko ira era sa digitaki me ra daunilewa, sa dodonu me ra saumi me vaka na gauna era cakacaka kina me ra lewai ira era kau mai me ra lewai.
- 2 Ia kevaka e dua na tamata e dinau tu vua e dua tale, ka qai sega ni sauma na veika sa dinautaka, ena tukuni vua na turaganilewa; sa na qai vakayagataka ko turaganilewa na nona dodonu ni veiliutaki, ka talai ira yani na vakaillesilesi me vesu na tamata ko ya ka kau mai vua; sa na qai lewa ko koya na tamata koya me vaka na lawa kei na ivakadinadina sa beitaki kina, ia sa qai vakaroti me sauma na nona dinau, se vesu na nona iyau, se vakasavi tani mai na kedra maliwa na tamata me vaka e dua na daubutako.
- 3 Ka sa na saumi na turaganilewa me vaka na gauna e vakayagataka—dua na senaini na koula ena dua na siga, se dua na senumi na siliva, tautauvata kei na dua na senaini na koula; ka ni sa vakaoqo na kena lawa sa virikotori tu.
- 4 Sa vakaoqo na yaca ni wasewase ni nodra ilavo koula, kei na siliva, me vaka na kedra kaukauwa. Era sa solia na yaca ko ira na Nifaiti, ni ra sa sega ni taurivaka na yaca me vakataki ira na Jiu mai Jerusalem; se me ra vakarautaka ena kena ivakarau vei ira na Jiu; ia era sa veisautaka na nodra wasewase kei na nodra vakavakarau, me vaka na nodra vakasama kei na nodra ivakarau na tamata, ena veitabatamata yadua me yacova na nodra gauna ni veiliutaki na turaganilewa, ni a tekivuna mai na tui ko Mosaia.
- 5 Sa vakaoqo na kena wasewase: Dua na senaini koula, dua na sioni koula, dua na suni koula kei na limina koula.
- 6 Dua na senumi siliva, dua na aminori siliva, dua na esiromo siliva kei na dua na oniti siliva.
- 7 E dua na senumi siliva sa tautauvata kei na dua na senaini koula, ia sa rawa ni dua vei rau me rawa kina e dua na ivakarau bali, se dua na ivakarau na veimataqali sila kecega.
- 8 Oqo na levu ni dua na sioni koula sa vakaruataki na kaukauwa ni dua na senaini.

Alma 11

Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged.

Now if a man owed another, and he would not pay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

And the judge received for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.

A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

Now the amount of a seon of gold was twice the value of a senine.

9 Kei na dua na suni koula sa vakaruataki na kaukauwa ni dua na sioni.

10 Kei na dua na limina koula sa tautauvata kei na kedra kaukauwa kece sara oqo.

11 Kei na dua na aminori siliva sa tautauvata na kena levu kei na rua na senumi siliva.

12 Kei na dua na esiromo siliva sa tautauvata kei na va na senumi siliva.

13 Kei na dua na oniti sa levu duadua vei ira kece.

14 Ia sa vakaoqo na levu ni kena iwasewase lalai ni veika era nanuma—

15 E dua na sipiloni sa veimama ni dua na senumi; o koya, sa rawa kina e veimama ni ivakarau na bali.

16 Kei na dua na sipilumi sa veimama ni dua na sipiloni.

17 Kei na dua na lia sa veimama ni dua na sipilumi.

18 Oqo na ivakarau ni nodra iwiliwili me vaka na nodra nanuma.

19 Oqo e dua na anitioni na koula sa tautauvata kei na tolu na sipiloni.

20 Oqo, sa nodra inaki duadua ga me ra rawa iyau, baleta ni ra sa rawata na kedra isau me vaka na cakacaka era cakava, o koya, era sa vakayavalati ira kina na tamata ki na vakacaca, kei na ivalavala kecega ni veivakayavalati kei na caka ca, me levu kina na nodra cakacaka, me ra rawa ilavo me vaka na vei itavi vakalawa e kau mai vei ira; o koya era sa vakayavalati ira kina na tamata me ra saqati rau ko Alama kei Amuleki.

21 Ia a ka oqo sa tekivu me vakatarogi Amuleki kina ko Sisoromi, ka kaya: E rawa li mo sauma e so na noqu taro? Oqo ni sa kena dau sara ko Sisoromi ena ilawaki qaseqase ni tevoro, me rawa ni vakarusa kina na veika vinaka; o koya, sa kaya kina vei Amuleki: E rawa li mo sauma mada e so na noqu taro?

22 Ka sa kaya vua ko Amuleki: Io, kevaka sa vaka na Yalo ni Turaga, me vaka sa tu vei au; ni'u na sega ni tukuna e dua na ka me veisaqasaqa kei na Yalo ni Turaga. A sa kaya vua ko Sisoromi: Raica, sa tu oqo e ono na oniti na siliva, au na solia kece vei iko kevaka ko cakitaka ni sa bula tiko ko koya sa Cecere Sara.

And a shum of gold was twice the value of a seon.

And a limnah of gold was the value of them all.

And an amnor of silver was as great as two senums.

And an ezrom of silver was as great as four senums.

And an onti was as great as them all.

Now this is the value of the lesser numbers of their reckoning—

A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

And a shiblum is a half of a shiblon.

And a leah is the half of a shiblum.

Now this is their number, according to their reckoning.

Now an antion of gold is equal to three shiblons.

Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?

And Amulek said unto him: Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being.

23 A sa kaya vakaoqo ko Amuleki: Ko iko na luvei eli, na cava ko sa temaki au kina? Ko sa kila li ni ko ira na yalododonu era na sega ni rawai ena veitemaki vakaoqori?

24 Ko sa vakabauta li ni sega ni dua na Kalou? Au sa kaya vei iko, e segai, ko sa kila ni sa dua tiko na Kalou, ia ko sa lomana vakalevu na ilavo oqori ka vakalailai ko koya.

25 Ia oqo ko sa mai lasutaki au ena mata ni Kalou. Ko sa kaya vei au—Raica na ono na oniti oqo, e ra sa isau levu sara, au na solia vei iko—ni ko sa nanuma e yalomu mo taura mai vei au; ka ni sa nomu gagadre ga meu cakitaki koya na Kalou dina ka bula, mo rawa kina ni vakarusai au. Ia raica oqo, ena saumi vakaidina vei iko na ca levu oqo.

26 Ka sa kaya vua ko Sisoromi: Ko sa kaya ni sa tiko e dua na Kalou dina ka bula?

27 Ka sa kaya ko Amuleki: Io; sa tiko e dua na Kalou dina ka bula

28 A sa kaya oqo ko Sisoromi: E lewe levu li na Kalou?

29 A sa sauma ko koya, E segai.

30 Oqo sa kaya tale vua ko Sisoromi: Ko sa kila vakacava na veika oqo?

31 Ka sa kaya ko koya: Sa vakatakila vei au e dua na agilosu.

32 A sa kaya tale ko Sisoromi: Ko cei ko koya ena lako mai? Ko koya li na Luve ni Kalou?

33 A sa kaya vua ko koya, Io.

34 A sa kaya tale ko Sisoromi: Ena mai vakabulai ira li na nona tamata ena nodra ivalavala ca? A sa sauma ko Amuleki ka kaya vua: Au sa kaya vakaidina vei iko, e segai, ni sa sega ni rawa vei koya me cakitaka na nona vosa.

35 A sa kaya vei ira na tamata ko Sisoromi: Ni nanuma tiko na veika oqo; ni sa kaya ko koya sa dua bau ga na Kalou; ia sa kaya tale ko koya ni na lako mai na Luve ni Kalou, ia ena sega ni mai vakabulai ira na nona tamata—sa vaka sara ga e tu vua na kaukauwa me vakarota na Kalou.

Now Amulek said: O thou child of hell, why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations?

Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that lucre more than him.

And now thou hast lied before God unto me. Thou saidst unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

And Zeezrom said unto him: Thou sayest there is a true and living God?

And Amulek said: Yea, there is a true and living God.

Now Zeezrom said: Is there more than one God?

And he answered, No.

Now Zeezrom said unto him again: How knowest thou these things?

And he said: An angel hath made them known unto me.

And Zeezrom said again: Who is he that shall come? Is it the Son of God?

And he said unto him, Yea.

And Zeezrom said again: Shall he save his people in their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.

Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people—as though he had authority to command God.

36 Ia ko Amuleki sa kaya tale vua: Raica ko sa lasu, ni ko sa kaya ni'u sa vosa me vaka e tu vei au na kaukauwa meu vakarota na Kalou, baleta ni'u a tukuna ni na sega ni vakabulai ira na nona tamata ena nodra ivalavala ca.

37 Ka'u sa kaya tale vei iko, ena sega ni rawa me vakabulai ira ena nodra ivalavala ca; ni'u na sega ni rawa ni cakitaka na nona vosa, ni sa kaya ko koya ni na sega ni taukena na matanitu vakalomalagi e dua na ka tawasavasava; o koya, ena rawa vakaevei mo vakabulai, kevaka ko sa sega ni rawata na matanitu vakalomalagi? O koya, ko na sega ni vakabulai kina ena nomu ivalavala ca.

38 Oqo sa kaya tale vua ko Sisoromi: E sa Tama Tawamudu li na Luve ni Kalou?

39 A sa kaya vua ko Amuleki: Io, sai koya na Tama Tawamudu ni lomalagi kei na vuravura, kei na veika kecega sa tu kina; sai koya na kena ivakatekivu kei na kena ivakataotioti, na kena imatai kei na kena imurimuri;

40 Ena lako mai ki vuravura me tasereki ira na nona tamata; ia ena colata ko koya na nodra talaidredre ko ira sa vakabauta na yacana; ia sai ira ga oqo ena nodra na bula tawamudu, ia ena sega ni yaco na veivakabulai vua e dua tale.

41 O koya gona era na tu ga kina ko ira na dau caka ca me vaka ni se sega ni yaco e dua na veisereki, ia era na tasereki ga mai na ivau ni mate; ia raica, ena yaco mai na siga era na tucake kece kina mai na mate ka tu ena mata ni Kalou, ka lewai me vaka na nodra ivalavala.

42 Oqo, sa dua na mate sa vakatokai na mate vakayago; ia na mate i Karisito ena tasereki kina na ivau ni mate vakayago oqo, ka na tucake na tamata kecega mai na mate oqo.

43 Erau na cokotivata tale na yago kei na yalo ena kena itutu dina; ia ena semati vata tale na liga kei na yava kei na isema ena kena itutu ga, me vakai keda ga ena gauna oqo; ia eda na kau mai ka tu ena mata ni Kalou, ka kila me vaka na noda kila ena gauna oqo, ka nanuma vinaka na noda cala kecega.

Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.

And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

44 Oqo, na veivakataucokotaki ena yaco vei ira na tamata kecega, o ira na qase kei na gone, o ira na bobula kei na galala, o ira na tagane kei na yalewa, ko ira sa caka ca kei ira na yalododonu; ka ena sega ni yali e dua na drau ni uludra; ia ena vakalesui tale na veika kece ki na kena itutu dina, me vaka ena gauna oqo, se ena yago, ia era na kau ki na itikotiko ni veilewai i Karisito na Luvena, kei na Kalou ko Tamada, kei na Yalo Tabu, ka ratou sa Kalou Tawamudu duabau ga, era na lewai me vaka na nodra ivalavala, se vinaka se ca.

45 Oqo, raica, au sa vosa vei kemuni me baleta na mate vakayago, kei na tucake tale ni yago mai na mate. Au sa kaya vei kemuni ni na tucake tale na yago mate oqo me na tawa mate rawa, io mai na mate mai na imatai ni mate ki na bula, me na tawa mate rawa; ia ena cokotivata tale na yago kei na yalo, ka me na sega ni tawasei tale; oqo na ka taucoko ka vakayalo ka sega ni mate, ka sega ni raica tale vakadua na mate.

46 Oqo, ni sa tinia na nona vosa ko Amuleki, era sa kidroa na tamata, ka sa sautaninini talega ko Sisoromi. Ia oqo sa mudu na vosa i Amuleki, se sai koya oqo na levu ni ka au sa vola.

Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

Alama 12

- 1 Oqo ko Alama, ni raica ni sa vagalui Sisoromi na vosa i Amuleki, sa kila ni sa toboka ko Amuleki na nona lasu kei na ilawaki ka me vakarusai koya kina, ia ni sa raica ko koya ni sa sautaninini ni sa qai kila na nona cala, sa qai dolava na gusuna ka tekivu me vosa vua, ka vakadeitaka na vosa i Amuleki, ka vakamacalataka na veika e se bera mai, se me sereka na ivolanikalou me sivia na veika sa vakayacora ko Amuleki.
- 2 Oqo na vosa i Alama ka tukuna vei Sisoromi era sa rogoca na tamata ka tu yani e kea; ka ni ra sa lewe levu sara, ka qai vosa vakaoqo:
- 3 Oqo Sisoromi, ni sa kilai na nomu lasu kei na nomu ilawaki, ko sa sega ni lasu walega vei ira na tamata ko sa lasu tale ga vua na Kalou; raica, sa kila ko koya na nomu nanuma kecega, ka sa raica ko koya me vakatakilai vei keirau na nomu nanuma mai vua na Yalona;
- 4 Ka ko sa raica ni keirau sa kila ni sa qaseqase sara na nomu ilawaki, me vaka na ilawaki qaseqase ni tevoru, ni ko sa mai lasu mo vakauqeti ira kina na tamata oqo me ra cudruvi keirau, me ra vosa vakacacataki keirau ka vakasavi keirau tani—
- 5 Oqo sa nona ituvatuva na nomu meca, ka sa vakayacora kina vei iko na nona kaukauwa. Ia au gadreva ni dodonu mo nanuma tiko ni vosa au sa tukuna vei iko e sa baleti kemuni kece.
- 6 Ia raica au sa kaya vei kemuni, sai koya oqo na nona vere na meca, ka biuta koto me rawai kemuni kina, mo ni vakarorogo kina vua, me na qai vesuki kemuni ena nona sinucodo, ka sinucodotaki kemuni sobu ki na rusa tawavakaiyalayala, me vaka na kaukauwa ni nona veivesuki.
- 7 Oqo ni sa tukuna oti na vosa oqo ko Alama, sa sautaninini vakalevu sara ko Sisoromi, ni sa qai kila vakalevu cake na kaukauwa ni Kalou; a sa kila talega ni rau sa kilai koya ko Alama kei Amuleki, ni sa qai kila ni rau sa kila na nona nanuma kei na inaki ni lomana; ni sa soli vei rau na kaukauwa me rau kila kina na veika oqo me vaka na yalo ni parofisai.

Alma 12

Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:

Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his Spirit;

And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out—

Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all.

And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy.

- 8 A sa vakatarogi rau matua ko Sisoromi, me rawa ni kila vakalevu cake na veika ni matanitu ni Kalou. Ka sa kaya vei Alama: A cava na ibalebale ni ka oqo sa vosa kina ko Amuleki me baleta na tucake tale mai na mate, ni ra na tucake kecega mai na mate, ko ira sa bula dodonu kei ira na sega ni bula dodonu, ka ra sa kau mai me tu ena mata ni Kalou me ra lewai me vaka na nodra cakacaka?
- 9 Ia oqo sa vakamacalataka vua ko Alama na veika oqo, ka kaya: Sa soli vei ira e lewe vuqa me ra kila na veika vuni ni Kalou; ia sa vakaroti matua vei ira me ra kakua ni tukuna ia me vaka ga na iwase ni nona vosa ka ganiti ira na luve ni tamata, me vaka na talairawarawa kei na gugumatua era vakaraitaka vua.
- 10 Ia oqo, ko koya sa vakaukauwataka na lomana, ena rawata ko koya na iwase lailai ga ni vosa; ia ko koya sa sega ni vakaukauwataka na lomana, ena rawata ko koya na iwase levu ni vosa, me yacova ni sa soli vua me kila na veika vuni ni Kalou me yacova ni sa kila taucoko sara.
- 11 Ia ko ira sa vakaukauwataka na lomadra, sa soli vei ira e dua na iwase lailai ga ni vosa; me yacova ni ra sa sega ni kila e dua na ka me baleta na nona veika vuni; ia sa yaco me ra tauri vakavesu mai vua na tevoru, ka sa kauti ira sobu ena nona lewa ki na rusa. Oqo na ibalebale ni sinucodo ni eli.
- 12 Ia sa tukuna vakamatata sara ko Amuleki na veika e baleta na mate, kei na tucake tale ni yago mate oqo me tawa mate rawa, kei na noda kau mai ena mata ni itikotiko ni veilewai ni Kalou, ka lewai me vaka na noda ivalavala.
- 13 Ia kevaka sa vakaukauwataki na lomada, io, kevaka eda sa vakaukauwataka na lomada ki na vosa, me yacova ni sa sega ni kunei vei keda, ia ena rerevaki sara na noda itutu, ni na qai yaco me da vakarusai.
- 14 Ni na vakarusai keda na noda vosa, io, na noda cakacaka kece sara ena vakarusai keda; eda na sega ni raici me sega na duka e takavi keda; ia na noda vakasama ena vakarusai keda; ia ena itutu ca oqo eda na sega ni tovolea kina me da vakanamata cake vua na noda Kalou; ia eda na marautaka vakalevu kevaka me da vakarota na veivatu kei na veiulunivanua me ra buluti keda me da vuni kina mai na nona iserau.

And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?

And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.

And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.

Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, inso-much that it has not been found in us, then will our state be awful, for then we shall be condemned.

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

- 15 Ia sa sega ni rawa me vakakina; eda na lako yani ka tu e matana ena nona lagilagi, kei na nona kaukauwa, kei na nona qaqa, lagilagi, kei na lewa, ka vakila ena noda madua tawavakaiyalayala, ni sa dodonu na nona lewa kecega; ka ni sa dodonu na nona cakacaka kece sara, ka ni sa yalololoma ko koya kivei ira na luve ni tamata, ia sa tu vua na kaukauwa me vakabulai ira yadua na tamata, ka vakabauta na yacana, ka kauta mai na vuana e veisotari kei na veivutuni.
- 16 Ia oqo raica, au sa kaya vei kemuni, ena qai yaco e dua na mate, na ikarua ni mate, sai koya na mate vakayalo; oqori na gauna, ni ko koya sa mate ena nona ivalavala ca, me vaka na mate vakayago, ena mate talega ena mate vakayalo; io, ena mate ko koya ki na veika ni yalododonu.
- 17 Sai koya oqori na gauna ena vaka kina na drano bukawaqa kei na sulifure na nodra vakararawataki, na kena yameyame sa tubu cake tikoga me sega ni mudu ka sega ni mudu; sai koya oqori na gauna era na vesuki sobu kina ki na veivakarusai tawavakaiyalayala, me vaka na kaukauwa kei na veivesuki nei Setani, ni sa lewai ira tu me vaka na nona inaki.
- 18 O koya, au sa kaya vei kemuni, era na vaka ni se sega ni vakayacori e dua na veisereki; ni ra na sega ni rawa ni sereki me vaka na lewa dodonu ni Kalou; ka era na sega ni rawa ni mate, ni sa sega tale na mate.
- 19 Oqo ka sa yaco ni sa vakaotia na nona vosataka tiko na veivosa oqo ko Alama, era sa kurabui vakalevu ko ira na tamata;
- 20 Ia sa dua na Anitiona, na iliuliu levu duadua vei ira, sa lako mai ka kaya vei koya: Na cava oqo ko sa tukuna tiko, ni na tucake mai na mate na tamata ka veisau mai na itutu ni yago mate oqo ki na itutu ni yago e tawa mate rawa, ni na sega ni rawa vakadua me mate na yago vakayalo?
- 21 A cava na ibalebale ni ivolanikalou, ka kaya ni sa lesi rau na jerupimi kei na iseleiwau bukawaqa na Kalou me tiko mai natuicake ni were ko Iteni, de rau na curu mai na noda itubutubu taumada ka kania na vua ni vunikau ni bula, ka bula me sega ni mudu? Ia oqo eda sa raica ni sa sega sara ni rawa me rau bula me sega ni mudu.

But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.

And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;

But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

- 22 Oqo sa kaya vua ko Alama: Au sa qai vakarau vakamacalataka tiko na tikina oqori. Eda sa kila oqo ni sa lutu ko Atama ni a kania na vuanikau vakatabui, me vaka na vosa ni Kalou; ia oqo eda sa raica, ni ena nona lutu, era sa lako sese ka lutu tani kina na tamata kecega.
- 23 Ia oqo raica, au sa kaya vei kemuni ni kevaka me a rawa ni kania na vua ni vunikau ni bula ko Atama ena gauna ko ya, ke a sega ni yaco na mate, ia ke a tawayaga na vosa, ka lasu na Kalou, ni a kaya: Ko na mate vakaidina kevaka ko kania.
- 24 Ia eda sa raica ni na mate na tamata kecega, io, na mate sa tukuna tiko ko Amuleki, sa i koya na mate vakayago; o koya sa soli kina na gauna vua na tamata me veivutuni; o koya sa yaco kina me itutu ni vakatovolei na bula oqo; na gauna me vakavakarau kina me sota vata kei na Kalou; na gauna me vakavakarautaki kina na itutu ni bula tawacava ko ya me vaka keirau sa tukuna tiko, na kena ni sa oti na nodra tucake tale mai na mate.
- 25 Ia, kevaka me a sega ni ituvatuva ni veisereki, ka a virikotori mai na tauyavutaki ni vuravura, ke na sega na tucake tale ni mate; ia sa virikotori e dua na ituvatuva ni veisereki, ka na yaco kina na tucake tale ni mate, sa tukuni oti.
- 26 Ia oqo raica, kevaka a rawa me rau lesu tale na noda itubutubu taumada me rau kania na vua ni vunikau ni bula, erau na bula rarawa tu ga me sega ni mudu, ni sa sega na gauna me rau vakavakarau kina; ka na vakadaroi kina na ituvatuva ni veisereki, ena tawayaga na vosa ni Kalou, ka na sega ni mana.
- 27 Ia raica, sa sega ni vakakina; sa lesi vua na tamata me mate; ia ni sa oti na mate, era na qai lewai, io na veilewai vata ga keirau tukuna tiko, o koya ena ivakataotioti.
- 28 Ia ni sa lesia oti na Kalou me yaco na veika oqo vei ira na tamata, raica, sa raica ni sa yaga me kila na tamata na veika sa lesia vei ira;
- 29 Ia sa lesia ko koya na agilosi me veivosaki vata kei ira, ka vakavuna me ra raica na tamata na nona lagilagi.

Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

Therefore he sent angels to converse with them, who caused men to behold of his glory.

30 Ia me tekivu mai na gauna ko ya era sa dau cavuta na yacana; o koya sa veivosaki kina na Kalou kei na tamata, ka vakatakila vei ira na ituvatuva ni veisereki, ka sa vakarautaki tu mai na tauyavutaki ni vuravura; sa vakatakila vei ira oqo me vaka na nodra vakabauta kei na veivutuni kei na nodra veicakacaka tabu.

31 O koya, sa solia kina na ivakaro vei ira na tamata, ni ra sa talaidredre ena ivakaro taumada me vaka na ka vakayago, ka yaco me vaka na Kalou, me kila na vinaka mai na ca, ka biuti ira me ra vakayacora, se me ra biu kina dua na itutu me ra vakayacora me vaka na lomadra kei na ka era vinakata, se me ra kitaka na ka ca se kitaka na ka vinaka—

32 O koya sa solia kina vei rau na ivakaro na Kalou, ni sa vakatakila oti vei rau na ituvatuva ni veisereki, ia me rau kakua ni vakayacora na ca, ni sa kena isau na mate tale, o koya na mate tawavakaiyalayala me vaka na veika sa dodonu; ni ena veika vakaoqo sa sega kina na kaukauwa ni ituvatuva ni veisereki, ni cakacaka ni lewa dodonu ena sega ni rawa me vakarusai, me vaka na vinaka cecere ni Kalou.

33 Ia na Kalou sa kacivi ira na tamata, ena yaca ni luvena, (oqo na ituvatuva ni veisereki ka a vakarautaki) ka kaya: Kevaka ni sa veivutuni, ka sega ni vakaukauwataka na lomamuni, au na qai yalololoma vei kemuni, ena vuku ni Luvequ e Duabau ga;

34 O koya, ko ira yadua sa veivutuni, ka sega ni vakaukauwataka na lomana, ena rawa me kaya ni sa nona na loloma cecere ena vuku ni Luvequ e Duabau ga, me bokoci kina na nodra ivalavala ca; ia ko ira oqo era na curu ki na noqu ivakavakacegu.

35 Ia ko koya yadua sa vakaukauwataka na lomana ka ia tiko ga na caka ca, raica, au sa bubului ena noqu cudru ni na sega ni curu ki na noqu ivakavakacegu.

And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.

Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.

And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.

36 Ia oqo, oi kemuni na wekaqu, raica au sa kaya vei kemuni, kevaka ni sa vakaukauwataka na lomamuni ko ni na sega ni curu ki na nona ivakavakacegu na Turaga; o koya ena nomuni caka ca ena vakacudrui koya me tala sobu mai kina na nona cudru vei kemuni me vaka ena veivakacudrui taumada, me vaka na nona vosa ena iotioti ni veivakacudrui ka vaka talega kina ena kena imatai, ki na veivakarusai tawavakaiyalayala ni yalomuni; o koya, me vaka na nona vosa, ki na iotioti ni mate, ka vakatalega kina na kena imatai.

37 Ia oqo, oi kemuni na wekaqu, me vaka ni da sa kila na veika oqo, ni ra sa dina, me da sa veivutuni, ka kakua ni vakaukauwataka na lomada, ka kakua ni vakacudruya na Turaga na noda Kalou, me kauta sobu mai kina na nona cudru vei keda ena nona ikarua ni ivakaro oqo, ka sa solia vei keda; ia me da curu ki na ivakavakacegu ni Kalou, ka sa vakarautaki tu me vaka na nona vosa.

And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.

And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.

Alama 13

- 1 Ia oqo tale, oi kemuni na wekaqu, au gadreva me'u kauti kemuni ki na gauna a solia kina na ivakaro oqo na Turaga na Kalou vei ira na luvena; ia au gadreva mo ni kila ni a lesi ira na bete na Turaga na Kalou ena nona ivakarau tabu, me vaka na kena ivakarau vua na Luvena, me ra vakavulici na tamata ena veika oqo.
- 2 Ia era sa lesi na bete oqo me vaka na kena ivakarau vua na Luvena, ena kena ivalavala me ra kila kina na tamata na ivalavala me ra na rai yani kina vua na Luvena me ra sereki kina.
- 3 Ia sa vakaoqo na ivalavala ni nodra vakatabui—era sa kacivi ka vakarautaki mai na tauyavutaki ni vuravura me vaka na nona kilaka taumada na Kalou, ena vuku ni nodra vakabauta kei na cakacaka vinaka; ena imatai ni gauna era a biu me ra digitaka na vinaka se na ca; o koya ni ra sa digitaka na vinaka, ka vakaraitaka na vakabauta sa uasivi sara, era sa lesi kina ena dua na ilesilesi tabu, io, na ilesilesi tabu oqori sa vakarautaki vata, kei na dua na veisereki vakavakarau me nodra.
- 4 A sa vakakina na nodra lesi ki na ilesilesi tabu oqo ena vuku ni nodra vakabauta, ia eso tale era sa sega ni vinakata na Yalo ni Kalou ena vuku ni nodra dau vakaukauwataka na lomadra kei na mataboko ni nodra vakasama, ke a sega beka oqo ke ra a sotava e vuqa na gauna vinaka me vakataki ira na wekadra.
- 5 Se me vakalekalekataki ga, ena imatai ni gauna era a tautauvata ga kei ira na wekadra; ia sa vakarautaki tu mai na tauyavutaki ni vuravura me soli na ilesilesi tabu oqo vei ira sa sega ni vakaukauwataka na lomadra, ena vuku ni nona veisorovaki na Luvena e Duabau ga, ko koya sa vakarautaki—
- 6 A sa vakakina na nodra lesi ki na ilesilesi tabu oqo, ka vakatabui ki na matabete levu ena ivakarau tabu ni Kalou, me ra vakatavuvulitaka na ivakaro vei ira na luve ni tamata, me ra curu rawa tale ga ki na nona ivakavakacegu—

Alma 13

And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.

And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.

Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—

And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest—

- 7 Na matabete levu oqo me vaka na kena ivakarau vua na Luvena, sa ivakarau mai na tauyavutaki ni vuravura; se ena dua tale na vosa, ni sega na kena itekitekivu ni siga se na icavacava ni yabaki, ni a vakarautaki mai na gauna tawamudu ki na veigauna tawamudu, me vaka na nona kila taumada na veika kecega—
- 8 Ia era sa lesi ena kena ivakarau oqo—era sa kacivi ena ilesilesi tabu, ka tabaki ena dua na cakacaka tabu vakalotu, ka ciqoma na matabete levu ni ivakarau tabu, na ilesilesi, kei na cakacaka vakalotu, kei na matabete levu, e sega na kena itekivu se na kena icavacava—
- 9 Sa vakakina ni ra sa yaco me bete levu ka sega ni mudu, me vaka na kena ivakarau vua na Luvena, na Duabau ga nei Tamada, o koya sa sega na kena itekitekivu ni siga se na kena icavacava ni yabaki, o koya sa sinai ena loloma soli wale, dodonu, kei na dina. Ka sa vakakina. Emeni.
- 10 Oqo, me vaka au sa kaya me baleta na ivakarau tabu, se na matabete levu oqo, era sa lewe levu era sa tabaki ka sa yaco me ra bete levu ni Kalou; me vaka na levu ni nodra vakabauta kei na veivutuni, kei na nodra ivalavala dodonu ena mata ni Kalou, ka ra sa digitaka mera veivutuni ka ivalavala dodonu ka me ra kakua ni rusa;
- 11 O koya era sa kacivi kina ki na ivakarau tabu oqo, ka sa vakatabui ka savai me vulavula na nodra isulu ena nona dra na Lami.
- 12 Oqo ko ira, ni sa oti na nona vakatabui ira na Yalo Tabu, ka sa vakavulavulataki na nodra isulu, me savasava ka sega ni tauvi duka ena mata ni Kalou, era sa vakasisilataka na ivalavala ca; ka sa lewevuqa vei ira, sa lewevuqa sara, era sa vakasavasavataki ka curu ki na nona ivakavakacegu na Turaga na nodra Kalou.
- 13 Ia oqo, oi kemuni na wekaqu, au gadreva mo ni vakayalomalumalumutaki kemuni ena mata ni Kalou, ia mo ni vuataka na vua e kilikili ki na veivutuni, mo ni curu tale ga ki na ivakavakacegu koya.

This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things—

Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—

Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest.

- 14 Io, mo ni vakayalomalumulumutaki kemuni me vakataki ira ena gauna i Melikiseteki, o koya ka a bete levu tale ga ena kena ivakarau vata ga ka'u tukuna tiko, o koya tale ga ka taura tu na matabete levu ka sega ni mudu.
- 15 Ia sai Melikiseteki oqo ka dau solia vua ko Eparaama na nona ikatini; io, na tamada ko Eparaama sa dau solia na ikatini ni ka kecega e taukena.
- 16 Na veicakacaka vakalotu e a soli me vakaoqo, me rawa kina vei ira na tamata me ra rai ki liu vua na Luve ni Kalou, me ivakaraitaki ni nona ivakarau, se na kena ivakarau vua, ia oqo me ra rai yani kina vua me bokoci na nodra ivalavala ca, ka rawa me ra curu ki na ivakavakacegu ni Turaga.
- 17 Ia ko Melikiseteki oqo a dua na tui ena vanua ko Selemi; ka sa kaukauwa sara na nodra caka cala kei na veika vakasisila na nona tamata; io, era sa lako sese kecega; era sa vakasinaiti ena veimataqali caka ca kece sara;
- 18 Ia sa gumatua sara ena vakabauta ko Melikiseteki, ka sa taura kina na itutu ni matabete levu me vaka na ivakarau tabu ni Kalou, a sa vunautaka na veivutuni vei ira na nona tamata. Ia raica, e ra sa veivutuni; ka sa vakadeitaka ko Melikiseteki na tiko sautu ena vanua ena nona gauna; o koya sa vakatokai kina ko koya me ravouvou ni sautu, ka ni sa tui kei Selemi; ka veiliutaki ena rukui tamana.
- 19 Oqo, sa vuqa era liu vua, ka vuqa talega era qai muri, ia sa sega ni dua vei ira me uasivi cake; o koya oqo, sa rogo vakalevu kina na yacana.
- 20 Ia sa sega ni yaga me'u vakamacala tale ena veika oqo; sa rauta ga na ka au sa tukuna. Raica, sa tu vei kemuni na ivolanikalou; ia kevaka ko ni sa vakatanitaka ko ni na rusa kina.
- 21 Ka sa qai yaco ni sa cavuta oti vei ira na vosa oqo ko Alama, sa dodoka yani vei ira na ligana ka kaci ena domo levu, ka vaka: Oqo na gauna ni veivutuni, ni sa voleka mai na siga ni veivakabulai;

Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.

And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.

Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.

And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation draweth nigh;

- 22 Io, na domo ni Turaga, ena gusudra na agilosu, sa tukuna yani ki na veimatani kecega; io, era sa tukuna tiko, me rawa ni nodra na itukutuku rekitaki; io, sa vakarogoya ko koya na itukutuku rekitaki oqo vei ira kece na nona tamata, io, vei ira ka veiseyaki tu ena delai vuravura; o koya era sa lako mai kina vei keda.
- 23 Ia era sa vakamacalataki vei keda ena veivosa rawarawa sara, me da kila, ni sega ni rawa me da na cala; oqo baleta ni da sa mai lako voli tu ena vanua tani; o koya, ni da sa tamata digitaki, ni sa mai tukuni vei keda na itukutuku rekitaki oqo ena yasa kece sara ni noda were-ni-vaini.
- 24 Ia raica, era sa vunautaka tiko na agilosu vei ira na lewevuqa ena gauna oqo ena noda vanua; ia oqo e kena inaki me vakarautaki kina na yalodra na luve ni tamata me ra ciqoma na nona vosa ena gauna ena lako mai kina ena nona lagilagi.
- 25 Ia oqo eda sa waraka ga me da rogoca ni mai vunautaki vei keda mai na gusudra na agilosu na itukutuku rekitaki, ni nona yaco mai; ni sa yaco mai na gauna, ia eda sa sega ga ni kila na kena totolo. Ia me yalololoma mada na Kalou me yaco ni'u sa bula tiko; ia ke yaco ena dua na gauna lekaleka mai oqo se dua na gauna mai muri, au na marautaka ga.
- 26 Ia ena vakatakilai vei ira na tamata buladodonu ka savasava, mai na gusudra na agilosu, ena gauna ni nona yaco mai, me na vakayacori kina na nodra vosa na noda qase, me vaka na ka era sa tukuna me baleti koya, me vaka na yalo ni parofisai ka tu vei ira.
- 27 Ia oqo, oi kemuni na wekaqu, au gadreva mai na loma ni utoqu, io, ena nuiqawaqawa kei na momosi, mo ni rogoca na noqu vosa, ka kauta laivi na nomuni ivalavala ca, ka kakua ni lokuyarataka na siga ni nomuni veivutuni;
- 28 Ia mo ni vakayalomalumalumutaki kemuni vua na Turaga, ka kaciva na yacana tabu, ka vakatawa ka masu tiko ga, mo ni kakua kina ni temaki mai na veika ko ni na sega ni vorata rawa, me na tuberi kemuni na Yalo Tabu, ka yaco mo ni yalomalumalumu, yalomalua, talairawarawa, dauvosota, vakadede, vakasinaiti ena loloma kei na vosota vakadede kece sara;

Yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.

And they are made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.

For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.

And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.

And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.

And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;

But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;

- 29 Ni vakabauta na Turaga; mo ni nuitaka ni ko ni na rawata kina na bula tawamudu; me tiko ga e lomamuni na loloma ni Kalou, mo ni laveti cake ena siga mai muri ka curu ki na nona ivakavakacegu.
- 30 Ia me solia vei kemuni na Turaga na veivutuni, mo ni kakua kina ni kauta mai na nona cudru vei kemuni, mo ni kakua kina ni vesuki ena sinucodo nei eli, ka mo ni kakua kina ni sotava na ikarua ni mate.
- 31 A sa vuqa tale na vosa sa tukuna ko Alama vei ira na tamata, ia sa sega ni volai ena ivola oqo.

Having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest.

And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.

And Alma spake many more words unto the people, which are not written in this book.

Alama 14

- 1 Ka sa yaco ni sa tinia na nona vosa vei ira na tamata, sa lewevuqa era sa vakabauta sara na nona vosa, ka ra sa tekivu me veivutuni, ka vakasaqara na ivolanikalou.
- 2 Ia na iwase levu cake era sa segata me ra vakarusai rau ko Alama kei Amuleki; ni ra sa cudruvi Alama, me baleta na matata ni nona vosa vei Sisoromi; era sa kaya tale ga ni sa lasutaki ira ko Amuleki, ka sa vosa vakacacataka na nodra lawa kei ira na nodra loya kei na turaganilewa.
- 3 Era sa cudruvi rau talega ko Alama kei Amuleki; baleta ni rau sa vakadinadinataka vakamatata na nodra ivakarau ca, a ra sa segata lo me ra vakamatei rau.
- 4 Ka sa yaco ni ra sa sega ni kitaka; a ra sa tauri rau ka vesuki rau ga ena wa kaukauwa, ka kauti rau vua na turaganilewa levu ni vanua.
- 5 Era sa lako yani na tamata ka beitaki rau—era vakadinadinataka ni rau sa vosa vakacacataka na lawa, kei ira na nodra loya kei na turaganilewa ni vanua, kei ira na tamata kecega ena vanua; ka vakadinadinataka ni sa dua ga na Kalou, ka na tala mai na Luvena vei ira na tamata, ia ena sega ni mai vakabulai ira; sa vuqa na veika vakaoqori era sa beitaki rau kina ko Alama kei Amuleki. A sa yaco na veika oqo ena matana na turaganilewa levu ni vanua.
- 6 Ka sa yaco ni sa kurabui sara ko Sisoromi ena ka sa tukuni; ia sa kila tale ga ni sa mataboko na vakasama ni tamata, ka vakavuna ko koya ena nona vosa lasu; a sa tekivu me cukiraki na yalona ni sa kila na nona cala; io, sa tekivu me ologi koya na mosi mai eli.
- 7 Ka sa yaco ni sa tagi vei ira na tamata, ka kaya: Raica, au sa cala dina, ia ko irau na tamata oqo erau sa sega ni tauvi duka ena mata ni Kalou. A sa tekivu me vakamamasu ena vukudrau mai na gauna ko ya ka lako yani; ia era sa vosa vakacacani koya, ka kaya: Sa curumi iko talega na tevoru? Era sa kasiviti koya, ka vakasavi koya tani mai na kedra maliwa, era sa vakasavi ira tale ga era sa vakabauta na vosa i Alama kei Amuleki; a ra sa vakasavi ira tani, ka talai ira na tamata me ra vakaviriki ira ena vatu.

Alma 14

And it came to pass after he had made an end of speaking unto the people many of them did believe on his words, and began to repent, and to search the scriptures.

But the more part of them were desirous that they might destroy Alma and Amulek; for they were angry with Alma, because of the plainness of his words unto Zeezrom; and they also said that Amulek had lied unto them, and had reviled against their law and also against their lawyers and judges.

And they were also angry with Alma and Amulek; and because they had testified so plainly against their wickedness, they sought to put them away privily.

But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the chief judge of the land.

And the people went forth and witnessed against them—testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should not save them; and many such things did the people testify against Alma and Amulek. Now this was done before the chief judge of the land.

And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the blindness of the minds, which he had caused among the people by his lying words; and his soul began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.

And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with the devil? And they spit upon him, and cast him out from among them, and also all those who believed in the words which had been spoken by Alma and Amulek; and they cast them out, and sent men to cast stones at them.

- 8 Ia era sa kauti ira vata kece mai na watidra kei na luvedra, kei ira era sa vakabauta se ko ira sa vakavulici me ra vakabauta na ivolanikalou ka vakavuna me ra biu yani ki na bukawaqa; ka ra sa kauta tale ga mai na nodra ivolatukutuku ka tu kina na ivolanikalou tabu ka biuta talega ki na bukawaqa, ka me ra kama ka vakarusai kina ena bukawaqa.
- 9 Ka sa yaco ni ra sa tauri rau ko Alama kei Amuleki, ka kauti rau ki na vanua era sa vakamatei tiko kina na tamata yalododonu, me rau vakadinadinataka kina na nodra vakarusai ko ira sa vakamai ena bukawaqa.
- 10 Ia ni sa raica ko Amuleki na nodra mosi na yalewa kei ira na gone era sa vakamai tiko, sa mosi talega ko koya; ka sa kaya yani vei Alama: A cava me daru mai raica tiko kina na ka vakadomobula oqo? O koya me daru dulaka mada yani na ligadaru, ka vakayagataka na kaukauwa ni Kalou ka tu vei kedaru, ka vakabulai ira mai na yameyame ni buka.
- 11 Ia sa kaya vua ko Alama: Sa uqeti au vakaukauwa na Yalo me'u kakua ni dodoka yani na ligaqu; raica sa kauti ira cake na Turaga vei koya, ena lagilagi; ia sa laiva me ra vakayacora na ka oqo, se me ra vakayacora vei ira na veika oqo ko ira na tamata, me vaka na kaukauwa ni lomadra, me dodonu kina na lewa ena qai tauca vei ira ena nona cudru; ia na nodra dra na tawacala ena tu me beitaki ira, io, ena tagi vakaukauwa me beitaki ira ena siga mai muri.
- 12 Oqo sa kaya vei Alama ko Amuleki: Raica, de ra na vakamai kedaru tale ga.
- 13 Ka sa kaya ko Alama: Me yaco ga me vaka na nona inaki na Turaga. Ia, raica, e sa bera ni oti na nodaru itavi; o koya era na sega kina ni vakamai kedaru.
- 14 Sa qai yaco ni sa kama yavu na yagodra na sa biu ki na bukawaqa, ka vakatalega kina na nodra ivola e ra a biu vata kaya, sa qai lako mai ko turaganilewa levu ena vanua ka mai tu e matadrau ko Alama kei Amuleki, ni rau sa vesu tu; ka sabica na baludrau e ligana, ka kaya vei rau: Mai na veika drau sa raica oti, ko drau na laki vunau tale vei ira na tamata oqo, me ra na biu kina ki na drano bukawaqa kei na sulifure?

And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God they caused that they should be cast into the fire; and they also brought forth their records which contained the holy scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.

And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.

And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.

Now Amulek said unto Alma: Behold, perhaps they will burn us also.

And Alma said: Be it according to the will of the Lord. But, behold, our work is not finished; therefore they burn us not.

Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them: After what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?

- 15 Raica, drau sa raica ni sa sega vei kemudrau na kaukauwa mo drau vakabulai ira kina ko ira era sa biu ki na bukawaqa; sa sega talega ni vakabulai ira na Kalou ni ko ni sa vakabauta vata. Ka sa sabica tale na baludrau na turaganilewa, ka taroga: Na cava ko drau na kaya me baleti kemudrau?
- 16 Na turaganilewa oqo sa muria na ivakarau kei na vakabauta i Neori, ko koya ka vakamatei Kitioni.
- 17 Ka sa yaco ni rau sa sega ni sauma na nona vosa ko Alama kei Amuleki; sa sabici rau tale, ka soli rau vei ira na vakaillesilesi me rau biu ki na vale ni veivesu.
- 18 Ia ni rau sa tiko ena vale ni veivesu ka siga tolu, era sa lako mai e levu na loya, kei na turaganilewa, kei na bete, kei na ivakavuvuli, ka ra lewe ni lawalawa i Neori; ka ra sa lako mai ki na vale ni veivesu me raici rau, ka ra sa tarogi rau ena vuqa na vosa; ia erau sa galu ga.
- 19 Ka sa yaco ni sa mai tu e matadrau na turaganilewa, ka kaya: A cava drau sa sega kina ni sauma na nodra vosa na tamata oqo? Drau sa sega beka ni kila ni sa tu vei au na kaukauwa me'u biuti kemudrau yani ki na yameyame? A sa vakarota me rau vosa; ia erau sa galu ga.
- 20 Ka sa yaco ni ra sa veisukayaki ka dui lako ena nodra sala, ia era sa lesu tale mai ena mataka; ia sa sabica tale na baludrau ko turaganilewa. Ia e ra sa lako talega mai e lewevuqa, ka ra sabici rau, ka kaya: Drau na tucake tale ka lewai ira na tamata oqo, ka vosa vakacacataka na neimami lawa? Kevaka sa tu vei kemudrau na kaukauwa levu vakaoqo na cava drau sa sega ni sereki kemudrau rawa kina?
- 21 Ia era sa vosataka vei rau e vuqa na ka vakaoqo, a ra sa vakasequruqurubati vei rau, ka kasiviti rau, ka kaya: Ena vakaevei na keimami irairai ni keimami sa cudruvi?
- 22 Ia sa levu na veika oqo, io, sa levu na veika oqo era sa kaya vei rau; ia era sa vakalialiai rau me vuqa na siga. Ka ra sa vakuai rau ena kakana me rau viakana kina, kei na wai me rau karamaca; ka ra sa kauta tani talega mai vei rau na nodrau isulu me rau luvawale; ia oqo erau sa vesu ena wa kaukauwa, ka sogolati e valeniveivesu.

Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks, and asked: What say ye for yourselves?

Now this judge was after the order and faith of Nehor, who slew Gideon.

And it came to pass that Alma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison.

And when they had been cast into prison three days, there came many lawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.

And it came to pass that the judge stood before them, and said: Why do ye not answer the words of this people? Know ye not that I have power to deliver you up unto the flames? And he commanded them to speak; but they answered nothing.

And it came to pass that they departed and went their ways, but came again on the morrow; and the judge also smote them again on their cheeks. And many came forth also, and smote them, saying: Will ye stand again and judge this people, and condemn our law? If ye have such great power why do ye not deliver yourselves?

And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying: How shall we look when we are damned?

And many such things, yea, all manner of such things did they say unto them; and thus they did mock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst; and they also did take from them their clothes that they were naked; and thus they were bound with strong cords, and confined in prison.

- 23 Ka sa yaco ni rau sa vakararawataki tiko vakaoqo ka vuqa na siga, (ka ni ena ikatini karua ni siga, ena ikatini ni vula, ena ikatini ni yabaki ni nodra veiliutaki na daunilewa vei ira na tamata i Nifai) era sa lako tale yani kina ki vale ni veivesu ka rau a vesuki tu kina ena dali ko Alama kei Amuleki na turaganilewa levu mai Amonaia kei ira e vuqa na nodra ivakavuvuli kei na nodra loya.
- 24 A sa tu e matadrau na turaganilewa levu, ka sabici rau tale, ka kaya vei rau: Kevaka sa tu vei kemudrau na kaukauwa ni Kalou drau sereka mada na kemudrau ivesu, ia keimami na qai vakabauta ni na vakarusai ira na tamata oqo na Turaga me vaka na nomudrau vosa.
- 25 Ka sa yaco ni ra sa lako kece yani ka sabici rau, ka tukuna e dua vata ga na vosa, me yacova na iotioti ni tamata; ia ni sa vosa oti vei rau na iotioti ni tamata a sa curumi Alama kei Amuleki na kaukauwa ni Kalou, a rau sa duri cake ka wavu tu e yavadrau.
- 26 Ia sa vosa ko Alama, ka kaya: Kemuni na Turaga? me vakaevei na kena dede na neirau vosota tiko na veivakararawataki levu oqo? Kemuni na Turaga ni vakaukauwataki keirau me vaka na neirau vakabauti Karisito, ka vukei keirau. Ka rau sa drutia na wa e rau a vesu tu kina; ia ni ra sa raica ko ira na tamata na ka oqo, era sa dui dro, ni sa tuburi ira na rere de ra na rusa.
- 27 Ka sa yaco ni ra sa bale sobu ki na qele ni ra sa rere vakalevu sara, raica era sa sega mada ga ni yaco rawa ki na katuba e tuba ni vale ni veivesu; a sa yavala vakaukauwa na qele, ka sa kasei rua na lalaga ni vale ni veivesu, ka sa bale kina ki na qele; ka ra sa mate kina na turaganilewa levu, kei ira na loya, kei ira na bete, kei ira na ivakavuvuli, ka ra a sabici rau ko Alama kei Amuleki.
- 28 Ka rau sa lako tani mai vale ni veivesu ko Alama kei Amuleki, ka sa sega ni dua vei rau e mavoa; a sa solia vei rau na Turaga na kaukauwa, me vaka na nodrau vakabauti Karisito. Ka rau sa lako tani mai na vale ni veivesu; ni sa tasere na kedrau ivesu; ka sa bale sobu ki na qele na vale ni veivesu, ka ra sa mate ko ira kece na tamata era tiko kina, ka rau bula ga ko Alama kei Amuleki; ka rau sa lako sara yani ki loma ni koro.

And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of Ammonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords.

And the chief judge stood before them, and smote them again, and said unto them: If ye have the power of God deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words.

And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them the power of God was upon Alma and Amulek, and they rose and stood upon their feet.

And Alma cried, saying: How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.

And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof.

And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alma and Amulek, was slain; and they straightway came forth into the city.

29 Ia ni ra sa rogoa e dua na rorogo levu ko ira na tamata era sa cici yani vakalewelevu me ra raica na ka sa yaco; ia ni ra sa raici rau ko Alama kei Amuleki ni rau sa lako tani mai na vale ni veivesu, ni sa bale ki na qele na kena lalaga, sa yacovi ira na rere levu, ka ra sa dro tani mai vei Alama kei Amuleki me vaka na me kei na luvena sa drovaka e rua na laione; sa vakakina na nodra drovaki rau ko Alama kei Amuleki.

Now the people having heard a great noise came running together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.

Alama 15

- 1 Ka sa yaco ni rau sa vakaroti ko Alama kei Amuleki me rau lako tani mai na koro koya; ka rau sa biubiu mai kina, ka lako ki na vanua ko Saitomi; ka raica, erau sa raici ira na tamata era a biuta na vanua ko Amonaia, ko ira era a vakasavi tani ka vakaviriki ena vatu, ni ra a vakabauta na vosa i Alama.
- 2 Erau sa tukuna vei ira na veika kece sa yaco vei ira na watidra kei ira na luvedra, erau sa tukuna tale ga na ka sa caka vei rau, kei na kaukauwa ni nodrau vakabulai.
- 3 Ia a tauvimate tale koto ga mai Saitomi ko Sisoromi; sa tauvi koya na katakata, ka vu mai na nona rarawa ena ka ca sa cakava; ni sa nanuma ko koya ni rau sa oti vakadua ko Alama kei Amuleki; ka nanuma ko koya ni rau sa vakamatei ena vuku ni nona caka cala. Ia na ivalavala ca levu oqo, kei na veivalavala ca tale eso, sa cukiraka na lomana me yacova ni sa mosi sara vakalevu vua, ni sa sega ni vakacegui kina; o koya sa kati koya kina na katakata warumisa.
- 4 Oqo, ni sa rogoca ni rau sa tiko ko Alama kei Amuleki ena vanua ko Saitomi, sa vakayaloqaqataki koya; a sa talatala yani vei rau, ni gadreva me rau lako mada mai vua.
- 5 Ka sa yaco ni rau sa lako kusarawa yani, ena nodrau talairawarawa ki na nona itukutuku vei rau; erau sa curu ki na vale sa davo koto kina ko Sisoromi; ka raici koya ena nona idavodavo, ni sa tauvimate, ni sa bibi sara koto ena sivia ni katakata; ka sa rarawa talega vakalevu na lomana ena vuku ni nona caka ca; ia ni sa raici rau ko koya sa dodoka yani na ligana, ka masuti rau me rau vakabulai koya.
- 6 Ka sa yaco ni sa kaya vua ko Alama, ni taura tu na ligana: Ko sa vakabauta li na kaukauwa i Karisito sa yaco kina na veivakabulai?
- 7 A sa sauma ko koya ka vaka: Io, au sa vakabauta na veivosa kece ko sa vakavulica.
- 8 A sa kaya ko Alama: Kevaka ko sa vakabauta na veisereki i Karisito ko na rawa ni vakabulai.
- 9 A sa kaya ko koya: Io, au sa vakabauta me vaka na nomu vosa.

Alma 15

And it came to pass that Alma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Sidom; and behold, there they found all the people who had departed out of the land of Ammonihah, who had been cast out and stoned, because they believed in the words of Alma.

And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.

And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.

Now, when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.

And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was exceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.

And it came to pass that Alma said unto him, taking him by the hand: Believest thou in the power of Christ unto salvation?

And he answered and said: Yea, I believe all the words that thou hast taught.

And Alma said: If thou believest in the redemption of Christ thou canst be healed.

And he said: Yea, I believe according to thy words.

- 10 A sa tagi vua na Turaga ko Alama, ka kaya: Oi kemuni na Turaga, na neimami Kalou, mo ni yalololoma mada vua na tamata oqo, ka vakabulai koya me vaka na nona sa vakabauti Karisito.
- 11 Ia ni sa cavuta oti na vosa oqo ko Alama, sa rika e yavana ko Sisoromi, ka tekivu me lako; era sa kurabui vakalevu kina na tamata kecega; sa rogo yani na kena itukutuku ena vanua taucoko ko Saitomi.
- 12 Ka sa papitaisotaki Sisoromi ko Alama vua na Turaga; ka sa tekivu ena gauna koya ka lako yani me vunau vei ira na tamata ko koya.
- 13 Ka sa tauyavutaka ko Alama e dua na lotu ena vanua ko Saitomi, ka vakatabui ira na bete kei na ivakavuvuli ena vanua, me ra papitaisotaka vua na Turaga ko ira kecega era sa gadreva me ra papitaisotaki.
- 14 Ka sa yaco ni ra sa lewevuqa sara; era sa lako mai ena veiyasana kecega ka vakavolivoli Saitomi, ka ra mai papitaiso.
- 15 Ia ko ira na tamata ka tu ena vanua ko Amonaia, era sa yalo kaukauwa ka domodomoqa tu ga; era sa sega ni veivutunitaka na nodra ivalavala ca, ia era kaya ni tu vei rau ko Alama kei Amuleki na kaukauwa ni tevoru; ni ko ira oqo era sa lewe ni lawalawa i Neori; ka ra sega ni vakabauta ni sa kilikili me ra veivutunitaka na nodra ivalavala ca.
- 16 Ka sa yaco ni ko Alama kei Amuleki, ni sa biuta tu yani ko Amuleki na nona koula, kei na siliva, kei na nona iyau talei kecega, ka ra tu mai na vanua ko Amonaia, me baleta na vosa ni Kalou, ni ra sa cati koya na nona itokani kei tamana kei ira na nona mataqali;
- 17 O koya, ni sa tauyavutaka na lotu ko Alama mai Saitomi, ni raica era sa tarovi ira rawa e vuqa, io, ni sa raica era sa tarova na tamata na nodra dokadoka, ka vakayalomalumalumutaki ira vua na Kalou, ka sa tekivu me ra vakasoqoni ira vata ena nodra valenilotu ka qarava na Kalou ena icabocabo ni isoro, era sa vakatawa ka masu tiko ga, me ra na vueti kina mai vei Setani, kei na ivau ni mate, kei na rusa—

And then Alma cried unto the Lord, saying: O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ.

And when Alma had said these words, Zeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.

And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people.

And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.

And it came to pass that they were many; for they did flock in from all the region round about Sidom, and were baptized.

But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiffnecked people; and they repented not of their sins, ascribing all the power of Alma and Amulek to the devil; for they were of the profession of Nehor, and did not believe in the repentance of their sins.

And it came to pass that Alma and Amulek, Amulek having forsaken all his gold, and silver, and his precious things, which were in the land of Ammonihah, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;

Therefore, after Alma having established the church at Sidom, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts, and began to humble themselves before God, and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from Satan, and from death, and from destruction—

18 Ia me vaka au sa tukuna, ni sa raica ko Alama na veika kece oqo, o koya sa kauti Amuleki kina ka rau lako ki na vanua ko Saraemala, sa kauti koya sara ki na nona vale, sa qaravi koya sara ena nona rarawa, ka vakaukauwataki koya ena vuku ni Turaga.

19 A sa cava eke na ikatini ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in the Lord.

And thus ended the tenth year of the reign of the judges over the people of Nephi.

Alama 16

- 1 Ka sa yaco ena ikatinikadua ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, ena ikalima ni siga ena ikarua ni vula, sa levu sara na sautu ena vanua ko Saraemala, sa sega na ivalu se na veileti me vica na yabaki, ia ena i ka lima ni siga ena ikarua ni vula ena ikatinikadua ni yabaki, sa rogo na vakacibi ivalu ena vanua taucoko.
- 2 Ia raica, sa lako mai na nodra mataivalu na Leimanaiti ena yasana ki lekutu, ka curuma yani na iyalayala ni vanua, ka curu sara ki na koro ko Amonaia, ka ra tekivu vakamatei ira na tamata ka vakarusa na koro.
- 3 Ka sa qai yaco, ni bera na nodra vakasoqona vata na Nifaiti e dua na mataivalu me vakasavi ira tani mai na vanua, era sa vakarusai ira na tamata era tiko ena koro ko Amonaia, kei na so talega era tiko vakavolivolita na iyalayala ni vanua ko Noa, ka ra kauta tale ga vakavesu e so ki na lekutu.
- 4 Oqo ka sa yaco ni ra sa gadreva na Nifaiti me ra laki kauti ira lesu mai ko ira era sa kau yani vakavesu ki na lekutu.
- 5 O koya sa digitaki me nodra iliuliu na turaganivalu na mataivalu ni Nifaiti, (na yacana ko Soramu, ka sa rua tiko na luvena, ko Liai kei Eia)—ko Soramu kei rau na luvena, ni ratou sa kila ni sa bete levu ni lotu ko Alama, ka ratou sa rogoca talega ni sa tu vua na yalo ni parofisai, o koya eratou sa lako yani kina vua ka taroga se na vakadonuya na Turaga me ra lako yani ki na lekutu ka vaqarai ira na wekadra, era a kau yani vakavesu mai vei ira na Leimanaiti.
- 6 Ka sa yaco ni sa taroga na veika oqo vua na Turaga ko Alama. Ka sa lesu mai ko Alama ka kaya vei iratou: Raica, era na kosova na uciwai ko Saitoni ko ira na Leimanaiti ena lekutu ki na ceva, vakayawa ki cake ena taudaku ni iyalayala ni vanua ko Manitai. Ka raica mo dou sotavi ira e kea, ena tokalau ni uciwai ko Saitoni, e kea ena soli ira mai kina na wekamudou era a kau vakavesu mai vei ira na Leimanaiti vei kemudou, na Turaga.

Alma 16

And it came to pass in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.

For behold, the armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of Ammonihah, and began to slay the people and destroy the city.

And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness.

Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness.

Therefore, he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram, and he had two sons, Lehi and Aha)—now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whither the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites.

And it came to pass that Alma inquired of the Lord concerning the matter. And Alma returned and said unto them: Behold, the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

- 7 Ka sa yaco ni ratou sa kosova na uciwai ko Saitoni ko Soramu kei rau na luvena, kei na nodratou mataivalu, ka ra taubale sivia na iyalayala ni vanua ko Manitai, ka curuma yani na lekutu ena ceva, ena tokalau ni uciwai ko Saitoni.
- 8 Ka ra donui ira yani na mataivalu ni Leimanaiti, era sa veiseyaki na Leimanaiti ka vakasavi yani ki na lekutu; ka ra kauti ira mai na wekadra era a kau vakavesu vei ira na Leimanaiti, ia sa sega ni yali e dua vei ira na tamata ka kau vakavesu. Era sa kauti ira mai ko ira na wekadra me ra taukena tale na nodra vanua.
- 9 Ia sa cava eke na ikatinikadua ni nodra yabaki na turaganilewa, era sa vakasavi tani mai na vanua na Leimanaiti, ka ra vakarusai na tamata mai Amonaia; io, era sa vakarusai ko ira vakayadua na tamata bula vei ira na Amonaiaiti, ka vakatalega kina na nodra koro levu, ka ra a kaya ni na sega ni vakarusa rawa na Kalou, ena vuku ni kena vakaitamera.
- 10 Ia raica, sa vakarusai ena dua ga na siga; ka sa katilaka na yagodra ko ira na koli kei na manumanu kila ni lekutu.
- 11 Ia oqo, ni oti e vuqa na siga sa bini tu na yagodra mate ena delai vuravura, a sa vovodea ga na ibulubulu era bulu kina. Ka sa kaukauwa sara na kena iboi ka sa sega kina na tamata e via tawana na vanua ko Amonaia me vuqa na yabaki. Ka sa vakatokai kina na Vanualala i Neori; ni ra sa ilawalawa kece i Neori, ko ira kece era sa vakamatei; ka sa laladidi tu kina na nodra vanua.
- 12 Ka ra sa sega ni lako tale mai na Leimanaiti me valuti ira tale na Nifaiti me yacova na ikatinikava ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai. A ra sa tiko sautu kina na tamata i Nifai ena tolu na yabaki.
- 13 Ka rau sa lako yani kina ko Alama kei Amuleki ka vunautaka na veivutuni vei ira na tamata ena nodra valetabu, kei na nodra vale ni sokalou, kei na nodra valenilotu ka a tara me vaka na ivakarau vaka Jiu.
- 14 Ia na levu ga ni tamata era sa via rogoca na nodrau vosa, erau sa solia yani vei ira na vosa ni Kalou, ka sa sega ni vakaduiduitaka na tamata, ka tomana tiko yani.

And it came to pass that Zoram and his sons crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon.

And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; and they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands.

And thus ended the eleventh year of the judges, the Lamanites having been driven out of the land, and the people of Ammonihah were destroyed; yea, every living soul of the Ammonihahites was destroyed, and also their great city, which they said God could not destroy, because of its greatness.

But behold, in one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness.

Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of Nehors; for they were of the profession of Nehor, who were slain; and their lands remained desolate.

And the Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews.

And as many as would hear their words, unto them they did impart the word of God, without any respect of persons, continually.

- 15 Ia erau sa lako yani ko Alama kei Amuleki, kei na vuqa tale era sa digitaki ki na cakacaka, me ra vunautaka na vosa ena vanua taucoko. A sa yaco me sa ka raraba kina na tauyavutaki ni lotu ena vanua taucoko, kei na veiyasana taucoko sa vakavolivolita, ena kedra maliwa na tamata kece i Nifaiti.
- 16 A sa sega na veivakaduiduitaki ena kedra maliwa; sa sovaraka mai na Turaga na Yalona ki na dela ni vanua taucoko me vakarautaka na nodra vakasama na luve ni tamata, se me vakarautaka na lomadra me ra ciqoma na vosa ena qai vakatavuvulitaki ena kedra maliwa ena gauna ni nona lako mai—
- 17 Me ra kakua ni saqata na ivunau, me ra kakua kina ni vakatitiqa, ka lako yani ki na rusa, ia me ra ciqoma na vosa ena reki, ia me vaka na taba ni vaini sa semati ki na vu-ni-vaini dina, me rawa kina me ra na curu ki na ivakavakacegu ni Turaga na nodra Kalou.
- 18 Ia oqo ko ira na bete era lako yani ena kedra maliwa na tamata era sa vunautaka na ca ni veika lasu kecega, kei na veivakaisini, kei na vuvu, kei na veileti, kei na kakase, kei na vosavakacaca, kei na butako, na dauvakacaca, na laba, na veibutakoci kei na veitovo kecega sa vakaoqo, a ra sa vunauca ni veika oqo sa sega ni kilikili me vakayacori—
- 19 Me ra nanuma tiko na veika ena yaco vakamalua mai; io, me ra nanuma ni na lako mai na Luve ni Kalou, na nona vakararawataki ka mai mate, ka vakatalega kina na nodra tucake tale na mate.
- 20 Ka sa lewe vuqa era sa via kila na vanua ena tadu mai kina na Luve ni Kalou; ka ra sa vakavulici ni na mai rairai vei ira ni oti na nona tucake tale; ka ra sa reki ka marau vakalevu ni ra sa rogoca na itukutuku oqo.
- 21 Ia oqo ni oti na kena vakataudeitaki na lotu ena vanua taucoko—ni sa rawai na tevoru, ka sa vunautaki kina na savasava ni vosa ni Kalou ena vanua taucoko, ka sa sovaraka mai na Turaga na nona veivakalougatataki vei ira na tamata—sa mai vakacavari kina na ikatinikava ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

And thus did Alma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites.

And there was no inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming—

That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.

Now those priests who did go forth among the people did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be—

Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his sufferings and death, and also the resurrection of the dead.

And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would appear unto them after his resurrection; and this the people did hear with great joy and gladness.

And now after the church had been established throughout all the land—having got the victory over the devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people—thus ended the fourteenth year of the reign of the judges over the people of Nephi.

Na kedra itukutuku na luvei Mosaia, era a besetaka na nodra dodonu ena matanitu ena vuku ni vosa ni Kalou, ka ra lako cake ki na vanua ko Nifai me ra vunau vei ira na Leimanaiti; na nodra vakararawataki kei na nodra vakabulai—me vaka na itukutuku i Alama.

Alama 17

- 1 Ka sa qai yaco ni sa lako tiko ko Alama mai na vanua ko Kitioni vaka ki na ceva, ka lako tani yani ki na vanua ko Manitai, raica, sa kurabui ko koya, ni sotavi iratou na luvei Mosaia ni ratou sa lako tiko yani ki na vanua ko Saraemala.
- 2 Ko iratou na luvei Mosaia oqo eratou a tiko vata voli kei Alama ena gauna a rairai taumada kina vua na agilosu; o koya sa marau vakalevu sara kina ko Alama ni sa raici iratou na tacina; ka sa qai vakalevutaka sara na nona marau, ni ra se veitacini tiko ga ena vuku ni Turaga; io, sa kaukauwa sara na nodratou kilaka ena ivakavuvuli dina; ni ra sa tamata yalomatua ka dau wilika vagumatua na ivolanikalou, me rawa kina ni ra kila na vosa ni Kalou.
- 3 Ia e sega ni o koya wale ga oqori; eratou sa soli iratou vakagumatua sara ena masumasu, kei na lolo; o koya sa tu kina vei iratou na yalo ni parofisai, kei na yalo ni vakatakila, ia ni ra sa vakatavuvuli, era sa vakatavuvuli ena kaukauwa
- 4 Ka ra sa vakatavuvulitaka tiko na vosa ni Kalou ena loma ni tinikava na yabaki ena kedra maliwa na Leimanaiti, ka ra qaqa vakalevu ena nodra sa kau mai na lewevuqa me ra mai kila kina na ivakavuvuli dina; io, mai na kaukauwa ni nodra vosa era sa kau mai kina ki na icabocabo ni isoro ni Kalou e lewevuqa, me ra kaciva na yacana ka vakatusa vua na nodra ivalavala ca.
- 5 Ia sa vakaoqo na veika era sota kaya ena nodra ilakolako, ni sa yaco vei ira e vuqa na ka rarawa; era sa rarawa vakalevu, vakayago ka vakayalo, me vaka na viakana, na viagunu, kei na wawale ni yago ka sa yaluma vakalevu na yalodra.

An account of the sons of Mosiah, who rejected their rights to the kingdom for the word of God, and went up to the land of Nephi to preach to the Lamanites; their sufferings and deliverance—according to the record of Alma.

Alma 17

And now it came to pass that as Alma was journeying from the land of Gideon southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Mosiah journeying towards the land of Zarahemla.

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God.

And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth; yea, by the power of their words many were brought before the altar of God, to call on his name and confess their sins before him.

Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much labor in the spirit.

- 6 Ia sa vakaoqo na nodra ilakolako: Ni sa solia vei ira na galala na tamadra, ko Mosaia, ena imatai ni nodra yabaki na turaganilewa; ni ra sa sega ni vinakata na matanitu ka a gadreva ko tamadra me solia vei ira, ka sa vakatalega oqo na nodra vakanananu na tamata;
- 7 O koya oqo era sa lako tani kina mai na vanua ko Saraemala, ka kauta na nodra iseleiwau, kei na nodra moto, kei na nodra dakaititi, kei na nodra gasau, kei na nodra irabo; era sa kitaka oqo me ra rawata kina na kedra kakana ni ra tiko voli ena lekutu.
- 8 Ia e ra sa lako vata yani ki na lekutu kei na iwiliwili era sa digitaka, me ra lako cake ki na vanua ko Nifai, ka vunautaka na vosa ni Kalou kivei ira na Leimanaiti.
- 9 Ka sa yaco ni ra sa lako voli ena lekutu ka vuqa na siga, ka ra dau lolo vakalevu ka masu vakalevu me solia mai kivei ira na Turaga e dua na tiki ni Yalona me salavata kei ira, ka tiko vata kei ira, ka me yaco me ra iyaya ni cakacaka ena liga ni Kalou me ra kau mai kina, kevaka e rawa, ko ira na wekadra, na Leimanaiti, ki na kila na ka dina, ki na kila ka ni yavu matailalai ni nodra ivakarau na nodra qase, ka sa sega ni dodonu.
- 10 Ka sa yaco ni sa sikovi ira na Turaga ena Yalona, ka kaya vei ira: Dou vakacegu. Ka ra sa kune vakacegu.
- 11 Ka sa kaya tale ga vei ira na Turaga: Dou lako yani ena kedra maliwa na Leimanaiti, ko ira na wekamudou, ka vakataudeitaka na noqu vosa; ia mo dou vosota vakadede na veika rarawa ka dredre, mo dou na ivakaraitaki vinaka vei ira ena vukuqu, ia au na qisi kemudou mo dou iyaya ni cakacaka e ligaqu me ra vakabulai kina e lewevuqa na yalo.
- 12 Ka sa yaco ni ra sa vakayaloqaqataki na luvei Mosaia kei ira nodra itokani sa tiko vata kaya, me ra lako yani vei ira na Leimanaiti ka vunautaka na vosa ni Kalou.
- 13 Ka sa yaco ni ra sa tadu ki na iyalayala ni nodra vanua na Leimanaiti, era sa tawase ka dui lako yani vakai ira, ka ra vakanuinui vua na Turaga ni ra na sota bula tale ni oti na nodra tatamusuki; ni ra sa kila tu na bibi ni itavi era sa bolea.

Now these were their journeyings: Having taken leave of their father, Mosiah, in the first year of the judges; having refused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;

Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they might provide food for themselves while in the wilderness.

And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.

And it came to pass that they journeyed many days in the wilderness, and they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.

And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted.

And the Lord said unto them also: Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls.

And it came to pass that the hearts of the sons of Mosiah, and also those who were with them, took courage to go forth unto the Lamanites to declare unto them the word of God.

And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves and departed one from another, trusting in the Lord that they should meet again at the close of their harvest; for they supposed that great was the work which they had undertaken.

- 14 Ka sa bibi vakaidina, ni ra sa bolea me ra vunautaka na vosa ni Kalou ki na dua na mata tamata kila, yalo kaukauwa ka itovo vakarerevaki; na mata tamata dau rekitaka me labati ira na Nifaiti, ka butakoci ira ka vakacacani ira; era sa domona vakalevu na iyau, se na koula kei na siliva, kei na vatu talei; ia era segata me ra rawata na veika oqo mai na laba kei na veivakacacani, me ra kakua kina ni cakacakataka e ligadra.
- 15 Ia era sa tamata vucesa, ka vuqa vei ira era dauqarava na matakau, ka sa tau vei ira na cudru ni Kalou ena vuku ni nodra ivakarau na nodra qase; ia ena sega ni sogolati vei ira na vosayalayala ni Turaga ka na tara yani nodra bula kevaka era sa veivutuni.
- 16 O koya oqo na vuna era bolea kina na luvei Mosaia me ra kitaka na cakacaka, de rawa me ra kauti ira mai na tamata me ra veivutuni; de rawa me ra na kauti ira mai me ra kila na ituvatuva ni veisereki.
- 17 O koya era sa tawase kina ka dui lako, ena kedra maliwa, na tamata yadua vakaikoya ga, me vaka na vosa kei na kaukauwa ni Kalou sa dui soli vua.
- 18 Oqo sa nodra iliuliu ko Amoni, se ni sa dauvakavulici ira tale ga, sa biuti ira, ni sa vakalougatataki ira oti ena ilesilesi era sa kacivi kina, ka tataunaka vei ira na vosa ni Kalou ni bera ni gole yani; era sa gole yani ka dui lako ena nodra ilakolako ena loma ni vanua ko ya.
- 19 Ka sa lako ko Amoni ki na vanua ko Isimeli, ni sa vakayacani na vanua vei ira na luvei Isimeli, ka ra sa yaco me ra Leimanaiti.
- 20 Ia ni sa curuma yani ko Amoni na vanua ko Isimeli, era sa tauri koya ka vesuki koya ko ira na Leimanaiti, me vaka ni sa kena ivakarau vei ira me ra vesuka na Nifaiti kecega era taura rawa, ka ra kauti koya vua na tui; ia sa na qai vakatau vua na tui me vakamatei ira, se me vesuki ira, se balati ira ki na vale ni veivesu, se vakasavi ira tani mai na nona vanua, me vaka na nona inaki kei na nona gagadre.
- 21 Ia sa kau ko Amoni vua na tui ni vanua ko Isimeli, na yacana ko Lamonai, e dua na kawa vaka-Isimeli.

And assuredly it was great, for they had undertaken to preach the word of God to a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.

Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding the promises of the Lord were extended unto them on the conditions of repentance.

Therefore, this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the plan of redemption.

Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.

Now Ammon being the chief among them, or rather he did administer unto them, and he departed from them, after having blessed them according to their several stations, having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.

And Ammon went to the land of Ishmael, the land being called after the sons of Ishmael, who also became Lamanites.

And as Ammon entered the land of Ishmael, the Lamanites took him and bound him, as was their custom to bind all the Nephites who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure.

And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni; and he was a descendant of Ishmael.

22 Ia sa tarogi Amoni na tui se vinakata me tiko ga vei ira na Leimanaiti, se vei ira na wekana.

23 Ia sa kaya vua ko Amoni: Io, au sa via tiko vata mada kei ira na tamata oqo me dua na gauna; io, ena rairai yacova sara na gauna au mate kina.

24 Ka sa yaco ni sa taleitaki Amoni vakalevu ko Lamonai na tui, ka vakavuna me sere na kena ivesu; ia sa kaya na tui me taura e dua na luvena ko Amoni me watina.

25 Ia sa vosa ko Amoni ka kaya vua: E segai, ia me'u nomuni tamata ga. O koya sa yaco kina me tamata ni tui Lamonai ko Amoni. A sa lesi ko Amoni kei na so tale na tamata me ra ivakatawa ni sipi nei Lamonai, me vaka na nodra ivalavala na Leimanaiti.

26 Ia ni sa cakacaka tiko ko Amoni vua na tui me tolu na siga, sa lako yani ko koya kei ira na Leimanaiti era cakacaka vata ka kauti ira na sipi kina tobu ni wai era daugunu kina, na yaca ni wai ko Sepusi, era sa dau kauta kece ki kea na Leimanaiti na nodra qele ni manumanu, me ra gunu—

27 O koya, ni ra sa kauta tiko yani na nodra qele ni manumanu ki na igunugunu ko Amoni kei ira na tamata ni tui, raica, era sa lako mai e dua na iwiliwili ni Leimanaiti ka gunu tiko mai kea na nodra sipi, a ra sa vakasava na qele ni manumanu e kauta tiko yani ko Amoni kei ira na tamata ni tui, sa ka levu na nodra vakasavi ira ka ra veidroyaki kina ki na veiyasana kecega.

28 Oqo era sa vosa kudrukudru na dauveiqaravi ni tui, ka kaya: Oqo e sa na vakamatei keda vakaidina na tui, me vaka sa yaco vei ira na wekada ni ra a veidroyaki na qele ni manumanu era kauta mai, ena nodra ivakarau ca na tamata oqo. A ra sa tagi ka kaya: Raica, era sa veiseyaki na noda qele ni manumanu.

29 Oqo era sa tagi ni ra sa rerevaka na vakamatei. Ia ni sa raica na ka oqo ko Amoni sa reki vakalevu na lomana; sa kaya lo, au na vakatakila eke vei ira oqo na noqu itokani dauveiqaravi na noqu kaukauwa, se na kaukauwa sa tu vei au, me'u vakasuka tale mai kina na qele ni manumanu vua na tui; me'u rawa kina na yalodra na noqu itokani dauveiqaravi, me'u vakayarayarataki ira kina me ra vakabauta na noqu vosa.

And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people.

And Ammon said unto him: Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die.

And it came to pass that king Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife.

But Ammon said unto him: Nay, but I will be thy servant. Therefore Ammon became a servant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks of Lamoni, according to the custom of the Lamanites.

And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of water, which was called the water of Sebus, and all the Lamanites drive their flocks hither, that they may have water—

Therefore, as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites, who had been with their flocks to water, stood and scattered the flocks of Ammon and the servants of the king, and they scattered them insomuch that they fled many ways.

Now the servants of the king began to murmur, saying: Now the king will slay us, as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying: Behold, our flocks are scattered already.

Now they wept because of the fear of being slain. Now when Ammon saw this his heart was swollen within him with joy; for, said he, I will show forth my power unto these my fellow-servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow-servants, that I may lead them to believe in my words.

30 A sa vakaoqo na nanuma nei Amoni ni sa raica na nodra leqa ko ira sa wilika me nona itokani.

31 Ka sa yaco ni sa vakayaloqaqataki ira ena nona vosa, ka kaya: Oi kemudou na noqu itokani, dou kakua ni yalolailai tou mai lako ka vakasaqara na qele ni manumanu, tou vakasoqoni ira vata ka kauti ira mai me ra mai gunu; ia me datou maroroya na nona qele ni manumanu na tui, me kakua ni vakamatei kedatou ko koya.

32 Ka sa yaco ni ra sa lako ka vakasaqara na qele ni manumanu, era sa muri Amoni, ka ra veiciciyaki ka soqoni ira kece mai na qele ni manumanu ni tui, ki na igunugunu.

33 Ia era sa lako tale mai na tamata koya me ra vakasava na nodra qele ni manumanu; a sa kaya vei ira na nona itokani ko Amoni: Dou vakavolivoliti ira na qele ni manumanu me ra kakua ni dro; ia au sa lako me'u veivala kei ira era mai vakasava tiko na noda qele ni manumanu.

34 O koya oqo, a ra sa vakayacora sara na ka sa vakarota vei ira ko Amoni, ka sa lako ko koya me vala kei ira era sa tiko mai na tobu ni wai ko Sepusi; ia era sa lewe levu sara ko ira oqori.

35 O koya oqo era sa sega kina ni rerevaki Amoni; ni ra nanuma ni sa lewe dua ga ko koya ka rawa me na dua ga vei ira e vakamatei koya, ia era sa sega ni kila ni sa yalataka oti na Turaga vei Mosaia ni na vakabulai ira na luvena mai na ligadra; era sa sega tale ga ni kila e dua na ka me baleta na Turaga; o koya era sa dau taleitaka ga kina me ra vakarusai ira na wekadra; na inaki oqori era sa dau tu kina me vakasava na nona qele ni manumanu na tui.

36 Ia sa tu yani ko Amoni ka tekivu me raboti ira ena vatu; io, sa kaukauwa sara na nona rabotaka yani na vatu ena kedra maliwa; ka vakamatea sara e so vei ira, era sa kidroataka na kena vo na nona kaukauwa; ia oqo era sa cudru tale ga ni sa vakamatea e so vei ira, ka ra sa nakita me ra vakamatei koya sara; o koya, ni ra sa raica ni sega ni lautu koya rawa na nodra iviri, era sa cola iwau ka cici yani me yaviti koya mate.

And now, these were the thoughts of Ammon, when he saw the afflictions of those whom he termed to be his brethren.

And it came to pass that he flattered them by his words, saying: My brethren, be of good cheer and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water; and thus we will preserve the flocks unto the king and he will not slay us.

And it came to pass that they went in search of the flocks, and they did follow Ammon, and they rushed forth with much swiftness and did head the flocks of the king, and did gather them together again to the place of water.

And those men again stood to scatter their flocks; but Ammon said unto his brethren: Encircle the flocks round about that they flee not; and I go and contend with these men who do scatter our flocks.

Therefore, they did as Ammon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few.

Therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that the Lord had promised Mosiah that he would deliver his sons out of their hands; neither did they know anything concerning the Lord; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.

But Ammon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with clubs to slay him.

37 Ia raica, ko koya yadua sa laveta na nona iwau me yaviti Amoni, sa taya cavuka na ligana ko Amoni ena nona iseleiwau; a sa sabaya ko koya na nodra imoku ena nona taya cavuka na ligadra ena nona iseleiwau, a ra sa kurabui vakalevu kina, ka veidroyaki mai vua; io, e ra sa lewelevu, ia era sa dro ga ena kaukauwa ni nona ravuravu.

38 E lewe ono vei ira era mate ena irabo; ia sa vakamatea duadua ga na nodra iliuliu ena nona iseleiwau; ia ko ira kecega ka mokuti koya ena iseleiwau sa taya cavuka na ligadra, a ra sa lewevuqa toka.

39 Ia ni sa vakasavi ira yani vakayawa, sa qai lesu mai me ra vagunuvi ira na qele ni manumanu ka kauta lesu ki na nona lomanibai na tui, ka curu sara yani vua na tui, ka kauta tiko yani na liga kece ka lauta cavuka ena nona iseleiwau ko Amoni, me ivakadinadina ni veika era sa vakayacora.

But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword; for he did withstand their blows by smiting their arms with the edge of his sword, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.

Now six of them had fallen by the sling, but he slew none save it were their leader with his sword; and he smote off as many of their arms as were lifted against him, and they were not a few.

And when he had driven them afar off, he returned and they watered their flocks and returned them to the pasture of the king, and then went in unto the king, bearing the arms which had been smitten off by the sword of Ammon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.

Alama 18

- 1 Ka sa yaco ni sa vakaroti ira na nona dauveiqaravi ko Lamonai na tui, me ra tucake ka vakadinadinataka na ka era raica me baleta na veika sa yaco.
- 2 Ia ni ra sa tukuna na veika kece era sa raica, ka sa kila na yalodina nei Amoni ena nona maroroi ira na nona qele ni manumanu, sa kila tale ga na nona kaukauwa levu ni a veivala vata kei ira era a via vakamatei koya, sa kurabui vakalevu kina ka kaya: E dina sara sa levu cake ko koya oqo mai na tamata. Raica e sega li ni ko koya oqo na Yalo Cecere ka na kauta mai na cudruvi levu vei ira na tamata oqo, me baleta na nodra daulaba?
- 3 Ia e ra sa kaya vua na tui: Keimami sega mada ni kila, e Yalo Cecere se tamata; ia keimami kila ga ni ra a sega ni vakamatei koya rawa na meca ni tui; ka ra sega tale ga ni vakasavi ira tani rawa na nona qele ni manumanu na tui ni tiko vata kei keimami, ena vuku ni nona lewa maqosa kei na nona kaukauwa; o koya, keimami kila kina ni sa nona itokani na tui ko koya. Ia oqo, oi kemuni na tui, keimami sega ni vakabauta ni vakaoqo na kaukauwa ni dua na tamata, ni keimami kila ni a sega ni vakamatei rawa.
- 4 Ia oqo, ni sa rogoca na vosa kece oqo na tui, sa kaya vei ira: Au sa qai kila ni sai koya oqo na Yalo Cecere; sa lako mai ena gauna oqo me maroroya na nomuni bula, me'u kakua ni vakamatei kemuni me vakataki ira na wekamuni. Sai koya dina oqo na Yalo Cecere era a dau tukuna na noda qase.
- 5 Ia oqo na nona ivakarau ni bula ko Lamonai, me vaka e a kila mai vei tamana, ni dua tiko na Yalo Cecere. E dina ni ra sa vakabauta ni dua tiko na Yalo Cecere, ia era nanuma ga ni sa dodonu na ka cava ga era sa kitaka; ia sa rere vakalevu ga ko Lamonai de sa cala ko koya ni a vakamatei iratou na nona dauveiqaravi;
- 6 Ni sa vakamatea oti e vuqa vei ira ni ra a vakasava na nona qele ni manumanu ko ira na wekadra mai na igunugunu; ka ra sa vakamatei ni ra sa veiseyaki na nodra qele ni manumanu.

Alma 18

And it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter.

And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his great power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments upon this people, because of their murders?

And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he cannot be slain by the enemies of the king; neither can they scatter the king's flocks when he is with us, because of his expertness and great strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit, they supposed that whatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants;

For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.

- 7 Sa dau nodra ivakarau na Leimanaiti me ra dau wawa ena wai ko Sepusi, ka vakasava na nodra qele ni manumanu na tamata, me rawa kina ni ra qai vakasava yani na kena era sa veidroyaki ki na nodra vanua, sa vakaoqori na ivakarau ni nodra vakacaca vei ira.
- 8 Ka sa yaco ni sa tarogi ira na nona dauveiqaravi ko Lamonai na tui, ka kaya: Sa evei na tamata sa tu vua na kaukauwa levu oqo?
- 9 Ka ra sa kaya vua: Raica, sa vakani ira tiko na nomuni ose. Oqo a sa vakarota oti na tui vei ira na nona dauveiqaravi, ni bera ni ra laki vagunuva na qele ni manumanu, me ra vakarautaka na nona ose kei na qiqi vakaturaga, ka kauti koya yani ki na vanua ko Nifai; ka ni sa vakarau tu e dua na kana magiti levu ena vanua ko Nifai, mai vei tamai Lamonai, o koya na tui ni vanua taucoko.
- 10 Ni sa rogoca na tui ko Lamonai ni sa vakarautaka tiko ko Amoni na nona ose kei na nona qiqi vakaturaga sa kurabui sara vakalevu, me baleta na yalodina nei Amoni, ka kaya: E dina sara ni sa sega mada ni bau dua na dauveiqaravi vei ira kece na noqu dauveiqaravi me yalodina sara me vaka na tamata oqo; ni sa i koya duadua ga e nanuma tiko ka mai vakayacora sara na ka kece au a vakarota.
- 11 Oqo au sa qai kila vakaidina ni o koya oqo na Yalo Cecere, ka'u sa gadrevi koya sara me lako mai vei au, ia au sega ni via kitaka vakakina.
- 12 Ka sa yaco ni sa vakarautaka oti ko Amoni na ose kei na qiqi vakaturaga me vodo kina na tui kei ira na nona dauveiqaravi, sa qai lako vua na tui, ka raica ni sa duatani na kena irairai na tui; o koya sa voleka kina ni lesu tale.
- 13 Ka sa kaya vua e dua na dauveiqaravi ni tui, I Rapana, sa kena ibalebale, na tui levu ka kaukauwa, ka ni ra sa dau tamata kaukauwa ga na nodra tui; a sa kaya kina vua: Rapana sa gadreva na tui mo ni tiko ga e ke.
- 14 O koya sa gole kina vua na tui ko Amoni, ka kaya vua: Oi kemuni na tui, a cava saka ko ni vinakata me'u cakava vei kemuni? A sa sega ni sauma na nona taro na tui ka rauta e dua na auwa, me vaka na nodra gauna, ni sa sega ni kila na ka me tukuna vua.

Now it was the practice of these Lamanites to stand by the waters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such great power?

And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi; for there had been a great feast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

Now when king Lamoni heard that Ammon was preparing his horses and his chariots he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.

Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the countenance of the king was changed; therefore he was about to return out of his presence.

And one of the king's servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, the king desireth thee to stay.

Therefore Ammon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an hour, according to their time, for he knew not what he should say unto him.

- 15 Ka sa yaco ni sa tukuna tale vua ko Amoni: A cava saka ko ni vinakata vei au? Ia sa galu ga na tui.
- 16 Ka sa yaco ni sa vakasinaiti ko Amoni ena Yalo ni Kalou, o koya sa kila kina na nanuma ni lomana na tui. Ka sa kaya vua: E baleta beka ni ko ni sa rogoca ni'u a taqomaki ira na nomuni dauveiqaravi kei na nomuni qele ni manumanu, ka vakamatea e vitu vei ira na wekadra ena irabo kei na iseleiwau, ka taya cavuka na ligadra e so tale, me rawa kina ni'u taqomaka na nomuni qele ni manumanu kei ira na nomuni dauveiqaravi; raica, sai koya li oqo na vu ni nomuni kurabui?
- 17 Au sa kaya vei kemuni, a cava, ko ni sa kurabui vakalevu kina? Raica, au sa tamata ga, ka'u sa nomuni dauveiqaravi; o koya, na ka dodonu kecega ko ni sa gadreva, na veika oqori au na vakayacora.
- 18 Ia ni sa rogoca na vosa oqo na tui, sa kurabui tale kina, ni sa raica ni rawa vei Amoni me kila na nanuma ni lomana; ia ni sa vaka tu ko ya, sa dolava na gusuna ko Lamonai na tui, ka kaya vua: Ko cei ko iko? Sai iko li na Yalo Cecere ko ya, sa kila na ka kecega?
- 19 Sa sauma ko Amoni ka kaya vua: E segai.
- 20 Ka sa kaya na tui: Ko sa kila vakacava na nanuma ni lomaqu? Mo vosa vakadodonu, ka tukuna vei au na veika oqo; ka tukuna talega vei au se na kaukauwa cava ko sa vakamatei ira ka taya musuka kina na ligadra na wekaqu ka ra a vakasava na noqu qele ni manumanu—
- 21 Ia oqo, kevaka ko sa tukuna vakadodonu vei au na veika oqo, na ka kecega ko gadreva au na solia vei iko; ka kevaka e gadrevi, au na yadravi iko kei na noqu mataivalu; ia au kila ni ko sa tamata kaukauwa sara mai vei ira; ia na ka kecega ko sa vinakata vei au, au na vakadonuya vei iko.
- 22 Ia oqo ni sa tamata vuku ko Amoni, ka sega na inaki ca e lomana, sa kaya kina vei Lamonai: Ko ni na vakarorogo li ki na noqu vosa, kevaka ka'u sa tukuna vei kemuni na kaukauwa au vakayacora kina na ka oqo? Oqori ga na ka au vinakata vei kemuni.
- 23 Ka sa sauma vua na tui, ka kaya: Io, au na vakabauta na nomu vosa kece. A sa rawai ena lawaki ko ya.

And it came to pass that Ammon said unto him again: What desirest thou of me? But the king answered him not.

And it came to pass that Ammon, being filled with the Spirit of God, therefore he perceived the thoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy servants and thy flocks, and slew seven of their brethren with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?

I say unto you, what is it, that thy marvelings are so great? Behold, I am a man, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.

Now when the king had heard these words, he marveled again, for he beheld that Ammon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who knows all things?

Ammon answered and said unto him: I am not.

And the king said: How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks—

And now, if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.

Now Ammon being wise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.

And the king answered him, and said: Yea, I will believe all thy words. And thus he was caught with guile.

24 Ka sa tekivu me vosa vakadodonu vua ko Amoni, ka kaya vua: Ko vakabauta li ni dua tiko na Kalou?

25 Ka sa sauma, ka kaya vua: Au sega ni kila na kena ibalebale oqori.

26 Ka sa qai kaya ko Amoni: Ko vakabauta li ni dua tiko na Yalo Cecere?

27 Ka sa kaya ko koya, Io.

28 Ka sa kaya ko Amoni: Oqori ga na Kalou. Ka sa kaya tale vua ko Amoni: Ko vakabauta li ni Yalo Cecere oqo, o koya na Kalou, sa bulia na ka kecega sa tu mai lomalagi kei vuravura?

29 Ka sa kaya ko koya: Io, au vakabauta ni sa bulia ko koya na ka kecega sa tu e vuravura; ia au sega ga ni kila na lomalagi.

30 Ka sa kaya vua ko Amoni: na lomalagi sai koya na vanua ka tiko kina na Kalou kei ira kece na nona agilosi yalosavasava.

31 Ka sa kaya ko Lamonai na tui: E tiko beka e delai vuravura?

32 Ka sa kaya ko Amoni: Io, ka raici ira sobu mai na luve ni tamata; ka kila na vakanananu kei na inaki kece ni lomadra; ni ligana ga era a buli kina mai na ivakatekivu.

33 Ka sa kaya ko Lamonai na tui: Au sa vakabauta na ka kecega ko sa tukuna. Ko talai li mai vua na Kalou?

34 Ka sa kaya vua ko Amoni: Koi au e dua na tamata; ka sa buli na tamata mai na ivakatekivu ena ivatuka ni Kalou, ka sa kacivi au na nona Yalo Tabu me'u vakavulica na veika oqo vei ira na tamata oqo, me rawa kina ni ra kila na ka dodonu ka dina;

35 Ka sa tiko vei au e dua na iwase ni Yalo oqori, me'u kila ka kina, kei na kaukauwa me vaka na noqu gagadre kei na noqu vakabauta na Kalou.

36 Ia ni sa cavuta oti na vosa oqo ko Amoni, sa qai tekivu mai na buli ni vuravura, ka vakatalega kina na buli nei Atama, ka tukuna vua na veika kece me baleta na lutu ni tamata, ka tokaruataka ka tevuka e matana na itukutuku kei na ivolanikalou tabu ni tamata, era a vosataka na parofita, me yacova sara mai na gauna a biuti Jerusalemi mai kina, na tamadra, ko Liai.

And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God?

And he answered, and said unto him: I do not know what that meaneth.

And then Ammon said: Believest thou that there is a Great Spirit?

And he said, Yea.

And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?

And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.

And king Lamonai said: Is it above the earth?

And Ammon said: Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning.

And king Lamonai said: I believe all these things which thou hast spoken. Art thou sent from God?

Ammon said unto him: I am a man; and man in the beginning was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;

And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God.

Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lehi, left Jerusalem.

- 37 A sa tokaruataka tale ga vei ira (vua na tui kei ira na nona dauveiqaravi) na nodra ilakolako kece na nodra qase ena loma ni lekutu, kei na nodra sotava na viakana kei na viagunu, kei na nodra rarawa, kei na veika tale e so.
- 38 A sa vakamacalataka tale ga vei ira na nodrau vakaduiduile ko Leimani kei Lemueli, kei ira na luvei Isimeli, io, na nodra vakaduiduile taucoko sa tukuna vei ira; ka sa tukuna vei ira na itukutuku kece kei na ivolanikalou mai na gauna a biuti Jerusalemi mai kina ko Liai me yacova mai na gauna oqo.
- 39 Ia e sega ni ko koya ga oqori; sa vakamacalataka vei ira na ituvatuva ni veisereki; ka sa vakarautaki tu mai na tauyavutaki ni vuravura; a sa tukuna tale ga vei ira na nona lako mai na Karisito, kei na nona cakacaka taucoko na Turaga sa vakaraitaka me ra kila.
- 40 Ka sa yaco ni sa tukuna oti na veika oqo, ka vakamacalataka vua na tui, sa vakabauta sara na tui na nona veivosa taucoko.
- 41 Ka sa tekivu me tagi vua na Turaga, ka kaya: Oi kemuni na Turaga, mo ni yalololoma; me vaka na levu ni nomuni loloma cecere vei ira na tamata i Nifai, me vakakina vei au, kei ira na noqu tamata.
- 42 Ia oqo, ni sa cavuta oti na vosa oqo, sa bale sobu ki na qele me vaka ni sa mate.
- 43 Ka sa yaco me ra laveti koya na nona dauveiqaravi ka kauta vua na watina, ka ra sa vakadavori koya ena dua na idavodavo; sa davo koto me vaka e dua sa mate ena rua na siga ka rua na bogi; a sa tagicaki koya ko watina kei ira na luvena tagane, kei ira na luvena yalewa me vaka na nodra ivalavala na Leimanaiti, io era sa tagicaka na nona yali.

And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.

And he also rehearsed unto them concerning the rebellions of Laman and Lemuel, and the sons of Ishmael, yea, all their rebellions did he relate unto them; and he expounded unto them all the records and scriptures from the time that Lehi left Jerusalem down to the present time.

But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all the works of the Lord did he make known unto them.

And it came to pass that after he had said all these things, and expounded them to the king, that the king believed all his words.

And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people.

And now, when he had said this, he fell unto the earth, as if he were dead.

And it came to pass that his servants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.

Alama 19

- 1 Ka sa yaco ni sa oti e rua na siga ka rua na bogi era sa vakarau kauta na yagona na tui ka vakatora ena dua na ibulubulu qara vatu era a vakarautaka me ra dau bulu kina na nodra mate.
- 2 Oqo na ranadi ni sa rogoca na irogorogo kei Amoni, sa talatala yani me lako mada mai vua.
- 3 Ka sa yaco ni sa kitaka ko Amoni me vaka sa vakaroti kina, ka lako yani vua na ranadi, ka taroga se cava e vinakata me vakayacora.
- 4 Ka sa kaya na ranadi vua: Era sa tukuna vei au na dauveiqaravi nei watiquni ko sa parofita ni Kalou savasava, ka sa tiko vei kemuni na kaukauwa mo vakayacora e vuqa na cakacaka e veivakurabuitaki ena yacana;
- 5 O koya, kevaka sa vakakina, au gadreva mo curu mada yani ka raica na watiquni, ni sa oti e rua na siga ka rua na bogi na dede ni nona davo koto ena nona idavodavo; ka so era kaya ni sa bera ni mate; ia e so tale era kaya ni sa mate ka sa bona na yagona, ka sa dodonu me sa laki vakotori ki na ibulubulu qara vatu; ia ki vei au, au kila ni sa bera ni bona.
- 6 Oqori sara ga na veika e gadreva tu ko Amoni, ka ni kila ni sa curumi Lamonai na tui na kaukauwa ni Kalou; e kila ni sa takali vua na iubi butobuto ni tawavakabauta, kei na rarama ka sa vakararamataka na nona vakasama, na rarama ni nona lagilagi na Kalou, sai koya na rarama talei ni nona vinaka—io, na rarama oqo sa vakavuna na marau ni yalona, sa vakasavi tani kina na o ni butobuto, ka sa vakacaudreva na yagona kei na yalona na rarama ni bula tawavakaiyalayala, io, sa kila ko koya ni sa rawa na yagona na ka oqo, ka sa kau yani vua na Kalou—
- 7 O koya, na ka sa vinakata vua na ranadi sai koya na ka duadua e gadreva ko koya. O koya sa curu kina ki loma me raica na tui me vaka na nona gagadre na ranadi; ka raica na tui, ka kila ni sa sega ni mate.
- 8 Ka sa kaya ko koya vua na ranadi: Sa sega ni mate ko koya, ia sa moce ga vua na Kalou, ka na yadra ena mataka; o koya mo dou kakua kina ni buluti koya.

Alma 19

And it came to pass that after two days and two nights they were about to take his body and lay it in a sepulchre, which they had made for the purpose of burying their dead.

Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.

And she said unto him: The servants of my husband have made it known unto me that thou art a prophet of a holy God, and that thou hast power to do many mighty works in his name;

Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

Now, this was what Ammon desired, for he knew that king Lamonai was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness—yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had overcome his natural frame, and he was carried away in God—

Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

And he said unto the queen: He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

9 Ka sa kaya tale vua ko Amoni: Ko sa vakabauta na ka oqo? A sa kaya vua na ranadi: Sa kena ivakadinadina wale ga vei au na nomu vosa, kei na nodra vosa na neirau dauveiqaravi; ia au sa vakabauta ni na yaco vakaidina me vaka na ka ko sa tukuna.

10 A sa kaya vua ko Amoni: Ko sa kalougata ena levu ni nomu vakabauta; Au sa kaya vei iko, yalewa, sa sega na vakabauta levu vakaoqo vei ira kece na Nifaiti.

11 Ka sa yaco ni sa yadravi watina tiko na ranadi, mai na gauna ko ya me yacova na gauna ko ya ena mataka ka tukuna ko Amoni ni na yadra kina.

12 Ka sa yaco ni sa duri cake mai ko koya, me vaka na vosa i Amoni; ia ni sa yadra mai, sa dodoka yani na ligana vua na yalewa, ka kaya: Me vakalougatataki ga na yaca ni Kalou, ia mo kalougata tale ga ko iko.

13 Me vaka ga ni ko sa bula tiko, raica, au sa raica vakaidina na noqu Dauveivuetai; ka na lako mai ko koya, ena sucu mai vua e dua na yalewa, ka na mai sereki ira kecega na tamata sa vakabauta na yacana. Ia, ni sa cavuta oti na vosa oqo, sa vuabale na nona marau, ka davo sobu tale ena reki; a sa bale sobu tale ga na ranadi, ni sa vakamalumalumutaki koya na kaukauwa ni Yalotabu.

14 Oqo ni sa raica ko Amoni ni sa sovaraki na Yalo ni Turaga me vaka na nona vakamamasu, ena vukudra na Leimanaiti, ko ira na wekana, ko ira era sa vakatubura tiko vakalevu na rarawa vei ira na Nifaiti, se vei ira kece na tamata ni Kalou ena vuku ni nodra caka ca kei na nodra ivakarau, sa lolou sobu e duruna, ka tekivu me sovaraka na yalona ena masu kei na vakavinavinaka vua na Kalou ena veika sa vakayacora vei ira na wekana; ka sa malumalumu tale ga ena reki; ka ratou sa bale tolutolu kina ki na qele.

15 Ia ni ra sa raica na dauveiqaravi ni tui ni ratou sa bale no, era sa vakatekivu me tagi tale ga vua na Kalou, ni sa yaco tale ga vei ira me ra rerevaka na Turaga, ni sai ira era a mai vakadinadinataka vua na tui na kaukauwa i Amoni.

And Ammon said unto her: Believest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I believe that it shall be according as thou hast said.

And Ammon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the Nephites.

And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.

For as sure as thou livest, behold, I have seen my Redeemer; and he shall come forth, and be born of a woman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit.

Now Ammon seeing the Spirit of the Lord poured out according to his prayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their traditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with joy; and thus they all three had sunk to the earth.

Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was they who had stood before the king and testified unto him concerning the great power of Ammon.

16 Ka sa yaco ni ra sa masuta na yaca ni Turaga, ena nodra igu, me yacova ni ra sa bale sobu kecega ki na qele, ia sa vo duadua ga e dua na yalewa ni Leimanaiti, na yacana ko Apisi, ni sa saumaki vua na Turaga ena vuqa na yabaki sa oti, ena vuku ni dua na raivotu veivakurabuitaki nei tamana—

17 Ia ni sa saumaki tu vua na Turaga, ka sega ni vakatakila, o koya, ni sa raica ni ra sa bale sobu kecega ki na qele na dauveiqaravi nei Lamonai, kei na nona marama tale ga, na ranadi, kei na tui, kei Amoni ka davu vakatoboicu no ena qele, sa kila ni oqo na kaukauwa ni Kalou; ia ni nanuma ni oqo e dua na gauna vinaka, ena nona vakaraitaka vei ira na tamata na veika e yacovi ira oqo, ena nodra raica na veika oqo ena rawa ni vakavuna na nodra vakabauta na kaukauwa ni Kalou, o koya sa cici yani kina mai na dua na vale ki na dua tale, me tukuna vei ira na tamata me ra kila.

18 Ka sa vakatekivu me ra soqoni vata yani ki na nona vale na tui. Sa lewevuqa sara era yaco yani, era sa kurabui vakalevu, ni ra sa raica na tui, kei na ranadi, kei ira kece na nodrau dauveiqaravi ni ra sa davu vakatoboicu no ena qele, ko ira kecega era sa davu koto me vaka era sa mate; era sa raici Amoni tale ga, ka raica, sa Nifaiti ko koya.

19 Ia oqo a ra sa vosa kudrukudru na tamata; era sa kaya eso ni sa yaco vakaidina vei ira e dua na leqa levu, se vua na tui kei na nona vuvale, ni sa vakatara ko koya me tiko ena nodra vanua e dua na Nifaiti.

20 Ia e so tale era sa vunauci ira ka kaya: E sa kauta mai na tui na leqa oqo ki na nona vuvale, ni a lewa me ra vakamatei na nona dauveiqaravi ka a veiseyaki na nodra qele ni manumanu ena wai ko Sepusi.

21 Ia era sa vunauci talega mai vei ira na tagane ka ra tu ena wai ko Sepusi me vakatalabusesetaka na nona qele ni manumanu na tui, ni ra sa cudruvi Amoni vakalevu sara ni a vakamatea mai kea e so na wekadra, ka ra via vakasava na nona qele ni manumanu na tui.

And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she having been converted unto the Lord for many years, on account of a remarkable vision of her father—

Thus, having been converted to the Lord, and never having made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people.

And they began to assemble themselves together unto the house of the king. And there came a multitude, and to their astonishment, they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Ammon, and behold, he was a Nephite.

And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nephite should remain in the land.

But others rebuked them, saying: The king hath brought this evil upon his house, because he slew his servants who had had their flocks scattered at the waters of Sebus.

And they were also rebuked by those men who had stood at the waters of Sebus and scattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.

- 22 Ia oqo, e dua vei ira, na tacina e dua vei ira ka a vakamatea ko Amoni ena iseleiwau; ni se cudruvi Amoni vakalevu sara tiko, sa ucuna na nona iseleiwau ka lako yani me vakalutuma vei Amoni, me vakamatea; ia ni sa laveta cake na nona iseleiwau me yaviti koya, raica, sa bale sobu ka mate sara.
- 23 Eda sa raica eke ni sa sega ni rawa me vakamatei ko Amoni, ni a kaya vakaoqo na Turaga vei Mosaia, na tamana: Au na taqomaki koya me vaka na nomu vakabauta—o koya sa soli koya kina ko Mosaia vua na Turaga.
- 24 Ka sa yaco ni ra sa raica na lewevuqa ni sa bale na tamata, o koya sa via vakamatei Amoni, era sa rere vakalevu sara, ka sega ni doudou me ra dodoka yani na ligadra me tarai koya se dua tale vei ira na bale no; a ra sa kurabui kecega ka veitarogi vakai ira se kaukauwa cava sa yaco kina na ka oqo, ka cava na kena ibalebale.
- 25 Ka sa yaco ni sa lewe vuqa vei ira era kaya ni ko Amoni na Yalo Cecere, ka so tale era kaya ni sa talai mai vua na Yalo Cecere ko koya;
- 26 Ia e so tale era vunauci ira, ka kaya ni ko koya e dua na manumanu rerevaki, ka ra tala mai na Nifaiti me mai vakararawataki ira.
- 27 Ka so tale era kaya ni a talai Amoni mai na Yalo Cecere, me vakararawataki ira ena vuku ni nodra caka cala; ka sai koya na Yalo Cecere oqo sa dau qaravi ira tiko na Nifaiti, ka sa dau vakabulai ira mai na ligadra; ka ra kaya ni ko koya na Yalo Cecere ga oqo sa vakarusa e vuqa vei ira na wekadra, ko ira na Leimanaiti.
- 28 Ka sa yaco me kaukauwa sara kina na nodra veilecalecavi. Ka ena gauna era veilecalecavi tiko kina vakaoqo, sa lako mai na yalewa dauveiqaravi ka vakavuna na nodra soqoni mai na lewevuqa, ena gauna e raica kina na nodra veilecalecavi na lewevuqa sa rarawa vakalevu sara ka tagi.
- 29 Ka sa yaco ni sa lako yani ka taura na ligana na ranadi, me rawa ni vakaduri koya kina mai na qele; ia ni taura ga na ligana sa duri ka tucake e yavana, ka kaci ena domo levu, ka vaka: Me vakacaucautaki ko Jisu, ni sa vakabulai au mai na eli vakarerevaki! Me vakacaucautaki na Kalou, ni lomani ira mada na tamata oqo!

Now, one of them, whose brother had been slain with the sword of Ammon, being exceedingly angry with Ammon, drew his sword and went forth that he might let it fall upon Ammon, to slay him; and as he lifted the sword to smite him, behold, he fell dead.

Now we see that Ammon could not be slain, for the Lord had said unto Mosiah, his father: I will spare him, and it shall be unto him according to thy faith—therefore, Mosiah trusted him unto the Lord.

And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the sword to slay Ammon, fear came upon them all, and they durst not put forth their hands to touch him or any of those who had fallen; and they began to marvel again among themselves what could be the cause of this great power, or what all these things could mean.

And it came to pass that there were many among them who said that Ammon was the Great Spirit, and others said he was sent by the Great Spirit;

But others rebuked them all, saying that he was a monster, who had been sent from the Nephites to torment them.

And there were some who said that Ammon was sent by the Great Spirit to afflict them because of their iniquities; and that it was the Great Spirit that had always attended the Nephites, who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanites.

And thus the contention began to be exceedingly sharp among them. And while they were thus contending, the woman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceedingly sorrowful, even unto tears.

And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy on this people!

30 Ia ni sa tukuna oti na veika oqo, sa roqota na ligana, ni sa vakasinaiti ena marau, ka cavuta na veivosa tawakilai, ni sa kitaka oti oqo, sa taura na tui, ko Lamoni, ena ligana, ka raica sa duri ka tucake e yavana.

31 Ia ko koya, ni sa raica sara na nodra veilecalecavi na nona tamata, sa lako yani ka tekivu me vunauci ira, ka me vakatavulica vei ira na vosa ka rogoca mai na gusui Amoni; ia ko ira kecega sa rogoca na nona vosa era sa vakabauta, ka yaco me ra saumaki vua na Turaga.

32 Ia sa vuqa vei ira era sa sega ni via rogoca na nona vosa; o koya era sa dui gole ga kina ka lako yani.

33 Ka sa yaco ni sa tucake mai ko Amoni sa vunau tale ga vei ira, ka vakatalega kina ko ira kece na dauveiqaravi nei Lamoni; ka ra sa vunautaka kece vei ira na tamata e duavata ga na ka—ni sa veisau na yalodra; ni sa sega tale ni tu vei ira e dua na gagadre me ra vakayacora na ca.

34 Ia raica, sa lewevuqa era sa tukuna vei ira na tamata ni ra sa raica na agilosi ka veivosaki vata kei ira; ka ra sa tukuna vei ira na veika ni Kalou, kei na nona yalododonu.

35 Ka sa yaco ni ra sa lewevuqa era sa vakabauta na nodra vosa; ia ko ira kecega sa vakabauta era sa papitaisotaki; ka sa yaco me ra tamata yalododonu, ka ra sa tauyavutaka na lotu ena kedra maliwa.

36 Ka sa tekivu vakaoqo na cakacaka ni Turaga ena kedra maliwa na Leimanaiti; ka sa tekivu tale ga kina na nona sovaraka na Turaga vei ira na Yalona; ia eda sa raica kina ni sa dodo tu na ligana vei ira kecega na tamata era na veivutuni ka vakabauta na yacana.

And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

And he, immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the words which he had heard from the mouth of Ammon; and as many as heard his words believed, and were converted unto the Lord.

But there were many among them who would not hear his words; therefore they went their way.

And it came to pass that when Ammon arose he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing—that their hearts had been changed; that they had no more desire to do evil.

And behold, many did declare unto the people that they had seen angels and had conversed with them; and thus they had told them things of God, and of his righteousness.

And it came to pass that there were many that did believe in their words; and as many as did believe were baptized; and they became a righteous people, and they did establish a church among them.

And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.

Alama 20

- 1 Ka sa yaco ni ratou sa tauyavutaka oti e dua na lotu ena vanua ko ya, sa gadreva na tui ko Lamonai me salavata kei koya ko Amoni ki na vanua ko Nifai, me rawa vua me vakaraitaki koya vei tamana.
- 2 Ka sa rogo mai vei Amoni na domo ni Turaga, ka kaya: Mo kakua ni lako cake ki na vanua ko Nifai, ia raica, ena segata na tui me vakamatei iko; ia mo lako ga ki na vanua ko Mitonai; ia raica, na tuakamu ko Eroni, kei rau talega ko Mulokai kei Ama eratou sa tiko ena valeniveivesu.
- 3 Ka sa qai yaco ni sa rogoca na ka oqo ko Amoni, sa kaya yani vei Lamonai: Raica, na tuakaqu kei ira na wekaqu era sa tiko ena valeniveivesu mai Mitonai, ka me'u na lako mada ka sereki ira.
- 4 Oqo a sa kaya vei Amoni ko Lamonai: Au kila, ena kaukauwa ni Turaga ko sa kitaka rawa kina na ka kecega. Ia raica, au na lako vata kei iko ki na vanua ko Mitonai; ni sa noqu itokani vinaka, na tui ni vanua ko Mitonai, na yacana ko Anitimono; o koya oqo au na lako ki na vanua ko Mitonai, ka me'u na vosa vakamikamica vua na tui ni vanua ko ya, ka me na biuti iratou tani na wekamu mai na valeniveivesu. Ia oqo sa kaya tale vua ko Lamonai: Ko cei sa tukuna vei iko ni ratou sa tiko e vale ni veivesu na wekamu?
- 5 Ka sa kaya vua ko Amoni: Sa sega ni dua sa tukuna vei au, ia na Kalou duadua ga; ka sa kaya vei au ko koya—Lako ka laki vakabulai ira mai na wekamu, ni ratou sa tiko ena valeniveivesu ena vanua ko Mitonai.
- 6 Ia ni sa rogoca na ka oqo ko Lamonai sa vakaroti ira na nona dauveiqaravi me ra vakarautaka na nona ose kei na nona qiqi.
- 7 Ka sa kaya vei Amoni: Lako mai, au na lako vata sobu kei iko ki na vanua ko Mitonai, au na vakamasuta na tui mai kea me biuti ira tani mai na wekamu mai na valeniveivesu.
- 8 Ka sa yaco ni rau sa lako voli yani ko Amoni kei Lamonai, erau sa sotava na tamai Lamonai, o koya sa tui ena vanua taucoko.
- 9 Ka raica, sa vosa vei Lamonai ko tamana: A cava ko a sega kina ni lako mai ena kana magiti ena siga levu ko ya ni'u a cakava e dua na magiti vei kemudou na luvequ, kei ira na noqu tamata?

Alma 20

And it came to pass that when they had established a church in that land, that king Lamoni desired that Ammon should go with him to the land of Nephi, that he might show him unto his father.

And the voice of the Lord came to Ammon, saying: Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life; but thou shalt go to the land of Middoni; for behold, thy brother Aaron, and also Muloki and Ammah are in prison.

Now it came to pass that when Ammon had heard this, he said unto Lamoni: Behold, my brother and brethren are in prison at Middoni, and I go that I may deliver them.

Now Lamoni said unto Ammon: I know, in the strength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni; for the king of the land of Middoni, whose name is Antiomno, is a friend unto me; therefore I go to the land of Middoni, that I may flatter the king of the land, and he will cast thy brethren out of prison. Now Lamoni said unto him: Who told thee that thy brethren were in prison?

And Ammon said unto him: No one hath told me, save it be God; and he said unto me—Go and deliver thy brethren, for they are in prison in the land of Middoni.

Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots.

And he said unto Ammon: Come, I will go with thee down to the land of Middoni, and there I will plead with the king that he will cast thy brethren out of prison.

And it came to pass that as Ammon and Lamoni were journeying thither, they met the father of Lamoni, who was king over all the land.

And behold, the father of Lamoni said unto him: Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?

- 10 Ka sa tukuna talega ko koya: Ko sa lako tiko ki vei vata kei na Nifaiti oqo, ko koya e dua na luve ni tamata lasulasu?
- 11 Ka sa yaco ni sa cavuta yani vua ko Lamonai na vanua erau lako tiko kina, ni sa rere de na vakacudrui koya.
- 12 Ka sa tukuna talega vua na ka kece e vuna na nona tiko ga mai na nona matanitu, ka sega ni lako mai kina vei tamana ki na kana magiti a vakarautaka.
- 13 Ia oqo ni sa cavuta vua ko Lamonai na veika kece oqo, raica, sa kidroa sara, ni sa cudruvi koya ko tamana, ka kaya: Lamonai, ko sa lako me vakabula na Nifaiti oqo, na luve ni tamata lasulasu. Raica, ko koya ka butakoci ira na noda qase; ia oqo era sa lako talega mai na luvena ena keda maliwa me rawa kina, ena nodra ilawaki kei na nodra lasu, me ra vakaisini keda, me ra butakoca tale kina na noda iyau.
- 14 Oqo sa vakaroti Lamonai ko tamana me vakamatei Amoni ena iseleiwau. Ka sa vakaroti koya tale ga me kakua ni lako ki na vanua ko Mitonai, ia me na lesu vata ga kei koya ki na vanua ko Isimeli.
- 15 Ia sa vosa vua ko Lamonai ka kaya: Au na sega ni vakamatei Amoni, ka'u na sega talega ni lesu ki na vanua ko Isimeli, ia au na lako ki na vanua ko Mitonai me'u na laki sereki iratou na wekai Amoni, ni'u kila ni ratou sa tamata dodonu ka parofita tabu ni Kalou dina.
- 16 Ia ni sa rogoa na vosa oqo ko tamana, sa cudruvi koya sara, ka sa ucuna na nona iseleiwau me yaviti koya kina ki na qele.
- 17 Ia sa tu yani ko Amoni ka kaya vua: Raica, mo kakua ni vakamatea na luvemu; ia sa vinaka cake me mate ko koya mai vei iko, mo raica, sa veivutunitaka ko koya na nona ivalavala ca; ia kevaka ko sa bale mate ena gauna oqo, ena nomu cudru, ena sega ni rawa ni vakabulai na yalomu.
- 18 Ia oqo, sa kilikili sara mo vosoti koya; ni kevaka ko sa vakamatea na luvemu tagane, ni sa tamata tawa cala ko koya, na nona dra ena tagi mai na qele vua na Turaga na nona Kalou, me tau vei iko na kena isau; ia ko na vakayalia dina na yalomu.

And he also said: Whither art thou going with this Nephite, who is one of the children of a liar?

And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father to the feast which he had prepared.

And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him, and said: Lamoni, thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property.

Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni, but that he should return with him to the land of Ishmael.

But Lamoni said unto him: I will not slay Ammon, neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon, for I know that they are just men and holy prophets of the true God.

Now when his father had heard these words, he was angry with him, and he drew his sword that he might smite him to the earth.

But Ammon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee, for behold, he has repented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved.

And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul.

19 Ia ni sa tukuna vua ko Amoni na vosa oqo, sa sauma mai ko koya, ka vaka: Au sa kila kevaka au na vakamatea na luvequ, ni'u sa vakadavea na dra tawa cala; ni sai iko ga ko sa segata mo vakarusai koya.

20 Ka sa dodoka yani na ligana me yaviti Amoni. Ia sa sabaya na nona imoku ko Amoni, ka mokuta talega na ligana ka sa sega kina ni vakayagataka rawa.

21 Oqo ni sa raica na tui ni na rawa ni vakamatei koya ko Amoni, sa tekivu vakamamasu vei Amoni me rawa ni vakabulai koya.

22 Ia sa laveta cake na nona iseleiwau ko Amoni, ka kaya vua: Raica, au na vakamatei iko vakavo ga kevaka ko vakadonuya vei au me ratou na sereki mai vale ni veivesu ko iratou na wekaqu.

23 Ia oqo, ni sa rere vakalevu na tui de na vakayalia nona bula, a sa kaya: Kevaka ko sa vakabulai au, au na vakadonuya vei iko na cava ga ko sa kerea, ke mani veimamataki kina na noqu matanitu.

24 Oqo ni sa raica ko Amoni ni sa rawa vua me vakayacora na lomana me vaka na ka sa gadreva ko koya vua na tui qase, a sa kaya vua: Kevaka ko sa vakadonuya me ratou sereki tani mai vale ni veivesu ko iratou na wekaqu, ka vakatalega kina me taura tikoga ko Lamonai na nona matanitu, ka mo kakua ni cudruvi koya, ia mo vakadonuya ga me vakayacora me vaka ga na ka sa gadreva ena ka kecega sa nanuma, au na qai vakabulai iko; kevaka e sega, au na yaviti iko vakaidina ki na qele.

25 Ia ni sa tukuna oti na vosa oqo ko Amoni, sa tekivu marau vakalevu na tui ni sa na bula.

26 Ia ni sa raica ni sa sega ni via vakamatei koya ko Amoni, ka ni sa raica tale ga na loloma levu sa tu vua me baleti Lamonai na luvena, a sa kurabui vakalevu kina ko koya, ka kaya: Baleta ni sai koya ga oqo na levu ni ka ko sa gadreva, me'u na sereki iratou na wekamu, ka raica me tiko ga vua na luvequ ko Lamonai na nona matanitu, raica, au sa vakadonuya vei iko me na tiko ga vua na luvequ na nona matanitu mai na gauna oqo ka sega ni mudu; ka'u na sega ni lewai koya tale—

Now when Ammon had said these words unto him, he answered him, saying: I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him.

And he stretched forth his hand to slay Ammon. But Ammon withstood his blows, and also smote his arm that he could not use it.

Now when the king saw that Ammon could slay him, he began to plead with Ammon that he would spare his life.

But Ammon raised his sword, and said unto him: Behold, I will smite thee except thou wilt grant unto me that my brethren may be cast out of prison.

Now the king, fearing he should lose his life, said: If thou wilt spare me I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom.

Now when Ammon saw that he had wrought upon the old king according to his desire, he said unto him: If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth.

Now when Ammon had said these words, the king began to rejoice because of his life.

And when he saw that Ammon had no desire to destroy him, and when he also saw the great love he had for his son Lamoni, he was astonished exceedingly, and said: Because this is all that thou hast desired, that I would release thy brethren, and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever; and I will govern him no more—

27 Ka'u na vakadonuya talega vei iko me ratou na sereki tani mai vale ni veivesu na wekamu, ka mo dou lako mai vei au, ko iko kei iratou na wekamu, ki na noqu matanitu; ni'u sa gadreva vakalevu me'u raici kemudou. Ni sa kurabui vakalevu na tui ena vosa sa tukuna, kei na vosa talega sa tukuna na luvena ko Lamonai, o koya sa gadreva kina ko koya me vulica.

28 Ka sa yaco ni rau sa toso tikoga ena nodrau ilakolako ko Amoni kei Lamonai ki na vanua ko Mitonai. Ka sa yalovinaka vei Lamonai na tui ni vanua ko ya; o koya eratou sa sereki kina mai na vale ni veivesu ko iratou na wekai Amoni.

29 Ia ni sa sotavi ira ko Amoni sa rarawa sara vakalevu, ni sa raica era sa luvaiwale, ka sa mavoa vakaca sara na kuli ni yagodra baleta ni ra sa vesu tu vakadede ena dali kaukauwa. Ka ra sa rarawa ena viakana, viagunu, kei na veimataqali ka rarawa kecega; ia era sa dau vosota na nodra rarawa kecega.

30 Ia, me vaka na ka sa yaco, ni sa nodra madigi me ra sota kaya na rarawa ena ligadra e dua na mata tamata yalokaukauwa ka domodomoqa; o koya era sa sega ni vakarorogo kina ki na nodra vosa, ka ra sa vakasavi ira tani, ka yaviti ira, ka vakatalai ira mai na dua na vale ki na dua na vale, mai na dua na vanua ki na dua na vanua, me yacova mada ni ra sa tadu yani ki na vanua ko Mitonai; ia mai kea era sa tauri kina ka biu ki vale ni veivesu, ka vesu ena dali kaukauwa, ka sogo tiko e vale ni veivesu me vuqa na siga, ka ra sa vakabulai mai vei rau ko Lamonai kei Amoni.

And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee. For the king was greatly astonished at the words which he had spoken, and also at the words which had been spoken by his son Lamoni, therefore he was desirous to learn them.

And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison.

And when Ammon did meet them he was exceedingly sorrowful, for behold they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had suffered hunger, thirst, and all kinds of afflictions; nevertheless they were patient in all their sufferings.

And, as it happened, it was their lot to have fallen into the hands of a more hardened and a more stiff-necked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arrived in the land of Middoni; and there they were taken and cast into prison, and bound with strong cords, and kept in prison for many days, and were delivered by Lamoni and Ammon.

Na itukutuku ni nodrau vunau ko Eroni, kei Mulokai, kei ira na nodrau itokani, vei ira na Leimanaiti.

Alama 21

- 1 Ia ena gauna eratou sa veitawasei kina ko Amoni kei iratou na tacina ena iyalayala ni nodra vanua na Leimanaiti, raica sa lako ko Eroni ki na vanua era vakatoka na Leimanaiti, ko Jerusalemi, ka vakatokai ki na vanua era a vu mai kina na nodra qase; ia sa tiko vakayawa sara ka sema vata kei na iyalayala ni vanua ko Momani.
- 2 Oqo ko ira na Leimanaiti kei ira na Amelekaiti kei ira na kai Emuloni era sa tara mai kea e dua na koro levu, ka vakatoka ko Jerusalemi.
- 3 Oqo era sa tamata yalo kaukauwa na Leimanaiti, ia era sa yalo kaukauwa cake sara na Amelekaiti kei ira na Emulonaiti; o koya era sa vakauqeti ira kina na Leimanaiti me ra lomakaukauwa cake, ka me ra kaukauwa sara ena caka ca kecega kei na itovo vakasisila.
- 4 Ka sa yaco ni sa yaco yani ki Jerusalemi ko Eroni, ka tekivu me vunau taumada vei ira na Amelekaiti. Ka sa tekivu me vunau vei ira ena nodra valenilotu, ni ra sa tara valenilotu tu me vaka na kena ivakarau vei ira na Neori; ni ra sa lewenilotu i Neori e levu vei ira na Amelekaiti kei ira na Emulonaiti.
- 5 O koya, ni sa curu yani ki na dua na nodra valenilotu ko Eroni me vunau vei ira na tamata, ena gauna e sa vosa tiko kina vei ira, raica sa tucake e dua vei ira na Amelekaiti ka tekivu veileti vua, ka vaka: A cava li ko vakadinadinataka tiko? Ko a raica li e dua na agilosi? A cava e sega ni rairai kina vei keimami na agilosi? Raica era sega beka ni vinaka ko ira na tamata oqo me vakataki ira na nomu tamata?
- 6 Ko sa kaya tale ga, ni keimami na vakarusai kevaka keimami sa sega ni veivutuni. Ko sa kila rawa vakaavei na nanuma kei na inaki ni lomai keimami? Ko sa kila rawa vakaavei ni sa dodonu me keimami veivutuni? Ko sa kila vakaavei ni keimami sa sega ni tamata dodonu? Raica, keimami sa tara na neimami valenilotu, ka keimami dausoqoni vata ka qarava kina na Kalou. Keimami vakabauta ni na vakabulai ira na tamata kecega na Kalou.

An account of the preaching of Aaron, and Muloki, and their brethren, to the Lamanites.

Alma 21

Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

Now the Lamanites and the Amalekites and the people of Amulon had built a great city, which was called Jerusalem.

Now the Lamanites of themselves were sufficiently hardened, but the Amalekites and the Amulonites were still harder; therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations.

And it came to pass that Aaron came to the city of Jerusalem, and first began to preach to the Amalekites. And he began to preach to them in their synagogues, for they had built synagogues after the order of the Nehors; for many of the Amalekites and the Amulonites were after the order of the Nehors.

Therefore, as Aaron entered into one of their synagogues to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying: What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold are not this people as good as thy people?

Thou also sayest, except we repent we shall perish. How knowest thou the thought and intent of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that God will save all men.

- 7 Ia sa kaya vua ko Eroni: Ko sa vakabauta li ni na lako sobu mai na Luve ni Kalou me mai sereki ira na tamata mai na nodra ivalavala ca?
- 8 A sa kaya vua na tamata koya: Keimami sega sara ni vakabauta ni ko kila e dua na ka vaka ko ya. Keimami sega ni vakabauta na ivakarau lialia oqori. Keimami sega tale ga ni vakabauta ni ko kila na ka e sa bera ni yaco, ia keimami sega tale ga ni vakabauta ni ra kila na nomuni qase kei ira na neimami qase, na veika era a tukuna, ni na qai yaco.
- 9 A sa tekivu me tevuka vei ira ko Eroni na ivolanikalou me baleta na nona lako mai na Karisito, kei na nodra tucake tale na mate, ka ni na sega ni rawa me ra sereki na tamata kevaka e sega na mate kei na nona vakararawataki na Karisito, kei na veisorovaki ni nona dra.
- 10 Ka sa yaco ni sa tekivu vakamacalataka vei ira na veika oqo era sa cudruvi koya, ka vakalialiai koya; a ra sa sega ni via rogoca na nona vosa.
- 11 O koya, ni sa raica ni ra sa sega ni via rogoca na nona vosa, sa cavutu mai na nodra valenilotu, ka lako ki na koro ko Ani-Anitai, ia sa raica ni sa vunau tiko mai kea ko Mulokai; kei Ama tale ga kei ira na nodrau itokani. Eratou sa veileti kei ira e vuqa me baleta na vosa.
- 12 Ka sa yaco ni ratou sa raica ni ra sa vakaukauwataka tiko ga na lomadra na tamata, o koya eratou sa cavutu kina mai kea ka lako ki na vanua ko Mitonai. Ka ratou sa vunautaka kina na vosa vei ira e lewe vuqa, ia sa lewe lailai ga era sa vakabauta na nodratou vosa.
- 13 Ia, sa vesu ko Eroni kei na vica na nona itokani ka ra biu ki na vale ni veivesu, ia ko ira na kena vo era sa dro mai Mitonai ki na veiyasana vakavolivolita.
- 14 Era sa sotava e vuqa na veika rarawa ko iratou na biu ki vale ni veivesu, ia erau qai sereki iratou ko Lamonai kei Amoni, ka ratou a vakasulumi ka vakani.
- 15 Eratou sa lako tale yani me vunautaka na vosa, ka ratou a sereki kina mai vale ni veivesu ena imatai ni gauna; ka ratou a kune rarawa kina.

Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins?

And the man said unto him: We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come.

Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood.

And it came to pass as he began to expound these things unto them they were angry with him, and began to mock him; and they would not hear the words which he spake.

Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.

And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Middoni. And they did preach the word unto many, and few believed on the words which they taught.

Nevertheless, Aaron and a certain number of his brethren were taken and cast into prison, and the remainder of them fled out of the land of Middoni unto the regions round about.

And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.

And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.

- 16 Ka ratou sa lako ki na veivanua kecega sa vakauqeti iratou kina na Yalo ni Turaga, ka vunautaka na vosa ni Kalou ena nodra veivalenilotu kecega na Amelekaiti, se ena nodra soqoni kecega na Leimanaiti ka vakatarai me ratou tiko kina.
- 17 Ka sa yaco ni sa tekivu me vakalougatataki iratou na Turaga, ka ratou sa kauti ira mai kina na lewe vuqa me ra kila na dina; io, era sa qai vakadinata e lewe vuqa baleta na nodra ivalavala ca, kei na nodra ivakarau na nodra qase, ka sega ni dodonu.
- 18 Ka sa yaco ni rau sa cavutu mai Mitonai ko Amoni kei Lamonai ki na vanua ko Isimeli, na vanua ka nodra ivotavota vakawa.
- 19 Ka sa sega ni vinakata ko Lamonai na tui me qaravi koya ko Amoni, se me vakatokai tale me nona dauveiqaravi.
- 20 Ia sa vakarota me tara na veivalenilotu ena vanua ko Isimeli; ka sa lewa tale ga me ra dausoqoni yani kina ko ira kece na nona tamata, se ko ira e liutaki ira ko koya.
- 21 Ka sa marau ena vukudra, ka vakavulica vei ira e vuqa na ka. Ia sa dusimaka vei ira na nona tamata ni ra liutaki mai vua, ka era sa tamata galala, ka ra sa galala tale ga mai na lewa veivakasaurarataki ni tui, ko tamana; baleta ni sa solia vei koya ko tamana na lewa me baleti ira na tamata ena vanua ko Isimeli, kei na veivanua vakavolivolita.
- 22 Ka sa tukuna tale ga vei ira ni sa rawa me ra qarava na Turaga na nodra Kalou me vaka na nodra gagadre, ena veivanua cava ga era tiko kina, kevaka e tiko ena vanua e lewa na tui ko Lamonai.
- 23 Ia sa vunau ko Amoni vei ira na tamata i Lamonai na tui; ka sa yaco ni sa vakavulica vei ira na veika kecega sa dodonu. Ia sa vunauci ira vagumatua sara ena veisiga kecega; ia era sa rogoca na nona vosa, ka muria sara na ivakaro ni Kalou.

And they went forth whithersoever they were led by the Spirit of the Lord, preaching the word of God in every synagogue of the Amalekites, or in every assembly of the Lamanites where they could be admitted.

And it came to pass that the Lord began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did convince many of their sins, and of the traditions of their fathers, which were not correct.

And it came to pass that Ammon and Lamoni returned from the land of Middoni to the land of Ishmael, which was the land of their inheritance.

And king Lamoni would not suffer that Ammon should serve him, or be his servant.

But he caused that there should be synagogues built in the land of Ishmael; and he caused that his people, or the people who were under his reign, should assemble themselves together.

And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a free people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the people who were in the land of Ishmael, and in all the land round about.

And he also declared unto them that they might have the liberty of worshiping the Lord their God according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.

And Ammon did preach unto the people of king Lamoni; and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God.

Alama 22

- 1 Oqo, ni sa vakavulici ira tiko ga na tamata i Lamonai ko Amoni, me da lesu tale mada ki na i tukutuku kei Eroni kei iratou na nona itokani; ni oti na nona biuti Mitonai mai, a liutaki koya na Yalo me lako ki na vanua ko Nifai, ki na nona vale na tui ni vanua taucoko, ka vakavo ga ena vanua ko Isimeli; ka tamai Lamonai ko koya.
- 2 Ka sa yaco ni sa lako ko koya kei iratou na nona itokani ki na nona itikotiko na tui, a sa cuva sobu vua na tui, ka kaya: Raica, oi kemuni na tui; oi keitou oqo na wekai Amoni, ko ni a sereka mai na vale ni veivesu.
- 3 Ia oqo, oi kemuni na tui, kevaka mo ni vakabulai keitou, keitou na qai nomuni dauveiqaravi. Ka sa kaya vei iratou na tui: Dou tucake, au na vakabulai kemudou, ka'u na sega ni laiva mo dou noqu dauveiqaravi; ia au vinakata mo dou vakavulici au; ni sa sega tiko ni vakacegu na noqu vakasama baleta na loloma kei na cecere ni nona vosa na tacimudou ko Amoni; ia mo dou tukuna tale ga se cava sa sega ni lako vata mai kina kei kemudou ko koya mai Mitonai.
- 4 A sa kaya vua na tui ko Eroni: Raica, sa kacivi koya na Yalo ni Turaga ki na dua tale na vanua; sa lako ko koya ki na vanua ko Isimeli, me vakavulici ira na tamata i Lamonai.
- 5 A sa vosa na tui ka kaya vei iratou: Na cava ko tukuna tiko me baleta na Yalo ni Turaga? Raica, oqori sara ga na ka e vakaleqai au tiko.
- 6 Ia e dua tale, a cava na ibalebale ni vosa i Amoni ka kaya vakaoqo—Kevaka dou na veivutuni, dou na vakabulai, ia kevaka dou sa sega ni veivutuni, dou na muduki tani ena siga mai muri?
- 7 Ia sa sauma ka kaya vua ko Eroni: Ko sa vakabauta li ni dua tiko na Kalou? A sa kaya na tui: Au kila ni ra a kaya na Amelekaiti ni dua tiko na Kalou, au sa vakadonuya me ra tara na nodra valenilotu, me ra dausoqoni vata ka qaravi koya. Kevaka dou sa kaya oqo ni dua tiko na Kalou, raica au na vakabauta.
- 8 Ia sa marau vakalevu ko Eroni ni rogoca na vosa oqo, ka kaya: Raica, oi kemuni na tui, me vaka ni ko ni sa bula, sa dua tiko na Kalou.

Alma 22

Now, as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was led by the Spirit to the land of Nephi, even to the house of the king which was over all the land save it were the land of Ishmael; and he was the father of Lamoni.

And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast delivered out of prison.

And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind because of the generosity and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

And Aaron said unto the king: Behold, the Spirit of the Lord has called him another way; he has gone to the land of Ishmael, to teach the people of Lamoni.

Now the king said unto them: What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

And also, what is this that Ammon said—If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

And Aaron answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amalekites say that there is a God, and I have granted unto them that they should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will believe.

And now when Aaron heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.

- 9 Ka sa kaya na tui: Sai koya li na Kalou na Yalo Cecere ka a kauti ira mai na noda qase mai na vanua ko Jerusalemi?
- 10 A sa kaya vua ko Eroni: Io, sai koya ga na Yalo Cecere oqori, ka bulia na veika kece mai lomalagi kei vuravura. Ko sa vakabauta li na ka oqo?
- 11 Ka sa kaya: Io; au sa vakabauta ni Yalo Cecere a bulia na ka kecega, ia au gadreva sara mo dou vakamacalataka vei au na veika kece oqori, ia au na vakabauta na nomudou vosa.
- 12 Ka sa yaco ni sa kila ko Eroni ni na vakabauta na tui na nona vosa, sa qai tekivu vakamacala mai na buli i Atama, ka wilika vua na tui na ivolanikalou—na nona bulia na tamata na Kalou me ucui koya, kei na nona solia vua na Kalou na ivakaro, ia sa lutu tani na tamata ena vuku ni nona talaidredre.
- 13 Ka sa vakamacalataka vua ko Eroni na ivolanikalou mai na buli i Atama, ka tuva e matana na lutu ni tamata, kei na kena ituvaki vakavuravura ka vakatalega kina na ituvatuva ni veisereki, ka a vakarautaki tu mai na tauyavutaki ni vuravura, ena vukui Karisito, vei ira kece era vakabauta na yacana.
- 14 Ia ni sa lutu tani na tamata sa sega ni rawa me vakabulai koya ga vakaikoya; ia sa mai sorovaki kina na nodra ivalavala ca ena nona rarawa kei na nona mate na Karisito, ena vakabauta kei na veivutuni, kei na veika tale e so; ni a gutuva ko koya na ivau ni mate, ka sa sega kina na nona qaqa na ibulubulu, ni na tilomi na ivadi gaga ni mate ena vakanuinui ki na veivakalagilagi; sa vakamacalataka ko Eroni na veika kece oqo vua na tui.
- 15 Ka sa yaco ni sa vakamacalataka oti vua ko Eroni na veika oqo, sa kaya na tui: a cava me'u kitaka me'u rawata kina na bula tawamudu oqo ko sa tukuna tiko? Io, a cava me'u kitaka me'u sucu kina vua na Kalou, me cavuraki kina na yalo ca mai na lomaserequ, ka ciqoma na Yalona, ka me'u vakasinaiti ena marau, ka me'u kakua kina ni biu laivi ena iotioti ni gauna? Raica, a sa kaya ko koya, au na solia yani na veika kece au sa taukena, io, au na solia yani na noqu matanitu me rawa ni'u ciqoma kina na marau levu oqo.

And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem?

And Aaron said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this?

And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will believe thy words.

And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the scriptures unto the king—how God created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen.

And Aaron did expound unto him the scriptures from the creation of Adam, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ atone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.

And it came to pass that after Aaron had expounded these things unto him, the king said: What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

16 Ia sa kaya vua ko Eroni: Kevaka ko sa gadreva na veika oqo, kevaka mo na cuva sobu vua na Kalou, io, kevaka ko na veivutunitaka na nomu ivalavala ca kecega; ka mo qai cuva vua na Kalou, ka kaciva na yacana ena vakabauta, ka vakabauta ni ko na ciqoma, ia ko na qai ciqoma na inuinui me vaka ko sa gadreva.

17 Ka sa yaco ni sa cavuta oti na vosa oqo ko Eroni, a sa tekiduru na tui ka cuva sobu vua na Turaga; io, a sa cuva vakatoboicu ki na qele, ka masu vagumatua, ka kaya:

18 Oi kemuni na Kalou, sa tukuna vei au ko Eroni ni sa dua tiko na Kalou; ia kevaka sa dua tiko na Kalou, ka sai kemuni na Kalou, mo ni vakatakilai kemuni mada vei au, ka'u na veivutunitaka na noqu ivalavala ca kecega me'u kilai kemuni, ka me'u vakaduri cake mai na mate, ka vakabulai ena siga mai muri. Ni sa cavuta oti na vosa oqo na tui, sa davo sobu sara me vaka e sa mate.

19 Ka sa yaco ni ra sa lako na nona dauveiqaravi ka tukuna vua na ranadi na ka sa yaco vua na tui. Sa lako mai ko koya vua na tui; ena gauna e raica kina ni sa davo no na tui me vaka sa mate; sa raici Eroni tale ga kei iratou na nona itokani ni ratou sa tucake tu, ka sa nanuma ni ratou sa vakavuna na leqa ni tui, sa cudru vakalevu sara ka vakaroti ira na nona dauveiqaravi se na nona dauveiqaravi na tui, me ra vesuki iratou ka vakamatei iratou.

20 Oqo era sa rere na dauveiqaravi ni tarai Eroni kei iratou na nona itokani, ni ra a raica tu na ka e yaco vua na tui; e ra sa vakamamasu vua na ranadi ka kaya: A cava ko ni sa vakarota kina me keitou vakamatei iratou na tamata oqo, raica sa kaukauwa sara vei keda kecega e dua ga vei iratou oqo? O koya era na vakamatei keda kece.

21 Oqo ni sa raica na ranadi ni ra sa rere na nona dauveiqaravi sa tuburi koya tale ga na rere de na yaco vua e dua na leqa. Ka sa vakaroti ira na nona dauveiqaravi me ra kacivi ira mai na tamata me ra mai vakamatei Eroni kei iratou na nona itokani.

But Aaron said unto him: If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.

And it came to pass that when Aaron had said these words, the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:

O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead.

And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they pled with the queen saying: Why commandest thou that we should slay these men, when behold one of them is mightier than us all? Therefore we shall fall before them.

Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

- 22 Oqo ni sa kila ko Eroni ni sa nakita vakaidina sara na ranadi me yaco na ka oqori, ka kila tale ga na kaukauwa ni lomadra na tamata; a sa ririkotaka ni ra na soqoni vakalewelevu mai na tamata ka na tubu na veileti kei na veivala ena kedra maliwa; o koya sa dodoka yani kina na ligana ka vakaduria na tui ka kaya vua: Mo tucake mai. A sa tucake ko koya ni sa vakaukauwataki.
- 23 Sa vakayacori na veika oqo e matadra na ranadi kei ira e lewevuqa na dauveiqaravi. Ia ni ra sa raica, e ra sa kurabui vakalevu kina, ka tuburi ira na rere. A sa tucake yani na tui ka qaravi ira. A sa veiqaravi vakalevu sara vei ira me yaco ni ra sa saumaki vua na Turaga na nona matavuvale.
- 24 Oqo era sa soqoni vata mai na lewevuqa me vaka na ivakaro ni ranadi, era sa vosa kudrukudru ena vukui Eroni kei iratou na nona itokani.
- 25 Ia sa lako yani na tui ka vunau vei ira. A ra sa yalovinaka vei Eroni kei iratou na nona itokani.
- 26 Ka sa yaco ni sa raica na tui ni ra sa yalovinaka na tamata, a sa kaya vei Eroni kei iratou na nona itokani me ratou lako yani ena kedra maliwa na lewevuqa ka vunautaka na vosa vei ira.
- 27 Ka sa yaco ni sa vakau yani na nona itukutuku na tui vei ira kecega na nona tamata ena nona vanua taucoko, io na veiyasana vakavolivolita me yaco ki na wasawasa ena tokalau kei na wasawasa ena ra, ia sa kena iyalayala mai na vanua ko Saraemala na lekutu mai na wasawasa ena tokalau ki na wasawasa ena ra, ka vakamuria na matasawa kei na iyalayala ni lekutu ki na vualiku kei Saraemala, me yacova na iyalayala ni vanua ko Manitai, ena uluniwai ko Saitoni, na wai ka drodro mai na tokalau ki na ra—ia oqo na iyalayala ni nodra vanua na Leimanaiti kei ira na Nifaiti.

Now when Aaron saw the determination of the queen, he, also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together, and there should be a great contention and a disturbance among them; therefore he put forth his hand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.

Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to minister unto them. And he did minister unto them, insomuch that his whole household were converted unto the Lord.

Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aaron and his brethren.

But the king stood forth among them and administered unto them. And they were pacified towards Aaron and those who were with him.

And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided.

28 Oqo era sa vakaitikotiko ga ena valelaca ena loma ni lekutu ko ira na Leimanaiti vucesa; ia era sa tawana na lekutu ena ra ni vanua ko Nifai; io, kei na ra ni vanua ko Saraemala, ena iyalayala ni matasawa, kei na ra ni vanua ko Nifai, oqo na vanua e a nodra ivotavota vakawa taumada na nodra qase, me kena iyalayala na matasawa.

29 Ia era sa tiko tale ga e vuqa na Leimanaiti ena matasawa ni vanua ena tokalau, na vanua era a vakasavi ira yani kina ko ira na Nifaiti. Ia oqo sa voleka me ra vakavolivoliti ira sara na Nifaiti ko ira na Leimanaiti; ia era sa taura na Nifaiti na vanua kece ena vualiku, na kena iyalayala na lekutu ena uluniwai ko Saitoni, mai na tokalau ki na ra ka wavoki me yacova na yasana ki na lekutu; io na vualiku taucoko me yaco ki na vanua ko Vanuasautu.

30 Ia sa yacova na iyalayala ni vanua ko Vanualala, sa yawa sara ki na vualiku na nodra vanua na tamata era sa vakarusai, ka ra qai kunea na suidra ko ira na kai Saraemala, oqo na vanua era a sobu taumada mai kina.

31 Ia era qai lako mai kea ki na lekutu ena ceva. Ia, na vanua kece ena vualiku sa vakatokai ko Vanualala, kei na vanua kece ena ceva sa vakatokai ko Vanuasautu, sa sinai na kena lekutu ena mataqali manumanu kila kecega, ia e so na manumanu oqori era lako mai na vanua ena vualiku me vaqara kakana.

32 Ia oqo, na iyalayala ni vanua ko Vanuasautu kei Vanualala, sa rauta ni lakova e dua na Nifaiti ena dua veimama na siga, mai na wasawasa ena tokalau ki na wasawasa ena ra; ia sa voleka sara ni vakavolivolita na vanua ko Nifai kei na vanua ko Saraemala na wasawasa, ia sa semati rau ga na vanua ena vualiku kei na vanua ena ceva, e dua na vanua qiqo.

33 Ka sa yaco ni ra sa tawana tu na Nifaiti na vanua ko Vanuasautu, mai na wasawasa ena tokalau ki na wasawasa ena ra, ia ena nodra lewa yalomatua na Nifaiti, era sa tuva kina na nodra mataivalu me yadravi ira na Leimanaiti, me ra tiko ga ena vanua ena ceva ka kakua ni lako cake yani ki na vualiku, de ra na rawa na vanua ena vualiku.

Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

34 O koya era sa tawana tiko ga kina na Leimanaiti na vanua ko Nifai, kei na lekutu vakavolivolita. Oqo era sa lewa vakayalomatua sara na Nifaiti—era sa veimecaki kei ira na Leimanaiti, ka ra sega ni vinakata me ra dau mai vakararawataki ira tiko, ia ka me tiko e dua na vanua me ra dau dro yani kina, me vaka na nodra gagadre.

35 Ia oqo koi au, ni'u sa tukuna oti na veika oqo, au sa lesuva tale na itukutuku kei Amoni, Eroni, Omana kei Iminai kei ira na nodratou itokani.

Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites—as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.

And now I, after having said this, return again to the account of Ammon and Aaron, Omner and Himni, and their brethren.

Alama 23

- 1 Raica, ka sa qai yaco ni sa kacivaki yani na nona itukutuku na tui Leimanaiti kivei ira na nona tamata, sa lewa me ra kakua ni vakacacani Amoni, Eroni, Omana, Iminai se dua vei ira na nodratou itokani era sa vunautaka yani na vosa ni Kalou ena veivanua ga era sa dui tu kina.
- 2 Io sa tukuni vei ira na nona tamata me ra kakua ni tarai ira se vesuki ira, se biuti ira ki na vale ni veivesu; se me ra kasiviti ira se yaviti ira, se vakasavi ira tani mai na nodra valenilotu, io me ra kakua ni kanakuitataki ira; se vakaviriki ira ena vatu, ia me ra vakacurumi ira yani ki na nodra veivale, na valetabu kei na nodra valenilotu.
- 3 Ia oqo me ra lako yani ka vunautaka na vosa me vaka na nodra gagadre, ni sa saumaki vua na Turaga na tui, kei na nona matavuvale; o koya sa vakauta yani kina na nona itukutuku vei ira na nona tamata ena vanua taucoko, me kakua na vakalatilati ki na vunautaki ni vosa ni Kalou, ia me curuma yani na vanua taucoko, ka me ra qai kila kina na nona tamata na ca ni nodra ivakarau na nodra qase, ka me rawa ni ra kila kina ni ra sa veiwekani ga, ka me ra kakua kina ni daulaba, se dauvakacaca, se daubutako, me ra kakua ni veibutakoci, se kitaka e dua ga na mataqali caka ca.
- 4 Ka sa qai yaco ni sa vakauti yani na ivakaro ni tui, eratou sa qai lako ko Eroni kei ira na nona itokani mai na dua na koro levu ki na dua tale na koro levu, mai dua na vale ni sokalou ki na dua tale, me tauyavutaki na lotu, me ra vakatabui ira na bete kei na ivakavuvuli ena vanua taucoko ena kedra maliwa na Leimanaiti, me vunautaki ka vakavulici na vosa ni Kalou vei ira; ka sa yaco me ratou rawata sara vakavinaka.
- 5 Ia sa yaco me ra kila na Turaga e udolu na tamata, io, e udolu vakaudolu era sa vakabauta na nodra ivakarau ni bula na Nifaiti; era sa vakavulici ena ivolatukutuku kei na parofisai ka a vakadewataki sobu tiko mai me yacova na gauna oqo.

Alma 23

Behold, now it came to pass that the king of the Lamanites sent a proclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land.

Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of their synagogues, nor scourge them; neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their sanctuaries.

And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and all his household; therefore he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.

And now it came to pass that when the king had sent forth this proclamation, that Aaron and his brethren went forth from city to city, and from one house of worship to another, establishing churches, and consecrating priests and teachers throughout the land among the Lamanites, to preach and to teach the word of God among them; and thus they began to have great success.

And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites; and they were taught the records and prophecies which were handed down even to the present time.

6 Ia me vaka ga ni sa bula dina tiko na Turaga, ka lewelevu talega era sa vakabauta, se me vaka sa levu era sa kila na dina, ena nodratou ivunau ko Amoni kei ira na wekana, me vaka na yalo ni vakatakila kei na parofisai, kei na kaukauwa ni Kalou ka sa cakacaka mana vei ira—io, au sa kaya vei kemuni, me vaka ni sa bula na Turaga, ka lewelevu vei ira na Leimanaiti era sa vakabauta na nodra ivunau, ka saumaki vua na Turaga, era sa sega ni lutu tani tale.

7 A sa yaco me ra tamata ivalavala dodonu; era sa biuta tani na nodra iyaragi ni vakaduiduile, era sa sega ni vorata tale na Kalou, se dua tale vei ira na wekadra.

8 Ia sai ira oqo era sa saumaki vua na Turaga:

9 Ko ira na Leimanaiti ena vanua ko Isimeli;

10 Ka vakakina ko ira na Leimanaiti ena vanua ko Mitonai;

11 Ka vakakina ko ira na Leimanaiti ena koro levu ko Nifai;

12 Ka vakakina ko ira na Leimanaiti ena vanua ko Sailomi, kei ira ena vanua ko Semiloni, kei na koro levu ko Lemueli, kei na koro levu ko Siminilomi.

13 Ia oqori na yaca ni veikoro lelevu ka ra tiko kina na Leimanaiti era sa saumaki vua na Turaga; ia sai ira oqo era sa biuta tani sara na nodra iyaragi ni veisaqasaqa, io, na nodra yaragi kece ni ivalu; raica era sa Leimanaiti kecega.

14 Ia era sa sega ni saumaki na Amelekaiti, ka vakavo ga e dua; ka sega sara ni dua na Emulonaiti; ia era sa vakaukauwataka tikoga na lomadra, ka vakakina na lomadra ko ira na Leimanaiti era vakaitikotiko vata ena veivanua era tiko kina, io, ena nodra veikoro kei na nodra veikoro lelevu.

15 O koya au sa cavuta kina na yaca ni nodra veikoro lelevu na Leimanaiti ka ra sa veivutuni ka ciqoma na dina, ka ra saumaki mai.

And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them—yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.

For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.

Now, these are they who were converted unto the Lord:

The people of the Lamanites who were in the land of Ishmael;

And also of the people of the Lamanites who were in the land of Middoni;

And also of the people of the Lamanites who were in the city of Nephi;

And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom.

And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites.

And the Amalekites were not converted, save only one; neither were any of the Amulonites; but they did harden their hearts, and also the hearts of the Lamanites in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities.

Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth, and were converted.

16 Ka sa yaco ni sa gadreva sara na tui kei ira kecega sa saumaki mai me ra vakatokai ena dua na yaca, me ra kilai tani kina mai vei ira na wekadra; o koya sa veivosaki kina na tui kei Eroni kei ira na bete me baleta na yaca me ra kacivi kina, me rawa me ra na kilai tani kina.

17 Ka sa yaco ni ra sa vakatoka me yacadra na Anitai-Nifai-Liai; era sa kacivi tiko ena yaca oqo ka sega tale ni vakatokai me ra Leimanaiti.

18 Ka ra sa yaco ni ra sa tamata gugumatua sara; io, era sa veiyaloni kei ira na Nifaiti; o koya a ra sa veirogorogoci sara kei ira, ka sa sega ni muri ira tale na cudru ni Kalou.

And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron and many of their priests, concerning the name that they should take upon them, that they might be distinguished.

And it came to pass that they called their names Anti-Nephi-Lehies; and they were called by this name and were no more called Lamanites.

And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them.

Alama 24

- 1 Ka sa yaco ni ko ira kece na Amelekaiti kei ira na Leimanaiti kei ira na Emulonaiti ena vanua ko Emuloni, kei na vanua ko Ilami, kei ira ena vanua ko Jerusalemi, ia me vakalekalekataki ga, ena veivanua vakavolivolita, ka ra sega ni saumaki mai ka se bera ni ra vakatokai ira me ra Anitai-Nifai-Liai, e ra sa vakayavalati mai vei ira na Amelekaiti kei na Emulonaiti me ra cudruvi ira na wekadra.
- 2 Ia era sa cudruvi ira vakalevu sara, ka sa yaco kina me ra tekivu vorata na nodra tui, ka sega ni vinakata me nodra tui; o koya era sa tauri iyaragi kina me ra valuti ira na Anitai-Nifai-Liai.
- 3 Oqo a sa solia na lewa ni matanitu na tui vua na luvena, ka vakatokai koya me yacana ko Anitai-Nifai-Liai.
- 4 Ia sa mate na tui ena yabaki vata era sa vakarau tiko mai kina na Leimanaiti me ra mai valuti ira na tamata ni Kalou.
- 5 Oqo ni sa raica ko Amoni kei iratou na tuakana kei ira ka lako vata mai kei koya, na nodra vakavakarau na Leimanaiti me ra mai vakarusai ira na wekadra, era sa qai lako mai ki na vanua ko Mitiani, ka sa sota mai kea ko Amoni kei ira kece na wekana; ka ra sa lako mai kea ki na vanua ko Isimeli me veivosaki kei Lamonai ka vaka kina na tuakana ko Anitai-Nifai-Liai, ena ka me ra kitaka me ra taqomaki ira kina mai vei ira na Leimanaiti.
- 6 E sega ni dua na tamata vei ira kecega era sa saumaki vua na Turaga era via tauri iyaragi tale vei ira na wekadra; e sega, era sega mada ga ni vakavakarau ki na ivalu; io, na nodra tui talega sa vakaroti ira me ra kakua ni kitaka vakakina.
- 7 Ia, sai koya oqo na veivosa ka tukuna vei ira na nona tamata me baleta na ka oqo: Oi kemuni na wekaqu, au sa vakavinavinaka vua na noqu Kalou, ni sa yalololoma ka talai ira mai na wekada, ko ira na Nifaiti, me ra mai vunau vei keda me da kila kina ni sa sega ni dodonu na nodra ivakarau na noda qase daucaka ca.

Alma 24

And it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amalekites and by the Amulonites to anger against their brethren.

And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nephi-Lehi.

Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi.

And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God.

Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

- 8 Ia raica, au sa vakavinavinaka vua na noqu Kalou cecere ni sa solia vei keda e dua na iwase ni Yalona me vakalomavinakataki keda, ka da sa veimaliwai kina kei ira na wekada, ko ira na Nifaiti.
- 9 Ia raica, au sa vakavinavinaka tale ga vua na noqu Kalou, ena noda sa veimaliwai rawa oqo, me rawa ni da kila kina na noda ivalavala ca, kei na vuqa na laba e da sa vakayacora oti.
- 10 Ka'u sa vakavinavinaka tale ga vua na noqu Kalou, io, na noqu Kalou cecere, ni sa solia me da veivutunitaka na veika oqo, ka vakakina na nona sa vosoti keda ena noda ivalavala ca kei na laba eda a daukitaka tiko, ka bokoca tani mai yaloda na noda cala, ena vuku ni nona vinaka na Luvena.
- 11 Ia oqo raica, oi kemuni na wekaqu, me vaka ni sai koya oqo na ka e da rawa ni vakayacora (me vaka ni da sa tamata lako sese mai vei ira na tamata kecega) sa kilikili sara me da veivutunitaka na noda ivalavala ca kei na laba eda a dau kitaka, ka laiva na Kalou me kauta tani mai yaloda, ni sai koya ga na ka e rawa me da kitaka oya me da veivutuni ena mata ni Kalou me rawa ni kauta tani ko koya na noda dukadukali—
- 12 Oqo, oi kemuni na wekaqu lomani, me vaka ni sa kauta tani na Kalou na noda dukadukali, ka sa serau mai na noda iseleiwau, me da kakua sara ni vakadukadukalitaka tale ena nodra dra na wekada.
- 13 Raica, au sa kaya vei kemuni, me da maroroya mada na noda iseleiwau me kakua sara ni duka mai na nodra dra na wekada; ia kevaka eda sa vakadukadukalitaka tale na noda iseleiwau sa na sega ni vakaserautaki tale ena nona dra na Luvena na noda Kalou Cecere, ka na mai vakadavei me veisorovaki ni noda ivalavala ca.
- 14 Ia sa yalololoma sara vei keda na Kalou cecere, ka vakatakila vei keda na veika oqo me da kakua kina ni rusa; io, sa vakatakila taumada na veika oqo vei keda, baleta ni lomana na yaloda me vaka na nona lomani ira na luveda; o koya, sa talai ira mai kina na nona agilosi ena nona loloma cecere, me ra vakatakila vei keda kei ira na noda itabatamata mai muri na tuvatuva ni veivakabulai.

And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

And now behold, my brethren, since it has been all that we could do (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

15 Ia, sa yalololoma sara na noda Kalou! Ia raica oqo, ni sa rui ka bibi me da kauta laivi na dukadukali mai vei keda, ka vakasavasavataka na noda iseileiwau, me da vunitaka me savasava tikoga, me ivakadinadina vua na noda Kalou ena siga mai muri, se ena siga me da na mai duri tu kina e matana me da na lewai, me vaka ni da sa sega ni vakadukadukalitaka na noda iseileiwau ena nodra dra na wekada, mai na gauna e solia kina vei keda na nona vosa, ka sa vakasavasavataki keda kina.

16 Ia oqo, oi kemuni na wekaqu, kevaka era sa vakasaqara ko ira na wekada me ra vakarusai keda, raica, e da na vunitaka na noda iseileiwau, io, me da buluta ena qele, me rawa ni ra savasava tikoga, me ivakadinadina ena siga mai muri, ni da a sega ni vakayagataka; ka kevaka era na vakarusai keda ko ira na wekada, raica, e da na lako vua na noda Kalou ka vakabulai.

17 Ka sa yaco ni sa tinia na nona vosa na tui, era sa binia vata na nodra iseileiwau, kei na nodra iyaragi kecega ni vakadave dra, ko ira na tamata ka ra sa soqoni vata mai, ka buluta ena qara titobu.

18 Ia era sa kitaka oqo, ni ra sa nanuma me ivakadinadina vua na Kalou, kei ira tale ga na tamata, ni ra na sega tale ni tauri iyaragi me ra vakadave dra kina; a ra sa bubului ka yalayala kina vua na Kalou, ni rawarawa me ra soli ira me ra mate ia me ra kakua ga ni vakadavea na nodra dra na wekadra; me ra kakua ni taura vakatawadodonu mai vei ira na wekadra, ia, me ra dausoli ka ga vei ira; me ra dau cakacaka sara vagumatua, ia, me ra kakua ni vakaoti gauna ena veika mate wale.

19 Ka eda sa raica oqo, ni ra sa vakavulici na Leimanaiti me ra kila ka vakabauta na ivakavuvuli dina, e ra sa tudei sara, io era sa bolea na mate ka me ra kakua ga ni valavala ca tale; raica era sa buluta na nodra iyaragi ni veisaututaki, se era sa buluta na nodra iyaragi ni ivalu me yaco kina na veisaututaki.

Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

And thus we see that, when these Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin; and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace.

- 20 Ka sa yaco ni ra sa vakavakarau ena ivalu na wekadra, ko ira na Leimanaiti, ka ra kaba mai na vanua ko Nifai, era sa nakita me ra vakarusa na tui, ka bulia e dua me kena isosomi, era sa nakita tale ga me ra vakarusai ira sara na Anitai-Nifai-Liai mai na nodra vanua.
- 21 Oqo ni ra sa raica na tamata ni ra sa kaba mai era sa lako yani me ra sota kei ira, a ra sa cuva vakatoboicu ki na qele e matadra ka kaciva na yaca ni Turaga; ia ni ra sa cuva tu ga vakaoqori, era sa kabai ira mai ko ira na Leimanaiti, ka yaviti ira ena iseleiwau.
- 22 Ia era a vakamatea e dua na udolu ka lima, ni sa sega sara e vorati ira yani; ia eda kila ni ra kalougata sara ko ira oqori, ni ra sa lako me bula vata kei koya na nodra Kalou.
- 23 Oqo ni ra sa raica na Leimanaiti ni ra sa sega ni dro mai na iseleiwau ko ira na wekadra, se me ra vuki vaka ki na imatau se ki na imawi, ia era sa cuva sobu ga ka mate, ka vakalagilagia na Kalou ni sa vakayacori tiko me ra mate ena iseleiwau—
- 24 Oqo ni ra sa raica na ka oqo ko ira na Leimanaiti, sa mudu na nodra vakamatei ira; ia e lewe vuqa a ra sa rarawataka na nodra bale mate na wekadra ena iseleiwau, ka veivutunitaka tale ga na ka ca era sa kitaka.
- 25 Ka sa yaco ni ra sa viritaka sobu na nodra iyaragi ni valu, ka sega ni taura tale, ni sa vutu vei ira na laba era sa kitaka; ia era sa cuva sobu tale ga me vakataki ira na wekadra, ka soli ira yani vei ira era sa laveta tu na ligadra me ra vakamatei ira.
- 26 Ka sa yaco ni ra sa lewe levu cake era saumaki vua na Kalou ena siga ko ya, ka lewe lailai era sa vakamatei; ia era sa tamata ivalavala dodonu ko ira kece era sa vakamatei, ka da kila ni ra sa vakabulai vakaidina.
- 27 Ia a sa sega sara na tamata ca sa vakamatei vata kei ira; raica sa lewe duanaudolu vakacaca era sa kila na ivakavuvuli dina; eda sa raica eke, ni sa vuqa sara na sala sa vakarautaka na Turaga me ra vakabulai kina na nona tamata.

And it came to pass that their brethren, the Lamanites, made preparations for war, and came up to the land of Nephi for the purpose of destroying the king, and to place another in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land.

Now when the people saw that they were coming against them they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword.

And thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.

Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the sword—

Now when the Lamanites saw this they did forbear from slaying them; and there were many whose hearts had swollen in them for those of their brethren who had fallen under the sword, for they repented of the things which they had done.

And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.

And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved.

And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see that the Lord worketh in many ways to the salvation of his people.

- 28 Oqo e lewe levu vei ira na Leimanaiti ka ra laki vakamatei ira na wekadra, era Amelekaiti kei na Emulonaiti, ia era sa lewe levu ga vei ira oqori na ilawalawa i Neori.
- 29 Oqo, ko ira kece era sa saumaki vua na Turaga, e sega sara ni dua me Amelekaiti se Emulonaiti, se me ra ilawalawa i Neori, ia era kawa dina i Leimani kei Lemueli.
- 30 Ka sa rawa oqo meda kila vinaka, ni sa oti na nodra vakararamataki na tamata ena Yalo ni Kalou, ka kila vakavinaka cake na veika me rawa kina na bula dodonu, ka qai ia me lutu tani ki na ivalavala ca, kei na talaidredre, era sa qai ca vakaukauwa sara, ia na nodra itutu, sa na qai ca vakalevu cake mai na gauna era a sega ni kila kina na veika oqo.

Now the greatest number of those of the Lamanites who slew so many of their brethren were Amalekites and Amulonites, the greatest number of whom were after the order of the Nehors.

Now, among those who joined the people of the Lord, there were none who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel.

And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.

Alama 25

- 1 Ia raica, ka sa qai yaco ni ra sa cudru vakalevu ko ira na Leimanaiti ni ra sa vakamatei ira na wekadra; o koya era sa bubuluitaka ni ra na sauma lesu na ka oqo vei ira na Nifaiti; a ra sa sega tale ni segata mera yaviti ira na Anitai-Nifai-Liai ena gauna ko ya.
- 2 Ia era kauta yani na nodra mataivalu ka curuma na iyalayala ni vanua ko Saraemala, ka ra kabai ira na tamata ena vanua ko Amonaia ka vakarusai ira.
- 3 Ni oti koya, sa vuqa na nodra ivalu vata kei ira na Nifaiti, ia era sa yaviti ga ka vakasavi.
- 4 Ia ko ira kece na Leimanaiti era mate kina, e voleka ni ra kawa kecega i Emuloni kei ira na nona itokani, ka ra a bete tu i Noa, ia era sa yaviti mai vei ira na Nifaiti;
- 5 Ia era dro bula ki na lekutu ena tokalau ko ira na kena vo, era kovea na kaukauwa kei na lewa mai vei ira na Leimanaiti, ka ra vakavuna me ra mate ena bukawaqa e vuqa na Leimanaiti ena vuku ni nodra vakabauta—
- 6 Sa lewe levu vei ira, ni oti na nodra sa vakadrukai vakaca ka sotava e vuqa na veika rarawa, sa tekivu me ra vakayavalati me ra nanuma na veivosa ka a vunautaka ko Eroni kei iratou na nona itokani mai na nodra vanua; o koya era sa tekivu me ra sega ni vakabauta mai na nodra ivakarau na nodra qase, ka ra vakabauta na Turaga, ka ni a solia ko koya na kaukauwa levu vei ira na Nifaiti; o koya era sa saumaki kina e lewe levu vei ira mai na lekutu.
- 7 Ka sa yaco ni ko ira na iliuliu ka ra a ivovo ni kawa i Emuloni era sa vakavuna me ra vakamatei, io, ko ira kece era sa vakabauta na veika oqo.
- 8 Ia na veivakamatei oqo ena vuku ni nodra vakabauta era sa vakayavalati kina na wekadra me ra cudru; ia sa qai yaco na veileti ena loma ni lekutu; ka ra sa qai vakasasataki ira na kawa i Emuloni kei ira na wekadra ko ira na Leimanaiti ka vakatekivu me vakamatei ira; ka ra sa dro kina ki na lekutu ena tokalau.

Alma 25

And behold, now it came to pass that those Lamanites were more angry because they had slain their brethren; therefore they swore vengeance upon the Nephites; and they did no more attempt to slay the people of Anti-Nephi-Lehi at that time.

But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah and destroyed them.

And after that, they had many battles with the Nephites, in the which they were driven and slain.

And among the Lamanites who were slain were almost all the seed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nephites;

And the remainder, having fled into the east wilderness, and having usurped the power and authority over the Lamanites, caused that many of the Lamanites should perish by fire because of their belief—

For many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aaron and his brethren had preached to them in their land; therefore they began to disbelieve the traditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

And it came to pass that those rulers who were the remnant of the children of Amulon caused that they should be put to death, yea, all those that believed in these things.

Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to hunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness.

9 Ia raica, era sa vakasasataki ena gauna oqo mai vei ira na Leimanaiti. A sa vakayacori kina na vosa a tukuna ko Apinatai, me baleti ira na nodra kawa na bete ka ra a vakamai koya me mate.

10 Ni a kaya vakaoqo vei ira ko koya: Na ka dou sa kitaka vei au, ena ivakaraitaki ni veika ena yaco mai.

11 Ia oqo sai Apinatai na imatai ni tamata a vakamai ena vuku ni nona vakabauta na Kalou; sai koya oqo na ka e nanuma, ni ra na lewe levu era na mate ena bukawaqa, me vaka ga e a sotava ko koya.

12 Ia sa tukuna tale ga ko koya vei ira na bete i Noa ni ra na vakavuna na nodra vakamatei na lewe vuqa ko ira na nodra kawa, me vaka era a vakayacora vua, ia era na qai veiseyaki ka vakamatei, me vaka na sipi sa sega na kena ivakatawa, ka ra vakasava ka vakamatea ko ira na manumanu kila; ia raica, sa yaco vakaidina na veivosa oqo, ni ra a vakasavi ira ka vakasasataki ira ena veivanua kecega ko ira na Leimanaiti me ra vakamatei ira.

13 Ka sa yaco ni ra sa raica ko ira na Leimanaiti ni ra sa sega ni rawai ira rawa na Nifaiti era sa lesu tale ki na nodra vanua; a ra sa lewe vuqa era sa laki vakaitikotiko ena vanua ko Isimeli kei na vanua ko Nifai, e ra sa duavata kei ira na tamata ni Kalou, ko ira na Anitai-Nifai-Liai.

14 A ra sa buluta kece na nodra iyaragi ni valu, me vaka era sa kitaka ko ira na wekadra, era sa tekivu me tamata ivalavala dodonu; ka ra sa lako ena sala ni Turaga, ka ra sa raica me ra muria na nona ivakaro kei na nona lawa.

15 Io, era sa muria na lawa i Mosese; ni sa kilikili sara me ra muria tiko mada na vunau i Mosese ni se bera ni vakayacori taucoko. E dina ga ni sa tiko na lawa i Mosese, era sa nanamaki tiko ga ki na nona lako mai na Karisito, ni ra nanuma sa dua na ivakaraitaki ni nona lako mai na lawa i Mosese, ka ra vakabauta tu ni sa dodonu me ra muria tiko na veicakacaka e laurai rawa ko ya me yacova na gauna ena qai vakatakilai kina ko koya vei ira.

And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.

For he said unto them: What ye shall do unto me shall be a type of things to come.

And now Abinadi was the first that suffered death by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.

And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten.

And it came to pass that when the Lamanites saw that they could not overpower the Nephites they returned again to their own land; and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi.

And they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of the Lord, and did observe to keep his commandments and his statutes.

Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them.

16 Oqo era a sega ni nanuma ni rawa na veivakabulai ena lawa i Mosese; ia sa vakadeitaka na nodra vakabauta na Karisito na lawa i Mosese; ka ra sa vakanuinui tu ena vakabauta, ki na veivakabulai tawamudu, ka vakararavi tu ki na yalo ni parofisai, ka sa tukuna tu na veika ena qai yaco mai.

17 Ia raica oqo, ko Amoni kei Eroni, kei Omana, kei Iminai, kei ira na nodra itokani, era sa marau vakalevu sara, ni sa vuavuai vinaka na nodra cakacaka vei ira na Leimanaiti, era sa marau tale ga ni sa rogoca na nodra masu na Turaga, ka vakadinadinataka vei ira ena veika kecega na nona vosa.

Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.

And now behold, Ammon, and Aaron, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their prayers, and that he had also verified his word unto them in every particular.

Alama 26

- 1 Ia oqo na vosa i Amoni vei ira na nona itokani ka kaya kina: Oi kemuni na taciqū kei na noqu itokani, raica au sa kaya vei kemuni, ni sa kilikili me da marau; raica ena gauna eda a biuti Saraemala mai kina, ko cei e kila ni na vakalougatataki keda vakalevu vakaoqo na Kalou?
- 2 Ia oqo, me'u taroga mada, sa vakalougatataki keda vakalevu beka ena cava? Ko dou kila li?
- 3 Raica, au na sauma ena vukumuni; ena vukudra ko ira na wekada na Leimanaiti era sa tu sara ena butobuto io na butobuto loaloa sara; ia raica oqo era sa lewevuqa sara era sa raica na rarama e veivakurabuitaki ni Kalou! Ia oqo na veika eda sa vakalougatataki kina, me da liga ni cakacaka vua na Kalou me vakayacori kina na cakacaka levu oqo.
- 4 Raica era sa kune marau e udolu vakaudolu, ka ra sa vakacurumi ki na nona lomanibai na Kalou.
- 5 Raica sa matua vinaka tu na were, ka dou sa kalougata, ni dou sa curumaka na nomudou isele takelo ka tatamusuki ena nomudou igu, io, ni sa cakacaka vagumatua ena siga taucoko, ka raica sa vuqa na nomuni ivau sila! Ia era na bini vata yani ki na lololo, me kakua ni vakamaumautaki.
- 6 Io, era na sega ni vakabalei sobu mai na cava ena siga mai muri; io, era na sega tale ga ni cukiraki cake ena covulaca; ia ni sa liwa mai na cava era na vakasoqoni vata ena nodra vanua, ka na sega ni liwa basikati ira na cava; io, ena sega ni vakasavi ira na cagi kaukauwa se evei ga na vanua e nakita na meca me kauti ira kina.
- 7 Ia raica, era sa tu ena ligana na Turaga ni tatamusuki, ka ra sa nona; ia ena vakaturi ira cake ko koya ena siga mai muri.
- 8 Ia me vakalougatataki ga na yaca ni noda Kalou; me da ia vua na sere ni veivakacaucautaki, io, me da vakavinavinakataka na yacana tabu, ni sa dau caka dodonu me sega ni mudu ko koya.
- 9 Ni kevaka eda a sega ni biuta na vanua ko Saraemala ka lako mai ki ke, ke ra a se cudruvi keda tu ga, ko ira na wekada lomani oqo, ka ra sa mai lomani keda vakalevu sara, io, ke ra se vulagi tu ga vua na Kalou.

Alma 26

And now, these are the words of Ammon to his brethren, which say thus: My brothers and my brethren, behold I say unto you, how great reason have we to rejoice; for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings?

And now, I ask, what great blessings has he bestowed upon us? Can ye tell?

Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work.

Behold, thousands of them do rejoice, and have been brought into the fold of God.

Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your sheaves! And they shall be gathered into the garners, that they are not wasted.

Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.

But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.

Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever.

For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so dearly beloved us, would still have been racked with hatred against us, yea, and they would also have been strangers to God.

- 10 Ia sa yaco ni sa cavuta na vosa oqo ko Amoni, sa vunauci koya ko Eroni na tuakana ka kaya: Amoni, au taqayataka de sa vakavuna mo dokadoka na nomu marau.
- 11 Ia sa kaya vua ko Amoni: Au sega ni dokadokataka na noqu kaukauwa, se na noqu yalomatua; ia raica, sa vuabale na noqu marau, io, sa reki vakalevu na lomaqu, ia au na mamarau tiko ga vua na noqu Kalou.
- 12 Io, au kila ni'u sa ka wale ga; ka'u sa tamata malumalumu sara; o koya au na sega ni dokadokai au kina, au na dokadokataka ga na noqu Kalou, ni'u sa rawa ni kitaka na ka kecega ena nona kaukauwa; io, raica, eda sa vakayacora eke e vuqa na cakacaka mana, o koya me da vakacaucautaka tiko ga kina na yacana ka sega ni mudu.
- 13 Raica, era sa lewe vica vata na udolu na wekada sa vakaluluqataka ko koya mai na mosi kei eli; ka ra seretaka na veisereki loloma, ia sa vakavuna oqo na kaukauwa ni nona vosa sa tu vei keda, o koya e sa dodonu beka meda marautaka?
- 14 Io, sa kilikili vakaidina me da vakacaucautaki koya ka sega ni mudu, ni sai koya na Kalou sa Cecere Sara, ka sa sereki ira na wekada mai na sinucodo kei eli.
- 15 Io, era a wapoliti ena butobuto kei na rusa tawavakaiyalayala; ia raica sa kauti ira mai kea ko koya ki na nona rarama tawavakaiyalayala, io, ki na veivakabulai tawavakaiyalayala; sa ovici ira ena nona loloma sa sega ni vakatautauvatataki rawa; io, ka da sa iyaya ga ni cakacaka ena ligana me caka kina na cakacaka levu ka veivakurabuitaki oqo.
- 16 O koya, me da vakamolimoli, io, meda na vakamolimoli vua na Turaga; io, me da na reki, ni sa vuabale na noda marau; io me da vakacaucautaka na noda Kalou ka sega ni mudu. Raica, ko cei me na vakacaucautaka vakalevu cake na Turaga? Io, ko cei me na tukuna na levu ni nona kaukauwa, kei na nona loloma cecere, kei na nona vosoti ira vakadede na luve ni tamata? Raica, au sa kaya vei kemuni, au sega ni rawa ni tukuna na kena matailalai au sa vakila.

And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

But Ammon said unto him: I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.

Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever.

Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?

Yea, we have reason to praise him forever, for he is the Most High God, and has loosed our brethren from the chains of hell.

Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation; and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work.

Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel.

- 17 Ko cei e a bau rawa ni nanuma ni na rui yalololoma vakalevu sara vakaoqo na Kalou me dretaki keda laivi kina mai na ituvaki ni bula vakarerevaki, sinai ena ivalavala ca, ka dukadukali eda a tu kina?
- 18 Raica, eda a lako yani ena cudru, kei na veivakarerei levu meda vakarusa na nona lotu.
- 19 Ia, a cava a qai sega kina ni vakayacora vei keda ko koya na veivakarusa rerevaki, io, a cava a sega kina ni laiva ko koya na iseleiwau ni nona lewa dodonu me tau vei keda, ka meda yaluma kina ka kune rarawa tawamudu?
- 20 Isa, sa vaka me voleka sara ni dro na yaloqu, ena kena vakasamataki. Raica, sa sega ni vakayacora ko koya na nona lewa dodonu vei keda, ia ena levu ni nona loloma cecere sa kauti keda tani kina mai na ikeli tawavakaiyalayala ni mate kei na rarawa, io, ki na vakabulai ni yaloda.
- 21 Ia oqo raica, kemuni na wekaqu, a yalo ni tamata vakavuravura cava sa kila rawa na ka oqo? Au sa kaya vei kemuni, sa sega e dua sa kila na veika oqo, ko ira ga sa veivutuni.
- 22 Io, ko koya sa veivutuni ka kitaka ena vakabauta, ka vuataka mai na cakacaka vinaka, ka dau masu tiko ga ka sega ni mudu—vei ira oqo sa vakatakilai kina na veika vuni ni Kalou; io, vei ira oqo sa soli me ra vakatakila na veika sa bera ni vakaraitaki; io, ena qai soli vei ira oqo me ra kauta mai e udolu na yalo ki na veivutuni, me vaka sa lesi vei keda meda kauti ira mai na wekada oqo ki na veivutuni.
- 23 Oqo, dou sa nanuma li, na wekaqu, ni da sa kaya vei ira na wekada ena vanua ko Saraemala, me da lako cake ki na vanua ko Nifai, me da vunau vei ira na wekada, na Leimanaiti, ka ra qai dredrevaki keda ena veivakalialiai?
- 24 Era sa kaya vakaoqo vei keda: Ko ni nanuma li ni rawa mo ni kauti ira mai na Leimanaiti me ra kila na ivakavuvuli dina? Ko ni nanuma li ni rawa mo ni veisautaka na lomadra na Leimanaiti me baleta na cala ni nodra ivakarau na nodra qase, me vaka ni ra sa tamata domodomoqa; ka dau taleitaka na lomadra me ra vakadavea na dra; ka ra daucaka ca ena nodra veisiga kecega; era sa daukitaka na caka ca ka dau talaidredre mai na ivakatekivu? Oqo oi kemuni na wekaqu, ko ni sa kila ni sa vakaoqo na nodra vosa.

Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?

Behold, we went forth even in wrath, with mighty threatenings to destroy his church.

Oh then, why did he not consign us to an awful destruction, yea, why did he not let the sword of his justice fall upon us, and doom us to eternal despair?

Oh, my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us, but in his great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.

And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things, save it be the penitent.

Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach unto our brethren, the Lamanites, and they laughed us to scorn?

For they said unto us: Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language.

25 Ia era a kaya tale ga: Me da valuti ira, me da vakarusai ira kei na nodra caka ca mai na vanua oqo, kevaka e sega, era na rawai keda ka vakarusai keda sara.

26 Ia raica, oi kemuni na wekaqu lomani; eda a sega ni lako mai ki na lekutu meda mai vakarusai ira na wekada, ia ena inaki ga ni rawa me da na mai vakabula e lewe vica na yalo vei ira.

27 Oqo ni da sa yalolailai, ka via lesu tale, raica, sa vakacegui keda na Turaga, ka kaya: Ni lako vei ira na wekamuni, ko ira na Leimanaiti, ka mo ni vosota vakadede na veika rarawa ena yaco vei kemuni, ka'u na qai solia vei kemuni na qaqa.

28 Ia raica oqo, eda sa yaco mai ki ke, ka mai tiko voli ena kedra maliwa; eda a sa vosota na veika rarawa, kei na leqa ni veika me da bula kina; io, eda sa lako yani ena nodra veivale, ka vakararavi ki na yalololoma ni vuravura—sega walega ena yalololoma ni vuravura ia ena yalololoma talega ni Kalou.

29 Ia eda curuma na nodra veivale ka vakavulici ira, ka da vakavulici ira ena nodra veisala; io, ka vakavulici ira ena nodra veidelana; ka da curuma na nodra veivaletabu kei na nodra valenilotu ka vakavulici ira; raica eda sa vakasavi tani, ka vakalialiai, kasiviti, ka sabici na baluda; ka da lauviri ena vatu, ka tauri ka vesu ena dali kaukauwa, ka biu ki na vale ni veivesu; ia sa vakabulai keda tale na kaukauwa kei na yalomatua ni Kalou.

30 Ka da sotava na veimataqali veivakararawataki kecega, ia ena ka kece oqo, me da rawa ni idewadewa kina ni nodra vakabulai eso na yalo; ka ni da a nanuma ni na vuabale na noda marau kevaka e rawa me da idewadewa ni nodra vakabulai eso.

31 Raica oqo, eda sa raica tu na vua ni noda cakacaka; ia era a lewe lailai li? Au sa kaya vei kemuni, E segai, era sa lewe vuqa sara; io, eda sa rawa ni vakadinadinataka na nodra yalodina, ni ra sa lomani ira na wekadra ka lomani keda tale ga.

32 Ia raica, era sa bolea na mate ia me ra kakua ga ni vakamatei ira na kedra meca; era sa buluta na nodra iyaragi ni valu ena qara titobu, ni ra sa lomani ira sara na wekadra.

And moreover they did say: Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.

But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us, and said: Go amongst thy brethren, the Lamanites, and bear with patience thine afflictions, and I will give unto you success.

And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house, relying upon the mercies of the world—not upon the mercies of the world alone but upon the mercies of God.

And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and their synagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.

And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some.

Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.

For behold, they had rather sacrifice their lives than even to take the life of their enemy; and they have buried their weapons of war deep in the earth, because of their love towards their brethren.

33 Ia raica oqo au sa kaya vei kemuni, sa dua li na loloma levu vakaoqo ena vanua taucoko? Raica, au sa kaya vei kemuni, E segai, e sega sara, e sega mada ga vei ira na Nifaiti.

34 Ia raica, era sa taura cake tale na iyaragi me valuti ira na wekadra; ka sega ni soli ira me ra vakamatei. Ia raica e lewe vica vei ira oqo era sa bolea me ra vakamatei; ia eda kila ni ra sa lako vua na nodra Kalou, ena vuku ni nodra loloma kei na nodra cata na ivalavala ca.

35 Oqo e sega li ni kilikili me da marau? Io, au sa kaya vei kemuni, sa sega na tamata, me tekivu mai na ivakatekivu kei vuravura e kilikili me marau vakalevu cake me vakataki keda; io, sa vuabale sara na noqu marau ka'u a dokadokataka kina na noqu Kalou; ni sa tu vua na kaukauwa kece, kei na yalomatua, kei na kila ka; ka sa kila na ka kecega, ka sa yalololoma sara ko koya, sa vakabulai ira kecega, sa veivutuni ka vakabauta na yacana.

36 Kevaka sa okati oqo me dokadoka, ia au na dokadoka; ni sai koya oqo na noqu bula kei na noqu rarama, na noqu reki kei na noqu vakabulai, kei na noqu sereki mai na rusa tawavakaiyalayala. Io, me vakalougatataki na yaca ni noqu Kalou, ka sa daunanumi ira na tamata oqo, ko ira na taba ni vunikau ni Isireli, ka a yali mai na vuna ki na dua na vanua tani; io, au kaya, me vakalougatataki ga na yaca ni noqu Kalou, ka daunanumi keda, ni da sa mai tu ena vanua tani oqo.

37 Oqo oi kemuni na wekaqu, eda sa kila ni sa nanumi ira na tamata kecega na Kalou, ena veivanua cava ga era tu kina; io, sa kilai ira kece na nona tamata, ka sa roboti vuravura taucoko na nona loloma cecere. Oqo na noqu reki, kei na noqu vakavinavinaka vakalevu; io, au na vakavinavinaka tiko ga vua na noqu Kalou ka sega ni mudu. Emeni.

And now behold I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not, even among the Nephites.

For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold how many of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin.

Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name.

Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us, wanderers in a strange land.

Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

Alama 27

- 1 Ka sa qai yaco ni ra sa raica na Leimanaiti era a lako me valuti ira na Nifaiti, ni oti e vuqa na nodra sasaga me ra vakarusai ira ni sega na betena na nodra sasaga ni veivakarusai, era sa lesu tale ki na vanua ko Nifai.
- 2 Ka sa yaco ni ra sa cudru vakalevu ko ira na Amelekaiti ni ra sa vakadrukai. Ia ni ra sa raica ni ra na sega ni rawa ni sauma lesu vei ira na Nifaiti, era sa tekivu vakayavalati ira na tamata me ra cudruvi ira na wekadra, ko ira na tamata e Anitai-Nifai-Liai; o koya sa tekivu tale kina me ra vakarusai ira.
- 3 Ko ira na tamata oqo era sa bese tale ni vakaiyaragitaki ira, era sa laivi ira ga me ra vakamatei me vaka na nodra gagadre na kedra meca.
- 4 Oqo a sa rarawa vakalevu sara ko Amoni kei ira na nona itokani, ni ra sa vakarusai tiko ko ira na wekadra lomani, io ko ira era sa dau lomani ira vakalevu—ka okati ira me agilosu ni Kalou, ka sa lako mai me vakabulai ira mai na rusa tawavakaiyalayala—o koya ni ra sa raica ko Amoni kei ira na wekana na cakacaka ni veivakarusai levu oqo, sa tarai ira sara na loloma, era sa kaya vua na tui:
- 5 Me da vakasoqoni ira vata mada mai na tamata ni Turaga oqo, ka me da lako sobu vei ira na wekada na Nifaiti ki na vanua ko Saraemala, ia me da dro tani mai na ligadra na noda meca, me da kakua kina ni rusa.
- 6 A sa kaya vei ira na tui: Raica, era na vakarusai keda vakaidina ko ira na Nifaiti, ena vuku ni laba kei na levu ni ivalavala ca eda sa dauvakayacora oti vei ira.
- 7 Ia sa kaya vua ko Amoni: Au na lako ka taroga mada vua na Turaga, ia kevaka ena tukuna mai vei keda, me da lako sobu vei ira na wekada, ko ni na lako li?
- 8 A sa kaya vua na tui: Io, kevaka sa kaya vei keda na Turaga, ni lako, eda na lako sobu vei ira na wekada, ka da na nodra bobula tiko, me yacova ni da sa sauma oti na laba kei na ivalavala caka ca kecega eda a dau vakayacora vei ira.

Alma 27

Now it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi.

And it came to pass that the Amalekites, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore they began again to destroy them.

Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

Now when Ammon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them—for they were treated as though they were angels sent from God to save them from everlasting destruction—therefore, when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king:

Let us gather together this people of the Lord, and let us go down to the land of Zarahemla to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed.

But the king said unto them: Behold, the Nephites will destroy us, because of the many murders and sins we have committed against them.

And Ammon said: I will go and inquire of the Lord, and if he say unto us, go down unto our brethren, will ye go?

And the king said unto him: Yea, if the Lord saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.

9 A sa kaya vua ko Amoni: Sa sega ni vakatarai ena nodra lawa na wekaqu, ka a bulia ko tamaqu, me dua e vakabobulataki tiko; o koya me da lako sobu mada ga ka vakanuini tiko ki na nodra yalololoma na wekada.

10 A sa kaya vua na tui: Mo taroga mada vua na Turaga, ka kevaka e sa kaya me da lako, me da cavutu sara ka lako; ia kevaka e sega eda na mate ga ena vanua oqo.

11 Ka sa yaco ni sa lako ko Amoni ka taroga vua na Turaga, a sa kaya mai vua na Turaga:

12 Mo kauti ira tani eke na tamata oqo, me ra kakua kina ni mate; ni sa lewa vakaukauwa sara ko Setani na yalodra na Amelekaiti, ka ra sa vakayavalati ira kina na Leimanaiti me ra cudruvi ira na wekadra ka vakamatei ira; o koya mo ni lako tani sara mai na vanua oqo; raica era sa kalougata na itabatamata oqo, ni'u na maroroi ira.

13 Ka sa qai yaco ni sa lako ko Amoni ka tukuna vua na tui na veivosa kece sa tukuna vei koya na Turaga.

14 Era sa soqoni ira vata sara na nodra tamata, io, ko ira kece na tamata ni Turaga, ka ra sa vakasoqona vata mai na nodra qele ni manumanu lalai kei na qele ni manumanu lelevu, era sa cavutu mai na vanua ko ya, ka lako ki na lekutu ka tawasei rau na vanua ko Nifai kei na vanua ko Saraemala, ka lako volekata na iyalayala ni vanua.

15 Ka sa yaco ni sa vosa vei ira ko Amoni ka vaka: Raica, keimami sa na liu ki Saraemala, koi au kei ira na noqu itokani, ia mo ni waraki keimami tiko ga eke me yacova ni keimami sa lesu mai; keimami na laki tovolei ira mada na wekada, se ra na vakadonuya me da toki yani ki na nodra vanua.

16 Ka sa yaco ni sa lako tiko yani ko Amoni ki na vanua koya, era sa sota vata kei Alama, ko koya kei ira na wekana, ena vanua sa tukuni tiko; ka raica, sa dua na sota marautaki oqo.

17 Oqo sa ka levu sara na marau nei Amoni ka sa vakasinaiti kina; io, sa vuabale sara na nona rekitaka na nona Kalou, ka sa malumalumu kina na yagona; ka bale sobu tale ki na qele.

18 E sega ni marau levu li oqo? Raica, era sa rawata wale ga na marau oqo ko ira sa veivutuni vakaidina ka yalomalumalumu ena vakasaqarai ni marau.

But Ammon said unto him: It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren.

But the king said unto him: Inquire of the Lord, and if he saith unto us go, we will go; otherwise we will perish in the land.

And it came to pass that Ammon went and inquired of the Lord, and the Lord said unto him:

Get this people out of this land, that they perish not; for Satan has great hold on the hearts of the Amalekites, who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will preserve them.

And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him.

And they gathered together all their people, yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.

And it came to pass that Ammon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they will that ye shall come into their land.

And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma, over in the place of which has been spoken; and behold, this was a joyful meeting.

Now the joy of Ammon was so great even that he was full; yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth.

Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.

- 19 Oqo sa marau sara vakalevu ko Alama ni sa sota kei ira na wekana, era sa marau tale ga ko Eroni, Omana, kei Iminai; e dina sa vuabale na nodra marau, sa sega ga ni laki vakamalumalumutaka na yagodra.
- 20 Ka sa qai yaco ni sa kauti ira sara ko Alama ki na nona vale, mai Saraemala. Era sa lako vua na turaganilewa levu ka tukuna vua na veika kece a yaco vei ira, ena kedra maliwa na wekadra, ko ira na Leimanaiti, ena vanua ko Nifai.
- 21 Ka sa yaco ni sa vakauti yani na nona itukutuku na turaganilewa levu ki na vanua taucoko, a sa taroga kina na domodra na tamata me baleta na nodra vakacurumi mai ki na nodra vanua ko ira na wekadra, ko ira tamata ena vanua ko Anitai-Nifai-Liai.
- 22 Ka sa yaco ni ra sa domovata na lewenivanua ka kaya: Raica, keimami sa solia na vanua ko Jerisoni, ena tokalau ena yasana ki matasawa ka semata na vanua ko Vanuasautu, ka tiko ena ceva ni vanua ko Vanuasautu; na vanua oqo ko Jerisoni na vanua keimami na solia vei ira na wekai keimami me nodra ivotavota vakawa.
- 23 Ia raica, keimami na tuva na neimami mataivalu ena maliwa ni vanua ko Jerisoni kei na vanua ko Nifai, me keimami taqomaki ira kina na wekai keimami ena vanua ko Jerisoni; ia keimami sa kitaka na ka oqo ena vukudra na wekai keimami, me baleta na nodra sa rerevaka ni cola iyaragi tale vei ira na wekadra de na okati me nodra ivalavala ca; sa yacovi ira na rere oqo ena nodra sa veivutuni vakaidina sara, me baleta na levu ni laba kei na caka ca kecega era a dau cakava.
- 24 Ia raica oqo, keimami na vakayacora na veika oqo vei ira na wekai keimami, me ra na taukena na vanua ko Jerisoni; keimami na taqomaki ira mai vei ira na nodra meca, ena neimami mataivalu, ia me ra na veivuke tale ga ena nodra vakani na neimami mataivalu.

Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold their joy was not that to exceed their strength.

And now it came to pass that Alma conducted his brethren back to the land of Zarahemla; even to his own house. And they went and told the chief judge all the things that had happened unto them in the land of Nephi, among their brethren, the Lamanites.

And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi.

And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Jershon is the land which we will give unto our brethren for an inheritance.

And behold, we will set our armies between the land Jershon and the land Nephi, that we may protect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.

And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on condition that they will give us a portion of their substance to assist us that we may maintain our armies.

25 Oqo, sa qai yaco ni sa rogoca na itukutuku oqo ko Amoni, sa lesu ki na vanua ko Anitai-Nifai-Liai, ki na vanua era sa birika tu kina na nodra valelaca ena lekutu, a rau sa lako vata kei Alama, ka tukuna vei ira na itukutuku oqo. A sa talanoataka tale ga vei ira ko Alama na nona saumaki mai, vata kei Amoni kei Eroni kei rau na tacidrau.

26 Ka sa yaco ni sa vakavuna na marau ena kedra maliwa na tamata. A ra sa cavutu mai kea ka toki ki na vanua ko Jerisoni, ka taukena na vanua ko Jerisoni; a ra sa vakatokai ira ko ira na Nifaiti na tamata i Amoni; o koya era sa kilai tani kina ena yaca oqori mai na gauna koya ka lako yani.

27 Ia era sa maliwai ira na tamata i Nifai, ka okati vata me lewe ni lotu ni Kalou. Ia era sa kilai tani sara ena nodra yalodina vua na Kalou, kei ira tale ga na tamata; ni ra sa yalodina sara ka dodonu ena ka kecega; ia sa tudei sara na nodra vakabauta na Karisito, me yacova na ivakataotioti.

28 Era sa sega sara ni taleitaka me ra vakadavea na nodra dra na wekadra; ia sa sega tale ga ni rawa me ra vakaukauwataki me ra valuti ira na wekadra; era sa sega sara ni rerevaka na mate, ni ra sa vakanuinui ka vakanamata tu vei Karisito kei na tucake tale; o koya, era sa kila ni sa vakaotia sara na bati gaga nei mate na Karisito.

29 O koya, era sotava kina na mate kei na veika rarawa era kitaka vei ira ko ira na wekadra, ia era sa sega ga ni yaviti ira ena iseleiwau kei na isele takelo.

30 Ia era sa tamata gugumatua sara ka taleitaki, ka sa lomani ira vakalevu sara na Turaga.

Now, it came to pass that when Ammon had heard this, he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness, where they had pitched their tents, and made known unto them all these things. And Alma also related unto them his conversion, with Ammon and Aaron, and his brethren.

And it came to pass that it did cause great joy among them. And they went down into the land of Jershon, and took possession of the land of Jershon; and they were called by the Nephites the people of Ammon; therefore they were distinguished by that name ever after.

And they were among the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end.

And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection; therefore, death was swallowed up to them by the victory of Christ over it.

Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or cimeter to smite them.

And thus they were a zealous and beloved people, a highly favored people of the Lord.

Alama 28

- 1 Ka sa qai yaco ni sa oti na nodra laki tauyavu na tamata i Amoni ena vanua ko Jerisoni, ka sa tauyavutaki talega na lotu ena vanua ko Jerisoni, ka ra sa yadrava wavoki na vanua ko Jerisoni ko ira na mataivalu ni Nifaiti, io, na iyalayala kece ni vanua wavolita na vanua ko Saraemala; raica era sa muri ira na wekadra ki na lekutu na mataivalu ni Leimanaiti.
- 2 Ka sa yaco kina e dua na ivalu rerevaki; io, oqo na imatai ni valu rerevaki duadua me yaco ena vanua ko ya, tekivu mai na gauna a biuti Jerusalemi mai kina ko Liai; io, e udolu vakatini na Leimanaiti, era sa bale mate kina ka ra sa veiseyaki tale ga ki na veivanua.
- 3 Io, a ra sa bale mate tale ga e vuqa na tamata i Nifai; ia, era sa vakasavi tani ka veiseyaki ko ira na Leimanaiti, ka ra sa lesu tale na tamata i Nifai ki na nodra vanua.
- 4 A sa yaco na tagi kei na tagiyaso vei ira na tamata i Nifai, ena nodra vanua taucoko—
- 5 Io era sa tagicaki ira na watidra tagane ko ira na yalewa, ka ra sa tagicaki ira na luvedra cauravou ko ira na tama, e ra sa tagicaki ira na ganedra ko ira na goneyalewa, io, ka ra sa tagicaki ira na tamadra ko ira na gone tagane; a sa rogo na tagi ni rarawa, ni ra sa tagicaki ira na wekadra era sa mate.
- 6 Ia sa dua dina na siga ni rarawa na siga oqo; io, e dua na gauna ni lomabibi, kei na dua na gauna ni lolo kei na masumasu.
- 7 Ia sa cava eke na ikatini kalima ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai;
- 8 Ia sai koya oqo na itukutuku kei Amoni kei ira na wekana, na nodra ilakolako ena vanua ko Nifai, na veika dredre a yaco vei ira, na nodra kune rarawa kei na vakararawataki, kei na reki levu e sega ni vakamacalataki rawa, na veitavaki kei na veitaqomaki era a vakayacora vei ira na wekadra ena vanua ko Jerisoni. Ia oqo na Turaga, na nodra Dauveivuetai na tamata kecega, me vakalougatataka na yalodra ka sega ni mudu.

Alma 28

And now it came to pass that after the people of Ammon were established in the land of Jershon, and a church also established in the land of Jershon, and the armies of the Nephites were set round about the land of Jershon, yea, in all the borders round about the land of Zarahemla; behold the armies of the Lamanites had followed their brethren into the wilderness.

And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land.

And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nephi—

Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

And thus endeth the fifteenth year of the reign of the judges over the people of Nephi;

And this is the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls forever.

- 9 Ia oqo na itukutuku ni ivalu kei na veileti ena kedra maliwa na Nifaiti, kei na nodra veivaluvaluti na Nifaiti kei na Leimanaiti; ka sa mai cava na ikatini kalima ni yabaki ni nodra veiliutaki na turaganilewa.
- 10 Ia mai na imatai ni yabaki ki na ikatini kalima e sa vakarusai kina e udolu vakaudolu na bula; io, sa yaco kina na ivalavala ca vakadomobula ni vakadave dra.
- 11 Ia sa bulu oti na yagodra e udolu vakaudolu na tamata, ia e udolu vakaudolu tale e a bini tu ga na yagodra ena delai vuravura; io, era a tagicaka na udolu vakaudolu na nodra mate na wekadra, baleta ni sa dodonu me ra rere, me vaka na nona yalayala na Turaga, ni ra na laki tu ki na itutu ni veivakararawataki ka tawacava.
- 12 Ni ra sa vakaloloku tiko vakaidina e udolu vakaudolu me baleti ira na wekadra era sa yali, ia era sa marau ka cibi ena vakanuinui, ka ni ra kila sara tale ga, me vaka na yalayala ni Turaga, ni ra sa vakaturi cake me ra na tiko ena liga imatau ni Kalou, ena marau e sega ni oti rawa.
- 13 Ka eda sa raica oqo na nodra duidui levu na tamata me baleta na ivalavala ca kei na talaidredre, kei na nona kaukauwa na tevoru, ena nona ilawaki qaseqase ka sa viria me corita kina na lomadra na tamata.
- 14 Ka eda sa raica eke ni sa kilikili me ra yalodina na tamata ki na ilesilesi era sa kacivi kina ki na were-nivaini ni Turaga; ka eda sa raica oqo na vu ni nodra rarawa, kei na vu ni nodra reki—era sa rarawataka na nodra mate ka vakarusai na tamata, ia era sa reki ena vuku ni rarama i Karisito ki na bula.

And this is the account of the wars and contentions among the Nephites, and also the wars between the Nephites and the Lamanites; and the fifteenth year of the reign of the judges is ended.

And from the first year to the fifteenth has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.

And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are moldering in heaps upon the face of the earth; yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo.

While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the promises of the Lord, that they are raised to dwell at the right hand of God, in a state of never-ending happiness.

And thus we see how great the inequality of man is because of sin and transgression, and the power of the devil, which comes by the cunning plans which he hath devised to ensnare the hearts of men.

And thus we see the great call of diligence of men to labor in the vineyards of the Lord; and thus we see the great reason of sorrow, and also of rejoicing—sorrow because of death and destruction among men, and joy because of the light of Christ unto life.

Alama 29

- 1 Isa me'u agilosu mada ga, ka rawa me yaco na gagadre ni lomaqu, me'u lako yani ka vosa me vaka na davui ni Kalou, ena domo me kurea na vuravura, ka kailavaka na veivutuni vei ira na tamata kecega!
- 2 Io, au na vunautaka vei ira na tamata kecega, me vaka na domo ni kurukuru, na veivutuni kei na ituvatuva ni veisereki, me ra veivutuni ka lesu mai vua na noda Kalou, me kakua kina ni levu na rarawa ena delai vuravura taucoko.
- 3 Ia raica, au sa tamata ga, ka'u sa ivalavala ca ena noqu gagadre; ni sa dodonu me rauti au na veika sa vota vei au na Turaga.
- 4 Ia me'u kakua sara ni cukiraka na inaki ni Kalou yalododonu baleta na noqu gagadre, au kila ni sa solia ko koya na galala vei ira na tamata me vaka na nodra gagadre, me ra digitaka kina na mate se na bula; io, au sa kila sa vota vei ira na tamata, io, sa solia vei ira na ilesilesi ka sega ni veisautaki rawa, me vaka na nodra gagadre, se sa rawa kina na vakabulai se na vakarusai.
- 5 Io, ka'u sa kila ni sa tu vei ira na tamata kecega na vinaka kei na ca; o koya sa sega ni kila na vinaka mai na ca sa sega ni beitaki rawa; ia ko koya sa kila na vinaka kei na ca, ena soli vei koya oqo me vaka na nona gagadre, se sa gadreva ko koya na vinaka se na ca, na bula se mate, na marau se na yaluma ni lomana.
- 6 Oqo, ni'u sa kila na veika kece oqo, a cava au sa gadreva kina vakalevu me'u vakayacora na cakacaka au sa kacivi kina?
- 7 Na cava au sa gadreva kina me'u agilosu, me'u vosa me rogo ki na iyalayala kei vuravura?
- 8 Ia raica, sa solia na Turaga ki na veimatanitu kecega, na nodra dui matanitu kei na nodra vosa, me vakavulici kina na nona vosa, io, ena yalomatua, kei na ka kece sa kila ko koya ni ganiti ira me ra rawata; o koya eda raica ni sa veivunauci na Turaga ena yalomatua, me vaka na veika sa dodonu ka dina.

Alma 29

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

- 9 Au sa kila na ka sa vakarota vei au na Turaga, ka'u sa vakalagilagia ga. Au sa sega ni vakalagilagi au ga, ia au sa vakalagilagia ga na veika sa vakarota vei au na Turaga; io, oqo na noqu lagilagi, de na rawa me'u iyaya ni cakacaka ena liga ni Kalou me'u kauta mai e so na yalo ki na veivutuni; ka sai koya oqo na noqu marau.
- 10 Ia raica, sa vakasinaiti na yaloqu ena marau, ni'u sa raica ni ra sa veivutuni vakaidina e vuqa na wekaqu, ka ra lako mai ki vua na Turaga na nodra Kalou; ia ka'u nanuma na ka sa kitaka vei au na Turaga, io, ni sa rogoqa ko koya na noqu masu; io, au a qai nanuma ni sa dodoka tu mai vei au ko koya na ligana dauloloma.
- 11 Io, au a nanuma tale ga na nodra a tiko vakabobula na noqu qase; ni'u sa kila vakaidina ni a sereki ira na Turaga mai na veivakabobulataki, ia ena ka oqo sa tauyavutaka kina vei ira na nona lotu; io, na Turaga na Kalou, na Kalou i Eparaama, na Kalou i Aisake, kei na Kalou i Jekope, a kauti ira tani mai na veivakabobulataki.
- 12 Io, au sa daunanuma tiko ga na nodra tiko vakavesu na noqu qase; ia na Kalou vata ga koya a vakabulai ira mai na ligadra na kai Ijipita sa vakabulai ira talega mai na nodra tiko vakabobula.
- 13 Io, na Kalou vata ga ko ya sa tauyavutaka na nona lotu ena kedra maliwa; io, na Kalou vata ga ko ya sa kacivi au ena dua na ilesilesi tabu, me'u vunautaka yani na vosa vei ira na tamata, ka sa vukei au sara me'u rawa ka ena noqu cakacaka, ka sa vuabale sara kina na noqu marau.
- 14 Ia au sega ni marautaka na noqu rawa ka ga vakai au, ia sa vuabale na noqu marau ena vuku ni nodra rawa ka na wekaqu, era a lako cake ki na vanua ko Nifai.
- 15 Raica, era a cakacaka vakagumatua sara, ka sa vuqa sara na kedra ivua; ka sa na vakaevi na levu ni kedra isau!
- 16 Oqo, ni'u vakananuma na nodra rawa ka vinaka na wekaqu sa yavalata na yaloqu, ka vovoleka sara me biuta yani na yagoqu, ni sa vakakina, ena levu ni noqu marau.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage.

Yea, and that same God did establish his church among them; yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full.

But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!

Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

17 Ia me solia vei ira oqo na Kalou, ko ira na wekaqu, me ra na dabe talega ena matanitu ni Kalou; io, kei ira talega na vua ni nodra cakacaka ka me ra kakua tale ni lako ki tautuba, ia me ra na vakacaucautaki koya ka sega ni mudu. Ia me solia mada na Kalou me vakayacori me vaka na noqu vosa, me vaka au sa tukuna oti. Emeni.

And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

Alama 30

- 1 Raica, ka sa qai yaco ni ra sa vakatikori oti na tamata i Amoni ena vanua ko Jerisoni, io, ni sa oti talega na nodra vakasavi tani na Leimanaiti mai na vanua, ka ra sa bulu na nodra mate mai vei ira na lewe ni vanua—
- 2 Oqo sa sega ni wiliki rawa na nodra mate, ni sa rui levu na kedra iwiliwili; sa sega tale ga ni wiliki rawa na nodra mate na Nifaiti—ia a sa yaco ni ra sa buluta oti na nodra mate, ka sa oti tale ga na veisiga ni lolo, kei na vakaloloku, kei na masumasu, (ka sa yaco oqo ena ikatini kaono ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai) sa tekivu me ra tiko veisaututaki ena vanua taucoko.
- 3 Io, ka ra sa raica na tamata me ra muria na ivakaro ni Turaga; ka ra sa dodonu sara ena nodra muria na veicakacaka vakalotu ni Kalou, me vaka na lawa i Mosese; ni ra a vakavulici me ra muria na lawa i Mosese me yacova ni sa vakayacori taucoko sara.
- 4 Ka sa vakaoqo ni sa sega na veivakasosataki vei ira na tamata ena ikatini kaono ni yabaki taucoko ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 5 Ka sa yaco ena itekivu ni ikatini kavitu ni yabaki ni nodra veiliutaki na turaganilewa, sa ia tikoga na veisaututaki.
- 6 Ia a sa yaco ena icavacava ni katini kavitu ni yabaki, sa tadu mai ki na vanua ko Saraemala e dua na tamata, ia ko koya na Meca i Karisito, ni sa tekivu vunau yani vei ira na tamata me saqata na parofisai kecega era a tukuna na parofita, me baleta na nona lako mai na Karisito.
- 7 Ia sa sega na lawa me saqata na vakabauta ni tamata yadua; ni na veisaqasaqa vakalevu kei na ivakaro ni Kalou kevaka e dua na lawa me ra vakaduiduitaki kina na tamata.
- 8 Ni sa kaya vakaoqo na ivolanikalou: Mo digitaka mada edaidai o cei mo qarava.
- 9 Oqo kevaka sa gadreva na tamata me qarava na Kalou, sa nona dodonu oqori, se kevaka sa vakabauta na Kalou sa nona dodonu me qaravi koya; ia kevaka sa sega ni vakabauti koya sa sega ni tiko e dua na lawa me totogitaki kina ko koya.

Alma 30

Behold, now it came to pass that after the people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were driven out of the land, and their dead were buried by the people of the land—

Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered—but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, (and it was in the sixteenth year of the reign of the judges over the people of Nephi) there began to be continual peace throughout all the land.

Yea, and the people did observe to keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled.

And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nephi.

And it came to pass that in the commencement of the seventeenth year of the reign of the judges, there was continual peace.

But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.

For thus saith the scripture: Choose ye this day, whom ye will serve.

Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.

- 10 Ia kevaka sa laba, sa kena itotogi me mate; kevaka sa butako, sa na totogitaki kina; ka na totogitaki ko koya sa dau kovekove se ko koya sa ia na veibutakoci; io era sa totogitaki na cala kece oqo.
- 11 Ni sa dua na lawa e ra na lewai kina na tamata me vaka na cala era sa kitaka. Ia sa sega na lawa me lewa na vakabauta ni tamata yadua; o koya sa totogitaki ga kina na tamata ena cala e vakayacora; o koya era sa tautauvata kina na tamata kecega.
- 12 Ia na yaca ni tamata ka Meca i Karisito, ko Korio, (ia sa sega na lawa me lewai kina) sa vunautaka ko koya vei ira na tamata ni na sega ni dua na Karisito. A sa vunau voli vakaoqo vei ira na tamata ka kaya:
- 13 Oi kemuni sa vauci tu ena dua na vakanuini lialia ka mate wale, a cava dou sa vakaicolacolataki kemuni kina ena veika lialia oqori? A cava dou sa vakasaqara kina e dua na Karisito? Raica sa sega na tamata sa kila rawa na ka e se bera ni yaco.
- 14 Raica, na veika dou sa vakatoka me parofisai, ka dou kaya ni ra a vakadewataka sobu tiko mai na parofita tabu; raica, oqori na nodra ivakarau lialia na nomuni qase.
- 15 Dou na vakadinadinataka vakaevei na kena dina? Raica, ko ni sa sega ni kila na ka ko ni sega ni raica; o koya ko ni na sega tale ga ni kila ni na dua na Karisito.
- 16 Dou sa vakanuini ka kaya ni na bokoci na nomudou ivalavala ca. Ia raica, oqori na vakasama sesewa wale ga; ka sa vu mai na nodra ivakarau na nomuni qase, io na vakasama oqori sa vakavuna mo dou vakabauta kina na ka lasu.
- 17 A sa tukuna vei ira e vuqa tale na ka vakaoqo, sa tukuna vei ira ni na sega ni dua na veisorovaki e vakayacori ena vuku ni nodra ivalavala ca na tamata, ia era sa rawa ka na tamata ena bula oqo me vaka na nodra dui lewa matau; o koya era sa torocake kina na tamata yadudua me vaka na nona gugumatua, ka sa rawa ka na tamata yadudua me vaka na nona kaukauwa; ka sa sega ni cala kina na tamata ena ka cava ga sa kitaka.

But if he murdered he was punished unto death; and if he robbed he was also punished; and if he stole he was also punished; and if he committed adultery he was also punished; yea, for all this wickedness they were punished.

For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds.

And this Anti-Christ, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people that there should be no Christ. And after this manner did he preach, saying:

O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

- 18 Ia a sa vunau voli vei ira ka sa rawa e vuqa na tamata, a sa vakavuna me ra viavialevu ka kitaka na ivakarau ca, io sa temaki ira na tagane kei na yalewa me ra ia na veibutakoci—a sa kaya ni sa icavacava ga ni tamata na mate.
- 19 Oqo a sa lako tale ga yani na tamata oqo ki na vanua ko Jerisoni, ka vunautaka na veika oqo vei ira na tamata i Amoni, ko ira ka ra a Leimanaiti tu e liu.
- 20 Ia raica era sa tamata yalomatua cake ko ira mai vei ira na Nifaiti; ni ra sa tauri koya ka vesuka ka kauta yani vei Amoni, na nodra bete levu.
- 21 Ka sa yaco ni sa vakavuna ko koya na nona kau tani mai na vanua ko ya. Ka sa lako mai ko koya ki na vanua ko Kitioni, ka vunau talega kina vei ira; ia sa sega soti ni mana na nona cakacaka eke, ni ra a vesuki koya ka kauti koya vua na nodra bete levu kei na turaganilewa levu ena vanua.
- 22 Ka sa yaco ni sa kaya vua ko koya na bete levu: A cava ko sa veilakoyaki kina ka vakatanitaka na sala ni Turaga? A cava ko sa vakavulica kina ni na sega ni dua na Karisito ka vakacacana kina na nodra vakanuinui na tamata oqo? A cava ko sa vosa vakacacataka kina na nodra parofisai kecega na parofita tabu?
- 23 Ia na yaca ni bete levu oqo ko Kitiona. Ka sa kaya vua ko Korio: Baleta ni'u sa sega ni vakavulica na nodra ivakarau lialia na nomuni qase, ia ka baleta ni'u sa sega ni vakavulici ira na tamata oqo me ra vakamatabokotaki ena vuku ni itavi kei na cakacaka lialia vakalotu ka ra virikоторa na bete ena gauna makawa, me ra rawata kina vakatawadodonu na kaukauwa kei na dodonu ni veiliutaki vei ira, me ra tu ga ka lecaika, me ra kakua ni tacake rawa, ia me ra na vakamalumalumutaki ga ena nomuni vosa.
- 24 Dou sa kaya ni ra sa tamata galala ko ira na tamata oqo. Raica au sa kaya ni ra sa tamata bobula. Dou sa kaya ni sa dina na veiparofisai makawa oqori. Raica, au sa kaya ni ko ni sa sega ni kila ni ra sa dina.
- 25 Dou sa kaya ni ra sa tamata cala ka lutu tani na tamata oqo, me baleta na nona talaidredre e dua na itubutubu. Raica, au sa kaya oqo sa sega ni cala e dua na gone me baleti rau na nona itubutubu.

And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms—telling them that when a man was dead, that was the end thereof.

Now this man went over to the land of Jerushon also, to preach these things among the people of Ammon, who were once the people of the Lamanites.

But behold they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a high priest over that people.

And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?

Now the high priest's name was Giddonah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

- 26 Ia ko ni sa kaya ni na qai lako mai na Karisito. Ia raica, au sa kaya ni ko ni sa sega ni kila ni na qai dua na Karisito. Ia ko ni sa kaya talega ni na qai vakamatei ko koya me baleta na ivalavala ca ni vuravura—
- 27 Ia dou sa liutaki ira tani na tamata oqo ena nodra ivakarau lialia na nomuni qase, me vaka na nomuni gagadre; ia ko ni sa tabaki ira sobu, me vaka era sa bobula, ka bula sara vakavinaka mai na ka era rawata, ka ra na sega ni tucake rawa vakadoudou, ia me ra na sega ni rekitaka rawa na nodra dodonu kei na dina.
- 28 Io, era sa sega ni vakayagataka e dua na ka e nodra, de ra na cudru kina na bete, ko ira era sa vakaicolacolataki ira tu me vaka na nodra gagadre, ka ra sa vakavuna me ra vakabauta na nodra ivakarau kei na nodra tadra kei na nodra nanuma kei nodra raivotu kei na nodra veika vuni, ia kevaka me sega ni cakava me vaka na nona vosa, era na vakacudruya na tamata e sega ni kilai, o koya era sa kaya ni sa Kalou—e dua na tamata sa sega ni bau laurai se kilai, o koya a sega mai liu ka sega talega mai muri.
- 29 Ni rau sa raica na bete levu kei na turaganilewa levu na kaukauwa ni lomana, io, ni rau sa raica ni rawa mada ga me vosa vakacacataka na Kalou, erau sa sega ni sauma na nona vosa; ia erau sa vakavuna me vesu ko koya, ka soli koya yani ki ligadra na vakailesilesi, me vakau ko koya ki na vanua ko Saraemala, me rawa ni kau yani vei Alama, kei koya na daunilewa levu ka kovana ni vanua taucoko.
- 30 Ka sa yaco ni sa tu ko koya e matadrau ko Alama kei na turaganilewa levu, a sa kitaka ko koya na ka vata ga a vakayacora ena vanua ko Kitioni; io, sa vakayacora tikoga na vosa veivakacacani.
- 31 Ia a sa tucake ka vosa vakaviavialevu sara e matai Alama, ka vosa vakacacataki ira na bete kei ira na ivakavuvuli, ka beitaki ira ni ra a kauti ira na tamata ki na nodra ivakarau na nodra qase, me baleta na nodra via vakayagataka vakasivia na vua ni nodra cakacaka na tamata.

And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the sins of the world—

And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who never has been seen or known, who never was nor ever will be.

Now when the high priest and the chief judge saw the hardness of his heart, yea, when they saw that he would revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge who was governor over all the land.

And it came to pass that when he was brought before Alma and the chief judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to blaspheme.

And he did rise up in great swelling words before Alma, and did revile against the priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting on the labors of the people.

32 A sa kaya vua ko Alama: Ko sa kila vinaka sara ni keimami sega ni vakararavi ena vua ni nodra cakacaka na tamata; ia raica au dauqarava ga na ka me'u bula kina mai na itekivu ni nodra veiliutaki na turaganilewa me yacova mai oqo, ka sega ni wili kina na noqu dauveilakoyaki ena loma ni vanua me'u vunautaka na vosa ni Kalou vei ira na noqu tamata.

33 Ia e dina ga ni'u dau vakayacora vakalevu ena cakacaka ni lotu, ia e sega ni bau dua na senaini e soli me isau ni noqu cakacaka; era sega tale ga ni saumi na noqu itokani, keimami qai saumi wale ga ena itikotiko ni veilewai; ia e saumi ga na gauna keimami qarava kina na cakacaka oqo me vaka na kena lawa.

34 Ia oqo, kevaka e sega ni keimami taura e dua na ka ena vuku ni neimami cakacaka ena lotu, a cava na kena yaga vei keimami me keimami cakacaka ena lotu, vakavo ga me tukuni yani na dina, me keimami marautaka na nodra reki ko ira na wekai keimami?

35 Ia ko kaya rawa vakacava ni keimami vunau vei ira na tamata oqo me rawa ka kina, ni ko sa kila vakai iko, ni keimami sega ni rawata mai kina e dua na ka? Ia oqo, ko sa vakabauta li ni keimami sa cavilaki ira na tamata oqo, me vakavuna na marau ni yalodra?

36 Ia sa sauma ko Korio ka kaya: Io.

37 Ka sa qai kaya vua ko Alama: Ko sa vakabauta ni dua tiko na Kalou?

38 Sa sauma ko koya, E segai.

39 A sa kaya vua ko Alama: Ko na cakitaka tale ni dua tiko na Kalou, ka cakitaka tale ga na Karisito? Ia raica, au sa kaya vei iko, au kila ni dua tiko na Kalou, ka na lako tale ga mai na Karisito.

40 Ia oqo na ivakadinadina cava e tu vei iko ni sega na Kalou, se me na sega ni lako mai na Karisito? Au sa kaya ni sega ni dua e tu vei iko, ka vakavo ga ena nomu vosa.

41 Ia, raica, sa tu vei au na veika kece me ivakadinadina ni ra sa dina na veika oqo; ia sa tu talega vei iko na veika kece me ivakadinadina vei iko ni ra sa dina; ko na cakitaki ira li? Ko vakabauta li ni sa dina na veika oqo?

Now Alma said unto him: Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have labored even from the commencement of the reign of the judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

And notwithstanding the many labors which I have performed in the church, I have never received so much as even one senine for my labor; neither has any of my brethren, save it were in the judgment-seat; and then we have received only according to law for our time.

And now, if we do not receive anything for our labors in the church, what doth it profit us to labor in the church save it were to declare the truth, that we may have rejoicings in the joy of our brethren?

Then why sayest thou that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that causes such joy in their hearts?

And Korihor answered him, Yea.

And then Alma said unto him: Believest thou that there is a God?

And he answered, Nay.

Now Alma said unto him: Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come.

And now what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.

But, behold, I have all things as a testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou that these things are true?

42 Raica, au kila ni ko sa vakabauta; ia sa curumi iko na yalo ni lasulasu, ko sa biuta tani vei iko na Yalo ni Kalou ka me sa sega ni dua na nona tikina e lomamu; ia sa rawai iko na tevoru, ka vakauti iko, mo kitaka na veika me rawa ni ra vakarusai kina na luve ni Kalou.

43 Ia oqo sa kaya vei Alama ko Korio: Mo vakaraitaka mada vei au e dua na ivakatakilakila, me'u na qai vakadeitaka ni dua dina tiko na Kalou, io, mo vakaraitaka vei au ni tu vua na kaukauwa, ka'u na qai vakadinata na nomu vosa.

44 Ia sa kaya vua ko Alama: Sa rauti iko na ivakatakilakila kece sa tu vei iko; ko na vakatovolea li na nomu Kalou? Ko na kaya beka, mo vakatakila mada vei au e dua na ivakatakilakila, ni sa tu vei iko na nodra ivakadinadina kece na wekamu oqo, kei ira na parofita yalosavasava? Sa tevuki vei iko na ivolanikalou, io, kei na veika kece sa vakaraitaka ni dua na Kalou; io, na vuravura, kei na veika kece sa tu kina, io, na kena toso, io, kei ira na vei vuravura kece ka veitosoyaki ena kedra itutu era vakadinadinata ni dua na Dauniveibuli Cecere.

45 Ia ko qai veilakoyaki voli ga, ka vakacala na yalodra na tamata, ni ko vakadinadinataka vei ira ni sa sega ni dua na Kalou? Ia ko na cakitaka li na veivakadinadina kece oqo? Ia sa kaya ko koya: Io, au na cakitaka, ka vakavo ke ko na vakaraitaka vei au e dua na ivakatakilakila.

46 Ka sa qai yaco ni sa kaya vua ko Alama: Raica, au sa rarawa ena vuku ni kaukauwa ni lomamu, io, ko na saqata kina na yalo ni ka dina, me na vakarusai kina na yalomu.

47 Ia raica, sa vinaka cake me rusa na yagomu kei na yalomu ia mo kakua ga ni vakavuna ko iko me rusa e vuqa na yago kei na yalo, ena nomu lasulasu kei na vosa veicavilaki; o koya kevaka ko sa cakitaka tale, raica na Kalou ena yaviti iko, ia ena yaco mo galu, ka sega ni dolava tale na gusumu, ia mo na sega ni lawakitaki ira tale vakadua na tamata oqo.

48 A sa kaya vua ko Korio: Au sega ni cakitaka ni dua tiko na Kalou, ia au sega ni vakabauta ni dua na Kalou; ia au sa kaya talega, ni ko sa sega ni kila ni sa dua na Kalou; ia kevaka ko sega ni vakaraitaka vei au e dua na ivakatakilakila, au na sega ni vakabauta.

Behold, I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices that he may destroy the children of God.

And now Korihor said unto Alma: If thou wilt show me a sign, that I may be convinced that there is a God, yea, show unto me that he hath power, and then will I be convinced of the truth of thy words.

But Alma said unto him: Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator.

And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses? And he said: Yea, I will deny, except ye shall show me a sign.

And now it came to pass that Alma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.

But behold, it is better that thy soul should be lost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.

Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.

49 A sa kaya vua ko Alama: Oqo me'u na solia vei iko e dua na ivakatakilakila, ko na galu mai, me vaka na noqu vosa; ia au kaya, ena yaca ni Kalou ko sa na galu, ka mo kua tale ni tukuna rawa e dua na ka.

50 Ia ni sa cavuta na vosa oqo ko Alama, sa galu sara ko Korio, sa sega ni vosa rawa tale, me vaka na nona vosa ko Alama.

51 Ia ni sa raica na ka oqo na turaganilewa levu, sa biuta yani na ligana ka vola vakaoqo vei Korio, ka vaka: Ko sa vakadinata na kaukauwa ni Kalou? Ko sa gadreva me vakaraitaka ko Alama na nona ivakatakilakila vei cei? Ko na gadreva beka me ra vakararawataki e so tale, me vakaraitaki kina vei iko e dua na ivakatakilakila? Raica, sa vakaraitaka oti vei iko e dua na ivakatakilakila; ia oqo ko na qai veiqati tikoga vakalevu cake?

52 Ia sa biuta yani na ligana ko Korio ka vola, ka vaka: Au kila ni'u sa galu, ni'u sa sega ni rawa ni vosa; ia au kila ni sa sega tale ni dua na ka, na kaukauwa ga ni Kalou sa yaco kina vei au na ka oqo; io, au a dau kila tikoga ni dua na Kalou.

53 Ia raica, sa lawakitaki au na tevoru; ni a rairai vei au me vaka e dua na agilosu, ka kaya vei au: Mo lako ka kauti ira lesu mai na tamata oqo, ni ra sa lako sese kecega ka qarava na Kalou e tawa kilai. A sa kaya vei au ko koya: Raica sa sega na Kalou; io, sa vakavulica vei au na veika me'u tukuna. Ia au sa vakavulica na nona vosa; ia au sa vakavulica baleta ni sa vinaka ena vakasama vakatamata; ka'u sa vakavulici ira, me yacova ni'u sa qaqa vakalevu, me vaka niu vakabauta sara ni ra sa dina; ia ena vuku ni ka oqo au sa vorata kina na dina, me yacova ni sa yaco vei au na cudru levu oqo.

54 Ia ni sa kaya oti oqo, e sa kerea ko koya me masu ko Alama vua na Kalou, me kau laivi mai vei koya na cudruvi koya.

55 Ia sa kaya vua ko Alama: Kevaka me kau laivi mai vei iko na cudruvi oqo ko na kauta tani yani na yalodra na tamata oqo; o koya ena vakayacori ga vei iko na ka sa lewa na Turaga.

56 Ka sa yaco ni sa sega ni kau tani vei Korio na cudruvi levu koya; ia sa cati ko koya, ka lako voli mai na dua na vale ki na dua tale me kere kena kakana.

Now Alma said unto him: This will I give unto thee for a sign, that thou shalt be struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the power of God could bring this upon me; yea, and I always knew that there was a God.

But behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me: There is no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great curse upon me.

Now when he had said this, he besought that Alma should pray unto God, that the curse might be taken from him.

But Alma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as the Lord will.

And it came to pass that the curse was not taken off of Korihor; but he was cast out, and went about from house to house begging for his food.

57 A sa tukuni yani ena vanua taucoko na ka sa yaco vei Korio; io, sa vakarota na turaganilewa levu vei ira kece ena vanua taucoko era sa vakabauta na veivosa i Korio me ra veivutuni kusarawa, de na qai yaco vei ira na ka sa yaco vua.

58 Ka sa yaco ni ra sa vakadeitaka na caka cala i Korio; o koya e ra sa saumaki lesu kece tale kina vua na turaga; sa mai mudu e ke ya na caka ca i Korio. Ia sa dau lako mai na dua na vale ki na dua tale na vale ko Korio me kere kena kakana voli me bula kina.

59 Ka sa yaco ni sa lako voli ena kedra maliwa na tamata, io, mai na kedra maliwa na matatamata ka ra sa tawasei ira mai vei ira na Nifaiti ka ra vakatokai ira me Soramaiti, ni a liutaki ira e dua na tamata ka yacana ko Soramu—ka sa lako yani ena kedra maliwa, raica, era sa vakacemuri koya ka buturaki koya me yacova ni sa mate.

60 Ka eda sa raica ni sa mai oti ko koya ka a vakatanitaka na sala ni Turaga; ka eda sa raica ni na sega ni tokoni ira na luvena na tevoru ena siga mai muri, ia ena dretaki ira sobu ga yani ki eli.

Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, lest the same judgments would come unto them.

And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.

And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves Zoramites, being led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead.

And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the devil will not support his children at the last day, but doth speedily drag them down to hell.

Alama 31

- 1 Ka sa yaco ni sa oti ko Korio, sa rogoca ko Alama ni ra sa vakatanitaka na sala ni Turaga ko ira na Soramaiti, ka sa vakayarayarataka tiko ko Soramu na nodra iliuliu, na yalodra na tamata me ra cuva sobu ki na veimatakau galu, sa rarawa vakalevu na yalona ena vuku ni nodra caka cala na tamata.
- 2 Ni sa vakavuna na rarawa levu vei Alama ni kila na caka ca ena kedra maliwa na nona tamata; o koya sa rarawa kina vakalevu na yalona me baleta na nodra wasei tani na Soramaiti mai vei ira na Nifaiti.
- 3 Oqo ko ira na Soramaiti era sa vakasoqoni ira vata ena vanua era sa vakatoka ko Anitionumi, sa tiko ena tokalau ni vanua ko Saraemala, ka volekata na iyalayala ki matasawa, ena ceva ni vanua ko Jerisoni, ki na lekutu ena iyalayala ni vanua ki na ceva, na lekutu ka ra sinai tu kina na Leimanaiti.
- 4 Oqo ko ira na Nifaiti era sa rere vakalevu de ra na veikilai na Soramaiti kei ira na Leimanaiti, ia ena qai vakavuna me levu na ka me ra na vakayalia na Nifaiti.
- 5 Ia oqo, me vaka ni dau vakayarayarataki ira na tamata me ra vakayacora na ka e dodonu na vunautaki ni vosa ni Kalou—io, raica sa kaukauwa sara na vosa ni Kalou ki na nodra vakanananu na tamata ka mucu na iseleiwau, se dua tale na ka e sa yaco vei ira—o koya e sa nanuma kina ko Alama ni sa kilikili me ra na vakatovolea na kena mana na vosa ni Kalou.
- 6 O koya, e sa mani kauti Amoni kina, kei Eroni, kei Omana; ia sa biuti Iminai tikoga ena lotu mai Saraemala; ia sa kauti iratou ga na lewe tolu, ka vakatalega kina ko Amuleki kei Sisoromi, ka rau a tiko mai Mileki; a kauta talega ko koya e rua na luvena tagane.
- 7 A sa sega ni kauta ko koya na luvena tagane qase duadua, ka yacana ko Ilamani; ia sa yacadrau ka kauta ko koya ko Sipiloni kei Korianitoni; ia sai koya oqori na yacadra ka lakovata kei koya me vunautaka na vosa vei ira na Soramaiti.

Alma 31

Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols, his heart again began to sicken because of the iniquity of the people.

For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly sorrowful because of the separation of the Zoramites from the Nephites.

Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.

Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God.

Therefore he took Ammon, and Aaron, and Omner; and Himni he did leave in the church in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons.

Now the eldest of his sons he took not with him, and his name was Helaman; but the names of those whom he took with him were Shiblon and Corianton; and these are the names of those who went with him among the Zoramites, to preach unto them the word.

8 Oqo ko ira na Soramaiti era a toki ga mai vei ira na Nifaiti; ia sa vunautaki vei ira na vosa ni Kalou.

9 Ia era sa mai lako sese ka levu na nodra cala, ni ra sa sega ni raica me ra muria na ivakaro ni Kalou, kei na nona ivakarau, me vaka na lawa i Mosese.

10 Era sa sega tale ga ni muria na ivakarau ni lotu, me ra daumasu tikoga ka vakatakekere vua na Kalou ena veisiga, me kakua kina ni rawai ira na veitemaki.

11 Io, me vakalekalekataka ga, era sa vakatanitaka vakavuqa na sala ni Turaga; o koya gona, ena vuku ni ka oqo, eratou sa lako yani kina ki loma ni vanua ko Alama kei ira na wekana ka vunautaka na vosa ki vei ira.

12 Oqo ni ra sa yaco yani ki na loma ni vanua, raica, era sa kurabui ni ra sa raica ni ra sa tara valenilotu oti tu ko ira na Soramaiti, ka ra dauvakasoqoni vata yani kina ena dua na siga ena loma ni macawa, na siga ka ra vakatoka me siga ni Turaga; me ra qaravi koya kina me vaka na kena ivalavala e se sega ni bau raica vakadua ko Alama kei ira na nona itokani;

13 Era tara ena loma donu ni nodra valenilotu e dua na itutu, na vanua ni tucake, ka sa rewa icake sara; ia sa rawa wale ga me tu e delana e dua na tamata.

14 Ia, ko koya sa via qaravi Kalou, me cabe cake ka tucake mai delana, dulaka cake na ligana ki lomalagi, qai masu vakadomoilevu, ka kaya:

15 E yalosavasava, e yalosavasava na Kalou; keimami vakabauta ni sai kemuni na Kalou, ka keimami vakabauta ni ko ni sa yalosavasava, ka ko ni a yalo, ia ko ni sa yalo tiko, ka ko ni na yalo tiko ga me sega ni mudu.

16 Oi kemuni na Kalou tabu, keimami vakabauta ni ko ni sa wasei keimami tani mai vei ira na wekai keimami; ia keimami sega ni vakabauta na nodra ivakarau na wekai keimami, ka a vakadewataki sobu mai vei ira ena nodra ivakarau vagonegonea na nodra qase; ia keimami vakabauta ni ko ni sa digitaki keimami me keimami luvemuni yalosavasava; ia ko ni sa vakatakila vei keimami ni sa sega na Karisito.

Now the Zoramites were dissenters from the Nephites; therefore they had had the word of God preached unto them.

But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses.

Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them.

Now, when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld;

For they had a place built up in the center of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.

Therefore, whosoever desired to worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.

Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Christ.

17 Ia ko ni sai koyakoya tikoga enanoa, na siga edaidai, ka sega ni mudu; ko ni sa digitaki keimami me keimami vakabulai, ia ko ira kece na kena vo era digitaki me ra na biu sobu ena nomuni cudru ki eli; a ka oqo kemuni na yalosavasava, na Kalou, keimami sa vakavinavinaka kina vei kemuni; ia keimami sa vakavinavinaka tale ga vei kemuni, ni ko ni sa digitaki keimami, ka sega ni laiva me keimami rawai ena nodra ivakarau lialia na wekai keimami, ka vesuki ira tu me ra vakabauta na Karisito, ka vakavuna me yawa tani kina na yalodra mai vei kemuni, na neimami Kalou.

18 Ia keimami sa vakavinavinaka tale vei kemuni, na Kalou, ni keimami sa digitaki ka tamata yalosavasava. Emeni.

19 Oqo a sa yaco ni sa rogoca oti ko Alama kei ira na nona itokani kei rau na luvena na vei masu oqo, e sega ni tukuni rawa na levu ni nodra kurabui.

20 Ia raica, ko ira na tamata yadua era sa lako yani ka cabora e duavata ga na qaqa ni masu.

21 A yaca ni vanua oqo ko Rameumitomi, a kena ibalebale, na itutu tabu.

22 Ia, mai na itutu oqo era sa cabora cake kina ko ira na tamata yadua, e duavata ga na masu vua na Kalou, ka vakavinavinakataka na nodra Kalou ni sa digitaki ira ko koya, ka kauti ira tani mai ko koya mai na nodra ivakarau na wekadra, ka sa sega ni butakoci laivi na yalodra me ra vakabauta na veika me na qai yaco mai, o koya era se sega ni bau kila kina e dua na ka.

23 Oqo, ni sa oti na nodra cabora cake na nodra vakavinavinaka na tamata me vaka na kena ivakarau oqo, era sa dui lesu ki na nodra itikotiko, ka sega ni bau tukuna e dua na ka me baleta na nodra Kalou me yacova ni ra sa soqoni vata tale yani ki na itutu tabu, me ra cabora cake na nodra vakavinavinaka me vaka na nodra ivakarau.

24 Ia ni sa raica na ka oqo ko Alama sa rarawa sara na yalona; ni ra sa tamata ca ka yalo vakatani; io, e a raica ko koya ni yalodra e sa domona ga na koula, kei na siliva, kei na iyau talei kecega.

25 Io, sa raica tale ga ko koya ni ra sa tamata viavalevu ka dau tukutukuni ira ena nodra dokadoka.

But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

And again we thank thee, O God, that we are a chosen and a holy people. Amen.

Now it came to pass that after Alma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.

For behold, every man did go forth and offer up these same prayers.

Now the place was called by them Rameumptom, which, being interpreted, is the holy stand.

Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

Now, after the people had all offered up thanks after this manner, they returned to their homes, never speaking of their God again until they had assembled themselves together again to the holy stand, to offer up thanks after their manner.

Now when Alma saw this his heart was grieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.

- 26 Ia sa kaci vakadomoilevu ki lomalagi, ka kaya: Oi kemuni na Turaga, a cava na kena dede, ni nodra bula ko ni na laivi ira kina na nomuni tamata ena nodra lewa vakayago, me ra vosota tiko na nodra ivalavala ca na luve ni tamata?
- 27 Oi kemuni na Kalou, raica, era sa tagi yani vei kemuni, ia sa tilomi na lomadra ena viavialevu. Raica, oi kemuni na Kalou, era sa tagici kemuni e gusudra, ia era sa vakalevulevui ira, me ra ka levu, ena veika wale ni vuravura.
- 28 Oi kemuni na noqu Kalou, raica, na nodra isulu voli dredre, na mama kei na qato, na nodra iukuuku koula, kei na iyau talei kecega era sa ukutaki ira kina; ia raica, sa guta na lomadra na veika kece oqo, ia era sa qai tagici kemuni ka kaya—Keimami sa vakavinavinaka vei kemuni, oi kemuni na Kalou, ni ko ni sa digitaki keimami me keimami nomuni tamata, ka ra na rusa na kena vo.
- 29 Io, era sa kaya ni ko ni sa vakatakila vei ira ni sa sega na Karisito.
- 30 Oi kemuni na Turaga na Kalou, a cava na kena dede ko ni na vosota tiko kina na nodra ivalavala ca kei na veicavilaki na tamata oqo? Oi kemuni na Turaga, ni vakaukauwataki au, me'u vorata na noqu malumalumu. Niu sa malumalumu ga, ka sa vakamosia na yaloqu na caka ca ena kedra maliwa na tamata oqo.
- 31 Oi kemuni na Turaga, sa rarawa sara na yaloqu; mo ni vakaceguya mada na yaloqu ena vukui Karisito. Oi kemuni na Turaga, mo ni vakaukauwataki au mada, me'u vosota rawa na veika rarawa ena yaco vei au, ena vuku ni nodra caka ca na tamata oqo.
- 32 Oi kemuni na Turaga, mo ni vakaceguya mada na yaloqu, ia mo ni vukei au, kei iratou na noqu itokani—io, ko Amoni, kei Eroni, kei Omana, kei Amuleki kei Sisoromi, kei rau na luvequ talega, me keimami gumatua ena neimami itavi—io, oi kemuni na Turaga, mo ni vakacegui ira oqo. Io, mo ni vakaceguya na yalodra vei Karisito.
- 33 Ia mo ni vakaukauwataki ira mada, me ra vosota rawa na veika rarawa ena yaco vei ira, ena vuku ni nodra caka ca na tamata oqo.

And he lifted up his voice to heaven, and cried, saying: O, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men?

Behold, O God, they cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world.

Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say—We thank thee, O God, for we are a chosen people unto thee, while others shall perish.

Yea, and they say that thou hast made it known unto them that there shall be no Christ.

O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.

O Lord, my heart is exceedingly sorrowful; wilt thou comfort my soul in Christ. O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these afflictions which shall come upon me, because of the iniquity of this people.

O Lord, wilt thou comfort my soul, and give unto me success, and also my fellow laborers who are with me—yea, Ammon, and Aaron, and Omner, and also Amulek and Zeezrom, and also my two sons—yea, even all these wilt thou comfort, O Lord. Yea, wilt thou comfort their souls in Christ.

Wilt thou grant unto them that they may have strength, that they may bear their afflictions which shall come upon them because of the iniquities of this people.

- 34 Oi kemuni Turaga, mo ni vakalougatataki keimami me keimami gumatua ka kauti ira lesu tale vei kemuni, ena vukui Karisito.
- 35 Oi kemuni na Turaga, raica, sa ka talei na yalodra, ka lewe levu e ra sa wekai keimami ga; o koya, mo ni solia vei keimami, oi kemuni na Turaga, na kaukauwa kei na yalomatua, me keimami vakalesui ira tale yani, na wekai keimami oqo, vei kemuni.
- 36 Ka sa yaco ni sa tukuna oti na vosa oqo ko Alama, sa tabaki ira yadua ena ligana ruarua ka ra a tiko vata kei koya. Ia raica, ni sa tabaki ira, era sa vakasinaiti ena Yalo Tabu.
- 37 Ia ni oti koya e ra sa tawase ka dui lako yadua yani, a ra sa sega ni lomaocaocataka na nodra bula se na ka me ra kania, se na ka me ra gunuva, se na ka me ra vakaisulu kina.
- 38 Ia sa solia vei ira na Turaga na ka me ra kakua kina ni viakana, se viagunu; io, sa vakaukauwataki ira me ra vosota rawa na veivakararawataki kecega, ia me ra marau ga ena vukui Karisito. A sa yaco na veika kece oqo ena vuku ni masu i Alama; ia sa baleta talega ni a masu ena vakabauta.

O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ.

Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee.

Now it came to pass that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.

And after that they did separate themselves one from another, taking no thought for themselves what they should eat, or what they should drink, or what they should put on.

And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in faith.

Alama 32

- 1 Ka sa yaco ni ra sa lako yani, ka tekivu me vunautaka na vosa ni Kalou vei ira na tamata, curuma yani na nodra veivalenilotu, kei na nodra veivale; io, era sa vunautaka tale ga na vosa ena nodra gaunisala.
- 2 Ka sa yaco ni sa oti na cakacaka vagumatua ena kedra maliwa, eratou sa tekivu rawata na qaqa ena kedra maliwa na tamata ena ivakatagedegede dravudravua; ia raica, era sa vakasavi tani mai na nodra veivalenilotu me baleta na beci ni nodra isulu—
- 3 O koya sa sega kina ni vakatarai me ra curu ki na nodra valenilotu me qarava na Kalou, ni ra nanumi ni ra sa dukadukali; ia era sa dravudravua; io, era nanuma na wekadra ni sega na kedra yaga; o koya era sa dravudravua ena iyau vakavuravura; ka ra sa yalomalumalumu tale ga.
- 4 Oqo, ni sa veivakavulici ka vosa tiko ko Alama mai na delana ko Onita, era sa lako vakalewelevu mai vua na tamata, ko ira ka keimami dauvosa vei ira, ka ra yalomalumalumu ni ra dravudravua ena iyau vakavuravura.
- 5 Ia era sa lako sara mai vei Alama; sa kaya ko koya ka liutaki ira: Raica, a cava me ra kitaka na wekaqu oqo, ni ra sa beci mai vei ira na tamata kecega me baleta na nodra dravudravua, io, sa vakausivi cake ko ira na neimami bete; ni ra dau vakasavi keimami tani mai na neimami valenilotu na valenilotu keimami a oga kina vakalevu ena kena tara; ia era sa vakasavi keimami tani mai kina ni keimami sa rui dravudravua; sa sega na vanua me keimami qarava kina na neimami Kalou; ia raica, a cava me keimami kitaka?
- 6 Ia ni sa rogoca oqo ko Alama, sa vuki yani ka rau veirai mata, a sa marau vakalevu sara; ni sa raica ni ra sa vakayalomalumulutaki ena vuku ni veikararawa sa yaco vei ira, ia era sa vakavakarau tu me ra rogoca na vosa.
- 7 O koya sa sega kina ni kitaka e dua na ka vei ira na lewevuqa; ia sa dodoka yani na ligana, ka tagi yani vei ira sa raica, ko ira era sa veivutuni dina sara, ka kaya vei ira:
- 8 Au raica ni ko ni sa yalomalumalumu; ia ko ni sa kalougata, kevaka sa vakakina.

Alma 32

And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

And it came to pass that after much labor among them, they began to have success among the poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.

Now, as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking, of whom were poor in heart, because of their poverty as to the things of the world.

And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?

And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them, and that they were in a preparation to hear the word.

Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

I behold that ye are lowly in heart; and if so, blessed are ye.

- 9 Raica sa kaya na nomuni iliuliu, A cava me keimami kitaka?—ni keimami sa vakasavi tani mai na neimami valenilotu, ka sa sega ni rawa me keimami qarava na neimami Kalou.
- 10 Raica au sa kaya vei kemuni, Ko ni sa nanuma li ni sa sega ni rawa mo ni qarava na nomuni Kalou ka vakavo ga ena nomuni valenilotu?
- 11 Ia me kena ikuri, me'u taroga mada, ko ni sa nanuma li mo ni qarava wale ga na Kalou vakayadua ena veimacawa?
- 12 Au sa kaya vei kemuni, sa yaga sara na nomuni vakasavi tani mai na nomuni valenilotu, me yaco kina mo ni yalomalumalumu, ka vulica na yalomatua; ni sa kilikili mo ni vulica na yalomatua; ia me baleta na nomuni a vakasavi tani, era sa beci kemuni kina na wekamuni ena nomuni dravudravua, sa vakavuna kina mo ni yalo lokumi; ni sa gadrevi mo ni yalomalumalumu kina.
- 13 Ia oqo, baleta ni sa vakasaurarataki mo ni yalomalumalumu ko ni sa kalougata kina; ni tamata ena so na gauna, kevaka sa vakasaurarataki me yalomalumalumu, ena vakasaqara na veivutuni; ia oqo sa dina sara, ko koya yadua sa veivutuni ena raica na loloma cecere; ia ko koya sa raica na loloma cecere ka vosota me yacova na ivakataotioti ko koya oqo ena vakabulai.
- 14 Ia oqo, me vaka au sa kaya vei kemuni, me baleta ni ko ni sa vakasaurarataki mo ni vakayalomalumulumutaki kemuni ko ni na kalougata kina, ko ni sa sega li ni nanuma ni ra na kalougata vakalevu cake ko ira era sa vakayalomalumulumutaki ira vakataki ira ena vuku ni vosa?
- 15 Io, ko koya sa yalomalumalumu vakaidina, ka veivutunitaka na nona ivalavala ca, ka vosota me yacova na ivakataotioti, ko koya ga oqo ena vakalougatataki—io, sa na kalougata vakalevu cake mai vei ira era a vakasaurarataki me ra vakayalomalumulumutaki ira ena vuku ni levu ni nodra dravudravua.

Behold thy brother hath said, What shall we do?—for we are cast out of our synagogues, that we cannot worship our God.

Behold I say unto you, do ye suppose that ye cannot worship God save it be in your synagogues only?

And moreover, I would ask, do ye suppose that ye must not worship God only once in a week?

I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.

And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

- 16 O koya, era sa kalougata kina ko ira era vakayalomalumalumutaki ira ga ka sega ni ra vakasaurarataki me ra yalomalumalumu; se, ena dua tale na kena vosa, sa kalougata ko koya sa vakabauta na vosa ni Kalou, ka sa papitaiso ka sega vua na yalokaukauwa, io, ka a sega ni kau mai me kila na vosa, se me vakasaurarataki me kila, ni se bera ni vakabauta.
- 17 Io, era sa lewevuqa era sa kaya: Kevaka ko sa vakaraitaka vei keimami e dua na ivakatakilakila mai lomalagi, ia keimami na qai kila vakaidina; ka keimami na qai vakabauta.
- 18 Me'u taroga mada, oqo li na vakabauta? Raica, au sa kaya vei kemuni, E segai; ia kevaka e dua na tamata sa kila e dua na ka sa sega ni dua na vuna me vakabauta kina, ni sa kila ga ko koya.
- 19 Ia oqo, ena levu cake na kena ca vei koya sa kila na inaki ni Kalou ka sega ni cakava, mai vei koya sa vakabauta ga, se sa tu e dua na vuna me vakabauta kina, ka qai lutu ki na talaidredre?
- 20 Oqo na ka mo ni vakatulewa kina. Raica, au sa kaya vei kemuni, e sa vaka e dua na liga ki na dua tale; ka ena vakakina na tamata yadua me vaka na nona ivalavala.
- 21 Ia oqo me vaka au sa tukuna me baleta na vakabauta—na vakabauta e sega ni noda kila taucoko vakavinaka na ka; o koya kevaka sa tu vei kemuni na vakabauta ko ni na vakanuinitaka na veika e sega ni laurai, ia era ka dina.
- 22 Ia oqo, raica, au sa kaya vei kemuni, ni'u gadreva mo ni nanuma, ni sa yalololoma na Kalou vei ira kecega sa vakabauta na yacana; o koya sa gadreva sara ko koya, ena imatai ni gauna, mo ni vakabauta, io, na nona vosa.
- 23 Ia oqo, sa solia na nona vosa mai vua na agilosu ki vei ira na tamata, io, e sega walega vei ira na tagane ia vei ira talega na yalewa. Ia e sega ni ko koya kece oqo; ko ira na gone lalai e tu talega vei ira na vosa e soli vei ira ena vuqa na gauna, me vakataqayataki ira na yalomatua kei na vuku.

Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.

24 Ia oqo, oi kemuni na wekaqu lomani, ni ko ni sa gadreva mo ni kila mai vei au, a cava ko ni na cakava me baleta ni ko ni sa vakararawataki ka vakasavi tani—oqo au sega ni gadreva mo ni nanuma ni'u nakita me'u vakalewai kemuni ga me vaka na veika dina—

25 Ni'u sa sega ni kila ni koi kemuni kece ko ni sa vakasaurarataki mo ni vakayalomalumalumutaki kemuni; ni'u sa vakabauta vakaidina ni tiko e so vei kemuni era rawa ni vakayalomalumalumutaki ira, veitalia ga se ituvaki ni bula cava era tu kina.

26 Oqo, me vaka au sa tukuna me baleta na vakabauta—ni sega ni noda kila taucoko vakavinaka na ka—e dina ni sa vakakina na noqu vosa. Ko ni na sega ni kila taumada na kena dina, me taucoko sara kina, me vaka ga ni vakabauta ko ya na noda kila vakavinaka.

27 Ia raica, kevaka mo ni yadra mada ka vakayadrata na yagomuni, mo ni vakatovototaka kina na noqu vosa, ka vakatovolea vakalailai na vakabauta, io, kevaka mada ga ko ni gadreva mo ni vakabauta, mo ni laiva na gagadre oqo me kadre e lomamuni, me yacova ni ko ni sa vakabauta ena kena ivakarau ka rawa mo ni vakabauta kina e dua na tiki lailai ni noqu vosa.

28 Oqo, me da vakatautauvatataka mada na vosa kei na dua na sorenikau. Ia, kevaka ko ni sa vakatara me tei e lomamuni e dua na sorenikau, raica, kevaka sa sorenikau dina, se sorenikau vinaka, sa na tubu, ke ko ni na sega ni biuta laivi ena nomuni tawa vakabauta, ka vorata na Yalo ni Turaga, raica, ena tekivu me tubu cake mai e lomaseremuni; ia ni ko ni sa vakila na tubu cake oqo, ko ni na kaya e lomamuni—Sa dodonu me sorenikau vinaka dina oqo, se sa vosa vinaka, raica sa vakalevutaka na yaloqu kei na yagoqu, io, sa vakararamataka na noqu kila ka, io, sa vakatekivu me kana vinaka vei au.

29 Oqo raica, ena sega li ni vakalevutaka na nomuni vakabauta? Au sa kaya vei kemudou, Io; sa sega ni tubu mo dou kila vakavinaka sara.

And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.

Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30 Ia raica me vaka ga na sorenikau ni sa buroro, ka kadre, ka tekivu me tubu, ka qai rawa ni ko ni kaya ni sa sorenikau vinaka; ia raica sa buroro, ka kadre, ka tekivu me tubu. Ia oqo, raica, ena sega li ni vakaukauwataka na nomuni vakabauta? Io, ena vakaukauwataka na nomuni vakabauta: ni ko ni na kaya, au kila ni sa dua na sorenikau vinaka oqo; ia raica sa buroro ka vakatekivu me tubu.

31 Ia oqo, raica, dou sa kila vakaidina ni sa sorenikau vinaka? Au sa kaya vei kemuni: Io; ni veisorenikau kecega ena vuataka ga na vua e tautauvata kaya.

32 O koya, kevaka sa tubu na sorenikau, sa vinaka, ia kevaka sa sega ni tubu, raica, sa sega ni vinaka, e sa na biu laivi.

33 Ia oqo, raica, ni ko ni sa vakatovolea na vakatovotovo, ka tea na sorenikau, ena buroro ka kadre, ka na vakatekivu me tubu, e dodonu mo ni kila ni sa sorenikau vinaka.

34 Ia oqo, raica, sa taucoko li na nomunikila? Io, sa taucoko na nomuni kila ena ka oqo, ka sa ka walega na nomuni vakabauta; ia sa baleta oqo ni ko ni sa kila, sa buroro e yalomuni na vosa, ka ko ni sa kila talega ni sa tubu cake mai, ka sa vakararamataka na nomuni kila, ka sa vakarabailevutaki na nomuni vakasama.

35 Ia e dina li na ka oqo? Au sa kaya vei kemuni, Io, baleta ni sa rarama; a ka kecega sa rarama sa ka vinaka, baleta ni rawa me kilai, o koya mo ni kila ni sa ka vinaka oqo; ia raica, ni sa oti na nomuni tovolea na rarama oqo, ena qai ka taucoko li na nomuni kila?

36 Raica au sa kaya vei kemuni, E segai; ia me tudei na nomuni vakabauta, raica, o ni sa qai vakatovolea wale ga oqo na nomuni vakabauta me vaka na sorenikau ena kena vakatovotovotaki mo ni kila se sa sorenikau vinaka.

37 Ia raica ni sa tubu mai na vunika, ni na qai kaya: Me da qarava vinaka mada, me ti na wakana ka tubu cake ka vua. Raica oqo kevaka ko ni sa qarava vinaka, sa na ti na wakana ka tubu cake ka vua sara.

38 Ia kevaka ko ni sa vakawelewetaka na vunika ka sega ni qarava, raica ena sega ni dua na wakana; ni sa katakata na siga sa malai, ni sa sega na wakana, sa raqosa sara, ni na qai cavuta ka biuta laivi.

But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorseth it, because it hath no root it withers away, and ye pluck it up and cast it out.

- 39 Oqo, e sega ni kena ibalebale ni sega ni sorenikau vinaka, se na vuana me na vuataka me na sega ni gadrevi vakalevu; baleta ga ni sa matemate na nomuni qele ka ko ni sega ni vakabulabulataka na vunikau, o koya ena sega na vuanikau ena laukana mai kina.
- 40 Sa vakakina, kevaka dou sa sega ni vakabulabulataka na vosa, ka rai ki liu ena mata ni vakabauta ki na vuanikau ko ya, ko ni na sega sara ni betia na vua ni vunikau ni bula.
- 41 Ia kevaka mo ni vakabulabulataka na vosa, io, ka vakabulabulataka na vunikau ni sa tekivu me tubu, ena nomuni vakabauta kei na cakacaka vakaukauwa, ka rai ki liu ena yalo vosota ki na vua ni vunikau ko ya, ena qai ti na wakana; raica ena qai vunikau me tubu cake ki na bula tawavakaiyalayala.
- 42 Ia ena vuku ni nomuni gugumatua kei na vakabauta kei na vosota na vosa ka vakabulabulataka, me na qai ti na wakana e lomamuni, raica, qai yaco na gauna mo ni na betia na vuana ko ya, na ka sa taleitaki duadua, ka sa kamica duadua vei ira na ka kamikamica taucoko, ka sa vulavula sara vei ira na ka vulavula kecega, io, ka sa savasava sara mai vei ira na ka savasava kecega; ka ko ni na kania na vuanikau oqo me yacova sara ni ko ni sa mamau, ia ko ni na sega ni viakana tale, se viagunu.
- 43 Ia oi kemuni na wekaqu, mo ni na tauca vakaidina na vua ni nomuni vakabauta, na nomuni gugumatua kei na nomuni vosota, kei na vosota vakadede, ena nomuni waraka tiko na vunikau me vuataka na vuana vei kemuni.

Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

Alama 33

- 1 Oqo ni sa tukuna oti na vosa oqo ko Alama, era sa lako mai vei koya ka ra gadreva me ra kila se sa kilikili me ra vakabauta ga e dua na Kalou, me ra rawata kina na vuanikau ka tukuna tiko, se me ra tea vakacava na sorenikau, se na vosa, ka kaya ko koya ni kilikili me tei e lomadra; se me vakaevi na ivakarau ni nodra vakaraitaka na nodra vakabauta.
- 2 Ia sa kaya vei ira ko Alama: Raica, ni kaya ni ko ni sega ni qarava rawa na nomuni Kalou ni ko ni sa vakasavi tani mai na nomuni valenilotu. Ia raica au kaya vei kemuni, kevaka ko ni nanuma ni ko ni sega ni qarava rawa na nomuni Kalou, ko ni sa cala vakaidina sara, ia mo ni vakasaqara na ivolanikalou; ia kevaka ko ni nanuma ni vakaoqori na kena ivakavuvuli vei kemuni, ko ni sa sega ni kila na ibalebale ni ka e volai.
- 3 Ko ni nanuma li ni ko ni a wilika na vosa nei Sinosi, na parofita ni gauna e liu, me baleta na masumasu kei na qaravi Kalou?
- 4 Ni kaya ko koya: Oi kemuni na Kalou, ko ni sa yalololoma ni ko ni rogoca na noqu masu, ena gauna au a tiko voli kina mai na lekutu; io ko ni sa yalololoma tale ga ni'u masuti kemuni me baleti ira na noqu meca, ka ko ni sa vakagolei ira mai vei au.
- 5 Oi kemuni na Kalou, ko ni sa yalololoma vei au ni'u masuti kemuni mai na noqu iteitei; ia ni'u tagici kemuni ena noqu masu, ko ni sa rogoci au.
- 6 Oi kemuni na Kalou; ni'u lesu tale ki na noqu vale, ko ni sa rogoci au tale ga ena noqu masu.
- 7 Ia ni'u sa curu ki na noqu loqi, oi kemuni na Turaga, ka masu vei kemuni, ko ni sa rogoci au.
- 8 Io, ko ni sa yalololoma talega vei ira na luvemuni ni ra tagici kemuni, me ra rogoci ga mai vei kemuni ka kakua mai vei ira na tamata, ia ko ni sa rogoci ira.
- 9 Io, oi kemuni na Kalou, ko ni sa yalololoma vei au, ka rogoca na noqu tagi, mai na kedra maliwa na nomuni ivavakoso.
- 10 Io, ko ni sa rogoci au tale ga ni ra vakasavi au tani ka beci au ko ira na noqu meca; io, ko ni rogoca na noqu tagi, ka cudruvi ira na noqu meca, ka ko ni sikovi ira ena nomuni cudru ka ra a vakarusai vakatotolo kina.

Alma 33

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.

And Alma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them.

Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship?

For he said: Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me.

Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

And again, O God, when I did turn to my house thou didst hear me in my prayer.

And when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me.

Yea, thou art merciful unto thy children when they cry unto thee, to be heard of thee and not of men, and thou wilt hear them.

Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations.

Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction.

- 11 Ia ko ni sa rogoci au baleta na noqu vakararawataki kei na noqu dina; me baleta na Luvemuni ko ni sa yalololoma kina vei au, o koya au na tagici kemuni ena noqu rarawa, ni sa mai vei kemuni na noqu marau; ni ko ni sa sega ni veilewaitaki au ena vuku ni Luvemuni.
- 12 Ia oqo sa kaya vei ira ko Alama: Ko ni vakabauta li na ivolanikalou era a vola tu ena gauna e liu?
- 13 Raica, kevaka e vakakina, sa kilikili mo ni vakabauta tale ga na ka a kaya ko Sinosi; raica a kaya ko koya: Ko ni sa kauta laivi na nomuni veilewai ena vuku ni luvemuni.
- 14 Oqo raica, me'u tarogi kemuni mada na wekaqu, Ko ni sa dauwilika li na ivolanikalou? Ia kevaka ko ni dauwilika, a cava ko ni sega ni vakabauta kina na Luve ni Kalou?
- 15 Ni sa sega ni volai ni ko Sinosi duadua ga e a tukuna na veika oqo, o Sinoki talega a tukuna na veika oqo—
- 16 Ia raica, sa kaya ko koya: Oi kemuni na Turaga, ko ni cudruvi ira na tamata oqo, baleta ni ra sa sega ni kila na nomuni loloma levu ena vukudra me baleta na Luvemuni.
- 17 Ia oqo, oi kemuni na wekaqu; ko ni sa raica na ikarua ni parofita ena gauna e liu me vakadinadinataka na Luve ni Kalou, ia baleta ni ra sa sega ni kila na nona vosa ko ira na tamata, era sa vakaviriki koya ena vatu me yacova ni sa mate.
- 18 Ia raica, e sega ni sai koya kece oqo; e sega ni sa irau walega oqo ka a vosa me baleta na Luve ni Kalou.
- 19 Raica, e a tukuni koya ko Mosese; io, ka raica sa laveta cake e dua na kena ivakaraitaki mai na lekutu, ia ko ira kecega era raica, era sa bula. A ra sa lewe vuqa era raica, ka ra bula kina.
- 20 Ia era lewe lailai ga era kila na kena ibalebale ni veika oqo, baleta na kaukauwa ni lomadra. Ia era lewe vuqa sara era sega ni via raica ni ra sa yalokaukauwa, o koya era sa mate kina. Oqo na vuni nodra sega ni via raica, ni ra sega ni vakabauta ni ra na vakabulai kina.

And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.

And now Alma said unto them: Do ye believe those scriptures which have been written by them of old?

Behold, if ye do, ye must believe what Zenos said; for, behold he said: Thou hast turned away thy judgments because of thy Son.

Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye disbelieve on the Son of God?

For it is not written that Zenos alone spake of these things, but Zenock also spake of these things—

For behold, he said: Thou art angry, O Lord, with this people, because they will not understand thy mercies which thou hast bestowed upon them because of thy Son.

And now, my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words they stoned him to death.

But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

Behold, he was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them.

- 21 O i kemuni na wekaqu, kevaka e rawa mo ni vakabulai ni ko ni raica wale ga na ka sa vakaraitaki vei kemuni, ko ni na sega li ni rai kusarawa yani kina, se ko ni na vakaukauwataka tiko ga na lomamudou, ka sega ni vakabauta, se ko ni vucesa ka sega ni via raica na ka e vakaraitaki, mo ni qai mate kina?
- 22 Kevaka sa vaka ko ya, ena ca vei kemuni; ia kevaka e sega, ni veiraiyaki ka tekivu vakabauta na Luve ni Kalou ni na lako mai me sereki ira na nona tamata, ka ni na mai kune ka rarawa ka mate talega me sorovaka kina na nodra ivalavala ca; ka ni na tucake tale mai na mate ko koya, ka sa na yaco rawa kina na tucake tale mai na mate, ia era na qai tu e matana na tamata kecega, me lewai ira ko koya ena iotioti ni siga ni veilewai, me vaka na nodra ivalavala.
- 23 Ia oqo, oi kemuni na wekaqu, au sa gadreva sara mo ni tea na vosa oqo e lomamuni, ia ni sa tekivu me tubu mai mo ni qai vakabulabulataka ena nomuni vakabauta. Ia raica, ena yaco me dua na vunika, ka me tubu cake tiko e lomamuni me yaco ki na bula tawavakaiyalayala. Ia ena vakamamadataka na Kalou na nomuni icolacola ena vuku ni veivakamarautaki ni Luvena. Ia ko ni na rawata vakaidina na ka oqo, kevaka ko ni sa vakayacora vakakina. Emeni.

O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

If so, wo shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged at the last and judgment day, according to their works.

And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.

Alama 34

- 1 Ka sa yaco ni sa tinia na nona vosa ko Alama sa dabe sobu ena qele, a tucake ko Amuleki ka vakavulici ira, ka kaya:
- 2 Oi kemuni na wekaqu, au nanuma ni sega ni rawa mo ni lecava na veika e tukuni tiko me baleta na nona lako mai na Karisito, o koya keimami vakavulica ni Luve ni Kalou; io, au kila ni sa vakavulici sara vakawasoma vei kemuni na ka oqo ni se bera ni yaco na veileti ena keda maliwa.
- 3 Ia me vaka na nomuni gagadre vua na wekaqu lomani me vakatakila vei kemuni na ka mo ni vakayacora, me baleta na nomuni vakararawataki; ka sa vosa oti ko koya vei kemuni mo ni vakarautaka na nomuni vakasama; io, e sa cikevi kemuni ko koya mo ni vakabauta ka yalovosota—
- 4 Io, me vaka ni sa levu sara na nomuni vakabauta mo ni tea kina na vosa e lomamuni, mo ni qai rawa ni vakatovototaka kina na kena vinaka.
- 5 Ia ka keimami qai raica ni taro levu e tiko e lomamuni o ya, se e tu vua na Luve ni Kalou na vosa, se ni na sega na Karisito.
- 6 Ia ko ni a qai raica talega ni vakadinadinataka vei kemuni na wekaqu, ena vuqa na gauna, ni vosa mai vei Karisito ena veivakabulai.
- 7 E sa cavuqaqataka na wekaqu na vosa i Sinosi, ni veisereki e vu mai vua na Luve ni Kalou, ia e cavuqaqataka talega na vosa i Sinoki; e tukuna talega na vosa i Mosese, me vakadinadinataka na dina ni veika kece oqo.
- 8 Ia oqo, raica, au na qai vakadinadinataka vakataki au vei kemuni na dina ni veika oqo. Raica, au kaya vei kemuni, ni'u kila ni na lako yani vei ira na luve ni tamata na Karisito, ka colata na nodra talaidredre na nona tamata, ia ena qai sorovaka ko koya na ivalavala ca ni vuravura; ni sa tukuna na Turaga na Kalou.

Alma 34

And now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying:

My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that these things were taught unto you bountifully before your dissension from among us.

And as ye have desired of my beloved brother that he should make known unto you what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—

Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness.

And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be no Christ.

And ye also beheld that my brother has proved unto you, in many instances, that the word is in Christ unto salvation.

My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he has appealed unto Moses, to prove that these things are true.

And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it.

- 9 Ni sa kilikili me dua na veisorovaki; me vaka na nona ituvatuva cecere na Kalou Tawamudu me na dua na veisorovaki, kevaka e sega, era na rusa vakaidina na tamata kecega; io, eda sa yalokaukauwa kecega; io, eda sa lutu ka lako sese kecega, ka da na rusa vakaidina ka vakavo ga ena veisorovaki e kilikili me vakayacori.
- 10 Ni sa kilikili me vakacabori e dua na ilutua ka iotioti ni isoro; io, e sega ni sorovaki kina na tamata, se manumanu yavaiva, se dua na manumanu vuka; ni na sega ni isoro vakatamata; ia e dodonu ga me tawayalani ka isoro tawamudu.
- 11 E sega na tamata ena solia rawa na nona dra me isoro ni nona ivalavala ca e duatani tale. Ke laba e dua na tamata, raica e vakatarai li ena noda lawa, ka da kila tu ni dodonu, me vakamatei ko tacina? Au kaya vei kemuni, E segai.
- 12 Ia e vinakata na lawa na nona bula o koya ka laba; o koya e sega kina ni rawa me dua na ka e lailai sobu mai na veisorovaki tawayalani me ganita na ivalavala ca ni vuravura.
- 13 O koya, e kilikili sara kina me vakacabori e dua na ilutua ka iotioti ni isoro, ia ena dua tale beka, se sa kilikili tale ga me yaco, me muduki kina na vakadavei ni dra; ia ena qai vakayacori vakaidina na lawa i Mosese; io, ena vakayacori taucoko sara ka na sega ni takali mai e dua na tikina lailai se e dua na matanivola, raica ena sega sara ni dua me na kau laivi.
- 14 Ia raica, oqo na ibalebale taucoko ni lawa, na veitikina lalai kecega e dusia tu na ilutua ka iotioti ni isoro; ia na ilutua ka iotioti ni isoro oqo sai koya na Luve ni Kalou, io, e tawayalani ka tawamudu.
- 15 Ia oqo ena kauta mai ko koya na veivakabulai vei ira era vakabauta na yacana; sai koya oqo na inaki ni iotioti ni isoro, me vakayacori kina na loloma cecere, o koya ena vakamalumalumutaka na lewa dodonu, ka kauta mai na sala vei ira na tamata me na tu kina vei ira na vakabauta ki na veivutuni.

For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay.

But the law requireth the life of him who hath murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

- 16 Ia sa vakaceguya na gagadre ni lewa dodonu na loloma cecere oqo, ka sa ologi ira ena liga ni veitaqomaki, ia ko koya e sega ni vakabauta me veivutuni ena sota kei na lawa ni lewa dodonu; ko koya ga e tu vua na vakabauta ka veivutuni ena rawata na inaki ni ituvatuva ni veisereki cecere ka tawamudu.
- 17 O koya me qai vakadonuya vei kemuni na Kalou, oi kemuni na wekaqu mo ni tekivu vakaraitaka na nomuni vakabauta ka veivutuni, ka vakatekivu mo kaciva na yacana tabu, me rawa ni bau yalololoma vei kemuni;
- 18 Io, ni tagi yani vei koya me yalololoma vei kemuni; ni sa qaqa ko koya me veivakabulai.
- 19 Ia mo ni vakayalomalumalumutaki kemuni, ka daumasu tiko ga vua.
- 20 Mo ni tagi vua ni ko ni tiko ena nomuni iteitei, io, se ko ni sa vakatawani ira na nomuni manumanu.
- 21 Mo ni tagi vua ena nomuni veivale, io, me baleti ira na nomuni vuvale ena mataka, ena siga levu, kei na yakavi.
- 22 Io, mo ni tagi vua me saqata na nodra kaukauwa na nomuni meca.
- 23 Io, mo ni tagi vua me saqata na tevoru, o koya na meca ni ivalavala dodonu kecega.
- 24 Mo ni tagi yani vua ena loga ni nomuni iteitei, mo ni vutuniyau cake kina.
- 25 Mo ni tagi vua me baleti ira na nomuni qele ni manumanu me levu mai.
- 26 Ia e sega ni o koya ga oqo; mo ni sovaraka yani na yalomuni ni ko ni tiko e nomuni loqi, kei na nomuni tikina vuni, kei na nomuni lekutu.
- 27 Io, ni ko ni sega ni tagi vua na Turaga, me vakasinaiti na yalomuni, ni ko ni masuti koya tikoga me baleta na nomuni tiko vinaka, kei na nodra tiko vinaka talega ko ira ka tiko wavoliti kemuni.

And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.

Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

Yea, cry unto him for mercy; for he is mighty to save.

Yea, humble yourselves, and continue in prayer unto him.

Cry unto him when ye are in your fields, yea, over all your flocks.

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

Yea, cry unto him against the power of your enemies.

Yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them.

Cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

- 28 Ia raica oqo, oi kemuni na wekaqu lomani, au kaya vei kemuni, mo ni kakua ni nanuma ni sai koya ga oqo; ni ko ni a kitaka na veika kece oqo, kevaka ko ni vakatalai ira tani na dravudravua, kei ira na luvaiwale, ka sega ni sikovi ira na tauvimate kei ira era rarawa tu, ka wasea na nomuni iyau, kevaka e tu, vei ira na dravudravua—au kaya vei kemuni, kevaka ko ni sega ni kitaka e dua na ka vei ira oqo, raica, sa tawayaga na nomuni masu, ka sa sega na kena yaga vei kemuni, ka ko ni sa vakataki ira ga na dauveivakaisini era dau cakitaka na vakabauta.
- 29 O koya, kevaka ko ni sega ni nanuma mo ni dauloloma, ko ni sa vaka na veveka ni kaukamea, ka ra dau kauta laivi na daubuli kaukamea, (ni sa sega ni yaga) ka sa buturaki sobu e yavadra na tamata.
- 30 Ia oqo, oi kemuni na wekaqu, au gadreva, ni ko ni sa taura e vuqa na ivakadinadina, ka raica ni sa vakadinadinataka na veika oqo na ivolanikalou tabu, ko ni sa lako mai ka kauta mai na vua ni veivutuni.
- 31 Io, au gadreva mo ni lako mai ka kakua ni vakaukauwataka tiko na lomamuni; ia raica, oqo na kena gauna kei na siga ni nomuni vakabulai; o koya, kevaka ko ni veivutuni, ka sega ni vakaukauwataka na lomamuni, ena kau yani vakatotolo vei kemuni na ituvatuva cecere ni veisereki.
- 32 Ia raica, na bula oqo sai koya na gauna me vakarautaki koya kina na tamata me sota kei na Kalou; io, raica na veisiga ena bula oqo me vakayacora kina na tamata na nona cakacaka kecega.
- 33 Ia oqo, me vaka au sa kaya taumada vei kemuni, me vaka ni levu na nomuni ivakadinadina, o koya, au kerei kemuni kina mo ni kakua ni lokuyarataka na siga ni nomuni veivutuni me yacova na ivakataotioti; ni sa oti na siga ni bula oqo, ka soli mai vei keda me da vakavakarau kina ki na gauna tawamudu, raica, kevaka me da na sega ni vakavinakataka na noda gauna ena bula oqo, ena qai yaco mai na bogi ni butobuto ka na sega ni vakayacori kina e dua na cakacaka.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance.

Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

34 Ko ni na sega ni rawa ni kaya, ni ko ni sa kau mai ki na gauna rerevaki ko ya, au sa na qai veivutuni, me'u na lesu vua na noqu Kalou. E segai, ko ni sega ni rawa ni kaya oqo; ni yalo vata ga e a taukena na yagomuni ena gauna o ni biuta kina na bula oqo, na yalo vata ga oqori ena tu vua na kaukauwa me taukena na yagomuni ena vuravura tawamudu ko ya.

35 Ia raica, kevaka ko ni lokuyarataka tiko na nomuni veivutuni me yacova na nomuni mate, raica, ena lewai kemuni na yalo ni tevoru, ka sa vauci kemuni mo ni nona; o koya, sa lako tani kina vei kemuni na Yalo ni Turaga, sa sega na nona tikina vei kemuni, ka sa lewai kemuni ga na tevoru; ia sai koya oqo na nodra icavacava na tamata ca.

36 Ia au sa kila oqo, baleta ni tukuna na Turaga ni na sega ni tiko ko koya ena valetabu dukadukali, ia ena tiko ko koya ena lomadra na ivalavala dodonu; io, ni sa tukuna talega ko koya ni ra na dabe ena nona matanitu ko ira na ivalavala dodonu, me ra na sega ni curu tale ki tautuba; ia na nodra isulu ena vakavulavulataki ena nona dra na Lami.

37 Ia oqo, oi kemuni na wekaqu lomani, au gadreva mo ni nanuma matua na veika oqo, ka mo ni cakacakataka na nomuni vakabulai ena rere ena mata ni Kalou, ka mo ni kakua tale ni cakitaka na nona lako mai na Karisito;

38 Ia mo ni kakua ni veileti tiko kei na Yalo Tabu, ia mo ni ciqoma ga, ka mo ni taura na yacai Karisito; mo ni vakayalomalumalumutaki kemuni me vaka na kuvu ni soso, ka me vakayalo ka vakaidina na nomuni qarava na Kalou, ena veivanua cava ga ko ni tiko kina; ka mo ni dau vakavinavinakataka vua ena veisiga, me baleta na levu ni nona yalololoma, kei na kalougata sa solia vei kemuni.

39 Io, au vakauqeti kemuni, na wekaqu, mo ni qarauna mo ni daumasu tiko ga, me kakua ni rawai kemuni na veitemaki ni tevoru, me kakua kina ni rawai kemuni, ka mo ni kakua ni nona ena veisiga mai muri; ia raica, e sega na ka vinaka ena solia vei kemuni.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.

And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

That ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.

Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.

40 Ia oqo oi kemuni na wekaqu lomani, au vakauqeti kemuni mo ni dauvosota, ka mo ni ciqoma na veimataqali veivakararawataki kecega; mo ni kakua ni vosa vakacacataki ira era vakasavi kemuni ni ko ni sa dravudravua, de ko ni valavala ca tale ga me vakataki ira;

41 Ia me tu vei kemuni na vosota, ka ciqoma na veika rarawa oqori, ena dei ni vakanuinui ni na dua na siga ko ni na vakacegui mai na nomuni rarawa kecega.

And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them;

But that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

Alama 35

- 1 Ka sa qai yaco ni sa tinia na nona vosa ko Amuleki, era sa vakasuka mai vei ira na lewe vuqa ka lako yani ki na vanua ko Jerisoni.
- 2 Io, kei ira na vo ni wekaqu, ni ra sa vunautaka oti na vosa vei ira na Soramaiti, era sa qai lako talega mai ki na vanua ko Jerisoni.
- 3 Ka sa yaco ni oti na nodra bose vata ko ira na vakaitutu dokai vei ira na Soramaiti ka veivosakitaka me baleta na vosa ka sa mai vunautaki vei ira, era sa cudru ena vuku ni vosa, ni sa mai vakarusa na nodra itovo qaseqase; o koya era sa sega kina ni via rogoca na vosa.
- 4 Ka ra sa talatala yani ka vakasoqoni ira vata na tamata kecega ena vanua taucoko, ka vakatarogi ira ena vuku ni vosa sa mai tukuni.
- 5 Ia ko ira na nodra iliuliu kei na nodra bete kei na nodra ivakavuvuli era sa sega ni vakatakila vei ira na tamata me baleta na nodra gagadre; o koya era sa segata lo kina me ra kila na lomadra na tamata.
- 6 Ka sa yaco ni ra sa kila rawa na lomadra na tamata kecega, era sa qai vakasavi ira tani ko ira kece era duavata ena vosa ka mai tukuna ko Alama kei ira na wekana, mai na vanua; era sa lewe vuqa sara; ka ra sa lako talega mai ki na vanua ko Jerisoni.
- 7 Ka sa yaco ni ratou sa qaravi ira mai kea ko Alama kei ira na wekana.
- 8 Era sa cudruvi ira na tamata i Amoni ka ra tiko mai Jerisoni ko ira na Soramaiti, ia na nodra iliuliu levu na Soramaiti, ni sa tamata ca sara, sa talatala yani vei ira na tamata i Amoni ka gadreva me ra vakasava tani na tamata kece era a lako yani mai na nodra vanua.
- 9 Ka sa tukuna yani e vuqa na ka me vakarerei ira kina. Ia oqo era sa sega ni rerevaka na nodra vosa ko ira na tamata i Amoni; o koya era sega kina ni vakasavi ira tani, ia era sa ciqomi ira kecega na Soramaiti dravudravua era lako mai vei ira; ka ra sa vakani ira, ka vakaisulutaki ira, ka solia vei ira na vanua me nodra ivotavota vakawa; ka ra qaravi ira ena ka era vinakata.

Alma 35

Now it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude and came over into the land of Jershon.

Yea, and the rest of the brethren, after they had preached the word unto the Zoramites, also came over into the land of Jershon.

And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their craft; therefore they would not hearken unto the words.

And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were many; and they came over also into the land of Jershon.

And it came to pass that Alma and his brethren did minister unto them.

Now the people of the Zoramites were angry with the people of Ammon who were in Jershon, and the chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

And he breathed out many threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10 Ia na veika oqo sa vakayavalati ira na Soramaiti me ra cudruvi ira na tamata i Amoni, ka ra sa tekivu mera duavata kei ira na Leimanaiti ka vakayavalati ira talega me ra cudruvi ira.

11 Ia oqo sa tekivu me ra vakavakarau ko ira na Soramaiti kei na Leimanaiti me ra valuti ira na tamata i Amoni, kei ira talega na Nifaiti.

12 Ka sa vakaoqo ni sa mai cava na ikatini kavitu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

13 Ka ra sa biuta mai na vanua ko Jerisoni ko ira na tamata i Amoni, ka lako yani ki na vanua ko Mileki, ka ra vagalalataka na vanua ko Jerisoni vei ira na mataivalu ni Nifaiti, me ra sotavi ira kina na mataivalu ni Leimanaiti kei na mataivalu ni Soramaiti; ka sa vakaoqo na itekivu ni nodra veivaluvaluti na Leimanaiti kei na Nifaiti, ena ikatinikawalu ni yabaki ni nodra veiliutaki na turaganilewa; ka sa na qai soli malu yani na itukutuku ni nodra ivalu.

14 Ka ra sa lesu tale ki na vanua ko Saraemala ko Alama, kei Amoni, kei ira na wekadrau, kei rau talega na luvei Alama, ni oti na nodra a soli ira me ra iyaya ni cakacaka ena liga ni Kalou ena nodra kau mai me ra veivutuni e vuqa vei ira na Soramaiti; ia ko ira kecega na lewe vuqa sa veivutuni, era sa vakasavi tani mai na nodra vanua; ia sa soli na vanua nodra ivotavota vakawa ena vanua ko Jerisoni, ka era sa cola iyaragi kina me ra taqomaki ira, kei ira na watidra, kei na luvedra, kei na nodra vanua.

15 Ia, ni sa rarawa sara ko Alama ena vuku ni nodra caka ca na nona tamata, io me baleta na ivalu, kei na vakadave dra, kei na veileti ka sa tu ena kedra maliwa; ia me vaka ni sa lako yani me vunautaka na vosa, se a talai yani me vunautaka na vosa, vei ira na tamata kecega ena veikoro kecega; ia ni sa raica ni sa tekivu me kaukauwa mai na yalodra na tamata, ka sa tekivu me ra cudruvaka ni sa tukuni vakadodonu vei ira na vosa, sa rarawa vakalevu sara kina na lomana.

16 O koya, sa vakarota me ra vakasoqoni vata mai na luvena tagane, ka me solia vei ira yadua na nodra itavi, vei ira yadudua, me baleta na ka sa dodonu. Ka sa tu oqo vei keimami na itukutuku ni nona ivakaro, o koya ka solia vei ira me vaka na nona itukutuku.

Now this did stir up the Zoramites to anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an account shall be given of their wars hereafter.

And Alma, and Ammon, and their brethren, and also the two sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing many of the Zoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.

Now Alma, being grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceedingly sorrowful.

Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

Alama 36

- 1 Na luvequ, mo vakatudaliga ki na noqu vosa; ni'u sa bubuluitaka vei iko, ni kevaka ko sa muria na ivakaro ni Kalou, ko na tiko sautu ena vanua oqo.
- 2 Au gadreva mo kitaka me vaka au sa dau vakayacora, ena kena nanumi na nodra a tiko vakavesu na noda qase; ni ra a tiko vakabobula, ia sa sega ni dua me sereki ira rawa, na Kalou ga i Eparaama, na Kalou i Aisake, kei na Kalou i Jekope; a sa vakabulai ira vakaidina ko koya mai na nodra vakararawataki.
- 3 Ia oqo, i na luvequ Ilamani, raica, ko sa cauravou ga, ia o koya, au sa kerei iko mo rogoca matua na noqu vosa ka vuli vei au; ni'u sa kila ko ira kecega sa vakadinata na Kalou sa dau vukei ira ko koya ena nodra vakatovolei, kei na nodra leqa, kei na nodra vakararawataki, ia era na laveti cake ena siga mai muri.
- 4 Ia au gadreva mo kakua ni nanuma ni'u sa kila vakai au ga na ka oqo—e sega ena veika vakayago ia ena veika vakayalo, e sega ena vakasama vakavuravura ia ena ka ni Kalou.
- 5 Ia, raica, au sa kaya vei iko, kevaka au a sega ni sucu va-Kalou, ke'u a sega ni kila na veika oqo; ia na Kalou sa kila, a sa vakatakila vei au na ka oqo ena gusudra na nona agilosi yalosavasava, sa sega ni baleta ni'u sa kilikili koi au;
- 6 Ni'u a dau ilala vata voli kei ira na luvei Mosaia, ena kena sagai me vakacacani na lotu ni Kalou; ia raica, a tala mai na nona agilosi yalosavasava na Kalou me tarovi keimami.
- 7 Ka raica, a sa vosa vei keimami ko koya ena domo sa vaka na kurukuru, ka sa sakure kina na vanua keimami butuka tu; ia keimami a bale vakatoboicu ki na qele, ni sa yaco me keimami rerevaka na Turaga.
- 8 Ia raica, a sa kaya vei au na domo: Mo tucake mai. Au sa duri mai ka tucake, ka'u sa raica na agilosi.
- 9 A sa kaya vei au ko koya: Kevaka ko sa gadreva mo kua ni vakarusai, mo kakua ni segata mo vakarusa na lotu ni Kalou.

Alma 36

My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God.

Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

- 10 Ka sa yaco ni'u sa bale ki na qele; ia au sa sega ni yavala rawa, ka sega ni rawa tale ga ni dolava na gusuqu me tolu na siga ka tolu na bogi.
- 11 Ia a sa vuqa tale na ka sa tukuna vei au na agilosu, ka ra sa rogoca ga na noqu itokani, ia ka segai koi au; ia ena gauna au sa rogoca kina na vosa—Kevaka ko sa gadreva mo kua ni vakarusai, mo kakua ni segata mo vakarusa na lotu ni Kalou—a sa kani au sara na rere levu ka'u taqaya tale ga de'u na vakarusai, au a bale ki na qele ka sega ni rogoca rawa tale e dua na ka.
- 12 Ia a sa kuretaki au na rarawa tawamudu, ni sa cukiraki na yaloqu ena rarawa cecere duadua ka kuretaki mai na noqu ivalavala ca.
- 13 Io, au a nanuma mai na noqu ivalavala ca kei na noqu caka cala kecega, o koya au sa vakararawataki kina ena mosi kei eli; io au sa raica ni'u a saqata na noqu Kalou, ka'u a sega ni maroroya na nona ivakaro tabu.
- 14 Io, au a labati ira e vuqa na luvena, se me'u kauti ira tani ki na rusa; io, me vakalekalekataki ga ni sa levu vakaidina sara na noqu caka ca, ka a kurelaki na yaloqu ena rere e sega ni vakamacalataki rawa ni'u vakasamataka na gauna au na tu kina ena mata ni Kalou.
- 15 O, au a nanuma, me'u na vakau tani me'u yali yani vakadua na yaloqu kei na yagoqu, me'u kakua kina ni kau mai ka mai tu ena mata ni Kalou me lewai ena noqu ivalavala.
- 16 Ia oqo au a vakararawataki me tolu na siga ka tolu na bogi, na kena mosi e sa vaka na momosi ni yalo sa cudruvi.
- 17 Ka sa yaco ni'u sa kuretaki tu ena rarawa, ena noqu sa cukiraki tu ena vakasamataka ni levu ni noqu ivalavala ca, raica, au sa nanuma talega ni'u sa rogoci tamaqu ni sa parofisaitaka vei ira na tamata me baleta na nona lako mai e dua ka yacana ko Jisu Karisito, e dua na Luve ni Kalou, me mai sorovaka na ivalavala ca ni vuravura.
- 18 Ia ni'u sa nanuma rawa na ka oqo, au sa tagi e yaloqu: Oi kemuni Jisu, na Luve ni Kalou, ni yalololoma vei au, koi au ka'u sa tu ena ka sa gaga sara ni yaluma, ka sa vakavolivoliti au na sinucodo tawavakaiyalayala ni mate.

And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

- 19 Ia oqo, raica, ni'u sa vakasamataka na ka oqo, au sa sega ni nanuma tale na noqu mosi; io, sa oti vakadua na noqu cukiraka na noqu vakasama baleta na noqu ivalavala ca.
- 20 Ia oqo, sa dua na ka na marau, kei na kena totoka na rarama au sa raica; io, e sa vakasinaiti na yaloqu ena marau cecehia ka sivia sara na momosi a tu vei au!
- 21 Io, au sa kaya vei iko na luvequ, sa sega na ka me vakatauvatani vata rawa na kena ca kei na kena bibi ni noqu momosi. Io, au sa kaya tale ga vei iko, na luvequ, ena dua tale na kena vakasama, sa sega tale ga ni dua na ka me vakatautauvatani rawa ena kena totoka kei na kena gasagasa me vaka na noqu marau.
- 22 Io, au nanuma ni'u sa raica, me vaka ga a raica ko Liai na tamada, ni a dabe tiko na Kalou ena nona itutu vakatui ka ra vakavolivoliti koya na agilosi e sega ni wili rawa, e ra lagasere ka vakacautaka tiko na nodra Kalou; io a diva na yaloqu me'u a bau tiko tale ga kina.
- 23 Ia raica sa kaukauwa tale mai na ligaqu kei na yavaqu, ka'u tucake sara, ia au a tukuna sara vei ira na tamata ni'u sa sucu vou vua na Kalou.
- 24 Io, me tekivu mai na gauna ko ya me yacova sara mai oqo, au sa daucakacaka tiko ga vagumatua ka sega ni cegu, me rawa ni'u kauta mai eso na yalo ki na veivutuni; io me ra tovolea tale ga na marau cecehia a yaco vei au; o koya me ra sucu talega va-Kalou, ka me ra vakasinaiti ena Yalo Tabu.
- 25 Io, oqo raica, na luvequ, sa solia vei au na Turaga na marau levu cecehia ena vua ni noqu cakacaka;
- 26 Me baleta na vosa a tukuna vei au ko koya, raica, era sa lewe levu era sa sucu va-Kalou, ia era sa tovolea me vaka au sa tovolea, ia era sa raica ena matana votu me vaka au sa raica; o koya era sa kila kina na veika oqo me vaka au sa tukuna, me vaka au sa kila; ia na kilaka sa tu vei au e sa mai vua na Kalou.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors;

For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

27 Ia au sa dauvukei ena gauna ni noqu vakatovolei kei na gauna kecega ni noqu leqa, io, mai na veimataqali veivakararawataki kecega; io, e sa sereki au na Kalou mai vale ni veivesu, kei na veivakabobulataki, kei na mate; io, ka'u sa laiva vua na noqu veivakabauti, ia ena qai sereki au vakaidina sara ko koya.

28 Ia au kila ni na vakaduri au cake tale ko koya ena siga mai muri, me'u tiko vata kaya ena lagilagi; io, au na vakacaucautaki koya tiko ga ka sega ni mudu, ni sai koya ga a kauti ira tani na noda qase mai Ijipita, ka a tilomi ira na kai Ijipita ena Wasawasa Damudamu; ia a liutaki ira yani ki na vanua yalataki ena nona kaukauwa; io sa dau sereki ira mai na veivakabobulataki kei na vesuki, ena veigauna e so.

29 Io, sai koya tale ga sa kauti ira tani na noda qase mai na vanua ko Jerusalemi; ia sa dau vakayacora talega ko koya, mai na nona kaukauwa tawa vakaiyalayala, me sereki ira mai na nodra vakabobulataki kei na nodra vesuki tu, ena veigauna e so me yacova mai edaidai; ia a dau tu ga vei au na nanuma ni nodra a vesuki tu; io, oi kemuni talega e dodonu me tu ga vei kemuni na nanuma, me vaka au sa dau cakava, ena nodra a vakabobulataki tu.

30 Ia raica, na luvequ, e sega ni sai koya ga oqori; sa kilikili tale ga mo kila, me vaka au sa kila, ni kevaka ko sa muria tiko na ivakaro ni Kalou, ko na tiko sautu ena vanua oqo; ia e dodonu mo kila tale ga, ni kevaka ko sa sega ni muria na ivakaro ni Kalou, ko na muduki tani mai nona iserau. Ia oqo, sa vaka na nona vosa.

And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time.

Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

Alama 37

- 1 Ia oqo, i Ilamani na luvequ; au sa vakaroti iko mo taura na ivolatukutuku ka sa tataunaki tu vei au;
- 2 Ia au sa vakaroti iko tale ga mo tugana tiko na kedra itukutuku na tamata oqo, me vaka au sa vakayacora oti, ena peleti i Nifai, ia mo maroroya ka vakatabuya na veika kece oqo au sa dau maroroya tu mai, me vaka ga na noqu maroroi ira tu mai; ni ra sa maroroi tiko me baleta e dua na kena inaki vuku.
- 3 Ia na veipeleti parasa oqo, ka tu kina na iceuceu, ka tu kina na itukutuku ni ivolanikalou tabu, ka tu kina na itukutuku ni nodra kawa na noda qase, me tekivu sara mai ena ivakatekivu—
- 4 Raica, sa parofisaitaki oti mai vei ira na tamada, ni ra na qai maroroi ka me qai vakadewataki mai na dua na itabatamata ki na dua tale, ka me na qai maroroi ka taqomaki ena liga ni Turaga me yacova ni ra na qai kau yani ki na veimatanitu, veimataqali, duivosavosa kei na tamata, me ra kila na veika vuni sa volai tu kina.
- 5 Ia raica oqo, kevaka era sa maroroi me kakua ni ra buwawa mai; io me rarama tu ga; io, me maroroi tale ga vakakina na peleti sa volai tu kina na ivakavuvuli tabu.
- 6 Ko na nanuma beka ni sa ka sesewa vei au na veika oqo; ia raica au sa kaya vei iko, ena dau rawa na veika lelevu mai na veika lalai ka rawarawa, ia na veika lalai era dau vakamaduataki kina na vuku ena vuqa na gauna.
- 7 Ka sa dau kitaka vakaoqo na Turaga na Kalou me vakayacori kina na nona inaki cecere tawamudu; ka sa dau vakasesei ira na vuku na Turaga ena veika lalai sara ka vakavuna na nodra vakabulai e vuqa na yalo.
- 8 Ia oqo, a sa maroroi tiko mai na peleti oqo ena lewa yalomatua ni Kalou; Ia raica, a vakarabailevutaka na nodra nanuma na tamata oqo, io, a vakadinata vei ira na lewevuqa na cala ni nodra ilakolako, ka vakavuna me ra kila na nodra Kalou me yaco me vakabulai kina na yalodra.

Alma 37

And now, my son Helaman, I command you that ye take the records which have been entrusted with me;

And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept.

And these plates of brass, which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning—

Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon.

And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.

And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls.

And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls.

9 Io, au sa kaya vei iko, kevaka me a sega na veika sa volai tu ena peleti oqo, ke a sega ni rawa vei Amoni kei ira na nona itokani me ra vakadinadinataka vei ira e vica vata na udolu na Leimanaiti na cala ni nodra ivakarau na nodra qase; io na itukutuku oqo kei na nodra vosa sa vakavuna me ra veivutuni e lewe vuqa; ka vakavuna me ra kila kina na nodra Turaga ka nodra Kalou, ka rekitaki Jisu Karisito na nodra Dauveivueti.

10 Ia ko cei e kila de na qai yaco me ra sala ni nodra kau mai e udolu vakaudolu vei ira, io, kei ira talega na udolu vakaudolu na wekada domodomoqa na Nifaiti, ko ira era sa vakaukauwataka tiko oqo na lomadra ena nodra ivalavala ca kei na caka ca, me ra kila kina na nodra Dauveivueti?

11 E se bera ni vakatakilai kece vei au na veika vuni oqo; o koya me'u sa na vosota toka mada kina.

12 Ia ena rawa me'u kaya walega ni ra sa maroroi tu me baleta e dua na inaki vuku, na inaki ka kila vinaka tu na Kalou; ni sa dau veivakasalataki vakayalomatua ko koya me baleta na nona cakacaka, ni sa dodonu na nona gaunisala, ka sa dua na iwavoki tawamudu na nona sala.

13 O koya mo nanuma, mo nanuma, i Ilamani na luvequ, na bibi ni nona ivakaro na Kalou. Ia sa kaya vakaoqo ko koya: Kevaka ko ni na muria na noqu ivakaro, ko ni na tiko sautu ena vanua oqo—ia kevaka ko ni sa sega ni muria na nona ivakaro, ko ni na muduki tani mai na nona iserau.

14 Ia mo nanuma, na luvequ, sa lesi iko na Kalou mo maroroya vinaka na veika oqo, ni sa ka tabu, ka sa dau maroroya me vaka ni ka tabu, ia ena maroroya ka taqomaka talega ko koya me baleta na kena inaki vuku vua, me na qai vakaraitaka kina ko koya na nona kaukauwa vei ira na veitabatamata mai muri.

15 Ia raica oqo, au sa tukuna vei iko ena yalo ni parofisai, ni kevaka ko sa talaidredre ki na ivakaro ni Kalou, raica, na veika oqo ka sa ka tabu ena kau tani mai vei iko ena kaukauwa ni Kalou, ia ko na qai soli yani vei Setani, me tauvuloni iko me vaka na qa ni sila ena mata ni cagi.

Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?

Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round.

O remember, remember, my son Helaman, how strict are the commandments of God. And he said: If ye will keep my commandments ye shall prosper in the land—but if ye keep not his commandments ye shall be cut off from his presence.

And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.

And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind.

- 16 Ia kevaka ko muria na ivakaro ni Kalou, ka kitaka na veika kece oqo, ni ra sa ka tabu me vaka na veika sa vakarota vei iko na Turaga, (mo na cikeva vakaidina vua na Turaga na veika ko na vakayacora vei ira) raica, ena sega ni dua na kaukauwa e vuravura se mai eli me na kauti ira tani vei iko, ni sa kaukauwa na Kalou me na vakayacori kina na nona vosa.
- 17 Ni na qai vakayacora vakaidina ko koya na veika kece sa yalataka vei iko, ni sa vakayacora oti ko koya na nona yalayala ka sa vakayacora vei ira na noda qase.
- 18 Ni sa yalataka vei ira ko koya ni na maroroya na veika kece oqo me baleta e dua na inaki vuku vua, me na qai vakaraitaka na nona kaukauwa vei ira na veitabatamata mai muri.
- 19 Ia oqo raica, sa vakayacora oti ko koya e dua na inaki, na nodra vakalesui tale e udolu vakaudolu na Leimanaiti ki na kena kilai na dina; ia e sa vakaraitaka na nona kaukauwa ko koya ena veika oqo, ia ena qai vakaraitaka tale ga yani na nona kaukauwa ena veika oqo vei ira na veitabatamata mai muri; o koya era na qai maroroi kina.
- 20 O koya au sa vakaroti iko kina, i Ilamani na luvequ, mo gumatua ena muria na noqu vosa; ia mo gumatua ena muria na ivakaro ni Kalou me vaka era sa volai tu.
- 21 Ia oqo, me'u tukuna mada vei iko na veika me baleta na peleti e ruasagavulu kava oqo, ia mo maroroi ira vinaka, mai na veika vuni kei na cakacaka ni butobuto, kei na nodra cakacaka vuni, se na nodra cakacaka vuni ko ira na tamata era sa vakarusai, me na qai vakaraitaki vei ira na tamata oqo; io, na nodra laba kece sara, kei na nodra daubutako, kei na nodra dauvakacaca, kei na nodra caka ca kecega kei na ivakarau vakasisila, me qai vakaraitaki vei ira na tamata oqo; io, me rawa ni ko na taqomaki rau kina na ka ni vakavakadewa oqo.
- 22 Ia raica, a sa dikeva na Turaga na nodra cakacaka butobuto na nona tamata, io na nodra veilabalabati vuni kei na nodra itovo vakasisila; o koya sa kaya kina na Turaga, kevaka era sa sega ni veivutuni ko ira oqo, era na vakarusai mai na delai vuravura.

But if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them) behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words.

For he will fulfil all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.

For he promised unto them that he would preserve these things for a wise purpose in him, that he might show forth his power unto future generations.

And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations; therefore they shall be preserved.

Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written.

And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters.

For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations; therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth.

23 Ka sa kaya na Turaga: Au na vakarautaka e dua na vatu, vei Kaselimi na noqu tamata, ia ena serau na vatu oqo ena butobuto me vaka na cina, me ra kilai au kina ko ira na noqu tamata era sa qaravi au; io era na kila tale ga kina na veika era a dau vakayacora na wekadra, io, na nodra cakacaka vuni na nodra cakacaka ni butobuto, na nodra caka ca kei na nodra itovo vakasisila.

24 Ia oqo, na luvequ, sa soli mai na ivakavakadewa oqo me vakayacori kina na vosa ni Kalou, ni a tukuna ko koya ka kaya:

25 Au na kauta tani mai na butobuto me kilai na nodra cakacaka vuni kecega kei na nodra itovo vakasisila; ia kevaka era sa sega ni veivutuni au na vakarusai ira mai na delai vuravura; io au na vakavotuya mai na nodra vere vuni kei na nodra itovo vakasisila, me ra kila ko ira yadua na veimatanitu era na mai tawana na vanua oqo.

26 Ia oqo, na luvequ, daru sa kila ni ra a sega ni veivutuni; o koya era sa vakarusai kina, me yaco kina na vosa ni Kalou; io, sa vakavotui mai na butobuto na nodra cakacaka vuni kei na nodra itovo vakasisila, me da kila.

27 Ia oqo, au sa vakaroti iko kina na luvequ, mo kakua sara ni vakatakila vei ira na tamata oqo na ivakarau ni nodra yalayala, na nodra bubului kei na nodra veiyalayalati ni cakacaka vuni vakasisila; io, mo kakua tale ga ni vakatakila vei ira na nodra ivakatakilakila kei na nodra cakacaka veivakurabuitaki, de na vakacalai ira ka ra na rusa kina.

28 Ia raica, sa cudruvi na vanua oqo, ka ra na vakarusai ko ira kecega sa kitaka na cakacaka butobuto, me vaka na kaukauwa ni Kalou, ena gauna era sa matua vinaka kina; o koya au sa sega kina ni vinakata me yaco vei ira na ka oqo.

And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.

And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying:

I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.

And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

29 O koya mo kakua sara ni vakatakila vei ira na tamata oqo, na vei inaki vuni ni nodra bubului kei na nodra veiyalayalati, ia mo vakatakila ga vei ira na nodra caka ca kei na nodra veilabalabati, kei na nodra itovo vakasisila; ia mo vakatavulici ira me ra cata sara ni kitaka na caka ca, na itovo vakasisila kei na laba; ka mo vakavulica tale ga vei ira me ra kila, ni ra sa vakarusai na tamata oqo, ena vuku ni nodra caka ca, na nodra itovo vakasisila kei na nodra veilabalabati.

30 Ia raica, era sa vakamatei ira kece na parofita ni Turaga era a lako yani ena kedra maliwa me ra tukuna vei ira na nodra caka cala; ia sa tagi na nodra dra vua na Turaga na nodra Kalou, me sauma na ka sa yaco vei ira; a sa tau na lewa ni Kalou vei ira sa kitaka na cakacaka butobuto kei na vei isoqosoqo vuni.

31 Io, ka me cudruvi mada ga na vanua me sega ni mudu ka sega ni mudu ka tawamudu ki vei ira na dau cakacaka butobuto, kei na veisoqosoqo vuni, me ra na vakarusai sara, ka vakavo kevaka era veivutuni ni se bera na gauna era sa matua vinaka kina.

32 Ia oqo, na luvequ, mo nanuma matua na vosa au sa tukuna oqo vei iko; mo kakua sara ni vakatakila vei ira na tamata oqo na ivakarau ni nodra cakacaka butobuto, ia mo vunauci ira me tawavakaiyalayala na nodra sevaka na ivalavala ca kei na caka cala.

33 Vunautaka vei ira me ra veivutuni ka vakabauta na Turaga ko Jisu Karisito; vakavulici ira me ra vakayalomalumalumutaki ira ka yalomalua; io me ra vorata na veitemaki kecega ni tevoru ka vakabauta na Turaga ko Jisu Karisito.

34 Vakavulici ira me ra kakua ni dau oca ena cakacaka vinaka, io me ra yalomalua ka yalomalumumu, me kune vakacegu kina na yalodra.

35 Isa, mo nanuma, na luvequ, ka vulica na yalomatua ni ko sa cauravou tiko; io, mo vulica ni ko sa cauravou tiko mo muria na ivakaro ni Kalou.

Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders.

For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret combinations.

Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity.

Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ.

Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls.

O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

- 36 Io mo tagi vua na Kalou me vukei iko ena ka kecega; io, mo vakaliuca na Turaga ena nomu cakacaka kecega, ka vakarorogotaka vua na Turaga na nomu sala kecega; io, mo vagoleya vua na Turaga na nomu vakanananu kecega; io, mo daulomana tiko ga na Turaga ka sega ni mudu.
- 37 Mo vakarorogotaka vua na Turaga na ka kecega ko kitaka, ia ena dusimaki iko ena veika vinaka ko koya; io mo soli iko vua na Turaga ni ko sa davo sobu ena bogi ka na vakatawai iko ko koya ni ko sa moce; ia ni ko sa yadra ena mataka, mo vakasinaiti ena vakavinavinaka vua na Kalou; ia kevaka ko sa kitaka na veika oqo, ko na laveti cake ena siga mai muri.
- 38 Ia oqo, i na luvequ, au na tukuna mada e vica na ka me baleta na ka moqimoqili, se na idusidusi—se o koya era vakatoka na noda qase, na Liaona, o koya ka sa vakadewataki, me kabasi; ka a vakarautaka na Turaga.
- 39 Ia raica, sa sega na tamata e bulia rawa e dua na iyaya matalia vakaoqo. Ia raica, e a vakarautaki me dusimaka vei ira na noda qase na sala me ra muria ena loma ni lekutu.
- 40 Ia e a cakacaka vei ira na ka oqo me vaka na nodra vakabauta na Kalou; o koya kevaka sa tu vei ira na vakabauta me ra vakadinata kina ni na rawa vua na Kalou me yavalata na idusidusi me vakaraitaka na sala me ra muria, raica, e sa vakayacori vakakina; o koya sa yaco kina vei ira na ka veivakurabuitaki oqo kei na veika veivakurabuitaki tale e so ka ra a vakayacori ena kaukauwa ni Kalou ena veisiga yadua.
- 41 Ia oqo, me baleta ni a vu mai na veika lalai na vei cakamana oqori, e a vakaraitaka vei ira na veika veivakurabuitaki. Ia ni ra sa vucesa ka guilecava me ra vakayagataka na nodra vakabauta kei na cakacaka vakaukauwa, e sa yaco ni sa sega na cakacaka veivakurabuitaki oqori, ka ra sa tao tu kina ena nodra ilakolako;
- 42 O koya, sa dede kina na nodra tiko voli ena lekutu, se sa sega ni dodonu kina na nodra sala, era sa sota kaya na ka rarawa, na viakana kei na viagunu, ena vuku ni nodra talaidredre.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director—or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.

And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.

And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.

Nevertheless, because those miracles were worked by small means it did show unto them marvelous works. They were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey;

Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

- 43 Ia oqo, na luvequ, au gadreva mo kila ni veika kece oqo e sega ni sega na kedra iyalo; me vaka ni ra sa dau vucesa ko ira na noda qase me ra muria na kabasi oqo (oqo ni ra ka vakayago) era sa sega ni vinaka kina; me vaka sara ga ena veika vakayalo.
- 44 Ia raica, sa rawarawa sara me muri na vosa i Karisito, o koya ena dusia vei iko e dua na sala dodonu ki na marau tawamudu, me vaka sara ga vei ira na noda qase kevaka me ra a muria na idusidusi oqo, o koya ena dusia vei ira e dua na sala dodonu ki na vanua yalataki.
- 45 Ia oqo au sa kaya, e sega tale beka ni tiko e dua na ivakaraitaki ni ka oqo? Me vaka ga ni a kauti ira vakaidina mai na noda qase na idusidusi oqo, ena nodra a muria na sala e dusia, ki na vanua yalataki, sa vakakina na vosa i Karisito, kevaka eda muria na kedra sala ena kauti keda sivia na buca ni rarawa oqo, ki na dua na vanua yalataki vinaka cake sara.
- 46 O koya oqo, na luvequ, me da kakua ni vucesa ena vuku ni rawarawa ni noda sala; ni a vakatalega kina vei ira na noda qase; ni a vakarautaki vei ira, kevaka me ra a rai ga yani kina era na bula; ia sa vaka talega kina vei keda. E sa vakarautaki tu na sala, kevaka me da na rai yani, eda na bula ka sega ni mudu.
- 47 Ia oqo, na luvequ, mo karoni vinaka sara na veika tabu oqo, io, mo rai yani vua na Kalou mo bula kina. Mo yalodina sara, mo lako yani ka tukuna vei ira na tamata oqo na vosa. Sa moce, na luvequ.

And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual.

For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.

And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

Alama 38

- 1 Na luvequ, mo vakatudaliga ki na noqu vosa, ni'u sa tukuna vei iko, me vaka au a tukuna vei Ilamani, kevaka ko na muria na ivakaro ni Kalou ko na tiko sautu ena vanua oqo; ia kevaka ko na sega ni muria na ivakaro ni Kalou, ko na muduki tani mai na nona iserau.
- 2 Ia oqo, na luvequ, au sa vakadeitaka ni'u na marau vakalevu ena vukumu ni'u kila ni ko sa tudei ka yalodina vua na Kalou; ni ko a tekivu ena nomu cauravou mo vakararavi vua na Turaga na nomu Kalou, ia ka'u nuitaka ni ko na tomana tikoga ni muria na nona ivakaro; ni sa kalougata ko koya sa vosota me yacova na ivakataotioti.
- 3 Au sa kaya vei iko, na luvequ, au sa marau vakalevu sara, ena nomu yalodina, kei na nomu gugumatua, kei na yalovosota kei na nomu vosoti ira vakadede na tamata na Soramaiti.
- 4 Ni'u kila ni ko a vesuki tu; io, au kila tale ga ni ko a lauviri ena vatu ena vuku ni vosa; ia ko a vosota na veika oqo ni a tiko vata kei iko na Turaga; ia oqo ko sa kila tale ga ni a sereki iko mai na Turaga.
- 5 Ia oqo i Sipiloni, na luvequ; au gadreva mo nanuma matua, ni kena levu ga ni nomu vakararavi vua na Kalou me yacova mo sa sereki mai na nomu vakatovolei, kei na nomu leqa, kei na nomu rarawa, ko na laveti cake ena siga mai muri.
- 6 Oqo na luvequ; mo kakua ni nanuma ni'u sa kila vakai au ga na veika oqo; ia na Yalo ni Kalou e tiko vei au sa vakatakila vei au; ia kevaka au a sega ni sucu va-Kalou, ke'u a sega ni kila na veika oqo.
- 7 Ia raica, ena nona loloma cecere a tala mai kina na Turaga na nona agilosu me mai tarova na noqu vakacacani ira tiko na nona tamata; io, keirau a veirai kei na agilosu ena matana votu, ka keirau veivosaki sara, ia na domona sa vaka na rorogo ni kurukuru ka sa sakure kina na vuravura taucoko.

Alma 38

My son, give ear to my words, for I say unto you, even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence.

And now, my son, I trust that I shall have great joy in you, because of your steadiness and your faithfulness unto God; for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.

I say unto you, my son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and thy long-suffering among the people of the Zoramites.

For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with patience because the Lord was with thee; and now thou knowest that the Lord did deliver thee.

And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day.

Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things.

But behold, the Lord in his great mercy sent his angel to declare unto me that I must stop the work of destruction among his people; yea, and I have seen an angel face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.

- 8 Ka sa yaco ni sa curumi au e dua na yaluma kei na rarawa levu ni yalo ena tolu na siga kei na tolu na bogi; ia me yacova ni'u sa qai tagica na Turaga ko Jisu Karisito me baleta na loloma cecere, ka sa bokoci kina na noqu ivalavala ca. Ia raica au sa masu vua, ka sa kune vakacegu kina na yaloqu.
- 9 Ia oqo, na luvequ, au sa tukuna vei iko na ka oqo mo yalomatua kina, ia mo vuli vei au, ni sa sega ni rawa me dua tale na sala me rawa kina na veivakabulai, ena vukui Karisito duadua ga. Raica, sai koya na bula kei na rarama kei vuravura. Raica, sai koya na vosa ni dina kei na yalododonu.
- 10 Ia oqo, ni ko sa tekivu mo vakavulica na vosa, au gadreva mo tomana na veivakavulici; ia au gadreva mo gumatua ka dei ena veika kece.
- 11 Mo qarauna mo kakua ni vakalevulevui iko mo viavalevu kina; io, mo raica mo kakua ni boletaka na nomu yalomatua se sakitaka na nomu igu.
- 12 Mo yalodoudou; ia mo kakua ni veivakararawataki; mo tarova tale ga na nomu gagano kecega, ia mo sinai sara ena loloma; ia mo qarauna mo kakua ni dau vakawelewele.
- 13 Mo kakua ni masu me vakataki ira na Soramaiti, raica era sa masu ga me ra rogoca na tamata ka dokai ira kina ena vuku ni nodra yalomatua.
- 14 Mo kakua ni kaya: Oi kemuni na Kalou; au sa vakavinavinaka vei kemuni ni keimami sa vinaka cake mai vei ira na wekai keimami; ia mo kaya ga vakaoqo: Oi kemuni na Turaga, mo ni vosoti au ni'u sa tamata tawakilikili, ia mo ni yalololoma vei ira tale ga na wekaqu—io, mo tusanaka vua na Kalou ena veigauna kecega ni ko sa sega ni yaga.
- 15 Ia me vakalougatataka na yalomu na Turaga ka ciqomi iko ki na nona matanitu ka tiko vakacegu kina ena siga mai muri. Lako yani, na luvequ, ka vakavulica na vosa vei ira na tamata oqo. Mo yalodei. Na luvequ, sa laki moce.

And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul.

And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.

And now, as ye have begun to teach the word even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things.

See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.

Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness.

Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times.

And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell.

Alama 39

- 1 Ia oqo na luvequ, ena bibi cake na noqu vosa vei iko, ka sega soti vei tuakamu; ia raica, ko sega tiko beka ni raica na yalodina nei tuakamu kei na nona gumatua ni muria na ivakaro ni Kalou? Raica, e sega beka ni dusia tiko ko koya e dua na ivakaraitaki vinaka vei iko?
- 2 Ni ko sa sega ni dau vakarorogo vinaka ki na noqu vosa me vakataki tuakamu, ena kedra maliwa na Soramaiti. Sai koya oqo na ka au sega ni duavata kina kei iko; ko a dauboletaka na nomu kaukauwa kei na nomu yalomatua.
- 3 E sega ni o koya wale ga oqori, na luvequ. Ko sa dauvakayacora na ka me'u rarawa kina; ni ko sa biuta na cakacaka vakalotu, ka lako ki na vanua ko Saironi ena nodra iyalayala ni vanua na Leimanaiti, kivei Isapela na yalewa dautagane.
- 4 Io, era sa dau mateci koya e lewevuqa; ia mo kakua ni vakaiulubale kina, na luvequ. E dodonu mo a qarava tiko ga na cakacaka vakalotu ko a nuitaki kina.
- 5 Ko sa sega beka ni kila na luvequ, ni ra sa ka vakasisila na veika oqo ena mata ni Turaga; io, era sa ka vakasisila cake sara mai na vei ivalavala ca kecega ka qai vakavo ga na vakadavei ni dra tawacala se na cakitaki ni Yalo Tabu?
- 6 Ia raica, kevaka ko sa cakitaka na Yalo Tabu ni sa vakadeitaki oti e lomamu, ka ko sa kila ni ko sa cakitaka, raica, sai koya oqo na ivalavala ca ena sega ni vosoti rawa; io, ko koya ena laba ni sa raica oti na rarama ka kila na Kalou, sa na dredre sara vei koya me rawata na veivosoti; io, au sa kaya vei iko, na luvequ, sa sega ni rawarawa vua me rawata na veivosoti.
- 7 Ia oqo, na luvequ, au gadreva vua na Kalou mo kakua ni cala ena vei cala bibi oqo. Au na sega ni taleva tiko na nomu cala me cukiraki kina na yalomu, kevaka mo na sega ni vinaka cake kina.
- 8 Ia raica ena sega sara ni rawa mo vunitaka na nomu cala vua na Kalou; ia kevaka ko sa sega ni veivutuni, era na tu me ivakadinadina me saqati iko ena siga mai muri.

Alma 39

And now, my son, I have somewhat more to say unto thee than what I said unto thy brother; for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee?

For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.

And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron among the borders of the Lamanites, after the harlot Isabel.

Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

- 9 Oqo na luvequ, au gadreva mo veivutuni sara ka biuta tani sara na nomu ivalavala ca, ia mo kakua ni muria tale na ka sa garova na matamu, ka mo tarovi iko sara mai na veika kece oqo; kevaka ko sa sega ni kitaka na ka oqo, ko na sega sara ni curu ki na matanitu ni Kalou. Ia mo nanuma matua ka muria na noqu ivakasala ka tarovi iko mai na veika kece oqo.
- 10 Ia au sa vakaroti iko tale ga mo dau vakarorogotaka vei rau na tuakamu na nomu cakacaka kecega; ia raica, ko sa gone ga, ka gadreva dina tu na nodrau veikaroni na tuakamu. Io mo daumuria sara na nodrau ivakasala.
- 11 Mo kakua ni laiva me rawai iko na veika tawayaga ka lialia; mo kakua ni laiva na tevero me vagolea tani na lomamu ka temaki iko tale vei ira na yalewa dautagane. Raica, na luvequ, sa dua na veivakacalai levu ko sa kauta mai oqo vei ira na Soramaiti; ni ra raica na nomu ivakarau era sa sega ni vakabauta na noqu vosa.
- 12 Ia oqo a sa kaya vei au na Yalo ni Turaga: Mo vakaroti ira na luvemu me ra ivalavala vinaka, de ra na vagolea tani na yalodra na tamata me ra rusa kina; o koya, au sa vakaroti kemuni kina na luvequ, ena rerevaka na Kalou, mo ni kakua sara ni kitaka na ivalavala ca;
- 13 Ia mo saumaki vua na Turaga ena nomu vakasama taucoko, na nomu igu taucoko kei na nomu kaukauwa kecega; io mo kakua tale ni vagolea vakatani na yalodra na tamata me ra kitaka na ivakarau ca; ia mo lako yani ka tusanaka vei ira na nomu cala kei na veika ca ko a cakava.
- 14 Mo kakua ni domona na iyau kei na veika caca wale ni vuravura; ia raica ko na sega ni kauta vata yani kei iko na veika oqori.
- 15 Ia oqo, na luvequ, au na tukuna vei iko e vica na ka me baleta na nona lako mai na Karisito. Raica, au sa kaya vakaidina vei iko, ni sai koya ena lako vakaidina mai me bokoca na ivalavala ca ni vuravura; io sa lako mai me tukuna na itukutuku rekitaki ni veivakabulai vei ira na nona tamata.

Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.

And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people.

- 16 Ia oqo na luvequ, na ilesilesi ko a kacivi kina, mo vunautaka na itukutuku rekitaki oqo vei ira na tamata, me ra vakarautaka na nodra vakasama; se ni na yaco mai vei ira na veivakabulai, ia me rawa ni ra vakarautaka na nodra vakasama na luvedra me ra rogoca na vosa ena gauna ena lako mai kina ko koya.
- 17 Ia oqo au na vakaceguya na nomu vakasama me baleta na veika oqo. Raica, ko sa qoroya se cava na kena ibalebale me sa kilai taumada sara kina mai liu na veika oqo. Raica, au sa kaya vei iko, na taleitaki ni yalo vua na Kalou ena gauna oqo, ena sega beka ni tautauvata kei na taleitaki ni yalo ena gauna ni nona lako mai?
- 18 E sega li ni kilikili kina me vakatakilai na ituvatuva ni veisereki vei ira na tamata oqo ka vakatalega kina vei ira na luvedra?
- 19 E sega li ni rawarawa vua na Turaga ena gauna oqo me talai ira mai na nona agilosu, me ra mai tukuna vei keda kei ira na luveda na itukutuku rekitaki, se me na qai tukuni ga ni sa lako oti mai ko koya?

And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming?

Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children?

Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

Alama 40

- 1 Oqo na luvequ; au na tukuna tale vei iko e vica na ka; ni'u kila ni ko nuiqawaqawataka tiko na veika me baleta na nodra tucake tale na mate.
- 2 Raica, au sa kaya vei iko, ena sega ni dua na tucake tale—se, me'u kaya, ena dua tale na kena vosa, ena sega ni tokara na yago mate oqo na yago e tawa mate rawa, se me tokara na yago vuca oqo na yago e sega tale ni vuca rawa—me yacova ni sa lako oti mai na Karisito.
- 3 Raica, sai koya ga sa yaco rawa kina na nodra tucake tale na mate. Ia raica, na luvequ, e sa bera tiko ni yaco na tucake tale. Au na tukuna vei iko e dua na ka vuni; ia, e vuqa tale na veika vuni era se maroroi tu, ka sa kila duadua ga na Kalou. Ia au na vakaraitaka vei iko e dua na ka au a vakataroga matua sara vua na Kalou me'u kila rawa—sai koya na ka e baleta na tucake tale.
- 4 Raica, sa lokuci tu e dua na gauna me ra na lako kece mai kina na mate. Ia sa sega ni dua e kila na kena gauna; sa kila duadua ga na Kalou na gauna sa lokuci tu.
- 5 Oqo, kevaka me vakadua ga, se vakarua, se vakatolu na gauna, me na lako mai kina mai na mate na tamata ena sega ni dua na ka oqori; ni sa kila tu na Kalou na veika kece oqo; ia sa rauti au ga me'u kila ni na vaka dina kina—ni sa lokuci tu e dua na gauna me ra na tucake tale kina mai na mate na tamata kecega.
- 6 Oqo e sa dodonu me dua tiko na gauna ena kedrau maliwa na gauna ni mate kei na gauna ni tucake tale.
- 7 Ia oqo me'u taroga mada, a cava ena yaco ki na yalo ni tamata mai na gauna ni mate ki na gauna sa lokuci tu me yaco kina na tucake tale?
- 8 Oqo kevaka sa levu na gauna e lokuci tu me na tucake kina na tamata, e sega ni dua na ka oqori; ni ra na sega ni mate vata ga ena dua na gauna, ena sega ni dua na ka oqo; sa vaka me dua kecega na siga vua na Kalou na ka kece oqo, ni sa vakarautaki ga na gauna vei ira na tamata.

Alma 40

Now my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead.

Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ.

Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know—that is concerning the resurrection.

Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed.

Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case—that there is a time appointed that all shall rise from the dead.

Now there must needs be a space betwixt the time of death and the time of the resurrection.

And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the resurrection?

Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men.

9 O koya, sa tu kina na gauna e lokuci me tucake mai kina mai na mate na tamata; ia sa tiko na gauna ena kedrau maliwa na gauna ni mate kei na gauna ni tucake tale. Ia oqo, au a cikeva matua vua na Turaga me'u kila na ka ena yaco vei ira na yalo ni tamata ena maliwa ni gauna oqo; ia sa vakaoqo na ka au sa kila.

10 Ia ni sa yaco mai na gauna me ra na tucake kina na tamata kecega, era na qai kila ni sa kila tu na Kalou na gauna sa lokuci tu vua na tamata.

11 Oqo, me baleta na ituvaki ni yalo ena maliwa ni mate kei na tucake tale—Raica, sa vakaraitaka oti vei au e dua na agilosu, ni yalo ni tamata kecega, ena gauna ga era biuta kina na yago mate oqo, io, na yalo ni tamata kecega, se era vinaka se ca, era na kau lesu ki na nodra itikotiko vua na Kalou o koya ka a solia vei ira na bula.

12 Ia ena qai yaco ni yalodra ko ira era sa ivalavala dodonu, era na ciqomi ena dua na itutu ni marau, ka vakatokai ko parataisi, e dua na itutu ni vakacegu kei na veisaututaki, na vanua era na vakacegu kina mai na nodra leqa kecega, kei na ka kece era dau kauwaitaka, kei na nodra rarawa;

13 Ia ena qai yaco ni yalodra ko ira era dau caka ca, io, ko ira sa ca—ia raica, sa sega ni dua na nodra vanua se tikina ena Yalo ni Turaga; ia raica, era a digitaka na caka ca mai na vinaka; o koya a curumi ira kina na yalo ni tevoru, ka na taukena na nodra vale—ia sai ira oqo era na kau tani yani ki na butobuto e tautuba me ra na tagi, ka tagiyaso, ka vakasequruqurubati, io oqo sa baleta na nodra caka ca, ka vakavuna me kauti ira vakavesu yani na tevoru.

14 Ena vakaoqo na itutu ni yalodra na tamata caka ca, io, ena butobuto, kei na itutu e rui vakaloloma, kei na rere levu, ni ra sa waraka na cudru waqawaqa rerevaki ni Kalou me tau vei ira; raica era na tu ena itutu oqo, ia era na tiko mai parataisi ko ira na ivalavala dodonu, me yacova na gauna ni nodra tucake tale.

Therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know.

And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

- 15 Ia, era kila tu e so ni itutu ni marau kei na itutu ni rarawa ni yalo, ni bera na tucake tale, e a dua na imatai ni tucake tale. Io, au vakadinata ni rawa ni vakatokai me dua na tucake tale, na vakaturicake ni yalo se na yago vakayalo kei na nodrau sa lesi ki na marau se rarawa, me vaka na vosa sa cavuti oti.
- 16 Ka raica, ni sa tukuni tale, ni na dua na imatai ni tucake tale, ia era na tucake tale kina ko ira era a bula e liu, ko ira era sa bula tiko, kei ira era na qai muri mai, me yacova na gauna sa tucake tale kina mai na mate na Karisito.
- 17 Ia, eda na sega ni rawa ni kaya me sa imatai ni tucake, na ka sa tukuni tiko ena kena ivakarau oqo, ni sa rawa me nodra tucake tale na yalo kei na nodra lesi ki na marau se rarawa. Mo kakua ni nanuma ni sa kena ibalebale dina oqori.
- 18 Raica, au sa kaya vei iko, E segai sara; ia sa ibalebale dina ni tucake tale, na cokoti vata tale ni yalo kei na yago me tekivu mai vei ira na tamata ena gauna i Atama ka yacova mai na nona tucake tale na Karisito.
- 19 Ia, kevaka ena cokotivata tale na yalodra kei na yagodra ko ira sa, i valavala dodonu kei ira na dau caka ca, au sega ni kaya rawa; sa rauta ga, ni'u sa kaya era na lako kece mai; se ena dua tale na vosa, ena yaco na nodra tucake tale ni se bera na nodra tucake tale ko ira era na qai mate ni sa oti na nona tucake tale na Karisito.
- 20 Oqo, na luvequ, au sega ni kaya ni nodra tucake tale ena yaco ena tucake tale i Karisito; ia raica, au tukuna ga me vaka na noqu nanuma, ni yalo kei na yago era na cokoti vata, ko ira na yalododonu, ena tucake tale i Karisito, kei na nona lako cake ki lomalagi.
- 21 Ia au sega ni kaya, se era na tucake vata kei Koya se era na qai muri; ia au sa rawa ga ni kaya ni tiko e dua na gauna, mai na maliwa ni mate kei na tucake tale ni yago, oqo na gauna ena tiko vakawawa kina na yaloda ena marau se rarawa me yacova na gauna sa lokuca na Kalou me ra lako mai kina na mate, ka me rau cokoti vata tale kina, na yalo kei na yago, me ra na tu ena mata ni Kalou, ka lewai me vaka na nodra ivalavala.

Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the raising of the spirit or the soul and their consignation to happiness or misery, according to the words which have been spoken.

And behold, again it hath been spoken, that there is a first resurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ.

Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

But whether it be at his resurrection or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

- 22 Io, ena yaco kina na kedra vakalesui tale na veika kece ki na kedra itutu e liu, me vaka na nodra vosa na parofita.
- 23 Ena qai vakalesui tale na yalo ki na yago, kei na yago ki na yalo; io, ena semati vata na liga kei na yava kei na veisema ni yago kecega; io, ena sega ni yali kina e dua mada ga na drauniulu; ia ena vakalesui tale na veika kece ki na kedra itutu dina.
- 24 Ia oqo na luvequ, na vakalesui era a sa tukuna oti tu na parofita—
- 25 Ia era na qai serau yani na ivalavala dodonu ena matanitu ni Kalou.
- 26 Ia raica, ena dua na mate rerevaki ena yaco vei ira na tamata ca; ni ra na mate me vaka na veika ni ivalavala dodonu; ni ra sa dukadukali, ia ena sega ni dua na ka dukadukali me na taukena na matanitu ni Kalou; io era sa biu laivi yani, ka lesi me ra vakaivotavota ena vua ni nodra cakacaka se na nodra buno, o koya e sa ca; ia era sa gunuva na sosoko ni bilo wiwi.

Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame.

And now, my son, this is the restoration of which has been spoken by the mouths of the prophets—

And then shall the righteous shine forth in the kingdom of God.

But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

Alama 41

- 1 Ia oqo, na luvequ; me'u tukuna mada e vica na ka me baleta na veivakalesui tale ka tukuni tiko oqo; ia raica, e lewe vuqa era sa vakatanitaka na ivolanikalou, ka ra sa lako sese kina me baleta na ka oqo. Ia au kila ni sa vakaleqa tale tiko ga na nomu nanuma, na ka oqo. Ia raica, au sa na vakamacalataka vei iko.
- 2 Au sa kaya vei iko, na luvequ; sa kilikili sara me vakalesui tale na veika kece me vaka na lewa dodonu ni Kalou; ni sa kilikili me vakalesui na veika kece ki na kena itutu dina. Raica, sa kilikili sara ka dodonu me vaka na kaukauwa kei na tucake tale i Karisito, me vakalesui tale na yalo ni tamata ki na yagona, ka semati vata na veitiki ni yago ena kena itutu dina.
- 3 Ia, e sa kilikili ena lewa dodonu ni Kalou me na lewai na tamata me vaka na nona ivalavala; ia kevaka sa vinaka na nona ivalavala kei na gagadre ni lomana ena bula oqo, ena dodonu talega, me ra na vakalesui, ena iotioti ni siga, ki na veika e vinaka.
- 4 Ia kevaka e ca na nodra ivalavala, ena vakalesui vei ira na ca. O koya ena vakalesui tale kina na veika kece ki na kena itutu dina, na veika yadudua ki na kena itutu ga—me vakaduri na mate me tawa mate rawa, na vuca me tawavuca rawa—me vakaduri ki na marau tawacava me na qai taukena na matanitu ni Kalou, se ki na rarawa tawacava me na qai taukena na matanitu ni tevoru, e dua ena dua na yasana, ka dua tale ena yasana ka dua—
- 5 E dua sa vakaduri ki na marau me vaka na nona gadreva na marau, se ki na vinaka me vaka na nona gadreva na vinaka; ia vei koya tale kadua ki na ca me vaka na nona gadreva na ca; me vaka ni sa gadreva me kitaka na ca ena siga taucoko sa na taura sara talega ko koya me kena isau na ca ni sa yaco mai na bogi.
- 6 Ia sa vakatale ga kina ena yasana kadua. Kevaka sa veivutunitaka ko koya na nona ivalavala ca, ka gadreva na ivalavala dodonu me yacova na nona iotioti ni gauna, ena vaka sara talega kina ni na soli vei koya na veika ni ivalavala dodonu.

Alma 41

And now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee.

I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.

And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.

And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame—mortality raised to immortality, corruption to incorruption—raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other—

The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

- 7 Sa ira oqo sa sereki ira na Turaga; io, sai ira oqo ka a kau tani mai, ka ra a vueti mai na bogi tawacava rawa ni butobuto; ia era na duri se me ra na bale; ia raica, era na dui lewa ga vakai ira, se me ra cakava na ka vinaka se cakava na ka ca.
- 8 Ia, sa sega ni dau veisautaki rawa na lewa ni Kalou; o koya sa vakarautaki tu kina na sala, ni o koya ga e gadreva sa rawa ni lako kina ka na vakabulai.
- 9 Ia oqo raica, mo qarauna na luvequ, mo kakua ni talaidredre tale vua na nomu Kalou me baleta na ivunau eso, o koya ko sa dau ivalavala ca kina.
- 10 Mo kakua ni nanuma, me baleta na veivakalesui sa tukuni oti, ni ko na vakalesui mai na ivalavala ca ki na marau. Raica, au sa kaya vei iko, e sega vakadua ni vu ni marau na caka ca.
- 11 Ia oqo na luvequ; o ira kece era tu ena itutu vakavuravura, se me'u kaya, o ira era sa tu ena dua na itutu sa vakayago, era sa vesuki tu ena ka gaga sara kei na ivesu ni caka cala; era sa sega ni tiko vata kei na Kalou e vuravura, ka ra sa veisaqasaqa kei na ivakarau ni Kalou; o koya era sa tu kina ena dua na itutu ka veibasai kei na ivakarau ni marau.
- 12 Ia oqo raica, e sega li ni ibalebale ni malanivosa na veivakalesui me kau mai e dua na ka ena kena itutu dina me laki biu ki na vanua e sega ni kena itutu dina, se me laki biu ki na vanua e veibasai kei na kena ivakarau?
- 13 I, luvequ, e sega ni vakaoqo; ia sa ibalebale dina ni malanivosa na veivakalesui ko ya me kau lesu ga na ca ki na ca, na veika vakayago ki na veika vakayago, kei na veika vakatevoro ki na veika vakatevoro—na vinaka ki na ka e vinaka; na dodonu ki na veika e dodonu; na lewa dodonu ki na lewa dodonu; kei na yalololoma ki na yalololoma.
- 14 O koya gona, na luvequ, mo raica mo yalololoma vei ira na wekamu; mo caka dodonu, ka vakataulewa vakadodonu, io mo daucaka vinaka tiko ga; ia kevaka ko sa kitaka na veika kece oqo, ko na rawata vakaidina na kena isau; io, ena vakalesui tale vei iko na loloma cecere; ena vakalesui tale vei iko na vakatulewa dodonu; ka saumi lesu tale ga vei iko na nomu lewa dodonu; ia ena soli vei iko na vinaka me kemu isau tale.

These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.

Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.

And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?

O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful.

Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

15 Ni veika kece ko sa vakauta yani, ena vakasukai lesu tale vei iko, ia ena vakalesui; o koya, na vosa oqo na veivakalesui, ena vakacalai koya sara sa ivalavala ca ena nona ivalavala ca, ia ena sega ni vakadonui vakadua.

For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

Alama 42

- 1 Ia oqo, au kila na luvequ, ni tiko tale e so na ka ko sega ni kila, ka vakaleqa tiko na lomamu—oqori me baleta na lewa dodonu ni Kalou me totogitaki ira na tamata ivalavala ca; io ko nanuma tiko ni sega ni kilikili me ra biu na tamata ivalavala ca ena dua na itutu ni veivakararawataki.
- 2 Ia raica oqo, na luvequ, au na vakamacalataka vei iko. Ia raica, ni sa oti na nona talai rau yani na noda itubutubu taumada mai na were ko Iteni na Turaga na Kalou, me rau teivaka na qele, na vanua e rau a vu mai kina—io, sa qai kauta tani na tamata, ka biuta ki na yasana vaka ki natuicake ena were ko Iteni na jerupimi kei na iseleiwau bukawaqa, sa veigoleyaki tiko me yadrava na vunikau ni bula—
- 3 Eda raica ni sa yaco na tamata me vaka na Kalou, me kila na ka vinaka kei na ka ca; ia de na dodoka yani na ligana ka taura na vunikau ni bula ka kania, ka bula me sega ni mudu, sa biuta kina na Turaga na Kalou na jerupimi kei na iseleiwau bukawaqa, me rau kakua kina ni kania na vuanikau—
- 4 Ia eda raica ni sa soli tiko e dua na gauna me veivutuni kina na tamata, io, e dua na gauna ni vakatovotovo, e dua na gauna me veivutuni kina ka qarava na Kalou.
- 5 Ia raica, kevaka me a dodoka sara yani na ligana ko Atama me taura ka kania na vunikau ni bula, ke a yaco me bula tu ga ka sega ni mudu me vaka na vosa ni Kalou, me sega na gauna ni veivutuni; io, ke a tawayaga talega kina na vosa ni Kalou, ka na vakasivoi na ituvatuva cecere ni veivakabulai.
- 6 Ia raica, sa lesi oti tu me mate na tamata—o koya ni rau sa muduki tani mai na vunikau ni bula sa dodonu me rau muduki tani mai na delai vuravura—era sa yali ka sega ni mudu kina na tamata, io, era sa yaco me tamata lutu tani.
- 7 Ia oqo, ko sa qai raica ni rau a muduki tani vakayago ka vakayalo mai na nona iserau na Turaga na noda itubutubu taumada; eda raica kina ni sa soli vei rau me rau lewa ga na ka me rau kitaka.
- 8 Ia raica, e sega ni kilikili me vakuai na tamata mai na mate vakayago; ni oqori ena vakarusa na ituvatuva cecere ni marau.

Alma 42

And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand—which is concerning the justice of God in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be con-signed to a state of misery.

Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—

And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.

And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

- 9 O koya, me vaka ni sega ni rawa ni mate na yalo, ia ni lutu tani na tamata, sa yaco kina vua na mate vakayalo kei na mate vakayago, o koya, era sa muduki tani kina mai na nona iserau na Turaga, ia e kilikili sara me vakuai na tamata mai na mate vakayalo.
- 10 O koya ni sa yaco me ra dau gadreva na veika vakayago, ka daugarogaro ka yalo vakatevoro ena itovo ni nodra bula, sa yaco kina na gauna ni vakatovotovo oqo me nodra gauna ni vakavakarau; e a yaco me gauna ni vakavakarau.
- 11 Ia oqo mo nanuma, na luvequ; kevaka sa sega na ituvatuva ni veisereki, (biuta vakatikitiki) ni gauna sara ga era na mate kina, ena vakaloloma na yalodra ni ra na muduki tani mai na nona iserau na Turaga.
- 12 Ia oqo sa sega tale ni dua na sala me vakuai kina na tamata ena nona lutu, ka a vakavuna ga ko koya ena nona talaidredre;
- 13 O koya, me vaka na lewa dodonu, ena sega ni rawa ni yaco na ituvatuva ni veisereki, ia mai na nona veivutuni ga na tamata ena gauna ni vakatovotovo oqo, io, na gauna ni vakavakarau oqo; ia kevaka e sega ena ivakarau oqo, ena sega ni yaga na loloma cecere ka vakavo ke sa vakarusai kina na cakacaka ni lewa dodonu. Ia na cakacaka ni lewa dodonu ena sega ni vakarusai rawa; kevaka sa vakakina, e sa na sega ni Kalou ko koya na Kalou.
- 14 Ia eda raica ni ra sa lutu tani na tamata kecega, ni sa lewai ira tu na lewa dodonu; io, na lewa dodonu ni Kalou, e sa lesi ira tu me sega ni mudu, me ra na muduki tani mai matana.
- 15 Ia oqo, ena sega ni yaco na ituvatuva ni loloma cecere, vakavo kevaka me na vakayacori e dua na veisorovaki; o koya e mai sorovaka kina na Kalou vakataki koya na ivalavala ca ni kai vuravura, me rawa kina ni yaco na ituvatuva ni loloma cecere, me rogoci kina na tagi ni lewa dodonu, ni Kalou e vinaka sara, e Kalou dodonu, e Kalou daulololoma talega.
- 16 Ena sega ni rawa ni yaco vua na tamata na veivutuni kevaka e sega na itotogi, ni tawamudu talega me vaka na bula ni yalo, raica sa veibasai ni tuvatuva ni marau, ka ni tawamudu talega me vaka na bula ni yalo.

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

17 E rawa vakacava vua e dua na tamata me veivutuni kevaka e sega ni ivalavala ca? E rawa vakaeveri me ivalavala ca ko koya kevaka e sega na lawa? E rawa vakacava me dua na lawa kevaka e sega na itotogi?

18 Ni sa soli e dua na lawa dodonu vata kaya na kena itotogi, me kilai yalona kina na tamata.

19 Kevaka me sega na lawa—kevaka e laba e dua na tamata sa dodonu me na mate ko koya—ena rawa beka ni rere ko koya na laba ni kila ni na mate kina?

20 Ia kevaka e sega na lawa me saqata na ivalavala ca, era na sega ni rere ni vakayacora na ivalavala ca na tamata.

21 Ia kevaka sa sega ni dua na lawa, ni sa ivalavala ca na tamata na cava ena vakayacora na lewa dodonu, se na loloma cecere, ni sega ni rawa ni rau kaya ni nodrau na tamata oqo.

22 Ia sa soli e dua na lawa ka sa tu vata kei na kena itotogi, ia sa soli tale ga na veivutuni; ia ko koya sa veivutuni, ena kaya na loloma cecere ni nona; ia kevaka e sega ena kaya na lewa dodonu ni nona na tamata koya ka vakatauca na lawa me veitotogitaki kina; kevaka e sega oqo, ena vakarusai na cakacaka ni lewadodonu, ia ena sega ni Kalou na Kalou.

23 Ia na Kalou, ena sega ni rawa ni yaco me sega ni Kalou, ka kaya na loloma cecere ni sa nona ko ira sa veivutuni ena loloma cecere, ena yaco na loloma cecere ena vuku ni veisorovaki; ia ena vuku ni veisorovaki sa yaco kina na nodra tucake tale na mate; ia na nodra tucake tale na mate ena kauti ira lesu na tamata ki na iserau ni Kalou; ia era sa qai vakalesui kina ki na nona iserau, me ra na qai lewai me vaka na nodra cakacaka, me vaka na lawa kei na lewa dodonu.

24 Ia raica, na lewa dodonu ena kitaka kece sara na ka sa gadreva, kei na loloma cecere ena kaya ni sa nona ko ira sa taukena tu ko koya; ia oqo, sa sega ni dua tale, ko ira ga sa veivutuni vakaidina era na vakabulai.

25 A cava, ko nanuma ni na rawa ni butakoca na lewa dodonu na loloma cecere? Au sa kaya vei iko, E sega; e sega mada ga ni vakalailai. Kevaka sa vakakina, sa na sega ni Kalou na Kalou.

Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

And also, if there was no law given against sin men would not be afraid to sin.

And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.

- 26 Ia oqo na Kalou sa vakayacora ga na nona inaki cecere ka tawamudu, ka vakarautaki tu mai na tauyavutaki ni vuravura. Sa yaco kina na veivakabulai kei na sereki ni tamata, ka vaka talega kina na nodra vakarusai kei na rarawa.
- 27 O koya na luvequ, ko cei ga e lako mai ia me lako mai ka mai gunu ena wai ni bula ena yalo galala; ia ko cei ga ena sega ni lako mai ena sega ni vakasaurarataki me lako mai; ia ena siga mai muri ena vakalesui tale vei koya me vaka na nona ivalavala.
- 28 Kevaka sa gadreva ko koya me kitaka na ka ca, ka sega ni veivutunitaka ena nona gauna, raica, ena yaco vei koya na ka ca, me vaka na veivakalesui ni Kalou.
- 29 Ia oqo, na luvequ, au gadreva me kakua tale ni vakaleqa tiko na lomamu na veika oqo; ia mo kauwaitaka ga na nomu ivalavala ca ka na vakavuna mo veivutunitaka sara.
- 30 Isa na luvequ, au gadreva mo kakua tale ni cakitaka na lewa dodonu ni Kalou. Mo kakua ni tovolea mo vakaiulubale ena vuku ni nomu ivalavala ca, ena nomu cakitaka na lewa dodonu ni Kalou; ia mo laiva na lewa dodonu ni Kalou, kei na nona loloma cecere, kei na nona vosota vakadede me cakacaka vakaidina e lomamu; ka biuta oqori me kauti iko sobu ki na kuvu ni soso ena yalomalumalumu.
- 31 Ia oqo na luvequ, sa kacivi iko na Kalou mo vunautaka na nona vosa vei ira na tamata oqo. Na luvequ mo lako yani ka vunau ena yalodina, me rawa ni ko kauti ira mai na yalo me ra veivutuni, me rawa kina ni kaya na ituvatuva cecere ni loloma cecere ni ra sa nona. Ia me na qai solia vei iko na Kalou me vaka na noqu vosa. Emeni.

And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds.

If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.

O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility.

And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

Alama 43

- 1 Ka sa yaco, ni ratou sa lako yani na luvei Alama vei ira na tamata me tukuna vei ira na vosa. Ia ko Alama talega, sa sega ni cegu, a sa lako talega yani ko koya.
- 2 Keitou na sega ni tukuna tale e dua na ka me baleta na nodratou a vunau voli, ka vakavo ga ni ratou a vunautaka na vosa, kei na dina, me vaka na yalo ni parofisai kei na ivakatakila; ka ratou vunau me vaka na ivakarau tabu ni Kalou eratou kacivi kina.
- 3 Ia oqo me'u lesuva tale mada na itukutuku ni nodra ivalu na Nifaiti kei na Leimanaiti ena ikatini kawalu ni yabaki ni nodra gauna ni veiliutaki na turaganilewa.
- 4 Ka raica, a sa yaco me ra Leimanaiti ko ira na Soramaiti; o koya oqo, ena itekivu ni katinikawalu ni yabaki era raica na Nifaiti ni ra sa lako mai na Leimanaiti me kabai ira; o koya era sa vakavakarau kina ki na ivalu; io, era vakasoqoni ira vata na nodra mataivalu ena vanua ko Jerisoni.
- 5 Ka sa yaco ni ra lako mai e lewe udolu vakaudolu na Leimanaiti; ia era sa curuma yani na vanua ko Anitionumi, na nodra vanua na Soramaiti; ia a nodra iliuliu e dua na tamata ka yacana ko Saraemana.
- 6 Ia oqo, me vaka ni ra tamata ca sara ka daulaba ko ira na Amelekaiti mai vei ira na Leimanaiti, o koya, a digitaki kina ko Saraemana me nodra iliuliu ni turaganivalu na Leimanaiti, ia era sa Amelekaiti ka Soramaiti kecega.
- 7 A cakava ko koya me rawa ni maroroya kina na nodra sevaki ira na Nifaiti, me lewai ira ka rawata kina na ka e gadreva tu.
- 8 Ia raica, sa nona inaki me vakayavalati ira na Leimanaiti me ra cudruvi ira na Nifaiti; a sa kitaka oqo me dei kina na nona lewai ira, ka me rawa kina ni vakamalumalumutaki ira na Nifaiti ka vakabobulataki ira kina.

Alma 43

And now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma, also, himself, could not rest, and he also went forth.

Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the holy order of God by which they were called.

And now I return to an account of the wars between the Nephites and the Lamanites, in the eighteenth year of the reign of the judges.

For behold, it came to pass that the Zoramites became Lamanites; therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Jershon.

And it came to pass that the Lamanites came with their thousands; and they came into the land of Antionum, which is the land of the Zoramites; and a man by the name of Zerahemnah was their leader.

And now, as the Amalekites were of a more wicked and murderous disposition than the Lamanites were, in and of themselves, therefore, Zerahemnah appointed chief captains over the Lamanites, and they were all Amalekites and Zoramites.

Now this he did that he might preserve their hatred towards the Nephites, that he might bring them into subjection to the accomplishment of his designs.

For behold, his designs were to stir up the Lamanites to anger against the Nephites; this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.

- 9 Ia ko ira na Nifaiti era sa via maroroya ga na nodra vanua kei na nodra vuvale, ko ira na watidra, kei ira na luvedra, mai na ligadra na nodra meca; raica era sa via maroroya tale ga na nodra dodonu kei na nodra galala, io, na lewa kei na galala me ra qarava kina na Kalou me vaka na nodra gagadre.
- 10 Ni ra sa kila ni kevaka era sa rawai mai vei ira na Leimanaiti, era na vakarusai ko ira kece era qarava vakayalo ka vakaidina na Kalou bula ka Kalou dina ko ira na Leimanaiti.
- 11 Io, era sa kila tale tu ga na nodra rui sevaki ira sara na wekadra ko ira na Leimanaiti, ko ira na Anitai-Nifai-Liai, ko ira era vakatokai me tamata i Amoni—ia era na sega ni cola iyaragi tale, io, era sa veiyalayalati oti ka ra na sega ni rawa ni voroka—ia kevaka era sa qaqa na Leimanaiti, era na vakarusai vakaidina.
- 12 Ia ko ira na Nifaiti era na sega ni vinakata me ra vakarusai; o koya era sa solia kina na nodra vanua me nodra ivotavota vakawa.
- 13 Ia ko ira na tamata i Amoni era solia e levu na nodra iyau vei ira na Nifaiti me vukea na nodra mataivalu; o koya era bolea vakai ira ga kina na Nifaiti, me ra vorati ira na Leimanaiti, ko ira ka vu mai vei Leimani kei Lemueli, kei ira na luvei Isimeli tagane, kei ira ka se tani mai vei ira na Nifaiti, ko ira na Amelekaiti kei na Soramaiti kei ira na nodra kawa na bete i Noa.
- 14 Ko ira na kawa oqo era sa lewevuqa sara me vakataki ira na Nifaiti; ia ko ira na Nifaiti era sa vakasaurarataki me ra veisaqasaqa kei ira na wekadra me yacova sara ni dave na dra.
- 15 Ka sa yaco ni ra sa kumuni vata toka na mataivalu ni Leimanaiti mai na vanua ko Anitionumi, raica, era sa vakavakarau tale tiko ga yani na mataivalu ni Nifaiti ena vanua ko Jerisoni.
- 16 Na nodra i liuliu na Nifaiti, se ko koya sa lesi me turaganivalu levu duadua vei ira na Nifaiti—sa veiliutaki me Turaganivalu levu duadua ena nodra mataivalu na Nifaiti—ka yacana ko Moronai;

And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.

For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanites would destroy.

Yea, and they also knew the extreme hatred of the Lamanites towards their brethren, who were the people of Anti-Nephi-Lehi, who were called the people of Ammon—and they would not take up arms, yea, they had entered into a covenant and they would not break it—therefore, if they should fall into the hands of the Lamanites they would be destroyed.

And the Nephites would not suffer that they should be destroyed; therefore they gave them lands for their inheritance.

And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah.

Now those descendants were as numerous, nearly, as were the Nephites; and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.

And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum, behold, the armies of the Nephites were prepared to meet them in the land of Jershon.

Now, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites—now the chief captain took the command of all the armies of the Nephites—and his name was Moroni;

- 17 Ka sa liutaka ko Moronai na mataivalu ka lewa kece na nodra ituvatuva ni ivalu. Ia e sa qai yabaki ruasagavulu kalima ga ko koya ena gauna sa lesi kina me turaganivalu levu duadua ena mataivalu ni Nifaiti.
- 18 Ka sa yaco ni sa sota kei ira na Leimanaiti ena iyalayala ni vanua ko Jerisoni, ia ko ira na nona mataivalu era sa vakaiyaragi yani ena iseleiwau, na isele takelo kei na iyaragi kecega ni valu.
- 19 Ia ni ra sa raica na mataivalu ni Leimanaiti ni ko ira na tamata i Nifai, se ko Moronai, sa vakarautaki ira vinaka na nona tamata ena peleti ni sere kei na isasabai ni liga, na isasabai me taqomaka na uludra, ia era sa vakaisulu talega ena isulu vavaku—
- 20 Era sa sega ni vakarautaki vakakina na mataivalu i Saraemana; era sa vakaiyaragi ga ena iseleiwau, na isele takelo, na dakai kei na kena gasau kei na irabo kei na kena vatu; sa vauci e tolodra na nodra isulu kuli ni manumanu ka sa luvawale na vo ni yagodra taucoko; io, era sa luvawale, ka vakavo ga ko ira na Soramaiti kei ira na Amelekaiti;
- 21 Ia era sa sega ni vakaiyaragi ena peleti ni sere, se ena isasabai—o koya era sa rerevaki ira sara kina vakalevu na nodra mataivalu na Nifaiti baleta na nodra iyaragi, veitalia ga ni levu cake sara na kedra iwiliwili mai vei ira na Nifaiti.
- 22 Raica, ka sa yaco ni ra sa sega ni doudou me vorati ira na Nifaiti ena iyalayala ni vanua ko Jerisoni; o koya era sa biuta kina na vanua ko Antionumi ka lako ki na lekutu, a ra sa muri voli ga ena lekutu ka laki wavoki mai na uluniwai ko Saitoni me ra basika yani ki na vanua ko Manitai ka taura na vanua ko ya; ni ra sa nanuma ni ra na sega ni kila na mataivalu i Moronai na vanua era lako kina.
- 23 Ia sa yaco, ni ena gauna ga era lako kina ki na lekutu sa tala sara yani e so na nona yamata ko Moronai me ra raica mai na nodra keba; ia, me vaka ni sa kila tale ga ko Moronai na nona parofisai ko Alama, sa tala yani e dua na tamata vua, ka gadreva vei koya me taroga mada na Turaga se evei na vanua me ra lako kina na mataivalu ni Nifaiti me ra na taqomaki ira kina mai vei ira na Leimanaiti.

And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites.

And it came to pass that he met the Lamanites in the borders of Jershon, and his people were armed with swords, and with cimeters, and all manner of weapons of war.

And when the armies of the Lamanites saw that the people of Nephi, or that Moroni, had prepared his people with breastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing—

Now the army of Zerahemnah was not prepared with any such thing; they had only their swords and their cimeters, their bows and their arrows, their stones and their slings; and they were naked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramites and the Amalekites;

But they were not armed with breastplates, nor shields—therefore, they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.

Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon; therefore they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of Manti and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.

But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites.

- 24 Ka sa yaco ni sa rogo vei Alama na vosa ni Turaga, ka tukuna sara vei ira na italai nei Moronai ko Alama, ni ra sa lako vakavolivolita tiko na lekutu na nodra mataivalu na Leimanaiti, me rawa ni ra siro yani kina ki na vanua ko Manitai, ka kabai ira na tamata ena vanua era lewe lailai kina. Era sa qai lako na italai oqo me ra tukuna na itukutuku vei Moronai.
- 25 Ia sa wasea na nona mataivalu ko Moronai, ka biuta tiko e so me ra yadrava na vanua ko Jerisoni, de ra na lesu tale yani kina e so na Leimanaiti ka taura na koro levu ko ya, ia sa kauti ira yani na kena vo ko koya ka ra lako ki na vanua ko Manitai.
- 26 Ia sa kacivi ira vata mai na tamata ena yasayasa ko ya me ra mai valuti ira na Leimanaiti, me ra taqomaka kina na nodra qele kei na nodra vanua, na nodra dodonu kei na nodra galala; o koya era sa vakarau kina me ra veivorati ena gauna era na lako mai kina na Leimanaiti.
- 27 Ka sa yaco ni sa lewa ko Moronai me ra vuni toka na nona mataivalu ena buca volekata na bati ni uciwai ko Saitoni, ka koto ena ra ni uciwai ko Saitoni vaka ki na lekutu.
- 28 A biuti ira wavoki na nona yamata ko Moronai, me rawa ni kila kina na gauna era na basika mai kina na mataivalu ni Leimanaiti.
- 29 Ia oqo, me vaka ni sa kila tu ko Moronai na nodra inaki na Leimanaiti, ni sa nodra inaki me ra vakarusai ira na wekadra, se rawai ira ka vakabobulataki, io me rawa ni ra vakaduria e dua na matanitu vakatui ena vanua taucoko ko ya;
- 30 Ka sa kila talega ko koya ni ra sa gadreva ga na Nifaiti me maroroi matua na nodra qele, na nodra galala, kei na nodra lotu, o koya sa nanuma kina ko koya ni sega ni ivalavala ca kevaka e veitaqomaki ko koya ena ivadi qaseqase; o koya ni sa raica rawa mai vei ira na nona yamata vuni na sala era na muria mai na Leimanaiti.
- 31 O koya, sa wasea kina na nona mataivalu ka kauta e dua na kena iwase ki na qakilo, ka vunitaki ira ena yasana ki na tokalau, kei na ceva ni delana ko Ripila;
- 32 A sa vunitaki ira na kena vo ena buca ki na ra, ena ra ni uciwai ko Saitoni ki na iyalayala ni vanua ko Manitai.

And it came to pass that the word of the Lord came unto Alma, and Alma informed the messengers of Moroni, that the armies of the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni.

Now Moroni, leaving a part of his army in the land of Jershon, lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti.

And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites.

And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon in the wilderness.

And Moroni placed spies round about, that he might know when the camp of the Lamanites should come.

And now, as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren, or to subject them and bring them into bondage that they might establish a kingdom unto themselves over all the land;

And he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty, and their church, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanites were to take.

Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah;

And the remainder he concealed in the west valley, on the west of the river Sidon, and so down into the borders of the land Manti.

33 Ka ni sa tuvai ira oti na nona mataivalu me vaka na nona gagadre, sa qai vakarau tu me sota vata kei ira.

34 Ka sa yaco, ni ra sa tadu na Leimanaiti mai na vualiku ni delana, ena vanua era a vuni toka yani kina e dua na iwase ni mataivalu i Moronai.

35 Ni ena gauna era sa sivia kina na delana ko Ripila na Leimanaiti, ka lakova yani na buca, ka tekivu kosova na uciwai ko Saitoni, era sa qai lako yani na iwase ni mataivalu ka ra vuni toka ena ceva ni delana ko ya, ka nodra iliuliu ko Liai, e sa liutaki ira yani ko koya ka vakavolivoliti ira na Leimanaiti mai dakudra ena yasana vaka ki na tokalau.

36 Ka sa yaco ni ra sa raica na Leimanaiti ni ra sa kaba mai dakudra na Nifaiti, era sa qai vuki yani ka veivorati sara kei na mataivalu i Liai.

37 Ka sa tekivu na veivakamatematei mai na ito ruarua; ia sa tarabi sara vei ira na Leimanaiti, ni sa sega na nodra isulu ni vala se isasabai me ra sabaya kina na nodra ravuravu yani na Nifaiti ena iseileiwau, kei na isele takelo, ka sa yaco ga na mate ena nodra iravu kecega.

38 Ia ena dua tale na yasana, e dau vagauna sara me qai bale mate e dua na Nifaiti ni mavoa ena iseileiwau, se malumalumumu ga ni sa dave vakalevu na nona dra, ni taqomaki vinaka sara tu na veitiki ni yagodra bibi, se ni taqomaki vinaka tu na veitiki ni yagodra bibi mai na nodra iravu na Leimanaiti, ena nodra peleti ni seredra, kei na isasabai ni ligadra, kei na isasabai ni uludra; a sa vakaoqo na nodra vakayacora na Nifaiti na cakacaka ni veivakamatei ena kedra maliwa na Leimanaiti.

39 Ka sa yaco ni ra sa rere na Leimanaiti, me yacova ni ra sa dro yani ki na uciwai ko Saitoni, ni sa bale mate e vuqa vei ira.

40 Ka ra sa vakasasataki yani mai vei Liai kei ira na nona tamata, ka ra qai vakasavi yani mai vei Liai ki na uciwai ko Saitoni, a ra sa kosova yani na uciwai ko Saitoni. A tarovi ira na nona mataivalu ko Liai ena bati ni uciwai ko Saitoni me ra kakua ni takosova.

41 Ka sa yaco me ra sotavi Moronai kei na nona mataivalu ko ira na Leimanaiti ena qakilo, ni tai kadua ni uciwai ko Saitoni, ka tekivu me yaviti ira ka vakamatei ira.

And thus having placed his army according to his desire, he was prepared to meet them.

And it came to pass that the Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed.

And as the Lamanites had passed the hill Riplah, and came into the valley, and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear.

And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi.

And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites, for their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke.

While on the other hand, there was now and then a man fell among the Nephites, by their swords and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their breastplates, and their armshields, and their head-plates; and thus the Nephites did carry on the work of death among the Lamanites.

And it came to pass that the Lamanites became frightened, because of the great destruction among them, even until they began to flee towards the river Sidon.

And they were pursued by Lehi and his men; and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon that they should not cross.

And it came to pass that Moroni and his army met the Lamanites in the valley, on the other side of the river Sidon, and began to fall upon them and to slay them.

- 42 Era sa dro tale na Leimanaiti vaka ki na vanua ko Manitai; ia era sa sotavi ira tale na mataivalu i Moronai.
- 43 Ia ena ka ogo era sa vala vakaukauwa sara kina na Leimanaiti; io, era sega ni sa bau kilai na Leimanaiti me ra dau vala sara vakaukauwa ka yalo dei me vakaoqo, e sega, e sega mada ga ni vakaoqo mai na ivakatekivu.
- 44 Ka ni ra a vakauqeti mai vei ira na nodra turaganivalu, ko ira na Soramaiti kei na Amelekaiti, kei Saraemana na nodra turaganivalu levu duadua, se na iliuliu levu duadua; io, era vala me vaka na drekoni, ka mate sara e levu na Nifaiti ena ligadra, io, era a kola rua na isasabai ni uludra, ka sua basikata na peleti ni seredra, ka taya laivi na ligadra; o koya era sa ravu kina na Leimanaiti ena nodra cudru katakata.
- 45 Veitalia oqori, era sa vakauqeti toka na Nifaiti ena dua na inaki vinaka cake, era sega ni vala tiko me ra rawata kina na itutu vakatui se na kaukauwa ni vakatulewa ia era valataka tiko na nodra itikotiko kei na nodra galala, na watidra kei na luvedra, kei na veika kece era taukena, io, na taqomaki ni ivakarau ni nodra dau qaravi Kalou kei na nodra lotu.
- 46 Era kitaka na veika era nanuma ni nodra itavi vua na nodra Kalou; ni sa kaya vei ira kei ira talega na nodra qase na Turaga, ni: Kevaka ko ni sa sega ni cala ena imatai ni cala, ka vakatalega kina na kena ikarua, ena sega ni rawa me'u na laivi kemuni mo ni yaviti mai na ligadra na kemuni meca.
- 47 Ia sa kaya tale ga vakaoqo na Turaga: Mo dou taqomaka na nomudou vuvale kevaka me na yaco kina na vakadave dra. Sai koya na inaki ogo era sa vorati ira kina na Leimanaiti ko ira na Nifaiti; me ra taqomaki ira, na nodra vuvale, kei na nodra qele, na nodra vanua, na nodra dodonu, kei na nodra lotu.
- 48 Ka sa yaco ni ra sa raica na tamata nei Moronai na waqawaqa ni nodra cudru na Leimanaiti, era sa rere ka voleka ni dro mai vei ira. Ia sa kila na lomadra ko Moronai, ka vakauqeta na lomadra kei na nodra vakasama—io, na vakasama ni nodra qele, ni nodra galala, io, na nodra galala mai na veivakabobulataki.

And the Lamanites did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni.

Now in this case the Lamanites did fight exceedingly; yea, never had the Lamanites been known to fight with such exceedingly great strength and courage, no, not even from the beginning.

And they were inspired by the Zoramites and the Amalekites, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander; yea, they did fight like dragons, and many of the Nephites were slain by their hands, yea, for they did smite in two many of their head-plates, and they did pierce many of their breastplates, and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger.

Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion.

And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage.

49 Ka sa yaco me ra vuki ka vorati ira na Leimanaiti, ka ra qai kacivaka vata ena dua ga na domo vua na Turaga na nodra Kalou, me baleta na nodra galala mai na veivakabobulataki.

50 Era qai tu ka vorati ira vakaukauwa na Leimanaiti; ia ena auwa vata ga era kaci kina vua na Turaga me baleta na nodra galala, era sa tekivu drotaki ira ko ira na Leimanaiti; ia era dro tiko me yaco sara ki na wai ko Saitoni.

51 Era lewevuqa sara na Leimanaiti; io, e sivia ni vakaruataki na kedra iwiliwili na Nifaiti; ia era sa vakasuka ga me yacova ni ra sa laki sogoti vata tu ena dua na qakilo, ena bati ni uciwai ko Saitoni.

52 O koya era sa wavokiti ira kina na mataivalu i Moronai, io, ena tai ruarua sara ga ni uciwai, ia raica, era sa tiko mai na tokalau na tamata i Liai.

53 O koya ni sa raica ko Saraemana ni sa tu mai na tokalau ni uciwai ko Saitoni na mataivalu i Liai, ka tu yani ena ra ni uciwai ko Saitoni na mataivalu i Moronai, ka ra vakavolivoliti tu mai vei ira na Nifaiti, e sa qai yacovi ira na rere.

54 Ia ko Moronai, ni sa raica na nodra rere, e sa qai vakaroti ira na nona tamata me sa rauta na nodra vakadavea na nodra dra.

And it came to pass that they turned upon the Lamanites, and they cried with one voice unto the Lord their God, for their liberty and their freedom from bondage.

And they began to stand against the Lamanites with power; and in that selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.

Now, the Lamanites were more numerous, yea, by more than double the number of the Nephites; nevertheless, they were driven insomuch that they were gathered together in one body in the valley, upon the bank by the river Sidon.

Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi.

Therefore when Zerahemnah saw the men of Lehi on the east of the river Sidon, and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror.

Now Moroni, when he saw their terror, commanded his men that they should stop shedding their blood.

Alama 44

- 1 Ka sa yaco me ra tu vakadua ka suka ki muri me rauta e dua nai kalawa mai vei ira. Ka sa vosa vei Saraemana ko Moronai: Raica, Saraemana, keimami sega ni gadreva me keimami tamata ni vakadave dra. Ko ni sa kila ni o ni sa tu oqo e ligai keimami, ia keimami sega ni gadreva me vakamatei kemuni.
- 2 Raica, keimami a sega ni lako mai me vala kei kemuni ka vakadavea na nomuni dra me keimami rawata kina na kaukauwa; keimami sega tale ga ni gadreva me keimami vakataqara vua e dua na ivua ni veivakabobulataki. Ia sai koya sara ga oqori na vuna o ni lako mai kina mo ni vorati keimami; io, ni ko ni cudruvi keimami ena vuku ni neimami lotu.
- 3 Ia oqo, ko ni sa raica ni sa tiko vata kei keimami na Turaga; ia ko ni sa raica ni sa soli kemuni ki na ligai keimami ko koya. Ia oqo au gadreva mo ni kila deivaki ni sa vakayacori na veika oqo vei keimami ena vuku ni neimami lotu kei na neimami vakabauti Karisito. Ia oqo ko ni sa raica ni ko ni na sega ni vakarusa rawa na neimami vakabauta oqo.
- 4 Ko ni sa qai raica ni oqo na vakabauta dina na Kalou; io, ko ni sa raica ni na tokoni keimami, maroroi keimami, ka taqomaki keimami na Kalou, ena gauna kece keimami dina tiko kina vua, kei na neimami vakabauta kei na neimami lotu; ka na sega vakadua ni vakatara na Turaga me keimami na vakarusai vakavo ga kevaka keimami lutu ki na talaidredre kei na cakitaki ni neimami vakabauta.
- 5 Ia oqo, i Saraemana, au sa vakaroti iko, ena yaca ni Kalou Kaukauwa Duadua ga, o koya sa vakaukauwataka na ligai keimami me keimami rawai kemuni, ena vakabauta, na ivakarau vakalotu, kei na veika keimami vakayacora ena qaravi Kalou, kei na neimami lotu, kei na veitokoni bibi ka keimami dinau tu kina vei ira na wati keimami, kei ira na luvei keimami, ena galala ka vauci keimami tu ki na neimami qele kei na neimami vanua; io, kei na kena taqomaki na vosa tabu ni Kalou, o koya keimami sa dinau tu kina ena vuku ni neimami marau kece sara; kei na veika kece e dau vakamareqeti kivei keimami—

Alma 44

And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah: Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you.

Behold, we have not come out to battle against you that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion.

But now, ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith.

Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith.

And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you, by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us—

6 Io, e se sega ni ko koya kece oqo; au sa vakaroti iko ena vuku ni nomu gagadre kece me baleta na bula, mo ni solia mai na nomuni iyaragi ni valu vei keimami me kakua ni keimami vakasaqara na nomuni dra, ia me keimami na qai vakabulai kemuni, kevaka ko ni na sega tale ni lako mai ka vala kei keimami.

7 Ia kevaka ko ni sega ni kitaka oqo, raica, ko ni sa tiko ena ligai keimami, ia au na vakaroti ira na noqu tamata mera na yaviti kemuni ka vakamavoataki kemuni mo ni mate kina, ia mo ni yali sara kina vakadua; ia me da na qai raica se ko cei me na lewai ira na tamata oqo; io, me da na qai raica se ko cei me na qai vakabobulataki.

8 Ka sa yaco ni sa rogoa na vosa oqo ko Saraemana, sa kauta yani na nona iseleiwau, kei na iseie takelo, kei na nona dakai titi ka solia ki na ligai Moronai; ka kaya vua: Raica oqo kece na neimami iyaragi ni valu; ka keimami na qai solia vei iko, ia keimami na sega ni cakava e dua na bubului vei iko, o koya keimami kila ni keimami na voroka kei ira talega na luvei keimami; ia taura na neimami yaragi ni ivalu, ka laiva me keimami lako yani ki na lekutu; ia kevaka e sega, me tu ga vei keimami na neimami iseleiwau, me keimami vala ka mate se qaqa.

9 Raica keimami sega ni lewe ni nomuni vakabauta; keimami sega tale ga ni vakabauta ni a soli keimami ki na ligamuni na Kalou; ia keimami kila ni sa maroroi kemuni mai na neimami iseleiwau na nomuni ilawaki qaseqase. Raica, sa maroroi kemuni vinaka tale ga na nomuni peleti ni sere kei na isasabai.

10 Ia oqo ni sa tinia na nona vosa ko Saraemana, sa vakasuka lesu vua ko Moronai na nona iseleiwau kei na iyaragi ni valu ka a taura mai vua ka kaya: Raica, me da sa na vakaotia sara na vala oqo.

11 Au sa sega ni nanuma rawa na vosa au sa tukuna oti, Ia ni sa bula tiko na Turaga, o ni na sega ni vakasuka, vakavo ga kevaka ko ni na vakasuka ena vosa bubului mo ni na sega ni lesu tale mai ka valuti keimami. Ni ko ni sa tiko ena ligai keimami oqo, keimami na vakadavea na nomuni dra ena dela ni qele, se mo ni na vakamuraia na veika kece au sa vakatura oti.

Yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way and come not again to war against us.

And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage.

And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up his sword and his cimeter, and his bow into the hands of Moroni, and said unto him: Behold, here are our weapons of war; we will deliver them up unto you, but we will not suffer ourselves to take an oath unto you, which we know that we shall break, and also our children; but take our weapons of war, and suffer that we may depart into the wilderness; otherwise we will retain our swords, and we will perish or conquer.

Behold, we are not of your faith; we do not believe that it is God that has delivered us into your hands; but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that have preserved you.

And now when Zerahemnah had made an end of speaking these words, Moroni returned the sword and the weapons of war, which he had received, unto Zerahemnah, saying: Behold, we will end the conflict.

Now I cannot recall the words which I have spoken, therefore as the Lord liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands we will spill your blood upon the ground, or ye shall submit to the conditions which I have proposed.

- 12 Ia ni sa cavuta oti na vosa oqo ko Moronai, sa taura lesu na nona iseleiwau ko Saraemana, ka sa cudruvi Moronai sara, a cici yani me yaviti koya; ia ni sa laveta cake na nona iseleiwau, raica, sa samuta na iseleiwau e dua na sotia i Moronai ka lutu ki ra ka ramusu kina na diana; ia sa yaviti Saraemana ka taya cecega na kuli ni uluna ka lutu ki na qele. Ia a vakasuka yani ko Saraemana ena kedra maliwa na nona sotia.
- 13 Ka sa yaco ni ko koya na sotia ka tu voleka e ke ya, o koya ka a taya laivi na kuli ni ului Saraemana, a tomika cake na kuli ni uluna ena drauniuluna mai na qele, ka biuta ena ucu ni nona iseleiwau, ka dodoka yani vei ira, ka kaya ena domo levu:
- 14 Me vaka ga ni sa lutu ki na qele na kuli ni ulu oqo, ka kuli ni uluna na nomuni turaga, ena vakatalega kina na nomuni na bale sobu ki na qele, ka vakavo ke ko ni solia mai na nomuni yaragi ni ivalu ka lako yani ena veiyalayalati ni veisaututaki.
- 15 Era sa lewelevu, ena gauna era rogoa kina na vosa koya, ka raica na kuli ni ulu ena iseleiwau, era sa rere sara; ia era lewelevu era sa lako mai ka biuta yani na nodra iyaragi ni valu ena yavai Moronai, ka curu ki na dua na veiyalayalati ni veisaututaki. Ia ko ira kece sara era curu ki na veiyalayalati era sa biu me ra lako yani ki na loma ni lekutu.
- 16 Ka sa yaco ni sa cudru vakalevu sara ko Saraemana, ka vakayavalati ira na vo ni nona sotia me ra cudru, ka me ra vorati ira vakaukauwa cake sara na Nifaiti.
- 17 Ia oqo sa cudru ko Moronai ena nodra vakadrecike na Leimanaiti; o koya sa vakaroti ira kina na nona tamata me ra valuti ira yani ka vakamatei ira sara. Ka sa yaco me ra vakatekivu vakamatei ira, io, era sa veiqati sara vakaukauwa kei na nodra iseleiwau ko ira na Leimanaiti.
- 18 Ia raica, sa luvaiwale tu na veitiki ni yagodra ka galala vinaka tu na uludra ki na nodra iseleiwau gata na Nifaiti; io, raica era sa lausua ka vakamatei, io, era sa bale vakatotolo mai na nodra seleiwau na Nifaiti; ia era sa tekivu me kuitaki sobu me vaka a parofisaitaka na sotia i Moronai.

And now when Moroni had said these words, Zerahemnah retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised his sword, behold, one of Moroni's soldiers smote it even to the earth, and it broke by the hilt; and he also smote Zerahemnah that he took off his scalp and it fell to the earth. And Zerahemnah withdrew from before them into the midst of his soldiers.

And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair, and laid it upon the point of his sword, and stretched it forth unto them, saying unto them with a loud voice:

Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.

Now there were many, when they heard these words and saw the scalp which was upon the sword, that were struck with fear; and many came forth and threw down their weapons of war at the feet of Moroni, and entered into a covenant of peace. And as many as entered into a covenant they suffered to depart into the wilderness.

Now it came to pass that Zerahemnah was exceedingly wroth, and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nephites.

And now Moroni was angry, because of the stubbornness of the Lamanites; therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them; yea, and the Lamanites did contend with their swords and their might.

But behold, their naked skins and their bare heads were exposed to the sharp swords of the Nephites; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites; and they began to be swept down, even as the soldier of Moroni had prophesied.

- 19 Ia ko Saraemana, ni sa raica ni sa voleka me ra vakarusai kece, sa qai vakamasuti Moronai vagumatua, ka yalataka ni na veiyalayalati ko koya kei ira na nona tamata, kevaka me ra na vakabulai na kena vo, ni ra na sega ni lako tale mai me vala kei ira.
- 20 Ka sa yaco ni sa lewa ko Moronai me mudu na cakacaka ni veivakamatei vei ira na tamata. Ka sa taura ko koya na iyaragi ni valu mai vei ira na Leimanaiti; ia ni sa oti na nodra veiyalayalati ni veisaututaki, era sa qai biu me ra lako yani ki na loma ni lekutu.
- 21 Na iwiliwili ni nodra mate e sega ni wiliki rawa ena kena sa rui levu; io, na iwiliwili ni nodra mate sa sivia sara, vei rau ruarua na Nifaiti kei na Leimanaiti.
- 22 Ka sa yaco ni ra sa kolotaka na nodra mate ki na uciwai ko Saitoni; ia me ra laki bulu ena titobu ni wasaliwa.
- 23 Ka ra sa cavutu na mataivalu ni Nifaiti, se na mataivalu i Moronai, ka lesu tale ki na nodra veivale kei na nodra vanua.
- 24 Ka sa mai cava kina na ikatinikawalu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai. Ia sa tini talega eke na itukutuku i Alama ka volai tu ena peleti i Nifai.

Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them.

And it came to pass that Moroni caused that the work of death should cease again among the people. And he took the weapons of war from the Lamanites; and after they had entered into a covenant with him of peace they were suffered to depart into the wilderness.

Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nephites and on the Lamanites.

And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the sea.

And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.

And thus ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

Na kedra itukutuku na tamata i Nifai, na nodra ivalu kei na nodra veileti, ena gauna i Ilamani; me vaka na itukutuku i Ilamani, ka a maroroya tu ko koya ena nona gauna.

Alama 45

- 1 Raica, ka sa qai yaco ni ra sa marau vakalevu sara na tamata i Nifai, baleta ni sa vakabulai ira tale na Turaga mai na ligadra na nodra meca; o koya era sa vakavinavinaka kina vua na Turaga na nodra Kalou; io, era sa lolo ka masu vakalevu, ka ra sa qarava na Kalou ena marau levu.
- 2 Ka sa yaco ena ikatinikaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa lako mai ko Alama vei Ilamani na luvena ka kaya: Ko vakabauta li na veivosa au sa tukuna vei iko me baleta na ivolatukutuku sa maroroi tu?
- 3 Sa kaya vua ko Ilamani: Io, au vakabauta.
- 4 Ka sa kaya tale vua ko Alama: Ko vakabauti Jisu Karisito, o koya ena lako mai?
- 5 Ka sa kaya ko koya: Io, au sa vakabauta na nomu vosa kecega.
- 6 Ka sa kaya tale vua ko Alama: Ko na muria rawa na noqu ivakaro?
- 7 Ka sa kaya ko koya: Io; au na muria na nomu ivakaro e lomaqu taucoko.
- 8 Sa qai kaya vua ko Alama: Raica ko sa kalougata; ia ena vakavutuniyautaki iko na Turaga ena vanua oqo.
- 9 Ia raica, e tiko vei au e dua na ka me'u na parofisaitaka vei iko; ia na ka au na parofisaitaka vei iko mo kakua sara ni vakatakila; io, na ka au na parofisaitaka vei iko ena sega ni vakatakilai, me yacova ni sa vakayacori; o koya mo vola kina na vosa au na tukuna.
- 10 Ia oqo na vosa: Raica, au sa raici ira na tamata oqo, na Nifaiti, me vaka na yalo ni vakatakila sa tu vei au, ni oti e va na drau na yabaki mai na nona na vakaraitaki koya vei ira ko Jisu Karisito, era na malai mai ena tawavakabauta.

The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days.

Alma 45

Behold, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy.

And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi, that Alma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those records which have been kept?

And Helaman said unto him: Yea, I believe.

And Alma said again: Believest thou in Jesus Christ, who shall come?

And he said: Yea, I believe all the words which thou hast spoken.

And Alma said unto him again: Will ye keep my commandments?

And he said: Yea, I will keep thy commandments with all my heart.

Then Alma said unto him: Blessed art thou; and the Lord shall prosper thee in this land.

But behold, I have somewhat to prophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.

And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief.

- 11 Io, era na raica na ivalu kei na, mate dauveitauvi, io, na dausiga, kei na vakadave dra, me yacova ni ra sa rusa vakadua ko ira na tamata i Nifai—
- 12 Io, sa yaco vei ira na ka oqo baleta ni ra na malai ena tawavakabauta, ka ia na cakacaka ni butobuto, era sa sinai ena gagadre ca, ka ra sa kitaka na ivakarau ca kecega; io, au sa kaya vei iko, me vaka ni ra sa ivalavala ca ga ena rarama kei na kila ka levu sa tu vei ira, io, au sa kaya vei iko, mai na siga ko ya, ni se bera ni oti yani na ikava ni tabatamata sa na yaco mai na caka ca levu oqo.
- 13 Ka ni sa yaco mai na siga sa levu ko ya, raica, sa voleka sara na kena gauna ni ko ira oqo, se ko ira kecega na kawa ka ra sa okati vata tu kei ira na tamata i Nifai, era sa na sega ni okati vata tale kei ira na tamata i Nifai.
- 14 Ia ko ira na kena ivovo, ka ra sega ni vakarusai ena siga levu ka rerevaki koya, era sa na okati vata kei ira na Leimanaiti, ka ra sa na ivalavala vata kei ira, ko ira kece sara, ka qai vakavo ga e vica ka ra vakatokai me nona tisaipeli na Turaga; ia sa ira oqo era na cemuri mai vei ira na Leimanaiti me yacova ni ra qeyavu taucoko. Ia oqo, me baleta na ivalavala ca, ena vakayacori vakaidina na parofisai oqo.
- 15 Ka sa qai yaco ni sa tinia na nona vosa vei Ilamani ko Alama, sa qai vosa vakalougatataki koya, kei ira na luvana tagane tale eso; sa vosa vakalougatataka tale ga na vanua ena vukudra na ivalavala dodonu.
- 16 Ka sa kaya ko koya: Sa kaya vakaoqo na Turaga na Kalou—Sa cudruvi na vanua, io, na vanua oqo, kivei ira na veimatanitu, veimataqali, duivosavosa, kei ira na tamata, me ra na vakarusai, ko ira sa kitaka na ka ca, ena gauna era sa matua vinaka kina; ia me vaka ni'u sa kaya ena vakayacori vakakina; ni sa vakaoqo na nona cudru kei na nona veivakalougatataki na Kalou ena dela ni vanua, ni na sega sara ni vakadonuya vakalailai na ivalavala ca na Turaga.
- 17 Ka ni sa cavuta oti na vosa oqo ko Alama, sa qai vosa vakalougatataka na lotu, io, ko ira kece era na tudei tu ena vakabauta me tekivu mai na gauna koya ka lako yani.

Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct—

Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come.

And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi.

But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.

And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.

And he said: Thus saith the Lord God—Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the blessing of God upon the land, for the Lord cannot look upon sin with the least degree of allowance.

And now, when Alma had said these words he blessed the church, yea, all those who should stand fast in the faith from that time henceforth.

- 18 Ka ni sa kitaka oti ko Alama na ka oqo sa biuta na vanua ko Saraemala, me vaka ni lako tiko ki Mileki. Ia sa yaco ni sa sega tale ni rogoci e dua na ka me baleti koya; sa sega tale ga ni kilai e dua na ka me baleta na nona mate kei na nona bulu.
- 19 Raica, eda sa kila oqo, ni sa tamata ivalavala dodonu ko koya; ia era sa veikayayaka ena loma ni lotu ni sa kauti koya cake na Yalo, se sa buluti koya na liga ni Turaga, me vakataki Mosese. Ia raica, sa tukuni ena ivolanikalou, ni a kauti Mosese vei koya vakaikoya ga na Turaga; ia eda nanuma ni sa ciqomi Alama vakayalo tale ga, ko koya; o koya, oqo na vuna eda sega kina ni kila e dua na ka me baleta na nona mate se na nona bulu.
- 20 Ka sa qai yaco ni ena itekivu ni ikatinikaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa lako yani ko Ilamani ka kaburaka na vosa vei ira na tamata.
- 21 Ia raica, ena vuku ni nodra veivaluvaluti tiko kei ira na Leimanaiti, kei na nodra veisei kei na tiko yavavala lalai ena kedra maliwa na tamata, sa kilikili kina me tukuni na vosa ni Kalou vei ira, io, me virikotori e dua na lawa ena lotu.
- 22 O koya, era sa lako yani kina ko Ilamani kei ira na nona itokani, ka vakadeitaka na isoqosoqo lewenilotu ena vanua taucoko, io, ena veikoro lelevu kecega ena vanua taucoko era sa tawana tu na tamata i Nifai. Ia sa yaco me ra lesi ira na bete kei na ivakavuvuli ni lotu ena vanua taucoko ena isoqosoqo lotu kece.
- 23 Ka sa qai yaco ni ra sa lesi ira oti na bete kei na ivakavuvuli ni lotu ko Ilamani kei ira na nona itokani sa tubu tale na veileti ena kedra maliwa, ka ra sa sega ni via muria na vosa i Ilamani kei ira na nona itokani;
- 24 Ia era sa qaciqacia mai, ka viavialevu, ni ra sa vutuniyau sara vakalevu; o koya era sa vakalevulevui ira kina vakataki ira, ka sega ni via muria na vosa, me ra lako vakadodonu ena mata ni Kalou.

And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.

And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nephi, that Helaman went forth among the people to declare the word unto them.

For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the word of God should be declared among them, yea, and that a regulation should be made throughout the church.

Therefore, Helaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the land which was possessed by the people of Nephi. And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches.

And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren;

But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.

Alama 46

- 1 Ka sa yaco me ra lewe levu era sa sega ni muria na vosa i Ilamani kei ira na nona itokani, io era sa soqoni vata me ra vorati ira na wekadra.
- 2 Ia raica oqo, era sa cudru sara vakalevu, ka nakita me ra vakamatei ira.
- 3 Na nodra iliuliu ko ira era sa cudruvi ira na wekadra e tamata levu ka kaukauwa; ia na yacana ko Amalikaia.
- 4 Ia sa gadreva ko Amalikaia me tui; ia ko ira na tamata ka ra cudru tu oqo era vinakata me nodra tui ko koya; raica sa lewevuqa vei ira oqo na turaganilewa lalai ena vanua, ia era segata tiko na kaukauwa.
- 5 Ka era sa temaki ena vosa veicavilaki i Amalikaia, sa yalataka ni na lesi ira me ra liutaki ira na tamata kevaka era tokoni koya ka buli koya me nodra tui.
- 6 Sa vagolei ira tani ki na vakaduiduile ko Amalikaia, e dina ga ni sa vunau tiko ko Ilamani kei iratou na wekana, io, e dina ga ni ratou karonā vakaidina na lotu, ni ratou a bete levu ena lotu.
- 7 Ka sa vuqa ena lotu era vakabauta na vosa veicavilaki i Amalikaia, o koya era sa vuki tani kina mai na lotu; ka sa vakaoqo na veika e baleti ira na tamata i Nifai ena kena vakadomobula kei na kena vakarerevaki, e dina ga ni ra a qaqa vei ira na Leimanaiti, kei na marau levu a yaco vei ira ena veisereki ni liga ni Turaga.
- 8 Eda sa raica rawa na totolo ni nodra guilecava na Turaga na nodra Kalou ko ira na luve ni tamata, io, na totolo ni nodra vakayacora na caka ca, kei na nodra muri koya na vuni ca.
- 9 Io, eda raica talega na ca levu ena vakayacora e dua na tamata ca, ena kedra maliwa na luve ni tamata.

Alma 46

And it came to pass that as many as would not hear-ken to the words of Helaman and his brethren were gathered together against their brethren.

And now behold, they were exceedingly wroth, in-somuch that they were determined to slay them.

Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was Amalickiah.

And Amalickiah was desirous to be a king; and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower judges of the land, and they were seeking for power.

And they had been led by the flatteries of Amalickiah, that if they would support him and es-tablish him to be their king that he would make them rulers over the people.

Thus they were led away by Amalickiah to dissen-sions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceed-ingly great care over the church, for they were high priests over the church.

And there were many in the church who believed in the flattering words of Amalickiah, therefore they dissented even from the church; and thus were the affairs of the people of Nephi exceedingly precarious and dangerous, notwithstanding their great victory which they had had over the Lamanites, and their great rejoicings which they had had because of their deliverance by the hand of the Lord.

Thus we see how quick the children of men do for-get the Lord their God, yea, how quick to do iniquity, and to be led away by the evil one.

Yea, and we also see the great wickedness one very wicked man can cause to take place among the chil-dren of men.

- 10 Io, keimami sa raica me vaka ni sa tamata ilawaki qaseqase sara ko Amalikaia, ka sa matai ena vosa veicivilaki, sa temaki ira kina na tamata me ra kitaka na ka ca; io, me ra sa segata me ra vakarusa na lotu ni Kalou, me ra segata me ra vakacacana na yavu ni bula galala ka solia vei ira na Kalou, se na veivakalougatataki ka vakalutuma ena dela ni vanua na Kalou ena vukudra na ivalavala dodonu.
- 11 Ka sa qai yaco ni sa rogoca ko Moronai, na nodra iliuliu levu duadua na mataivalu ni Nifaiti, na vakaiduideile oqo, sa cudruvi Amalikaia sara kina ko koya.
- 12 Ka sa yaco ni a dresuka na nona kote; ka taura e dua na tikina, ka vola kina vakaoqo—Me ivakananumi ni noda Kalou, na noda lotu, na noda galala kei na noda tiko sautu, o ira na watida, kei ira na luveda—a sa vesuka ena mua ni dua na kau balavu.
- 13 Ka sa tokara na nona isala kaukamea, kei na peleti ni serena, kei na nona isasabai, ka vauca e tolona na nona iyaragi; a sa kauta na kau, sa vesuki tu kina na tiki ni nona itutuvi, (a sa vakatoka ko koya na drotini ni galala) a sa cuva ki na qele, ka masuta vakaukauwa na nona Kalou, me takavi ira na wekana na veivakalougatataki ni bula galala me yacova na gauna era taukena tiko kina na vanua na lotu Vakarisito—
- 14 Ia oqori na yaca era sa vakatokai kina o ira era sa vakabauta dina na ivakavuvuli i Karisito ka ra sa lewe ni lotu ni Kalou mai vei ira era sega ni lewe ni lotu.
- 15 Ka era sa yalodina sara ko ira na lewenilotu; io, ko ira era sa vakabauta vakaidina na Karisito era sa taura, ena yalomarau, na yacai Karisito, se me ra lotu Vakarisito me vaka era kilai kina, me vaka na nodra vakabauta na Karisito o koya ena qai lako mai.
- 16 Ia o koya, ena gauna oqo, sa masulaka ko Moronai na nodra inaki na lotu Vakarisito, kei na galala ni vanua me na karoni.
- 17 Ka sa yaco ni sa sovaraka yani na yalona vua na Kalou, sa cavuta kece sara na vanua ena ceva kei Vanualala, io, na kena ivakalekaleka ga na vanua kece ena vualiku kei na ceva—Sa vanua digitaki ka vanua ni bula galala.

Yea, we see that Amalickiah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to destroy the church of God, and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the righteous' sake.

And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah.

And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

And he fastened on his head-plate, and his breast-plate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land—

For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church.

And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come.

And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty.

- 18 Ka sa kaya ko koya: Sa dina ena sega ni laiva na Kalou me da buturaki sobu ka vakarusai, ka beci koi keda eda sa taura na yacai Karisito, ia eda na qai vakarusai ga kevaka eda sa talaidredre.
- 19 Ia ni sa cavuta oti na veivosa oqo ko Moronai, sa lako yani vei ira na tamata, ka yaloyalo yani ki macawa ena nona isulu ka a dresuka, me rawa ni ra raica ko ira kece na ka e volai tu ena tiki ni tutuvi, ka tagi yani vakadomoilevu, ka kaya:
- 20 Raica, ko ira kece era na taura na itutu oqo ena vanua oqo, me ra lako mai ena kaukauwa ni Turaga, me ra veiyalayalati ni ra na tutaka na nodra dodonu, kei na nodra lotu, me na vakalougatataki ira kina na Turaga na Kalou.
- 21 Ka sa yaco ni sa cavuta oti na vei vosa oqo ko Moronai, raica, era sa cici vata mai ko ira na tamata ni sa vesu tu e tolodra na nodra iyaragi, era sa dresuka na nodra isulu me ivakatakilakila se me vaka na veiyalayalati ni ra na sega ni biuta na Turaga na nodra Kalou; se, ena dua tale na kena vosa, kevaka era na talaidredre ki na ivakaro ni Kalou, se me ra na lutu ki na talaidredre, ka madua me taura na yacai Karisito, me na qai dresulaki ira na Turaga me vaka na nodra sa dresulaka na nodra isulu.
- 22 Sai koya oqo na veiyalayalati era a cakava, era biuta yani na nodra isulu ena yavai Moronai, ka kaya: Keimami sa veiyalayalati kei na neimami Kalou, ni keimami na vakarusai, me vakataki ira na wekai keimami ena vanua ena vualiku, kevaka keimami na lutu ki na talaidredre; io, me na qai biuti keimami ko koya ena yavadra na keimami meca, me vaka ga keimami sa biuta oqo na neimami isulu ena yavamuni me qai buturaki sobu, kevaka keimami lutu ki na talaidredre.
- 23 A sa kaya vei ira ko Moronai: Raica, eda sa ivovo ni kawa i Jekope; io, eda sa ivovo ni kawa i Josefa, o koya era a dresulaka vakamatailalai na nona kote ko ira na tuakana; io, raica oqo, me da nanuma me da muria na ivakaro ni Kalou, de ra na qai dresulaka ko ira na wekada na noda isulu, ia eda na qai biu ki vale ni veivesu, se volitaki yani, se me da vakamatei.

And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.

Moroni said unto them: Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain.

24 Io, me da maroroya sara na noda galala ni da ivovo ni kawa i Josefa; io me da nanuma tale ga na vosa i Jekope, ni sa bera ni mate, ia raica, e a raica ni a maroroi e dua na tikitiki ni kote i Josefa ka sega ni vuca. A sa kaya—Me vaka ni sa maroroi e dua na tikitiki ni kote i na luvequ, ena maroroya tale ga vakakina na liga ni Kalou e dua na ivovo ni kawa i na luvequ, me na qai kauta cake yani ki vei koya, ia era na qai mate na vo ni kawa i Josefa, me vaka ga na ivovo ni nona isulu.

25 Raica, na ka oqo sa vakararawataka na yaloqu; o koya, sa marau kina na yaloqu ena vukuna na luvequ, baleta na iwase ni nona kawa ena kau cake yani vua na Kalou.

26 Raica oqo, sa vakaoqori na vosa i Jekope.

27 Ia oqo ko cei e kila na ivovo ni kawa i Josefa cava, ena rusa me vaka na nona isulu sa vuca, o ira beka era sa tawase tani mai vei keda? Io, ena rawa ni koi keda kevaka eda na sega ni tudei ena vakabauta na Karisito.

28 Ka sa qai yaco ni sa tinia na nona vosa ko Moronai sa lako yani, ka sa talatala tale ga yani ki na veivanua kece ka yaco tiko kina na veileti, me ra soqoni vata mai ko ira era sa gadreva me ra taqomaka na nodra bula galala, me ra tu ka vorati Amalikaia kei ira kece era sa vuki tani; ko ira era sa vakatokai na Amalikaiaiti.

29 Ka sa yaco ni sa raica ko Amalikaia ni ra sa lewelevu cake na tamata i Moronai mai vei ira na Amalikaiaiti—ia sa kila tale ga ni ra sa lomalomaruataka tiko na kena dodonu na inaki ni veika era segata—o koya, ni sa rivarivabi de na sega ni rawata na nona inaki, sa kauti ira era sa via muri koya ka ra dro ki na vanua ko Nifai.

30 A sa nanuma ko Moronai ni sa sega ni namaki me ra kaukauwa cake ko ira na Leimanaiti; o koya sa nanuma kina me muduki ira tani na tamata i Amalikaia, se me tauri ira ka vakasukai ira lesu mai, ka vakamatei Amalikaia, io, ni kila ni na vakayavalati ira na Leimanaiti ko koya me ra cudruvi ira ka lako mai me valuti ira; io sa kila ko koya ni na vakayacora ko Amalikaia na ka oqo me na rawata kina na nona inaki.

Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.

Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God.

Now behold, this was the language of Jacob.

And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us? Yea, and even it shall be ourselves if we do not stand fast in the faith of Christ.

And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites—and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken—therefore, fearing that he should not gain the point, he took those of his people who would and departed into the land of Nephi.

Now Moroni thought it was not expedient that the Lamanites should have any more strength; therefore he thought to cut off the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes.

31 O koya sa nanuma kina ko Moronai me kauta yani na nona mataivalu, era sa soqoni vata mai, ka vakaiyaragitaki ira, ka ra sa veiyalayalati oti me ra taqomaka na veisaututaki—ka sa yaco me kauti ira yani na nona mataivalu ka lako yani kei na nodra vaelaca ki na loma ni lekutu ka takosovi ira na Amalikaia ena loma ni lekutu.

32 Ka sa yaco ni sa vakayacora me vaka na nona gagadre, ia era sa lako yani ki na lekutu, ka takosova na mataivalu i Amalikaia.

33 Ka sa yaco ni sa dro ko Amalikaia kei na vica ga na nona tamata, ia ko ira na kena vo era sa soro vei Moronai, ka kauti ira lesu ko koya ki na vanua ko Saraemala.

34 Ko Moronai oqo na tamata era a digitaka na turaganilewa levu kei na domodra na tamata, o koya sa tu vua na kaukauwa me lewa na mataivalu kece ni Nifaiti, ka kitaka na ka sa nanuma ni ganita.

35 Ka sa yaco ni o koya ga vei ira na Amalikaiaiti e sega ni veiyalayalati se tokona na cakacaka ni bula galala, me rawa kina ni vakadeitaki na galala ni matanitu, sa lewa ko koya me ra vakamatei; ia era a lewelailai ga ko ira era cakitaka na veiyalayalati ni tu galala.

36 Ka sa yaco talega, me lewa ko Moronai me vakarewataki na drotini ni galala ena veivale cecere kecega ena nodra vanua, ka nodra na Nifaiti; o koya sa tea kina na ivakatagedegede ni bula galala vei ira na Nifaiti.

37 Ka era sa tekivu me tiko sautu tale ena vanua taucoko; ka ra sa tiko sautu vakaoqori me yacova ni sa voleka ni cava na i ka tinikaciwa ni yabaki ni nodra veiliutaki na turaganilewa.

38 Ia ko Ilamani kei ira na bete levu era sa maroroya na ivakarau tudei ni veiqaravi ena lotu; io, sa yaco tiko na tiko sautu kei na marau ena lotu ena loma ni va na yabaki.

39 Ka sa yaco ni lewevuqa era sa mate yani, ka ra vakabauta deivaki tu ni a sereka na yalodra na Turaga ko Jisu Karisito; o koya era sa biuti vuravura yani kina ena marau.

Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace—and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah in the wilderness.

And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of Amalickiah.

And it came to pass that Amalickiah fled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.

Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them.

And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom.

And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites.

And they began to have peace again in the land; and thus they did maintain peace in the land until nearly the end of the nineteenth year of the reign of the judges.

And Helaman and the high priests did also maintain order in the church; yea, even for the space of four years did they have much peace and rejoicing in the church.

And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus they went out of the world rejoicing.

40 Ia e so tale era sa mate ena tauvi katakata ka dauveitauvi vakawasoma ena so na gauna ena loma ni yabaki—ia era sega soti ni lewelevu sara, ni sa tu na kau kei na wakana sa vakarautaka tu na Kalou me medra wai ni bula na tamata ena veivanua kecega era sa tu kina—

41 Ia sa lewevuqa ga era mate ni ra sa qase; ia ko ira na vakabauti Karisito me yacova na mate, era na marau vata kei koya ka sa dodonu meda vakabauta ni sa vakakina.

And there were some who died with fevers, which at some seasons of the year were very frequent in the land—but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate—

But there were many who died with old age; and those who died in the faith of Christ are happy in him, as we must needs suppose.

Alama 47

- 1 Oqo me da lesuva tale mada na itukutuku kei Amalikaia kei ira na nona ilawalawa era a dro ki na lekutu; ia raica, a kauti ira yani ko koya ki na vanua ko Nifai, kivei ira na Leimanaiti ka vakayavalati ira na Leimanaiti me ra cudruvi ira na tamata i Nifai, ka mani vakarota kina na nodra tui na Leimanaiti me ra soqoni vata mai na nona tamata ena vanua taucoko, me ra laki valuti ira na Nifaiti.
- 2 Ka sa yaco ni sa kacivaki yani na nona itukutuku vei ira na tamata, era sa rere vakalevu sara kina; io, era sa rerevaka me vakacudruya na tui, ia era sa rere tale ga ni vala kei ira na Nifaiti de ra na vakayalia na nodra bula. Ka sa yaco me ra sega ni kitaka vakakina, se na iwase levu cake vei ira era sa talaidredre ki na nona ivakaro na tui.
- 3 Ka sa qai yaco ni sa cudru vakalevu na tui ena nodra talaidredre; o koya ka lesi Amalikaia kina me liutaki ira na iwase ni nona mataivalu ka ra talairawarawa ki na nona ivakaro; ia sa vakaroti koya me lako yani ka vakasaurarataki ira na kena vo me ra cola iyaragi tale ga.
- 4 Oqo raica, sa vakaoqo na gagadre i Amalikaia; ni sa tamata daulawaki ka taleitaka ni vakayacora na ka ca, o koya ni sa tugana e lomana me vakasivoya na nodra tui na Leimanaiti.
- 5 Ia oqo sa tu vua na lewa me baleti ira na iwase ni Leimanaiti ka ra tokona na tui; ia sa segata me rawata na nodra veitokoni ko ira era sa talaidredre; o koya e mani lako kina ki na vanua ka vakatokai ko Onita, ni ra a dro kece yani kina na Leimanaiti; ena nodra raica na mataivalu ni sa lako tiko mai, ia, era sa nanuma ni ra sa lako tiko mai me vakarusai ira, o koya era a dro kina ki Onita, na vanua ni yaragi.
- 6 Ia era sa lesia oti e dua na tamata me nodra tui ka nodra iliuliu, ni ra sa nakita ka vakadeitaka sara e lomadra me ra kakua ni vakasaurarataki me ra laki valuti ira na Nifaiti.
- 7 Ka sa yaco ni ra sa soqo vata ki na dela ni ulunivanua ko Anitipasa, ka ra vakavakarau kina me ra vala.

Alma 47

Now we will return in our record to Amalickiah and those who had fled with him into the wilderness; for, behold, he had taken those who went with him, and went up in the land of Nephi among the Lamanites, and did stir up the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

And it came to pass that when the proclamation had gone forth among them they were exceedingly afraid; yea, they feared to displease the king, and they also feared to go to battle against the Nephites lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandments of the king.

And now it came to pass that the king was wroth because of their disobedience; therefore he gave Amalickiah the command of that part of his army which was obedient unto his commands, and commanded him that he should go forth and compel them to arms.

Now behold, this was the desire of Amalickiah; for he being a very subtle man to do evil therefore he laid the plan in his heart to dethrone the king of the Lamanites.

And now he had got the command of those parts of the Lamanites who were in favor of the king; and he sought to gain favor of those who were not obedient; therefore he went forward to the place which was called Onidah, for thither had all the Lamanites fled; for they discovered the army coming, and, supposing that they were coming to destroy them, therefore they fled to Onidah, to the place of arms.

And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would not be subjected to go against the Nephites.

And it came to pass that they had gathered themselves together upon the top of the mount which was called Antipas, in preparation to battle.

8 Ia sa sega ni inaki i Amalikaia me kabai ira yani me vaka a vakarota na tui; ia raica sa nakita ga me ra totaki koya na mataivalu ni Leimanaiti, ka me liutaki ira ko koya, ka me vakasivoya na tui ka taura na matanitu vakatui.

9 Ia raica, sa yaco ni sa vakaroti ira na nona mataivalu me ra birika na nodra valelaca ena buca volekata na ulunivanua ko Anitipasa.

10 Ka sa yaco ni sa bogi na vanua, sa talai ira yani na nona mata ki na ulunivanua ko Anitipasa, ni vinakata ko koya me lako sobu mai vua ko koya na nodra iliuliu na tiko mai na ulunivanua, ka yacana ko Leonitai, me rau mai veivosaki ena boto ni ulunivanua.

11 Ka sa yaco ni sa taura ko Leonitai na itukutuku oqo sa sega ni lako sobu ki na boto ni ulunivanua. Ia sa yaco ni sa talatala mai vakarua ko Amalikaia, ni gadreva me lako sobu yani vua. Ia a yaco ni a sega ni lako ko Leonitai, ia a talatala tale mai ko koya ena kena ikatolu ni gauna.

12 Ka sa yaco ni sa kila ko Amalikaia ni na sega ni lako sobu mai vua mai na ulunivanua ko Leonitai, sa lako cake yani vua ki na ulunivanua, ka volekata sara yani na nona itikotiko ko Leonitai; sa talatala tale yani me kena ikava vei Leonitai me lako sobu mai me rau veivosaki, ka me kauta mai e so na nona sotia me ra yadravi koya tiko.

13 Ka sa yaco ni sa lako sobu mai ko Leonitai kei ira na nona yadra vei Amalikaia, sa kerea ko Amalikaia me kauta na nona mataivalu ko Leonitai ena bogi ga ko ya, ka vakavolivoliti ira na tamata ena nodra keba, ko ira ka solia vua na tui me lewai ira, ena soli ira yani vei Leonitai, ia ko koya me na qai lesi koya (Amalikaia) me ikarua ni iliuliu ena mataivalu taucoko.

14 Ka sa yaco ni sa kauti ira sobu mai na nona mataivalu ko Leonitai ka vakavolivoliti ira na sotia i Amalikaia; ia ni ra qai yadra mai ena mataka, era sa vakavolivoliti ira tu na mataivalu i Leonitai.

15 Ka sa yaco ni ra raica ni ra sa vakavolivoliti tu, era sa vakamasuti Amalikaia me ra tovata ga kei ira na wekadra oqo, me ra kakua kina ni vakamatei. Oqori sara ga na ka e nakita tiko ko Amalikaia.

Now it was not Amalickiah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanites, that he might place himself at their head and dethrone the king and take possession of the kingdom.

And behold, it came to pass that he caused his army to pitch their tents in the valley which was near the mount Antipas.

And it came to pass that when it was night he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.

And it came to pass that when Lehonti received the message he durst not go down to the foot of the mount. And it came to pass that Amalickiah sent again the second time, desiring him to come down. And it came to pass that Lehonti would not; and he sent again the third time.

And it came to pass that when Amalickiah found that he could not get Lehonti to come down off from the mount, he went up into the mount, nearly to Lehonti's camp; and he sent again the fourth time his message unto Lehonti, desiring that he would come down, and that he would bring his guards with him.

And it came to pass that when Lehonti had come down with his guards to Amalickiah, that Amalickiah desired him to come down with his army in the night-time, and surround those men in their camps over whom the king had given him command, and that he would deliver them up into Lehonti's hands, if he would make him (Amalickiah) a second leader over the whole army.

And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah, so that before they awoke at the dawn of day they were surrounded by the armies of Lehonti.

And it came to pass that when they saw that they were surrounded, they pled with Amalickiah that he would suffer them to fall in with their brethren, that they might not be destroyed. Now this was the very thing which Amalickiah desired.

16 Ka sa yaco ni sa sega ni muria na ivakaro ni tui, ni sa soro ga ka soli ira yani na nona tamata. Oqo na ka a nakita lo tiko mai ko Amalikaia, me rawata kina na ka sa gadreva, me vakasivoya na tui.

17 E sa dau nodra itovo na Leimanaiti, kevaka e vakamatei na iliuliu levu duadua, me na digitaki na ikarua ni iliuliu me iliuliu levu duadua.

18 Ka sa yaco ni sa lesia e dua na nona tamata ko Amalikaia, me vagagai Leonitai tiko vakamalua me yacova ni mate.

19 Ni sa mate ko Leonitai, era sa digitaki Amalikaia sara ko ira na Leimanaiti me nodra iliuliu ka nodra turaganivalu levu duadua.

20 Ka sa yaco ni sa lako vata yani kei na nona mataivalu ko Amalikaia, (ni sa rawata na ka a gadreva), ki na vanua ko Nifai, ki na koro levu ko Nifai, na nodra koro turaga.

21 A sa lako mai na tui kei na nona matayadra me tavaki ira, ni sa nanuma ko koya ni a laki vakayacora ko Amalikaia na nona ivakaro, ka sa vakasoqona vata mai e dua na mataivalu levu me valuti ira na Nifai.

22 Ia raica, ni sa lako mai na tui me tavaki ira, sa talai rau yani na nona tamata ko Amalikaia me rau kidavaka na tui. A rau sa cuva sobu e matana, me vaka ni rau vakarokorokotaka na nona cecere.

23 Ka sa yaco ni sa dodoka yani na tui na ligana me vakaduri rau, ni oqo na nodra ivakarau na Leimanaiti, me ivakatakilakila ni sautu, era a vulica mai vei ira na Nifaiti.

24 Ka sa yaco ni vakaduria cake ga mai na imatai ni tamata mai na qele, raica a suaka sara na tui e utona; a bale sobu kina ki na qele.

25 A ra sa dro na dauveiqaravi ni tui; ia erau sa qai kaci na dauveiqaravi i Amalikaia ka kaya:

26 Raica, era sa suaka na utona na tui ko ira na nona dauveiqaravi; sa bale sobu ko koya ka ra sa dro na nona dauveiqaravi; dou lako mai, ka raica oqo.

And it came to pass that he delivered his men, contrary to the commands of the king. Now this was the thing that Amalickiah desired, that he might accomplish his designs in dethroning the king.

Now it was the custom among the Lamanites, if their chief leader was killed, to appoint the second leader to be their chief leader.

And it came to pass that Amalickiah caused that one of his servants should administer poison by degrees to Lehonti, that he died.

Now, when Lehonti was dead, the Lamanites appointed Amalickiah to be their leader and their chief commander.

And it came to pass that Amalickiah marched with his armies (for he had gained his desires) to the land of Nephi, to the city of Nephi, which was the chief city.

And the king came out to meet him with his guards, for he supposed that Amalickiah had fulfilled his commands, and that Amalickiah had gathered together so great an army to go against the Nephites to battle.

But behold, as the king came out to meet him Amalickiah caused that his servants should go forth to meet the king. And they went and bowed themselves before the king, as if to reverence him because of his greatness.

And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanites, as a token of peace, which custom they had taken from the Nephites.

And it came to pass that when he had raised the first from the ground, behold he stabbed the king to the heart; and he fell to the earth.

Now the servants of the king fled; and the servants of Amalickiah raised a cry, saying:

Behold, the servants of the king have stabbed him to the heart, and he has fallen and they have fled; behold, come and see.

27 Ka sa yaco ni sa vakarota ko Amalikaia me ra lako cake yani na nona mataivalu ka raica na ka sa yaco vua na tui; ia ni ra sa yaco yani ki kea, era sa raica ni sa davoca koto na nona dra na tui; sa vosa cudrucudru ena nona veicavilaki ko Amalikaia ka kaya: Ko koya ga sa lomana na tui, me cici muri ira yani na nona dauveiqaravi, me rawa ni ra vakamatei.

28 Ka sa yaco ni sa ra cici muri ira yani na dauveiqaravi ni tui, ko ira kecega sa lomana na tui ka rogoca na veivosa ko ya.

29 Oqo ni ra sa raica na dauveiqaravi ni tui ni sa cici muri ira yani e dua na mataivalu, era sa rere vakalevu sara ka dro ki na loma ni lekutu, ka basika yani ki na vanua ko Saraemala ka laki tovata sara kei ira na tamata i Amoni.

30 Ia era sa lesu lala na mataivalu ni sa tawayaga na nodra veicemuri; ia sa mani rawa sara na lomadra na tamata ko Amalikaia, ena nona ilawaki qaseqase.

31 Ka sa yaco ena mataka sa kauta yani ko koya na nona mataivalu ki na koro levu ko Nifai, ka taura na koro levu ko ya.

32 Ka sa yaco me rogoca na ranadi ni sa vakamatei na tui—ka ni a vakauta yani na kena itukutuku ko Amalikaia ni ra sa labati koya ga na nona dauveiqaravi, ka a kauta ko koya na nona mataivalu me vakasasataki ira, ia sa tawayaga na nodra vakasaqagara ka ra lesu lala mai, ni ra sa dro sara yani—

33 Ia ni sa rogoca na itukutuku oqo na ranadi, sa talatala yani vei Amalikaia ka kerei koya me lomani ira na lewenikoro; ka sa vinakata tale ga me lako yani ko Amalikaia, kei ira na ivakadinadina era a vakadinadinataka na nona a bale mate na tui.

34 Ka sa yaco ni sa kauta yani ko Amalikaia na dauveiqaravi ka vakamatea na tui, kei ira kece ka a tiko vata kei koya, vua na ranadi ena vanua ka dabe toka mai kina; ia era sa vakadinadinataka kece vua ni o ira ga na nona dauveiqaravi era a vakamatea na tui; ia era kaya talega: Era sa dro kece; e sega beka ni ivakadinadina oqo me na beitaki ira? Ia sa yaco ni sa ra vakaceguya na ranadi me baleta na nona sa leqa na tui.

And it came to pass that Amalickiah commanded that his armies should march forth and see what had happened to the king; and when they had come to the spot, and found the king lying in his gore, Amalickiah pretended to be wroth, and said: Whosoever loved the king, let him go forth, and pursue his servants that they may be slain.

And it came to pass that all they who loved the king, when they heard these words, came forth and pursued after the servants of the king.

Now when the servants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla and joined the people of Ammon.

And the army which pursued after them returned, having pursued after them in vain; and thus Amalickiah, by his fraud, gained the hearts of the people.

And it came to pass on the morrow he entered the city Nephi with his armies, and took possession of the city.

And now it came to pass that the queen, when she had heard that the king was slain—for Amalickiah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain, and they had made their escape—

Therefore, when the queen had received this message she sent unto Amalickiah, desiring him that he would spare the people of the city; and she also desired him that he should come in unto her; and she also desired him that he should bring witnesses with him to testify concerning the death of the king.

And it came to pass that Amalickiah took the same servant that slew the king, and all them who were with him, and went in unto the queen, unto the place where she sat; and they all testified unto her that the king was slain by his own servants; and they said also: They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.

35 Ka sa yaco ni sa segata ko Amalikaia na nona veitokoni na ranadi, ka tauri koya me watina, ia oqo ena nona ilawaki qaseqase, kei na nodra veivuke na nona dauveiqaravi lawakica, e mani nona kina na matanitu vakatui; io, ka vakadeitaki ko koya me tui ena vanua taucoko, vei ira na Leimanaiti, ka kovuti vata kina ko ira na Leimanaiti, kei na Lemuelaiti, kei na Isimelaiti, kei ira kece era a se mai vei ira na Nifaiti, mai na gauna a veiliutaki kina ko Nifai me yacova mai na gauna oqo.

36 Ko ira na se tani oqo, sa soli vei ira na ivakasala kei na itukutuku vata ga a soli vei ira na Nifaiti, io, ni ra sa vakasalataki ena dua na ivakarau ni kila na Turaga, o koya, e sa dredre kina me siqemi, ni sega ni dede ga na nodra se tani, era sa ca vakaukauwa sara, ka sega ni dau veivutuni, era sa kila vakalevu cake ka dau caka ca, ka vakarerevaki vakalevu cake sara mai vei ira na Leimanaiti—era sa gunu ena nodra ivakarau na Leimanaiti; era sa vucesa cake mai, era sa dauvakayacora na itovo vakasisila kecega; io, era sa guilecava vakadua na Turaga na nodra Kalou.

And it came to pass that Amalickiah sought the favor of the queen, and took her unto him to wife; and thus by his fraud, and by the assistance of his cunning servants, he obtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanites, who were composed of the Lamanites and the Lemuelites and the Ishmaelites, and all the dissenters of the Nephites, from the reign of Nephi down to the present time.

Now these dissenters, having the same instruction and the same information of the Nephites, yea, having been instructed in the same knowledge of the Lord, nevertheless, it is strange to relate, not long after their dissensions they became more hardened and impenitent, and more wild, wicked and ferocious than the Lamanites—drinking in with the traditions of the Lamanites; giving way to indolence, and all manner of lasciviousness; yea, entirely forgetting the Lord their God.

Alama 48

- 1 Ka sa qai yaco ni ena gauna ga sa nona kina na matanitu vakatui ko Amalikaia, sa vakauqeti ira sara na Leimanaiti me ra saqati ira na tamata i Nifai; io sa lesia e so na tamata me ra laki vosa mai vei ira na Leimanaiti ena nodra vale cecere, ka saqati ira na Nifaiti.
- 2 Ia sa vakaoqo na nona vakauqeti ira na Leimanaiti me ra saqati ira na Nifaiti ena icavacava ni katinikaciwa ni yabaki ni nodra veiliutaki na turaganilewa, ni sa mai rawata kece na nona ituvatuva, io, sa mai buli me nodra tui na Leimanaiti, e sa gadreva talega me veiliutaki ena vanua taucoko, io, vei ira kece na tamata era tawana tu, ko ira na Nifaiti kei ira talega na Leimanaiti.
- 3 O koya ka a rawata kina na nona inaki, ni sa vakaukauwataka na lomadra na Leimanaiti, ka vakamatabokotaki ira, ka vakayavalati ira me ra cudruvi ira sara, me yacova ni sa soqona rawa kina e dua na mataivalu levu me laki valuti ira na Nifaiti.
- 4 Ni sa qatia ko koya me vakamalumalumutaki ira na Nifaiti ka vakabobulataki ira, ni ra sa lewevuqa sara na nona tamata.
- 5 Ia sa lesi ira na Soramaiti me ra turaganivalu liu, ni ra sa kila vinaka cake na nodra kaukauwa na Nifaiti, era sa kila vinaka na nodra ivakarau ni vala kei na nodra koro ni valu, kei na veivanua e rawarawa ni kabai ena nodra veikoro; oqo na vuna sa lesi ira kina me ra turaganivalu liu ena nona mataivalu.
- 6 Ka sa yaco me ra tokia na nodra keba ka lako ki na vanua ko Saraemala ena loma ni lekutu.
- 7 Oqo sa yaco ena gauna sa oga tiko kina ko Amalikaia me rawata na itutu cecere kei na kaukauwa ena nona ilawaki, sa oga tale tiko ga kina ko Moronai ena nona vakarautaka tiko na nodra vakasama na nona tamata, me ra yalodina tiko ga vua na Turaga na nodra Kalou.

Alma 48

And now it came to pass that, as soon as Amalickiah had obtained the kingdom he began to inspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their towers, against the Nephites.

And thus he did inspire their hearts against the Nephites, insomuch that in the latter end of the nineteenth year of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanites, he sought also to reign over all the land, yea, and all the people who were in the land, the Nephites as well as the Lamanites.

Therefore he had accomplished his design, for he had hardened the hearts of the Lamanites and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nephites.

For he was determined, because of the greatness of the number of his people, to overpower the Nephites and to bring them into bondage.

And thus he did appoint chief captains of the Zoramites, they being the most acquainted with the strength of the Nephites, and their places of resort, and the weakest parts of their cities; therefore he appointed them to be chief captains over his armies.

And it came to pass that they took their camp, and moved forth toward the land of Zarahemla in the wilderness.

Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God.

- 8 Io, sa vakaukauwataka tiko na mataivalu ni Nifaiti, ka tara e so na itikotiko ni valu lalai, se na ivunivuni; a ra sa binia cake na qele me viribaiti ira na nona mataivalu, e ra sa tara na bai vatu cecere me wavokita na nodra veikoro, ka vakamuraia na iyalayala ni nodra vanua; io sa caka vakaoqo ena nodra vanua taucoko.
- 9 A sa vakalevutaka na tamata ivalu ena nodra veikoro e viribaiti vakamalumalumu, ia sa vakaoqo na nona taqomaka vakaukauwa na nodra vanua kecega na Nifaiti.
- 10 Sa vakaoqo na nona vakavakarau tiko ko koya me taqomaka na nodra bula galala, na nodra vanua, na watidra, kei na luvedra, kei na nodra tiko sautu, kei na nodra rawa ni bula vua na Turaga na nodra Kalou, ka me rawa ni ra taqomaka na ka era vakatoka na kedra meca me nodra ivakarau ni nanuma na lotu Vakarisito.
- 11 Ia sa tamata kaukauwa sara ka qaqa ko Moronai; ka sa tamata taucoko na nona kila ka; io, e dua na tamata ka sega ni dau taleitaka na vakadave dra; e dua na tamata ka dau rekitaka na yalona na bula galala kei na sereki ni nona vanua, kei na nodra sereki mai na wekana ena veivakabobulataki;
- 12 Io, e dua ka sa vuabale na nona vakavinavinaka vua na nona Kalou, ena vuku ni isolisoli e vuqa kei na veivakalougatataki e sobuti ira na nona tamata; e dua ka daucakacaka vagumatua sara ena vuku ni nodra tiko vinaka kei na taqomaki na nona tamata.
- 13 Io, ka a dua na tamata ka tudei ena vakabauti Karisito, ka a yalataka ena dua na bubului me na taqomaki ira na nona tamata, na nona dodonu, kei na nona vanua kei na nona lotu ke na mani yaco me dave sara kina na nona dra.
- 14 Era sa vakavulici na Nifaiti me ra taqomaki ira mai vei ira na nodra meca, me yacova na dave ni dra ke sa ganita me vakakina; io, era sa vakavulici talega me ra kakua ni dau veivakacudrui io, me ra kakua ni lave iseleiwau tale ka vakavo ga me saqati kina na meca, se me maroroi kina na nodra bula.

Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land.

And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.

And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of Christians.

And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;

Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people.

Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

- 15 Ia oqo na nodra vakabauta, ni kevaka e sa vakayacori oqo ena vakasaututaki ira na Kalou ena vanua, se ena dua tale na kena vosa, kevaka era na talairawarawa ki na ivakaro ni Kalou, ena vakasaututaki ira ko koya ena vanua; io, me ra na vakasalataki me ra dro, se me ra vakarau ena ivalu, me vaka ga na kena ivalavala e ra na sotava;
- 16 Ena vakatakila talega vei ira na Kalou na vanua era na lako kina me ra na taqomaki kina mai vei ira na meca, ia ni ra sa cakava oqo, ena vueti ira na Turaga; ia sa vakaoqo na vakabauta i Moronai, ka sa vakamolimoli kina na yalona; e sega ena vakadavei ni dra ia sa rekitaka ga me kitaka na ka vinaka, me maroroi ira kina na nona tamata, io, ena muri ni ivakaro ni Kalou, io, kei na kena saqati na caka ca.
- 17 Io e dina, e dina au sa kaya vei kemudou, kevaka era sa tautauvata kei Moronai ko ira kece na tamata era sa mate yani, kei ira era bula tiko edaidai, kei ira era na qai bula e muri, raica sa na kuretaki me sega ni mudu na kaukauwa kei eli; io sa na sega tale ga ni rawata na lomadra na luve ni tamata ko koya na tevoru.
- 18 Raica, ko koya e tamata me vakataki Amoni, na luvei Mosaia, io, e vakataki ira talega na luvei Mosaia tale eso, io, kei Alama talega kei ira na luvena, ni ra sa tamata kece sara ni Kalou.
- 19 Raica oqo, ko Ilamani kei ira na wekana, era sa yaga talega vei ira na tamata me vakataki Moronai; ni ra sa vunautaka na vosa ni Kalou, ka papitaisotaki ira ki na veivutuni ko ira kece na tamata era muria na nodra vosa.
- 20 Ia oqo era sa lako yani, ia ko ira na tamata era sa vakayalomalumalumutaki ira ena vuku ni nodra vosa, ka sa taleitaki ira sara kina vakalevu na Turaga, ka ra sa galala kina mai na ivalu kei na veileti ena kedra maliwa, io, me va na yabaki.
- 21 Ia, me vaka au sa kaya oti, ni sa voleka tiko ni mai cava na ikatinikaciwa ni yabaki, io ni ra sa veisaututaki tu, era sa vakasaurarataki ga me ra veivala kei ira na wekadra na Leimanaiti.
- 22 Io, me kena ivakalekaleka ga, na nodra ivalu kei ira na Leimanaiti e sega ni oti rawa me vica vata na yabaki, e dina ga ni ra sega ni taleitaka na veika oqo.

And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, the Lord would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men.

Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God.

Now behold, Helaman and his brethren were no less serviceable unto the people than was Moroni; for they did preach the word of God, and they did baptize unto repentance all men whosoever would hearken unto their words.

And thus they went forth, and the people did humble themselves because of their words, inso-much that they were highly favored of the Lord, and thus they were free from wars and contentions among themselves, yea, even for the space of four years.

But, as I have said, in the latter end of the nineteenth year, yea, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren, the Lamanites.

Yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance.

23 Oqo, sa ka ni rarawa sara vei ira me ra valuti ira na Leimanaiti, baleta ni ra sega ni taleitaka na vakadavei ni dra; io, e sega ni o koya ga oqori—era rarawataka tale ga ni ra sa idewadewa ni nodra toki tani mai na vuravura oqo ki na dua na vuravura tawamudu e vuqa na wekadra, ni ra se bera ni vakarau tu me ra sota kei na nodra Kalou.

24 O koya era na sega ni solia na nodra bula, me ra vakamatei vakaloloma kina ko ira na watidra kei na luvadra mai vei ira ka ra a wekadra tu e liu, io, ka ra sa se tani mai na nodra lotu, ka biuti ira ka laki okati vata kei ira na Leimanaiti me mai vakarusai ira.

25 Io, era sega ni na ciqoma me ra na marautaka tu na wekadra na nodra dra na Nifaiti, kevaka me se tu e so era muria na ivakaro ni Kalou, ni nona yalayala na Turaga e vakaoqo, kevaka era na muria na ivakaro era na tiko sautu ena vanua oqo.

Now, they were sorry to take up arms against the Lamanites, because they did not delight in the shedding of blood; yea, and this was not all—they were sorry to be the means of sending so many of their brethren out of this world into an eternal world, unprepared to meet their God.

Nevertheless, they could not suffer to lay down their lives, that their wives and their children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their church, and had left them and had gone to destroy them by joining the Lamanites.

Yea, they could not bear that their brethren should rejoice over the blood of the Nephites, so long as there were any who should keep the commandments of God, for the promise of the Lord was, if they should keep his commandments they should prosper in the land.

Alama 49

- 1 Ka sa qai yaco ena ikatini ni siga ena ikatinikadua ni vula ni ikatinikaciwa ni yabaki, sa laurai kina na mataivalu ni Leimanaiti ni ra sa gole tiko yani vaka ki na vanua ko Amonaia.
- 2 Ia raica, sa vakavoutaki tale na koro levu ko ya, ka sa biuta ko Moronai e dua na mataivalu ena iyalayala ni koro, e ra sa binia cake na qele me viribaiti ira mai na nodra gasau ni dakaititi, kei na nodra vatu na Leimanaiti; ia raica, ni ra dau vala ena vatu kei na dakaititi.
- 3 Raica, au sa tukuna oti ni sa vakavoutaki na koro ko Amonaia. Au sa kaya vei kemudou, io, e vakavoutaki ga e so na tikina; baleta ni ra sa vakarusa na koro ko ya ko ira na Leimanaiti, ena vuku ni nodra ivakarau ca na kena tamata, a ka oqo era sa nanuma kina na Leimanaiti ni na rawarawa sara na nodra kaba na koro ko ya.
- 4 Ia raica, era sa yalorarawa vakalevu dina; ni ra raica na nodra sa kelia wavokita na nodra itikotiko ko ira na Nifaiti, ka binia me rewaicake sara na qele me vakavolivolita na nodra koro; io sa cecere sara na bai oqori ka sa dredre kina ni yaco yani vei ira na nodra gasau ni dakaititi kei na nodra vatu na Leimanaiti me vakamawe, na sala wale ga e rawa ni ra yacovi ira yani kina, oya me ra muria yani na kena matamata.
- 5 Ena gauna oqo era kurabui dina sara vakalevu na nodra iliuliu ni turaganivalu na Leimanaiti, ena nodra sa rui yalomatua na Nifaiti ena nodra viria vaqaseqase na bai ni nodra koro.
- 6 Era a nuitaka ga na nodra iliuliu na Leimanaiti na kedra lewelevu, io era nanuma kina ni na rawarawa me ra ravuti ira na Nifaiti me vaka era sa daukitaka tiko; io, era a vakarautaka tale ga na nodra isasabai, kei na peleti ni sere, kei na isulu kuli ni manumanu, io, na nodra isulu sa vavaku vinaka me ubia na yagodra.
- 7 Ia ni sa vaka tu oqo na nodra vakavakarau ka ra nanuma ni sa rawarawa sara me ra vakamalumalumutaki ira na wekadra ka vauci ira ena ivua ni veivakabobulataki, se me ra ravuti ira ka vakarusai ira sara me vaka na ka era gadreva.

Alma 49

And now it came to pass in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah.

And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones and with arrows.

Behold, I said that the city of Ammonihah had been rebuilt. I say unto you, yea, that it was in part rebuilt; and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.

But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.

Now at this time the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security.

Now the leaders of the Lamanites had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.

And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.

- 8 Ia raica, era kurabui dina ka druka vakalevu ni ra sa vakarautaki ira vakavinaka tu mai, ena kena ivalavala e sa sega ni bau kilai vakadua vei ira na luvei Liai. Oqo era sa vakarau tu me baleti ira na Leimanaiti, me ra na vala ena kena ivakarau sa vakarota vei ira ko Moronai.
- 9 Ka sa yaco me ra drukataka sara na Leimanaiti, se ko ira na Amalikaiaiti, na nodra vakavakarau ki na ivalu.
- 10 Oqo, kevaka beka me a liutaka sobu mai na nona mataivalu ko Amalikaia na tui mai na vanua ko Nifai, ke a vakaroti ira ga na Leimanaiti me ra kabai ira yani na Nifai ena koro ko Amonaia; ia raica sa sega ni dau kauwaitaka ko koya na nodra dra na nona tamata.
- 11 Ia raica, sa sega ni lako sobu mai me mai vala ko Amalikaia. Ia raica, era sa sega ni via kabai ira na Nifaiti ena koro ko Amonaia ko ira na nona turaganivalu liu, ni sa vukica sara na nodra ituvatuva na Nifaiti ko Moronai, era sa kila ni sa sega ni rawa me ra kabai ira yani na Leimanaiti, ka ra sa vakasuka ga ena yalorarawa.
- 12 O koya e ra sa suka lesu kina ki na lekutu ka tokia yani na nodra itikitiko, era toki sara ki na vanua ko Noa, ni ra nanuma ni rawarawa me ra kabai ira na Nifaiti mai kea.
- 13 Ni ra sa sega ni kila ko ira ni sa taqomaka ka viribaita vinaka sara ko Moronai na nodra veikoro vakavolivolita kece na vanua taucoko; o koya era sa lako yani kina ki na vanua ko Noa ena inaki dei; io, era sa bubului na nodra turaganivalu liu ni ra na vakarusai ira na tamata ena koro ko ya.
- 14 Ia raica, era kurabui dina ni ra sa raica na koro ko Noa ka a dau malumalumu tu ga e liu, ni sa cokonaki vinaka sara ena vukui Moronai ka sa kaukauwa tu oqo, io me sivia na kena kaukauwa na koro levu ko Amonaia.
- 15 Ia raica, oqo, sa lewa vakayalomatua sara ena ka oqo ko Moronai; ni sa nanuma ko koya ni ra na rerevaka na koro levu ko Amonaia; me vaka ga ni a malumalumu taudua na koro levu ko Noa ena vanua, o koya era sa lako yani kina me laki valuta; ia sa vakaoqo na nona gagadre.

But behold, to their uttermost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle after the manner of the instructions of Moroni.

And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war.

Now, if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people.

But behold, Amalickiah did not come down himself to battle. And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among the Nephites, insomuch that the Lamanites were disappointed in their places of retreat and they could not come upon them.

Therefore they retreated into the wilderness, and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites.

For they knew not that Moroni had fortified, or had built forts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city.

But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah.

And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city Ammonihah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires.

- 16 Ka raica, sa lesi Liai ko Moronai me turaganivalu liu ka lewai ira na tagane ena koro levu ko ya; ia sai Liai ga oqo ka a ravuravu vakalevu vei ira na Leimanaiti ena nodra a vala ena buca ena tokalau ni uciwai ko Saitoni.
- 17 Ia oqo raica e sa yaco, ni ra sa rarawa dina na Leimanaiti ena nodra kila ni liutaka tiko mai na koro ko ya ko Liai, ni ra sa rerevaki Liai vakalevu sara; ia era sa bubuluitaka oti na nodra turaganivalu ni ra na valuta na koro levu ko ya, o koya era sa kauti ira yani kina na nodra mataivalu.
- 18 Oqo raica, sa titobu sara na nodra ikeli ni valu na Nifaiti, ka cecere na ibinibini qele era viribaita wavoki kina na nodra itikotiko; sa sega tale na sala e rawa me ra muria yani na Leimanaiti me ra kabai ira kina, na matamata ga.
- 19 Ia sa vaka tu oqori na nodra vakarau na Nifaiti me ra vakarusai ira era segata me ra kabata yani na koro se me curu yani ena dua tale na sala, era na lauviri mai ena vatu ka lauvana ena dakaititi.
- 20 A sa vaka tu oqo na nodra vakarau io era sa vakarau tu ko ira na nodra tamata qaqa me ra ravuti ira era via curuma yani na matamata me ra kaba na koro; io me ra ravuti ira ena iseleiwau kei na nodra irabo, ia e ra sa vakarau tu me ra na taqomaki ira mai vei ira na Leimanaiti.
- 21 Ka sa yaco ni ra sa kauti ira yani na nodra mataivalu ko ira na turaganivalu liu ni Leimanaiti me ra mai tu ena matamata, ka tekivu me veivala kei ira na Nifaiti, me rawa ni ra curuma yani na vanua era taqomaki tiko kina; ia raica, era vakasuka ena veigauna, me yacova ni ra sa mate ena dua na veivakamatei levu.
- 22 Ni ra kila na Leimanaiti ni ra na sega ni curuma rawa yani na nodra koro na Nifaiti ena matamata ko ya, era sa qai tekivu kelia na ibinibini qele ka vakasiswa yani ki na i keli, me ra muria yani ka valuti ira na Nifaiti; ia ni ra sa kitaka na ka oqo, sa vakasavi ira lesu mai na nodra gasau ni dakai kei na vatu na Nifaiti; raica era sa sega ni buluta yani na ikeli ena qele, ia sa sinai ga ena yagodra na nodra mate kei ira era vuetaki.

And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that same Lehi who fought with the Lamanites in the valley on the east of the river Sidon.

And now behold it came to pass, that when the Lamanites had found that Lehi commanded the city they were again disappointed, for they feared Lehi exceedingly; nevertheless their chief captains had sworn with an oath to attack the city; therefore, they brought up their armies.

Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.

And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.

Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanites.

And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter.

Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the stones and arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies.

- 23 Ia sa vakaoqo na nodra rawai ira na nodra meca ko ira na Nifaiti; ia era sa segata vakaukauwa sara na Leimanaiti me ra vakarusai ira na Nifai, ka ra ia tiko me yacova ni ra sa mate koso ko ira kece na nodra turaganivalu liu io, era sa bale mate e udolu vakacaca na Leimanaiti; ka sega ni duabulu na tamata vei ira na Nifaiti e mate kina.
- 24 Ia e limasagavulu ga vei ira era mavoa ena nodra dakai titi na Leimanaiti ka vanataki mai matamata, ia me vaka ni sa taqomaki vinaka tu mai na nodra isasabai, kei na nodra peleti ni sere, kei na peleti ni ulu o koya e mavoa ga kina na yavadra ka vuqa na mavoa oqo e bibi sara.
- 25 Ka sa yaco, ni ra sa raica na Leimanaiti ni ra sa bale mate kece na nodra turaganivalu liu, era sa dro yani ki na lekutu. Ia sa yaco me ra lesu tale ki na vanua ko Nifai ka tukuna na itukutuku ni nodra a vakadrukai vakaca, kivei Amalikaia, na nodra tui, o koya e dua na kawa vaka-Nifai.
- 26 Ka sa yaco ni sa cudruvi ira vakalevu na nona tamata ko koya, ni sa sega ni yaco na ka a nakita vei ira na Nifaiti; ni sa sega ni vauci ira ena ivua ni veivakabobulataki.
- 27 Io, sa cudru sara vakalevu ko koya, ka vosavakacacataka na Kalou, ka vakatalega kina ko Moronai, ka bubuluitaka ni na gunuva na nona dra; ia sa vuna oqo ni muria ko Moronai na ivakaro ni Kalou ena nona vakavakarautaka tiko na nodra taqomaki na nona tamata.
- 28 Ka sa yaco, ni ena dua tale na tikina, e ra sa vakavinavinaka vua na Turaga na nodra Kalou ko ira na tamata i Nifai, ni sa vakabulai ira mai na ligadra na nodra meca, ena nona kaukauwa e sega ni vakatautauvatataki rawa.
- 29 Sa mai cava eke na ikatinikaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

Thus the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain.

There were about fifty who were wounded, who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their shields, and their breastplates, and their head-plates, insomuch that their wounds were upon their legs, many of which were very severe.

And it came to pass, that when the Lamanites saw that their chief captains were all slain they fled into the wilderness. And it came to pass that they returned to the land of Nephi, to inform their king, Amalickiah, who was a Nephite by birth, concerning their great loss.

And it came to pass that he was exceedingly angry with his people, because he had not obtained his desire over the Nephites; he had not subjected them to the yoke of bondage.

Yea, he was exceedingly wroth, and he did curse God, and also Moroni, swearing with an oath that he would drink his blood; and this because Moroni had kept the commandments of God in preparing for the safety of his people.

And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies.

And thus ended the nineteenth year of the reign of the judges over the people of Nephi.

30 Io, era sa tiko sautu sara na tamata, ka levu na nodra vakasaututaki ena lotu baleta na nodra rogoca vakagumatua na vosa ni Kalou, ka tukuna vei ira ko Ilamani, Sipiloni, Korianitoni, Amoni, kei ira na wekadra, io, kei ira kece ka ra sa tabaki ena ivakarau tabu ni Kalou, me ra papitaiso ki na veivutuni, ka talai yani me vunau vei ira na tamata.

Yea, and there was continual peace among them, and exceedingly great prosperity in the church because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblun, and Corianton, and Ammon and his brethren, yea, and by all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach among the people.

Alama 50

- 1 Ka sa yaco ni sa sega ni cegu ko Moronai ena nona vakavakarau tiko ki na ivalu, se me taqomaki ira na nona tamata mai vei ira na Leimanaiti; ia ena itekivu ni i ka ruasagavulu ni yabaki ni nodra veiliutaki na turaganilewa, sa vakaroti ira kina na nona mataivalu me ra kelia na ikeli ni valu ka binia na qele me wavokita na veikoro kece ena nodra vanua na Nifaiti.
- 2 A sa vakarota me tara ena dela ni ibinibini qele oqori na vatavata kau me vaka na balavu ni tamata na kena cecere me wavokita kece sara na veikoro lelevu.
- 3 A sa vakarota tale ga me viri ena vatavata oqori na moto gagata me caka me kaukauwa sara ka rewa icake tale ga.
- 4 A sa vakarota me tara e so na vale cecere me irova sobu tu mai na bai vakamoto oqori, ia me tara vakaukauwa sara me kakua kina ni vakamavoataki ira na gasau ni dakai titi se na nodra vatu ni irabo na Leimanaiti.
- 5 Ia a ra sa vakarau tu me ra toka mai ena dela ni vale cecere ko ya, ka qai viritaka sobu yani na vatu me vaka ga na nodra gagadre kei na nodra kaukauwa, ka vakamatei ira era via toso volekata mai na bai ni veikoro lelevu.
- 6 Sa vakaoqo na nona vakarautaka ko Moronai na veitikotiko kaukauwa ni valu me wavokita na veikoro kece sara ena vanua taucoko, me vorati ira na meca era na lako mai.
- 7 Ka sa yaco ni lewa ko Moronai me ra lako yani na nona mataivalu ki na lekutu ena tokalau; io, era sa lako kina ka vakasavi ira na Leimanaiti kece era tiko mai na lekutu ena tokalau, me ra lako ki na nodra vanua, ena ceva ni vanua ko Saraemala.
- 8 Ia na vanua ko Nifai sa tekivu ga mai na wasawasa ena tokalau ka kauta vakadodonu yani ki na wasawasa ena ra.

Alma 50

And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites.

And upon the top of these ridges of earth he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities.

And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high.

And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them.

And they were prepared that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city.

Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.

And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanites who were in the east wilderness into their own lands, which were south of the land of Zarahemla.

And the land of Nephi did run in a straight course from the east sea to the west.

- 9 Ka sa yaco ni sa vakasavi ira tani kece na Leimanaiti ko Moronai mai na lekutu ena tokalau, na lekutu ka koto ena vualiku ni nodra vanua, sa vakarota me ra toki yani na tamata mai na vanua ko Saraemala kei na veivanua volekata, me ra laki tawana na veikau mai na tokalau, ia me ra laki tawana na iyalayala ni vanua ko ya me yaco ki matasawa.
- 10 Ia sa biuta tale ga eso na nona mataivalu ena ceva, ena iyalayala ni nodra vanua, ka vakarota me ra viria na kena bai me taqomaki ira na nona mataivalu kei na nona tamata mai na ligadra na nodra meca.
- 11 A sa sogolatia kina na nodra koro ni valu na Leimanaiti mai na lekutu ena tokalau, io, ka vakakina ena yasana ki na ra, ka viribaita na iyalayala ni nodra vanua na Nifaiti kei ira na Leimanaiti, ena maliwa ni vanua ko Saraemala kei na vanua ko Nifai, mai na wasawasa ena ra, ka cici ravita na ulu ni wai ko Saitoni—era sa tawana tu na Nifaiti na veivanua kece ena vualiku; io, na veivanua kece ena vualiku ni vanua ko Vanuasautu me vaka na veika era gadreva.
- 12 Sa vakaoqo na nodra segata ko Moronai, kei na nona mataivalu ka sa levu cake tiko ga e veisiga na kedra iwiliwili, ena nodra sa kila na tamata na veitaqomaki kaukauwa era cakava tiko, me ra sogota na nodra igu kei na nodra kaukauwa na Leimanaiti ena veivanua kece era taukena, ka me muduki kina na nodra kaukauwa ena vanua era sa taukena.
- 13 Ka sa yaco me ra sa tekivu tara e dua na koro levu ko ira na Nifaiti, ka vakatoka me yacana ko Moronai; a sa tiko ena yasa ni matasawa ki na tokalau; ia ena ceva ni nodra vanua na Leimanaiti.
- 14 Ia e ra sa tekivu tara tale ga e dua na koro levu ena kedrau maliwa na koro ko Moronai kei na koro ko Eroni, me semata na iyalayala ni vanua ko Moronai kei Eroni; a ra sa vakatoka me yaca ni koro levu ko ya, se na vanua ko ya, ko Nifaia.
- 15 Ia ena yabaki vata ga ko ya e ra sa tekivu tara tale ga kina e vuqa na veikoro ki na vanua ena vualiku, ka dua ena dua na ke na ivakarau ka ra vakatoka me yacana ko Liai, ka sa toka e matasawa ena iyalayala ni vanua ki na vualiku.
- 16 Ia sa mai cava eke na ikarusagavulu ni yabaki.

And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by the seashore, and possess the land.

And he also placed armies on the south, in the borders of their possessions, and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies.

And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon—the Nephites possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure.

Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanites from off the lands of their possessions, that they should have no power upon the lands of their possession.

And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites.

And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land, Nephiah.

And they also began in that same year to build many cities on the north, one in a particular manner which they called Lehi, which was in the north by the borders of the seashore.

And thus ended the twentieth year.

- 17 Ia sa sautu tu vakaoqo na nodra bula na tamata i Nifai ena itekivu ni ikaruasagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 18 Era sa sautu vakalevu sara ka ra vutuniyau vakalevu tale ga; io, era sa tubu me lewevuqa me ra tamata kaukauwa vakalevu sara ena vanua.
- 19 Ka eda sa raica oqo na yalololoma kei kena dodonu sara ni nona ivalavala na Turaga, ena kena dau vakayacori na veika e yalataka vei ira na luve ni tamata; io, eda rawa ni raica ni sa vakadinadinataki na nona vosa, ena gauna sara ga oqo, ni a tukuna vei Liai ka kaya:
- 20 Ko sa kalougata ko iko kei ira na nomu kawa; ia era na vakalougatataki ka ra na tiko sautu ena vanua, kevaka era sa muria na noqu ivakaro. Ia mo nanuma tiko, kevaka era sega ni muria na noqu ivakaro era na muduki tani mai na nona iserau na Turaga.
- 21 Ia eda sa raica ni sa vakadinadinataki na vosa ni yalayala kece oqo vei ira na tamata i Nifai; ni sa baleta na nodra veiba kei na veileti, io, na nodra daulaba, kei nodra daubutako, kei na nodra dauqarava na kalou matakau, na nodra veibutakoci, kei na nodra itovo vakasisila, ka tu vei ira, a vakavuna na nodra veivaluvaluti kei na nodra vakarusai.
- 22 Ia era sa dauvakabulai ga ena veigauna kece sara ko ira na yalodina ni ra muria na ivakaro ni Turaga, ia ko ira na lewe vica na udolu na wekadra ka ra sa kitaka tiko ga na i vakarau ca, era a vakabobulataki, se vakamatei ena iseileiwau, se malumalumu ena tawavakabauta, ka veimaliwai kei ira na Leimanaiti.
- 23 Ia raica e sega mada ni bau dua na gauna me ra a marau vakalevu kina na tamata i Nifai, me tekivu mai na gauna i Nifai, ka vakakina na gauna i Moronai, io, me vaka ena gauna oqo, na ikaruasagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa.
- 24 Ka sa yaco me mai cava tale ga yani na ikaruasagavulu karua ni yabaki ni nodra veiliutaki na turaganilewa ena sautu; io, sa vakatale ga kina ena ikaruasagavulu katolu ni yabaki.

And in these prosperous circumstances were the people of Nephi in the commencement of the twenty and first year of the reign of the judges over the people of Nephi.

And they did prosper exceedingly, and they became exceedingly rich; yea, and they did multiply and wax strong in the land.

And thus we see how merciful and just are all the dealings of the Lord, to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lehi, saying:

Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of the Lord.

And we see that these promises have been verified to the people of Nephi; for it has been their quarrellings and their contentions, yea, their murderings, and their plunderings, their idolatry, their whoredoms, and their abominations, which were among themselves, which brought upon them their wars and their destructions.

And those who were faithful in keeping the commandments of the Lord were delivered at all times, whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief, and mingle with the Lamanites.

But behold there never was a happier time among the people of Nephi, since the days of Nephi, than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges.

And it came to pass that the twenty and second year of the reign of the judges also ended in peace; yea, and also the twenty and third year.

- 25 Ka sa yaco ni ena itekivu ni ikaruasagavulu kava ni yabaki ni nodra veiliutaki na turaganilewa, ke a yaco tiko ga na tiko sautu ena kedra maliwa na Nifai kevaka me a sega na vei qatitaki ni vanua ko Liai kei na vanua ko Morienitoni, o koya ka semata na vanua ko Liai; ka rau tiko ruarua e matasawa.
- 26 Ia raica, era kaya na tamata era tawana tiko na vanua ko Morienitoni ni nodra e dua na tiki ni vanua ko Liai; o koya e qai tubu kina e dua na nodra veileti kaukauwa sara ka vakavuna me ra tauri iyaragi na kai Morienitoni ka vakadeitaka me ra vakamatei ira ena iseleiwau.
- 27 Ia raica, era sa dro ko ira na tamata ka a tiko mai na vanua ko Liai ki na keba nei Moronai, ka kerei koya me vukei ira; ia raica era sa sega ni cala ko ira.
- 28 Ka sa yaco ni ena gauna era sa raica kina ko ira na kai Morienitoni ka liutaki ira e dua na tamata, na yacana ko Morienitoni, ni ra sa dro na kai Liai ki na keba nei Moronai, era sa rere vakalevu sara, de na lako mai na mataivalu nei Moronai ka vakarusai ira.
- 29 O koya, sa vakauqeti ira kina ko Morienitoni me ra dro ki na vanua ena vualiku ena bati ni veiwasawasa lelevu, me ra laki tawana kece na vanua ena vualiku.
- 30 Ia raica, kevaka me yaco na inaki oqo, (ni dua na ka me rarawataki) ia raica, a tamata dauyalokatakata sara ko Morienitoni, o koya a cudruva kina e dua na nona marama dauveiqaravi, ka qai mokulaki koya sara vakaca.
- 31 Ka sa yaco ni qai dro ko koya ki na keba i Moronai, ka laki tukuna kina na ka a yaco, ka vakatalega kina na inakinaki me ra na dro cake ki na vanua ena vualiku.

And it came to pass that in the commencement of the twenty and fourth year of the reign of the judges, there would also have been peace among the people of Nephi had it not been for a contention which took place among them concerning the land of Lehi, and the land of Morianton, which joined upon the borders of Lehi; both of which were on the borders by the seashore.

For behold, the people who possessed the land of Morianton did claim a part of the land of Lehi; therefore there began to be a warm contention between them, insomuch that the people of Morianton took up arms against their brethren, and they were determined by the sword to slay them.

But behold, the people who possessed the land of Lehi fled to the camp of Moroni, and appealed unto him for assistance; for behold they were not in the wrong.

And it came to pass that when the people of Morianton, who were led by a man whose name was Morianton, found that the people of Lehi had fled to the camp of Moroni, they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.

Therefore, Morianton put it into their hearts that they should flee to the land which was northward, which was covered with large bodies of water, and take possession of the land which was northward.

And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morianton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.

And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.

- 32 Raica oqo, sa ririkotaka ko Moronai de na rawai ira na tiko mai Vanuasautu na vosa nei Morienitoni, ka ra mani tovata me ra sa taukena na yasa ni vanua ko ya, ia kevaka e yaco vakakina, e sa na tauyavutaki kina e dua na yavu me na vakatubu leqa vei ira na tamata i Nifai, io, na leqa oqori ena rawa ni vakavuna na kena vuaviritaki na nodra bula galala.
- 33 O koya sa tala yani kina e dua na mataivalu kei na nodra keba ko Moronai, me takosovi ira na kai Morienitoni, ka tarova me ra kakua ni dro yani ki na vanua ena vualiku.
- 34 Ka sa yaco ni ra a sega ni takosovi ira rawa me yacova ni ra sa yaco ki na iyalayala kei Vanualala; e kea era sa qai laki takosovi ira rawa kina ena iyarabale ka wasea tani na vanua ena vualiku, io, mai na wasawasa ena ra ki na wasawasa ena tokalau.
- 35 Ka sa yaco ni mataivalu ka tala ko Moronai sa liutaki yani mai vua e dua na turaganivalu, na yacana ko Tenikamu, era sota kei ira na tamata i Morienitoni; ni ra sa tamata yalokaukauwa sara, (ni sa vakauqeti ira ena ivadi ca kei na nona vosa veicavilaki) ka sa tekivutaki kina e dua na vala, ka vakamatei Morienitoni kina ko Tenikamu, ka vakadruka tale ga na nona mataivalu, a sa kauti ira vakavesu ki na itikotiko i Moronai. Sa mai cava kina na ikaruasagavulu kava ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 36 Ia sa vakaoqori na nodra kau lesu mai na tamata i Morienitoni. Ia ni ra sa veiyalayalati me ra na maroroya na tiko veisaututaki, era sa qai vakalesui tale ki na vanua ko Morienitoni, ka sa yaco e dua na duavata vei ira kei ira na tamata i Liai ka ra a vakalesui tale ga ki na nodra vanua.
- 37 Ka sa yaco ni ena yabaki vata koya sa vakalesui tale kina vei ira na Nifai na tiko sautu, a sa mate ko Nifaia na ikarua ni turaganilewa levu, o koya ka qarava tiko mai vakadodonu ena yalodina na itikotiko ni veilewai ena mata ni Kalou.
- 38 Ia oqo, e a sega ni vakadonuya ko koya vei Alama me taura na ivolatukutuku kei na veika rau a nanuma ko Alama kei Tamana ni ka tabu; o koya sa mani solia kina ko Alama kivei Ilamani na luvena.

Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty.

Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into the land northward.

And it came to pass that they did not head them until they had come to the borders of the land Desolation; and there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.

And it came to pass that the army which was sent by Moroni, which was led by a man whose name was Teancum, did meet the people of Morianton; and so stubborn were the people of Morianton, (being inspired by his wickedness and his flattering words) that a battle commenced between them, in the which Teancum did slay Morianton and defeat his army, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty and fourth year of the reign of the judges over the people of Nephi.

And thus were the people of Morianton brought back. And upon their covenanting to keep the peace they were restored to the land of Morianton, and a union took place between them and the people of Lehi; and they were also restored to their lands.

And it came to pass that in the same year that the people of Nephi had peace restored unto them, that Nephiah, the second chief judge, died, having filled the judgment-seat with perfect uprightness before God.

Nevertheless, he had refused Alma to take possession of those records and those things which were esteemed by Alma and his fathers to be most sacred; therefore Alma had conferred them upon his son, Helaman.

39 Raica, sa yaco ni sa lesi na luvei Nifaia me sosomitaki tamana, ena itikotiko ni veilewai; io, sa digitaki me turaganilewa levu me lewai ira na tamata, ena vosa bubului kei na cakacaka tabu vakalotu ni na daulewa vakadodonu, ka taqomaka na tiko sautu kei na nodra galala na tamata, ka solia vei ira na galala me ra qarava na Turaga na nodra Kalou, io, ni na totaka ka karona tiko na inaki ni Kalou ena nona bula taucoko, ka kauti ira mai na tamata ca me ra mai lewai vakadodonu me vaka na nodra cala.

40 Raica sa yaca ni tamata oqo ko Paorani. Ia sa sosomitaki tamana ko Paorani, sa tekivu na nona veiliutaki vei ira na tamata i Nifai ena icavacava ni ika ruasagavulu kava ni yabaki.

Behold, it came to pass that the son of Nephihah was appointed to fill the judgment-seat, in the stead of his father; yea, he was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime.

Now behold, his name was Pahoran. And Pahoran did fill the seat of his father, and did commence his reign in the end of the twenty and fourth year, over the people of Nephi.

Alama 51

- 1 Ka sa qai yaco ni ena itekivu ni i ka ruasagavulu kalima ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, era sa veisaututaki vei ira na tamata i Liai kei ira na tamata i Morienitoni me baleta na nodra vanua, ka ra sa tekivutaka kina na i ka ruasagavulu kalima ni yabaki ena sautu;
- 2 Ia, sa sega soti ni dede na sautu oqori ena nodra vanua, sa tubu na veileti vei ira na tamata ena vuku i Paorani na turaganilewa levu; ia raica, e so na tamata era sa vinakata me vukici e so na tiki ni nodra lawa.
- 3 Ia raica, sa sega ni via vukica se vakatara me vukici e dua na lawa ko Paorani; o koya sa sega kina ni via muria na domodra kei na nodra sasaga ko ira era vinakata tiko me vukici na lawa.
- 4 O koya era sa cudruvi koya kina ko ira era vinakata tiko me vukici na lawa, ka ra gadreva kina me sa kakua ni nodra turaganilewa levu ena vanua ko ya ko koya; sa tubu me katakata sara mai na nodra veibataka tiko na tikina oqori; ia a sega ni mani yaco sara kina na vakadave dra.
- 5 Ka sa yaco ni ko ira era vinakata tiko me sivo ko Paorani mai na nona itikotiko ni veilewai, era sa vakatokai me ra tamata via vakatui, era gadreva me vukici na lawa me kakua na matanitu galala, me buli ga e dua na tui ena vanua.
- 6 Ia ko ira era vinakata me turaganilewa levu tiko ga ko Paorani, era sa vakatokai me ra tamata galala; ka sa vakaoqori na nodra tawase, ka ra sa bubului se yalayala kina na tamata galala, ni ra na taqomaka me dei tiko ga na nodra dodonu kei na lewa ni nodra lotu ena matanitu tu galala.
- 7 Ka sa yaco ni sa qai lewai me sa na vakatau ga na macala ni nodra veileti oqo mai na domodra na lewenivanua. Ia sa yaco ni domodra na lewenivanua era vinakata na nodra ile na tamata galala, ka sa dei tu ga kina ko Paorani ena itikotiko ni veilewai; era sa marau vakalevu kina ko ira na wekai Paorani, kei ira kecega na tamata era vinakata na bula galala; ia era sa galu ga na tamata era via vakatui, ka sega ni doudou me ra saqata; io era sa vakasaurarataki me ra tutaka na yavu ni bula galala.

Alma 51

And now it came to pass in the commencement of the twenty and fifth year of the reign of the judges over the people of Nephi, they having established peace between the people of Lehi and the people of Morianton concerning their lands, and having commenced the twenty and fifth year in peace;

Nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge Pahoran; for behold, there were a part of the people who desired that a few particular points of the law should be altered.

But behold, Pahoran would not alter nor suffer the law to be altered; therefore, he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law.

Therefore, those who were desirous that the law should be altered were angry with him, and desired that he should no longer be chief judge over the land; therefore there arose a warm dispute concerning the matter, but not unto bloodshed.

And it came to pass that those who were desirous that Pahoran should be dethroned from the judgment-seat were called king-men, for they were desirous that the law should be altered in a manner to overthrow the free government and to establish a king over the land.

And those who were desirous that Pahoran should remain chief judge over the land took upon them the name of freemen; and thus was the division among them, for the freemen had sworn or covenanted to maintain their rights and the privileges of their religion by a free government.

And it came to pass that this matter of their contention was settled by the voice of the people. And it came to pass that the voice of the people came in favor of the freemen, and Pahoran retained the judgment-seat, which caused much rejoicing among the brethren of Pahoran and also many of the people of liberty, who also put the king-men to silence, that they durst not oppose but were obliged to maintain the cause of freedom.

- 8 Ko ira ga na kawa turaga era vinakata tiko oqo me buli na tui; ni ra vinakata me ra tui, ka ra sa tokoni tiko mai vei ira era segata na itutu kei na kaukauwa, me ra lewai ira kina na tamata.
- 9 Ia raica, sa gauna leqataki sara oqo me ra veileti tiko kina vakai ira na tamata i Nifai; raica, sa vakayavalati ira tale tiko na Leimanaiti ko Amalikaia me ra vorati ira na Nifaiti, ka sa soqoni ira tiko mai na sotia ena veitiki ni nona vanua, ka vakaiyaragitaki ira, ka vakarautaki ira me ra na vala vakaukauwa sara, ni sa bubuluitaka oti me na gunuva na dra i Moronai.
- 10 Ia raica, eda na raica ni sa rui ulabale na ka e yalataka tu; ia oqo, sa vakarautaki koya dina sara vakavinaka kei na nona mataivalu, me ra valuti ira na Nifaiti.
- 11 Sa sega soti ni lewelevu sara na nona mataivalu me vaka e liu, ni ra sa vakamatea e vica vata na udolu ko ira na Nifaiti; e dina ga era sa mate yani vakalewelevu, ia sa soqona rawa tale ko Amalikaia e dua na mataivalu levu ka kaukauwa, ka sa sega kina ni rere ko koya me lako sobu ki na vanua ko Saraemala.
- 12 Io sa liutaki ira sara ga mai na Leimanaiti ko Amalikaia. Oqo ena ikaruasagavulu kalima ni yabaki ni nodra veiliutaki na turaganilewa; ia oqo sara tale ga na gauna sa qai malumu toka kina na veiletitaki ni itutu ni turaganilewa levu nei Paorani.
- 13 Ka sa yaco ni ra sa rogoca ko ira era via vakatui ni ra sa lako mai na Leimanaiti me ra mai valuti ira, era sa marau kina e yalodra; era sa bese ni tauri iyaragi yani, ni ra sa rui cudruva na turaganilewa levu, kei ira na tamata ni bula galala, ka ra bese kina ni tauri iyaragi me taqomaka na nodra vanua.
- 14 Ia sa yaco ni sa raica na ka oqo ko Moronai ka raica talega ni ra sa lakova mai na iyalayala ni vanua ko ira na Leimanaiti, sa cudru vakalevu sara ena nodra vakadrecike na tamata oqo, io, ko ira na tamata ka a oga vakalevu sara ko koya ena nodra maroroi; io, raica sa rarawa na yalona ka sa cudruvi ira vakalevu sara.

Now those who were in favor of kings were those of high birth, and they sought to be kings; and they were supported by those who sought power and authority over the people.

But behold, this was a critical time for such contentions to be among the people of Nephi; for behold, Amalickiah had again stirred up the hearts of the people of the Lamanites against the people of the Nephites, and he was gathering together soldiers from all parts of his land, and arming them, and preparing for war with all diligence; for he had sworn to drink the blood of Moroni.

But behold, we shall see that his promise which he made was rash; nevertheless, he did prepare himself and his armies to come to battle against the Nephites.

Now his armies were not so great as they had hitherto been, because of the many thousands who had been slain by the hand of the Nephites; but notwithstanding their great loss, Amalickiah had gathered together a wonderfully great army, insomuch that he feared not to come down to the land of Zarahemla.

Yea, even Amalickiah did himself come down, at the head of the Lamanites. And it was in the twenty and fifth year of the reign of the judges; and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge, Pahoran.

And it came to pass that when the men who were called king-men had heard that the Lamanites were coming down to battle against them, they were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country.

And it came to pass that when Moroni saw this, and also saw that the Lamanites were coming into the borders of the land, he was exceedingly wroth because of the stubbornness of those people whom he had labored with so much diligence to preserve; yea, he was exceedingly wroth; his soul was filled with anger against them.

- 15 Ia sa yaco ni sa vakauta e dua na kerekere vua na kovana ni vanua me vaka na nodra lewa na tamata, me solia mai na kovana na kaukauwa ki vei koya (Moronai) me vakaroti ira kina na vakadrecike tiko oqo, me ra vala ka taqomaka na nodra vanua se me ra vakamatei sara.
- 16 Ia sa imatai ni ka e via cakava me muduka kina ko koya na nodra veicacati ka veileti tiko vakai ira; raica sai koya oqo na vu levu duadua ni nodra dau rusa tiko mai me yacova na gauna ko ya. Ia sa yaco me vakadonui mai na nona kerekere, me vaka na domodra na lewenivanua.
- 17 Ia sa yaco ni sa tala na nona mataivalu ko Moronai me lako yani ka valuti ira na via vakatui, me muduka kina na nodra viavialevu kei na nodra vakaturagataki ira; ka kauti ira sobu mai, se me ra tauri iyaragi ka valataka na sasaga ni bula galala.
- 18 Ia sa yaco ni sa lako yani na mataivalu ka vorati ira; ka muduka tani kina na nodra viavialevu kei na nodra vakaturagataki ira; ia ko ira kecega era sa tauri iyaragi me valuti ira mai na tamata i Moronai, era sa yaviti sobu ka yamaraki sobu sara ki na qele.
- 19 Ka sa yaco me ra lewe va na udolu vei ira na se tani tiko oqori era sa vakamatei ena iseileiwau; a ra sa biu ki na vale ni veivesu ko ira na nodra iliuliu era bula mai, ni a sega ni dua na gauna me ra veilewaitaki kina ena gauna oqo.
- 20 Ia ko ira na kena vo, era sa soro me ra bula kina, ka ra sa muria sara na lewa ni tu galala, a sa vakaroti me ra vakarewataka na drotini ni galala ena nodra veivale cecere kei na nodra veikoro lelevu, ka me ra tauri iyaragi ka taqomaka na nodra vanua.
- 21 A sa muduka sara ko Moronai na ilawalawa era via vakatui, ka sa sega tale ni dua e kilai ena yaca ko ya; ia sa muduka vakadua ko koya na nodra vakadrecike kei na nodra viavialevu na tamata era via vakaturagataki ira mai; ia era sa loveci sobu mai ka vakamalumalumutaki me vaka taki ira na wekadra, ka me ra vala ena yaloqaqa me ra galala mai na veivakabobulataki.

And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should read it, and give him (Moroni) power to compel those dissenters to defend their country or to put them to death.

For it was his first care to put an end to such contentions and dissensions among the people; for behold, this had been hitherto a cause of all their destruction. And it came to pass that it was granted according to the voice of the people.

And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty.

And it came to pass that the armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth.

And it came to pass that there were four thousand of those dissenters who were hewn down by the sword; and those of their leaders who were not slain in battle were taken and cast into prison, for there was no time for their trials at this period.

And the remainder of those dissenters, rather than be smitten down to the earth by the sword, yielded to the standard of liberty, and were compelled to hoist the title of liberty upon their towers, and in their cities, and to take up arms in defence of their country.

And thus Moroni put an end to those king-men, that there were not any known by the appellation of king-men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight valiantly for their freedom from bondage.

- 22 Raica, sa yaco ni sa muduka tiko ko Moronai na ivalu kei na veileti ena kedra maliwa na nona tamata, ka lewa vei ira me ra veisaututaki ka me vakararamataki na nodra bula, sa virikotora na ivakarau ni nodra vakarautaki ira me ra vala kei ira na Leimanaiti, raica, era sa curuma mai na Leimanaiti na vanua ko Moronai, ena iyalayala ni vanua mai matasawa.
- 23 Ka sa yaco me ra sa sega soti ni kaukauwa vinaka na Nifaiti ena koro ko Moronai; o koya sa vakasavi ira kina ko Amalikaia ka vakamatea e vuqa vei ira. Ia sa yaco ni sa rawata ka taura na koro ko ya ko Amalikaia, io sa taura vata kei na nodra veitikotiko ni valu.
- 24 Ia ko ira ka ra sa dro bula mai na koro ko Moronai, era sa dro sara yani ki na koro ko Nifaia; era sa soqoni vata tale ga na lewenikoro ko Liai ka vakavakarau me ra vala kei ira na Leimanaiti.
- 25 Ia a sa yaco ni sa lewa qaseqase ko Amalikaia ka sega ni laivi ira na Leimanaiti me ra kaba na koro ko Nifaia, ia era sa tiko voli ga mai e baravi ka ra biuta tiko e so vei ira ena veikoro me ra tawana ka taqomaka tiko.
- 26 Sa vakaoqo na nona lako yani ka taura e vuqa na koro, io era sa rawata ka taura na koro levu ko Nifaia, na koro levu ko Liai, na koro levu ko Morienitoni, na koro levu ko Omana, na koro levu ko Kiti kei na koro levu ko Muleki, ka ra tiko kece e matasawa ena iyalayala ni vanua ena tokalau.
- 27 Ia oqo mai na ilawaki qaseqase nei Amalikaia, era sa rawata kina na Leimanaiti e vuqa na koro kei ira na lewena e sega ni wiliki rawa, na veikoro kece oqori era sa viribaiti vakaukauwa tu ena kena icakacaka ni viribai a lewa ko Moronai, ka yaco me itataqomaki vei ira na Leimanaiti.
- 28 Ka sa yaco ni ra sa vakasavi ira tani yani na Nifaiti ka vakamatea e vuqa sara vei ira, e ra sa ia tiko yani ka yaco ki na iyalayala ni vanua ko Vanuasautu.
- 29 Ia sa yaco ni ra sa sota mai kea kei Tenikamu, o koya ka a vakamatei Morienitoni ka takosovi ira na nona tamata ena nodra dro.

Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore.

And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications.

And those who fled out of the city of Moroni came to the city of Nephiah; and also the people of the city of Lehi gathered themselves together, and made preparations and were ready to receive the Lamanites to battle.

But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephiah to battle, but kept them down by the seashore, leaving men in every city to maintain and defend it.

And thus he went on, taking possession of many cities, the city of Nephiah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore.

And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites.

And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them and slaying many.

But it came to pass that they were met by Teancum, who had slain Morianton and had headed his people in his flight.

30 Ka sa yaco ni sa takosovi Amalikaia talega, kei na nona mataivalu vakaitamera ena nodra ilakolako me ra laki taura na vanua ko Vanuasautu kei na veivanua kece ena vualiku.

31 Ia raica e ka ni rarawa dina vua ni sa vakasavi ira lesu mai ko Tenikamu kei ira na nona tamata, ni ra sa dauvala vakaidina; raica era sa uasivi cake vei ira na Leimanaiti ko ira yadua na tamata i Tenikamu, ni ra sa tamata ivadi qaseqase ni vala, a ka oqo era sa kaukauwa cake kina vei ira na Leimanaiti.

32 Ka sa yaco ni ra sa vakasosataki ira, ka ravuti ira tiko me yacova ni sa buto mai na vanua. Ia sa yaco me ra birika na nodra vale laca ko Tenikamu kei ira na nona tamata ena iyalayala kei Vanuasautu; ia ko Amalikaia kei ira na nona ito era birika na nodra vale laca ena iyalayala e baravi e yasana ki matasawa, ia sa vaka tiko oqori na nodra ilakolako.

33 Ka sa yaco ni sa bogi na vanua, sa lako lo yani ko Tenikamu kei na nona tamata ki na keba i Amalikaia; ia raica, era sa moce lutu kece ni sa rui wawale vakalevu na yagodra, ena cakacaka kei na todra ni siga.

34 Ka sa yaco ni sa lako lo yani ko Tenikamu ki na nona vale laca na tui ka sua basikata na utona ena dua na moto; a sa mate sara kina na tui ka sega ni vakayadrati ira na nona dauniveiqaravi ko koya.

35 A sa lesu lo tale yani ki na nona itikotiko, ka raica, ni ra sa moce ga na nona tamata, a sa vakayadrati ira ko koya ka tukuna vei ira na ka sa kitaka oti mai.

36 Ia sa lewa sara me ra tu vakarau na nona mataivalu, de ra na yadra vuki na Leimanaiti ka lako mai me kabai ira.

37 Ia sa mai cava e keru nai ka ruasagavulukalima ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai; ka sa mai cava talega vakakina na bula nei Amalikaia.

And it came to pass that he headed Amalickiah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land northward.

But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass that Teancum and his men did pitch their tents in the borders of the land Bountiful; and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven.

And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

And it came to pass that Teancum stole privily into the tent of the king, and put a javelin to his heart; and he did cause the death of the king immediately that he did not awake his servants.

And he returned again privily to his own camp, and behold, his men were asleep, and he awoke them and told them all the things that he had done.

And he caused that his armies should stand in readiness, lest the Lamanites had awakened and should come upon them.

And thus endeth the twenty and fifth year of the reign of the judges over the people of Nephi; and thus endeth the days of Amalickiah.

Alama 52

- 1 Ia oqo, a sa yaco ena i ka ruasagavulukaono ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, raica, ni ra sa yadra cake mai na Leimanaiti ena imatai ni mataka ena imatai ni vula raica, era kunei Amalikaia ni sa mate koto ena nona vale laca; era raica tale ga ni sa vakarau tu ko Tenikamu me valuti ira yani ena siga ko ya.
- 2 A ra sa rere na Leimanaiti ni ra raica na ka oqo; era vakadaroya sara ga e kea na nodra inaki ni via lako ki na vanua ena vualiku, ka ra sa suka lesu kece ki na koro levu ko Muleki me ra laki vakaruru ena nodra bai ni ivalu.
- 3 Ka sa yaco ni sa lesi ko taci Amalikaia me tui vei ira na tamata; na yacana ko Amoroni; sa vakaoqo na nona digitaki na tui ko Amoroni, na taci Amalikaia na tui, me sosomitaki koya.
- 4 Ka sa yaco ni sa vakaroti ira na nona tamata me ra taqomaka vinaka na veikoro, era a rawata ena vakadavei ni dra; ni sa sega ni rawa me ra taura e dua na koro levu vakavo ga ni sa dave kina vakalevu na nodra dra.
- 5 Ia oqo, sa kila ko Tenikamu ni ra sa nakita na Leimanaiti me ra taura tiko ga na veikoro era sa rawata, kei na veivanua era sa taukena tu; ni sa raica talega na kedra lewelevu, sa nanuma ko Tenikamu ni sa kilikili me kakua ni kabai ira ena nodra itikotiko ni ivalu.
- 6 Ia sa laivi ira wavoki e kea na nona tamata, me vaka ga ni ra vakavakarau tiko ki na ivalu; io, na ka dina oya ni vakarau tiko me taqomaki koya mai vei ira, ena nodra viria cake na lalaga me kedra bai, ka vakarautaka tale ga na vanua me nodra itataqomaki.
- 7 Ka sa yaco ni sa vakaoqo na nona vakavakarau tiko vakaivalu me yacova ni sa tala mai ko Moronai e vuqa sara na tagane me ikuri ni nona mataivalu.
- 8 Ka sa vakarota tale ga mai ko Moronai me tauri ira tiko na tamata sa vesuki ira rawa ko koya; me baleta ni ra sa taura e levu na kaivesu o ira na Leimanaiti, ia me maroroi ira tiko na nodra kaivesu na Leimanaiti me kedra ivoli o ira era sa tauri tu mai vei ira na Leimanaiti.

Alma 52

And now, it came to pass in the twenty and sixth year of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month, behold, they found Amalickiah was dead in his own tent; and they also saw that Teancum was ready to give them battle on that day.

And now, when the Lamanites saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated with all their army into the city of Mulek, and sought protection in their fortifications.

And it came to pass that the brother of Amalickiah was appointed king over the people; and his name was Ammoron; thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

And it came to pass that he did command that his people should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.

And now, Teancum saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and also seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts.

But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by casting up walls round about and preparing places of resort.

And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army.

And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands; for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ransom for those whom the Lamanites had taken.

9 Ia sa vakauta talega vua na ivakaro me viria na bai ni valu kei Vanuasautu, ka taqomaka na sala qiqo ka basika yani ki na veivanua ena vualiku, de ra na qai taura na Leimanaiti na vanua ko ya ka ra vakaukauwataki me ra na vakatubu leqa vakalevu sara vei ira ena veiyasana taucoko.

10 Ia sa vakarota tale ga mai vua ko Moronai me taqomaka na yasa ni vanua ko ya, ka segata vagumatua me vakanakuitataki ira kece na Leimanaiti era tiko kina me vaka na kaukauwa sa tu vua, me rawa kina ni ra taura lesu tale na nodra veikoro lelevu era a taura mai ligadra, ena so na ivadi vakaivalu se ena so tale na kena sala e rawa; ia na veikoro lelevu kece era se bera ni rawata na Leimanaiti, me viribaiti vakaukauwa.

11 Ia sa kaya vei koya, au via laki vukei iko yani, ia raica, ko ira na Leimanaiti era sa kabati keda ena iyalayala ni vanua ki na wasawasa ena ra; ia, raica au sa laki valuti ira, o koya au na sega kina ni rawa ni lako yani vei iko.

12 Na tui (ko Amoron) e sa biuta oti na vanua ko Saraemala ka laki tukuna vua na ranadi na mate nei tuakana, ka soqona tale mai e dua na iwiliwili ni tagane levu ka kauti ira yani ki na iyalayala ni vanua ena wasawasa ki na ra, me ra valuti ira na Nifaiti.

13 Ka sa vakaoqori na nona tovolea tiko ko koya me vakasosataki ira ga na Nifaiti ka vakayarayarataka tani e dua na iwase ni nodra mataivalu ki na yasa ni vanua ko ya, a sa vakaroti ira tale ga na nona tamata ka ra a biu tu mai me ra tawana tiko na veikoro era sa rawata, me ra vakasosataki ira talega na Nifaiti ena iyalayala ni vanua ki na wasawasa ena tokalau, ka me ra qai taura na nodra vanua me vaka na nodra kaukauwa kei na kaukauwa ni nodra mataivalu.

14 Ka sa vaka tu oqori na vakarerevaki ni nodra itutu na Nifaiti, ni sa mai cava na ikaruasagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

And he also sent orders unto him that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side.

And Moroni also sent unto him, desiring him that he would be faithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanites.

And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea; and behold, I go against them, therefore I cannot come unto you.

Now, the king (Ammoron) had departed out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nephites on the borders by the west sea.

And thus he was endeavoring to harass the Nephites, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea, and should take possession of their lands as much as it was in their power, according to the power of their armies.

And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

- 15 Ia raica, e sa yaco ena ikaruasagavulu kavitu ni yabaki ni nodra veiliutaki na turaganilewa, e sa vakaroti Tenikamu ko Moronai—ko koya ka a tauyavutaka na veimataivalu me ra taqomaka na iyalayala ni vanua ki na ceva kei na ra, ka sa tekivu me lako ki na vanua ko Vanuasautu, me rawa ni vukei Tenikamu kei ira na nona tamata me ra taura lesu tale na veikoro lelevu era sa vakayalia—
- 16 Ka sa yaco ni sa taura e dua na lewa ko Tenikamu me laki kabata na koro levu ko Muleki ka taura lesu tale kevaka e rawa.
- 17 Ka sa yaco ni sa vakavakarau ko Tenikamu me kaba na koro levu ko Muleki, ka kauta yani na nona mataivalu me ra vala kei ira na Leimanaiti; ia sa kila rawa ni ra na sega ni rawai ira na Leimanaiti kevaka era toka ga mai loma ni nodra bai ni valu; o koya sa biuta kina na nona sasaga ka lesu tale ki Vanuasautu ka waraka kina me yaco yani ko Moronai, me vakuri kina na nona mataivalu.
- 18 Ka sa yaco ni sa qai tokatu yani ki Vanuasautu ko Moronai kei na nona mataivalu, ni sa voleka ni cava na ikaruasagavulu kavitu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 19 Ia ena itekivu ni ikaruasagavulu kawalu ni yabaki, sa yaco kina na nodra bose ni valu ko Moronai, kei Tenikamu kei na vuqa vei ira na turaganivalu liu—a ra sa veivosakitaka na ka me ra kitaka me rawa ni ra mai valuti ira kina ko ira na Leimanaiti; se me ra temaki ira vakacava me ra biuta rawa mai na nodra itataqomaki ni valu, me ra qai yaviti ira rawa ka taura lesu tale na koro ko Muleki.
- 20 Ka sa yaco me ra tala na nodra mata kivei Jekope, na nodra turaganivalu liu na Leimanaiti ka ra tawana tiko na koro ko Muleki ka ra vinakata me kauta mai ko koya na nona mataivalu ka me ra mai sota ena bucabuca, ena maliwa ni koro lelevu e rua. Ia raica, ko Jekope, e dua na Soramaiti, a sega ni via lako mai kei na nona mataivalu me sota kei ira ena buca.
- 21 Ka sa yaco ni sa kila ko Moronai ni ra na sega ni rawa ni mai vala ena vanua e gadreva, o koya, sa nakita sara me bacani ira ena dua na ilawaki me ra biuta rawa mai kina na Leimanaiti na nodra itataqomaki ni ivalu.

But behold, it came to pass in the twenty and seventh year of the reign of the judges, that Teancum, by the command of Moroni—who had established armies to protect the south and the west borders of the land, and had begun his march towards the land Bountiful, that he might assist Teancum with his men in retaking the cities which they had lost—

And it came to pass that Teancum had received orders to make an attack upon the city of Mulek, and retake it if it were possible.

And it came to pass that Teancum made preparations to make an attack upon the city of Mulek, and march forth with his army against the Lamanites; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.

And it came to pass that Moroni did arrive with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi.

And in the commencement of the twenty and eighth year, Moroni and Teancum and many of the chief captains held a council of war—what they should do to cause the Lamanites to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.

And it came to pass they sent embassies to the army of the Lamanites, which protected the city of Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Jacob, who was a Zoramite, would not come out with his army to meet them upon the plains.

And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might decoy the Lamanites out of their strongholds.

- 22 O koya sa lewa kina me kauta e dua na iwase ni mataivalu lailai ko Tenikamu me ra lako sobu volekata na matasawa; ia me sa lako lo yani ki na lekutu ena bogi ko Moronai kei na nona mataivalu, ki na ra ni koro levu ko Muleki; ia ena mataka cake, ni ra sa raica na nodra yadra na Leimanaiti na mataivalu i Tenikamu, era sa cici yani ka tukuna vei Jekope, na nodra iliuliu.
- 23 Ka sa yaco ni ra sa cavutu na mataivalu ni Leimanaiti ka lako me vorati Tenikamu; ia me vaka ni ra sa lewelevu sara, era sa kila kina ni na rawarawa na nodra vakamalumulumutaki ira, ni ra sa lewe lailai ga. Ia ni sa raica ko Tenikamu ni ra sa muri ira mai na mataivalu ni Leimanaiti, sa dro sobu sara ki matasawa, vaka ki na vualiku.
- 24 Ka sa yaco ni ra sa raica na Leimanaiti ni ra sa dro, sa vakayaloqataki ira sara ka ra cici muri ira yani. Ia ni sa vakauti ira tani tiko vakaoqo na Leimanaiti ko Tenikamu, ka sa tawayaga kina na nodra sasaga, raica, sa vakarota e dua na iwase ni nona mataivalu ka tiko vata kei koya ko Moronai me ra laki taura tale na koro.
- 25 Ia oqo era sa vakayacora me vakakina, ia era sa vakamatei ira kece na tu mai me taqomaka na koro levu oqo, io, ko ira kece ka sega ni sorovaka yani na nodra iyaragi ni valu.
- 26 Sa vakaoqo na nona taura lesu tale ko Moronai ena dua na iwase ni nona mataivalu na koro levu ko Muleki, ia sa kauti ira yani na kena vo me ra na sota kei ira na Leimanaiti ni ra sa lesu mai ena cemuri Tenikamu.
- 27 Ka sa yaco ni ra sa cemuri Tenikamu tiko na Leimanaiti me yacova ni ra sa volekata na koro levu ko Vanuasautu, ia era sa sota mai kea kei Liai kei na iwase ni mataivalu lailai a lesi me taqomaka tiko na koro ko Vanuasautu.
- 28 Ia oqo, ni ra sa raica na nodra turaganivalu liu na Leimanaiti ni sa lako mai ko Liai kei na nona mataivalu me valuti ira, era sa talabusesese ka dro, ia era sa dro kusarawa yani, de na toboki ira koso ko Liai ni ra sa bera ni yaco ki na koro ko Muleki; raica era sa wawale sara ko ira ena nodra lako vakabalavu tiko mai, ia ko ira na sotia i Liai era sa kaukauwa vinaka sara tu ga.

Therefore he caused that Teancum should take a small number of men and march down near the seashore; and Moroni and his army, by night, marched in the wilderness, on the west of the city Mulek; and thus, on the morrow, when the guards of the Lamanites had discovered Teancum, they ran and told it unto Jacob, their leader.

And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him he began to retreat down by the seashore, northward.

And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor. And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession of it.

And thus they did, and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war.

And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

And it came to pass that the Lamanites did pursue Teancum until they came near the city Bountiful, and then they were met by Lehi and a small army, which had been left to protect the city Bountiful.

And now behold, when the chief captains of the Lamanites had beheld Lehi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them; for they were wearied because of their march, and the men of Lehi were fresh.

- 29 Era sega tiko ni kila na Leimanaiti ni sa tu mai dakudra ko Moronai kei na nona mataivalu; ia era sa leqataki Liai tikoga kei ira na nona tamata.
- 30 E sega ni gadreva ko Liai me toboki ira, me yacova ni sa sota kei Moronai kei na nona mataivalu.
- 31 Ka sa yaco ni sa sega soti ni yawa sara na nodra dro lesu tiko mai na Leimanaiti era sa vakavolivoliti ira tu ko ira na Nifaiti, mai na dua na yasana na mataivalu i Moronai, ki na yasana ka dua na mataivalu i Liai, era vakacegu ka kaukauwa vinaka tu ko ira kece oqo; ia ko ira na Leimanaiti era sa wawale sara ena vuku ni nodra lako tiko mai vakabalavu.
- 32 Ka sa vakaroti ira na nona tamata ko Moronai me ra valuti ira yani, me yacova ni ra sa solia mai na nodra iyaragi ni ivalu.
- 33 Ka sa yaco ni sa sega ni yalolailai kina ko Jekope, o koya na nodra iliuliu levu, o koya talega na Soramaiti, ka ni taukena tu e dua na yalo ka sega ni vakadrukai rawa, a sa liutaki ira yani na Leimanaiti ena dua na veiraravui kaukauwa, ni sa cudruvi Moronai sara vakalevu ko koya.
- 34 Ia me vaka ni sa sogolatia tu yani ko Moronai na nodra gaunisala, sa nakita matua kina ko Jekope me ravuravu ga mai ka caramaka na nona sala ki na koro levu ko Muleki. Ia raica, era sa kaukauwa cake sara ko Moronai kei ira na nona tamata; o koya era sa sega ni vakasuka kina mai vei ira na Leimanaiti.
- 35 Ka sa yaco me ra sa yalokatakata ka vala vakaukauwa sara na ito ruarua, ka ra lewevuqa era bale mate kina vei ira; io, sa mavoa ko Moronai ka bale mate sara ko Jekope.
- 36 Ia sa ravuravu tale ga mai dakudra ena yalo katakata ko Liai kei ira na nona tamata, ka ra sa soro kina ka solia yani na nodra iyaragi ni valu ko ira na Leimanaiti era sota tiko; ia era sa tu ena veilecayaki na kena vo, ka sega ni kila na ka me ra kitaka, me ra vala tiko ga se me ra soro ka solia yani na nodra iyaragi.
- 37 Oqo ni sa raica ko Moronai na nodra sa veilecayaki tu, sa qai kaya vei ira: Kevaka ko ni solia mai na nomuni iyaragi ni valu, keimami na sega ni vakadavea na nomuni dra.

Now the Lamanites did not know that Moroni had been in their rear with his army; and all they feared was Lehi and his men.

Now Lehi was not desirous to overtake them till they should meet Moroni and his army.

And it came to pass that before the Lamanites had retreated far they were surrounded by the Nephites, by the men of Moroni on one hand, and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march.

And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.

And it came to pass that Jacob, being their leader, being also a Zoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni.

Moroni being in their course of march, therefore Jacob was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful; therefore they did not give way before the Lamanites.

And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was wounded and Jacob was killed.

And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.

Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.

38 Ka sa yaco ni ra sa rogoca na vosa oqori na Leimanaiti, era sa liu mai na nodra turaganivalu, ka mai biuta na nodra iyaragi ni valu e matai Moronai; e ra sa vakaroti ira na nodra tamata me ra kitaka tale ga vakakina.

39 Ia raica e vuqa vei ira era sa bese ni soro; io ko ira kecega era sa sega ni solia mai na nodra iseleiwau era sa vesu ka tauri vakaukauwa na nodra iyaragi ni valu, ka ra sa kau vata yani kei ira na wekadra ki na vanua ko Vanuasautu.

40 Ia sa levu cake sara na kedra iwiliwili na tamata era sa vesu oqo, ka lailai sobu ko ira era sa bale mate ena ivalu, io, sa levu cake mai na kedra iwiliwili na mate ena ito ruarua.

And it came to pass that when the Lamanites had heard these words, their chief captains, all those who were not slain, came forth and threw down their weapons of war at the feet of Moroni, and also commanded their men that they should do the same.

But behold, there were many that would not; and those who would not deliver up their swords were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.

And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

Alama 53

- 1 Ka sa yaco me ra yadravi na kaivesu ni Leimanaiti, ka vakaroti me ra buluta na nodra mate, io, kei na nodra mate tale ga na Nifaiti; a sa lesia ko Moronai e so na tagane me yadravi ira ni ra sa vakayacora tiko na nodra cakacaka.
- 2 Ka sa lako ko Moronai vata kei Liai ki na koro ko Muleki, a sa solia vei Liai me lewa na koro. Ia raica, sai Liai oqo ka rau dau tovata tiko kei Moronai ena iwase levu cake ni nona ivalu; a sa tamata me vakataki Moronai, io, erau sa dauveilomani sara, ka ra lomani rau tale ga ko ira na tamata i Nifai.
- 3 Ka sa yaco ni ra sa buluta oti na nodra mate kei na nodra mate tale ga na Nifai ko ira na Leimanaiti, era sa kau lesu tale ki Vanuasautu; me vaka na lewa i Moronai, sa vakatulewa kina ko Tenikamu vei ira na kaivesu me ra tekivu cakacaka ka kelia na ikeli me wavokita na vanua, se na koro levu ko Vanuasautu.
- 4 Ia sa lewa ko koya me keli na bai kau ena tai ni ikeli ki na koro; ka qai bini yani kina na qele me taurivaka na bai kau; a ra sa vakacakacakataki tiko kina na Leimanaiti me yacova ni ra sa viria rawa tu e dua na bai kaukauwa sara ka rewa icake me wavokita na koro levu ko Vanuasautu, io e dua na bai kau kei na qele, ka rewa icake sara.
- 5 Ia me tekivu mai na gauna ko ya, sa yaco na koro oqo me dua na itikotiko ni ivalu kaukauwa sara; ka ra sa kaivesu tiko kina na Leimanaiti; io era sa kaivesu tiko ena loma ni bai era viria ga ko ira. Sa vakacakacakataki ira tiko na Leimanaiti ko Moronai, ni sa rawarawa cake na nodra vakatawai ni ra cakacaka tiko; ka ni na gadreva na nona mataivalu kece kevaka me na kabai ira na Leimanaiti.
- 6 Ka sa yaco ni sa qaqa ko Moronai mai na dua na mataivalu levu ni Leimanaiti, ka taura lesu tale na koro ko Muleki, io na koro ka dua tiko na nodra koro ni ivalu kaukauwa na Leimanaiti ena vanua ko Nifai; ia sa viria vakaukauwa na kena bai me ra tiko kina na nona kaivesu.

Alma 53

And it came to pass that they did set guards over the prisoners of the Lamanites, and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain; and Moroni placed men over them to guard them while they should perform their labors.

And Moroni went to the city of Mulek with Lehi, and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nephi.

And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful.

And he caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height.

And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanites.

And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city of Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi; and thus he had also built a stronghold to retain his prisoners.

7 Ka sa yaco ni sa sega ni via valuti ira tale na Leimanaiti ena yabaki ko ya, ia sa vakarautaki ira ga na nona tamata ko koya ki na ivalu, io, me ra viria na bai me taqomaki kina na nodra koro mai vei ira na Leimanaiti, io, sa taqomaki ira na nodra yalewa kei na gone, mai na dausiga kei na leqa, ka raica tale ga me tiko na kedra kakana na nona mataivalu.

8 Ka sa yaco oqo ni sa lako tu ko Moronai me vakameyautaka e dua na nodra duiyaloyalo se veileti vakai ira na Nifaiti, era qai kabai ira mai ko ira na Leimanaiti ka ra tiko ena ceva ni wasawasa ena ra, ka ra taura kina e vuqa na nodra veikoro ena yasayasa ko ya.

9 Ia oqo me vaka na nodra ivakarau ca ga, na duiyaloyalo kei na nodra veileti vakai ira na Nifaiti, sa yaco me ra tu kina ena dua na itutu vakarerevaki.

10 Ia oqo raica, au na tukuna mada e vica na ka me baleti ira na tamata i Amoni, io ko ira era a Leimanaiti tu e liu; ka ra a qai saumaki ka lesu vua na Turaga ena mana ni vosa ni Kalou, eratou a vunautaka vei ira ko Amoni kei ira na nona itokani; era a lako sobu mai ki na vanua ko Saraemala ka ra a mai taqomaki ira tu ko ira na Nifaiti me yacova sara mai oqo.

11 Ia era sa sega ni tauri iyaragi me ra vala kei ira na wekadra, ni ra sa vosa bubuluitaka oti ni ra na sega ni vakadave dra tale; ia me vaka na nodra bubului era na mate dina; io, ia kevaka me a sega ni ra lomani mai vei Amoni kei ira na wekana, ke ra a kune rarawa ka rusa e ligadra na wekadra.

12 Ia ena vuku ni ka oqo era sa kau sobu mai kina ki na vanua ko Saraemala; io era sa mai taqomaki ira tiko e kea ko ira na Nifaiti.

13 Ia a sa yaco ni ra sa raica na leqa, na levu ni rarawa kei na nodra oca na Nifaiti ena vukudra, era sa lomani ira sara ka vinakata me ra sa tauri iyaragi tale ka valataka na nodra vanua.

And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.

And now it came to pass that the armies of the Lamanites, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nephites, which caused dissensions amongst them, had gained some ground over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.

And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.

And now behold, I have somewhat to say concerning the people of Ammon, who, in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been converted unto the Lord; and they had been brought down into the land of Zarahemla, and had ever since been protected by the Nephites.

And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it not been for the pity and the exceeding love which Ammon and his brethren had had for them.

And for this cause they were brought down into the land of Zarahemla; and they ever had been protected by the Nephites.

But it came to pass that when they saw the danger, and the many afflictions and tribulations which the Nephites bore for them, they were moved with compassion and were desirous to take up arms in the defence of their country.

- 14 Ia raica, ni vakarau me ra tauri iyaragi ni valu tale, sa rawai ira sara na vakamamasu nei Ilamani kei ira na nona itokani, me ra kakua sara ni voroka na vosa bubului era sa cakava oti.
- 15 Ia sa rere ko Ilamani de ena nodra kitaka vakakina era na vakayalia kina na yalodra; o koya era sa mani tu ga kina ko ira kece era a curu ki na veiyalayalati oqo ka raica na nodra vuto kosova na nodra veika rarawa ena draki ni bula vakarerevaki ko ira na wekadra, ena gauna oqo.
- 16 Ia raica, e sa yaco ni ra lewevuqa na luvedra tagane era a sega ni curu ki na dua na veiyalayalati me ra kakua ni tauri iyaragi ni valu ka taqomaki ira mai vei ira na nodra meca; a ra sa soqoni vata ena gauna ko ya ko ira kece oqo ka rawa ni ra tauri yaragi, ka ra sa vakatokai ira me ra sa Nifaiti.
- 17 Ia era sa ia na veiyalayalati me ra valataka na nodra bula galala na Nifaiti, io, ka ra solia na nodra bula me ra taqomaka na nodra vanua; io, era sa yalataka tale ga ni ra na tudei tiko ga ena bula galala, ka ra na dauvala me ra taqomaki ira kei ira na Nifaiti mai na veivakabobulataki.
- 18 Oqo raica, era sa lewe rua na udolu na cauravou era sa ia na veiyalayalati oqo ka ra sa taura na nodra iyaragi ni valu me ra taqomaka na nodra vanua.
- 19 Ka raica oqo, era sa sega vakadua ni dauvakatubu leqa vei ira na Nifaiti ko ira na matatamata oqo, ia oqo era sa vukei ira vakalevu sara; ni ra sa taura na nodra iyaragi ni valu ka vinakata me sa nodra iliuliu ko Ilamani.
- 20 Ia era sa cauravou bulabula kece ka yaloqaqa, ia era sa icegu bula ka kaukauwa vinaka tu; ia raica, me kena ikuri—ni ra sa tamata yalodina ena veigauna kecega ena veika kecega era nuitaki kina.
- 21 Io era sa tamata dina sara ka yalomatua, ni ra sa vakavulici me ra muria tiko ga na ivakaro ni Kalou ka lako vakadodonu e matana.
- 22 Ka sa yaco oqo me liutaki ira yani na lewe rua na udolu na gone tagane sotia oqo ko Ilamani, ia era sa lako yani ka laki vukei ira na wekadra era vala tiko ena iyalayala ni vanua ena ceva ki na yasa ni wasawasa ena ra.

But behold, as they were about to take their weapons of war, they were overpowered by the persuasions of Helaman and his brethren, for they were about to break the oath which they had made.

And Helaman feared lest by so doing they should lose their souls; therefore all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions, in their dangerous circumstances at this time.

But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites.

And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.

And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.

And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the west sea.

23 Ia oqo sa mai cava eke na ikaruasagavulu kawalu
ni yabaki ni nodra veiliutaki na turaganilewa vei ira
na tamata i Nifai.

And thus ended the twenty and eighth year of the
reign of the judges over the people of Nephi.

Alama 54

- 1 Ka sa qai yaco ena ikaruasagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa, a vakauta kina ko Amoroni e dua na itukutuku vei Moronai, ka gadreva me rau veisau kaivesu.
- 2 Ka sa yaco ni sa marau vakalevu sara ko Moronai ena gagadre oqori, ni sa vinakata me ra kania ga na nona tamata na iwase ni kakana e dau vakarautaki tiko vei ira na Leimanaiti; ia sa gadrevi ira talega na nona tamata, me ra lewe levu cake kina na nona mataivalu.
- 3 Oqo ko ira na Leimanaiti era sa kauti ira tale ga vakavesu na nodra yalewa kei na nodra gone, ia sa sega sara na yalewa se gone vei ira na kaivesu i Moronai, se vei ira na kaivesu ka taura ko Moronai; o koya sa nakita kina ko Moronai me navuca e dua na kena ivadi qaseqase me ra sereka mai kina mai vei ira na Leimanaiti e vuqa sara vei ira na Nifaiti ke rawa me vakakina.
- 4 O koya sa vola kina ko koya e dua na ivola, ka solia vua na dauniveiqaravi i Amoroni, ka a kauta mai na itukutuku vei Moronai. Ia sa vakaoqo na veivosa ka vola vei Amoroni:
- 5 Raica, i Amoroni, au sa volavola yani oqo vei iko ena vuku ni nomu valuti ira tiko na noqu tamata, se na ivalu a tekivuna ko tuakamu ka sa lomamu mo vakuria tiko ni sa mate yani ko koya.
- 6 Raica, au na tukuna mada vei iko na veika sa baleta na lewa dodonu ni Kalou, kei na iseleiwaui ni nona cudru waqawaqa, ka sa lili tu e delamuni kevaka ko sega ni veivutuni ka kauta lesu na nomu mataivalu ki na nomu vanua, se na vanua ko ni sa tawana tiko, ko ya na vanua ko Nifai.
- 7 Io, sa rawa me'u na tukuna vei iko na veika oqo kevaka ko sa via muria; io au na tukuna vei iko na veika sa baleta na eli rerevaki sa waraki ira tu mai na daulaba me vakataki iko kei tuakamu, ia ko na qai bula ga kevaka ko na veivutuni ka muduka sara na nomu inaki ni veivakamatei, ka kauta lesu na nomu mataivalu ki na nomu vanua.
- 8 Ia me vaka ni ko ni sa daubeca na veika oqo ka valuti ira tiko na tamata ni Turaga, au kila ni o ni na baci kitaka tale vakakina.

Alma 54

And now it came to pass in the commencement of the twenty and ninth year of the judges, that Ammoron sent unto Moroni desiring that he would exchange prisoners.

And it came to pass that Moroni felt to rejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army.

Now the Lamanites had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni, or the prisoners whom Moroni had taken; therefore Moroni resolved upon a stratagem to obtain as many prisoners of the Nephites from the Lamanites as it were possible.

Therefore he wrote an epistle, and sent it by the servant of Ammoron, the same who had brought an epistle to Moroni. Now these are the words which he wrote unto Ammoron, saying:

Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy brother hath waged against them, and which ye are still determined to carry on after his death.

Behold, I would tell you somewhat concerning the justice of God, and the sword of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands, or the land of your possessions, which is the land of Nephi.

Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou and thy brother have been, except ye repent and withdraw your murderous purposes, and return with your armies to your own lands.

But as ye have once rejected these things, and have fought against the people of the Lord, even so I may expect you will do it again.

9 Ia oqo raica, sa rawa ni keimami ciqomi kemuni; io, kevaka o ni sa sega ni vakasuka sara na nomuni inaki, raica ena tau vei kemuni na cudru ni Kalou ko koya ko ni beca tiko, ka ko ni na rusa vakaidina kina.

10 Ia, me vaka sa bula na Turaga, ena kabai kemuni yani na neimami mataivalu kevaka ko ni na sega ni vakasuka, ko ni na sikovi vakatotolo sara, mai vei mate, ni keimami na taura lesu na neimami veikoro lelevu kei na neimami vanua; io, keimami na qarava na neimami lotu kei na inaki ni neimami Kalou.

11 Ia raica, au kila ni sa tawayaga na noqu tukuna vei iko na veika oqo; ia e vaka vei au ni ko sa luvei eli; o koya me'u tinia kina na noqu ivola au na qai veisautaki ira wale ga na noqu kaivesu kevaka e vakayacori vakaoqo, na kaivesu yadua au sereka yani, me kena isau mai e dua na tagane, ko watina kei na luvedrau; kevaka ko sa vakadonuya na kena ivakarau oqo, au na qai veisautaki ira na noqu kaivesu.

12 Ia raica, kevaka ko sa sega ni vakadonuya, au na kauta yani na noqu mataivalu me keimami valuti kemuni; io, au na vakaiyaragitaki ira na neimami yalewa kei na gone ka keimami na valuti kemuni ka vakasavi kemuni ki na nomuni vanua, na vanua ka neimami ivotavota vakawa tu e liu; io, me isau ni dra na dra, io ka isau ni bula na bula; ia au na valuti kemuni tiko me yacova ni ko ni sa vakarusai vakadua e delai vuravura.

13 Raica, au sa cudru sara koi au, kei ira na noqu tamata; ni ko ni sa segata mo ni vakamatei keimami ia keimami sa taqomaki keimami ga. Ia raica, kevaka ko ni sa segata tale mo ni vakamatei keimami, keimami sa na segata tale ga me vakamatei kemuni; io, keimami na segata me keimami taura lesu tale na neimami vanua se na vanua ka neimami ivotavota vakawa tu e liu.

14 Oqo au sa tinia na noqu ivola. Koi au ko Moronai; koi au na nodra iliuliu na Nifaiti.

15 Ka sa yaco ni sa cudru sara vakalevu ko Amaroni ni sa wilika oti na ivola; raica sa vola tale e dua na ivola vei Moronai, ka sa vakaoqo na veivosa ka e kaya kina:

And now behold, we are prepared to receive you; yea, and except you withdraw your purposes, behold, ye will pull down the wrath of that God whom you have rejected upon you, even to your utter destruction.

But, as the Lord liveth, our armies shall come upon you except ye withdraw, and ye shall soon be visited with death, for we will retain our cities and our lands; yea, and we will maintain our religion and the cause of our God.

But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a child of hell; therefore I will close my epistle by telling you that I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner; if this be the case that ye will do it, I will exchange.

And behold, if ye do not this, I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and I will follow you even into your own land, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you; yea, and we will seek our land, the land of our first inheritance.

Now I close my epistle. I am Moroni; I am a leader of the people of the Nephites.

Now it came to pass that Ammoron, when he had received this epistle, was angry; and he wrote another epistle unto Moroni, and these are the words which he wrote, saying:

- 16 Koi au ko Amaroni, na nodra tui na Leimaniai; na tuakaqu ko Amalikaia, o koya ko a labata. Raica au na sauma vakaidina vei iko na nona dra, io, ena valuti iko yani na noqu mataivalu, raica au sega ni rerevaka na nomu vosa bolebole.
- 17 Ia raica, ko ira na nomuni qase era a vakaisini ira na wekadra ka kovea na nodra itutu, me ra lewa na matanitu.
- 18 Ia oqo raica, kevaka ko ni sa biuta sobu na nomuni iyaragi ka vakarorogo vei ira ka dodonu ga me ra lewa na matanitu, au na qai vakaroti ira na noqu tamata me ra biuta sobu tale ga na nodra iyaragi ka me mudu sara na veivaluvaluti.
- 19 Raica sa rui bibi sara na vosa ni veivakarerei ko tauca mai vei au kei ira na noqu tamata; ia keimami sega sara ni rerevaka na nomu veivakarerei.
- 20 Ia oqo au na vakadonuya ena marau me ra veisautaki na kaivesu ena kena ivakarau ko vakatura mai, ni'u sa via maroroya na keimami kakana me kedra ga na noqu tamata ivalu; ia eda sa na vala tiko ga me yacova ni ko ni sa vakarorogo na Nifaiti ki na neimami lewa, se yacova ni ko ni sa vakarusai kece sara ka tawamudu.
- 21 Ia na veika me baleta na Kalou ko tukuna mai ni keimami sa cata, raica keimami sega ni kilai koya; ko ni sa sega tale ga ni kilai koya koi kemuni; ia kevaka sa tiko dina e dua na tamata vakaoqo, keimami sega ni kila ni a buli keimami ka vakatalega kina vei kemuni.
- 22 Ia kevaka e dina ni dua tiko na tevoru kei na dua na eli, raica ena sega li ni vakatalai iko ko koya mo drau laki tiko vata kina kei tuakaqu ko mai kaya tiko oqo ni sa lako ki na dua na vanua vakaoqori? Ia raica sa sega so ni dua na ka na veika kece oqo.
- 23 Koi au ko Amaroni, e dua na kawa i Soramu, o koya ka ra a vakasaurarataka na nomuni qase, ka kauti koya tani mai na vanua ko Jerusalemi.
- 24 Ia raica, edaidai au sa dua tu na Leimaniai yaloqaqa; raica sa yaco tiko na ivalu oqo me isau ni cala a vakayacori vei ira na neimami qase, ia me qaravi ka tauri kina na nodra dodonu ki na matanitu; ia au sa tinia eke na noqu ivola vei Moronai.

I am Ammoron, the king of the Lamanites; I am the brother of Amalickiah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.

For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them.

And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.

Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.

Nevertheless, I will grant to exchange prisoners according to your request, gladly, that I may preserve my food for my men of war; and we will wage a war which shall be eternal, either to the subjecting the Nephites to our authority or to their eternal extinction.

And as concerning that God whom ye say we have rejected, behold, we know not such a being; neither do ye; but if it so be that there is such a being, we know not but that he hath made us as well as you.

And if it so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not.

I am Ammoron, and a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem.

And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs, and to maintain and to obtain their rights to the government; and I close my epistle to Moroni.

Alama 55

- 1 Sa yaco ni sa cudru vakalevu sara ko Moronai ena nona ciqoma na ivola ko ya, baleta ni sa kila ko koya ni kila vinaka tu ko Amaroni na nona veivakaisini; io, e kila ko koya ni kila vakavinaka tu ko Amaroni ni sega ni dodonu na yavu ni nona valuti ira tiko oqo na tamata i Nifai.
- 2 Ka sa kaya ko koya: Raica, au sega ni vinakata me'u veisau kaivesu vata kei Amaroni ka vakavo kevaka me vakasuka na nona inaki, me vaka au sa vola oti vua; ni'u na sega sara ni laiva me na levu cake tale na nona kaukauwa mai na kena sa tu vua ena gauna oqo.
- 3 Raica, au kila na vanua era sa vakatawai ira tiko kina na kai noqu ka ra a kauta vakavesu ko ira na Leimanaiti; ia ni sa sega ni vakadonuya ko Amaroni na veika au kerea ena noqu ivola, au na vakayacora vakaidina na veika au sa vosa taka oti vua; io, au na segata me'u vakamatei ira me yacova ni ra kerea na veisaututaki.
- 4 Ka sa qai yaco ni sa cavuta oti na vosa oqo ko Moronai, sa qai lewa me ra vakadikevi mada na nona tamata, de dua vei ira e kawa i Leimani.
- 5 Ka sa yaco me ra kunea mai e dua, na yacana ko Leimani; ia sai koya e dua vei ira na nona dauniveiqaravi na nodra tui na Leimanaiti ka a labata ko Amalikaia.
- 6 A sa lewa ko Moronai me lako yani ko Leimani kei na vica tale na nona tamata kivei ira na yadra era vakatawai ira tiko na Nifaiti.
- 7 Era sa yadravi tiko na Nifaiti ena koro levu ko Kiti; o koya sa lesi Leimani kina kei na lewe vica tale me ra lako vata kaya ko Moronai.
- 8 Ia ni sa yakavi na vanua, sa lako yani ko Leimani vei ira na yadra ka ra vakatawai ira tiko na Nifaiti, ka raica, era sa raici koya ni lako tiko mai ka kaciva; a sa kaya vei ira ko koya: Dou kakua ni rere; raica, koi au e dua tale ga na Leimanaiti. Raica, keimami sa dro rawa mai vei ira na Nifaiti, ni ra sa moce lutu tu; keimami sa butakoca mai na medra waini ka kauta voli mai.

Alma 55

Now it came to pass that when Moroni had received this epistle he was more angry, because he knew that Ammoron had a perfect knowledge of his fraud; yea, he knew that Ammoron knew that it was not a just cause that had caused him to wage a war against the people of Nephi.

And he said: Behold, I will not exchange prisoners with Ammoron save he will withdraw his purpose, as I have stated in my epistle; for I will not grant unto him that he shall have any more power than what he hath got.

Behold, I know the place where the Lamanites do guard my people whom they have taken prisoners; and as Ammoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace.

And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman among them.

And it came to pass that they found one, whose name was Laman; and he was one of the servants of the king who was murdered by Amalickiah.

Now Moroni caused that Laman and a small number of his men should go forth unto the guards who were over the Nephites.

Now the Nephites were guarded in the city of Gid; therefore Moroni appointed Laman and caused that a small number of men should go with him.

And when it was evening Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamanite. Behold, we have escaped from the Nephites, and they sleep; and behold we have taken of their wine and brought with us.

- 9 Era sa marautaki koya sara ko ira na Leimanaiti ni ra rogoca na vosa oqo; ka ra kaya vua: Mo solia mada mai na waini oqori, me keimami gunuva; keimami vakavinavinaka vakalevu sara ni ko sa kau waini mai, ni keimami sa oca sara tu ga oqo.
- 10 Ia sa kaya vei ira ko Leimani: Me da maroroya toka mada na waini me qai gunuvi ni da sa vala kei ira na Nifaiti. Ia na vosa oqori era sa qai garova ga kina vakalevu me ra gunuva na waini ko ya;
- 11 Ni ra sa kaya mai: Keimami sa oca sara tu ga oqo, o koya mo solia mada mai na waini oqori me keimami gunuva, sa voleka tale ga oqo ni kau mai na meimami ivakarau waini, ia na waini ko ya ena vakaukauwa taki keda ni da sa vala kei ira na Nifaiti.
- 12 A sa kaya vei ira ko Leimani: Me yaco ga me vaka dou sa vinakata.
- 13 Ka sa yaco me ra gunuva vakalevu sara na waini ko ya, ni sa rui waini gunu vinaka, o koya era sa gunuva kina vakasivia; ia e waini kaukauwa sara, ni sa nakiti mai me vakakina.
- 14 Ka sa yaco me ra gunu, ka mamarau, ka dede ga vakalailai, era sa mateni kece sara.
- 15 Ia oqo ni sa raica ko Leimani kei ira na nona itokani ni ra sa mateni kece, ka moce lutu sara, era sa lesu tale vei Moronai ka tukuna vua na veika kece sa yaco.
- 16 Ia sa vakaoqo na inaki nei Moronai. Ia sa vakarautaki ira oti tu na nona tamata ko Moronai ena iyaragi ni ivalu; era sa lako yani ki na koro ko Kiti, ena gauna era moce lutu tu kina na Leimanaiti ena levu ni nodra mateni, era veisoliyaka yani na iyaragi ni valu vei ira na kaivesu me ra vakaiyaragi kece sara;
- 17 Io, vei ira talega na nodra yalewa kei ira na luvadra, io vei ira kecega era rawa ni cola iyaragi, me yacova ni sa vakaiyaragitaki ira kece sara na kaivesu ko Moronai; ia sa caka lo tiko ga na ka kece oqo.
- 18 Ia kevaka me ra yadrava na Leimanaiti ke na rawarawa sara vei ira na Nifaiti me ra vakamatei ira, ni ra sa mateni kece tu.

Now when the Lamanites heard these words they received him with joy; and they said unto him: Give us of your wine, that we may drink; we are glad that ye have thus taken wine with you for we are weary.

But Laman said unto them: Let us keep of our wine till we go against the Nephites to battle. But this saying only made them more desirous to drink of the wine;

For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites.

And Laman said unto them: You may do according to your desires.

And it came to pass that they did take of the wine freely; and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its strength.

And it came to pass they did drink and were merry, and by and by they were all drunken.

And now when Laman and his men saw that they were all drunken, and were in a deep sleep, they returned to Moroni and told him all the things that had happened.

And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war; and he went to the city Gid, while the Lamanites were in a deep sleep and drunken, and cast in weapons of war unto the prisoners, inso-much that they were all armed;

Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence.

But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them.

- 19 Ia raica, sa sega ni vaka ko ya na inaki i Moronai; ni sa sega ni dautaleitaka na laba se na vakadave dra, ia sa taleitaka ga me vakabulai ira na nona tamata mai na veivakarusai; a ka oqo sa sega ni lewai rawa kina ko koya, ni sa sega ni rawa me vakamatei ira na Leimanaiti ni ra sa mateni tu.
- 20 Ia sa rawata ko koya na nona inaki; ni sa vakaiyaragitaki ira kece na Nifaiti era kaivesu tu e lomanikoro, ka solia kina vei ira na kaukauwa me ra taura na veitikina era tiko kina mai lomanikoro.
- 21 Ia sa qai lewa ko koya me ra suka tale ki muri na nona tamata ka ra vakavolivolti ira na mataivalu ni Leimanaiti.
- 22 Ia raica sa caka tiko ga ena bogi na ka kece oqo, ia ni ra qai yadra mai ena mataka ko ira na Leimanaiti, era sa raica ni ra sa vakavolivolti ira tu mai taudaku ko ira na Nifaiti, ka ra sa vakaiyaragi vakavinaka tale tu ga ko ira na nodra kaivesu ka ra tiko e loma ni koro.
- 23 Ia oqo era sa kila sara ga ni ra sa kaukauwa vei ira ko ira na Nifaiti; ia ni sa vaka tu oqori, era sa kila ni sa sega tale ni yaga me ra vala kei ira na Nifaiti; o koya era sa vakarota kina na nodra turaganivalu liu me ra kauta mai na nodra iyaragi ni valu ka binia e matadra na Nifaiti, ka kerea me ra lomani.
- 24 Raica, e sa vakaoqo na gagadre nei Moronai. A sa taura na koro levu, ka ra tauri me ra kaivesu ni ivalu; ia sa lewa me ra sereki kece na Nifaiti era kaivesu tu; era sa curu ki na mataivalu i Moronai ka ra vakaukauwataka sara na nona mataivalu.
- 25 Ka sa yaco ni sa lewa me sa tekivu na nodra vakacakacakataki na Leimanaiti era kaivesu tu, me ra tekivuna e dua na cakacaka ena kena vakaukauwataka na bai ka wavokita na koro levu ko Kiti.
- 26 Ka sa yaco ni sa vakaukauwataka oti na bai ni koro levu ko Kiti, me vaka na nona gagadre, sa qai lewa me ra kau na nona kaivesu ki na koro levu ko Vanuasautu; ka sa yadrava talega na koro levu koya ena dua na mataivalu kaukauwa sara.

But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness.

But he had obtained his desires; for he had armed those prisoners of the Nephites who were within the wall of the city, and had given them power to gain possession of those parts which were within the walls.

And then he caused the men who were with him to withdraw a pace from them, and surround the armies of the Lamanites.

Now behold this was done in the night-time, so that when the Lamanites awoke in the morning they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within.

And thus they saw that the Nephites had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nephites; therefore their chief captains demanded their weapons of war, and they brought them forth and cast them at the feet of the Nephites, pleading for mercy.

Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nephites; and they did join the army of Moroni, and were a great strength to his army.

And it came to pass that he did cause the Lamanites, whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid.

And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken to the city Bountiful; and he also guarded that city with an exceedingly strong force.

27 Ka sa yaco ni sa vuqa sara na ka era segata na Leimanaiti me ra vorati ira kina, ia era sa tudei ga me ra maroroi ira kece na nodra kaivesu, ka ra taqomaka tale ga na vanua kei na veika kece era sa rawata ka taura lesu tale.

28 Ka sa yaco me ra sa tekivu qaqa tale na Nifaiti ka ra rawata lesu tale na nodra dodonu kei na nodra galala.

29 Era sa tovolea vakavuqa na Leimanaiti me ra virikovuti ira na Nifaiti ena bogi, ia ena veisasaga oqori era dau tauri ga kina vakavesu e vuqa vei ira.

30 Ia sa vakavuqa tale ga me ra kauta lo yani na medra waini vei ira na Nifaiti me ra vagagai se vakamatenitaki kina.

31 Ia raica, sa sega ni dau bera na nodra nanuma na Turaga na nodra Kalou ko ira na Nifaiti ena gauna ni nodra dauleqa vakaoqo. Era sega ni coko rawa ena nodra dai; io, era sa bese ni gunuva na waini e a kau yani, kevaka era sega ni gunuva taumada na kaivesu ni Leimanaiti.

32 Ia era sa qarauna matua sara me ra kakua ni gunuva e dua na ka gaga; ni kevaka ena vagaga e dua na Leimanaiti na waini ena vagaga talega e dua na Nifaiti; ia oqo era sa vakatovolea kece na nodra waini.

33 Ka sa yaco me sa kilikili vei Moronai me vakavakarau me kaba yani na koro levu ko Morienitoni; ia raica, ena nodra cakacaka vakaukauwa sara na Leimanaiti, era sa viria vakaukauwa sara kina na bai ni koro levu ko Morienitoni, ka sa yaco kina me itikotiko ni ivalu qaqa sara.

34 Ia sa yaco tiko ga yani e veisiga ki na koro levu ko ya na sotia ka vakatalega kina na kedra kakana kei na nodra iyaya.

35 Ia oqo sa mai cava na ikaruasagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.

And it came to pass that the Nephites began again to be victorious, and to reclaim their rights and their privileges.

Many times did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners.

And many times did they attempt to administer of their wine to the Nephites, that they might destroy them with poison or with drunkenness.

But behold, the Nephites were not slow to remember the Lord their God in this their time of affliction. They could not be taken in their snares; yea, they would not partake of their wine, save they had first given to some of the Lamanite prisoners.

And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamanite it would also poison a Nephite; and thus they did try all their liquors.

And now it came to pass that it was expedient for Moroni to make preparations to attack the city Morianton; for behold, the Lamanites had, by their labors, fortified the city Morianton until it had become an exceeding stronghold.

And they were continually bringing new forces into that city, and also new supplies of provisions.

And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

Alama 56

- 1 Ka sa qai yaco ni sa taura ko Moronai e dua na ivola i Ilamani ena ikarua ni siga ena imatai ni vula ena itekivu ni ka tolusagavulu ni yabaki ni nodra veiliutaki na turaganilewa, ka tukuni mai kina na kedra itukutuku mai na iwase ni vanua ko ya.
- 2 Ia sa vakaoqo na vosa ka vola mai, ka kaya mai kina: I Moronai, na tuakaqu lomani, ena vuku ni Turaga, kei na veivakararawataki daru sa sotava; raica, i tuakaqu lomani, au via tukuna mada yani na itukutuku ni neimami veivaluvaluti ena yasayasa oqo.
- 3 Raica, era lewe rua na udolu na luvedra na wekada, a kauti ira sobu mai ko Amoni mai na vanua ko Nifai—oqo ko sa kila vinaka ni ra kawa ga i Leimani, na ulumatua tagane i Liai na tamada;
- 4 Oqo sa sega ni yaga me'u vakamacalataka tale vei iko me baleta na nodra ivakarau ni bula se na nodra tawavakabauta, ni ko sa kila tu na veika kece oqo—
- 5 Ia sa kilikili ga me'u tukuna vei iko ni ra sa tauri iyaragi ni valu tu ko ira na rua na udolu na cauravou oqo, ka ra sa vakaliuci au me'u nodra iliuliu; ka keimami sa lako mai me taqomaka na neimami vanua.
- 6 Ia oqo ko sa kila tale ga me baleta na veiyalayalati era a cakava na tamadra, ni ra na sega tale ni taura na nodra iyaragi ni valu, me ra valuti ira na wekadra ka vakadave dra.
- 7 Ia ena ikaruasagavulu kaono ni yabaki, ni ra sa raica na veika rarawa keimami sa sota kaya kei na neimami leqataki ira tiko, era sa voleka kina ni voroka na nodra veiyalayalati ka ra sa vakayacora oti, ka me ra taura cake na nodra iyaragi ni ivalu me ra taqomaki keimami.
- 8 Ia au a sega ni vakadonuya me ra voroka na veiyalayalati oqo, ni'u nanuma ni na vakaukauwataki keimami na Kalou, ka sega soti ni keimami na kune rarawa sara baleta ni sa vakayacori taucoko na vosa bubului era sa cakava oti.

Alma 56

And now it came to pass in the commencement of the thirtieth year of the reign of the judges, on the second day in the first month, Moroni received an epistle from Helaman, stating the affairs of the people in that quarter of the land.

And these are the words which he wrote, saying: My dearly beloved brother, Moroni, as well in the Lord as in the tribulations of our warfare; behold, my beloved brother, I have somewhat to tell you concerning our warfare in this part of the land.

Behold, two thousand of the sons of those men whom Ammon brought down out of the land of Nephi—now ye have known that these were descendants of Laman, who was the eldest son of our father Lehi;

Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things—

Therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.

And now ye also know concerning the covenant which their fathers made, that they would not take up their weapons of war against their brethren to shed blood.

But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to break the covenant which they had made and take up their weapons of war in our defence.

But I would not suffer them that they should break this covenant which they had made, supposing that God would strengthen us, insomuch that we should not suffer more because of the fulfilling the oath which they had taken.

- 9 Ia raica, oqo e dua na ka e dodonu sara me da rekitaka vakalevu. Ia raica, ena ikaruasagavulu kaono ni yabaki, koi au, ko Ilamani, au sa liutaki ira yani e lewe rua na udolu na cauravou oqo, ka lako ki na koro ko Jutia me vukei Anitipasi, o koya ko a lesia me nodra iliuliu na tamata mai na yasayasa ko ya.
- 10 Ia sa mai cokotavata na rua na udolu na luvequ cauravou oqo, (ni sa kilikili me ra vakatokai me ra luvequ) ki na mataivalu i Anitipasi, na veivakaukauwataki oqo e sa marau kina vakalevu ko Anitipasi; ia raica, era sa vakalewelailaitaki na nona mataivalu mai vei ira na Leimanaiti baleta ni ra sa vakamatea e dua na iwiliwili vakaitamera vei ira na noda tagane ena vuku ni nodra kaukauwa, o koya e sa vakavuna kina meda rarawa.
- 11 Ia oqo meda yalo vakacegu ga ena tikina oqo ni ra sa mate me baleta na nodra vanua kei na nodra Kalou, io, era sa marau kina ko ira.
- 12 Era sa maroroya tale ga na Leimanaiti e vuqa na kaivesu, ko ira kece oqori era turaganivalu liu ka ni ra sa vakamatei kece na kena vo. Ia keimami nanuma ni kevaka era se bula tiko, era sa tiko sara ga oqo mai na vanua ko Nifai.
- 13 Ia sa i ira oqo na koro lelevu ka ra sa taura na Leimanaiti ni sa dave kina vakalevu na nodra dra na noda tagane qaqa:
- 14 Na vanua ko Manitai se na koro levu ko Manitai, na koro levu ko Sisoromi, na koro levu ko Kumeni kei na koro levu ko Anitipara.
- 15 Ia oqori na veikoro lelevu era sa taura tu ena gauna au yaco kina ki na koro levu ko Jutia; ia ka raica ni sa cakacaka vagumatua sara tiko ko Anitipasi kei ira na nona tamata, me ra viria vakaukauwa na bai ni koro ko ya.
- 16 Io, sa oca sara vakalevu na yagodra ka sa malumalumu tale ga vakakina na yalodra, ni ra dauvala vakaukauwa ena siga ka ra qai mai cakacaka vakaukauwa tale ena bogi ena qaravi ni nodra koro levu; ia era sa sota kaya kina na veika rarawa kecega.
- 17 Ia oqo era sa nakita me ra veivakavuai toka ga ena vanua oqo se ra mate; o koya ko nanuma donu kina ni iwiliwili lailai oqo kau a kauta vata mai kei au, io, ko ira na luvequ cauravou ko ya, a solia vei ira na inuinui levu sara kei na marau.

But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I, Helaman, did march at the head of these two thousand young men to the city of Judea, to assist Antipus, whom ye had appointed a leader over the people of that part of the land.

And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn.

Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are happy.

And the Lamanites had also retained many prisoners, all of whom are chief captains, for none other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

And now these are the cities of which the Lamanites have obtained possession by the shedding of the blood of so many of our valiant men:

The land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Cumeni, and the city of Antiparah.

And these are the cities which they possessed when I arrived at the city of Judea; and I found Antipus and his men toiling with their might to fortify the city.

Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind.

And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those sons of mine, gave them great hopes and much joy.

18 Ka sa qai yaco ni ra sa raica na Leimanaiti ni sa levu cake tale na kedra iwiliwili na mataivalu i Anitipasi, sa lewa sara ko Amaroni me ra kakua mada ni kabai keimami mai se via kaba na koro levu ko Jutia me ia na vala.

19 Ia oqo sa lomani keimami sara na Turaga; ni kevaka me ra sa kabai keimami mai ena gauna keimami a malumalumu tu kina, ke sa rusa kina na neimami mataivalu lailai; ia oqo keimami sa maroroi.

20 E sa vakaroti ira sara tiko ga ko Amaroni me ra qarava tiko na veikoro lelevu era sa taura tu oqo. Ia sa mai cava kina na ikaruasagavulu kaono ni yabaki. Ia ena itekivu ni ikaruasagavulu kavitu ni yabaki, keimami sa vakarautaki keimami tu kina ka vakakina na neimami koro levu ki na tataqomaki.

21 Oqo keimami sa gadreva sara me ra mai kabai keimami na Leimanaiti; ia keimami sega ga ni gadreva me keimami laki kabai ira ena nodra itikotiko ni ivalu kaukauwa.

22 Ka sa yaco me ra sa veibiuyaki wavoki tu na neimami yamata me ra vakaraica na nodra veitosoyaki tiko na Leimanaiti, me ra kakua ni lako siviti keimami ena siga se ena bogi ka laki kaba na neimami veikoro lelevu ena vualiku.

23 Ni keimami sa kila tu ni ra sa koro malumalumu ka sega ni kaukauwa me ra sota kei ira; o koya gona keimami sa gadreva, me ra lako siviti keimami me rawa ni keimami kabai ira kina mai muri, ka cemuri ira yani e dakudra, ena gauna vata talega o ya, era na sotavi kina mai liu. Keimami sa vakanuinui ni keimami na rawai ira; ia raica keimami sa rarawa ni sega ni yaco na neimami gagadre.

24 Ia era sa sega sara ni doudou me lako siviti keimami ena nodra mataivalu levu, se dua ga na kena iwase, de ra na malumalumu ka vakadrukai kina.

25 Era sa sega tale ga ni doudou me ra valuta na koro ko Saraemala; ka sega ni doudou me ra kosova na ulu ni uciwai ko Saitoni, me ra lako ki na koro levu ko Nifaia.

26 Ia oqo, sa lomadra sara me ra sa tiko ga e kea na nodra mataivalu, ka me ra qarava tiko na veikoro lelevu era sa taura oti.

And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle.

And thus were we favored of the Lord; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.

They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defence.

Now we were desirous that the Lamanites should come upon us; for we were not desirous to make an attack upon them in their strongholds.

And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.

For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.

They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.

Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Sidon, over to the city of Nephihah.

And thus, with their forces, they were determined to maintain those cities which they had taken.

27 Ka sa qai yaco ni ena ikarua ni vula ni yabaki oqo, sa yaco mai kina na keimami kakana era vakauta mai na tamadra na noqu lewe rua na udolu na cauravou.

28 Ia era sa lako tale ga mai na vanua ko Saraemala e rua na udolu na tagane me ra mai keimami ikuri. Ia sa vakaoqo na nodra sa vakarau tu e lewe tini na udolu na tagane, ka vakakina na kedra kakana, ka vakakina na kedra na watidra kei na luvedra.

29 Ia ko ira na Leimanaiti, ni ra sa raica ni sa tubu cake tiko ga e veisiga na iwiliwili ni neimami mataivalu, ka sa kau tale tiko ga mai na keimami kakana, era sa rere kina ka lako kusarawa me ra segata me ra sogota na sala me kakua ni vakau tiko mai kina na keimami kakana kei na keimami ikuri.

30 Ni keimami sa kila na nodra nuiqawaqawa na Leimanaiti ena vuku ni ka oqo, keimami sa nakita kina me keimami bukiveretaki ira; o koya sa vakaroti au kina ko Anitipasi me'u kauti ira sobu na luvequ cauravou oqo ki na dua na koro levu voleka ga e kea, me vaka ni keimami kau kedra kakana tiko yani.

31 Ia me keimami lako ravita ga na koro levu ko Anitipara, me vaka ni keimami lako sara tiko yani ki na koro levu ena iyalayala ni vanua mai matasawa.

32 Ka sa yaco ni keimami sa cavutu ka lako yani, me vaka ga ni keimami kauta tiko na kedra kakana ki na koro levu koya.

33 Ka sa yaco ni sa kauta tale ga yani ko Anitipasi e dua na iwase ni nona mataivalu, ka biuti ira na kena vo me ra vakatawana tiko mai na nodra koro. Ia era sa sega ni cavutu mai me yacova ni'u sa volekata yani na koro ko Anitipara, kei na noqu mataivalu lailai.

34 Ia oqo, sa tiko ena koro levu ko Anitipara na nodra mataivalu kaukauwa duadua na Leimanaiti; io, na mataivalu levu duadua.

35 Ka sa yaco ni sa laki tukuni keimami vei ira ko ira na nodra yamata; era sa lako mai kei na nodra mataivalu me valuti keimami.

36 Ka sa yaco ni keimami qai drotaki ira yani ka keimami gole cake tiko, ki na vualiku. Ia keimami sa vakayarayarataki ira tani yani na nodra mataivalu kaukauwa duadua na Leimanaiti;

And now it came to pass in the second month of this year, there was brought unto us many provisions from the fathers of those my two thousand sons.

And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.

And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and strength.

Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, as if we were carrying provisions to a neighboring city.

And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore.

And it came to pass that we did march forth, as if with our provisions, to go to that city.

And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.

And now, in the city Antiparah were stationed the strongest army of the Lamanites; yea, the most numerous.

And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites;

37 Io, keimami sa vakaliuliu tiko yani ka kauti ira sara vakayawa, me yacova na gauna era sa raici ira kina na mataivalu qaqa nei Anitipasi ni sa muri ira vakaukauwa tiko mai, era sa sega ni gole ki na imatau se ki na imawi, era sa cici muri keimami vakadodonu tiko ga mai; ia, keimami nanuma ni ra sa nakita me ra vakarusai keimami taumada ni bera ni toboki ira mai na mataivalu i Anitipasi de keimami na virikovuti ira.

38 Ia oqo ko Anitipasi sa raica ka kila rawa mai na leqa e rawa ni yaco vei keimami, ka vakusakusataki ira sara yani na nona mataivalu. Ia raica sa bogi mai na vanua; o koya era sa sega kina ni toboki keimami, ka sega tale ga ni toboki ira mai ko Anitipasi; o koya keimami sa keba kina ena bogi ko ya.

39 Ka sa yaco ni sa bera ni kida na mataka, raica, era sa vakasavi keimami tale ko ira na Leimanaiti. Oqo keimami sa sega soti ni kaukauwa sara ka sega ni rawa ni vorati ira yani; io, au sega tale ga ni via soli ira na luvequ cauravou kivei ira; o koya keimami sa dro tiko ga yani kina ki na lekutu.

40 Era sa sega ni via gole ki na imatau se ki na imawi, de keimami na virikovuti ira; ia koi au tale ga au sa sega ni vinakata me keimami gole ki na imatau se ki na imawi, de ra na toboki keimami, ka keimami na sega ni saqati ira rawa, keimami na vakarusai ga, ia era na rawa ni dro sara; ia keimami sa dro tiko ga kina ena lekutu ena siga taucoko, me yacova sara na bogi.

41 Ka sa yaco ni sa bera ni kida na mataka ka tarava, keimami sa raici ira na Leimanaiti ni ra sa kabai keimami mai, ka keimami sa dro sara yani.

42 Ia a sa yaco ni sa sega soti ni yawa sara na vanua era vakasavi keimami mai kina, era sa tu vakadua; ia e sa mataka ni ikatolu ni siga ena ikavitu ni vula.

43 Ia oqo keimami sega ni kila, de ra sa toboki ira mai ko ira na mataivalu i Anitipasi se segai, ia au sa kaya ga vakaoqo vei ira na noqu cauravou: Raica, era sa mai cegu koso na meca ka da sega ni kila na ka era nakita, era vinakata beka me da kabai ira yani me rawa ni ra lawakitaki keda ena dua na vere;

44 O koya gona na cava ko ni sa vinakata, koi kemuni na luvequ, ko ni na vorati ira yani ka vala?

Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.

And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.

Now they durst not turn to the right nor to the left lest they should be surrounded; neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.

And it came to pass that again, when the light of the morning came we saw the Lamanites upon us, and we did flee before them.

But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.

And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;

Therefore what say ye, my sons, will ye go against them to battle?

45 Ia oqo i tuakaqu lomani, Moronai, me'u tukuna sara vei iko, ni'u sa sega mada ni bau raica e liu e dua na yaloqaqa, e segai, vei keda kece sara na Nifaiti.

46 Me vaka ga ni'u vakatokai ira me ra luvequ (ni ra sa gone kecega) ia era sa tukuna mai ka vaka: I Tamai keimami, raica sa tiko kei keda na noda Kalou, ka na sega ni vakalaiva me da lutu; ia me da lako mada yani; kevaka era sega ni vakasagai keda mai, me da qai kakua ni vakamatei ira; o koya me da lako ga yani de ra na qai rawa na mataivalu i Anitipasi.

47 Oqo era sa sega mada ni bau vala vakadua, ia era sa sega sara ni rerevaka na mate; raica era sa sega sara ni kauwaitaka na nodra bula vakai ira, era sa gadreva ga me ra galala na nodra qase; io, era sa vakavulici vakavinaka mai vei ira na tinadra, ni kevaka era sega ni vakatitiqa, ena vakabulai ira na Kalou.

48 Ia era sa tukuna lesu mai vei au na nodra vosa na tinadra, ka kaya: Keimami sega ni vakatitiqataka ni ra kila tu na tinai keimami.

49 Ka sa yaco ni'u sa qai kauti ira lesu mai na noqu lewe rua na udolu me keimami saqati ira na Leimanaiti ka ra a cemuri keimami tiko mai. Ia oqo raica, ena gauna oqori era sa toboki ira mai kina ko ira na mataivalu i Anitipasi, ka sa yaco kina e dua na ivalu kaukauwa sara.

50 Era sa oca dina na mataivalu i Anitipasi ena nodra lakova mai e dua na vanua balavu ena loma ni dua na gauna lekaleka ga, ka sa vo sara vakalailai me ra rawai ira ko ira na Leimanaiti; ia kevaka me keimami a sega ni totolo yani kei ira na lewe rua na udolu, ke a yaco dina me vakakina.

51 Ni sa bale mate ena ivalu ko ya ko Anitipasi kei na vuqa tale ga na nona iliuliu baleta ni ra sa oca sara ena vuku ni lako totolo era a cakava mai—o koya ni ra sa bale mate vakaoqo na nodra i liuliu, era sa malumalumu tale ga kina na tamata i Anitipasi vei ira na Leimanaiti.

52 Ka sa yaco ni ra sa yaloqaqa sara na Leimanaiti, ka ra muri ira; ena gauna era sa muri ira matua yani kina, era sa lako mai dakudra ko ira na lewe rua na udolu i Ilamani ka tekivu ravuravu vakaukauwa sara ka veivakamatei, ia sa kaukauwa sara na nodra ravuravu yani ka ra mani saumaki kina na mataivalu ni Leimanaiti ka qaravi Ilamani.

And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites.

For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.

And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced.

The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand they would have obtained their purpose.

For Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march—therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

And it came to pass that the Lamanites took courage, and began to pursue them; and thus were the Lamanites pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman.

53 Oqo ni ra sa raica na tamata i Anitipasi ni ra sa saumaki na Leimanaiti, era sa kumukumuna vata na nodra mataivalu ka ravuti ira tale na Leimanaiti mai dakudra.

54 Ka sa yaco oqo me keimami qai virikovuti ira e ke na Leimanaiti koi keimami na tamata i Nifai, na tamata i Anitipasi kei ira na noqu lewe rua na udolu, io, keimami sa virikovuti ira ka vakamatea e vuqa sara vei ira; era sa mani soro na kena vo ka solia mai vei keimami na nodra iyaragi ni valu a ra sa neimami kaivesu ni valu.

55 Ia oqo ka sa yaco ni ra sa soro oti vei keimami, raica, au sa qai wiliki ira na cauravou ka keimami a vala vata tiko ni'u leqataka, de na mani levu vei ira era sa bale mate.

56 Ia raica sa vuabale dina na noqu marau ni sega sara ga ni duabulu na tamata vei ira me bale ki na qele; io, sa kilai votu ni ra sa vala tiko me vaka na kaukauwa ni Kalou; io, e sega mada ni se bau kilai me veivakurabuitaki sara vakaoqo na kaukauwa ni nodra vala na tamata; io era sa rerevaka sara tale ga na Leimanaiti na kaukauwa ni nodra ravuravu yani; ka ra sa mani soro kina ka soli ira ga me ra kaivesu ni valu.

57 Ia me vaka ni sega na vanua e ganita me ra tiko kina e ke na kaivesu ka me rawa tale ga ni ra taqomaki tiko kina mai vei ira na Leimanaiti, o koya keimami sa talai ira sara ki na vanua ko Saraemala, ka ra veikau e dua na iwase ni mataivalu i Anitipasi; ia ko ira na kena vo era sa mai cokovata kei na noqu gone tagane ni Amonaiti, ka keimami lesu tale ki na koro levu ko Jutia.

Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.

But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.

And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling Ammonites, and took our march back to the city of Judea.

Alama 57

- 1 Ka sa qai yaco ni'u a taura e dua na ivola i Amoroni, na tui, ka kaya mai ni kevaka au na soli ira yani na nona tamata era noqu kaivesu tu, ena qai vakasuka lesu mai na koro levu ko Anitipara.
- 2 Ia au qai volavola tale vua na tui, ka kaya ni keimami sa kila tu ni sa ganita na keimami iwiliwili kei na neimami kaukauwa, me keimami na valuta ka rawa na koro levu ko Anitipara; ia ena sega na betena me keimami sereki ira na kaivesu me baleta na koro ko ya, e daumaka cake me ra veisautaki ga na neimami kaivesu.
- 3 Ia sa sega ni vakadonuya na veika au kerea ena noqu ivola ko Amoroni, raica sa sega ni vinakata ko koya me ra veisautaki na kaivesu; ia keimami sa vakavakarau sara me keimami kaba na koro levu ko Anitipara.
- 4 Ia a ra sa biuti Anitipara ko ira na lewena, ka dro ki na veikoro lelevu tale e so ka ra taukena tu oqo, me ra laki viria vakaukauwa na kena bai; sa vakaoqo na neimami taura lesu tale na koro levu ko Anitipara.
- 5 Sa mai cava na ikaruasagavulu kawalu ni yabaki ni nodra veiliutaki na turaganilewa.
- 6 Ka sa yaco ni ena itekivu ni ikaruasagavulu kaciwa ni yabaki, sa yaco tale mai kina na keimami kakana, kei na lewe ono na udolu na ikuri ni neimami mataivalu, mai na vanua ko Saraemala kei na veivanua vakavolivolita, era sa lako tale ga mai e lewe onosagavulu na cauravou ni Amonaiti me ra mai kurivi ira na wekadra, ko ira na noqu lewe rua na udolu. Ia raica oqo, keimami sa lewelevu ka kaukauwa sara ka sa bini tale tu ga na keimami kakana.
- 7 Ka sa yaco ni keimami sa via valuta na mataivalu ka taqomaka tiko na koro levu ko Kumeni.
- 8 Ia oqo raica, au na vakaraitaka vei kemuni na sala keimami rawata kina na neimami gagadre oqori; io, a lako yani ena bogi e dua na iwase ni neimami mataivalu kaukauwa, ka vakavolivolita na koro levu ko Kumeni, ni sa voleka tiko na gauna me yaco mai kina na kedra ivakarau kakana.

Alma 57

And now it came to pass that I received an epistle from Ammoron, the king, stating that if I would deliver up those prisoners of war whom we had taken that he would deliver up the city of Antiparah unto us.

But I sent an epistle unto the king, that we were sure our forces were sufficient to take the city of Antiparah by our force; and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange.

And Ammoron refused mine epistle, for he would not exchange prisoners; therefore we began to make preparations to go against the city of Antiparah.

But the people of Antiparah did leave the city, and fled to their other cities, which they had possession of, to fortify them; and thus the city of Antiparah fell into our hands.

And thus ended the twenty and eighth year of the reign of the judges.

And it came to pass that in the commencement of the twenty and ninth year, we received a supply of provisions, and also an addition to our army, from the land of Zarahemla, and from the land round about, to the number of six thousand men, besides sixty of the sons of the Ammonites who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also plenty of provisions brought unto us.

And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city Cumeni.

And now behold, I will show unto you that we soon accomplished our desire; yea, with our strong force, or with a part of our strong force, we did surround, by night, the city Cumeni, a little before they were to receive a supply of provisions.

- 9 Ka sa yaco ni bogi vuqa na neimami vakaitikotiko vakavolivolita na nodra koro levu; keimami yadra ka moce vata ga kei na neimami iseileiwau, de ra na lako mai ena bogi na Leimanaiti ka vakamatei keimami, era sa segata vakavuqa na ka oqori; ia ena levu ga ni nodra segata, na levu talega ni dave ni nodra dra.
- 10 Ni oti vakalailai sa qai yaco mai na kedra kakana, ka ra tovolea sara me curutaki yani ki loma ena bogi. Ia keimami sa waraki ira mai koi keimami na Nifaiti, ka segai ko ira na Leimanaiti; o koya, keimami vesuki ira kina ka taura tale ga na kakana era kauta mai.
- 11 Ia e dina ga ni keimami a sogolatia na sala ni nodra vukei mai na Leimanaiti, ia sa lomadra me ra taura matua toka ga na koro levu ko ya; o koya sa kilikili kina me keimami taura na kakana ka vakauta ki Jutia, ka ra vakauti sara na neimami kaivesu ki na vanua ko Saraemala.
- 12 Ka sa yaco ni sa qai oti ga e vica na bogi era sa tekivu yalolailai mai na Leimanaiti, ka sa oti na nodra nuitaka na veivuke; o koya era sa mani soro kina vei keimami; ia sa vakaoqori na sala keimami rawata kina na neimami inaki, ena neimami rawa na koro levu ko Kumeni.
- 13 Ia sa yaco me ra lewelevu sara na neimami kaivesu; e dina ga ni keimami sa lewelevu koi keimami, ia keimami sa vakasaurarataki me keimami vakayagataka na neimami sotia kece sara me keimami yadravi ira, se, me ra sa vakamatei ga.
- 14 Ia raica era sa dau dro vakalewelevu ka taurivaka na vatu, na kau se cava ga era sa taura rawa, me ra vorati keimami kina, e vakavuna me keimami vakamatea kina e rua na udolu vakacaca vei ira ni bera ni ra qai soli ira me ra kaivesu ni ivalu.
- 15 O koya sa kilikili kina vei keimami me keimami tinia na nodra bula se yadravi ira ena iseileiwau, ka kauti ira sobu ki na vanua ko Saraemala; e dina ga keimami sa vesuka na kedra kakana na Leimanaiti, ia sa na takiveiyaga mada ga vei ira na neimami na keimami kakana.

And it came to pass that we did camp round about the city for many nights; but we did sleep upon our swords, and keep guards, that the Lamanites could not come upon us by night and slay us, which they attempted many times; but as many times as they attempted this their blood was spilt.

At length their provisions did arrive, and they were about to enter the city by night. And we, instead of being Lamanites, were Nephites; therefore, we did take them and their provisions.

And notwithstanding the Lamanites being cut off from their support after this manner, they were still determined to maintain the city; therefore it became expedient that we should take those provisions and send them to Judea, and our prisoners to the land of Zarahemla.

And it came to pass that not many days had passed away before the Lamanites began to lose all hopes of succor; therefore they yielded up the city unto our hands; and thus we had accomplished our designs in obtaining the city Cumeni.

But it came to pass that our prisoners were so numerous that, notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them, or to put them to death.

For behold, they would break out in great numbers, and would fight with stones, and with clubs, or whatsoever thing they could get into their hands, in-somuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war.

Therefore it became expedient for us, that we should put an end to their lives, or guard them, sword in hand, down to the land of Zarahemla; and also our provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanites.

16 Ia ni keimami sa sota kaya tiko na leqa oqo, sa ka dredre toka na lewai ni veika me baleti ira na kaivesu ni valu; ia oqo keimami sa mani nanuma me ra sa vakauti sobu ga ki na vanua ko Saraemala; o koya keimami sa lesia kina e dua na iwase ni neimami tagane me kauti ira sobu na kaivesu ki Saraemala.

17 Ia a sa yaco ena mataka ga era sa lesu tale mai. Ia oqo raica, keimami a sega ni taroga na ka a yaco vei ira na kaivesu; ia raica, era sa yaco donu dina mai, ni ra sa kabai keimami mai ena gauna ko ya ko ira na Leimanaiti; kevaka me ra a sega, ke ra a rawai keimami na Leimanaiti. Ia raica, a vakauta yani ko Amaroni na kakana ka vakakina e levu na mataivalu me tokoni ira.

18 Ka sa yaco me ra taudonu mai na neimami ka ra a kauti ira yani na kaivesu, era tarovi ira na meca ni sa vo sara ga vakalailai me ra rawai keimami.

19 Ia raica, era sa vala vakaukauwa sara na noqu cauravou lewe rua na udolu onosagavulu; io, era sa toka dei ga e matadra na Leimanaiti ka ravuti ira kece ka ra vorati ira mai.

20 Ia ena gauna era sa via drovaki ira kina na Leimanaiti na vo ni neimami mataivalu, raica, era sa sega sara ni yalolailai na lewe rua na udolu onosagavulu oqo.

21 Io, era sa talairawarawa ka ra sa raica me ra vakayacora sara na ivakaro kecega; io, sa yaco vei ira me vaka na nodra vakabauta; ia au nanuma sara na vosa era a kaya vei au ena vuku ni nodra ivakavuvuli na tinadra.

22 Ia oqo raica sai ira na luvequ oqo, kei ira era a lesi me ra kauti ira yani na kaivesu, keimami dinau tu vei ira ena vuku ni qaqā lagilagi oqo; ni sai ira dina era vakamalumalumutaki ira na Leimanaiti, o koya era sa vakasavi lesu kina ki na koro levu ko Manitai.

23 Ia keimami sa sega ni rusa kece ena iseleiwau, ka keimami taura dei tiko ga na koro levu ko Kumeni; era lewelevu ga era sa yali yani vei keimami.

24 Ia sa yaco ni ra sa dro oti na Leimanaiti, au sa vakarota sara me ra kau tani mai na noqu tamata era sa vuetaki ka davo maliwai ira koto na mate, ka me qaravi sara na nodra mavoa.

And now, in those critical circumstances, it became a very serious matter to determine concerning these prisoners of war; nevertheless, we did resolve to send them down to the land of Zarahemla; therefore we selected a part of our men, and gave them charge over our prisoners to go down to the land of Zarahemla.

But it came to pass that on the morrow they did return. And now behold, we did not inquire of them concerning the prisoners; for behold, the Lamanites were upon us, and they returned in season to save us from falling into their hands. For behold, Ammoron had sent to their support a new supply of provisions and also a numerous army of men.

And it came to pass that those men whom we sent with the prisoners did arrive in season to check them, as they were about to overpower us.

But behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanites, and did administer death unto all those who opposed them.

And as the remainder of our army were about to give way before the Lamanites, behold, those two thousand and sixty were firm and undaunted.

Yea, and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their mothers had taught them.

And now behold, it was these my sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti.

And we retained our city Cumeni, and were not all destroyed by the sword; nevertheless, we had suffered great loss.

And it came to pass that after the Lamanites had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead, and caused that their wounds should be dressed.

- 25 Ka sa yaco me ra sa malumalumu e rua na drau vei ira na noqu lewe rua na udolu onosagavulu na cauravou, ni sa dave vakalevu na nodra dra; ia oqo me vaka na nona vinaka na Kalou, kei na neimami kurabui vakalevu, kei na nodra marau na mataivalu taucoko, e sega sara ni bau dua na tamata vei ira e mate; io, ka sega sara ni dua na tamata vei ira me sega ni vakamavoataki vakalevu.
- 26 Ia oqo sa veivakurabuitaki vakaidina sara ki na neimami mataivalu taucoko na nodra sa taqomaki tiko, raica era sa bula mai ko ira, ka ra bale mate yani e vica vata na udolu na wekadra. Ia keimami sa kila ni a rawa ga oqo ena kaukauwa veivakurabuitaki ni Kalou, baleta na levu ni nodra vakabauta ena veika era sa vakavulici me ra vakabauta—ni sa dua tiko na Kalou dau lewa dodonu, ia ko cei tale e sega ni vakatitiqataka ni ra na maroroi ena nona kaukauwa vakasakiti.
- 27 Sa vakaoqo na nodra vakabauta na tamata au tukuni ira tiko; e dina ni ra gone ga, ia era sa yalodina sara ka dauvakanuinui vua na Kalou.
- 28 Ka sa yaco oqo ni keimami sa qaravi ira oti na vuetaki, ka ra sa bulu na neimami mate kei na nodra mate tale ga na Leimanaiti, ka ra lewelevu sara, raica, keimami sa qai tarogi Kiti ena vukudra na kaivesu a tekivu me kauti ira sobu ki Saraemala.
- 29 Sai Kiti oqo na turaganivalu liu a lesi me liutaka na mataivalu era a yadravi ira sobu ki na vauna ko ya.
- 30 Ia, sa vakaoqo na vosa nei Kiti vei au: Raica sa tekivu na neimami ilakolako sobu ki na vanua ko Saraemala kei ira na noda kaivesu. Ia sa yaco ni keimami sa sota kei ira na noda yamata era a talai mai me ra mai vakaraica tiko na nodra itikotiko na Leimanaiti.
- 31 Ia era sa kailavaka mai vei keimami ka kaya—Raica, sa lako tiko mai na nodra mataivalu na Leimanaiti me ra laki kaba na koro levu ko Kumeni; ka vakarusai ira na noda tamata.
- 32 Ka sa yaco me ra sa rogoca rawa na itukutuku oqo ko ira na noda kaivesu, ka vakayaloqataki ira sara; ia era sa vakatubu veileti mai ka veisaqasaqa kei keimami.

And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.

And now, their preservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe—that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.

Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually.

And now it came to pass that after we had thus taken care of our wounded men, and had buried our dead and also the dead of the Lamanites, who were many, behold, we did inquire of Gid concerning the prisoners whom they had started to go down to the land of Zarahemla with.

Now Gid was the chief captain over the band who was appointed to guard them down to the land.

And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies, who had been sent out to watch the camp of the Lamanites.

And they cried unto us, saying—Behold, the armies of the Lamanites are marching towards the city of Cumeni; and behold, they will fall upon them, yea, and will destroy our people.

And it came to pass that our prisoners did hear their cries, which caused them to take courage; and they did rise up in rebellion against us.

33 Ka sa yaco ni ra sa veisaqasaqa, keimami sa ravuti ira ena neimami iseleiwau. Ia sa yaco me ra sa duavata ka ciciva mai na neimami iseleiwau, ka sa lewevuqa sara era bale mate kina; ia ko ira na kena vo, era sa talabusese ka dro tani mai vei keimami.

34 Ia raica, ena gauna era sa dro kina, keimami sega ni toboki ira rawa, ka keimami sa mani lako kusarawa sara mai ki na koro levu ko Kumeni; ia raica, keimami sa yaco donu mai ka vukei ira na wekai keimami ena kena maroroi na koro oqo.

35 Ia raica eda sa bula tale mai na ligadra na noda meca. Ia me vakalougatataki ga kina na yaca ni Kalou; ia raica ni sai koya ga sa vakabulai keda; io, ka sa kitaka na ka levu oqo vei keda.

36 Ia koi au, ko Ilamani, ni'u sa rogoca na vosa i Kiti, sa vuabale sara na noqu marau me baleta na nona vinaka na Kalou ena nona sa maroroi keimami, me keimami kakua ni mate; io, au sa nuitaka ni na curu na yalodra ko ira era sa vakamatei ki na nona ivakavakacegu na nodra Kalou.

And it came to pass because of their rebellion we did cause that our swords should come upon them. And it came to pass that they did in a body run upon our swords, in the which, the greater number of them were slain; and the remainder of them broke through and fled from us.

And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Cumeni; and behold, we did arrive in time that we might assist our brethren in preserving the city.

And behold, we are again delivered out of the hands of our enemies. And blessed is the name of our God; for behold, it is he that has delivered us; yea, that has done this great thing for us.

Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us, that we might not all perish; yea, and I trust that the souls of them who have been slain have entered into the rest of their God.

Alama 58

- 1 Ia raica, sa qai yaco na neimami sasaga ka tarava me keimami taura lesu na koro levu ko Manitai; ia raica, keimami sa lewelailai ga, ka sega sara ni rawa me keimami kauti ira tani mai na lomanikoro levu koya. Ia raica, era sa nanuma vinaka tiko ga na ka keimami a kitaka e liu; o koya sa ka dredre kina me keimami bacani ira tani mai na nodra itataqomaki ni valu.
- 2 Ia era sa rui lewelevu sara, ka keimami sa lewe lailai ga, ka keimami sega kina ni doudou me keimami kaba yani na nodra koro ni ivalu.
- 3 Io, sa yaga me ra vakayagataki na neimami tagane me ra taqomaka vakavinaka mada ga na veivanua keimami sa taura lesu tale mai; o koya sa kilikili me keimami qai waraka toka me ra yaco tale mai e so na keimami ikuri, kei na keimami kakana mai na vanua ko Saraemala.
- 4 Ka sa yaco me'u tala e so na mata vua na kovana ni neimami vanua, ka vakamacalataka vua na veika e baleti ira na neimami tamata. Ia sa yaco ni keimami sa waraka tiko ga na kakana kei na so tale na keimami ikuri mai na vanua ko Saraemala.
- 5 Ia raica, sa sega ni vukei keimami na gagadre ko ya; ni ra sa yacoyaco tiko ga yani e veisiga na ikuri ni nodra mataivalu na Leimanaiti ka vakatale ga kina na kedra kakana; Ia sa vaka tu oqori na veika e sa yaco tiko vei keimami ena gauna oqo.
- 6 Ia era sa mai valuti keimami vakavuqa na Leimanaiti, ka ra tovolea me ra temaki keimami ena nodra ivadi, me ra vakarusai keimami kina; ia oqo keimami sega ni rawa ni lako me valuti ira, baleta ni dau totolo na nodra dro lesu, ka sa rui kaukauwa tale ga na nodra itataqomaki ni ivalu.
- 7 Ka sa yaco ni keimami sa wawa tu vakaoqo ena vica vata na vula, me yacova sara ni keimami sa voleka ni mate ni sa sega na kakana.
- 8 Ia sa yaco ni sa kau mai na keimami kakana, ka ra kauta tiko mai e lewe rua na udolu na tamata ivalu me ra mai vukei keimami; ia sai koya ga oqori na levu ni veivuke e sa soli mai me keimami taqomaka kina na neimami vanua me ra kakua ni taura na neimami meca, io ka veisaqasaqa kei na dua na meca ka ra sa rui lewevuqa sara.

Alma 58

And behold, now it came to pass that our next object was to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not decoy them away from their strongholds.

And they were so much more numerous than was our army that we durst not go forth and attack them in their strongholds.

Yea, and it became expedient that we should employ our men to the maintaining those parts of the land which we had regained of our possessions; therefore it became expedient that we should wait, that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

And it came to pass that I thus did send an embassy to the governor of our land, to acquaint him concerning the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla.

But behold, this did profit us but little; for the Lamanites were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time.

And the Lamanites were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them, because of their retreats and their strongholds.

And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to perish for the want of food.

But it came to pass that we did receive food, which was guarded to us by an army of two thousand men to our assistance; and this is all the assistance which we did receive, to defend ourselves and our country from falling into the hands of our enemies, yea, to contend with an enemy which was innumerable.

- 9 Ia oqo keimami sega ni kila se cava na vuna keimami sa vakamaduataki kina oqo se cava na vuna keimami sega ni vakaikuritaki mai kina; ia oqo keimami sa rarawa dina ka rere tale ga, de cudruva na neimami vanua na lewa ni Kalou, ka keimami na vakadrukai ka vakarusai sara.
- 10 O koya keimami sa sovaraka kina na yaloi keimami ena masu vua na Kalou, me vakaukauwataki keimami ka vakabulai keimami mai vei ira na neimami meca, io, me vakaukauwataki keimami tale ga me keimami rawata lesu tale na neimami veikoro lelevu, kei na veika keimami taukena, me ra vukei kina na wekai keimami.
- 11 Io, sa yaco ni sa vakatakila mai vei keimami na Turaga na neimami Kalou, ni na vakabulai keimami vakaidina; io, sa vosa ni veivakacegui ena yaloi keimami, ka vakaukauwa taka na neimami vakabauta, ia sa vakavuna me keimami vakanuinui ki na veivuke mai vei koya.
- 12 Ia keimami sa vakayaloqaqataki mai na mataivalu lailai ga keimami sa mai vakaikuritaki kina, ia sa dei na yaloi keimami ni keimami na rawai ira na neimami meca, ka taura tiko ga na neimami vanua, kei na veika keimami taukena, kei ira na wati keimami, kei na luvei keimami kei na yavu ni neimami bula galala.
- 13 Ka sa vakakina na neimami lako yani ka saqati ira vakaukauwa na Leimanaiti, ena koro levu ko Manitai; ia keimami sa laki birika na neimami vale laca ena yasana ki na lekutu, volekata ga na koro levu ko ya.
- 14 Ka sa yaco ni ra sa raica ena mataka ko ira na Leimanaiti ni keimami sa tiko ena iyalayala ni lekutu sa voleka ki na koro levu ko ya, era sa talai ira mai na nodra yamata me ra mai dikeva yani na kaukauwa ni neimami mataivalu, kei na keimami iwiliwili.
- 15 Ka sa yaco ena nodra raica ni sega soti ni keimami kaukauwa sara, me vaka na keimami iwiliwili, ka era sa taqaya de keimami na sogota na sala me vakauti yani kina na kedra kakana, ka vakavo me ra lako mai ka vala me vakamatei keimami, io era sa nanuma talega ni na rawarawa sara me ra vakarusai keimami ni ra sa rui lewelevu, o koya era sa vakavakarau sara me ra lako mai ka vorati keimami ena ivalu.

And now the cause of these our embarrassments, or the cause why they did not send more strength unto us, we knew not; therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land, to our overthrow and utter destruction.

Therefore we did pour out our souls in prayer to God, that he would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people.

Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us that we should hope for our deliverance in him.

And we did take courage with our small force which we had received, and were fixed with a determination to conquer our enemies, and to maintain our lands, and our possessions, and our wives, and our children, and the cause of our liberty.

And thus we did go forth with all our might against the Lamanites, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.

And it came to pass that on the morrow, that when the Lamanites saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.

And it came to pass that when they saw that we were not strong, according to our numbers, and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle.

- 16 Ia ni keimami sa raica ni ra sa vakavakarau tiko me ra lako mai ka vorati keimami, raica, au sa lewa me kauta ko Kiti e dua na iwase ni mataivalu lailai ka laki vuni tiko ena lekutu, io me kauta talega e dua na iwase lailai ko Tiomana, ka ra laki vuni tiko ena lekutu.
- 17 Oqo a sa kauti ira na nona ilawalawa ko Kiti ki na yasana imatau, ka ra lako na ilawalawa tale kadua ki na yasana imawi; ia ni sa rawa kece ko ya, raica, au sa qai mai tiko yani koi au kei na vo ni neimami mataivalu ena vanua ga keimami sa laki birika taumada kina na neimami vale laca ka waraka na gauna me ra na lako mai kina na Leimanaiti me mai vala.
- 18 Ka sa yaco ni sa lako sobu mai na nodra mataivalu vakaitamera na Leimanaiti me mai valuti keimami. Ia ni ra sa volekati keimami mai ka via ravuti keimami ena nodra iseleiwau, au sa qai vakaroti ira na noqu tamata, ka ra tiko vata kei au, me ra vakasuka yani ki na lekutu.
- 19 Ka sa yaco me ra kusarawa na Leimanaiti ka cici muri keimami yani vakatotolo, ni ra gadreva sara me ra toboki keimami ka vakamatei keimami; o koya era sa cici muri keimami yani kina ki na lekutu; ia keimami sa muri ena maliwa ni vanua era vuni toka kina na tamata i Kiti kei na tamata i Tiomana, ia era sa sega ga ni raici ira ko ira na Leimanaiti.
- 20 Ka sa yaco ni sa lako siviti ira na nodra mataivalu, e sa qai duri mai ko Kiti kei Tiomana mai na vanua rau sa vuni toka kina, ka sogolatia na sala me ra kakua ni lesu tale ki na koro levu ko ira na nodra yamata na Leimanaiti.
- 21 Ka sa yaco me ra tamusuki ira tani, ka cici yani ki na koro levu ka ravuti ira na yadra era a biu tiko mai me ra yadrava na koro levu koya, io era sa vakarusai ira ka taura na koro levu ko ya.
- 22 E sa yaco na ka oqo, ni ra sa lako kece yani na mataivalu ni Leimanaiti ki na lekutu, ka ra biu tiko ga mai e vica na yadra.
- 23 Ka sa yaco ni rau sa rawata ko Kiti kei Tiomana na nodra itikotiko kaukauwa ni ivalu ena sala oqori. Ia sa yaco ni keimami sa dro tiko ga ena lekutu, ia ni sa yawa na vanua keimami dro tiko kina ena lekutu keimami sa qai gole vaka ki na vanua ko Saraemala.

And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should secrete himself in the wilderness, and also that Teomner and a small number of men should secrete themselves also in the wilderness.

Now Gid and his men were on the right and the others on the left; and when they had thus secreted themselves, behold, I remained, with the remainder of my army, in that same place where we had first pitched our tents against the time that the Lamanites should come out to battle.

And it came to pass that the Lamanites did come out with their numerous army against us. And when they had come and were about to fall upon us with the sword, I caused that my men, those who were with me, should retreat into the wilderness.

And it came to pass that the Lamanites did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us; therefore they did follow us into the wilderness; and we did pass by in the midst of Gid and Teomner, inso-much that they were not discovered by the Lamanites.

And it came to pass that when the Lamanites had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places, and did cut off the spies of the Lamanites that they should not return to the city.

And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city, insomuch that they did destroy them and did take possession of the city.

Now this was done because the Lamanites did suffer their whole army, save a few guards only, to be led away into the wilderness.

And it came to pass that Gid and Teomner by this means had obtained possession of their strongholds. And it came to pass that we took our course, after having traveled much in the wilderness towards the land of Zarahemla.

- 24 Ia era rere na Leimanaiti ni ra raica ni ra sa dro tiko yani ki Saraemala, era sa nanuma ni ra sa veretaki yani me ra laki vakarusai kece; o koya era sa mani vakasuka tale kina ki na lekutu, io, me ra sa muria lesu tale na sala era a lakova mai.
- 25 Ia raica, ni sa bogi na vanua era sa birika na nodra vale laca, era nanuma na nodra turaganivalu liu na Leimanaiti ni ra sa oca vakalevu na Nifaiti baleta na nodra lako voli mai vakabalavu; ka ra nanuma me ra kauta mai na nodra mataivalu taucoko ka sega ni vakasamataka na veika baleta na koro levu ko Manitai.
- 26 Oqo sa yaco me'u vakaroti ira na noqu tamata me ra kakua ni moce ena bogi ko ya, ia me keimami muria e dua tale na sala ki na koro levu ko Manitai.
- 27 Ia me baleta na neimami lako tiko ena bogi, raica ni qai kida na mataka keimami sa tiko sara ki liu vei ira na Leimanaiti, ka yaco me keimami sa tadu e liu vei ira ki na koro levu ko Manitai.
- 28 Ka sa yaco ni sai koya oqo na ivadi keimami sa rawata kina na koro levu ko Manitai, ka sega ni dave kina na dra.
- 29 Ka sa yaco ni ra qai volekata mai na koro levu na mataivalu ni Leimanaiti, era sa raica ni keimami sa vakarau tu me sota kei ira, era sa kidroa vakalevu sara ka sa tarai ira tale ga na rere, ia ka vakavuna me ra dro yani ki na lekutu.
- 30 Io, sa yaco me ra sa dro tani mai na veitikina kecega na mataivalu ni Leimanaiti. Ia raica era sa kauta vakavesu yani e vuqa na yalewa kei na gone mai na vanua oqo.
- 31 Ia ena gauna oqo keimami sa taura tale tu kina na veikoro lelevu kece era sa mai taura tu mada na Leimanaiti; era sa dui suka tale ki na nodra itikotiko ko ira na tamai keimami, na neimami yalewa kei ira na neimami gone, ka ra qai vakavo ga ko ira era sa drotaka na Leimanaiti.
- 32 Ia raica sa lewelailai ga na neimami mataivalu, ka sega ni keimami taqomaka rawa kina na neimami veikoro lelevu kece kei na levu ni ka keimami taukena.

And when the Lamanites saw that they were marching towards the land of Zarahemla, they were exceedingly afraid, lest there was a plan laid to lead them on to destruction; therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come.

And behold, it was night and they did pitch their tents, for the chief captains of the Lamanites had supposed that the Nephites were weary because of their march; and supposing that they had driven their whole army therefore they took no thought concerning the city of Manti.

Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.

And because of this our march in the night-time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them at the city of Manti.

And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood.

And it came to pass that when the armies of the Lamanites did arrive near the city, and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear, insomuch that they did flee into the wilderness.

Yea, and it came to pass that the armies of the Lamanites did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land.

And those cities which had been taken by the Lamanites, all of them are at this period of time in our possession; and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanites.

But behold, our armies are small to maintain so great a number of cities and so great possessions.

- 33 Ia raica, keimami sa vakanuinui ga vua na neimami Kalou o koya sa solia vei keimami na qaqa me baleta na veivanua oqori, ka keimami sa taura lesu rawa tale kina na neimami veikoro lelevu kei na veivanua ka a neimami tu ga.
- 34 Oqo keimami sega ni kila se cava e sega ni vukei keimami vakalevu mai kina na matanitu; era sega tale ga ni kila na vuna, ko ira na sotia era talai mai me ra mai vukei keimami.
- 35 Raica keimami sega ni kila na cava ko ni sega ni rawa ka kina, ia ko ni sa kauta yani e dua na mataivalu ki na dua tale na yasa ni vanua; ke sa vakakina, keimami sega ni gadreva me keimami vosa kudrukudru.
- 36 Ia kevaka e sega, raica, keimami rerevaka de sa tiko e so ena matanitu era sega ni vinakata me so tale na tamata me keimami vukei kina; ni keimami kila deivaki tu ni lewevuqa sara na noda mataivalu, ia e qai lailai wale ga e vakauti mai.
- 37 Ia raica keimami sega sara ni kauwaitaka oqori—e dina ga ni tu na malumalumumu ni neimami mataivalu, io keimami sa vakararavi ga vua na Kalou me vakabulai keimami mai na ligadra na neimami meca.
- 38 Raica sa voleka ni cava na ikaruasagavulu kaciwa ni yabaki, ka keimami sa taura tale tu na neimami vanua; ka ra sa dro na Leimanaiti ki na vanua ko Nifai.
- 39 Ia era sa tiko vata ga kei au ena koro levu ko Manitai ko ira na luvedra cauravou na tamata i Amoni, ko ira au sa vakacaucautaki ira tiko yani; ia sa tokoni ira tiko na Turaga me ra kua ni bale ena iseleiwau, io, sa taqomaki ira tale ga me sega ni duabulu vei ira e mate.
- 40 Ia raica, sa vuqa vei ira e vuetaki; ia era sa tudei tu ga ena galala ka sa vakagalalataki ira kina na Kalou; era sa yalodina ena dauqarava na Turaga na nodra Kalou ena veisiga; io, era sa raica me ra muria tikoga na nona lawa, na nona vakatulewa kei na nona ivakaro; era sa vakabauta deivaki ni na yaco vakaidina na veika sa parofisaitaki tu.

But behold, we trust in our God who has given us victory over those lands, insomuch that we have obtained those cities and those lands, which were our own.

Now we do not know the cause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.

Behold, we do not know but what ye are unsuccessful, and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur.

And if it is not so, behold, we fear that there is some faction in the government, that they do not send more men to our assistance; for we know that they are more numerous than that which they have sent.

But, behold, it mattereth not—we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies.

Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands; and the Lamanites have fled to the land of Nephi.

And those sons of the people of Ammon, of whom I have so highly spoken, are with me in the city of Manti; and the Lord has supported them, yea, and kept them from falling by the sword, insomuch that even one soul has not been slain.

But behold, they have received many wounds; nevertheless they stand fast in that liberty wherewith God has made them free; and they are strict to remember the Lord their God from day to day; yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.

41 Ia oqo, i Moronai, na tuakaqu lomani, me karoni iko tikoga ena nona iserau, na Turaga na noda Kalou ko koya ka a sereki keda ka vakavuna me da galala, io me totaki ira na nona tamata, me yacova ni ra sa taura kece tale na veika e nodra ka ra a taura mai vei ira ko ira na Leimanaiti, na veika me tokoni keda. Ia oqo raica, au sa tinia na noqu ivola. Koi au ko Ilamani na luvei Alama.

And now, my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in his presence; yea, and may he favor this people, even that ye may have success in obtaining the possession of all that which the Lamanites have taken from us, which was for our support. And now, behold, I close mine epistle. I am Helaman, the son of Alma.

Alama 59

- 1 Sa yaco ni sa wilika oti ko Moronai na ivola i Ilamani ena ikatolusagavulu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa vuabale na nona marau ena vuku ni nodra vinaka, io, na nodra sa taura lesu rawa mai ko Ilamani na vanua a sa kaliraki mada vei ira.
- 2 Io sa tukuna yani na kena itukutuku vei ira kece na nona tamata ena yasayasa ko ya, me ra kila ka marau tale ga kina.
- 3 Ka sa yaco ni sa vakauta sara vakatotolo e dua na ivola vei Paorani, ka gadreva me vakasoqona vata ka vakauta e dua na mataivalu me vakaukauwataki Ilamani, se na mataivalu i Ilamani, io me vukei koya ena kena taqomaki na vanua era sa taura lesu tale tu oqo.
- 4 Ka sa yaco ni sa vakauta oti na ivola ko ya ko Moronai ki na vanua ko Saraemala, sa qai tekivu vakavakarau tale ga, ka navuca na sala me na taura lesu tale kina na veikoro lelevu era sa taura tu na Leimanaiti.
- 5 Ka sa yaco ni sa vakavakarau tiko ko Moronai me vorati ira na Leimanaiti ena ivalu, raica, era sa kabati mai vei ira na Leimanaiti, ko ira na tamata i Nifaia, ko ira ka ra a soqoni vata mai na koro levu ko Moronai kei na koro levu ko Liai kei na koro levu ko Morienitoni.
- 6 Io era sa lako tale ga mai ko ira ka a vakasaurarataki me ra dro mai na vanua ko Manitai kei na veivanua volekata, era sa lako mai ka mai cokovata kei ira na Leimanaiti ena yasa ni vanua oqo.
- 7 Ia oqo era sa lewevuqa sara, io, sa tubu cake tiko ga na kedra iwiliwili ena veisiga, ena ivakaro i Amaroni me ra kaba na koro ko Nifaia, era sa lako mai kina ka vorati ira na tamata i Nifaia, ia era a mokuti ira ena ravuravu levu.
- 8 Ia me vaka ni sa mataivalu levu sara, era sa vakasaurarataki kina me ra dro kina na vo ni lewenikoro ko Nifaia; ia era sa dro yani ka laki cokovata kei na mataivalu i Moronai.

Alma 59

Now it came to pass in the thirtieth year of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman's epistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining those lands which were lost.

Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.

And it came to pass that he immediately sent an epistle to Pahoran, desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.

And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of Nephihah, who were gathered together from the city of Moroni and the city of Lehi and the city of Morianton, were attacked by the Lamanites.

Yea, even those who had been compelled to flee from the land of Manti, and from the land round about, had come over and joined the Lamanites in this part of the land.

And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Amaron they came forth against the people of Nephihah, and they did begin to slay them with an exceedingly great slaughter.

And their armies were so numerous that the remainder of the people of Nephihah were obliged to flee before them; and they came even and joined the army of Moroni.

9 Ia oqo a sa nanuma tiko ko Moronai me ra talai yani e so na tagane me ra laki veivuke ena taqomaki ni koro levu ko Nifaia, io ena nodra vukei na tamata ena kena taqomaki na koro levu ko ya, ka ni kila ni rawarawa cake na kena tovolei me taqomaki toka mai na kena qai sagai me tauri lesu tale ni ra sa kaliraka tani na Leimanaiti, e nanuma ko koya ni na rawarawa vei ira me ra na taqomaka toka na koro levu ko ya.

10 O koya oqo sa taura tu ga kina na nona mataivalu, me ra taqomaka na veivanua kece era sa taura lesu tale.

11 Ia oqo sa rarawa vakalevu sara ko Moronai ni sa raica ni sa rawai na koro levu ko Nifaia, ka sa tekivu rivarivabitaka tale ga de ra na rawai mai vei ira na wekadra ena vuku ni nodra ivakarau ca.

12 A vaka talega oqori na nodra nanuma na nona turaganivalu liu. Era sa vakatitiqa ka kurabuitaka na nodra qaqa mai oqo na Leimanaiti, ka ra rivarivabi de ra sa qaqa ena vuku ni nodra ivakarau ca na lewenikoro.

13 Ka sa yaco ni sa rarawataka tale ga vakalevu ko Moronai na kena vakaweleweletaki ka sega ni kauwaitaki mai na matanitu na veika me baleta na bula galala ena nodra vanua.

And now as Moroni had supposed that there should be men sent to the city of Nephiah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city.

Therefore he retained all his force to maintain those places which he had recovered.

And now, when Moroni saw that the city of Nephiah was lost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.

Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanites over them.

And it came to pass that Moroni was angry with the government, because of their indifference concerning the freedom of their country.

Alama 6o

- 1 Ka sa yaco me vola tale ko Moronai e dua na ivola vei Paorani na kovana ni vanua, ka vakaoqo na veivosaka vola: Raica au sa volavola yani oqo vei Paorani ena koro levu ko Saraemala, o koya na turaganilewa levu ka kovana ni vanua taucoko, vata kei ira kece tale ga era sa digitaki mai vei ira na lewenivanua me ra lewa ka liutaka na veika e baleta na ivalu oqo.
- 2 Ia raica, au na tukuna e vica na ka me'u beitaki kemuni kina; raica, dou sa kila vinaka ni ko ni a lesi, mo ni vakasoqoni ira vata na tamata ka vakaiyaragitaki ira ena iseleiwaui, na isele takelo kei na veimataqali iyaragi kecega ni ivalu, ka mo ni talai ira yani me valuti ira na Leimanaiti, ena veiyasana cava ga era curuma mai kina na noda vanua.
- 3 Ka raica oqo, au sa kaya vei kemuni ni keimami a sota kaya e vuqa sara na veika rarawa lelevu, koi au kei ira na noqu tamata kei Ilamani tale ga kei ira na nona tamata; io keimami a vosota na viakana, na viagunu, kei na malumalumu ni yago kei na veimataqali veika rarawa kecega.
- 4 Ia raica, kevaka me keimami a sota kaya wale ga na veika oqori, ke keimami a sega ni vosa kudrukudru se cudru kina.
- 5 Ia raica, era sa vakamatei vakayauyau na neimami tamata; io, era sa bale mate kina ena iseleiwaui e vica vata na udolu, ia kevaka mo ni a vukei ka vakaukauwataki ira yani na tamata ivalu me vaka na nodra kerekere, ke a sega ni yaco na ka oqori. Io ko ni a vakaweleweletaki keimami vakaidina sara.
- 6 Ia raica oqo, keimami via kila na vu ni vakawelewele levu oqo; io keimami via kila na vu ni nomuni sega ni kauwai.
- 7 Ko ni nanuma li mo ni dabe tikoga ena nomuni idabedabe vakaturaga ena yalo vakawelewele kei na sega ni kauwai, ni ra sa ravuravu vakavolivoliti kemuni tiko na nomuni meca? Io, ena nodra sa labati ira tiko e udolu na wekamuni—
- 8 Io, ko ira era sa vakanuinui tu vei kemuni mo ni taqomaki ira, io, ko ira era a digitaki kemuni ki na itutu mo ni vukei ira kina, ia kevaka mo ni a vakauta na veimataivalu me ra laki vukei kina, ka vakabulai ira na udolu era sa bale mate oqo ena iseleiwaui.

Alma 6o

And it came to pass that he wrote again to the governor of the land, who was Pahoran, and these are the words which he wrote, saying: Behold, I direct mine epistle to Pahoran, in the city of Zarahemla, who is the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war.

For behold, I have somewhat to say unto them by the way of condemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with swords, and with cimeters, and all manner of weapons of war of every kind, and send forth against the Lamanites, in whatsoever parts they should come into our land.

And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind.

But behold, were this all we had suffered we would not murmur nor complain.

But behold, great has been the slaughter among our people; yea, thousands have fallen by the sword, while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.

And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state.

Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—

Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the sword.

9 Ia raica, e sega ni o koya wale ga oqo—ko ni a sega ni vakauta yani na kedra kakana, ka ni ra a vala ka bale mate e lewevuqa ena vuku ni nodra gadreva me ra tiko vinaka na tamata oqo; Ia era a vakayacora oqo ena gauna era sa voleka kina ni mate ena viakana; ena vuku ni nomuni sega ni kauwaitaki ira.

10 Ia oqo, oi kemuni na wekaqu lomani—io sa kilikili dina mo ni lomani; io, ka a dodonu mo ni vakayavalati kemuni vakai kemuni mo ni qarava kina vagumatua na nodra tiko vinaka kei na nodra bula galala na tamata oqo; ia raica ko ni a vakaweleweletaki ira, ka na saumi kina vei kemuni na nodra dra na lewe udolu era sa mate; io, sa kila na Kalou na nodra tagi kei na nodra rarawa—

11 Raica, o ni sa nanuma li mo ni rawa ni dabe tikoga ena nomuni idabedabe vakaturaga ka vakasavuliga tiko, ka me qai sereki kemuni nona vinaka na Kalou? Raica, kevaka sa vakakina, sa tawayaga na nomuni vakanuinui.

12 O ni sa nanuma li ni ra sa mate e lewevuqa na wekamuni oqori ena vuku ni nodra caka ca? Ia kevaka sa vakakina, sa tawayaga na nomuni nanuma; au sa kaya vakaidina vei kemuni, era sa bale mate ena iseleiwau e lewevuqa; ka raica, o ni na tarogi kina;

13 Raica sa vakatara na Turaga me ra yaviti na ivalavala dodonu me na qai tau kina na nona lewa dodonu kei na cudru vei ira na daucaka ca; mo ni kakua kina ni nanuma ni ra sa yali na ivalavala dodonu ni ra sa vakamatei; ia raica, era sa curu ki na nona ivakavakacegu na Turaga na nodra Kalou.

14 Ia raica oqo, au sa kaya vei kemuni, au sa rere vakalevu dina de na tau vei ira na tamata oqo na lewa ni Kalou, ena vuku ni nodra sa rui vucesa vakalevu, io na nodra vucesa kei na nodra vakawelewele na iliuliu ni noda matanitu ena vukudra na wekadra, io ena vukudra era sa yaviti.

15 Ni kevaka me a sega na caka cala ka tekivu e liu mai uluda, ke a rawa me da vorati ira na keda meca me ra kakua kina ni rawai keda.

But behold, this is not all—ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to perish with hunger, because of your exceedingly great neglect towards them.

And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—

Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.

And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren, yea, towards those who have been slain.

For were it not for the wickedness which first commenced at our head, we could have withstood our enemies that they could have gained no power over us.

16 Io, ke me a sega na ivalu ka a yaco ena keimami maliwa; io, ke me ra a sega na tamata era gadreva na vakatui oqo, o ira ka ra sa mai vakavuna na dave vakalevu ni dra ena keimami maliwa; io, kevaka me keimami a vakaduavatataka na neimami kaukauwa me vaka keimami a dau cakava e liu, ena gauna keimami a veivala tiko kina vakai keimami; io, ke me a sega na gadrevi ni kaukauwa kei na lewa ka a tu vei ira na tamata era gadreva na vakatui me ra lewai keimami kina; ke me ra a dina tiko ga ki na sasaga ni tu galala, ka ra a duavata kei keimami, ka me ra lako yani ka vorati ira na keimami meca, ka kakua ni laveta na nodra iseleiwau vei keimami, o koya sa vakavuna na kena dave vakalevu na dra ena keimami maliwa; io, kevaka me keimami a lako yani vei ira na keimami meca ena kaukauwa ni Turaga, ke keimami a sa vakasevi ira kina na keimami meca, ia ena yaco dina, me vaka na kena dau vakayacori na nona vosa.

17 Ia raica era sa kabai keimami tiko mai oqo na Leimanaiti, ka ra sa kovea na neimami vanua, ka ra sa labati ira tiko na neimami tamata ena iseleiwau, io, ko ira na neimami yalewa kei na neimami gone, ka ra sa kauti ira yani vakavesu, ka ra vakavuna me ra sotava na veimataqali veivakararawataki kecega, ena vuku ga ni nodra ivakarau ca o ira era vakasaqara na kaukauwa kei na lewa, io, ko ira na tamata era gadreva na vakatui.

18 Ia a cava me'u kaya kina e vuqa na ka ena vuku ni ka oqo? Ka ni da sega ni kila de dua sai kemuni ko ni sa saga tiko na kaukauwa ni vakatulewa. Eda sega ni kila, ia, de sai kemuni tale ga ni dau vere ena nomuni vanua.

19 Se o ni sa vakaweleweletaki keimami baleta ni o ni tiko ena lomadonu ni vanua ka o ni sa taqomaki vakavolivoliti, ka o ni sega kina ni vakauta mai vei keimami na kakana, kei na tamata tale ga me vakaukauwa taka na neimami veimataivalu?

20 O ni sa guilecava beka na nona ivunau na Turaga na nomuni Kalou? Io, o ni sa guilecava beka na nodra a tiko vakavesu na noda qase? O ni sa guilecava beka na noda sa sereki oti vakavuqa mai na ligadra na noda meca?

Yea, had it not been for the war which broke out among ourselves; yea, were it not for these king-men, who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done; yea, had it not been for the desire of power and authority which those king-men had over us; had they been true to the cause of our freedom, and united with us, and gone forth against our enemies, instead of taking up their swords against us, which was the cause of so much bloodshed among ourselves; yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done, according to the fulfilling of his word.

But behold, now the Lamanites are coming upon us, taking possession of our lands, and they are murdering our people with the sword, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those king-men.

But why should I say much concerning this matter? For we know not but what ye yourselves are seeking for authority. We know not but what ye are also traitors to your country.

Or is it that ye have neglected us because ye are in the heart of our country and ye are surrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies?

Have ye forgotten the commandments of the Lord your God? Yea, have ye forgotten the captivity of our fathers? Have ye forgotten the many times we have been delivered out of the hands of our enemies?

21 Se ko ni nanuma beka ni na sereki keda ga na Turaga kevaka eda dabeca toka ga na noda idabedabe vakaturaga, ka sega ni vakayagataka vakavinaka na veika sa vakarautaka vei keda na Turaga?

22 Io, ko ni na dabe tiko li ena vakawelewele ni ko ni sa vakavolivoliti mai na udolu vei ira, io, kei na udolu vakatini, era sa dabe tale tiko ga ena vakawelewele, ni ra sa bale tiko ena seleiwau e udolu ena veiyalayala ni vanua vakavolivolita, io, era sa mavoa ka dave tiko na nodra dra?

23 O ni sa nanuma beka ni na okati kemuni na Kalou mo ni tawacala ena nomuni dabe toka vakadua ka raica tu na veika oqo? Raica au sa kaya vei kemuni, E segai. Ia oqo, au gadreva mo ni nanuma ni sa kaya oti na Kalou ni na vakasavasavataki e liu na ka e loma, ka na qai vakasavasavataki tale ga na veika taudaku.

24 Ia oqo, me vakavo kevaka ko ni sa veivutunitaka na veika ko ni sa vakayacora, ka tekivu mo ni tucake ka cakacaka, ka vakauta mai na kakana kei na tamata vei keimami, ka vakakina vei Ilamani, me rawa ni qarava kina na veitiki ni neimami vanua ka sa taura lesu, ka me rawa talega kina vei keimami me keimami taura lesu tale mai na veika keimami taukena ena iwase ni vanua oqo, raica sa na kilikili me tei tu mada vakawawa na neimami vorati ira tiko na Leimanaiti ka me vakasavasavataki mada na veika e loma, io, o koya sara mada ga na iliuliu levu ni noda matanitu.

25 Ka na qai vakavo kevaka ko ni sa vakadonuya na veika au vola yani oqo, ka gole mai ka vakaraitaka vei au na yalo dina ni bula galala, ka segata mo ni vaqaqacotaka ka taqomaka na neimami veimataivalu, ka solia vei ira na kakana me ra bula kina, raica au na biuta koto mai e dua na iwase ni tamata ni bula galala me ra taqomaka tiko na iwase ni neimami vanua oqo, ka'u na laiva na kaukauwa kei na veivakalougatataki ni Kalou me tiko vata kei ira, ka me kakua tale ni dua na kaukauwa e vorati ira rawa—

26 Ia oqo ena vuku ni nodra vakabauta cecehia, kei na nodra vosota na veivakararawataki dredre era sotava—

Or do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?

Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands, who do also sit in idleness, while there are thousands round about in the borders of the land who are falling by the sword, yea, wounded and bleeding?

Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things? Behold I say unto you, Nay. Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also.

And now, except ye do repent of that which ye have done, and begin to be up and doing, and send forth food and men unto us, and also unto Helaman, that he may support those parts of our country which he has regained, and that we may also recover the remainder of our possessions in these parts, behold it will be expedient that we contend no more with the Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government.

And except ye grant mine epistle, and come out and show unto me a true spirit of freedom, and strive to strengthen and fortify our armies, and grant unto them food for their support, behold I will leave a part of my freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them, that none other power can operate against them—

And this because of their exceeding faith, and their patience in their tribulations—

- 27 Ka'u na lako yani vei kemuni, ia kevaka e tiko e dua ena kemuni maliwa ka tu vua na gagadre ni bula galala, io, ke se vo tiko e dua mada ga na lidi lailai sara ni galala, raica au na vakayavalata na veisaqasaqa ena kemuni maliwa, me yacova sara ni ra sa qeavu o ira era gadreva tu me ra taura vakatawadodonu na kaukauwa kei na lewa.
- 28 Io, raica au sega ni rerevaka na nomuni kaukauwa se na nomuni lewa, ia sai koya ga na noqu Kalou ka'u sa rerevaka; ka'u sa taura kina na noqu iseleiwau me'u taqomaka kina na ka e tutaka na noqu matanitu me vaka na nona ivunau, ka keimami sa mai sotava na malumalumu levu ena vuku ni nomuni caka ca.
- 29 Raica sa kena gauna, io, sa yaco mai na gauna, ka sa lili tu e delamuni na iselewau ni lewa dodonu; io, ka na lutuki kemuni ka sikovi kemuni mo ni na vakarusai sara kina, ka vakavo ga kevaka o ni na yavalati kemuni vakai kemuni ena kena taqomaki na nomuni vanua kei ira na nomuni lalai.
- 30 Raica, au sa waraka na veivuke mai vei kemuni; ka kevaka o ni sega ni vakacegui keimami mai, au na lako yani vei kemuni ki na vanua ko Saraemala, ka'u na yaviti kemuni ena iseleiwau, me kakua tale ni tu vei kemuni na kaukauwa mo ni vakalatilati kina ki na nodra sasaga na tamata oqo ena nodra tutaka na bula galala.
- 31 Raica ena sega ni laiva na Turaga mo ni bula ka kaukauwa cake ena nomuni caka cala mo ni vakarusai ira kina na nona tamata ivalavala dodonu.
- 32 Raica, e rawa vakacava mo ni nanuma ni na vakabulai kemuni na Turaga ka tauca ga na nona lewa vei ira na Leimanaiti, ni sa nodra ivakarau na nodra qase ka sa vakavuna na nodra yalo ca, io, ka sa qai vakaruataki mai vei ira era sa tawase tani mai vei keimami, ia na nomuni caka ca sa vu mai na nomuni domona na dauvakalagilagi kei na veika wale ni vuravura?
- 33 Ko ni sa kila ni ko ni sa talaidredre ena lawa ni Kalou, ka ko ni sa kila ni ko ni sa butuki ira sobu ena ruku ni yavamuni. Raica, sa kaya vei au na Turaga: Kevaka era na sega ni veivutunitaka na nodra ivalavala ca kei na nodra caka cala o ira ko ni sa lesia me ra nomuni kovana, mo ni qai lako cake ka vala kei ira.

And I will come unto you, and if there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you, even until those who have desires to usurp power and authority shall become extinct.

Yea, behold I do not fear your power nor your authority, but it is my God whom I fear; and it is according to his commandments that I do take my sword to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.

Behold it is time, yea, the time is now at hand, that except ye do bestir yourselves in the defence of your country and your little ones, the sword of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction.

Behold, I wait for assistance from you; and, except ye do administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the sword, insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom.

For behold, the Lord will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people.

Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites, when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the world?

Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.

34 Ka raica oqo, koi au, ko Moronai, au sa uqeti, me vaka na veiyalayalati ka'u a cakava me'u maroroya na ivakaro ni noqu Kalou; o koya gona au sa gadreva kina mo ni muria na vosa ni Kalou, ka vakauta vakatotolo mai vei au na kemuni kakana kei na nomuni tamata ivalu, ka vakatalega kina ki vei Ilamani.

35 Ka raica, kevaka ko ni na sega ni vakayacora oqo, au sa na lako yani vakatotolo vei kemuni; ia raica, ena sega ni vakatara na Kalou me keimami mate ena viakana; o koya ena solia kina o koya vei keimami na kemuni kakana, io kevaka sara mada ga ena vakayagataki kina na iseleiwau. Oqo raica mo ni muria sara na vosa ni Kalou.

36 Raica, koi au ko Moronai na nomu iliuliu ni turaganivalu. Au sega ni qara na kaukauwa, ia me'u vakadodonutaka ga. Au sega ni qara me dokai au ko vuravura, ia na lagilagi ga ni noqu Kalou kei na bula galala kei na tiko vinaka ni noqu vanua. Ka'u sa tinia eke na noqu ivola.

And now behold, I, Moroni, am constrained, according to the covenant which I have made to keep the commandments of my God; therefore I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman.

And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the sword. Now see that ye fulfil the word of God.

Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle.

Alama 61

- 1 Raica, oqo, a sa yaco ni se qai vakauta oti ga na nona ivola ko Moronai ki vua na kovana liu, sa taura e dua na ivola mai vei Paorani, na kovana liu. Oqo na vosa ka a taura:
- 2 Koi au ko Paorani na kovana liu ni vanua oqo, au sa vakauta yani na veivosa oqo vei Moronai na turaganivalu liu ni mataivalu. Raica au sa kaya vakaidina vei iko, Moronai ni'u sega sara ni marautaka na leqa levu ko ni sotava tiko, io, sa vakararawataka sara na yaloqu.
- 3 Ia raica, era sa tu e so era rekitaka na leqa ko ni sotava tiko, io era sa yavala mai ka saqati au kei ira na noqu tamata era tokona na galala, ia era sa lewevuqa vakaidina sara ko ira era veisaqasaqa.
- 4 Ka sa ira era a segata me ra kovea mai vei au na itikotiko ni veilewai era sa vakavuna tiko na caka ca levu oqo; ka ni ra vakayagataka na veicavilaki levu, ka ra sa vagolea tani na lomadra e vuqa na tamata, o koya na ka ena vakavuna na rarawa levu ena keda maliwa; era sa tarova na vakauti yani ni kakana, ka ra sa vakarerei ira na noqu tamata galala ka ra sa sega kina ni lako yani vei kemuni.
- 5 Ka raica era sa vakasavi au tani, ka'u sa dro kina ki na vanua ko Kitoni, kei ira kecega e a rawa me'u taura.
- 6 Ka raica, au sa vakauta oti e dua na kaci raraba ena iwase ni vanua taucoko oqo; ka raica era sa vakasoqoni vata tiko mai oqo e veisiga, me ra taura na nodra iyaragi, ena kena taqomaki na nodra vanua kei na nodra bula galala, ka me ra sauma na ca a caka vei keimami.
- 7 Era sa lako tiko ga mai vei keimami, ka ra sa rere kina ko ira era a saqati keimami tiko, io, era sa rerevaki keimami ka sega ni doudou me ra lako mai ka vala kei keimami.

Alma 61

Behold, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Pahoran, the chief governor. And these are the words which he received:

I, Pahoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great afflictions, yea, it grieves my soul.

But behold, there are those who do joy in your afflictions, yea, insomuch that they have risen up in rebellion against me, and also those of my people who are freemen, yea, and those who have risen up are exceedingly numerous.

And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity; for they have used great flattery, and they have led away the hearts of many people, which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our freemen that they have not come unto you.

And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get.

And behold, I have sent a proclamation throughout this part of the land; and behold, they are flocking to us daily, to their arms, in the defence of their country and their freedom, and to avenge our wrongs.

And they have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle.

8 Era sa taura tu na vanua, se na koro ko Saraemala; era sa lesia e dua me nodra tui, sa volavola oti sara ko koya vua na nodra tui na Leimanaiti ka kerea kina me rau sa tovata; ia me soli vua me lewa tiko na koro ko Saraemala, raica sa nuitaka ko koya me ra vakavuwa na vo ni vanua ko ya ko ira na Leimanaiti, me qai biu ko koya me nodra tui na tamata oqo ena nodra sa na vakavuwai mai vei ira na Leimanaiti.

9 Ia oqo, ko sa vakalewai au vakaca sara mai, ena nomu ivola, ia e sega ni dua na ka ko ya; ka'u sega sara ni cudru kina, ia au sa rekitaka ga na dina kei na dodonu ni yalomu. Koi au ko Paorani, au sega ni vakasaqara na veiliutaki, ia au via taura lesu ga na itikotiko ni veilewai me'u maroroya kina na nodra dodonu kei na nodra galala na noqu tamata. Sa tudei tu na yaloqu ki na galala ko ya ka a vakagalalataki keda kina na Kalou.

10 Ia oqo, raica, keimami na vorata na caka ca, ke mani dave sara mada ga kina na dra. Eda na sega ni vakadavea na nodra dra na Leimanaiti kevaka era na tiko ga ena nodra vanua.

11 Keimami na sega ni vakadavea na nodra dra na wekai keimami, kevaka era sega ni tu mai ena veisaqasaqa ka taura na iseileiwau me saqati keimami.

12 Keimami na soli keimami ki na ivau ni veivakabobulataki kevaka e kilikili kei na lewa dodonu ni Kalou, se kevaka me vakaroti keimami kina ko koya.

13 Ia raica sa sega ni vakaroti keimami ko Koya me keimami soli keimami vei ira na neimami meca, ia me keimami vakararavi ga vua, ka na qai sereki keimami ko koya.

14 O koya gona, i Moronai na wekaqu lomani, me daru vorata sara na ca, ia na ca kecega ka daru sega ni vorata rawa ena nodaru vosa, me vaka na veisaqasaqa kei na vakauyalona, me daru na vorata ena nodaru iseileiwau, me da na maroroya kina na noda galala, me da rekitaka na noda lotu, kei na inaki ni noda Dauveivueti ka noda Kalou.

They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered under the Lamanites.

And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. I, Pahoran, do not seek for power, save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free.

And now, behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanites if they would stay in their own land.

We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

We would subject ourselves to the yoke of bondage if it were requisite with the justice of God, or if he should command us so to do.

But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us.

Therefore, my beloved brother, Moroni, let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church, and in the cause of our Redeemer and our God.

- 15 O koya gona, mo lako kusarawa mai vei au, kei na vica na nomu tamata, ka laivi ira na kena vo ena nodrau lewa ko Liai kei Tenikamu; mo lesia vei rau na kaukauwa me rau lewa na ivalu ena iwase ni vanua oqori, me vaka na Yalo ni Kalou, sai koya na yalo ni bula galala ka sa tiko vei rau.
- 16 Raica au sa vakauta yani e so na kedra kakana me ra kakua mada ni mate me yacova ni ko sa rawa ni lako mai vei au.
- 17 Mo vakasoqona vata mai na levu ga ni tamata ivalu ko rawata ena nomu lako mai ki ke, ka eda na laki sotavi ira kusarawa na dau vakaduiduile ko ya ena kaukauwa ni Kalou me vaka na vakabauta sa tiko vei keda.
- 18 Ka eda na taura na koro ko Saraemala, me da rawata na kakana ka vakauta vei rau ko Liai kei Tenikamu; io, eda na lako yani vei ira ena kaukauwa ni Turaga, ka na tinia sara na caka ca levu oqo.
- 19 Ia oqo, i Moronai, au sa reki ena noqu ciqoma na nomu ivola, ka ni'u a leqataka tiko na ka me keimami cakava, se sa dodonu beka me keimami valuti ira na wekada.
- 20 Ia ko sa qai tukuna mai, ni a vakaroti iko na Turaga mo valuti ira kevaka era sa sega ni veivutuni.
- 21 Raica mo vakaukauwataki rau ko Liai kei Tenikamu vua na Turaga; tataunaka vei rau me rau kakua ni rere, ka na sereki rau na Kalou, io, ka vakabulai ira kece tale ga era sa tudei tiko ena galala ka sa vagalalataki ira kina na Kalou. Ia oqo au sa tinia na noqu ivola ki vua na wekaqu lomani, ko Moronai.

Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the spirit of freedom which is in them.

Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me.

Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God according to the faith which is in us.

And we will take possession of the city of Zarahemla, that we may obtain more food to send forth unto Lehi and Teancum; yea, we will go forth against them in the strength of the Lord, and we will put an end to this great iniquity.

And now, Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren.

But ye have said, except they repent the Lord hath commanded you that ye should go against them.

See that ye strengthen Lehi and Teancum in the Lord; tell them to fear not, for God will deliver them, yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother, Moroni.

Alama 62

- 1 Ka sa qai yaco ni sa vakayaloqaqataki Moronai sara na nona wilika na ivola oqo, ka sa vuabale na nona marau ena kena dei tu ga na vakabauta nei Paorani, io sa rekitaki koya ni sega ni dau veretaka na bula galala kei na veika ni nona vanua.
- 2 Ia sa rarawataka tale ga vakalevu na nodra caka ca o ira era a vakasavi Paorani tani mai na itikotiko ni veilewai, io, sa rarawataki ira vakaidina sara era sa saqata na nodra vanua kei na nodra Kalou.
- 3 Ka sa yaco ni sa kauta ko Moronai e dua na iwiliwili lailai ni nona tamata, me vaka na gagadre i Paorani ki na vanua ko Kitioni, a sa lesi rau ko Liai kei Tenikamu me rau liutaka tiko na vo kece ni nona mataivalu.
- 4 A sa vakarewataka na drotini ni bula galala ena vanua cava ga sa curuma yani, ia sa levu cake tiko ga na iwiliwili ni nona mataivalu ena nona ilakolako ki na vanua ko Kitioni.
- 5 Ka sa yaco ni ra sa soqoni vata ki na nona mataivalu e udolu na tamata, era sa taura cake na nodra iseleiwau me ra valataka na nodra galala, me ra kakua kina ni vakabobulataki.
- 6 O koya gona, a sa vakasoqona kina ko Moronai na levu ga ni tamata e rawata, ena nona ilakolako sa qai tadu yani ki Kitioni; ia ni ra sa qai cokovata kei na mataivalu i Paorani, era sa lewelevu cake ka lailai na mataivalu i Pakusi, na nodra tui na dauvakacaca ka ra a vakasavi ira tani na tamata galala ka taura na vanua ko Saraemala.
- 7 Ka sa yaco ni rau sa kauta yani na nodrau mataivalu ko Moronai kei Paorani ki na vanua ko Saraemala, a ra sa kaba yani na koro, ka vala kei na mataivalu i Pakusi.
- 8 Ka raica, a sa vakamatei ko Pakusi ka ra tauri vakavesu na nona tamata, a sa vakalesui tale ko Paorani ki na nona itikotiko ni veilewai.

Alma 62

And now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Pahoran, that he was not also a traitor to the freedom and cause of his country.

But he did also mourn exceedingly because of the iniquity of those who had driven Pahoran from the judgment-seat, yea, in fine because of those who had rebelled against their country and also their God.

And it came to pass that Moroni took a small number of men, according to the desire of Pahoran, and gave Lehi and Teancum command over the remainder of his army, and took his march towards the land of Gideon.

And he did raise the standard of liberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gideon.

And it came to pass that thousands did flock unto his standard, and did take up their swords in the defence of their freedom, that they might not come into bondage.

And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon; and uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus, who was the king of those dissenters who had driven the freemen out of the land of Zarahemla and had taken possession of the land.

And it came to pass that Moroni and Pahoran went down with their armies into the land of Zarahemla, and went forth against the city, and did meet the men of Pachus, insomuch that they did come to battle.

And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat.

- 9 A ra sa lewai na tamata i Pakusi me vaka na lawa, kei ira talega era via vakatui tiko era sa biu ki na vale ni veivesu; era sa vakamatei me vaka na lawa; io, o ira na tamata i Pakusi, kei ira era via vakatui tiko kei ira ga era sega ni via cola iyaragi me taqomaka na vanua, ka ra gadreva ga me ra valuta, era sa vakamatei.
- 10 O koya gona sa kilikili kina me muri tiko na lawa oqo me taqomaki kina na nodra vanua; ia era sa vakamatei sara vakatotolo me vaka na lawa ko ira kecega sa kunei ni ra vakacacana tiko na nodra bula galala.
- 11 Sa mai cava kina na ikatulusagavulu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na Nifai; Erau sa vakadeitaka tale na tiko sautu mai Saraemala ko Moronai kei Paorani ena kedra maliwa na nodrau tamata, ia era sa vakamatei kecega ko ira sa sega ni dina ki na yavu ni bula galala.
- 12 Ka sa yaco ena itekivu ni ikatulusagavulu ka dua ni yabaki ni nodra veiliutaki na turaganilewa vei ira na Nifai, sa vakarota ko Moronai me vakau na kedra kakana na tamata i Ilamani, me vakau tale ga e ono na udolu na tamata ivalu, me ra laki vukei koya ena kena maroroi na yasa ni vanua ko ya.
- 13 Ka sa lewa ko koya me vakau tale ga e ono na udolu na tamata ivalu kei na ivakarau kakana e rauti ira kivei rau ko Liai kei Tenikamu. A sa yaco ni sa vakayacori na ka oqo me taqomaki vinaka kina na nodra vanua mai vei ira na Leimanaiti.
- 14 Ka sa yaco ni rau sa biuta toka mai ko Moronai kei Paorani e dua na iwase levu ni tamata ena vanua ko Saraemala ka rau kauta yani e dua na iwase levu ni tamata ki na vanua ko Nifaia ena nodrau sa vakadeitaka me rau laki vakavuai ira na Leimanaiti era tiko kina.
- 15 Ka sa yaco ni ra sa lako tiko yani, era sa sota kei na vuqa sara na Leimanaiti, era sa vakamatea e vuqa vei ira, a ra sa taura na nodra iyaragi ni valu kei na kedra kakana.
- 16 Ka sa yaco ni oti na nodra tauri ira, era sa vakavuna me ra vauci ki na dua na veiyalayalati me ra kakua tale ni taura na nodra iyaragi ka mai valuti ira na Nifaiti.

And the men of Pachus received their trial, according to the law, and also those king-men who had been taken and cast into prison; and they were executed according to the law; yea, those men of Pachus and those king-men, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death.

And thus it became expedient that this law should be strictly observed for the safety of their country; yea, and whosoever was found denying their freedom was speedily executed according to the law.

And thus ended the thirtieth year of the reign of the judges over the people of Nephi; Moroni and Pahoran having restored peace to the land of Zarahemla, among their own people, having inflicted death upon all those who were not true to the cause of freedom.

And it came to pass in the commencement of the thirty and first year of the reign of the judges over the people of Nephi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman, to assist him in preserving that part of the land.

And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum. And it came to pass that this was done to fortify the land against the Lamanites.

And it came to pass that Moroni and Pahoran, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of Nephihah, being determined to overthrow the Lamanites in that city.

And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites, and slew many of them, and took their provisions and their weapons of war.

And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites.

- 17 Ia ni ra sa cakava oti na veiyalayalati oqo era sa vakauti sara me ra laki tiko vata kei ira na tamata i Amoni, ia na kedra levu e rauta e va na udolu ka ra a sega ni vakamatei.
- 18 Ka sa yaco ni ra sa vakauti ira oti yani era sa qai tomana tale na nodra ilakolako ki na vanua ko Nifaia. A sa yaco ni ena gauna era sa yaco kina ki na korolevu ko Nifaia a ra sa birika na nodra vale laca ena buca ko Nifaia, volekata ga na korolevu ko Nifaia.
- 19 Raica sa gadreva tiko ko Moronai me ra lako mai na Leimanaiti me ra mai vala kei ira ena vanua bucabuca; ia era sa sega ni doudou na Leimanaiti me ra mai valuti ira, ni ra sa kila tu na nodra yaloqaqa ka raica tale ga na kedra lewelevu; a ra sa sega ni mai valuti ira ena siga ko ya.
- 20 Ia ni sa bogi na vanua, sa lako lo yani ko Moronai ka kabata cake na bai ni koro, me raica se yasa ni koro cava era tiko kina na mataivalu ni Leimanaiti.
- 21 Ka sa yaco ni ra sa tiko ena yasana ki na tokalau, e yasa ga ni matamata ni koro; ka ra sa moce tu. Ia oqo sa lesu tale ko Moronai ka vakaroti ira na nona mataivalu, me vakarautaki vakatotolo na dali kaukauwa kei na ikabakaba, me ra tukuci sobu kina ki lomanikoro.
- 22 Ka sa yaco ni sa vakarota ko Moronai me ra lako yani na nona tamata ka kaba ki na dela ni bai ka tukuca sobu yani ki na yasa ni koro ko ya, io, ena yasana ki na ra, na vanua era sega ni tiko kina na mataivalu ni Leimanaiti.
- 23 Ka sa yaco ni ra sa tukuci sobu kece ki lomanikoro ena bogi, ena nodra dali kaukauwa kei na ikabakaba; ia ni qai kida na mataka, era sa tu kece e lomanikoro.
- 24 Ia oqo, ena nodra qai yadra na Leimanaiti era sa raica ni ra sa tu e loma ni koro na mataivalu i Moronai, a ra sa rere vakalevu sara, era sa dro ka ra curu yani e matamata.

And when they had entered into this covenant they sent them to dwell with the people of Ammon, and they were in number about four thousand who had not been slain.

And it came to pass that when they had sent them away they pursued their march towards the land of Nephihah. And it came to pass that when they had come to the city of Nephihah, they did pitch their tents in the plains of Nephihah, which is near the city of Nephihah.

Now Moroni was desirous that the Lamanites should come out to battle against them, upon the plains; but the Lamanites, knowing of their exceedingly great courage, and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day.

And when the night came, Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanites did camp with their army.

And it came to pass that they were on the east, by the entrance; and they were all asleep. And now Moroni returned to his army, and caused that they should prepare in haste strong cords and ladders, to be let down from the top of the wall into the inner part of the wall.

And it came to pass that Moroni caused that his men should march forth and come upon the top of the wall, and let themselves down into that part of the city, yea, even on the west, where the Lamanites did not camp with their armies.

And it came to pass that they were all let down into the city by night, by the means of their strong cords and their ladders; thus when the morning came they were all within the walls of the city.

And now, when the Lamanites awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly, insomuch that they did flee out by the pass.

- 25 Ia oqo ni sa raica ko Moronai ni ra sa dro e matana, sa vakaroti ira na nona tamata me ra muri ira, ka ra vakamatea e vuqa, ka wavokita e vuqa vei ira ka kauti ira vakavesu; ia era sa dro na kena vo ki na vanua ko Moronai, ka tiko ena iyalayala ni vanua mai matasawa.
- 26 E rau sa rawa vakaoqo ko Moronai kei Paorani na koro ko Nifaia, ka sega ni duabulu na tamata e mate kina; era sa bale mate ga kina e lewevuqa na Leimanaiti.
- 27 Ka sa qai yaco ni sa vuqa vei ira na Leimanaiti ka ra a kaivesu era sa gadreva me ra toki vei ira na tamata i Amoni, me ra yaco me ra tamata galala.
- 28 Ka sa yaco ni ko ira kecega era gadreva, sa soli vei ira me vaka na nodra gagadre.
- 29 O koya, e ra sa toki kecega kina na Leimanaiti kaivesu ka laki okati me tamata i Amoni, a ra sa gumatua ena teitei, io era sa tea na veimataqali kakana, ka susuga tale ga na veimataqali qele ni manumanu lelevu kei na kena lalai; ka ra sa mani galala kina na Nifaiti mai na dua na icolacola levu, io, era sa vagalalataki mai vei ira kece na Leimanaiti kaivesu.
- 30 Ka sa yaco ni sa rawa ko Moronai na koro ko Nifaia, ka taura vakavesu e vuqa na tamata, ka sa vakalailaitaka sara na nodra mataivalu na Leimanaiti, ka sa taura tale mai e vuqa na Nifaiti era sa kaivesu tu, ka sa mai vakaukauwataka sara vakalevu na mataivalu i Moronai; A sa cavutu kina ko Moronai mai Nifaia ka lako ki na vanua ko Liai.
- 31 Ka sa yaco ni ra sa raica na Leimanaiti ni sa laki valuti ira yani ko Moronai, era sa rere sara ka drovaka na mataivalu i Moronai.
- 32 Ka sa yaco ni sa vakasavi ira ko Moronai kei na nona mataivalu, mai na dua na koro ki na dua na koro, me yacova ni ra sa laki sota kei rau ko Liai kei Tenikamu, a ra sa drotaki Liai kei Tenikamu tale ko ira na Leimanaiti, ka gole ki na iyalayala ni vanua mai matasawa me yacova ni ra sa tadu ki na vanua ko Moronai.
- 33 A ra sa soqoni vata kece na mataivalu ni Leimanaiti ki na vanua ko Moronai, me sa dua ga na nodra mataivalu levu. Sa tiko tale ga mai kea ko Amoroni, na nodra tui na Leimanaiti.

And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them, and slew many, and surrounded many others, and took them prisoners; and the remainder of them fled into the land of Moroni, which was in the borders by the seashore.

Thus had Moroni and Pahoran obtained the possession of the city of Nephihah without the loss of one soul; and there were many of the Lamanites who were slain.

Now it came to pass that many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people.

And it came to pass that as many as were desirous, unto them it was granted according to their desires.

Therefore, all the prisoners of the Lamanites did join the people of Ammon, and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nephites relieved from a great burden; yea, insomuch that they were relieved from all the prisoners of the Lamanites.

Now it came to pass that Moroni, after he had obtained possession of the city of Nephihah, having taken many prisoners, which did reduce the armies of the Lamanites exceedingly, and having regained many of the Nephites who had been taken prisoners, which did strengthen the army of Moroni exceedingly; therefore Moroni went forth from the land of Nephihah to the land of Lehi.

And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni.

And it came to pass that Moroni and his army did pursue them from city to city, until they were met by Lehi and Teancum; and the Lamanites fled from Lehi and Teancum, even down upon the borders by the seashore, until they came to the land of Moroni.

And the armies of the Lamanites were all gathered together, insomuch that they were all in one body in the land of Moroni. Now Ammoron, the king of the Lamanites, was also with them.

34 A sa yaco ni ratou sa tuva ko Moronai, Liai kei Tenikamu, na nodratou mataivalu me viribaiti ira na Leimanaiti ena iyalayala ni vanua ko Moronai, a ra sa tuva me yacova na lekutu ka iyalayala ena yasana ki na ceva kei na lekutu ka iyalayala ena yasana ki na tokalau.

35 Ka ra sa keba vakaoqo ena bogi ko ya. Ia raica era sa oca kece sara na Nifaiti kei ira tale ga na Leimanaiti ena vuku ni ilakolako balavu era sa cakava mai; o koya era sa sega tale ni nakita kina e dua na ivadi ena bogi ko ya, vakavo duadua ga ko Tenikamu; ni sa cudruvi Amaroni vakalevu tiko ko koya, ni nanuma ni koi rau ko Amaroni kei na tuakana ko Amalikaia, sai rau na vakavuna na ivalu balavu oqo vei ira vata kei ira na Leimanaiti, io na ivalu ka sa vakavuna me dave vakalevu kina na dra, io, kei na dausiga levu.

36 A sa yaco ni sa lako yani ko Tenikamu ena nona cudru ki na nodra keba na Leimanaiti, ka tukuci koya sobu ki loma ni koro. A sa lako yani ka kauta kina na wa dali mai na dua na vanua ki na dua tale me yacova ni sa kunea na tui; ka sa cokai koya ena dua na moto ka laubasikata na lomaserena, voleka ki utona. Ia raica sa vakayadrati ira rawa na nona tamata na tui ni bera ni qai mate; a ra sa cici muri Tenikamu ka vakamatei koya.

37 Ia oqo, sa yaco ni rau sa rarawa vakalevu sara ko Moronai kei Liai ena nodrau rogoca ni sa mate ko Tenikamu; raica sa tamata qaqa sara ko koya, ka sa gumatua ni valataka na nona vanua, io sa dua ko koya na itokani dina ni bula galala; ka sa sota kaya oti e vuqa sara na ka rarawa lelevu. Ia raica, sa mate ko koya, a sa lako ena nodra sala na kai vuravura kecega.

38 Ia oqo, sa yaco ni sa cavutu ko Moronai ena siga ka tarava ka valuti ira na Leimanaiti, ka vakamatei ira kina ena dua na veivakamatei levu sara; ka ra vakasavi ira tani kina mai na vanua ko ya; a ra sa dro sara ka sega ni lesu tale mai me valuti ira na Nifaiti.

39 A sa mai cava kina na ikatolusagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai; ia era sa sota kaya na ivalu, na vakadave dra kei na dausiga, kei na vuqa na ka rarawa ena vuqa na yabaki.

And it came to pass that Moroni and Lehi and Teancum did encamp with their armies round about in the borders of the land of Moroni, insomuch that the Lamanites were encircled about in the borders by the wilderness on the south, and in the borders by the wilderness on the east.

And thus they did encamp for the night. For behold, the Nephites and the Lamanites also were weary because of the greatness of the march; therefore they did not resolve upon any stratagem in the night-time, save it were Teancum; for he was exceedingly angry with Ammoron, insomuch that he considered that Ammoron, and Amalickiah his brother, had been the cause of this great and lasting war between them and the Lamanites, which had been the cause of so much war and bloodshed, yea, and so much famine.

And it came to pass that Teancum in his anger did go forth into the camp of the Lamanites, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did cast a javelin at him, which did pierce him near the heart. But behold, the king did awaken his servants before he died, insomuch that they did pursue Teancum, and slew him.

Now it came to pass that when Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty; and he had suffered very many exceedingly sore afflictions. But behold, he was dead, and had gone the way of all the earth.

Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanites, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nephites.

And thus ended the thirty and first year of the reign of the judges over the people of Nephi; and thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years.

40 E dina ga sa yaco tiko na veilabalabati, na veileti, na veivala kei na veimataqali caka cala kecega ena kedra maliwa na tamata i Nifai; ia era sa vakabulai ga ena vukudra na ivalavala dodonu, io, ena vuku ni nodra masumasu na ivalavala dodonu, era sa maroroi kina.

41 Ia raica, ena vuku ni kena sa rui balavu na nodra veivaluvaluti tiko na Nifaiti kei ira na Leimanaiti e ra sa yalokaukauwa kina e vuqa vei ira, ena vuku ni kena sa rui balavu na ivalu; ia e vuqa tale era sa yalomalumulumu ena vuku ni veika rarawa era a sota kaya, ka ra sa vakayalomalumulumutaki ira vua na Kalou, io ena yalomalumulumu sa titobu sara.

42 A sa yaco ni sa viribaita oti vakaukauwa ko Moronai na veivanua kecega sa voleka yani vei ira na Leimanaiti, ia ni ra sa kaukauwa vinaka kece tu, sa lesu tale ko koya ki na koro ko Saraemala; ka sa lesu tale ga ko Ilamani ki na vanua ka nona ivotavota vakawa; a sa vakadeitaki tale na tiko sautu ena kedra maliwa na tamata i Nifai.

43 A sa solia ko Moronai na lewa kece ni nona mataivalu vua na luvena, na yacana ko Moronaia; a sa lesu ko koya ki na nona vale me laki tiko vakacegu kina ena vo ni nona veisiga.

44 A sa lesu tale ko Paorani ki na nona itikotiko ni veilewai; ia ko Ilamani sa taura tale na nona ilesilesi, me vunautaka na vosa ni Kalou vei ira na tamata; raica me vaka ni a yaco tiko e vuqa na ivalu kei na veileti ena dua na gauna balavu, sa kilikili kina me vaqacacotaki ka buli tale e so na lawa ena lotu.

45 O koya gona eratou sa lako yani kina ko Ilamani kei iratou na nona itokani, ka vunautaka na vosa ni Kalou ena kaukauwa levu ka ra sa kila kina e vuqa na tamata na nodra caka ca, ka vakavuna me ra veivutunitaka na nodra ivalavala ca ka papitaisotaki vua na Turaga na nodra Kalou.

46 Ka sa yaco ni ra sa tauyavutaka tale na lotu ni Kalou, ena vanua taucoko.

47 Io, a sa buli na veitikina eso me baleta na lawa. Ka ra sa digitaki na turaganilewa kei na turaganilewa lelevu.

48 Ka sa tekivu me ra bula sautu tale ena vanua na tamata i Nifai, a ra sa tubu me lewevuqa ka kaukauwa vakalevu sara ena vanua taucoko. Ka sa tekivu me ra vutuniyau sara mai vakalevu.

And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the righteous' sake, yea, because of the prayers of the righteous, they were spared.

But behold, because of the exceedingly great length of the war between the Nephites and the Lamanites many had become hardened, because of the exceedingly great length of the war; and many were softened because of their afflictions, insomuch that they did humble themselves before God, even in the depth of humility.

And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanites, until they were sufficiently strong, he returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nephi.

And Moroni yielded up the command of his armies into the hands of his son, whose name was Moronihah; and he retired to his own house that he might spend the remainder of his days in peace.

And Pahoran did return to his judgment-seat; and Helaman did take upon him again to preach unto the people the word of God; for because of so many wars and contentions it had become expedient that a regulation should be made again in the church.

Therefore, Helaman and his brethren went forth, and did declare the word of God with much power unto the convincing of many people of their wickedness, which did cause them to repent of their sins and to be baptized unto the Lord their God.

And it came to pass that they did establish again the church of God, throughout all the land.

Yea, and regulations were made concerning the law. And their judges, and their chief judges were chosen.

And the people of Nephi began to prosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.

49 Ia e dina ga ni ra sa vutuniyau, ka kaukauwa, ka sautu tale ga, era sa sega ni dokadokai ira kina; era sa sega tale ga ni berabera me ra daunanuma na Turaga na nodra Kalou; ia era sa vakayalomalumalumutaki ira sara vakalevu e matana.

50 Io, era sa nanuma na veika lelevu sa vakayacora vei ira na Turaga, ni a sereki ira mai na mate, mai na veivakabobulataki, kei na vale ni veivesu, kei na veimataqali veika rarawa kecega, ka sa vakabulai ira mai na ligadra na nodra meca.

51 Ia era sa daumasu tiko ga vua na Turaga na nodra Kalou, ka sa vakalougatataki ira sara na Turaga, me vaka na nona vosa, a ra sa kaukauwa vakalevu sara ka tiko sautu ena vanua ko ya.

52 A sa yaco ni ra sa vakayacora na veika kece oqo. Ka sa mate ko Ilamani ena ikatolusagavulu kalima ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him.

Yea, they did remember how great things the Lord had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions, and he had delivered them out of the hands of their enemies.

And they did pray unto the Lord their God continually, insomuch that the Lord did bless them, according to his word, so that they did wax strong and prosper in the land.

And it came to pass that all these things were done. And Helaman died, in the thirty and fifth year of the reign of the judges over the people of Nephi.

Alama 63

- 1 Ka sa yaco ena itekivu ni ikatolusagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa taura kina ko Sipiloni na veika tabu ko ya ka a solia tu ko Alama vei Ilamani.
- 2 Ka sa tamata dodonu ko koya, ka sa lako vakadodonu ena mata ni Kalou; sa dau segata sara me caka vinaka tiko ga, me muria na ivunau ni Turaga na nona Kalou; me vaka e a vakayacora ko tuakana.
- 3 Ka sa yaco ni sa mate talega ko Moronai. Sa mai cava kina na ikatolusagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa.
- 4 A sa yaco ena ikatolusagavulu kavitu ni yabaki ni nodra veiliutaki na turaganilewa, era sa biuta kina na vanua ko Saraemala e dua na iwase levu ni tamata, io e lima na udolu va na drau na tagane kei ira na watidra kei na luvedra, era sa biuta na vanua ko Saraemala ka ra toki yani ki na vanua ena vualiku.
- 5 Ka sa yaco ni ko Akoca, ko koya ka sa dau vakatovolea me kila na ka kecega, o koya sa lako yani kina ka taya e dua na waqa levu, ena iyalayala ni vanua ko Vanuasautu ena yasa ni vanua ko Vanualala, a sa tavoca ki wai ena yasana ki na ra, ena yasa ni vanua qiqo ka icurucuru ki na vanua ena vualiku.
- 6 Ka raica, e ra sa vodo kina e vuqa na Nifaiti, ka ra sa soko yani kei na vuqa na kakana, ka lewevuqa tale ga kina na yalewa kei na gone; a ra sa soko cake vaka ki na vualiku. Sa mai cava kina na ikatolusagavulu kavitu ni yabaki.
- 7 Ia ena ikatolusagavulu kawalu ni yabaki, sa taya tale kina e vica na waqa na tamata oqo. A sa lesu tale ga mai kina na imatai ni waqa, ka ra vodo tale kina e vuqa na tamata; era sa kauta tale ga vakalevu na kedra kakana ka soko cake tale ki na vualiku.
- 8 A sa yaco ni sa sega tale ni kilai e dua na ka me baleti ira. Ka keimami nanuma ni ra sa luvu ena wasaliwa titobu. A sa soko tale e dua na waqa; ia keimami sa sega ni kila na vanua e lako kina.

Alma 63

And it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma.

And he was a just man, and he did walk uprightly before God; and he did observe to do good continually, to keep the commandments of the Lord his God; and also did his brother.

And it came to pass that Moroni died also. And thus ended the thirty and sixth year of the reign of the judges.

And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.

And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not.

- 9 A sa yaco ni ra sa lewevuqa sara na tamata era sa lako yani ki na vanua ena vualiku ena yabaki oqo. Ka sa mai cava kina na ikatolusagavulu kawalu ni yabaki.
- 10 Ka sa yaco ena ikatolusagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa, sa mate talega kina ko Sipiloni. A sa vodoka e dua na waqa ko Korianitoni, me kauta na kedra kakana na sa tiko mai na vualiku.
- 11 O koya gona sa dodonu kina me solia ko Sipiloni, na veika tabu ko ya ki vua na luvei Ilamani ka yacana ko Ilamani, ni a vakayacani ga vei tamana.
- 12 Ia raica oqo, sa lavetaki na iceuceu kece ka tu vei Ilamani, ka vakauti yani na kena ilavelave ena kedra maliwa na luve ni tamata ena vanua taucoko, ia sa sega ga ni lavetaki na veika sa vakarota tu ko Alama me kakua ni vakau yani.
- 13 Ia, sa kilikili ga me ra maroroya tu na veika tabu oqo, ka vakadewai sobu tiko mai na dua na itabatamata ki na dua tale; ia ena yabaki oqo, era sa soli rawa vei Ilamani, ni bera ni mate ko Sipiloni.
- 14 Ka sa yaco ena yabaki tale ga oqo, ni so vei ira era sa vakaduiduile ka ra toki vei ira na Leimanaiti; ka ra sa vakayavalati me ra cudruvi ira na Nifaiti.
- 15 Ena yabaki tale ga oqo, sa lako mai kina e dua na mataivalu levu me valuti ira na tamata i Moronaia, se na mataivalu i Moronaia, ia era sa vakadrukai ka vakasavi lesu ki na nodra vanua, ka ra bale mate kina e vuqa vei ira.
- 16 Ka sa mai cava kina na ikatolusagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 17 Sa yala eke na nodratou itukutuku ko Alama kei na luvena ko Ilamani kei Sipiloni, o koya talega e luvena.

And it came to pass that in this year there were many people who went forth into the land northward. And thus ended the thirty and eighth year.

And it came to pass in the thirty and ninth year of the reign of the judges, Shiblón died also, and Coriantón had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land.

Therefore it became expedient for Shiblón to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father.

Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth.

Nevertheless, these things were to be kept sacred, and handed down from one generation to another; therefore, in this year, they had been conferred upon Helaman, before the death of Shiblón.

And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites; and they were stirred up again to anger against the Nephites.

And also in this same year they came down with a numerous army to war against the people of Moronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss.

And thus ended the thirty and ninth year of the reign of the judges over the people of Nephi.

And thus ended the account of Alma, and Helaman his son, and also Shiblón, who was his son.

Ai Vola i Ilamani

Na kedra itukutuku na Nifaiti. Na nodra ivalu kei na veileti, kei na nodra tatawasewase. Ka vakakina na nodra parofisai e vuqa na parofita tabu, ni bera na nona lako mai na Karisito, me vaka na ivolatukutuku nei Ilamani, ko koya na luvei Ilamani, ka vakakina na nodra ivolatukutuku na luvena tagane, me yacova sara na nona lako mai na Karisito. Ka vakatalega kina na nodra saumaki mai e vuqa na Leimanaiti. E dua na itukutuku ni nodra saumaki. E dua na itukutuku ni nodra ivalavala dodonu na Leimanaiti, kei na nodra caka ca kei na nodra ivalavala vakasisila na Nifaiti, me vaka na ivolatukutuku nei Ilamani, kei iratou na luvena tagane, me yacova sara na nona lako mai na Karisito, sa vakatokai na ivola i Ilamani, kei na veika tale e so.

Ilamani 1

- 1 Ka raica oqo, a sa yaco ena itekivu ni ka vasagavulu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, sa tekivu e dua na dredre levu ena kedra maliwa na Nifaiti.
- 2 Ka raica, sa mate ko Paorani, ka sa lako yani ena sala ni kai vuravura kecega; a sa tekivu kina e dua na veileti kaukauwa se ko cei vei iratou na veitacini, na luvei Paorani, me taura na idabedabe ni veilewai.
- 3 Ia oqo na yacadratou na veiqatitaka tiko na idabedabe ni veilewai, ka ratou sa vakavuna tale ga me ra veileti kina ko ira na tamata: Ko Paorani, ko Paenikai kei Pakumenai.
- 4 Ia e sega ni ko iratou wale ga oqo na luvei Paorani (ni ra a lewelevu na luvena), ia sai iratou ga oqo ka ratou veiqatitaka tiko na idabedabe ni veilewai; a ratou sa vakavuna kina me ra tawase vakatolu na tamata.
- 5 Ia, a sa yaco ni sa digitaki ko Paorani mai na domodra na lewe ni vanua me turaganilewa levu ka me nodra kovana tale ga na tamata i Nifai.

The Book of Helaman

An account of the Nephites. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman, and so forth.

Helaman 1

And now behold, it came to pass in the commencement of the fortieth year of the reign of the judges over the people of Nephi, there began to be a serious difficulty among the people of the Nephites.

For behold, Pahoran had died, and gone the way of all the earth; therefore there began to be a serious contention concerning who should have the judgment-seat among the brethren, who were the sons of Pahoran.

Now these are their names who did contend for the judgment-seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni.

Now these are not all the sons of Pahoran (for he had many), but these are they who did contend for the judgment-seat; therefore, they did cause three divisions among the people.

Nevertheless, it came to pass that Pahoran was appointed by the voice of the people to be chief judge and a governor over the people of Nephi.

- 6 Ka sa yaco ni sa raica ko Pakumenai, ni sa na sega ni rawata ko koya na idabedabe ni veilewai, sa mani duavata ga kei na domodra na tamata.
- 7 Ia raica, sa cudru vakalevu sara ko Paenikai, kei na iwase ni tamata ko ya, era a vinakata me nodra kovana ko koya; a sa vakarau kina ko koya me cavilaki ira tani na tamata me ra tu ka saqati ira na wekadra.
- 8 Ka sa yaco ni sa vakarau me vakayacora oqo, raica, a sa tauri ka lewai me vaka na domodra na lewenivanua, ka sa lewai me vakamatei; ni a tutaka na veisaqasaqa ka segata me vakarusa na nodra galala na tamata.
- 9 Oqo ni ra sa raica ko ira na tamata ka ra a gadreva me nodra kovana ko koya, ni sa lewai me vakamatei, era sa cudru sara kina, ka raica, era sa tala yani e dua na tamata ko Kisikumeni, io ki na idabedabe ni veilewai nei Paorani, ka sa labati Paorani ko koya ni a dabe toka ena idabedabe ni veilewai.
- 10 Era a qai cici muri koya na tamata i Paorani; ia raica, sa rui totolo na dro nei Kisikumeni ka sega na tamata e vesuki koya rawa.
- 11 Ka sa lako yani vei ira na a talai koya, ka ra sa duavata ena dua na veiyalayalati, io, era sa bubului ena yacai koya na nodra Dauniveibuli tawavakaiyalayala, ni ra na sega ni tukuna vua e dua na tamata ni a labati Paorani ko Kisikumeni.
- 12 A sa sega kina ni kilai ko Kisikumeni ena kedra maliwa na tamata i Nifai, ni a vakaisulu vakalecaleca tu ko koya ena gauna e a labati Paorani kina. Ka ra a curu maliwai ira yani na tamata ena dua na iwalewale a sega ni kunei rawa kina ko Kisikumeni kei ira na nona ilawalawa era a veiyalayalati vata kaya; ia ko ira kecega era sa kune a sa lewai me ra mate.
- 13 Ka raica oqo, sa lesi ko Pakumenai me vaka na domodra na lewenivanua me turaganilewa levu ka kovana vei ira na tamata, me veiliutaki me isosomi kei Paorani na tuakana; me vaka na nona dodonu. A sa caka na ka kece oqo ena ikavasagavulu ni yabaki ni nodra veiliutaki na turaganilewa; ka sa mai cava na yabaki ko ya.

And it came to pass that Pacumeni, when he saw that he could not obtain the judgment-seat, he did unite with the voice of the people.

But behold, Paanchi, and that part of the people that were desirous that he should be their governor, was exceedingly wroth; therefore, he was about to flatter away those people to rise up in rebellion against their brethren.

And it came to pass as he was about to do this, behold, he was taken, and was tried according to the voice of the people, and condemned unto death; for he had raised up in rebellion and sought to destroy the liberty of the people.

Now when those people who were desirous that he should be their governor saw that he was condemned unto death, therefore they were angry, and behold, they sent forth one Kishkumen, even to the judgment-seat of Pahoran, and murdered Pahoran as he sat upon the judgment-seat.

And he was pursued by the servants of Pahoran; but behold, so speedy was the flight of Kishkumen that no man could overtake him.

And he went unto those that sent him, and they all entered into a covenant, yea, swearing by their everlasting Maker, that they would tell no man that Kishkumen had murdered Pahoran.

Therefore, Kishkumen was not known among the people of Nephi, for he was in disguise at the time that he murdered Pahoran. And Kishkumen and his band, who had covenanted with him, did mingle themselves among the people, in a manner that they all could not be found; but as many as were found were condemned unto death.

And now behold, Pacumeni was appointed, according to the voice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Pahoran; and it was according to his right. And all this was done in the fortieth year of the reign of the judges; and it had an end.

- 14 Ka sa yaco ena ika vasagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa, era sa soqona vata kina na Leimanaiti e dua na mataivalu sega ni wili rawa na lewena; ka vakaiyaragitaki ira ena iseleiwau kei na isele takelo, kei na dakai titi kei na kena gasau, kei na isala kaukamea kei na peleti ni seredra, kei na veimataqali isasabai kecega.
- 15 A ra sa lako sobu tale mai me ra vala kei ira na Nifaiti. A sa liutaki ira e dua na tamata na yacana ko Korianatuma; sa kawa i Saraemala ko koya; ia sa se tani mai na kedra maliwa na Nifaiti; a sa tamata levu ka qaqa.
- 16 Ia sa nanuma ko Tubaloca na nodra tui na Leimanaiti, o koya na luvei Amoron, ni rawa ni vorati ira na Nifaiti ko Korianatuma, ena nona qaqa kei na nona yalomatua; a sa talai koya yani me na rawa kina vua me rawai ira na Nifaiti—
- 17 O koya sa vakayavalati ira kina me ra cudru, a sa soqoni ira vata na nona mataivalu ka lesi Korianatuma me nodra iliuliu, ka vakarota me ra lako yani ki na vanua ko Saraemala ka valuti ira na Nifaiti.
- 18 Ka sa yaco ni ena vuku ni levu ni veisaqasaqa kei na veika dredre e yaco tiko ena matanitu, era a sega ni biuta kina na levu ni tamata e rauta me yadrava na vanua ko Saraemala; ni ra a nanuma ni ra na sega ni doudou na Leimanaiti me ra lakova mai na loma ni nodra vanua, me ra kabata na koro levu ko Saraemala.
- 19 Ia a sa yaco ni sa liutaki ira yani na nona mataivalu levu ko Korianatuma ka lakovi ira na lewenikoro, a sa rui totolo sara na nodra itosotoso ka sega kina na gauna me ra vakasoqona vata na nodra mataivalu ko ira na Nifaiti.
- 20 A sa yaviti ira sobu kina era yadrava tiko na matamata-ni-koro ko Korianatuma ka kauta yani na nona mataivalu taucoko ki na loma ni koro, era sa vakamatei ira kecega era vorati ira, ka ra taura kina na koro taucoko.

And it came to pass in the forty and first year of the reign of the judges, that the Lamanites had gathered together an innumerable army of men, and armed them with swords, and with cimeters and with bows, and with arrows, and with head-plates, and with breastplates, and with all manner of shields of every kind.

And they came down again that they might pitch battle against the Nephites. And they were led by a man whose name was Coriantumr; and he was a descendant of Zarahemla; and he was a dissenter from among the Nephites; and he was a large and a mighty man.

Therefore, the king of the Lamanites, whose name was Tubaloth, who was the son of Ammoron, supposing that Coriantumr, being a mighty man, could stand against the Nephites, with his strength and also with his great wisdom, insomuch that by sending him forth he should gain power over the Nephites—

Therefore he did stir them up to anger, and he did gather together his armies, and he did appoint Coriantumr to be their leader, and did cause that they should march down to the land of Zarahemla to battle against the Nephites.

And it came to pass that because of so much contention and so much difficulty in the government, that they had not kept sufficient guards in the land of Zarahemla; for they had supposed that the Lamanites durst not come into the heart of their lands to attack that great city Zarahemla.

But it came to pass that Coriantumr did march forth at the head of his numerous host, and came upon the inhabitants of the city, and their march was with such exceedingly great speed that there was no time for the Nephites to gather together their armies.

Therefore Coriantumr did cut down the watch by the entrance of the city, and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city.

- 21 Ka sa yaco ni sa dro e matai Korianatuma ko Pakumenai na turaganilewa levu, io ki na bai ni koro. Ka sa yaco ni sa yaviti koya ena bai ko Korianatuma ka a mate sara kina. Ka sa yalani kina na veisiga i Pakumenai.
- 22 Ia oqo ni sa raica ko Korianatuma ni sa taura na koro ko Saraemala, ka raica ni ra sa dro e matana ko ira na Nifaiti, ka ra vakamatei ka tauri ka bala ki vale ni veivesu, ka sa taura na koro ni valu kaukauwa duadua ena vanua taucoko, sa doudou mai na lomana ka sa vakarau me lako yani me kabata na vanua taucoko.
- 23 Ia oqo e a sega ni dede ko koya ena vanua ko Saraemala, ia e a kauta yani e dua na mataivalu levu ka yaco sara ki na koro ko Vanuasautu; ni sa nakita tu me lako yani ka taya na nona sala ena iseieiwau, me taura kina na veiyasa ni vanua ki na vualiku.
- 24 Sa nanuma ko koya ni tiko na nodra kaukauwa levu duadua ena lomadonu ni vanua, a sa lako yani kina ka sega ni solia e dua na gauna vei ira me ra vakasoqoni vata kina ka vakavo ga ena veilawalawa lalai; ena ivalavala oqo era sa kabai ira kina ka musuki ira sobu ki na qele.
- 25 Ia raica, na nona ilakolako oqo ko Korianatuma ena lomadonu ni vanua, sa solia vei Moronaia e dua na itutu vinaka cake sara mai vei ira, e dina ga ni ra a lewevuqa sara na Nifaiti era a sa vakamatei.
- 26 Ia raica, a nanuma ko Moronaia ni ra na sega ni doudou na Leimanaiti me ra lako mai ki na loma ni vanua, ia ni ra na valuta ga na veikoro vakavolivolita na iyalayala ni vanua me vaka era a dau vakayacora e liu; o koya sa vakarota kina ko Moronaia me ra yadrava na nona mataivalu qaqa na veiyasana vakavolivolita na iyalayala ni vanua.
- 27 Ia raica, era sa sega ni rere na Leimanaiti me vaka na nona gagadre, ia era sa curuma sara yani na loma ni vanua ka taura na koro turaga ko Saraemala, ka ra sa curuma tiko yani na veiyasa ni vanua bibi ka vakamatei ira na tamata ena veivakamatei levu, na tagane kei na yalewa kei na gone, a ra sa taura e vuqa na koro lelevu kei na koro ni valu.

And it came to pass that Pacumeni, who was the chief judge, did flee before Coriantumr, even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall, insomuch that he died. And thus ended the days of Pacumeni.

And now when Coriantumr saw that he was in possession of the city of Zarahemla, and saw that the Nephites had fled before them, and were slain, and were taken, and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart took courage insomuch that he was about to go forth against all the land.

And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful; for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land.

And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.

But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.

For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done; therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders.

But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.

- 28 Ia ni sa kila na ka oqo ko Moronaia, sa talai Liai sara yani me takosovi ira ni bera ni ra yaco ki na vanua ko Vanuasautu.
- 29 Ka sa kitaka vakakina ko koya; ka takosovi ira ni bera ni ra yaco ki na vanua ko Vanuasautu, ka valuti ira, ka ra sa vakasuka lesu ki na vanua ko Saraemala.
- 30 Ka sa yaco ni sa takosovi ira ko Moronaia ena nodra vakasuka ka valuti ira, ka sa dave vakayauyau kina na dra; io sa lewevuqa sara era yaviti mate kina, ka sa kunei tale ga ena kedra maliwa na mate ko Korianatuma.
- 31 Ia raica oqo, sa sega na vanua me ra vakasuka kina na Leimanaiti, era sa sega ni dro rawa ki na vualiku se ki na ceva, ki na tokalau se ki na ra, ni ra sa vakavolivoliti ena veiyasana kecega mai vei ira na Nifaiti.
- 32 A sa mani togoraki ira ga yani kina na Leimanaiti ko Korianatuma ki na kedra maliwa na Nifaiti, ka ra sa tu kina ena ligadra na Nifaiti, ka sa mate kina ko koya, ka ra soli ira yani vakai ira na Leimanaiti ki na ligadra na Nifaiti.
- 33 A sa yaco ni sa taura tale ko Moronaia na koro ko Saraemala, ka vakarota me ra biuta na vanua ena vakacegu ko ira na Leimanaiti era a tauri tu vakavesu.
- 34 A sa mai cava kina na ikavasagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa.

But when Moronihah had discovered this, he immediately sent forth Lehi with an army round about to head them before they should come to the land Bountiful.

And thus he did; and he did head them before they came to the land Bountiful, and gave unto them battle, insomuch that they began to retreat back towards the land of Zarahemla.

And it came to pass that Moronihah did head them in their retreat, and did give unto them battle, insomuch that it became an exceedingly bloody battle; yea, many were slain, and among the number who were slain Coriantumr was also found.

And now, behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites.

And thus had Coriantumr plunged the Lamanites into the midst of the Nephites, insomuch that they were in the power of the Nephites, and he himself was slain, and the Lamanites did yield themselves into the hands of the Nephites.

And it came to pass that Moronihah took possession of the city of Zarahemla again, and caused that the Lamanites who had been taken prisoners should depart out of the land in peace.

And thus ended the forty and first year of the reign of the judges.

Ilamani 2

- 1 Ka sa yaco, ena ikavasagavulu karua ni yabaki ni nodra gauna ni lewa na turaganilewa, ni oti na nona vakadeitaka tale ko Moronaia na nodra veisaututaki na Nifaiti kei na Leimanaiti, raica a sa sega e dua me tawana na idabedabe ni veilewai; a sa tekivu tale kina na veileti ena kedra maliwa na tamata se ko cei me tawana na idabedabe ni veilewai.
- 2 Ka sa yaco ni sa digitaki ko Ilamani na luvei Ilamani, me vakatawana na idabedabe ni veilewai, ena domodra na tamata.
- 3 Ia raica, sa bukia lo ko Kisikumeni, o koya ka a labati Paorani me vakarusai Ilamani tale ga; ka ra sa tokoni koya na nona ilawalawa o ira era a sa curu ki na dua na veiyalayalati me kakua ni dua e kila na nona caka ca.
- 4 Ni a tiko e dua ko Ketianitoni, o koya ka a matai sara ena vosa, kei na ilawaki qaseqase, me vakayacora kina na cakacaka vuni ni laba kei na butako; a sa yaco kina o koya me nodra iliuliu na ilawalawa ni Kisikumeni.
- 5 A sa cavilaki ira kina kei Kisikumeni tale ga, ni kevaka me ra biuti koya ki na idabedabe ni veilewai ena qai lesi ira na nona ilawalawa ki na itutu ni kaukauwa kei na lewa ena kedra maliwa na tamata; a sa segata kina ko Kisikumeni me vakarusai Ilamani.
- 6 Ka sa yaco ni sa lako yani ki na idabedabe ni veilewai me vakarusai Ilamani, raica sa vakalecaleca yani ena bogi e dua na tamata i Ilamani, ka kila mai kina na ituvatuva era sa nakita tu na ilawalawa oqo me ra vakarusai Ilamani—
- 7 Ka sa yaco ni a sotavi Kisikumeni, ka solia vua e dua na ivakatakilakila; a sa vakatakila kina vua ko Kisikumeni na nona inaki, ka kerea me kauti koya ki na idabedabe ni veilewai me na labati Ilamani kina.

Helaman 2

And it came to pass in the forty and second year of the reign of the judges, after Moronihah had established again peace between the Nephites and the Lamanites, behold there was no one to fill the judgment-seat; therefore there began to be a contention again among the people concerning who should fill the judgment-seat.

And it came to pass that Helaman, who was the son of Helaman, was appointed to fill the judgment-seat, by the voice of the people.

But behold, Kishkumen, who had murdered Pahoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.

For there was one Gadianton, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Kishkumen.

Therefore he did flatter them, and also Kishkumen, that if they would place him in the judgment-seat he would grant unto those who belonged to his band that they should be placed in power and authority among the people; therefore Kishkumen sought to destroy Helaman.

And it came to pass as he went forth towards the judgment-seat to destroy Helaman, behold one of the servants of Helaman, having been out by night, and having obtained, through disguise, a knowledge of those plans which had been laid by this band to destroy Helaman—

And it came to pass that he met Kishkumen, and he gave unto him a sign; therefore Kishkumen made known unto him the object of his desire, desiring that he would conduct him to the judgment-seat that he might murder Helaman.

- 8 Ia ni sa kila na dauveiqaravi i Ilamani na inaki taucoko ni lomai Kisikumeni, ni sa nona inaki me laba, ka sa nodra inaki kece tale ga era lewena na nona ilawalawa me ra laba, ka butako, ka me ra rawata na kaukauwa, (ka sai koya oqo na nodra inaki vuni, kei na nodra bukivere) sa qai kaya na dauveiqaravi i Ilamani vei Kisikumeni: Me daru lako yani ki na idabedabe ni veilewai.
- 9 Sa vakamarautaki Kisikumeni sara vakalevu na ka oqo, ni nanuma ni sa na rawata kina na nona inaki; ia raica, ni rau sa lako tiko ki na idabedabe ni veilewai, sa suaki Kisikumeni na dauveiqaravi i Ilamani ka lau basikata na utona, a sa bale sobu ka mate ka sega mada ga ni bau vutugu. Ka sa cici yani ko koya ka tukuna vei Ilamani na veika kece e a rogoca, ka raica, ka vakayacora.
- 10 Ka sa yaco ni sa talatala yani ko Ilamani me ra vesu mai na ilawalawa daubutako ka daulaba vuni oqo, me ra vakamatei me vaka na lawa.
- 11 Ia raica, ni sa raica ko Ketianitoni ni sa sega ni lesu yani ko Kisikumeni, a sa rere de na vakarusai ko koya; sa vakarota kina me ra muri koya na nona ilawalawa. Ka ra sa dro yani ena dua na sala vuni ki na loma ni lekutu; ia ni sa talatala yani ko Ilamani me ra vesu mai era sa sega ni kune.
- 12 Ena qai tukuni malua yani e vuqa tale na ka me baleti Ketianitoni. Ka sa cava kina na ikavasagavulu karua ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 13 Ka raica, ena itinitini ni ivola oqo, ko ni na raica kina ni sai Ketianitoni ga oqo sa vakavuna na nodra vakamalumalumutaki, io, na nodra voleka sara ni vakarusai vakadua na tamata i Nifai.
- 14 Raica au sega ni vakaibalebaletaka na itinitini ni ivola i Ilamani, ia au vakaibalebaletaka ki na itinitini ni ivola i Nifai, ka'u a taura mai kina na itukutuku kece au sa vola.

And when the servant of Helaman had known all the heart of Kishkumen, and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret plan, and their combination) the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat.

Now this did please Kishkumen exceedingly, for he did suppose that he should accomplish his design; but behold, the servant of Helaman, as they were going forth unto the judgment-seat, did stab Kishkumen even to the heart, that he fell dead without a groan. And he ran and told Helaman all the things which he had seen, and heard, and done.

And it came to pass that Helaman did send forth to take this band of robbers and secret murderers, that they might be executed according to the law.

But behold, when Gadianton had found that Kishkumen did not return he feared lest that he should be destroyed; therefore he caused that his band should follow him. And they took their flight out of the land, by a secret way, into the wilderness; and thus when Helaman sent forth to take them they could nowhere be found.

And more of this Gadianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nephi.

And behold, in the end of this book ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi.

Behold I do not mean the end of the book of Helaman, but I mean the end of the book of Nephi, from which I have taken all the account which I have written.

Ilamani 3

- 1 Ka sa yaco ena ikavasagavulu katolu ni yabaki ni nodra gauna ni lewa na turaganilewa, a sa sega na veileti ena kedra maliwa na tamata i Nifai ka vakavoga e so na qaciqacia lalai era tiko ena loma ni lotu, ka a vakavuna eso na tatawasewase lalai ena kedra maliwa na tamata, ka ra a qai vakameyautaki ni sa cava na ikavasagavulu katolu ni yabaki.
- 2 A sa sega na veileti ena kedra maliwa na tamata ena ikavasagavulu kava ni yabaki; ka sa sega tale ga ni vuqa na veileti ena ikavasagavulu kalima ni yabaki.
- 3 Ka sa yaco ena ika vasagavulu kaono ni yabaki, io, a sa vuqa sara na veiqati kei na veileti; o koya era sa toki tani kina e lewevuqa sara mai na vanua ko Saraemala, ka lako yani ki na vanua ena vualiku me ra laki taukena.
- 4 Era a lakova e dua na ilakolako balavu sara, ka yacova yani e dua na vanua ka levu tu kina na veiwai lelevu kei na uciwai.
- 5 Io, era sa tawana yani na veiyasa ni vanua kecega, ki na veivanua kecega sa lala tu ka sega kina na veikau, baleta ni ra a lewevuqa era a tawana tu e liu.
- 6 Ia oqo sa sega tale ni dua na tiki ni vanua e lala, ka vakavoga na veikau; ia ena vuku ni veivakarusai levu a yaco vei ira era a tawana tu e liu sa vakatokai kina me vanualala.
- 7 Ena vuku ni sa sega soti ni levu na kau ena dela ni vanua, era sa yaco me ra matai sara ena icakacaka ni simede o ira era a lako yani; o koya era sa tara vale simede kina, me nodra itikotiko.
- 8 Ka sa yaco ni ra sa lewevuqa ka tete, ka lako yani mai na vanua ena ceva ki na vanua ena vualiku, ia era sa tete yani ka tekivu me robotu na delai vuravura taucoko, mai na wasawasa ena ceva ki na wasawasa ena vualiku, mai na wasawasa ena ra ki na wasawasa ena tokalau.

Helaman 3

And now it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nephi save it were a little pride which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.

And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land.

And they did travel to an exceedingly great distance, insomuch that they came to large bodies of water and many rivers.

Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land.

And now no part of the land was desolate, save it were for timber; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east.

9 Kei ira na tamata era a tiko ena vanua ki na vualiku era sa vakaitikotiko ena vale laca, kei na veivale simede, ka ra vakabula na kau kece sa tubu cake mai ena dela ni vanua me na qai tu kina na kau me tara kina na nodra veivale, na nodra veikoro, na nodra veivaletabu, kei na nodra veivalenilotu, kei na nodra veivalenisooqo kei na veimataqali vale kecega.

10 Ka sa yaco me vaka ni sa sega soti sara na kau ena vanua ki na vualiku, era sa vakauta yani kina na kau ena waqa.

11 Ka sa rawa kina vei ira na tamata ena vanua ki na vualiku me ra tara e vuqa na koro lelevu ena kau kei na simede.

12 Ka sa yaco ni ra sa toki tale ga yani ki na vanua oqo e vuqa na tamata i Amoni, ko ira era a sucu Leimanaiti.

13 Ia oqo sa maroroi tu e vuqa sara na itukutuku ni veika era a vakayacora na tamata oqo, mai vei ira e lewevuqa na tamata oqo, e levu ka matata sara na veika me baleti ira.

14 Ia raica, sa sega ni rawa me volai eke na ikaduanadrau ni tiki ni kedra itukutuku na tamata oqo, ko ya na kedra itukutuku na Leimanaiti kei na Nifaiti, kei na nodra veivaluvaluti, kei na veileti, kei na veisei, kei na nodra vunau, kei na nodra parofisai, kei na nodra veisokoyaki kei na nodra ta waqa, kei na nodra tara valetabu, kei na valenilotu kei na valenisooqoni, kei na nodra ivalavala dodonu, kei na nodra caka ca, kei na nodra laba, kei na nodra butako, kei na nodra kovekove, kei na veimataqali itovo vakasisila kecega kei na veibutakoci.

15 Ia raica, sa levu tu na ivola kei na itukutuku ena kena veimataqali, ka ra maroroi vakalevu ga mai vei ira na Nifaiti.

16 Ka ra sa vakadewataki sobu mai na dua na itabatamata ki na dua tale mai vei ira na Nifaiti, me yacova ni ra sa lutu ki na talaidredre ka ra sa labati, ka kovei, ka vakasasataki, ka vakasavi yani, ka yaviti, ka veiseyaki e delai vuravura, ka ra sa veicurumaki kei ira na Leimanaiti me yacova ni ra sa sega ni vakatokai tale me ra Nifaiti, era sa yaco me ca, ka tamata kila ka vakarerevaki, io, ka yaco sara ni ra sa Leimanaiti.

And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping.

And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.

And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of temples, and of synagogues and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robberings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work.

But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites.

And they have been handed down from one generation to another by the Nephites, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

- 17 Ia oqo au na lesu tale ki na noqu itukutuku; ia sa yaco na veika ka'u tukuna tiko ni oti na veicacati levu, kei na tiko yavavala, kei na ivalu, kei na veisei, ena kedra maliwa na tamata i Nifai.
- 18 Sa mai cava na ikavasagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa;
- 19 Ka sa yaco ni sa tiko ga na veileti levu ena vanua, io, ena ikavasagavulu kavitu ni yabaki, kei na ikavasagavulu kawalu talega ni yabaki.
- 20 Ia sa vakatawana tikoga ko Ilamani na idabedabe ni veilewai, ena lewa dodonu kei na veivakaduavatataki; io, a sa raica me muria na lawa, kei na lewa, kei na ivunau ni Kalou; a sa cakava tiko ga na ka sa dodonu ena mata ni Kalou; a sa muria na ivakarau i tamana, ka sa tiko sautu kina ena vanua.
- 21 Ka sa yaco ni sa rua na luvena tagane. A sa solia ki vua ka qase na yacai Nifai, ka solia vua ka gone, na yacai Liai. Ka sa tekivu me rau tubu cake ki vua na Turaga.
- 22 Ka sa yaco ni sa tekivu me mudu mai vakalailai na ivalu kei na veileti, ena kedra maliwa na Nifaiti, ena mua ni i ka vasagavulu ka walu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 23 Ka sa yaco ena ikavasagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa, sa vakadeitaki na tiko sautu ena vanua, ka vakavo ga na vei isoqosoqo vuni e a tauyavutaka tu ko Ketianitoni na daubutako, ena veikoro lelevu, ka ra a sega tiko ni kila ko ira na iliuliu ni matanitu ena gauna ko ya; o koya era a sega kina ni vakawabokotaki sara mai na vanua.
- 24 Ka sa yaco ni ena yabaki vata ga oqo sa tubu cake sara kina na lotu, ena nodra curu ki na lotu e udolu ka ra a papitaiso ni ra sa veivutuni.
- 25 A sa rui tubu cake vakalevu na lotu, ka sa rui levu na veivakalougatataki sa sovaraki vei ira na tamata, ka sa sega ni tukuni rawa na nodra kurabui ko ira sara mada ga na bete levu kei na ivakavuvuli.
- 26 Ka sa yaco ni sa tubu cake na cakacaka ni Turaga ena nodra sa papitaiso ka curu ki na lotu ni Kalou e vuqa na tamata, io, e udolu vakatini.

And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi.

The forty and sixth year of the reign of the judges ended;

And it came to pass that there was still great contention in the land, yea, even in the forty and seventh year, and also in the forty and eighth year.

Nevertheless Helaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper in the land.

And it came to pass that he had two sons. He gave unto the eldest the name of Nephi, and unto the youngest, the name of Lehi. And they began to grow up unto the Lord.

And it came to pass that the wars and contentions began to cease, in a small degree, among the people of the Nephites, in the latter end of the forty and eighth year of the reign of the judges over the people of Nephi.

And it came to pass in the forty and ninth year of the reign of the judges, there was continual peace established in the land, all save it were the secret combinations which Gadianton the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land.

And it came to pass that in this same year there was exceedingly great prosperity in the church, insomuch that there were thousands who did join themselves unto the church and were baptized unto repentance.

And so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure.

And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls, yea, even tens of thousands.

- 27 O koya eda sa rawa ni raica kina ni sa yalololoma na Turaga vei ira kece sa masuta na yacana tabu ena yalodra dina.
- 28 Io, eda sa raica kina ni sa tadola tu na matamata kei lomalagi vei ira kecega io vei ira era na vakabauta na yacai Jisu Karisito o koya na Luve ni Kalou.
- 29 Io, eda sa raica ni ko koya yadua sa lomana, sa rawa me taura matua na vosa ni Kalou, na ka sa bula ka kaukauwa ka na tawasea rua na ilawaki, na icori kei na vere kecega ni tevoru, ka tubera na tamata i Karisito ena sala qiqo ka rabaililai ka kosova na ikeli levu ni rarawa tawavakaiyalayala sa vakarautaki tu me tilomi ira na dau caka ca—
- 30 Ka vakatikora na yalodra, io, na yalodra tawamate rawa, ena liga imatau ni Kalou ena matanitu vakalomalagi, me ra dabe vata kei Eparaama, kei Aisake, kei Jekope, kei ira kece na tamada tabu, me kakua tale vakadua ni curu ki tuba.
- 31 Ia sa yaco tiko ga na marau ena vanua ko Saraemala ena yabaki oqo, kei na veiyasana kece vakavolivolita, io ena vanua kecega era sa taukena tu na Nifaiti.
- 32 Ka sa yaco ni sa tiko na veisaututaki kei na marau levu sara ena vo ni ikavasagavulu kaciwa ni yabaki; io, era sa tiko sautu tale ga ka marau vakalevu sara ena ikalimasagavulu ni yabaki ni nodra veiliutaki na turaganilewa.
- 33 Ia era sa tiko sautu tale ga ena ikalimasagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa, ka vakavo ga na qaciqacia ka sa tekivu me curu mai ki na lotu—sega ki na lotu ni Kalou, ia ki na yalodra na tamata era kaya ni ra lewe ni lotu ni Kalou—
- 34 Ka ra sa vakalevulevui ira ena nodra qaciqacia, e ra sa vakacacani ira kina na wekadra. Sa ivalavala ca levu oqo, ka vakavuna me ra sota kaya na veivakacacani levu ka ra vuto kosova kina na veivakararawataki e vuqa, na iwase levu cake ni tamata yalomalumu.

Thus we may see that the Lord is merciful unto all who will, in the sincerity of their hearts, call upon his holy name.

Yea, thus we see that the gate of heaven is open unto all, even to those who will believe on the name of Jesus Christ, who is the Son of God.

Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked—

And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.

And in this year there was continual rejoicing in the land of Zarahemla, and in all the regions round about, even in all the land which was possessed by the Nephites.

And it came to pass that there was peace and exceedingly great joy in the remainder of the forty and ninth year; yea, and also there was continual peace and great joy in the fiftieth year of the reign of the judges.

And in the fifty and first year of the reign of the judges there was peace also, save it were the pride which began to enter into the church—not into the church of God, but into the hearts of the people who professed to belong to the church of God—

And they were lifted up in pride, even to the persecution of many of their brethren. Now this was a great evil, which did cause the more humble part of the people to suffer great persecutions, and to wade through much affliction.

35 Ia era sa daulolo ka masu vakawasoma, ka sa tubu ka kaukauwa cake tiko ga na nodra yalomalumalumu, ka sa dei ka tudei tiko ga na nodra vakabauta na Karisito, ka vakasinaiti kina na yalodra ena marau kei na vakacegu, io, ka sa vakasavasavataki ka vakatabui na yalodra, na veivakatabui sa yaco ena vuku ni nodra solia na yalodra vua na Kalou.

36 Ka sa yaco ni sa cava talega ena veisaututaki na ikalimasagavulu karua ni yabaki, ka vakavo ga ena dokadoka levu sara sa curuma na yalodra na tamata; ka sa baleta ni sa levu sara na nodra iyau kei na nodra tiko sautu ena vanua; ka sa tubu cake tiko ga vei ira ena veisiga.

37 Ka sa yaco ni sa mate ko Ilamani ena ikalimasagavulu katolu ni yabaki ni nodra veiliutaki na turaganilewa, ka tekivu veiliutaki ko Nifai na luvena tagane qase duadua me kena isosomi. Ka sa yaco ni a vakatawana na idabedabe ni veilewai ena lewa dodonu kei na veivakaduavatataki; io, sa muria ko koya na ivunau ni Kalou ka lako ena sala nei tamana.

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.

And it came to pass that the fifty and second year ended in peace also, save it were the exceedingly great pride which had gotten into the hearts of the people; and it was because of their exceedingly great riches and their prosperity in the land; and it did grow upon them from day to day.

And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.

Ilamani 4

- 1 Ka sa yaco ni ena ika limasagavulu kava ni yabaki sa tubu kina e vuqa na veisei ena loma ni lotu, ka sa tiko tale ga e dua na veicacati ena kedra maliwa na tamata ka yaco sara kina e vuqa na vakadave dra.
- 2 Ka ra sa vakamatei ka vakasavi tani mai na vanua ko ira na dauvakatubu ca, ka ra sa dro yani vua na nodra tui na Leimanaiti.
- 3 Ka sa yaco ni ra sa laki segata vagumatua me ra vakayavalati ira na Leimanaiti me ra valuti ira na Nifaiti; ia raica era sa rere vakalevu ko ira na Leimanaiti ka ra sega ni via muria na nodra vosa na sa dro tani mai ko ya.
- 4 Ia a sa yaco ni ena ika limasagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa, era sa toki yani kina e so na Nifaiti vei ira na Leimanaiti; ka ra sa laki duavata kei ira na a liu yani ena nodra vakaugeti ira rawa na Leimanaiti me ra cudruvi ira na Nifaiti; ka ra sa vakavakarau kece sara ki na ivalu ena yabaki ko ya.
- 5 Ena ikalimasagavulu kavitu ni yabaki era sa lako sobu mai me vala kei ira na Nifaiti ka ra sa tekivuna na veivakamatei; io, era sa ia tiko ga me yacova ni ra sa taura na vanua ko Saraemala ena ikalimasagavulu kawalu ni yabaki ni nodra veiliutaki na turaganilewa; io era sa taura tale ga na veivanua kece, me yaco sara ki na vanua sa volekata na vanua ko Vanuasautu.
- 6 A ra sa vakasavi yani na Nifaiti kei ira na mataivalu i Moronaia ki na vanua ko Vanuasautu;
- 7 Era sa vakavakarau mai kea ka waraki ira na Leimanaiti, mai na wasawasa ena ra me yaco ki na tokalau; na raba ni vanua e rauta ni lakova e dua na Nifaiti ena dua na siga, era sa vakaukauwataka ka tuva e kea na nodra mataivalu me taqomaka na nodra vanua ena vualiku.
- 8 O koya era sa taura rawa kina ko ira na Nifaiti ka ra sa toki tani, ena nodra veivuke na mataivalu levu ni Leimanaiti, na veika kece era taukena tu na Nifaiti ena veivanua ki na ceva. A sa yaco na ka kece oqo ena ikalimasagavulu kawalu kei na ikalimasagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa.

Helaman 4

And it came to pass in the fifty and fourth year there were many dissensions in the church, and there was also a contention among the people, insomuch that there was much bloodshed.

And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites.

And it came to pass that they did endeavor to stir up the Lamanites to war against the Nephites; but behold, the Lamanites were exceedingly afraid, insomuch that they would not hearken to the words of those dissenters.

But it came to pass in the fifty and sixth year of the reign of the judges, there were dissenters who went up from the Nephites unto the Lamanites; and they succeeded with those others in stirring them up to anger against the Nephites; and they were all that year preparing for war.

And in the fifty and seventh year they did come down against the Nephites to battle, and they did commence the work of death; yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining possession of the land of Zarahemla; yea, and also all the lands, even unto the land which was near the land Bountiful.

And the Nephites and the armies of Moronihah were driven even into the land of Bountiful;

And there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.

And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.

- 9 Ka sa yaco ni ena ikaonosagavulu ni yabaki ni nodra veiliutaki na turaganilewa, sa taura lesu rawa tale kina ko Moronaia kei na nona mataivalu e vuqa na iwase ni vanua; io, era sa taura lesu tale e levu na veikoro ka ra sa lutu ena ligadra na Leimanaiti.
- 10 Ka sa yaco ni ena ikaonosagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa, era sa taura lesu tale kina na veimama ni veika kece era taukena.
- 11 Ia kevaka me a sega na caka ca kei na itovo vakasisila ena kedra maliwa na Nifaiti, io, ena kedra maliwa talega ko ira era sa kaya ni ra sa lewe ni lotu ni Kalou, ke a sega ni yaco na druka levu oqo kei na veiyaviti levu ka sa yaco tu ena kedra maliwa.
- 12 Ka sa baleta na qaciqacia ni yalodra ena vuku ni nodra sa rui vutuniyau vakalevu, io, sa baleta na nodra bikai ira sobu na dravudravua, na nodra bureitaka na kedra, vei ira sa via kana, na nodra bureitaka na nodra isulu vei ira sa luvaiwale, ka sabica vakalialia na baludra na wekadra yalomalumalumu, na nodra vakalialia na veika tabu, ka cakitaka na yalo ni parofisai kei na ivakatakila, na nodra laba, kove, lasu, butako, veibutakoci, vakatubu veileti ka toki vei ira na Leimanaiti ena vanua ko Nifai—
- 13 Ena vuku ni nodra caka ca levu oqo kei na nodra sakitaka na nodra kaukauwa vakaira, era sa biu kina me ra bula ga ena nodra kaukauwa; o koya era sa sega kina ni gumatua, ia era sa vakararawataki ka yaviti ka vakasavi e matadra na Leimanaiti, ka voleka me ra vakayalia kece kina na nodra vanua.
- 14 Ia raica, sa vunautaka ko Moronaia e vuqa na ka vei ira na tamata me baleta na nodra ivalavala ca, erau sa vunautaka tale ga e vuqa na ka vei ira na tamata ko Nifai kei Liai, koi rau na luvei Ilamani, io, erau sa parofisaitaka e vuqa na ka vei ira me baleta na nodra caka ca kei na ka ena yaco kevaka era sega ni veivutunitaka na nodra ivalavala ca.
- 15 Ka sa yaco ni ra sa veivutuni, ia ni ra sa veivutuni, sa tekivu me ra gumatua mai.
- 16 Ia ni sa raica ko Moronaia ni ra sa veivutuni sa liutaki ira yani me ra kaba na veivanua kei na veikoro, me yacova ni ra sa taura lesu tale na veimama ni nodra vanua taucoko kei na veimama ni ka era a taukena.

And it came to pass in the sixtieth year of the reign of the judges, Moronihah did succeed with his armies in obtaining many parts of the land; yea, they regained many cities which had fallen into the hands of the Lamanites.

And it came to pass in the sixty and first year of the reign of the judges they succeeded in regaining even the half of all their possessions.

Now this great loss of the Nephites, and the great slaughter which was among them, would not have happened had it not been for their wickedness and their abomination which was among them; yea, and it was among those also who professed to belong to the church of God.

And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites—

And because of this their great wickedness, and their boastings in their own strength, they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands.

But behold, Moronihah did preach many things unto the people because of their iniquity, and also Nephi and Lehi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities, and what should come unto them if they did not repent of their sins.

And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper.

For when Moronihah saw that they did repent he did venture to lead them forth from place to place, and from city to city, even until they had regained the one-half of their property and the one-half of all their lands.

- 17 Sa mai cava kina na ikaonosagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa.
- 18 Ka sa yaco ni ena ikaonosagavulu karua ni yabaki ni nodra gauna ni lewa na turaganilewa, sa sega ni rawata tale kina ko Moronaia e dua na vanua ka ra sa taura tu na Leimanaiti.
- 19 Raica era sa lewevuqa sara na Leimanaiti ka sega ni rawa vei ira na Nifaiti, me ra rawai ira, a ra sa sega kina ni segata me ra taura lesu na vo ni nodra vanua; o koya gona sa vakayagataka kina ko Moronaia na nona mataivalu me ra taqomaka na vanua kece e ra sa rawata tale.
- 20 Ka sa yaco ni ena vuku ni ra sa rui lewevuqa sara na Leimanaiti, a ra sa rere vakalevu na Nifaiti de ra na vakamalumalumutaki, buturaki sobu, yaviti ka vakarusai sara.
- 21 Io, sa qai tekivu me ra nanuma lesu na parofisai i Alama kei na vosa i Mosaia; era sa vakadinadinataka ni ra sa tamata domodomoqa ka ra sa vakawaletaka na ivunau ni Kalou;
- 22 Ka era sa vukica vakatani ka buturaka sobu na lawa i Mosaia, se na veika kece a vakarota vua na Turaga me tukuna vei ira na tamata; era sa raica ni sa ca na nodra lawa ka ra sa tamata dau caka ca; io era sa dau caka ca me vakataki ira na Leimanaiti.
- 23 Ka sa tekivu me malumalumu sobu mai na lotu ena vuku ni nodra caka cala; ka ra sa tekivu sega ni vakabauta na yalo ni parofisai kei na yalo ni vakatakila, ka sa waraki ira tu na lewa ni Kalou.
- 24 Ka ra sa raica ni ra sa malumalumu mai me vakataki ira na wekadra ko ira na Leimanaiti, ka sa sega tale ni maroroi ira na Yalo ni Turaga; io sa lako tani mai vei ira baleta ni Yalo ni Turaga e sega ni dau tiko ena valetabu dukadukali—
- 25 O koya gona sa sega kina ni maroroi ira na Turaga ena nona kaukauwa veivakurabuitaki ka sega ni vakatautauvatataki rawa, ni ra sa lutu ki na dua na itutu ni tawavakabauta kei na cakaca vakarerevaki sara; era sa raica ni ra sa lewevuqa cake sara mai vei ira ko ira na Leimanaiti, ia kevaka era na sega ni kabita na Turaga na nodra Kalou, era na mate vakaidina.

And thus ended the sixty and first year of the reign of the judges.

And it came to pass in the sixty and second year of the reign of the judges, that Moronihah could obtain no more possessions over the Lamanites.

Therefore they did abandon their design to obtain the remainder of their lands, for so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them; therefore Moronihah did employ all his armies in maintaining those parts which he had taken.

And it came to pass, because of the greatness of the number of the Lamanites the Nephites were in great fear, lest they should be overpowered, and trodden down, and slain, and destroyed.

Yea, they began to remember the prophecies of Alma, and also the words of Mosiah; and they saw that they had been a stiffnecked people, and that they had set at naught the commandments of God;

And that they had altered and trampled under their feet the laws of Mosiah, or that which the Lord commanded him to give unto the people; and they saw that their laws had become corrupted, and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanites.

And because of their iniquity the church had begun to dwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face.

And they saw that they had become weak, like unto their brethren, the Lamanites, and that the Spirit of the Lord did no more preserve them; yea, it had withdrawn from them because the Spirit of the Lord doth not dwell in unholy temples—

Therefore the Lord did cease to preserve them by his miraculous and matchless power, for they had fallen into a state of unbelief and awful wickedness; and they saw that the Lamanites were exceedingly more numerous than they, and except they should cleave unto the Lord their God they must unavoidably perish.

26 Raica era sa raica ni sa tautauvata na nodra kaukauwa kei na nodra kaukauwa na Leimanaiti me vakatautauvatataki na tamata ki na tamata. A ra sa vuki ki na talaidredre levu oqo; ia ena vica wale ga na yabaki era sa malumalumu kina ena vuku ni nodra talaidredre.

For behold, they saw that the strength of the Lamanites was as great as their strength, even man for man. And thus had they fallen into this great transgression; yea, thus had they become weak, because of their transgression, in the space of not many years.

Ilamani 5

- 1 Ka sa yaco ni ena yabaki vata oqo sa solia kina ko Nifai na idabedabe ni veilewai vua e dua na tamata, ka yacana ko Kisoramu.
- 2 Me vaka ni dau vakadeitaki na nodra lawa kei na nodra matanitu mai na domodra na lewenivanua, ka ra sa lewe levu cake era digitaka na ca ka lewe lailai era digitaka na vinaka, o koya era sa vakarautaki tu kina me ra vakarusai, me vaka ni sa vukici vakatani na lawa.
- 3 Ia e sega ni o koya wale ga oqo; era a tamata domodomoqa ka sa sega ni lewai ira na lawa kei na lewa dodonu ka, sa vo ga me ra vakarusai.
- 4 Ka sa yaco ni sa sega ni vosota rawa ko Nifai na nodra caka cala; ka sa solia kina na idabedabe ni veilewai, a sa lako ko koya me vunautaka na vosa ni Kalou ena vo ni nona veisiga, sa vakatale ga kina ko Liai na tacina, ki na vo ni nona vei siga;
- 5 Ka ni rau sa nanuma na vosa ka a vosataka vei rau ko Ilamani na tamadrau. Sai ira oqo na veivosa e a vosataka:
- 6 Raica, oi kemudrau na luvequ, au sa gadreva mo drau dau nanuma mo drau dau maroroya na ivunau ni Kalou; ka'u gadreva mo drau tukuna tale ga vei ira na tamata na veivosa oqo. Raica au sa solia vei kemudrau na yacadrau na noda itubutubu taumada ka rau a lako mai na vanua ko Jerusalemi; au sa kitaka oqo mo drau daunanumi rau kina ena gauna drau dau nanuma kina na yacamudrau; ia ni drau sa nanumi rau, mo drau nanuma tale ga na veika erau a cakava; ia ni drau sa nanuma na veika erau a cakava, mo drau kila ni sa cavuti ka volai tale tu ga, ni sa vinaka.
- 7 O koya gona oi kemudrau na luvequ, au gadreva mo drau kitaka na ka vinaka, me na qai dau tukuni ena vukumudrau ka volai talega, me vaka ga e a tukuni ka volai me baleti rau.

Helaman 5

And it came to pass that in this same year, behold, Nephi delivered up the judgment-seat to a man whose name was Cezoram.

For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.

Yea, and this was not all; they were a stiffnecked people, insomuch that they could not be governed by the law nor justice, save it were to their destruction.

And it came to pass that Nephi had become weary because of their iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days;

For they remembered the words which their father Helaman spake unto them. And these are the words which he spake:

Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.

Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

8 Ia oqo oi kemudrau na luvequ, raica au sa gadreva e dua tale na ka vei kemudrau, sai koya, mo drau kakua ni cakava na veika oqo mo drau tukutukuni kemudrau kina, ia mo drau cakava na veika oqo mo drau kumuna vata kina na nomudrau iyau mai lomalagi, io na iyau sa tawamudu ka sa sega ni madra rawa; io, mo drau rawata na isolisoli talei ni bula tawamudu, oqo na ka e rawa ni da nanuma ni sa soli vei rau na noda qase.

9 Oi kemudrau na luvequ, mo drau nanuma mo drau nanuma na vosa ka a vosataka ko Penijamini na tui vei ira na nona tamata; io, mo drau nanuma ni sa sega tale e dua na sala se kaukauwa me vakabulai kina na tamata, ena dra ni veisorovaki duadua ga i Jisu Karisito, o koya ena lako mai; io, mo drau nanuma ni na lako mai ko koya me sereki ira na kai vuravura.

10 Ia mo drau nanuma tale ga na veivosa ka a vosataka ko Amuleki vei Sisoromi ena koro ko Amonaia; ni a kaya vua ni na lako vakaidina mai na Turaga me mai sereki ira na nona tamata, ia ena sega ni lako mai me mai sereki ira ena nodra ivalavala ca, ia me mai sereki ira ga mai na nodra ivalavala ca.

11 A sa solia vua ko Tamana na kaukauwa me sereki ira kina mai na nodra ivalavala ca ena vuku ni veivutuni; o koya gona sa talai ira mai kina na nona agilosi me ra mai tukuna na ivakavuvuli ni veivutuni ka na kauti ira na tamata ki na nona kaukauwa na Dauveivueti me vakabulai kina na yalodra.

12 Ia oqo, oi kemudrau na luvequ, mo drau nanuma mo drau nanuma mo drau tara na nomudrau yavu ena uluvatu ni noda Dauveivueti, o koya na Karisito na Luve ni Kalou; ia ni sa vakaliwava mai na tevero na nona cagi kaukauwa, io, kei na nona moto ena covulaca, io, ni sa liwavi kemudrau na nona uca cevata kecega kei na nona cava kaukauwa, ena sega ni rawai kemudrau me dreti kemudrau sobu ki na ikeli ni rarawa kei na yaluma tawacava rawa, ni sa dei sara na uluvatu drau sa tara kina, ka sai koya na yavudei ia kevaka sa tara cake na tamata ena yavu oqo, ena sega sara ni bale rawa.

13 Ka sa yaco ni sai koya oqo na veivosa ka a vakavulici rau kina na luvena ko Ilamani; io, a sa vakavulica vei rau e vuqa na ka, ka ra a sega ni volai ka vuqa tale ga era a volai.

And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life, which we have reason to suppose hath been given to our fathers.

O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.

And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.

And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things which are not written, and also many things which are written.

14 A rau sa nanuma na nona vosa; o koya gona erau sa lako yani kina ni rau sa muria tiko na vunau ni Kalou, me rau vunautaka na vosa ni Kalou ena kedra maliwa taucoke na tamata i Nifai, tekivu mai na koro ko Vanuasautu;

15 Ia mai kea ki na koro ko Kiti; mai na koro ko Kiti ki na koro ko Muleki;

16 Io mai na dua na koro ki na dua tale me yacova ni rau sa talevi ira kece na tamata i Nifai mai na veivanua ena ceva; ia mai kea ki na vanua ko Saraemala ena kedra maliwa na Leimanaiti.

17 Ka sa yaco ni rau sa vunau voli ena kaukauwa levu, ka rau sa vakamaduataka kina e vuqa vei ira na Nifaiti ka ra a se tani; ka ra sa lako mai kina ka vakatusa na nodra ivalavala ca ka papitaiso ni ra sa veivutuni, era sa lesu tale vei ira na Nifaiti ka laki tovolea me ra vakavinakataka na cala era a kitaka.

18 Ka sa yaco ni rau sa vunau vei ira na Leimanaiti ko Nifai kei Liai ena kaukauwa levu kei na lewa, ka ni sa soli vei rau na kaukauwa kei na lewa me rau vosa kina, a sa soli tale ga vei rau na ka me rau vosataka—

19 O koya gona era sa kurabui vakalevu kina na Leimanaiti ena nodrau vosa ka ra sa vakadinata sara ka ra sa veivutuni ka papitaiso kina e walu na udolu na Leimanaiti ka ra tiko ena vanua ko Saraemala kei na veivanua vakavolivolita, ka ra sa vakadinata ni cala na nodra ivakarau na nodra qase.

20 Ka sa yaco ni rau sa biuta mai kea ko Nifai kei Liai ka lako yani ki na vanua ko Nifai.

21 Ka sa yaco ni ra sa vesuki rau e dua na mataivalu ni Leimanaiti ka biuti rau ki na vale ni veivesu; io, na vale ni veivesu vata ga era a biuti Amoni kina kei iratou na nona itokani ko ira na dauveiqaravi i Limiai.

22 Ni sa oti e vuqa na siga na nodrau tiko ena vale ni veivesu ka sega ni vakani, era sa qai lako yani me ra kauti rau ka vakamatei rau.

And they did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi, beginning at the city Bountiful;

And from thenceforth to the city of Gid; and from the city of Gid to the city of Mulek;

And even from one city to another, until they had gone forth among all the people of Nephi who were in the land southward; and from thence into the land of Zarahemla, among the Lamanites.

And it came to pass that they did preach with great power, insomuch that they did confound many of those dissenters who had gone over from the Nephites, insomuch that they came forth and did confess their sins and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done.

And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority, for they had power and authority given unto them that they might speak, and they also had what they should speak given unto them—

Therefore they did speak unto the great astonishment of the Lamanites, to the convincing them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about baptized unto repentance, and were convinced of the wickedness of the traditions of their fathers.

And it came to pass that Nephi and Lehi did proceed from thence to go to the land of Nephi.

And it came to pass that they were taken by an army of the Lamanites and cast into prison; yea, even in that same prison in which Ammon and his brethren were cast by the servants of Limhi.

And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.

23 Ka sa yaco ni sa vaka e vakavolivoliti rau ko Nifai kei Liai na bukawaqa, era sa sega ni doudou kina me tarai rau ni ra sa rere de ra na kama. Ia erau sa sega ni kama ko Nifai kei Liai; sa vaka ni rau sa tucake tu ena loma ni bukawaqa, ia erau sa sega ga ni kama.

24 Ia ni rau sa raica ni sa vakavolivoliti rau tu na duru bukawaqa ka rau sega ni kama, erau sa vakayaloqaqataki sara kina.

25 Ka ni rau sa raica ni ra sa sega ni doudou na Leimanaiti me ra tarai rau; se me ra volekati rau yani, ka ra sa tu ka vaka era sa galu ena levu ni nodra kurabui.

26 Ka sa yaco ni rau sa qai toso yani ko Nifai kei Liai ka rau vosa vei ira ka kaya: Ni kakua ni rere, raica sa vakaraitaka vei kemuni na Kalou na ka veivakurabuitaki oqo, mo ni kila kina ni sa sega ni rawa mo ni tarai keirau se yaviti keirau.

27 Ka raica, ni rau sa cavuta oti na vosa oqo, sa sakure vakaukauwa sara na vanua ka sakure na lalaga ni vale ni veivesu me vaka e sa vakarau kasura ki na qele; ia raica, era sa sega ni bale. Ka raica, era sa tiko ena vale ni veivesu ko ira na Leimanaiti, kei ira na Nifaiti era a se tani mai.

28 Ka sa yaco ni vakaruguti ira e dua na o loaloa ka sa lutuki ira e dua na rere vakadomobula.

29 Ka sa yaco ni sa rogo mai e dua na domo mai na dela ni o loaloa ka kaya: Mo ni veivutuni, mo ni veivutuni, ka kakua tale ni segata mo ni vakarusai rau na noqu tamata ka'u sa tala yani vei kemuni, me rau vunautaka na itukutuku vinaka.

30 Ka sa yaco ni ra sa rogoa na domo oqo ka raica ni sa sega ni domo ni kurukuru se domo ni vakasausa levu, ia raica, sa domo rogo lailai sara ka malumu, vinaka sara me vaka na vakasolokakana, ka sa lau basikata sara na yalodra—

31 E dina ga ni a rogo malumu sara na domo, ia sa kuretaka vakaukauwa sara na vanua ka sakure tale ga kina na lalaga ni vale ni veivesu ka vaka me vakarau kasura ki na qele; ka raica sa sega ni seyavu yani na o loaloa e a vakaruguti ira tiko—

And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and they were as standing in the midst of fire and were not burned.

And when they saw that they were encircled about with a pillar of fire, and that it burned them not, their hearts did take courage.

For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.

And it came to pass that Nephi and Lehi did stand forth and began to speak unto them, saying: Fear not, for behold, it is God that has shown unto you this marvelous thing, in the which is shown unto you that ye cannot lay your hands on us to slay us.

And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake as if they were about to tumble to the earth; but behold, they did not fall. And behold, they that were in the prison were Lamanites and Nephites who were dissenters.

And it came to pass that they were overshadowed with a cloud of darkness, and an awful solemn fear came upon them.

And it came to pass that there came a voice as if it were above the cloud of darkness, saying: Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.

And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul—

And notwithstanding the mildness of the voice, behold the earth shook exceedingly, and the walls of the prison trembled again, as if it were about to tumble to the earth; and behold the cloud of darkness, which had overshadowed them, did not disperse—

32 Ka raica, sa rogo tale mai na domo, ka kaya: Ni veivutuni, ni veivutuni, ka ni sa voleka na matanitu vakalomalagi; ni kakua tale ni segata mo ni vakarusai rau na noqu tamata. Ka sa yaco ni sa sakure tale na vanua ka sakure na lalaga.

33 A sa rogo tale mai na domo ena ikatolu ni gauna ka vosataka vei ira e vuqa na vosa talei ka sega ni cavuta rawa na tamata; a sa yavala na lalaga ka sakure na vanua ka voleka ni kavida rua.

34 Ka sa yaco ni ra sa sega ni dro rawa na Leimanaiti ni sa vakaruguti ira tu na o loaloa; io, era sa sega ni yavala rawa ena vuku ni rere levu ka sa curumi ira.

35 E sa dua ena kedra maliwa sa kawa dina i Nifai, ka a lewe tu ni lotu ni Kalou e liu, ia sa se tani mai vei ira.

36 Ka sa yaco ni sa vuki ka rai yani, sa rai basikata na o loaloa ka raica na matadrau ko Nifai kei Liai; ka raica, e rau sa serau sara me vaka na matadra na agilosu. Ka sa raica ni rau sa laveta na matadrau ki lomalagi; ka vaka me rau veivosaki tiko se laveta cake tiko na domodrau ki vua e dua erau sa raica tiko.

37 Ka sa yaco ni sa kacivi ira na lewevuqa ko koya me ra vuki mai ka rai. Raica, sa soli vei ira na kaukauwa me ra sa vuki kina ka rai; ka ra sa raica na matadrau ko Nifai kei Liai.

38 Era sa qai kaya vua: Raica, na cava na ibalebale ni ka kece oqo, ia ko cei sa veivosaki kei rau oqo?

39 Na yaca ni tamata oqo ko Aminatapi. A sa kaya vei ira ko Aminatapi: Erau sa veivosaki tiko kei ira na agilosu ni Kalou.

40 Ka sa yaco ni ra sa kaya vua ko ira na Leimanaiti: A cava me da kitaka me kau tani kina na o loaloa ka vakaruguti keda tu oqo?

41 A sa kaya vei ira ko Aminatapi: Ni veivutuni ka masu vua na itaukei ni domo me yacova ni ko ni sa vakabauta na Karisito ka a vakatavuvulitaka vei kemuni ko Alama, kei Amuleki, kei Sisoromi; ia ni ko ni sa kitaka oqo, ena qai seyavu yani na o loaloa ka vakaruguti kemuni tu.

And behold the voice came again, saying: Repent ye, repent ye, for the kingdom of heaven is at hand; and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled.

And also again the third time the voice came, and did speak unto them marvelous words which cannot be uttered by man; and the walls did tremble again, and the earth shook as if it were about to divide asunder.

And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them; yea, and also they were immovable because of the fear which did come upon them.

Now there was one among them who was a Nephite by birth, who had once belonged to the church of God but had dissented from them.

And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them that they did turn and look; and they did behold the faces of Nephi and Lehi.

And they said unto the man: Behold, what do all these things mean, and who is it with whom these men do converse?

Now the man's name was Aminadab. And Aminadab said unto them: They do converse with the angels of God.

And it came to pass that the Lamanites said unto him: What shall we do, that this cloud of darkness may be removed from overshadowing us?

And Aminadab said unto them: You must repent, and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom; and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.

42 Ka sa yaco ni ra sa masu taucoko vagumatua ki na domoi koya ka a yavalata na vanua; io, era sa masu tiko me yacova ni sa seyavu yani na o loaloa.

43 Ka sa yaco ni ra sa veiraiyaki, ka raica ni sa seyavu yani na o loaloa ka vakaruguti ira tu, raica, era sa kunea ni ra sa vakavolivoliti, io na tamata yadua ena duru bukawaqa.

44 Ka rau sa tu ena kedra maliwa ko Nifai kei Liai; io era sa vakavolivoliti tu; io, sa vaka me ra vakavolivoliti tu ena yameyame ni bukawaqa ia era sa sega ga ni kama, se me vakama na lalaga ni vale ni veivesu; ka ra sa vakasinaiti ena reki e rui lagilagi ka sega ni tukuni rawa.

45 Ka raica, sa lako sobu mai lomalagi na Yalo Tabu ni Kalou ka curuma na lomadra, a ra sa vakasinaiti ena ka me vaka na bukawaqa ka ra vosataka na vosa e veivakurabuitaki.

46 Ka sa yaco ni sa rogo vei ira e dua na domo, io sa domo rogo vinaka me vaka e vakasolokakana ka kaya:

47 Ni vakacegu, mo ni vakacegu, ena vuku ni nomuni sa vakabauti Koya na noqu Daulomani, o koya sa bula tu mai na tauyavutaki ni vuravura.

48 Ia ni ra sa rogoca oqo era sa vagolea ki cake na matadra me ra raica se sa rogo mai vei na domo; era sa raica ni sa tadola na lomalagi; ka ra sa lako sobu mai na agilosi me mai qaravi ira.

49 Era sa lewe tolu na drau na tamata era sa raica ka rogoca na veika oqo; a sa tukuni vei ira me ra lako yani ka kua ni kurabui kina se vakatitiqa.

50 Ka sa yaco ni ra sa lako yani ka vunau vei ira na tamata, ka tukuna yani ena veiyasana kece vakavolivolita na veika kece era a rogoca ka raica, ka ra sa vakadinata sara na iwase levu cake ni Leimanaiti ena vuku, ni levu ni kena ivakadinadina era sa ciqoma.

51 Ia ko ira kece era sa vakadinata era sa luvata na nodra iyaragi ni valu, kei na nodra veicati kei na nodra ivakarau ni bula na nodra qase.

52 Ia sa qai yaco ni ra sa solia yani vei ira na Nifaiti na nodra vanua, me ra taukena.

And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed.

And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were encircled about, yea every soul, by a pillar of fire.

And Nephi and Lehi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with that joy which is unspeakable and full of glory.

And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words.

And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:

Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world.

And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and angels came down out of heaven and ministered unto them.

And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.

And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received.

And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers.

And it came to pass that they did yield up unto the Nephites the lands of their possession.

Ilamani 6

- 1 Ka sa yaco ni ena kena sa mai cava na ikaonosagavulu karua ni yabaki ni nodra veiliutaki na turaganilewa, sa yaco oti na veika kece oqo ka ra sa dua na iwase levu ni Leimanaiti era sa tamata yalododonu, io era sa yalododonu cake vei ira na Nifaiti baleta ni ra sa dei sara ka tu vakadodonu ena vakabauta.
- 2 Ka raica, era sa lewevuqa na Nifaiti era sa yalokaukauwa ka sega ni via veivutuni, ka ra sa cava vakalevu sara, era sa cata kina na vosa ni kalou, kei na ivunau kei na parofisai kecega e lako yani ena kedra maliwa.
- 3 Ia era sa marau ga vakalevu na lewe ni lotu ni ra sa saumaki mai na Leimanaiti, io, ena vuku ni sa tauyavutaki na lotu ni Kalou ena kedra maliwa. Era sa veitokani, ka marau vata ka sa levu na nodra marau.
- 4 Ka sa yaco ni ra sa lewevuqa na Leimanaiti era sa lako sobu mai ki na vanua ko Saraemala ka tukuna vei ira na Nifaiti na vu ni nodra saumaki mai, era sa vakamasuti ira me ra vakabauta ka veivutuni.
- 5 Io, ka vuqa era sa vunau ena kaukauwa kei na lewa, sa lewevuqa kina era sa vakamalumalumutaki ira ka saumaki mai ena yalomalumumu titobu sara me ra tisaipeli yalomalumumu ni Kalou kei na Lami.
- 6 Ka sa yaco ni ra sa lako yani ki na vualiku e vuqa na Leimanaiti; erau sa lako tale ga ki na vualiku ko Nifai kei Liai me rau la'ki vunau vei ira na tamata. A sa cava na ikaonosagavulu katolu ni yabaki.
- 7 Ka raica, sa yaco na veisaututaki ena vanua taucoko ka ra sa lako na Nifaiti ki na vanua cava ga era via lako kina, vei ira na Nifaiti se kivei ira na Leimanaiti.
- 8 Ka sa yaco ni ko ira tale ga na Leimanaiti era sa lako ki na vanua cava ga era vinakata, vei ira na Leimanaiti se kivei ira na Nifaiti; era sa veicurumaki vinaka sara ka veivoli vata me ra rawata kina na veika era gadreva.

Helaman 6

And it came to pass that when the sixty and second year of the reign of the judges had ended, all these things had happened and the Lamanites had become, the more part of them, a righteous people, inasmuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith.

For behold, there were many of the Nephites who had become hardened and impenitent and grossly wicked, inasmuch that they did reject the word of God and all the preaching and prophesying which did come among them.

Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.

And it came to pass that many of the Lamanites did come down into the land of Zarahemla, and did declare unto the people of the Nephites the manner of their conversion, and did exhort them to faith and repentance.

Yea, and many did preach with exceedingly great power and authority, unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb.

And it came to pass that many of the Lamanites did go into the land northward; and also Nephi and Lehi went into the land northward, to preach unto the people. And thus ended the sixty and third year.

And behold, there was peace in all the land, inasmuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites.

And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire.

- 9 Ka sa yaco ni ra sa vutuniyau sara ko ira na Leimanaiti kei ira na Nifaiti; ka sa levu na nodra koula kei na siliva kei na veimataqali vatu talei kecega, ka kunei ena vanua ena ceva kei na vanua ena vualiku.
- 10 Sa vakatokai na vanua ena ceva ko Liai, ka sa vakatokai na vanua ena vualiku ko Muleki, na yacai koya na luvei Setekaia; ka ni a kauti Muleki na Turaga ki na vualiku ka kauti Liai ki na ceva.
- 11 Ka raica, sa levu na veimataqali koula kei na siliva kei na veimataqali oa talei ena vanua e rua oqo; era sa tu tale ga na tamata era sa liga maqosa ka matai sara ena cakacaka, era sa cakacakataka na veimataqali oa kecega ka ra vakasavasavataka; a sa yaco ni ra sa vutuniyau kina.
- 12 Era sa tea vakalevu na sila ena vualiku kei na ceva; ka ra sa vuavuai vinaka sara ena vanua ena vualiku kei na ceva. Era sa tubu me lewevuqa sara ka tiko sautu ena vanua. Era sa susuga na nodra qele ni sipi kei na bulumakau, io, kei na manumanu sa uro.
- 13 Raica era sa daucakacaka ka dautalitali ko ira na nodra yalewa, era sa talia na veimataqali isulu kecega, na isulu lineni tali vakamatailalai kei na isulu ena kena veimataqali me ra vakaisulu kina. Era sa tiko sautu me yacova ni cava na ikaonosagavulu kava ni yabaki.
- 14 Era sa tiko marau tale ga ka sautu ena ikaonosagavulu kalima ni yabaki, a sa vunautaki ka sa vuqa na parofisai me baleta na veika ena yaco mai. Sa mai oti tale yani na ikaonosagavulu kalima ni yabaki.
- 15 Ia sa qai yaco ena ikaonosagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa, sa laulabati kina ko Kisoramu ena nona idabedabe ni veilewai ka sega ni kilai o koya e laba. Ia e sa qai yaco ena yabaki vata ga ko ya sa laulabati tale kina na luvena era a digitaka na tamata me kena isosomi. Sa mai cava kina na ikaonosagavulu kaono ni yabaki.
- 16 Ia ena itekivu ni ikaonosagavulu kavitu ni yabaki, sa tekivu me ra sa ca sara mai vakalevu na tamata.

And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north.

Now the land south was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south.

And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.

They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds, yea, many fatlings.

Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness. And thus the sixty and fourth year did pass away in peace.

And in the sixty and fifth year they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come. And thus passed away the sixty and fifth year.

And it came to pass that in the sixty and sixth year of the reign of the judges, behold, Cezoram was murdered by an unknown hand as he sat upon the judgment-seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year.

And in the commencement of the sixty and seventh year the people began to grow exceedingly wicked again.

- 17 Ia raica, sa vakalougatataki ira mai vakabalavu na Turaga ena iyau kei vuravura ka ra a sega ni vakayavalati me ra cudru, veivaluvaluti, se vakadave dra; era sa tekivu vagolea na yalodra ki na nodra iyau; io era sa tekivu segata me ra rawa ka ka veisisivi kina vakai ira; o koya gona sa tekivu kina me ra laba vuni, butako ka kovekove me ra rawa iyau kina.
- 18 Ia ko ira na daulaba kei na dauvakacaca era sa lewe ni lawalawa ka rau a tauyavutaka ko Kisikumeni kei Ketianitoni. Ka sa yaco ni ra sa lewelevu ena kedra maliwa sara mada ga na Nifaiti era sa lewe ni ilawalawa i Ketianitoni. Ia raica, era sa lewelevu cake ena kedra maliwa na Leimanaiti ca. A ra sa vakatokai na daubutako ka daulaba i Ketianitoni.
- 19 Sai ira era a labati Kisoramu na turaganilewa levu kei na luvena, ena gauna erau a dui tiko kina ena idabedabe ni veilewai; era a sega ga ni kilai.
- 20 Ka sa yaco ni ena gauna era sa kila kina na Leimanaiti ni ra sa tiko ena kedra maliwa ko ira na daubutako, era sa rarawa vakalevu sara; ka segata vakaukauwa sara me ra vakawabokotaki ira mai na delai vuravura.
- 21 Ia raica, sa vakayavalata ko Setani na yalodra e vuqa cake na Nifaiti ka ra sa duavata kina kei ira na ilawalawa daubutako, era sa bubului ka veiyalayalati vata me ra na veitaqomaki ka veimaroroi ena veigauna dredre kecega, e ra na dau sota kaya, ka me kakua ni kilai na nodra laba, na nodra vakacaca, kei na nodra butako.
- 22 Ka sa yaco ni sa tu na nodra vei ivakatakilakila, io, na nodra vei ivakatakilakila vuni, kei na nodra vosa vuni; sa caka oqo me ra veikilai kina ko ira kece sa cakava na veiyalayalati; ia kevaka e dua vei ira sa kitaka e dua na ka ca me ra kakua ni vakacacani koya ko ira na nona ilawalawa era sa taura na veiyalayalati oqo.
- 23 Ka me ra laba kina, vakacaca, butako, ka ia na veibutakoci ka kitaka na caka ca kecega, ka veicalati kei na lawa ni nodra vanua kei na lawa ni nodra Kalou.

For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.

And now behold, those murderers and plunderers were a band who had been formed by Kishkumen and Gadianton. And now it had come to pass that there were many, even among the Nephites, of Gadianton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gadianton's robbers and murderers.

And it was they who did murder the chief judge Cezoram, and his son, while in the judgment-seat; and behold, they were not found.

And now it came to pass that when the Lamanites found that there were robbers among them they were exceedingly sorrowful; and they did use every means in their power to destroy them off the face of the earth.

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

- 24 Ia kevaka e dua na lewe ni soqosoqo sa vakatakila ki vuravura na nodra caka ca kei na nodra itovo vakasisila, sa dodonu me lewai, e na sega ni lewai me vaka na lawa ni nodra vanua, ia ena lewai ga ena lawa ni isoqosoqo ka rau a virikotora tu ko Ketianitoni kei Kisikumeni.
- 25 Raica oqo, na vosa bubului kei na veiyalayalati vuni ka a vakarota ko Alama vua na luvena me kakua ni vakatakilai yani vei ira na tamata, ka ni rawa ni vakavuna na nodra vakarusai.
- 26 Raica oqo, e a sega ni kila ko Ketianitoni na vosa bubului kei na veiyalayalati vuni oqori mai na ivolatukutuku ka a soli vei Ilamani; ia raica, e a vakatakila vei Ketianitoni o koya vata ga ka a bacani rau na noda itubutubu taumada me rau kania na vuanikau vakatabui—
- 27 Io, o koya vata ga ka rau a bukivere vata kei Keni me labati Epeli na tacina ka na sega ni dua e vuravura ena kila. Ia sai koya ka bukivere vata kei Keni kei ira ka muri koya, me tekivu mai na gauna ko ya.
- 28 Ka sai koya vata tale ga ka vakauqeti ira na tamata me ra tara e dua na vale cecere me ra yaco kina ki lomalagi. Ia sai koya vata ga ka veretaki ira tiko na tamata ka ra lako mai na vale cecere ko ya ki na vanua oqo; sai koya ka vakatetea na cakacaka ni butobuto kei na itovo vakasisila ena dela ni vanua taucoko, me yacova ni sa dreti ira sobu na tamata me ra rusa vakadua ka kauti ira sobu ki na eli tawavakaiyalayala.
- 29 Io, sai koya vata ga ka a biuta ki yaloi Ketianitoni me tomana tiko ga na cakacaka butobuto kei na laba vuni; sai koya ka tekivutaka mai na vakatekivu ni tamata me yacova mai na gauna oqo.
- 30 Ka raica, sai koya na vu ni ivalavala ca kecega. Ka raica, sa kitaka tiko na nona cakacaka butobuto kei na laba vuni, a sa vakadewataka sobu mai na itabatamata ki na itabatamata na nodra bukivere kei na vosa bubului, kei na nodra veiyalayalati kei na nodra inaki ni caka ca kecega, a sa kitaka oqo me vesuka kina na lomadra na luve ni tamata.

And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—

Yea, that same being who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell.

Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.

And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men.

31 Ia raica oqo, sa vesuka sara ko koya na lomadra na Nifaiti; io, ka ra sa caka ca vakalevu sara kina; io, sa lewevuqa cake sara vei ira era sa gole tani mai na sala ni valavala dodonu ka buturaka sobu e yavadra na vunau ni Kalou, era sa dui muria ga na lomadra ra tara cake na nodra dui matakau ena nodra koula kei na nodra siliva.

32 Ka sa yaco vei ira na caka cala kece oqo ena loma ni vica wale ga na yabaki, vakalevu cake ena ikaonosagavulu kavitu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

33 Ka sa tubu na nodra caka cala ena ikaonosagavulu kawalu ni yabaki, era sa tagi ka rarawa vakalevu kina ko ira na yalododonu.

34 Eda sa raica eke ni ra sa malumalumu mai ena tawavakabauta ko ira na Nifaiti, ka sa tubu cake na nodra caka ca ka itovo vakasisila, ia ko ira na Leimanaiti era sa tubu vakalevu sara ena nodra kila na nodra Kalou; io era sa muria na nona lawa kei na nona ivunau ka lako ena dina kei na dodonu e matana.

35 Ia eda sa raica eke ni sa tekivu me vakasuka mai vei ira na Nifaiti na Yalo ni Turaga ena vuku ni nodra caka ca kei na kaukauwa ni lomadra.

36 Ia eda sa raica eke ni sa tekivu me sovaraka yani na Yalona na Turaga vei ira na Leimanaiti, ni ra sa yalorawarawa ka ra vinakata me ra vakabauta na nona vosa.

37 Ka sa yaco ni ra sa vakasasataki ira na ilawalawa daubutako i Ketianitoni ko ira na Leimanaiti; era sa vunautaka na vosa ni Kalou vei ira na wekadra era caka ca vakalevu cake, ka ra sa vakarusai vakadua kina mai na kedra maliwa na Leimanaiti ko ira na ilawalawa daubutako oqo.

38 Ka sa yaco, ena yasa ka dua, era sa tarai ira cake ka tokoni ira ko ira na Nifaiti, tekivu mai vei ira era caka ca vakalevu cake me yacova ni ra sa robota na nodra vanua taucoko na Nifaiti, ka ra sa temaki ira e lewelevu cake na yalododonu me yacova ni ra sa vakabauta na nodra cakacaka ka vakaivotavota ena veika era butakoca, ka duavata kei ira ena nodra laba kei na isoqosoqo vuni.

And now behold, he had got great hold upon the hearts of the Nephites; yea, insomuch that they had become exceedingly wicked; yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver.

And it came to pass that all these iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nephi.

And they did grow in their iniquities in the sixty and eighth year also, to the great sorrow and lamentation of the righteous.

And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

And thus we see that the Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness of their hearts.

And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.

And it came to pass that the Lamanites did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites.

And it came to pass on the other hand, that the Nephites did build them up and support them, beginning at the more wicked part of them, until they had overspread all the land of the Nephites, and had seduced the more part of the righteous until they had come down to believe in their works and partake of their spoils, and to join with them in their secret murders and combinations.

39 Era sa kovea na lewa ni cicivaki ni matanitu, era sa buturaki ira sobu ka yaviti ira ka vakacacani ira ka vakanadakui ira na dravudravua, kei ira era sa muria na Kalou ena yalomalua kei na yalomalumulumu.

40 Ia eda sa raica eke ni ra sa tu ena dua na itutu ca sara ka ra vakarau tu kina me tau vei ira e dua na veivakarusai tawavakaiyalayala.

41 Ka sa yaco ni sa mai cava eke na ikaonosagavulu kawalu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

And thus they did obtain the sole management of the government, insomuch that they did trample under their feet and smite and rend and turn their backs upon the poor and the meek, and the humble followers of God.

And thus we see that they were in an awful state, and ripening for an everlasting destruction.

And it came to pass that thus ended the sixty and eighth year of the reign of the judges over the people of Nephi.

NA PAROFISAI I NIFAI NA LUVEI ILAMANI—Sa vunauci ira na tamata i Nifai na Kalou ni na talevi ira ena nona cudru ka na vakarusai ira sara kevaka era sega ni veivutunitaka na nodra caka ca. Sa yaviti ira na tamata i Nifai na Kalou ena mate dauveitauvi; era sa veivutuni ka saumaki vua. Sa parofisai vei ira na Nifaiti ko Samuela, e dua na Leimanaiti.

Ilamani 7

- 1 Raica, sa yaco oqo ni ena ikaonosagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa vei ira na Nifaiti, sa lesu kina ko Nifai na luvei Ilamani mai na vualiku ki na vanua ko Saraemala.
- 2 A la'ki vunautaka na vosa ni Kalou vei ira na tamata mai na vualiku, ka parofisaitaka vei ira e vuqa na ka;
- 3 Ia era sa cata sara na nona vosa kecega, a sa sega kina ni rawa ni tiko maliwai ira ka sa lesu tale kina ki na nona vanua.
- 4 Ia ni sa raica ni ra sa caka ca sara vakalevu na tamata, ka ra sa tawana na idabedabe ni veilewai ko ira na daubutako i Ketianitoni—era sa kovea na kaukauwa kei na lewa ni vanua; era sa beca na vunau ni Kalou ka sega sara ni bau donu vakalailai e matana; era sa sega ni lewa vakadodonu vei ira na luve ni tamata;
- 5 Era sa vakacacani ira na caka dodonu ena vuku ni nodra caka dodonu; era sa sega ni togotitaki ira sa cala kei ira na daucakaca ena vuku ni nodra ilavo; ia era sa taura tu na itutu mai na ulu ni matanitu me ra lewa, ka kitaka ga na ka sa lomadra me ra rawata kina na iyau kei na lagilagi e vuravura, io me rawarawa kina na nodra veibutakoci, butako, ka laba ka vakayacora na veika me vaka na lomadra—
- 6 Sa yaco mai vei ira na Nifaiti na cakacala levu oqo ena loma ni vica wale ga na yabaki; ia ni sa mai raica ko Nifai, sa vakasinaiti na yalona ena rarawa; ka osivaka kina ena mosi ni yalona:

THE PROPHECY OF NEPHI, THE SON OF HELAMAN—God threatens the people of Nephi that he will visit them in his anger, to their utter destruction except they repent of their wickedness. God smiteth the people of Nephi with pestilence; they repent and turn unto him. Samuel, a Lamanite, prophesies unto the Nephites.

Helaman 7

Behold, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, returned to the land of Zarahemla from the land northward.

For he had been forth among the people who were in the land northward, and did preach the word of God unto them, and did prophesy many things unto them;

And they did reject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.

And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment-seats—having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men;

Condemning the righteous because of their righteousness; letting the guilty and the wicked go unpunished because of their money; and moreover to be held in office at the head of government, to rule and do according to their wills, that they might get gain and glory of the world, and, moreover, that they might the more easily commit adultery, and steal, and kill, and do according to their own wills—

Now this great iniquity had come upon the Nephites, in the space of not many years; and when Nephi saw it, his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul:

- 7 Isa, ke me'u a bula vata mada ga kei Nifai na noqu qase ena gauna ka lako taumada mai kina mai na vanua ko Jerusalem, me'u a marau vata kaya ena vanua yalataki; era a dau vakamasuti rawarawa na nona tamata ena gauna ko ya, era sa dei ni maroroya na vunau ni Kalou ka berabera na nodra rawai ki na ca; ia era sa kusarawa ni muria na vosa ni Turaga—
- 8 Io, kevaka me'u a bula ena gauna ko ya, ke a reki na yaloqu ena nodra ivalavala dodonu na wekaqu.
- 9 Ia raica, sa lesi vei au na veisiga oqo, ka na vakasinaiti na yaloqu ena rarawa ena vuku ni ka oqo, na nodra caka ca na wekaqu.
- 10 Ka raica, a sa yaco oqo ena dela ni vale cecere ena were i Nifai ena bati ni gaunisala levu ki na rara ni veivoli ena koro ko Saraemala; a sa cuva sobu ko Nifai ena dela ni vale cecere ena nona were ka toka volekata na matamata ka qara ki na gaunisala levu.
- 11 Ka sa yaco ni ra sa lako tiko e gaunisala e so na tamata ka raici Nifai ni sa sovaraka tiko na yalona vua na Kalou ena dela ni vale cecere; era sa cici yani ka tukuna vei ira na tamata na ka era sa raica, era sa lako vata mai na lewevuqa me ra mai kila na vu ni kena lolositaki vakalevu na nodra caka ca na tamata.
- 12 Ia ni sa duri cake mai ko Nifai sa raici ira na lewevuqa era sa soqoni vata yani.
- 13 Ka sa yaco ni dolava na gusuna ka kaya vei ira: Raica, a cava o ni sa soqoni vata mai kina? Me'u tukuna beka kina vei kemuni na nomuni caka cala?
- 14 Io, au sa lako cake mai ki na noqu vale cecere me'u sovaraka na yaloqu vua na noqu Kalou ena vuku ni, rarawa levu ni yaloqu, ena vuku ni nomuni caka cala!
- 15 Ia ko ni sa soqoni vata mai ni ko ni sa kidroa ni'u sa tagi tiko ka lele; io, sa rauta mo ni kidroa; Io, sa rauta mo ni kidroa ni ko ni a soli kemuni vua na tevoro, ka sa vesuki kemuni matua ko koya.
- 16 Io, a cava ko ni sa soli kemuni kina vua sa segata tiko me kauta na yalomuni ki na ca tawavakaiyalayala kei na rarawa tawacava?

Oh, that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem, that I could have joyed with him in the promised land; then were his people easy to be entreated, firm to keep the commandments of God, and slow to be led to do iniquity; and they were quick to hearken unto the words of the Lord—

Yea, if my days could have been in those days, then would my soul have had joy in the righteousness of my brethren.

But behold, I am consigned that these are my days, and that my soul shall be filled with sorrow because of this the wickedness of my brethren.

And behold, now it came to pass that it was upon a tower, which was in the garden of Nephi, which was by the highway which led to the chief market, which was in the city of Zarahemla; therefore, Nephi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate by which led the highway.

And it came to pass that there were certain men passing by and saw Nephi as he was pouring out his soul unto God upon the tower; and they ran and told the people what they had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.

And now, when Nephi arose he beheld the multitudes of people who had gathered together.

And it came to pass that he opened his mouth and said unto them: Behold, why have ye gathered yourselves together? That I may tell you of your iniquities?

Yea, because I have got upon my tower that I might pour out my soul unto my God, because of the exceeding sorrow of my heart, which is because of your iniquities!

And because of my mourning and lamentation ye have gathered yourselves together, and do marvel; yea, and ye have great need to marvel; yea, ye ought to marvel because ye are given away that the devil has got so great hold upon your hearts.

Yea, how could you have given way to the enticing of him who is seeking to hurl away your souls down to everlasting misery and endless wo?

17 Ni veivutuni, ni veivutuni! A cava mo ni mate kina? Ni saumaki mai, ni saumaki mai vua na Turaga na nomuni Kalou. A cava sa biuti kemuni kina ko koya?

18 E baleta ni ko ni sa vakaukauwataka na lomamuni; io, ko ni sa sega ni via rogoa na domo ni ivakatawa vinaka; io, ko ni sa vakacudruvi koya me cudruvi kemuni.

19 Ka raica, kevaka ko ni sa sega ni veivutuni, ena sega ni vakasoqoni kemuni vata ko koya, ia ena vakatalabusesetaki kemuni yani ka o ni na yaco me kedra kakana na koli kei na manumanu kila.

20 Isa, ko ni sa guilecava rawa vakacava na nomuni Kalou ena siga sara ga sa sereki kemuni kina ko koya?

21 Ia raica, ko ni sa nanuma ga mo ni rawata na koula kei na siliva mo ni vutuniyau ka ra dokai kemuni kina na tamata. Ia ko ni sa domona na iyau kei na veika wale ni vuravura, o koya o ni sa laba kina, vakacaca, butako, beitaka vakailasu na wekamu ka kitaka na cakacala kecega.

22 Ia kevaka ko ni sa sega ni veivutuni o ni na rusa ena vuku ni ka oqo. Kevaka ko ni sa sega ni veivutuni, ena kau tani vei kemuni na koro levu oqo kei na veikoro lelevu sa vakavolivolita na noda vanua ka na sega kina na nomuni tikina; raica ena sega ni vakaukauwataki kemuni tale na Turaga mo ni rawai ira kina na nomuni meca me vaka sa dau kitaka tiko mai.

23 Ia raica, sa kaya vakaoqo na Turaga: Au na sega ni vakatakila na noqu kaukauwa vei ira sa caka ca, se wasewase cava ga era lewena, ia vei ira ga sa veivutunitaka na nodra ivalavala ca ka muria na noqu vosa. O koya gona oqo, oi kemuni na wekaqu, au gadreva mo ni raica ni kevaka ko ni sa sega ni veivutuni, era sa vinaka cake vei kemuni ko ira na Leimanaiti.

24 Raica era sa ivalavala dodonu cake vei kemuni ni ra sa sega ni talaidredre ki na ivakavuvuli dina ko ni sa kila tu; o koya ena yalololoma kina vei ira na Turaga; ka na vakadedetaka na nodra veisiga ka vakatubura na nodra kawa, ia kevaka ko ni sa sega ni veivutuni, o ni na vakarusai sara.

O repent ye, repent ye! Why will ye die? Turn ye, turn ye unto the Lord your God. Why has he forsaken you?

It is because you have hardened your hearts; yea, ye will not hearken unto the voice of the good shepherd; yea, ye have provoked him to anger against you.

And behold, instead of gathering you, except ye will repent, behold, he shall scatter you forth that ye shall become meat for dogs and wild beasts.

O, how could you have forgotten your God in the very day that he has delivered you?

But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.

And for this cause wo shall come unto you except ye shall repent. For if ye will not repent, behold, this great city, and also all those great cities which are round about, which are in the land of our possession, shall be taken away that ye shall have no place in them; for behold, the Lord will not grant unto you strength, as he has hitherto done, to withstand against your enemies.

For behold, thus saith the Lord: I will not show unto the wicked of my strength, to one more than the other, save it be unto those who repent of their sins, and hearken unto my words. Now therefore, I would that ye should behold, my brethren, that it shall be better for the Lamanites than for you except ye shall repent.

For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them; yea, he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent.

- 25 Io, ena ca vei kemuni ena vuku ni ka vakasisila levu ko ya ka sa yaco tiko ena kemuni maliwa; ka ko ni sa vakaduavatataki kemuni kina, io, ki na ilawalawa vuni ko ya ka a tauyavutaka ko Ketianitoni!
- 26 Io, ena lako mai vei kemuni na ca ena vuku ni dokadoka ko ni sa vakatara me curu ki lomamuni, ka sa laveti kemuni cake mo ni ulabaleta na ka e vinaka ena vuku ni levu ni nomuni iyau!
- 27 Io, ena ca vei kemuni ena vuku ni nomuni caka ca kei na itovo vakasisila!
- 28 Ka ko ni na mate kevaka ko ni sa sega ni veivutuni; io, ena kau tani sara mada ga mai vei kemuni na nomuni vanua ka o ni na vakarusai sara mai na delai vuravura.
- 29 Raica oqo, au sa sega ni kaya vakai au ga na veika oqo ni sa sega ni mai vei au ga; ia raica, au kila ni ra sa dina na veika oqo baleta ni sa vakatakilai ira vei au na Turaga na Kalou, o koya au sa vakadinadinataka kina ni ra na yaco.

Yea, wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that secret band which was established by Gadianton!

Yea, wo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches!

Yea, wo be unto you because of your wickedness and abominations!

And except ye repent ye shall perish; yea, even your lands shall be taken from you, and ye shall be destroyed from off the face of the earth.

Behold now, I do not say that these things shall be, of myself, because it is not of myself that I know these things; but behold, I know that these things are true because the Lord God has made them known unto me, therefore I testify that they shall be.

Ilamani 8

- 1 Ka sa yaco ni sa vosataka oti ko Nifai na veivosa oqo, raica, era sa tiko e kea e so na turaganilewa ka ra lewe ni soqosoqo i Ketianitoni; era sa cudru ka kaya vei ira na tamata: A cava ko ni sa sega ni vesuka kina na tamata oqo me lewai ena cala sa kitaka?
- 2 A cava ko ni sa mai raica ka vakarogoca kina na tamata oqo ni sa vosa vakacacataki ira na tamata kei na noda lawa?
- 3 Raica, a tukuna vei ira ko Nifai ni sa ca na nodra lawa; io sa tukuna ko Nifai e vuqa na ka ka sega ni rawa me volai; a sa sega ni dua na ka e kaya me veisaqasaqa kei na ivunau ni Kalou.
- 4 Era sa cudruvi koya ko ira na turaganilewa ni sa tukuna vakamatata sara vei ira na nodra vei cakacaka vuni butobuto; ia era sa sega ga ni doudou me ra tarai koya ni ra sa rerevaki ira na tamata de ra na vorati ira.
- 5 O koya era sa vosa kina vei ira na tamata ka kaya: A cava ko ni sa laiva kina na tamata oqo me vosa vakacacataki keda? Raica sa vosa vakacataki ira na tamata kece oqo ka tukuna ni ra na vakarusai; io, sa tukuna ni na kau tani vei keda na noda veikoro lelevu ka na sega kina na noda tikina.
- 6 Ia oqo eda kila ni sa sega sara ni rawa me vakakina, raica, eda sa tamata qaqa ka sa viribaiti vakaukauwa na noda veikoro lelevu, ka ra na sega ni rawai keda rawa na noda meca.
- 7 Ka sa yaco ni ra sa vakayavalati ira vakaoqo na tamata me ra cudruvi Nifai ka uqeta na veileti ena kedra maliwa; ni a tiko e so era a kaya mai: Dou laiva na tamata oqo, ni sa tamata vinaka ko koya; ia ena yaco vakaidina na veika sa tukuna kevaka eda sega ni veivutuni;
- 8 Io raica, ena yaco vakaidina vei keda na veika kece sa vakadinadinataka ko koya; ni keimami sa kila ni sa tukuna vakadodonu ko koya na noda cakacala. Ka raica sa levu sara na noda cakacala, ka sa kila ko koya na veika kece ena yaco vei keda, me vaka na nona kila na noda cakacala;

Helaman 8

And now it came to pass that when Nephi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?

Why seest thou this man, and hearest him revile against this people and against our law?

For behold, Nephi had spoken unto them concerning the corruptness of their law; yea, many things did Nephi speak which cannot be written; and nothing did he speak which was contrary to the commandments of God.

And those judges were angry with him because he spake plainly unto them concerning their secret works of darkness; nevertheless, they durst not lay their own hands upon him, for they feared the people lest they should cry out against them.

Therefore they did cry unto the people, saying: Why do you suffer this man to revile against us? For behold he doth condemn all this people, even unto destruction; yea, and also that these our great cities shall be taken from us, that we shall have no place in them.

And now we know that this is impossible, for behold, we are powerful, and our cities great, therefore our enemies can have no power over us.

And it came to pass that thus they did stir up the people to anger against Nephi, and raised contentions among them; for there were some who did cry out: Let this man alone, for he is a good man, and those things which he saith will surely come to pass except we repent;

Yea, behold, all the judgments will come upon us which he has testified unto us; for we know that he has testified aright unto us concerning our iniquities. And behold they are many, and he knoweth as well all things which shall befall us as he knoweth of our iniquities;

- 9 Io, raica, kevaka sa sega ni parofita ko koya, ke a sega ni vakadinadinataka vei keda na veika oqo.
- 10 Ka sa yaco ni ra sa tarovi ko ira sa segata me ra vakacacani Nifai ni ra sa rere, era sa sega kina ni tarai koya; ia ni sa raica ni ra sa totaki koya na lewevuqa ka ra sa rere na kena vo, sa qai vunau tale vei ira.
- 11 O koya gona sa vakauqeti kina me vosa tale vei ira ka kaya: Raica oi kemuni na wekaqu, ko ni a sega beka ni wilika ni sa solia na Kalou na kaukauwa vua e dua na tamata, io vei Mosese, me yavita na wai ni Wasa Damudamu ka tawase rua, ka ra lako ena qele mamaca ko ira na noda qase na Isireli, ka sa suka tale na wai ka tilomi ira na mataivalu ni Ijipita?
- 12 Ka raica oqo, kevaka sa solia na Kalou vua na tamata oqo na kaukauwa, a cava ko ni sa veileti kina vakai kemuni ka kaya ni sa sega ni solia vei au na kaukauwa me'u kila kina na veika ena yaco vei kemuni, ka vakavo ga kevaka ko ni na veivutuni?
- 13 Ia, raica, ko ni sa sega ni vakatitiqataka wale ga na noqu vosa, ko ni sa vakatitiqataka tale ga na vosa kece era a vosataka na noda qase kei na vosa i Mosese ka a soli vua na kaukauwa levu oqo, io, ko ni sa vakatitiqataka tale ga na ka sa tukuna me baleta na nona lako mai na Mesaia.
- 14 Io, a sega li ni tukuna ko koya ni na lako mai na Luve ni Kalou? Ka me vaka sa laveta cake ko koya na gata parasa ena loma ni lekutu, ena laveti cake vakatale ga kina o koya ka na lako mai.
- 15 Ia ko ira kece sa rai ki na gata ko ya era na bula, ia era na bula vakatalega kina ko ira kece sa rai vua na Luve ni Kalou ena vakabauta kei na yalo sa raramusumususu, io e ra na rawata na bula tawamudu.
- 16 Ka raica oqo, e sega ni vakadinadinataka ga ko Mosese na veika oqo, ia era sa tukuna tale ga ko ira kece na parofita tabu ena nona gauna ki na gauna i Eparaama.
- 17 Io, e a raica ko Eparaama na nona lako mai, ka sa vakasinaiti ena reki ka sa marau kina vakalevu.

Yea, and behold, if he had not been a prophet he could not have testified concerning those things.

And it came to pass that those people who sought to destroy Nephi were compelled because of their fear, that they did not lay their hands on him; therefore he began again to speak unto them, seeing that he had gained favor in the eyes of some, insomuch that the remainder of them did fear.

Therefore he was constrained to speak more unto them saying: Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?

And now behold, if God gave unto this man such power, then why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may know concerning the judgments that shall come upon you except ye repent?

But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah.

Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.

And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham.

Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice.

- 18 Io, raica, au sa kaya vei kemuni, e sega ni qai ko Eparaama ga e kila na veika oqo, ia era sa kila tale ga e lewevuqa ni bera na gauna i Eparaama, io ko ira oqo era sa kacivi me vaka na ivakarau ni Kalou; io, kei na ivakarau ni Luvena; me vakatakilai vei ira na tamata ni vo e vica vata na udolu na yabaki ni bera na nona lako mai, ni na yaco tale ga vei ira na veisereki.
- 19 Ia oqo au gadreva mo ni kila ni ra sa vakadinadinataka oti na veika oqo e vuqa na parofita me tekivu mai na gauna i Eparaama; io, raica, sa vakadinadinataka vakadoudou sara ko Sinosi na parofita; ka a vakamatei kina.
- 20 Io eratou sa tukuna tale ga ko Sinoki kei Isaia kei Aisea, kei Jeremaia (ko Jeremaia na parofita vata ga ka vakadinadinataka ni na vakarusai ko Jerusalem) ia eda sa kila ni sa vakarusai ko Jerusalem me vaka na vosa i Jeremaia. A cava me na qai sega ni lako mai kina na Luve ni Kalou me vaka na nona parofisai?
- 21 Ia oqo ko ni na veiletitaka tiko ga se a vakarusai ko Jerusalem? Ko ni na kaya beka ni ratou a sega ni vakamatei kece na luvei Setekaia ka vakavo duadua ga ko Muleki? Io, ko ni sa sega beka ni raica ni ra sa tiko vata kei keda na kawa i Setekaia ka ra a vakasavi tani mai na vanua ko Jerusalem? Ia raica, e sega ni sai koya kece oqo—
- 22 A vakasavi tani tale ga mai Jerusalem na noda qase ko Liai baleta ni a vakadinadinataka na veika oqo. A vakadinadinataka tale ga na veika oqo ko Nifai ka voleka ni o ira kece talega na noda qase me yacova sara mai na gauna oqo; io, era a vakadinadinataka na nona lako mai na Karisito, ka ra namaka ka rekitaka na nona siga ka lako tiko mai.
- 23 Ka raica, sa Kalou ko koya, a sa tiko vata kei ira ka vakaraitaki koya vei ira ka ra sa sereki mai vua; era sa solia vua na lagilagi ena vuku ni veika ena qai yaco mai.
- 24 Ia oqo, ni ko ni sa kila na veika oqo ia kevaka ko ni sa sega ni rawa ni cakitaka, de ko ni na lasu kina o koya ko ni na ivalavala ca kina ni ko ni sa besetaka na veika kece oqo ni ko ni sa ciqoma oti e vuqa na kena ivakadinadina; io, ko ni sa ciqoma oti na veika kece, na veika mai lomalagi e cake kei na veika kece vuravura e ra, me ivakadinadina ni sa dina na veika oqo.

Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.

And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain.

And behold, also Zenock, and also Ezias, and also Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem) and now we know that Jerusalem was destroyed according to the words of Jeremiah. O then why not the Son of God come, according to his prophecy?

And now will you dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem? But behold, this is not all—

Our father Lehi was driven out of Jerusalem because he testified of these things. Nephi also testified of these things, and also almost all of our fathers, even down to this time; yea, they have testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come.

And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come.

And now, seeing ye know these things and cannot deny them except ye shall lie, therefore in this ye have sinned, for ye have rejected all these things, notwithstanding so many evidences which ye have received; yea, even ye have received all things, both things in heaven, and all things which are in the earth, as a witness that they are true.

25 Ia raica, ko ni sa besetaka na dina, ka saqata na nomuni Kalou tabu; io ena gauna sara mada ga oqo, ko ni sega ni kumuna vata me nomuni na iyau mai lomalagi, ka na sega na ka e vakacacana, io na vanua ena sega ni lako rawa mai kina e dua na ka tawa savasava, ko ni sa kumuna vata ga vei kemuni na cudru ni siga ni veilewai.

26 Io, ena gauna sara ga oqo dou sa vakarau tiko kina ki na rusa tawavakaiyalayala ena vuku ni nomuni laba, nomuni veidauci kei na caka ca; io, kevaka ko ni sa sega ni veivutuni, ena yaco kusarawa vei kemuni na ka oqo.

27 Io, raica, ni sa tu sara tu ga oqo ena mata ni nomuni katuba; io, ko ni lako ki na idabedabe ni veilewai, ka vakasaqagara; ko ni na raica kina ni sa labati na nomuni turaganilewa ka sa davoca no na nona dra; ia sa labati koya ko tacina o koya sa segata me dabe ena idabedabe ni veilewai.

28 Io erau sa lewe ruarua ni nomuni isoqosoqo vuni ka a tauyavutaka ko Ketianitoni kei koya na vu ni ca me vakarusa na yalodra na tamata.

But behold, ye have rejected the truth, and rebelled against your holy God; and even at this time, instead of laying up for yourselves treasures in heaven, where nothing doth corrupt, and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment.

Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon.

Yea, behold it is now even at your doors; yea, go ye in unto the judgment-seat, and search; and behold, your judge is murdered, and he lieth in his blood; and he hath been murdered by his brother, who seeketh to sit in the judgment-seat.

And behold, they both belong to your secret band, whose author is Gadianon and the evil one who seeketh to destroy the souls of men.

Ilamani 9

- 1 Raica, a sa yaco ni sa vosataka oti na veivosa oqo ko Nifai, eratou sa cici ki na idabedabe ni veilewai e so na tamata; io, eratou a lewe lima na cici yani, a ratou sa veivosaki ni ratou sa lako tiko ka vaka:
- 2 Raica, oqo edatou na qai kila vakaidina sara kina se sa parofita dina na tamata oqo ka sa vakaroti koya na Kalou me parofisaitaka vei keda na ka veivakurabuitaki oqo. Raica edatou sega ni vakabauta ni vakakina; io, edatou sega ni vakabauta ni sa parofita ko koya; ia kevaka sa dina na nona vosa ni sa mate na turaganilewa levu, edatou na qai vakabauta ni sa dina na veivosa tale e so e a tukuna.
- 3 Ka sa yaco ni ra sa cici kusarawa yani ki na idabedabe ni veilewai ka raica ni sa davo no na turaganilewa levu ka sa davoca koto na nona dra.
- 4 Ia ni ra sa raica oqo, e ra sa kurabui vakalevu sara ka ra sa bale sobu kina ki na qele; ni ra a sega ni vakabauta na veivosa ka a vosataka ko Nifai me baleta na turaganilewa levu.
- 5 Ia oqo, ni ratou sa raica e ratou sa qai vakabauta, sa qai lutuki ira na rere de na qai yacovi ira vakaidina na veivakarusai sa tukuna ko Nifai; o koya era sa sautaninini kina ka bale sobu ki na qele.
- 6 Ia oqo, ni se qai labati oti ga na turaganilewa levu—ka a suaki koya na tacina ni a vakaisulu tu me kakua ni kilai kina, e a dro yani, era sa qai cici yani na nona tamata ka tukuna vei ira na tamata, ni ra kailavaka tiko na itukutuku ni laba ena kedra maliwa;
- 7 Ka raica era sa soqoni vata yani na tamata ki na idabedabe ni veilewai—ka raica, era sa kurabui ni ra sa bale koto kina na lewe lima ko ya.
- 8 Ka raica, era sega ni kila ko ira na tamata oqo ni ra a soqoni na lewevuqa mai na were i Nifai; o koya era sa kaya kina: Sai ira ga oqo era a vakamatea na turaganilewa levu ka sa yaviti ira na Kalou me ra kakua ni dro bula mai vei keda.

Helaman 9

Behold, now it came to pass that when Nephi had spoken these words, certain men who were among them ran to the judgment-seat; yea, even there were five who went, and they said among themselves, as they went:

Behold, now we will know of a surety whether this man be a prophet and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not believe that he hath; yea, we do not believe that he is a prophet; nevertheless, if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true.

And it came to pass that they ran in their might, and came in unto the judgment-seat; and behold, the chief judge had fallen to the earth, and did lie in his blood.

And now behold, when they saw this they were astonished exceedingly, insomuch that they fell to the earth; for they had not believed the words which Nephi had spoken concerning the chief judge.

But now, when they saw they believed, and fear came upon them lest all the judgments which Nephi had spoken should come upon the people; therefore they did quake, and had fallen to the earth.

Now, immediately when the judge had been murdered—he being stabbed by his brother by a garb of secrecy, and he fled, and the servants ran and told the people, raising the cry of murder among them;

And behold the people did gather themselves together unto the place of the judgment-seat—and behold, to their astonishment they saw those five men who had fallen to the earth.

And now behold, the people knew nothing concerning the multitude who had gathered together at the garden of Nephi; therefore they said among themselves: These men are they who have murdered the judge, and God has smitten them that they could not flee from us.

9 Ka sa yaco ni ra sa vesuki ira ka biuti ira ki na vale ni veivesu. A sa tukuni yani ni sa labati na turaganilewa levu, ka ra sa tauri ka biu ki vale ni veivesu ko ira na daulaba.

10 Ka sa yaco ni ena mataka ka tarava era sa soqoni yani na tamata me ra vakaloloku ka lolo ena veibulu vua na turaganilewa levu ka a vakamatei.

11 Era sa soqoni tale ga yani kina ko ira na turaganilewa ka ra tiko ena were i Nifai ka ra a rogoca na nona vosa.

12 Ka sa yaco ni ra sa taroga vei ira na tamata ka kaya: Evei ko ira na lewe lima ka ra a talai me ra mai raica se sa mate na turaganilewa? Era sa sauma ka kaya: Keimami sega ni kila na ka e baleti ira na lewe lima ko ni a talai ira mai; ia era lewe lima ga era a laba ka keimami sa biuti ira ki vale ni veivesu.

13 Ka sa yaco ni ra sa lewa na turaganilewa me ra la'ki kau mai; ia era sa kau mai, ka raica sai ira ga na lewe lima ka ra a talai mai; ia era sa vakatarogi ira ko ira na turaganilewa, ka ra a tukuna vei ira na veika kece a yaco ka kaya:

14 Keimami a cici ki na idabedabe ni veilewai ka raica ni sa yaco dina na veika kece me vaka e a vakadinadinataka ko Nifai, keimami a kurabui vakalevu ka bale sobu ki na qele; ia ni keimami qai vakilai keimami tale, raica era sa biuti keimami ki vale ni veivesu.

15 Keimami sega ni kila se ko cei e a labata na turaganilewa; ia na ka ga keimami kila ni keimami a cici mai me vaka ko ni a vinakata, ka raica ni sa mate koto ko koya me vaka na vosa i Nifai.

16 Ka raica a sa yaco ni ra sa vakamacalataka na turaganilewa na veika oqo vei ira na tamata, era sa beitaki Nifai ka kaya: Raica, e rairai rau a veivosakitaka ko Nifai kei na dua na tamata me vakamatea na turaganilewa levu, ia me qai tukuna vei keda ko koya me saumakiti keda kina ki na nona vakabauta ka okati koya me tamata turaga, digitaki ni Kalou ka parofita tale ga.

And it came to pass that they laid hold on them, and bound them and cast them into prison. And there was a proclamation sent abroad that the judge was slain, and that the murderers had been taken and were cast into prison.

And it came to pass that on the morrow the people did assemble themselves together to mourn and to fast, at the burial of the great chief judge who had been slain.

And thus also those judges who were at the garden of Nephi, and heard his words, were also gathered together at the burial.

And it came to pass that they inquired among the people, saying: Where are the five who were sent to inquire concerning the chief judge whether he was dead? And they answered and said: Concerning this five whom ye say ye have sent, we know not; but there are five who are the murderers, whom we have cast into prison.

And it came to pass that the judges desired that they should be brought; and they were brought, and behold they were the five who were sent; and behold the judges inquired of them to know concerning the matter, and they told them all that they had done, saying:

We ran and came to the place of the judgment-seat, and when we saw all things even as Nephi had testified, we were astonished insomuch that we fell to the earth; and when we were recovered from our astonishment, behold they cast us into prison.

Now, as for the murder of this man, we know not who has done it; and only this much we know, we ran and came according as ye desired, and behold he was dead, according to the words of Nephi.

And now it came to pass that the judges did expound the matter unto the people, and did cry out against Nephi, saying: Behold, we know that this Nephi must have agreed with some one to slay the judge, and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God, and a prophet.

- 17 Ka raica oqo, eda na vaqaqa na tamata oqo me tusanaka na nona cala ka vakatakila vei keda o koya dina ka a labata na turaganilewa oqo.
- 18 Ka sa yaco ni ra sa sereki na lewe lima ena siga ni veibulu. Ia era sa vunauci ira ga na turaganilewa ena vuku ni veivosa era sa beitaki Nifai kina, era sa veileti kei ira yadua ka vagalui ira.
- 19 Ia era sa lewa ga me vesu ko Nifai ka kau mai vei ira na lewevuqa ka ra sa vakatarogi koya ena veitaro e so me tarabe kina ka me ra beitaki koya me vakamatei—
- 20 Era sa kaya vua: Drau sa tovata kei na dua ena ka oqo; ko cei na tamata oqo ka a cakava na laba oqo? Mo tukuna vei keimami ka vakadinadinataka na nomu cala; era sa kaya, Raica, sa tu oqo na ilavo; ka keimami na vakabulai iko tale ga kevaka ko na tukuna vei keimami ka vakadinadinataka na veidinadinati drau a vakayacora.
- 21 A sa kaya vei ira ko Nifai: Oi kemuni na lialia, sa sega ni cilivi na lomamuni, ko ni sa mataboko ka tamata domodomoqa, ko ni sa kila beka na kena dede ni na laiva tiko na Turaga na nomuni Kalou mo ni ivalavala ca tikoga?
- 22 Io sa dodonu, mo ni tagi ka qoqolou ena vuku ni vakarusai levu ka sa waraki kemuni tu ena gauna sara ga oqo, vakavo ga kevaka ko ni veivutuni.
- 23 Raica ko ni sa kaya ni'u sa duavata kei na dua na tamata me vakamatei Sisoramu na noda turaganilewa levu. Ia au sa kaya vei kemuni, ni ko ni sa kaya oqo ena vuku ni'u a vakadinadinataka vei kemuni mo ni kila na ka oqo; io, me ivakadinadina kina vei kemuni ni'u sa kila na nomuni caka ca ka itovo vakasisila.
- 24 Ia ni'u sa cakava oqo, ko ni sa kaya ni'u sa duavata kei na dua na tamata me kitaka na ka oqo; io, ko ni sa cudruvi au baleta ni'u sa vakaraitaka vei kemuni na ivakatakilakila oqo, ka ko ni sa segata kina mo ni vakarusai au.
- 25 Ka raica oqo, au na vakaraitaka tale vei kemuni e dua na ivakatakilakila, ia ena qai macala se ko ni na segata kina mo ni vakarusai au.

And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge.

And it came to pass that the five were liberated on the day of the burial. Nevertheless, they did rebuke the judges in the words which they had spoken against Nephi, and did contend with them one by one, insomuch that they did confound them.

Nevertheless, they caused that Nephi should be taken and bound and brought before the multitude, and they began to question him in divers ways that they might cross him, that they might accuse him to death—

Saying unto him: Thou art confederate; who is this man that hath done this murder? Now tell us, and acknowledge thy fault; saying, Behold here is money; and also we will grant unto thee thy life if thou wilt tell us, and acknowledge the agreement which thou hast made with him.

But Nephi said unto them: O ye fools, ye uncircumcised of heart, ye blind, and ye stiffnecked people, do ye know how long the Lord your God will suffer you that ye shall go on in this your way of sin?

O ye ought to begin to howl and mourn, because of the great destruction which at this time doth await you, except ye shall repent.

Behold ye say that I have agreed with a man that he should murder Seezoram, our chief judge. But behold, I say unto you, that this is because I have testified unto you that ye might know concerning this thing; yea, even for a witness unto you, that I did know of the wickedness and abominations which are among you.

And because I have done this, ye say that I have agreed with a man that he should do this thing; yea, because I showed unto you this sign ye are angry with me, and seek to destroy my life.

And now behold, I will show unto you another sign, and see if ye will in this thing seek to destroy me.

26 Raica au sa kaya vei kemuni: Mo ni lako ki na vale i Sianitumu na taci Sisoramu ka kaya vua—

27 Drau sa duavata beka kei Nifai o koya ka tukuna ni sa parofita, ka sa parofisaitaka e vuqa na ka ca me baleti ira na tamata oqo, ka ko sa vakamatei Sisoramu kina na tuakamu?

28 Ka raica, ena kaya vei kemuni ko koya, E segai.

29 Ka mo ni qai kaya vua: Ko a labata li na tuakamu?

30 Ia ena tuburi koya na rere ka sega ni kila na ka me tukuna. Ka raica ena cakitaka vei kemuni; ena vakalecalecava ka vaka me kurabuitaka; ia ena kaya vei kemuni ni sa sega ni cala ko koya.

31 Ia mo ni qai vakadikevi koya ka ko ni na kunea na dra ena bele ni nona isulu.

32 Ia ni ko ni sa kunea mo ni kaya: E tauvi iko mai vei na dra oqo? Keimami sa sega beka ni kila ni sa dra i tuakamu?

33 Ia ena qai sautaninini ka rairai malumalumu; me vaka e sa mate.

34 Mo ni qai kaya: Keimami sa kila ni ko sa cala, raica sa tukuni iko na nomu rere kei na vulaci ni matamu.

35 Ena qai tuburi koya na rere levu sara; ka vakatutusa vei kemuni, ena sega tale ni cakitaka ni a laba.

36 Ia ena kaya vei kemuni ni koi au ko Nifai, au sega ni kila e dua na ka me baleta na ka oqo ka a soli ga vei au na kena kilai ena kaukauwa ni Kalou. Ia ko ni na qai kila kina ni'u sa tamata dina ka sa talai au mai na Kalou vei kemuni.

37 Ka sa yaco ni ra sa lako yani ka kitaka me vaka ka a kaya vei ira ko Nifai. Ia raica sa dina kece na vosa ka a tukuna; ia me vaka sa tukuna, e a cakitaka taumada; ia me vaka tale ga na vosa a qai vakatusa e muri.

38 A sa kau mai me vakadinadinataka ni sai koya sara ga na daulaba, era sa sereki kina na lewe lima ka vakatalega kina ko Nifai.

Behold I say unto you: Go to the house of Seantum, who is the brother of Seezoram, and say unto him—

Has Nephi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee, in the which ye have murdered Seezoram, who is your brother?

And behold, he shall say unto you, Nay.

And ye shall say unto him: Have ye murdered your brother?

And he shall stand with fear, and wist not what to say. And behold, he shall deny unto you; and he shall make as if he were astonished; nevertheless, he shall declare unto you that he is innocent.

But behold, ye shall examine him, and ye shall find blood upon the skirts of his cloak.

And when ye have seen this, ye shall say: From whence cometh this blood? Do we not know that it is the blood of your brother?

And then shall he tremble, and shall look pale, even as if death had come upon him.

And then shall ye say: Because of this fear and this paleness which has come upon your face, behold, we know that thou art guilty.

And then shall greater fear come upon him; and then shall he confess unto you, and deny no more that he has done this murder.

And then shall he say unto you, that I, Nephi, know nothing concerning the matter save it were given unto me by the power of God. And then shall ye know that I am an honest man, and that I am sent unto you from God.

And it came to pass that they went and did, even according as Nephi had said unto them. And behold, the words which he had said were true; for according to the words he did deny; and also according to the words he did confess.

And he was brought to prove that he himself was the very murderer, insomuch that the five were set at liberty, and also was Nephi.

39 Ia e so vei ira na Nifaiti era sa vakabauta na vosa i Nifai; ka so tale ga era sa vakabauta ena vuku ni nodratou ivakadinadina na lewe lima, ni ratou sa saumaki mai ena gauna eratou sa tiko kina e vale ni veivesu.

40 Ia oqo era sa tiko e so ena kedra maliwa na tamata era kaya ni sa parofita ko Nifai.

41 Ka so tale era kaya: Raica sa dua na Kalou ko koya; ka kevaka me a sega ni kalou, ke a sega ni kila na veika kece oqo. Raica sa tukuna vei keda na nanuma ni lomada, ka tukuna tale ga e vuqa na ka; a sa tukuna tale ga vei keda na daulaba dina ka labata na noda turaganilewa levu.

And there were some of the Nephites who believed on the words of Nephi; and there were some also, who believed because of the testimony of the five, for they had been converted while they were in prison.

And now there were some among the people, who said that Nephi was a prophet.

And there were others who said: Behold, he is a god, for except he was a god he could not know of all things. For behold, he has told us the thoughts of our hearts, and also has told us things; and even he has brought unto our knowledge the true murderer of our chief judge.

Ilamani 10

- 1 Ka sa yaco ni sa tubu e dua na veisei ena kedra maliwa na tamata, era sa wase vaka ka vaka ka ra sa dui lako ka biuti Nifai tu ena vanua sa tucake tu kina ena kedra maliwa.
- 2 Ka sa yaco ni sa lako tiko ko Nifai ki na nona vale ka vakananuma voli e lomana na veika sa vakaraitaka vua na Turaga.
- 3 Ka sa yaco ni ena gauna e vakananuma tiko kina na veika oqo—sa vakayalomalumalumutaki koya na nodra caka ca na Nifaiti, na nodra cakacaka vuni butobuto, na nodra laba, kei na nodra dauvakacaca kei na nodra caka ca kecega—ka sa yaco ni sa vakananuma tiko vakaoqo e lomana, sa rogo vei koya e dua na domo ka kaya:
 - 4 O sa kalougata Nifai ena veika ko sa vakayacora; ni'u sa raica ni ko sa sega ni guce ena vunautaka vei ira na tamata oqo na vosa ka'u sa solia vei iko. Ka ko sa sega ni rerevaki ira, ka sega ni segata mo maroroya na nomu bula, ia ko sa segata ga mo vakayacora na lomaqu ka muria na noqu ivunau.
 - 5 Ia oqo, au na vakalougatataki iko me sega ni mudu ni ko sa gumatua sara ni kitaka na ka oqo; au na qisi iko mo kaukauwa ena vosa kei na nomu itavi, ena vakabauta kei na cakacaka; io, ena vakayacori vakaidina na veika kece me vaka na nomu vosa ni ko na sega ni kerea na ka sa veisaqasaqa kei na ka au sa gadreva.
 - 6 Raica, ko iko ko Nifai, ia koi au na Kalou. Raica, au sa tukuna vei iko ena matadra na noqu agilosu, ni ko na lewai ira na tamata oqo ka yavita na qele ena dausiga, na mate dauveitauvi kei na veivakarusai, me vaka na nodra caka ca na tamata oqo.
 - 7 Raica au sa solia vei iko na kaukauwa, ia na ka kecega ko na vauca e vuravura ena vauci mai lomalagi; ia na ka kecega ko na sereka e vuravura ena sereki mai lomalagi; o koya gona ena tu kina vei iko na kaukauwa ena kedra maliwa na tamata oqo.
 - 8 Ia kevaka ko na kaya ki na valetabu oqo me tawasei rua, ena yaco vakakina.
 - 9 Ia kevaka ko na kaya ki na ulunivanua oqo, Mo bale sobu ka vakalogalogavinakataki, ena yaco vakakina.

Helaman 10

And it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nephi alone, as he was standing in the midst of them.

And it came to pass that Nephi went his way towards his own house, pondering upon the things which the Lord had shown unto him.

And it came to pass as he was thus pondering—being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities—and it came to pass as he was thus pondering in his heart, behold, a voice came unto him saying:

Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unweariness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments.

And now, because thou hast done this with such unweariness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.

Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.

Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.

And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.

And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.

- 10 Ia kevaka ko na kaya me yaviti ira na tamata oqo na Kalou, ena yaco vakakina.
- 11 Ka raica oqo, au sa vakaroti iko mo lako ka tukuna vei ira na tamata oqo, sa kaya vakaoqo na Turaga na Kalou o koya sa Kaukauwa: Kevaka ko ni sa sega ni veivutuni, ko ni na yaviti ka vakarusai sara.
- 12 Ka raica, a sa yaco ni sa tinia na Turaga na nona vosa vei Nifai, sa tu vakadua ko koya ka sega ni lako sara ki na nona vale, a sa lesu tale vei ira na lewevuqa ka ra sa veiseyaki tu ena dela ni vanua, a sa tekivu me vunautaka vei ira na vosa ni Turaga, ka sa tukuni oti vua, me baleta na nodra na vakarusai kevaka era sega ni veivutuni.
- 13 Raica oqo, e dina ga sa ka veivakurabuitaki na nona a tukuna vei ira ko Nifai me baleta na mate ni turaganilewa levu, era sa vakaukauwataka ga na lomadra ka sega ni muria na vosa ni Turaga.
- 14 O koya gona sa vunautaka kina vei ira ko Nifai na vosa ni Turaga ka kaya: Kevaka ko ni sa sega ni veivutuni, ko ni na yaviti ka vakarusai sara, sa kaya vakaoqo na Turaga.
- 15 Ka sa yaco ni sa vunautaka vei ira na vosa oqo ko Nifai, era sa vakaukauwataka tiko ga na lomadra ka sega ni muria na nona vosa; o koya era sa vosa vakacacataki koya kina ka segata me ra tauri koya ka biuta ki na vale ni veivesu.
- 16 Ia raica, sa tiko kei koya na kaukauwa ni Kalou, era sa sega ni tauri koya rawa me biuta ki vale ni veivesu, ni sa kauti koya tani na Yalo mai na kedra maliwa.
- 17 Ka sa yaco ni sa veilakoyaki voli vakaoqo ko koya ena Yalo mai vei ira na lewevuqa ki vei ira na lewevuqa, ka tukuna tiko na vosa ni Kalou, me yacova ni sa tukuna vei ira kece, se vakauta yani ena kedra maliwa na tamata.
- 18 Ka sa yaco ni ra sa sega ni via muria na nona vosa; sa tubu na veileti ka ra sa tatawasewase ka ra veivakamatei ena iseileiwau.
- 19 Sa cava eke na ika vitusagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

And behold, if ye shall say that God shall smite this people, it shall come to pass.

And now behold, I command you, that ye shall go and declare unto this people, that thus saith the Lord God, who is the Almighty: Except ye repent ye shall be smitten, even unto destruction.

And behold, now it came to pass that when the Lord had spoken these words unto Nephi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land, and began to declare unto them the word of the Lord which had been spoken unto him, concerning their destruction if they did not repent.

Now behold, notwithstanding that great miracle which Nephi had done in telling them concerning the death of the chief judge, they did harden their hearts and did not hearken unto the words of the Lord.

Therefore Nephi did declare unto them the word of the Lord, saying: Except ye repent, thus saith the Lord, ye shall be smitten even unto destruction.

And it came to pass that when Nephi had declared unto them the word, behold, they did still harden their hearts and would not hearken unto his words; therefore they did revile against him, and did seek to lay their hands upon him that they might cast him into prison.

But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and conveyed away out of the midst of them.

And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people.

And it came to pass that they would not hearken unto his words; and there began to be contentions, insomuch that they were divided against themselves and began to slay one another with the sword.

And thus ended the seventy and first year of the reign of the judges over the people of Nephi.

Ilamani 11

- 1 Ka sa yaco ena ikavitusagavulu karua ni yabaki ni nodra veiliutaki na turaganilewa, sa tubu cake tiko ga na nodra veileti na tamata i Nifai ka sa ia na veivaluvaluti ena lomanivanua taucoko.
- 2 Ka sai koya na ilawalawa vuni daubutako oqo ka vakayacora tiko na cakacaka ni veivakarusai kei na caka ca oqo. A sa yaco tiko na ivalu ena yabaki taucoko ko ya; ka vakakina ena ikavitusagavulu katolu ni yabaki.
- 3 Ka sa yaco ni ena yabaki vata oqo sa masu kina ko Nifai vua na Turaga ka kaya:
- 4 Oi kemuni na Turaga, mo ni kakua ni laivi ira na tamata oqo me ra vakarusai ena iseleiwau; ia Oi kemuni na Turaga, me yaco mada e dua na dausiga ena vanua me vakayavalati ira kina me ra nanuma na Turaga na nodra Kalou, ka ra na veivutuni beka kina ka saumaki kivei kemuni.
- 5 Ka sa vakayacori me vaka na vosa i Nifai. A sa yaco na dausiga levu ena vanua ena kedra maliwa na tamata taucoko i Nifai. A sa yaco tiko ga na dausiga ena ika vitusagavulu kava ni yabaki, a sa mudu na veivakarusai ena iseleiwau ia era sa qai ca ga vakalevu ena vuku ni dausiga.
- 6 Ka sa yaco tikoga na cakacaka ni veivakarusai oqo ena ikavitusagavulu kalima ni yabaki. Ka ni sa yaviti tu na vanua ka yaco me mamaca ka sa sega na ka e tubu ena vulaitubutubu; a sa yaviti na vanua taucoko, vei ira na Leimanaiti kei ira na Nifaiti, era sa yaviti ka mate e udolu vakaudolu na tamata ena veiyasana era sa caka ca vakalevu cake.
- 7 Ka sa yaco ni ra sa raica na tamata ni sa voleka me ra mate ena dausiga, era sa qai nanuma na Turaga na nodra Kalou; era sa nanuma tale ga na vosa i Nifai.
- 8 Era sa vakamamasu vei ira na nodra turaganilewa levu kei ira na nodra iliuliu me ra kaya vakaoqo vei Nifai: Raica, keimami sa kila ni ko ni tamata ni Kalou, o koya gona mo ni masu mada kina vua na Turaga na noda Kalou me kauta tani vei keda na dausiga oqo, de na qai yaco vakaidina na veivosa kece ko a cavuta me baleta na noda vakarusai.

Helaman 11

And now it came to pass in the seventy and second year of the reign of the judges that the contentions did increase, insomuch that there were wars throughout all the land among all the people of Nephi.

And it was this secret band of robbers who did carry on this work of destruction and wickedness. And this war did last all that year; and in the seventy and third year it did also last.

And it came to pass that in this year Nephi did cry unto the Lord, saying:

O Lord, do not suffer that this people shall be destroyed by the sword; but O Lord, rather let there be a famine in the land, to stir them up in remembrance of the Lord their God, and perhaps they will repent and turn unto thee.

And so it was done, according to the words of Nephi. And there was a great famine upon the land, among all the people of Nephi. And thus in the seventy and fourth year the famine did continue, and the work of destruction did cease by the sword but became sore by famine.

And this work of destruction did also continue in the seventy and fifth year. For the earth was smitten that it was dry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands in the more wicked parts of the land.

And it came to pass that the people saw that they were about to perish by famine, and they began to remember the Lord their God; and they began to remember the words of Nephi.

And the people began to plead with their chief judges and their leaders, that they would say unto Nephi: Behold, we know that thou art a man of God, and therefore cry unto the Lord our God that he turn away from us this famine, lest all the words which thou hast spoken concerning our destruction be fulfilled.

- 9 Ka sa yaco ni ra sa vakamasuti Nifai ko ira na turaganilewa me vaka na veivosa ka ra gadreva na tamata. Ia ni sa raica ko Nifai ni ra sa veivutuni ka vakayalomalumalumutaki ira ena isulu taga, sa masu tale kina vua na Turaga ka kaya:
- 10 Oi kemuni na Turaga, raica, era sa veivutuni na tamata oqo; era sa vakarusai ira na ilawalawa i Ketianitoni mai na kedra maliwa, ka vakawabokotaki ira ka buluta na nodra inaki butobuto e loma ni qele.
- 11 Ia oqo, Oi kemuni na Turaga, mo ni vagolea tani mada mai vei ira na nomuni cudru, ena vuku ni nodra yalomalumalumu, ka me sa rauti ira ga na tamata caka ca era sa vakarusai oti ena nomuni cudru.
- 12 Oi kemuni na Turaga, e rawa beka mo ni vagolea tani na nomuni cudru, io, na nomuni cudru waqawaqa, ka mo ni vakavuna me sa mudu na dausiga ena vanua oqo.
- 13 Oi kemuni na Turaga, e rawa beka mo ni rogoci au mada ka vakavuna me yaco na ka oqo me vaka na noqu vosa, mo ni vakatauca na uca e delai vuravura me ra vua na kau vuata kei na sila ena kena gauna.
- 14 Oi kemuni na Turaga, ko ni a rogoca na noqu vosa ni'u a kaya, me dausiga mai, me mudu kina na veivakarusai ena iseleiwau; ka'u kila ni ko ni na vakayacora tale na noqu kerekere oqo ni ko ni a kaya: Kevaka era na veivutuni na tamata oqo, au na vakabulai ira.
- 15 Io, Oi kemuni na Turaga, ko ni sa raica ni ra sa veivutuni, ena vuku ni dausiga, na mate dauveitauvi kei na veivakarusai sa yacovi ira.
- 16 Ia oqo, Oi kemuni na Turaga, e rawa beka mo ni vagolea tani na nomuni cudru, ka tovolei ira tale mada de ra sa na qai qaravi kemuni? Oi kemuni na Turaga, kevaka era sa na qaravi kemuni vakaidina, mo ni qai vakalougatataki ira me vaka na nomuni vosa.
- 17 Ka sa yaco ni ena ikavitusagavulu kaono ni yabaki, sa vagolea tani kina na Turaga na nona cudru mai vei ira na tamata, ka vakavuna me tau na uca e delai vuravura ka ra sa vua na kau vuata ena kena gauna. Ka sa yaco ni sa vua tale ga na sila ena kena gauna.

And it came to pass that the judges did say unto Nephi, according to the words which had been desired. And it came to pass that when Nephi saw that the people had repented and did humble themselves in sackcloth, he cried again unto the Lord, saying:

O Lord, behold this people repenteth; and they have swept away the band of Gadianton from amongst them insomuch that they have become extinct, and they have concealed their secret plans in the earth.

Now, O Lord, because of this their humility wilt thou turn away thine anger, and let thine anger be appeased in the destruction of those wicked men whom thou hast already destroyed.

O Lord, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land.

O Lord, wilt thou hearken unto me, and cause that it may be done according to my words, and send forth rain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain.

O Lord, thou didst hearken unto my words when I said, Let there be a famine, that the pestilence of the sword might cease; and I know that thou wilt, even at this time, hearken unto my words, for thou saidst that: If this people repent I will spare them.

Yea, O Lord, and thou seest that they have repented, because of the famine and the pestilence and destruction which has come unto them.

And now, O Lord, wilt thou turn away thine anger, and try again if they will serve thee? And if so, O Lord, thou canst bless them according to thy words which thou hast said.

And it came to pass that in the seventy and sixth year the Lord did turn away his anger from the people, and caused that rain should fall upon the earth, insomuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain.

- 18 Ka raica, a ra sa reki na tamata ka vakalagilagia na Kalou, a sa vakasinaiti na vanua taucoko ena marau; era sa sega tale ni segata me ra vakarusai Nifai, ia era sa okati koya me dua na parofita dokai ka tamata ni Kalou, ka sa tu vua na kaukauwa levu kei na lewa sa mai vua na Kalou.
- 19 Ka raica, sa sega ni duidui vakalailai mai vua ko Liai na tacina ena veika ni caka dodonu.
- 20 Ka sa yaco kina ni ra sa tiko sautu tale na tamata i Nifai ena nodra vanua ka ra tara cake tale na nodra veiyasana lala, era sa tubu me lewevuqa sara ka tawana na dela ni vanua taucoko, mai na vualiku ki na ceva, mai na wasawasa ena ra ki na wasawasa ena tokalau.
- 21 Ka sa yaco ni ra sa tiko sautu ka qai cava na ikavitusagavulu kaono ni yabaki. Era sa tiko sautu tale ena itekivu ni ikavitusagavulu kavitu ni yabaki; ka sa robota yani na dela ni vanua taucoko na lotu; ia era sa lewevuqa sara na Nifaiti kei na Leimanaiti era sa lewe ni lotu; ka ra sa tiko sautu sara ena vanua; a sa cava kina na ikavitusagavulu kavitu ni yabaki.
- 22 Era sa tiko sautu tale ga ena ikavitusagavulu kawalu ni yabaki, ka vakavo ga e vica na veileti lalai me baleta e so na ivakavuvuli era sa vakadeitaka tu na parofita.
- 23 Ia ena ikavitusagavulu kaciwa ni yabaki, sa tekivu tubu cake sara na veileti. Ia a sa yaco ni ko Nifai kei Liai kei na vuqa vei ira na nodrau itokani ka ra kila tu na uto dina ni vakavuvuli, era sa vunautaka vei ira na tamata na veika sa vakatakilai vei ira ena veisiga, ka ra sa tinia kina na nodra veileti ena yabaki tiko ga ko ya.
- 24 Ka sa yaco ni ena ikawalusagavulu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai, e so vei ira na ise mai vei ira na tamata i Nifai, ka ra a toki vei ira na Leimanaiti ena vica na yabaki ki muri, ka ra sa vakatokai me ra Leimanaiti, era sa vakayavalati ira me ra cudru e so na kawa dina vaka Leimanaiti, o koya era sa tekivu valuti ira kina na wekadra.

And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing; and they did no more seek to destroy Nephi, but they did esteem him as a great prophet, and a man of God, having great power and authority given unto him from God.

And behold, Lehi, his brother, was not a whit behind him as to things pertaining to righteousness.

And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east.

And it came to pass that the seventy and sixth year did end in peace. And the seventy and seventh year began in peace; and the church did spread throughout the face of all the land; and the more part of the people, both the Nephites and the Lamanites, did belong to the church; and they did have exceedingly great peace in the land; and thus ended the seventy and seventh year.

And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets.

And in the seventy and ninth year there began to be much strife. But it came to pass that Nephi and Lehi, and many of their brethren who knew concerning the true points of doctrine, having many revelations daily, therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.

And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren.

25 Era sa laba ka vakacaca; ka ra dro lesu ki na nodra ivunivuni mai na lekutu ena veiulunivanua, me ra vunitaki ira kina, a sa tubu cake tiko ga na kedra iwiliwili ena veisiga, ni ra sa toki yani vei ira ko ira na tamata era sa se tani mai.

26 Ia ni toso tiko na gauna ka oti e vica wale ga na yabaki, era sa lewevuqa sara na ilawalawa daubutako oqo; era sa vakasaqara na ituvatuva vuni kece i Ketianitoni; ka ra sa vakatokai kina na daubutako i Ketianitoni.

27 Ka raica, era sa vakacaca sara vakalevu na daubutako oqo, io era sa vakacaca vakalevu vei ira na tamata i Nifai kei ira na Leimanaiti.

28 Ka sa yaco ni sa kilikili sara me tarovi na cakacaka ni veivakarusai oqo; o koya a ra sa tala yani kina e dua na mataivalu kaukauwa ki na lekutu kei na veiulunivanua, me ra vakasasataki ira na ilawalawa daubutako oqo ka vakarusai ira.

29 Ia raica, a sa yaco ni ena yabaki vata tikoga ko ya, era sa vakasavi lesu tale kina ki na nodra vanua. Sa mai cava kina na ikawalusagavulu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.

30 Ka sa yaco ni ena itekivu ni ikawalusagavulu kadua ni yabaki, era sa la'ki valuti ira tale na ilawalawa daubutako ka vakarusa e vuqa vei ira; ia era sa rusa talega vakalevu ko ira.

31 Era sa mani vakasaurarataki me ra biuta na lekutu kei na veiulunivanua ka ra lesu ki na nodra vanua, ni ra sa rui lewevuqa na iwiliwili ni daubutako era tawana tu na veiulunivanua kei na lekutu.

32 Ka sa yaco ni sa mai cava na yabaki oqo. Era sa lewelevu cake ka kaukauwa tiko ga na daubutako, ka ra sa vorata rawa na nodra mataivalu taucoko na Nifaiti kei ira tale ga na Leimanaiti; era sa vakavuna me ra rere vakalevu kina na tamata ena dela ni vanua taucoko.

33 Io, era sa sikova e vuqa na veiyasana, ka ra veivakarusai vakalevu kina; io, era sa vakamatea e vuqa na tamata ka vuqa tale era kauta vakavesu ki na lekutu, io, ka vakalevu ga ko ira na nodra yalewa kei na nodra gone.

And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.

And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.

Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites.

And it came to pass that it was expedient that there should be a stop put to this work of destruction; therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers, and to destroy them.

But behold, it came to pass that in that same year they were driven back even into their own lands. And thus ended the eightieth year of the reign of the judges over the people of Nephi.

And it came to pass in the commencement of the eighty and first year they did go forth again against this band of robbers, and did destroy many; and they were also visited with much destruction.

And they were again obliged to return out of the wilderness and out of the mountains unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness.

And it came to pass that thus ended this year. And the robbers did still increase and wax strong, inasmuch that they did defy the whole armies of the Nephites, and also of the Lamanites; and they did cause great fear to come unto the people upon all the face of the land.

Yea, for they did visit many parts of the land, and did do great destruction unto them; yea, did kill many, and did carry away others captive into the wilderness, yea, and more especially their women and their children.

- 34 Ia na ca levu oqo, ka sa yaco vei ira na tamata oqo ena vuku ni nodra caka cala sa vakayavalati ira tale me ra nanuma na Turaga na nodra Kalou.
- 35 Sa mai cava kina na ikawalusagavulu kadua ni yabaki ni nodra veiliutaki na turaganilewa.
- 36 Ena ikawalusagavulu karua ni yabaki, era sa guilecava tale na Turaga na nodra Kalou. Ena ikawalusagavulu katolu ni yabaki era sa kaukauwa cake tale ena cakacala. Ena ikawalusagavulu kava ni yabaki, era sa sega ni veisautaka na nodra ivakarau.
- 37 Ka sa yaco ni ena ikawalusagavulu kalima ni yabaki, sa qai torocake ga na nodra viavalevu kei na nodra caka ca; ka ra sa vakarau kina me ra vakarusai.
- 38 Sa mai cava kina na ikawalusagavulu kalima ni yabaki.

Now this great evil, which came unto the people because of their iniquity, did stir them up again in remembrance of the Lord their God.

And thus ended the eighty and first year of the reign of the judges.

And in the eighty and second year they began again to forget the Lord their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year they did not mend their ways.

And it came to pass in the eighty and fifth year they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ripening again for destruction.

And thus ended the eighty and fifth year.

Ilamani 12

- 1 O koya eda sa raica kina ni sa sega ni dei se dina na lomadra na luve ni tamata; io, eda sa raica na nona vinaka tawayalani na Turaga ka sa vakalougatataki ira ka vakasaututaki ira kina era sa vakararavi vua.
- 2 Io, eda na rawa ni raica ena veigauna kece sa vakalougatataki ira kina na nona tamata, io, ni sa vuavuai vinaka na nodra iteitei, levu na nodra qele ni sipi kei na bulumakau, na koula kei na siliva kei na veimataqali iyau kei na cakacaka ni liga talei kecega; ka sa vakavotaka na nodra bula, ka sereki ira mai na ligadra na nodra meca; ka vakamalumalumutaka na lomadra na nodra meca mera kakua kina ni mai vakacibi ivalu vei ira; io, na kena ivakalekaleka ga, ni sa cakava tiko na veika kece sara me baleta na nodra tiko vinaka kei na nodra marau na nona tamata; io sa na qai gauna oqori era na vakaukauwataka kina na lomadra ka guilecava na Turaga na nodra Kalou ka buturaka e ruku ni yavadra na Yalo Savasava—io ka vakavuna oqo na nodra sa tiko vinaka kei na nodra sa sautu ka torocake vakalevu.
- 3 Ia eda raica kina ni kevaka me a sega ni togotitaki ira na nona tamata na Turaga ena veika rarawa e vuqa, io, me a sega ni sikovi ira ena veivakamatei kei na veika vakarerevaki, kei na dausiga kei na veimataqali mate dauveitauvi, era na sega sara ni nanumi koya.
- 4 Raica na nodra lialia kei na nodra dokadoka, kei na nodra ca kei na nodra vaka na tevoru, era sa kusarawa ni kitaka na caka cala, ka berabera ni kitaka na ka vinaka ko ira na luve ni tamata; io, era sa kusarawa ni muria na nona vosa na vu ni ca ka domona na veika wale ni vuravura!
- 5 Io, sa totolo na viavialevu ni yalodra; sa totolo ni ra tukutukuni ira ka kitaka na veimataqali caka cala kecega; era sa berabera ni nanuma na Turaga na nodra Kalou ka berabera ni muria na nona ivakasala, io, era sa berabera ni muria na sala ni vuku!
- 6 Raica era sa sega ni vinakata me lewai ira ka nodra Turaga na Kalou ka a buli ira; e dina ga sa yalovinaka ka yalololoma vei ira ko koya, ia era sa vakawaletaka na nona vosa ka sega ni vinakata me tuberi ira ko koya.

Helaman 12

And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!

Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.

7 Raica era sa ka wale sara na luve ni tamata; io, era sa lailai sobu mai na kuvu ni soso.

8 Ia raica, sa lewa na noda Kalou sa cecere ka tawavakaiyalayala, me veitosoyaki na kuvu ni soso me vakayacori kina na nona inaki.

9 Io, raica ni ena domona, sa sakure ka yavavala na veidelana kei na veiulunivanua.

10 Ia ena kaukauwa ni domona era sa talaraki sobu kina ka vakalogalogavinakataki me vaka na buca.

11 Io, ena kaukauwa ni domona sa yavavala kina ko vuravura taucoko;

12 Io, ena kaukauwa ni domona sa yavavala kina na yavu kei vuravura.

13 Io, kevaka sa kaya ki na vuravura—Toso—ena toso ga.

14 Ia kevaka sa kaya ki na vuravura—Mo suka lesu, me vakabalavutaki na siga ena vica vata na auwa—ena yaco vakakina;

15 O koya sa suka lesu kina ko vuravura me vaka na nona vosa, ia e ra nanuma na tamata ni sa tu vakadua na matanisiga; io, sa vakadina kina; raica e dina sara ni sa toso ga na vuravura ka sega ni toso na matanisiga.

16 Ka raica, kevaka sa kaya ko koya ki na wasaliwa titobu—Mo mamaca mai—ena yaco vakakina.

17 Raica, kevaka sa kaya ko Koya ki na ulunivanua oqo—Mo tubu cake ka toso mai ka buluta na koro ko ya—raica ena yaco vakakina.

18 Ka raica, kevaka e dua sa vunitaka e dua na iyau e loma ni qele ka sa kaya na Turaga—Me cudruvi mada ena vuku ni caka cala nei koya sa buluta—raica, ena cudruvi vakaidina ga.

19 Ia kevaka sa kaya na Turaga—Ko na cudruvi me kakua ni dua na tamata me kunei iko me tekivu oqo ka lako yani ka sega ni mudu—raica, ena sega ni dua na tamata ena taura rawa me lako yani ka sega ni mudu.

20 Ia raica, kevaka sa kaya na Turaga vua e dua na tamata—Ena vuku ni nomu caka cala, ko na cudruvi ka sega ni mudu—ena yaco ga vakakina.

21 Ia kevaka sa kaya na Turaga—Ena vuku ni nomu caka ca ko na muduki tani mai mataqu—ena vakayacora me vakakina.

O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

Yea, behold at his voice do the hills and the mountains tremble and quake.

And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.

Yea, by the power of his voice doth the whole earth shake;

Yea, by the power of his voice, do the foundations rock, even to the very center.

Yea, and if he say unto the earth—Move—it is moved.

Yea, if he say unto the earth—Thou shalt go back, that it lengthen out the day for many hours—it is done;

And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun.

And behold, also, if he say unto the waters of the great deep—Be thou dried up—it is done.

Behold, if he say unto this mountain—Be thou raised up, and come over and fall upon that city, that it be buried up—behold it is done.

And behold, if a man hide up a treasure in the earth, and the Lord shall say—Let it be accursed, because of the iniquity of him who hath hid it up—behold, it shall be accursed.

And if the Lord shall say—Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever.

And behold, if the Lord shall say unto a man—Because of thine iniquities, thou shalt be accursed forever—it shall be done.

And if the Lord shall say—Because of thine iniquities thou shalt be cut off from my presence—he will cause that it shall be so.

- 22 Ia ena ca ko koya sa tauca vua na vosa oqo, ni na vakakina vei koya sa cakacala, ka na sega ni rawa ni vakabulai ko koya; o koya gona, ena inaki oqo, sa vunautaki kina na veivutuni me rawa ni vakabulai kina na tamata.
- 23 O koya sa kalougata kina ko ira sa veivutuni ka muria na domo ni Turaga na nodra Kalou; ni sai ira oqo era na vakabulai.
- 24 Ka me yalololoma mada na Kalou ena nona vinaka taucoko, ka solia na gauna me ra veivutuni kina na tamata ka caka vinaka me ra vakalesui ki na iloloma soli wale ena iloloma soli wale, me vaka na nodra ivalavala.
- 25 Au sa gadreva me ra vakabulai na tamata kecega. Ia sa volai tu ni ra na muduki tani e so ena siga sa levu mai muri ko ya, io, era na muduki tani mai na iserau ni Turaga;
- 26 Io, sa nodra ivotavota na rarawa tawacava, me vaka na veivosa ka sa volai: Era na rawata na bula tawavakaiyalayala ko ira sa caka vinaka; ia ko ira sa caka ca era na cudruvi ka tawavakaiyalayala. A sa vakakina. Emeni.

And wo unto him to whom he shall say this, for it shall be unto him that will do iniquity, and he cannot be saved; therefore, for this cause, that men might be saved, hath repentance been declared.

Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved.

And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works.

And I would that all men might be saved. But we read that in the great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord;

Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation. And thus it is. Amen.

Na parofisai i Samuela na Leimanaiti kivei ira na Nifaiti.

Ilamani 13

- 1 Ka sa yaco ena ikawalusagavulu kaono ni yabaki, era sa tiko ga ena nodra caka ca, io, na caka ca levu ko ira na Nifaiti, ia ko ira na Leimanaiti era sa muria sara vakavinaka na ivakaro ni Kalou me vaka na lawa i Mosese.
- 2 Ka sa yaco ni ena yabaki oqo sa lako mai kina ki na vanua ko Saraemala ko Samuela, e dua na Leimanaiti, a sa tekivu me vunau vei ira na tamata. Ka sa yaco ni sa vunautaka vei ira na tamata na veivutuni me vuqa na siga, ia era sa vakasavi koya tani ka sa voleka me lesu tale ki na nona vanua.
- 3 Ia raica, sa rogo vua na domo ni Turaga me lako yani ka parofisaitaka vei ira na tamata na veika ena votu mai lomana.
- 4 Ka sa yaco ni ra sa sega ni vakatara me curu ki na koro; o koya sa kaba kina ena bai ni koro, ka dulaka cake na ligana ka parofisaitaka ena domo levu vei ira na tamata na veika sa vakavotuya ki lomana na Turaga.
- 5 A sa kaya vei ira: Raica, koi au ko Samuela, e dua na Leimanaiti, au sa tukuna na vosa sa vakavotuya ki lomaqu na Turaga; raica sa vakavotuya ki lomaqu ko Koya me'u tukuna vei ira na tamata oqo ni sa rube toka e deladra na iseleiwau ni lewa dodonu; ia ena sega mada ni oti e va na drau na yabaki ka sa na lutuki ira na tamata oqo na iseleiwau ni lewa dodonu.
- 6 Io sa waraki ira tu na tamata oqo na veivakarusai levu, ka na yaco dina vei ira na tamata oqo, ka na sega ni dua na ka e vakabulai ira rawa na tamata oqo ka vakavo ga na veivutuni kei na vakabauta na Turaga ko Jisu Karisito, o koya ena lako vakaidina mai ki vuravura, ka na sota kaya na veika rarawa ka na vakamatei ena vukudra na nona tamata.

The prophecy of Samuel, the Lamanite, to the Nephites.

Helaman 13

And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea, in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the law of Moses.

And it came to pass that in this year there was one Samuel, a Lamanite, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land.

But behold, the voice of the Lord came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his heart.

And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things the Lord put into his heart.

And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people.

Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people.

- 7 Io sa mai tukuna vei au na agilosu ni Turaga, ka kauta mai ki yaloqu na itukutuku rekitaki oqo. Ka raica, au sa talai mai me'u tukuna vei kemuni mo ni kila tale ga na itukutuku rekitaki oqo; ia raica ko ni sa sega ni via rogoci au.
- 8 O koya gona sa kaya vakaoqo na Turaga: Ena vuku ni kaukauwa ni lomadra na Nifaiti, kevaka era sa sega ni veivutuni, au na kauta tani mai vei ira na noqu vosa kei na Yaloqu, ka'u na sega tale ni vosoti ira, ia au na vakauqeta na lomadra na wekadra me ra cati ira.
- 9 Ia ena sega mada ni oti e va na drau na yabaki au na qai yaviti ira; io au na talevi ira ena iseileiwau kei na dausiga kei na mate dauveitauvi.
- 10 Io, au na sikovi ira ena noqu cudru waqawaqa, ia ko ira na nomuni meca ka ra bula tu ena ikava ni tabatamata, era na raica na nomuni sa vakarusai sara; ka na yaco dina na ka oqo ka vakavo kevaka ko ni veivutuni sa kaya na Turaga; era na vakarusai kemuni ko ira na ikava ni tabatamata.
- 11 Ia kevaka ko ni na veivutuni ka lesu vua na Turaga na nomuni Kalou, au na vagolea tani na noqu cudru, sa kaya na Turaga; io sa kaya vakaoqo na Turaga, sa kalougata ko ira sa veivutuni ka lesu mai vei au, ia ena ca ko koya sa sega ni veivutuni.
- 12 Io, ena ca na koro levu ko Saraemala; ia raica, sa vakabulai ga ena vukudra na ivalavala dodonu era tiko kina; io, ena ca na koro levu oqo, ni'u sa kila, sa kaya na Turaga, ni ra sa lewevuqa, io, na iwase levu cake ni koro levu oqo, era na vakaukauwataka na lomadra me saqati au, sa kaya na Turaga.
- 13 Ia sa kalougata ko ira era na veivutuni, ni'u na vakavotaki ira. Ia raica, kevaka me ra a sega na ivalavala dodonu ka ra tiko ena koro levu oqo, raica ke'u sa tala na bukawaqa mai lomalagi me vakarusa.
- 14 Ia raica, ena vukudra ga na ivalavala dodonu au sa vakavotaka kina. Ia raica, sa voleka mai na gauna sa kaya na Turaga, ni ena gauna ko ni na vakasevi ira kina na ivalavala dodonu mai na kemuni maliwa, ia ena gauna oqori o ni sa na matua kina mo ni vakarusai; io, ena ca na koro levu oqo ena vuku ni caka ca kei na itovo vakasisila sa tu kina.
- 15 Io, ena ca na koro ko Kitioni ena vuku ni caka ca kei na itovo vakasisila sa tu kina.

And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would not receive me.

Therefore, thus saith the Lord: Because of the hardness of the hearts of the people of the Nephites, except they repent I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer, and I will turn the hearts of their brethren against them.

And four hundred years shall not pass away before I will cause that they shall be smitten; yea, I will visit them with the sword and with famine and with pestilence.

Yea, I will visit them in my fierce anger, and there shall be those of the fourth generation who shall live, of your enemies, to behold your utter destruction; and this shall surely come except ye repent, saith the Lord; and those of the fourth generation shall visit your destruction.

But if ye will repent and return unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.

Yea, wo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved; yea, wo unto this great city, for I perceive, saith the Lord, that there are many, yea, even the more part of this great city, that will harden their hearts against me, saith the Lord.

But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that fire should come down out of heaven and destroy it.

But behold, it is for the righteous' sake that it is spared. But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction; yea, wo be unto this great city, because of the wickedness and abominations which are in her.

Yea, and wo be unto the city of Gideon, for the wickedness and abominations which are in her.

- 16 Io ena ca na nodra veikoro taucoko na Nifaiti ena veivanua sa vakavolivolita, ena vuku ni caka ca kei na itovo vakasisila sa tu vei ira.
- 17 Ka raica, sa kaya na Turaga ni Lewevuqa, ena cudruvi na vanua ni ra sa caka ca ka itovo vakasisila na tamata era tiko kina.
- 18 Ia ena yaco, sa kaya na Turaga ni Lewevuqa, io, na nodra Kalou sa levu ka dina, ko ira yadua sa vunia na nodra iyau ena loma ni qele, era na sega tale ni kunea ni sa na cudruvi na vanua, ia era na kunea ga ko ira na ivalavala dodonu era sa maroroya vua na Turaga.
- 19 Ia au sa gadreva sa kaya na Turaga, me ra na maroroya vei au na nodra iyau; ia ena ca ko ira sa sega ni maroroya vei au na nodra iyau; ni sega tale e dua e dau maroroya vei au na nona iyau ia ko ira ga na ivalavala dodonu; ia era na cudruvi ko ira sa sega ni maroroya vei au na nodra iyau, ka cudruvi tale ga na iyau, ka ra na sega tale ni sereki ni sa cudruvi na vanua.
- 20 Ka na yaco mai na siga era na vunitaka kina na nodra iyau ni ra sa rui lomana vakalevu sara; ia ni ra sa rui lomana sara na nodra iyau, ka ra na vunitaka na nodra iyau talei ni ra sa dro e matadra na nodra meca; ena vuku ni nodra a sega ni maroroya vei au, era sa cudruvi ko ira kei na nodra iyau talei; ia ena siga ko ya era na yaviti kina, sa kaya na Turaga.
- 21 Raica oi kemuni, na lewe ni koro levu oqo, ka rogoca na noqu vosa; ia mo ni rogoca na vosa ni Turaga; raica sa kaya ko koya: Ni sa cudruvi ka sa cudruvi tale ga na nomuni iyau ni ko ni sa rui lomana vakalevu sara, ia ko ni sa sega ni via rogoca na vosa i koya sa solia vei kemuni na nomuni iyau.
- 22 Ko ni sa sega ni nanuma na Turaga na nomuni Kalou ena veika sa vakalougatataki kemuni kina, ia ko ni sa nanuma tiko ga na nomuni iyau ka o ni sa sega ni vakavinavinakataka vua na Turaga na nomuni Kalou; raica ko ni sa sega ni qarava na Turaga ena yalodina, ia ko ni sa dokadoka ka, qaciqacia ka viavialevu, ko ni sa ia na vuvu, na veiqati kei na veileti, ko ni sa dauvakacaca, ka daulaba ka kitaka na veimataqali caka ca kecega.

Yea, and wo be unto all the cities which are in the land round about, which are possessed by the Nephites, because of the wickedness and abominations which are in them.

And behold, a curse shall come upon the land, saith the Lord of Hosts, because of the people's sake who are upon the land, yea, because of their wickedness and their abominations.

And it shall come to pass, saith the Lord of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.

For I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land.

And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasures; and in that day shall they be smitten, saith the Lord.

Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which the Lord saith; for behold, he saith that ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, and have not hearkened unto the words of him who gave them unto you.

Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your riches, not to thank the Lord your God for them; yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities.

- 23 O koya oqo sa cudruva kina na vanua na Turaga na Kalou, ka cudruva tale ga na nomuni iyau ena vuku ni nomuni caka cala.
- 24 Io, sa yaco mai na gauna era na ca kina na tamata oqo ni ra sa vakasevi ira tani na parofita, era sa vakalialiai ira, vakaviriki ira ena vatu, era vakamatei ira ka kitaka vei ira na veika ca kecega me vakataki ira e liu.
- 25 Ia oqo ni ko ni sa vosa, ko ni sa kaya: Kevaka me keimami a bula vata kei ira na neimami qase e liu, ke keimami a sega ni vakamatei ira na parofita; ka sega ni vakaviriki ira ena vatu se vakasevi ira tani.
- 26 Raica ko ni sa ca cake sara mai vei ira; ia me vaka sa bula na Turaga, kevaka sa lako yani vei kemuni e dua na parofita me vunautaka na vosa ni Turaga ka vakadinadinataka na nomuni ivalavala ca kei na nomuni caka ca, ko ni sa cudruvi koya ka vakasevi koya tani ka segata na vei sala kecega mo ni vakamatei koya; io, ko ni na kaya ni sa parofita vakailasu, ka sa tamata ivalavala ca ka sa nona na tevoru, ni sa vakadinadinataka vei kemuni na ca ni nomuni ivalavala.
- 27 Ia raica, kevaka sa lako yani vei kemuni e dua na tamata ka kaya: Ni kitaka na ka oqo, ni sa sega ni caka cala; ni kitaka na ka oqori, ni na sega ni cudruvi kina; io, ena kaya ko koya: Ni muria ga na qaciqacia ni lomamuni; io, ni muria ga na qaciqacia ni matamuni, ka kitaka na ka ga e gadreva na yalomuni—io kevaka e dua sa lako mai ka tukuna vei kemuni na veika oqo, ni na qai vakabauti koya ka kaya ni sa parofita.
- 28 Io, ko ni na laveti koya cake ka solia vua na veika ko ni taukena; io ko ni na solia vua na koula kei na siliva, ka vakasulumi koya ena isulu voli dredre; ia ena vuku ni sa vosa veicavilaki vei kemuni ka kaya ni sa vinaka tu na veika kece, ko ni na sega ni kunea vua e dua na cala.
- 29 Oi kemuni na itabatamata caka ca ka yalo vakatani; ko ni sa tamata yalokaukauwa ka domodomoqa, a cava na kena dede ko ni sa nanuma me na vosoti kemuni tiko kina na Turaga? Io a cava na kena dede ko ni sa laiva me ra tuberi kemuni tiko kina ko ira na ivakavuvuli lialia ka mataboko? Io a cava na kena dede ko ni sa digitaka tiko ga kina na butobuto ka segai na rarama?

For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.

Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.

Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil.

But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is a prophet.

Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him.

O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?

- 30 Io, raica, sa waqa tu na cudru ni Turaga vei kemuni; raica, sa cudruva tu na vanua ko koya ena vuku ni nomuni caka cala.
- 31 Ka raica, sa yaco mai na gauna me cudruva kina na nomuni iyau, era na yaco me dravidravia, ia ena sega ni tudei vei kemuni; ka ko ni na sega ni maroroya ena siga ni nomuni dravudravua.
- 32 Ia ena siga ni nomuni dravudravua, ko ni na tagi kina vua na Turaga; ia ena tawayaga ga na nomuni tagi ni sa yacovi kemuni na laladidi ka sa vakadeitaki na nomuni vakarusai; ia ko ni na qai tagi ka qoqolou ena siga ko ya, sa kaya na Turaga ni Lewevuqa. Ia ko ni na lele tiko ka kaya:
- 33 Oilei, Ke'u a sa veivutuni ga ka sega ni vakamatei ira na parofita ka vakaviriki ira ena vatu ka vakasevi ira tani. Io, ena siga ko ya ko ni na kaya vakaoqo: Oilei ke da a sa nanuma ga na Turaga na noda Kalou ena gauna ka sa vakavutuniyautaki keda tu kina, ke ra a sa tudei tu ga vei keda na iyau ka sega ni yali; ia raica, sa yali mai vei keda na noda iyau.
- 34 Raica eda a biuta tu eke na noda iyaya ni cakacaka, ia ena mataka sa yali; ka raica, sa tauri mai vei keda na noda iseleiwau ena siga eda via taurivaka kina ki na ivalu.
- 35 Io sa yali yani na noda iyau eda a vunitaka tu, ni sa cudruvi na vanua.
- 36 Oilei keda a sa veivutuni ga ena gauna ka vunautaki kina vei keda na vosa ni Turaga; ia raica sa cudruvi na vanua ka sa dravudravua na ka kecega ka da sa sega ni rawa ni taura dei.
- 37 Raica, era sa vakavolivoliti keda na tevoru; io era sa vakavolivoliti keda na agilosu i koya sa segata me vakarusa na yaloda. Raica, sa levu sara na noda caka cala. Oi kemuni na Turaga, e rawa beka mo ni vagolea tani mai vei keimami na nomuni cudru? Ia ena vakaoqo na nomuni vosa ena siga ko ya.

Yea, behold, the anger of the Lord is already kindled against you; behold, he hath cursed the land because of your iniquity.

And behold, the time cometh that he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them.

And in the days of your poverty ye shall cry unto the Lord; and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure; and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say:

O that I had repented, and had not killed the prophets, and stoned them, and cast them out. Yea, in that day ye shall say: O that we had remembered the Lord our God in the day that he gave us our riches, and then they would not have become slippery that we should lose them; for behold, our riches are gone from us.

Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle.

Yea, we have hid up our treasures and they have slipped away from us, because of the curse of the land.

O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things are become slippery, and we cannot hold them.

Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days.

38 Ia raica, sa oti na siga ni nomuni vakatovolei; ko ni sa lokuyarataka na siga ni nomuni vakabulai me yacova ni dou sa calata sara vakadua, ka sa vakadeitaki na nomuni vakarusai; io, ko ni sa vakasaqara ena veisiga kece ni nomuni bula na ka o ni na sega ni taukena tu vakadua; ko ni sa vakasaqara na marau ena nomuni caka cala, io na ka sa sega ni salavata kei na ivalavala dodonu i koya na noda iLiuliu Tawamudu.

39 Oi Kemuni na lewenivanua oqo, mo ni rogoca mada ga na noqu vosa! Au sa masulaka me vagolei tani mai vei kemuni na cudru ni Turaga, ia mo ni veivutuni sara mo ni bula kina.

But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.

O ye people of the land, that ye would hear my words! And I pray that the anger of the Lord be turned away from you, and that ye would repent and be saved.

Ilamani 14

- 1 Ka sa yaco ni sa qai parofisaitaka ko Samuela na Leimanaiti e vuqa tale na ka, ka na sega ni rawa me volai taucoko.
- 2 Ka raica, a sa kaya vei ira: Raica, au sa solia vei kemuni e dua na ivakatakilakila; ka ni sa vo tale e lima na yabaki ka raica, ena qai lako mai na Luve ni Kalou me sereki ira kece sara era na vakabauta na yacana.
- 3 Ka raica, au na solia vei kemudou oqo e dua na ivakatakilakila ni nona lako mai; ni ra sa tu na veirarama lelevu e lomalagi ka na sega kina ni butobuto ena bogi ni bera na nona lako mai, ia sa rarama sara ka sa vaka ga na siga vei ira na tamata.
- 4 O koya ena yaco kina e dua na siga, dua na bogi kei na dua tale na siga me vaka ga e dua na siga ka sega kina na bogi; io oqo sa i vakatakilakila vei kemuni; ia ko ni na kila na cabe ni siga kei na kena dromu; ka ko ni sa kila kina ni sa rua na siga ka dua na bogi; ia ena sega ni butobuto na bogi; oqori na bogi ni bera na nona sucu.
- 5 Ka raica, ena cadra mai e dua na kalokalo vou ka ko ni a se sega mada ni bau raica e liu; oqo tale ga sa ivakatakilakila vei kemuni.
- 6 Ka raica, e sega ni koya wale ga oqori, ena levu tale na ivakatakilakila kei na ka e veivakurabuitaki mai lomalagi.
- 7 Ka na qai yaco ni ko ni na kidacala ka kurabui kina, ka ko ni na bale sobu ki na qele.
- 8 Ka na qai yaco, ni, ko ira yadua sa vakabauta na Luve ni Kalou, era na rawata na bula tawavakaiyalayala.
- 9 Ka raica, sa vakaroti au na Turaga e gusuna na nona agilosu me'u lako mai ka tukuna vei kemuni na veika oqo; io, sa vakaroti au me'u parofisaitaka vei kemuni na veika oqo; io, sa kaya vakaoqo vei au: Mo kacivaka vei ira na tamata oqo me ra veivutuni ka caramaka na nona sala na Turaga.

Helaman 14

And now it came to pass that Samuel, the Lamanite, did prophesy a great many more things which cannot be written.

And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.

And behold this is not all, there shall be many signs and wonders in heaven.

And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall fall to the earth.

And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.

- 10 Ia oqo, me vaka ni'u sa dua vei ira na Leimanaiti ka'u sa mai tukuna vei kemuni na vosa ni Turaga, ka sa lauti kemuni sara; ko ni sa cudruvi au kina ka vakasevi au tani ka segata mo ni vakarusai au.
- 11 Ia mo ni rogoca na noqu vosa; ni sa inaki oqo au sa lako mai kina me'u mai vosa yani ena bai ni koro, mo ni rogoca ka kila kina na lewa ni Kalou ka sa waraki kemuni ena vuku ni nomuni caka cala; ia mo ni kila tale ga kina na veika e gadrevi ena veivutuni;
- 12 Ia mo ni kila talega kina na nona lako mai ko Jisu Karisito na Luve ni Kalou, na Tama ni lomalagi kei na vuravura, na Dauniveibuli ni veika kecega mai na ivakatekivu; ia mo ni kila tale ga na ivakatakilakila ni nona lako mai, ka kena inaki mo ni vakabauta kina na yacana.
- 13 Ia kevaka ko ni sa vakabauta na yacana ko ni na veivutunitaka na nomuni ivalavala ca kecega, ka mo ni na rawata kina na kedra vakabokoci ena vuku ni nona yalololoma.
- 14 Ka raica, au na solia talega vei kemuni e dua tale na ivakatakilakila, io, e dua na ivakatakilakila ni nona mate.
- 15 Raica sa dodonu me mate vakaidina ko koya me rawa kina na veivakabulai; io sa kilikili me mate ko koya me rawa kina na tucake tale mai na mate, ka me rawa vua na tamata me tu ena iserau ni Turaga.
- 16 Io raica, na mate oqo e rawa kina na tucake tale mai na mate ka sereki ira na tamata kecega mai na imatai ni mate, ko ya na mate vakayalo; ni ra a muduki tani na tamata kece ena lutu i Atama ena nona muduki tani mai na mata ni Turaga, ka okati me ra sa mate, ena veika vakayago kei na veika vakayalo.
- 17 Ia raica, na tucake tale mai na mate i Karisito sa sereki ira na tamata, ia na tamata kecega ka kauti ira lesu mai ki na iserau ni Turaga.
- 18 Io, sa vakarautaka tale ga na sala ni veivutuni, ia ko koya yadua sa veivutuni ena sega ni tamusuki sobu ka biu ki na bukawaqa; ia ko koya yadua sa sega ni veivutuni, ena tamusuki sobu ka biu ki na bukawaqa; ia ena yaco tale vei ira na mate vakayalo, io na ikarua ni mate ka ra sa muduki tani tale kina mai na veika ni ivalavala dodonu.

And now, because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you.

And ye shall hear my words, for, for this intent have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;

And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.

And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits.

And behold, again, another sign I give unto you, yea, a sign of his death.

For behold, he surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.

- 19 O koya oqo, mo ni veivutuni, mo ni veivutuni, ni ko ni sa kila na veika oqo ka sega ni vakayacora, ko ni na cudruvi kina ka yaco vei kemuni na ikarua ni mate oqo.
- 20 Ia raica, me vaka au sa tukuna oti vei kemuni, me baleta e dua tale na ivakatakilakila, na ivakatakilakila ni nona mate, raica ena siga ena mate kina ko koya, ena vakabutobutotaki ka bureitaka vei kemuni na nona rarama na matanisiga; kei na vula tale ga kei na kalokalo; ka na sega ni dua na rarama e tu ena dela ni vanua oqo me tolu na siga, mai na gauna e mate kina ki na gauna sa tucake tale kina mai na mate.
- 21 Io ena gauna sa solia cake kina na yalona ena yaco na kurukuru kei na livaliva me vica vata na auwa, ena sakure ka yavavala ko vuravura; kei na vatu ka ra tu e delai vuravura ia na veivatu ka ra tu ena dela kei na rukui vuravura, o ira ko ni sa kila ena gauna oqo ni ra sa kaukauwa sara, se na kena iwase levu cake e dua na vatu taucoko, era na kakavidavida;
- 22 Io, era na kavida rua ka ra na qai dau laurai tu na kedra ikacakaca se ikakavorovoro lalai ena delai vuravura taucoko, io ena dela kei na rukui vuravura.
- 23 Ia ena tubu na cava lelevu, ena vakalolovirataki e vuqa na ulunivanua ka yaco me buca, ka na vakaceceretaki e vuqa na vanua ka ra vakatokai na veibuca me ra ulunivanua cecere sara.
- 24 Era na vakacacani na veigaunisola lelevu ka na lala e vuqa na koro.
- 25 Era na dolavi e vuqa na ibulubulu ka ra na soli ira mai e vuqa na nodra mate; ka ra na rairai e vuqa na yalododonu vei ira na lewevuqa.
- 26 Ka raica, oqo na veika sa tukuna vei au na agilosu; a kaya vei au ni na yaco tiko na kurukuru kei na tibiniliva ena vica vata na auwa.
- 27 A sa kaya vei au, ena gauna sa yaco oti kina na kurukuru kei na tibi ni liva kei na cava, ena butobuto tu na delai vuravura taucoko me tolu na siga.

Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death.

But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

Yea, at the time that he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble; and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up;

Yea, they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath.

And behold, there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great.

And many highways shall be broken up, and many cities shall become desolate.

And many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many.

And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunderings and lightnings for the space of many hours.

And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.

28 Ka sa kaya vei au na agilosu, ni'ra na raica e lewevuqa era na raica na veika lelevu cake mai na veika oqo; ena inaki me ra na vakabauta kina ni'ra na yaco ena dela ni vanua taucoko oqo na vei ivakatakilakila kei na veika veivakurabuitaki, ena inaki me kakua tale kina ni dua na vu ni tawavakabauta ena kedra maliwa na luve ni tamata—

29 Ka sa caka oqo ena inaki me ra na vakabulai kina ko ira yadua sa vakabauta; ia ko ira yadua sa sega ni vakabauta ena tau vei ira na lewa dodonu; ia kevaka era sa cudruvi, sa baleti ira ga.

30 Ia oqo nanuma, mo ni nanuma matua tiko oi kemuni na wekaqu, ni o koya yadua sa vakarusai, sa baleti koya ga na nona rusa; ia ko koya yadua sa caka cala, sa baleti koya ga na nona cala; raica ko ni sa galala tu mo ni digia na ka mo ni kitaka; raica sa solia vei kemuni na kila ka na Kalou ka sereki kemuni mo ni galala.

31 Ia sa solia vei kemuni ko koya mo ni kila kina na vinaka mai na ca, ka sa solia vei kemuni na galala mo ni digitaka kina na bula se mate; ia kevaka ko ni sa kitaka na ka vinaka, ko ni na rawata na veika vinaka, se saumi vei kemuni ena veika vinaka; ia kevaka ko ni sa kitaka na ka ca, ena saumi lesu vei kemuni ena ka ca.

And the angel said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—

And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.

And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

Ilamani 15

- 1 Ia oqo, oi kemuni na wekaqu lomani, raica, au sa tukuna vei kemuni ni kevaka ko ni sa sega ni veivutuni, ena lala mai na nomuni veivale.
- 2 Io, kevaka ko ni sa sega ni veivutuni, era na lolosi na nomuni yalewa ena siga ni nodra vakasucu gone; ni ko ni sa via dro ka sega na vanua ni ivakavakaruru; io, ena ca vei ira e ra sa bukete, ni ra sa bibi ka sega ni dro rawa; ia e ra na buturaki sobu ka biu tu me ra mate.
- 3 Io, ena ca vei ira na tamata oqo ka ra vakatokai me tamata i Nifai ka vakavo ga kevaka era veivutuni ena gauna era na raica kina na vei ivakatakilakila kece oqo kei na veika veivakurabuitaki ka na vakaraitaki vei ira; raica era sa tamata digitaki ni Turaga; io, e lomani ira na tamata i Nifai ko koya, ka sa vosataki ira talega; io, sa totogitaki ira ena veisiga ni nodra caka ca baleta ni lomani ira.
- 4 Ia raica e a cati ira na wekaqu ko ira na Leimanaiti baleta ni sa dau ca tu ga na nodra ivalavala, ia oqo e baleta na cala ni nodra ivakarau ko ira na nodra qase. Ia raica, sa yaco mai vei ira na veivakabulai ena nodra ivunau na Nifaiti; ia ena inaki oqo e a vakabalavutaka kina na Turaga na nodra gauna.
- 5 Ia au gadreva mo ni kila ni lewevuqa cake vei ira era sa vakayacora tiko na nodra itavi, era sa lako vakadodonu tiko ena mata ni Kalou ka ra sa raica me ra muria na nona ivunau, kei na nona ilesilesi kei na nona lewa me vaka na lawa i Mosese.
- 6 Io, au sa kaya vei kemuni, ni ra lewevuqa cake vei ira era sa kitaka tiko na ka oqo, era sa sasagataka sara tiko vagumatua ena yalodina me ra vakatavulici ira na wekadra me ra kila na dina; a sa levu cake tiko ga na kedra iwiliwili ena veisiga.
- 7 Ka raica, ko ni sa kila vakai kemuni ga ni ko ni a sa vakadinadinataka, ni o ira kecega era sa mai kila na dina, ka ra kila na ca kei na vakasisila ni nodra ivakarau na nodra qase, ka ra sa tuberi me ra vakabauta na ivolanikalou tabu, io, na nodra parofisai na parofita tabu, ka ra sa volai tu, ka tuberi ira me ra vakabauta na Turaga, ka veivutuni, io na vakabauta kei na veivutuni ka kauta mai ki vei ira na veisau ni yalo—

Helaman 15

And now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you desolate.

Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

Yea, wo unto this people who are called the people of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them because he loveth them.

But behold my brethren, the Lamanites hath he hated because their deeds have been evil continually, and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord prolonged their days.

And I would that ye should behold that the more part of them are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.

Yea, I say unto you, that the more part of them are doing this, and they are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily.

And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a change of heart unto them—

- 8 O koya gona, o ira kece era sa yacova mai oqo ko ni sa kila vakai kemuni, ni ra sa kaukauwa ka tudei tu ena vakabauta kei na veivakabulai era sa sereki kina.
- 9 Ka ko ni sa kila talega ni ra sa buluta na nodra iyaragi ni valu, ka ra sa rere ni tauri yaragi tale de ra ivalavala ca kina; io, ko ni sa kila ni ra sa rere ni kitaka na ivalavala ca—raica era sa bolea me ra buturaki ira sobu ka vakamatei ira ko ira na nodra meca, ka ra na sega ni laveta vei ira na nodra iseleiwau, ena vuku ni nodra sa vakabauta na Karisito.
- 10 Ia oqo, ena vuku ni nodra tudei ena nodra vakabauta na ka ko ya, ka ra vakabauta ena vuku ni nodra dei ena gauna era sa vakararamataki kina, raica, ena vakalougatataki ira na Turaga ka vakabalavutaka na nodra veisiga, e dina ga ni tu na nodra caka cala—
- 11 Io, kevaka sara mada ga era sa na malumalumu sobu mai ena vuku ni tawavakabauta, ena vakabalavutaka ga na Turaga na nodra veisiga me yacova na gauna ka ra a vosa kina na noda qase, kei na parofita tale ga ko Sinosi, kei ira talega na parofita e vuqa, me baleta na nodra vakalesui tale ko ira na wekada na Leimanaiti ki na kilai ni dina—
- 12 Io, au sa kaya vei kemuni, ena vakayacori ena gauna mai muri na vosa ni yalayala ni Turaga vei ira na wekada na Leimanaiti; e dina ga era sa sota kaya na veika rarawa e vuqa ka ra na vakasevi vaka ka vaka ena delai vuravura, ka vakasasataki ka yaviti ka veiseyaki yani ka sega na vanua me ra vakaruru kina; ia ena yalololoma ga vei ira na Turaga.
- 13 Ka sa yaco oqo me vaka na parofisai, ni ra na kila na dina, sai koya na kilaka me baleta na nodra Dauveivuetai ka nodra ivakatawa uasivi ka dina, ka ra okati me nona sipi.
- 14 O koya gona au sa kaya kina vei kemuni, ni na vinaka cake vei ira ka ca vei kemuni ka vakavo ga kevaka ko ni sa veivutuni.

Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith, and in the thing wherewith they have been made free.

And ye know also that they have buried their weapons of war, and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin—for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this because of their faith in Christ.

And now, because of their steadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened, behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity—

Yea, even if they should dwindle in unbelief the Lord shall prolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth—

Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them.

And this is according to the prophecy, that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep.

Therefore I say unto you, it shall be better for them than for you except ye repent.

15 Ia raica, kevaka me a vakaraitaki vei ira na veika lelevu ka a vakaraitaki vei kemuni, io vei ira ka ra a sa malumalumu sobu ena tawavakabauta ena vuku ni nodra ivakarau na nodra qase, ko ni sa rawa ni raica rawa ni ra na sega tale ni malumalumu sobu ena tawavakabauta.

16 O koya sa kaya kina na Turaga: Au na sega ni vakarusai ira sara, ia au na vakalesui ira tale mai vei au ena siga ka'u nanuma ni vinaka, sa kaya na Turaga.

17 Ka raica oqo, sa kaya na Turaga me baleti ira na Nifaiti: Kevaka era na sega ni veivutuni ka yalataka me ra vakayacora na lomaqu, au na vakarusai ira sara vakadua sa kaya na Turaga, ena vuku ni nodra tawavakabauta e dina ga ni'u a cakava e vuqa na veicakacaka lelevu ena kedra maliwa; me vaka ni sa bula dina tiko na Turaga era na yaco vakaidina na veika oqo, sa kaya na Turaga.

For behold, had the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.

Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall return again unto me, saith the Lord.

And now behold, saith the Lord, concerning the people of the Nephites: If they will not repent, and observe to do my will, I will utterly destroy them, saith the Lord, because of their unbelief notwithstanding the many mighty works which I have done among them; and as surely as the Lord liveth shall these things be, saith the Lord.

Ilamani 16

- 1 Ka sa yaco ni ra a lewevuqa era a rogoa na vosa i Samuela na Leimanaiti mai na dela ni bai ni koro. Ia ko ira kecega sa vakabauta na nona vosa, era sa lako yani ka vakasaqarai Nifai; ia ni ra sa kunei koya, era sa vakatusa sara vua ka sega ni cakitaka na nodra ivalavala ca ka ra sa gadreva sara me ra sa papitaisotaki vua na Turaga.
- 2 Ia ko ira kece sa sega ni vakabauta na vosa i Samuela, era sa cudruvi koya; ka ra sa vakaviriki koya ki dela ni bai ena vatu ka vakavanai koya ena dakaititi ni sa tucake tu mai na dela ni bai ni koro; ia sa tiko vata kei koya na Yalo ni Turaga; a sa sega kina ni lauti koya na nodra vatu se na nodra gasau ni dakaititi.
- 3 Ia ni ra sa raica ni sa sega ni lauti koya rawa na nodra iviri kei na nodra gasau ni dakaititi, sa lewevuqa tale era sa vakabauta na nona vosa ka ra sa lako yani vei Nifai me ra papitaiso.
- 4 Ia raica sa veipapitaisotaki ka parofisai ka vunau tiko ko Nifai ka tukuna vei ira na tamata me ra veivutuni; a sa vakaraitaka e vuqa na ivakatakilakila kei na ka veivakurabuitaki ka kitaka na cakacaka mana ena kedra maliwa na tamata, me ra kila kina ni sa voleka ni lako mai na Karisito—
- 5 A sa tukuna vei ira na veika sa voleka ni yaco me ra kila kina ka nanuma ena gauna era sa yaco kina ni a sa vakatakilai oti vei ira; ena inaki de na rawa me ra vakabauta kina; o koya era sa lako yani kina vei Nifai o ira kece sa vakabauta na vosa i Samuela, me ra papitaiso ni ra sa veivutuni, ka vakatusa na nodra ivalavala ca.
- 6 Ia sa lewevuqa cake vei ira era sa sega ni vakabauta na vosa i Samuela; ia ni ra sa raica ni sa sega ni lauti koya rawa na nodra iviri kei na gasau ni dakaititi, era sa kaci vei ira na nodra turaganivalu ka kaya: Mo ni taura na tamata oqo ka vesuka ni sa tiko vua e dua na tevero; raica sa sega ni lauti koya rawa na noda iviri kei na gasau ni dakaititi ena vuku ni kaukauwa ni tevero sa tiko vua; o koya mo ni tauri koya ka vesuki koya ka kauti koya tani kina.

Helaman 16

And now, it came to pass that there were many who heard the words of Samuel, the Lamanite, which he spake upon the walls of the city. And as many as believed on his word went forth and sought for Nephi; and when they had come forth and found him they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord.

But as many as there were who did not believe in the words of Samuel were angry with him; and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows.

Now when they saw that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.

For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people, showing signs and wonders, working miracles among the people, that they might know that the Christ must shortly come—

Telling them of things which must shortly come, that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe; therefore as many as believed on the words of Samuel went forth unto him to be baptized, for they came repenting and confessing their sins.

But the more part of them did not believe in the words of Samuel; therefore when they saw that they could not hit him with their stones and their arrows, they cried unto their captains, saying: Take this fellow and bind him, for behold he hath a devil; and because of the power of the devil which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away with him.

- 7 Ia ni ra sa lako yani me ra tauri koya, raica, sa lade sobu ko koya mai na bai ni koro ka dro tani mai kea, ka gole yani ki na nona vanua, a sa tekivu me vunau ka parofisai ena kedra maliwa na nona tamata.
- 8 Ka raica, a sa sega tale ni rogo ko koya ena kedra maliwa na Nifaiti; a sa vaka tu oqori na veika baleti ira na tamata.
- 9 A sa mai cava kina na ikawalusagavulu kaono ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 10 A sa mai cava tale ga kina na ikawalusagavulu kavitu ni yabaki ni nodra veiliutaki na turaganilewa, a ra sa tiko ga na iwase levu cake ni tamata ena nodra qaciqacia kei na nodra caka ca, ka ra sa caka dodonu tiko ena mata ni Kalou na iwase lailai sobu.
- 11 Sa vakatale tu ga kina ena ikawalusagavulu kawalu ni yabaki ni nodra veiliutaki na turaganilewa.
- 12 Ia ena ikawalusagavulu kaciwa ni yabaki ni nodra veiliutaki na turaganilewa, a sega soti ni veisau na nodra itovo na tamata, ia sa tekivu me ra kaukauwa cake ena cakacala ka ra kitaka e vuqa na ka e veisaqasaqa kei na ivunau ni Kalou.
- 13 Ia a sa yaco ni ena ikaciwasagavulu ni yabaki ni nodra veiliutaki na turaganilewa, sa vakaraitaki kina vei ira na tamata na ivakatakilakila lelevu kei na veika veivakurabuitaki; a sa tekivu me vakayacori na nodra vosa na parofita.
- 14 Era sa rairai na agilosu vei ira na tamata, na tamata vuku ka tukuna vei ira na itukutuku rekitaki me ra reki vakalevu kina; a sa tekivu vakayacori ena yabaki oqo na ka sa yalataki ena ivolanikalou.
- 15 Ia era sa tekivu vakaukauwataka ga na lomadra ko ira na tamata, ka vakavo ga ko ira na Nifaiti kei na Leimanaiti era sa tudei ena vakabauta, ia ko ira na kena vo era sa vakararavi ga ki na nodra kaukauwa kei na nodra yalomatua ka ra kaya:
- 16 Raica sa rawa beka me dina e so na ka era nanuma na parofita mai na vuqa na ka; ia raica, eda kila ni na sega ni rawa me yaco kece na veika lelevu ka veivakurabuitaki era a parofisaitaka.
- 17 A ra sa veivosaki ka veileti vakai ira ka kaya:

And as they went forth to lay their hands on him, behold, he did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy among his own people.

And behold, he was never heard of more among the Nephites; and thus were the affairs of the people.

And thus ended the eighty and sixth year of the reign of the judges over the people of Nephi.

And thus ended also the eighty and seventh year of the reign of the judges, the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God.

And these were the conditions also, in the eighty and eighth year of the reign of the judges.

And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity, and do more and more of that which was contrary to the commandments of God, in the eighty and ninth year of the reign of the judges.

But it came to pass in the ninetieth year of the reign of the judges, there were great signs given unto the people, and wonders; and the words of the prophets began to be fulfilled.

And angels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.

Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nephites and also of the Lamanites, and began to depend upon their own strength and upon their own wisdom, saying:

Some things they may have guessed right, among so many; but behold, we know that all these great and marvelous works cannot come to pass, of which has been spoken.

And they began to reason and to contend among themselves, saying:

- 18 E sega ni vakaibalebale me lako mai kina e dua, me vaka na Karisito; ia kevaka e vakakina ka sa Luve ni Kalou ko Koya na Tama ni lomalagi kei na vuravura, a cava me na vakaraitaki koya ga kina vei ira ka tiko mai Jerusalemi ka segai vei keda me vaka sa tukuni?
- 19 Io, na cava me sega ni vakaraitaki Koya kina ena vanua oqo me vaka mai na vanua ko Jerusalemi?
- 20 Ia raica, eda sa kila ni sa ivakarau ca oqo ka'ra vakadewataka sobu mai vei keda na noda qase me da vakabauta kina ni na yaco e so na veika lelevu ka veivakurabuitaki ka sega ena keda maliwa, ia ena dua na vanua yawa eda sega ni kila; ia eda na sega ni kila na kena dina ni'da sa sega ni raica sara e matada.
- 21 Era sa vakakina ena ilawaki kei na veika vuni nei koya na vuni ca, cakacakataka vuni e dua na ka eda na sega ni kila, ka na vakavuna me da na italai tikoga kina ki na nodra vosa, ka italai talega vei ira, ni da sa vakararavi vei ira me ra vakavulica vei keda na vosa; ia ena vakaqori na nodra na biuti keda tiko ena lecaika, kevaka eda na vakarorogo vei ira, ena veisiga kece ni noda bula.
- 22 A sa vuqa tale na ka lialia ka tawayaga era sa veinanuyaka e yalodra ko ira na tamata; ka ra sa nuiqawaqawa kina vakalevu, a sa vakauqeti ira ko Setani me ra ia tiko ga na caka cala; io, sa vakatetea yani na itukutuku lasu kei na veicacati ena dela ni vanua taucoko me vakaukauwataka kina na lomadra na tamata, mai na ivakavuvuli dina kei na veika ena yaco mai.
- 23 Ka dina ga sa vakayacori na veivakatakilakila kei na veika e veivakurabuitaki ena kedra maliwa na tamata ni Turaga, kei na vuqa na cakacaka mana era a kitaka, sa vesuka vakaukauwa sara ko Setani na yalodra na tamata ena dela ni vanua taucoko.
- 24 Sa mai cava kina na ikaciwasagavulu ni yabaki ni nodra veiliutaki na turaganilewa vei ira na tamata i Nifai.
- 25 Sa mai cava kina na ivola i Ilamani, me vaka na itukutuku i Ilamani kei iratou na luvena.

That it is not reasonable that such a being as a Christ shall come; if so, and he be the Son of God, the Father of heaven and of earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

Yea, why will he not show himself in this land as well as in the land of Jerusalem?

But behold, we know that this is a wicked tradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot witness with our own eyes that they are true.

And they will, by the cunning and the mysterious arts of the evil one, work some great mystery which we cannot understand, which will keep us down to be servants to their words, and also servants unto them, for we depend upon them to teach us the word; and thus will they keep us in ignorance if we will yield ourselves unto them, all the days of our lives.

And many more things did the people imagine up in their hearts, which were foolish and vain; and they were much disturbed, for Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come.

And notwithstanding the signs and the wonders which were wrought among the people of the Lord, and the many miracles which they did, Satan did get great hold upon the hearts of the people upon all the face of the land.

And thus ended the ninetyeth year of the reign of the judges over the people of Nephi.

And thus ended the book of Helaman, according to the record of Helaman and his sons.

iKatolu ni Nifai

Ai Vola i Nifai

Na Luvei Nifai, o koya na Luvei Ilamani

Ka a luvei Ilamani ko Ilamani, o koya ka a luvei Alama, o koya ka a luvei Alama, e dua na kawa i Nifai na luvei Liai, o koya ka lako tani mai Jerusalemi ena imatai ni yabaki ni gauna ni lewa i Setekaia na tui Futu.

3 Nifai 1

- 1 Oqo a sa yaco ni sa sivi yani e ciwasagavulu kadua na yabaki, ka sa ono na drau na yabaki mai na gauna ka biuti Jerusalemi mai kina ko Liai; io oqo na yabaki sa turaganilewa levu ka kovana kina ni vanua ko Lakoniasi.
- 2 A sa biuta na vanua ko Saraemala ko Nifai na luvei Ilamani, ka solia vei Nifai na luvena tagane qase duadua me maroroya na peleti parasa, kei na itukutuku kece ka a volai kei na veika kece sa maroroi tu me vaka ni ka tabu mai na gauna ka biuti Jerusalemi mai kina ko Liai.
- 3 A sa lako tani mai na vanua, ka sega ni dua e kila na vanua e lako kina; a sa sosomitaki koya ko Nifai na luvena ena kena maroroi na ivolatukutuku, io, na kedra ivolatukutuku na tamata oqo.
- 4 Ka sa yaco ena itekivu ni ikaciwasagavulu karua ni yabaki, raica, sa tekivu me vakayacori sara na veika era a parofisaitaka na parofita; a sa tekivu me vakayacori na vei ivakatakilakila kei na cakacaka mana lelevu ena kedra maliwa na tamata.
- 5 Ia era a tiko ga e so ka ra kaya ni sa oti na gauna me vakayacori kina na veivosa ka a yalataka ko Samuela na Leimanaiti.
- 6 Ka sa tekivu me ra marau ka kaya vei ira na wekadra: Raica sa oti na gauna, ka sa sega ni yaco na veivosa a yalataka ko Samuela; ia sa mate wale na nomuni reki kei na nomuni vakabauta ena vuku ni veika oqo.

Third Nephi

The Book of Nephi

the Son of Nephi, Who Was the Son of Helaman

And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.

3 Nephi 1

Now it came to pass that the ninety and first year had passed away and it was six hundred years from the time that Lehi left Jerusalem; and it was in the year that Lachoneus was the chief judge and the governor over the land.

And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.

Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.

And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be greater signs and greater miracles wrought among the people.

But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite.

And they began to rejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

- 7 Ka sa yaco ni ra sa vakavuna e dua na yavavala levu ena vanua taucoko; era sa tekivu rarawa sara kina vakalevu ko ira sa vakabauta, de sega ni yaco dina na veika sa yalataki tu.
- 8 Ia raica, era sa namaka toka ga na siga ko ya, kei na bogi ko ya, kei na siga ko ya ka na yaco me vaka e dua ga na siga ka sega kina na bogi, me ra kila kina ni sa sega ni mate wale na nodra vakabauta.
- 9 Ka sa yaco ni ra sa lokuca e dua na siga ko ira na tawavakabauta me ra na vakamatei kina ko ira sa vakabauta na vei ivakarau ko ya, ka vakavo kevaka ena rairai mai na ivakatakilakila sa yalataka tu ko Samuela na parofita.
- 10 Oqo a sa yaco ni sa raica ko Nifai, na luvei Nifai, na nodra caka ca na nona tamata, sa rarawa sara vakalevu na lomana.
- 11 Ka sa yaco ni sa lako yani ka cuva vakatoboicu ki na qele, ka masu vakaukauwa vua na nona Kalou ena vukudra na nona tamata, io ko ira era sa vakarau vakarusai ena vuku ni nodra vakabauta tiko na ivakavuvuli ni nodra qase.
- 12 Ka sa yaco ni sa masu vakaukauwa vua na Turaga ena siga taucoko koya; ka raica, sa rogo vua na domo ni Turaga, ka kaya:
- 13 Mo laveta cake na ulumu ka marau; raica ni sa yaco mai na gauna, sa na vakaraitaki kina na ivakatakilakila ena bogi ga oqo, ia ni mataka au sa na lako yani kina ki vuravura, me'u vakaraitaka yani ki vuravura ni'u na vakayacora taucoko sara na veika au a vakarota me ra tukuna na noqu parofita tabu.
- 14 Raica, au sa lako yani vei ira na noqu, me'u vakayacora na veika taucoko ka'u a tukuna tu vei ira na luve ni tamata mai na tauyavutaki ni vuravura, ka kitaka na lomadrau na Tamada kei na Luvena—io vua na Tamada ena vukuqu, vua na Luvena ena vuku ni yagoqu. Ka raica, sa yaco mai na gauna, ka sa na vakaraitaki na ivakatakilakila ena bogi ga oqo.
- 15 Ka sa yaco ni sa vakayacori na veivosa kece ka tukuni vei Nifai, me vaka na ka sa tukuni oti; ia raica, ni sa dromu sobu na matanisiga, a sa sega na butobuto; a ra sa kurabui na tamata ni sa sega na butobuto ni sa bogi mai na vanua.

And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.

But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.

Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet.

Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

And it came to pass that he cried mightily unto the Lord all that day; and behold, the voice of the Lord came unto him, saying:

Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came.

16 Ka sa lewevuqa vei ira, era a sega ni vakabauta na nodra vosa na parofita, era sa bale sobu ki na qele me vaka era sa mate, ni ra kila ni sa daro na inaki levu era a vakarautaka tu me ra vakarusai kece ko ira sa vakabauta tiko na nodra vosa na parofita; ni sa rairai mai na ivakatakilakila e yalataki tu.

17 Ka ra sa kila ni sa voleka ni rairai mai na Luve ni Kalou; io, me vakalekalekataki ga, era sa kila ko ira kece na tamata e delai vuravura taucoko, mai na ra ki na tokalau, ena vanua ki na vualiku ki na vanua ena ceva, a ra sa bale sobu ki na qele ena levu ni nodra kidroa.

18 Ka ni ra sa kila ni ra a sa vakadinadinataka tu na parofita na veika oqo ena vuqa na yabaki sa oti, ka sa rairai mai na ivakatakilakila e a soli; ka sa tekivu me ra rere vakalevu ena vuku ni nodra cakacala kei na nodra tawavakabauta.

19 Ka sa yaco ni sa sega na butobuto ena bogi taucoko ko ya, ka sa rarama me vaka ga sa sigalevu tutu. Ka sa yaco ni sa cabe tale na matanisiga ena mataka kadua, me vaka ga na kena ivakarau; o koya era sa kila kina ni sai koya oqo na siga sa sucu kina na Turaga me vaka na ivakatakilakila sa tukuni oti tu.

20 Ka sa qai yaco, io, na veika kece sara, na kena veitikina kece me vaka na nodra vosa na parofita.

21 Ka sa yaco ni sa rairai tale ga e dua na kalokalo vou, me vaka na vosa.

22 Ka sa yaco ni mai na gauna oqo ka lako yani sa vakatetea vagumatua sara kina ko Setani na nona itukutuku lasu, ena kedra maliwa na tamata, me vakaukauwataka na lomadra, ena inaki me ra kakua kina ni vakabauta na ivakatakilakila kei na veika veivakurabuitaki era sa raica; ia e dina ga sa vakatetea yani na itukutuku lasu kei na veivakaisini, era sa vakabauta ga na iwase levu cake ni tamata ka ra saumaki vua na Turaga.

23 Ka sa yaco ni sa lako yani ko Nifai kei na lewevuqa tale ena kedra maliwa na tamata, ka papitaisotaki ira ki na veivutuni, a sa bokoci kina na nodra ivalavala ca na lewevuqa. A ra sa tekivu tiko sautu tale na tamata ena vanua.

And there were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the sign which had been given was already at hand.

And they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.

For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief.

And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given.

And it had come to pass, yea, all things, every whit, according to the words of the prophets.

And it came to pass also that a new star did appear, according to the word.

And it came to pass that from this time forth there began to be lyings sent forth among the people, by Satan, to harden their hearts, to the intent that they might not believe in those signs and wonders which they had seen; but notwithstanding these lyings and deceivings the more part of the people did believe, and were converted unto the Lord.

And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there was a great remission of sins. And thus the people began again to have peace in the land.

- 24 A sa sega na veileti, ka vakavo ga e lewe vica era sa vunau voli ka ra tovolea me ra vakadinadinataka mai na ivolanikalou ni sa sega ni yaga me muri tiko na lawa i Mosese. Ia era sa cala ena ka oqo ni ra sa sega ni kila na ivolanikalou.
- 25 Ia a sa yaco ni ra a qai saumaki totolo tale mai ka vakadinadinataka na nodra cala ka ni a tukuni vei ira ni a se bera ni vakayacori kece sara na lawa; ka na vakayacori kece sara ena kena vei tikina, io, sa lako mai vei ira na vosa ni na vakayacori vakaidina; io, ni na sega ni takali e dua na matanivola lailai se dua na tikina lailai sara, ena yaco mada kecega; o koya era a kila kina ni ra sa cala ka ra vakatusa sara na nodra cala ena yabaki tiko ga ko ya.
- 26 Ka sa takali yani na ikaciwasagavulu karua ni yabaki, ka kauta mai na itukutuku rekitaki vei ira na tamata ena vuku ni veivakatakilakila era sa vakayacori, me vaka na nodra vosa ni parofisai na parofita tabu kecega.
- 27 Ka sa yaco ni ra sa tiko sautu me yacova ni sa cava tale na ikaciwasagavulu katolu ni yabaki, ka vakavo ga o ira na daubutako i Ketianitoni, ka ra tiko mai na veiulunivanua, ka ra sewaruta na vanua; ka ni sa rui kaukauwa na nodra koro ni valu kei na nodra itikotiko vuni ka ra sa sega ni rawai ira rawa kina ko ira na tamata; o koya era sa vakayacora kina e vuqa na laba, kei na veivakarusai ena kedra maliwa na tamata.
- 28 Ka sa yaco ni ena ikaciwasagavulu kava ni yabaki sa tubu vakalevu cake sara na kedra iwiliwili, ni sa vuqa na Nifaiti era se tani era sa dro yani vei ira, era sa rarawa kina vakalevu ko ira na Nifaiti era vo tiko ena nodra vanua.
- 29 Ka sa dua tale ga na vu ni rarawa levu ena kedra maliwa na Leimanaiti; ia raica, era sa tubu cake mai e vuqa na nodra gone, era sa tamata bula cake sara ena nodra yabaki, ka dui lewai ira ga, ia era sa rawai ena nodra lasu kei na nodra vosa veicavilaki na Soramaiti, me ra curu ki na ilawalawa daubutako i Ketianitoni.
- 30 Era sa vakararawataki vakaoqo na Leimanaiti, ka ra sa lailai sobu ena nodra vakabauta kei na nodra ivalavala dodonu, ena vuku ni nodra caka ca na itabatamata era se qai tubu tiko mai.

And there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures.

But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit; yea, the word came unto them that it must be fulfilled; yea, that one jot or tittle should not pass away till it should all be fulfilled; therefore in this same year were they brought to a knowledge of their error and did confess their faults.

And thus the ninety and second year did pass away, bringing glad tidings unto the people because of the signs which did come to pass, according to the words of the prophecy of all the holy prophets.

And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people.

And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nephites who did flee unto them, which did cause much sorrow unto those Nephites who did remain in the land.

And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were led away by some who were Zoramites, by their lyings and their flattering words, to join those Gadianton robbers.

And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

3 Nifai 2

- 1 Ka sa yaco ni sa takali tale ga yani vakakina na ikaciwasagavulu kalima ni yabaki, ka ra sa tekivu guilecava na tamata na veivakatakilakila kei na veika veivakurabuitaki era a rogoca, ia sa lailai sobu tiko ga na nodra kurabuitaka na ivakatakilakila kei na ka e veivakurabuitaki mai lomalagi, sa tekivu me kaukauwa mai na lomadra, ka mataboko na nodra vakasama, ka ra sa tekivu sega ni vakabauta na veika kece era a rogoca ka raica—
- 2 Era sa vakananuma e lomadra e so na ka wale, ni ra a vakayacora ga na tamata ena kaukauwa ni tevoro, me temaka ka vagolea tani na yalodra na tamata; a sa rawata tale vakaikoya na yalodra na tamata ko Setani, sa vakamatabokotaka na matadra ka tuberi ira tani me ra vakabauta ni sa ka wale ka vakalialia na ivakavuvuli i Karisito.
- 3 Ka sa yaco ni ra sa kaukauwa vakalevu cake na tamata ena caka ca kei na itovo vakasisila; era sa sega ni vakabauta ni na soli tale mai e so na veivakatakilakila se na veika veivakurabuitaki e so; a sa veilakoyaki voli ko Setani, ka temaka ka vagolea tani na lomadra na tamata ka vakavuna me ra kitaka na caka ca levu ena nodra vanua.
- 4 Ka sa takali tale ga yani vakakina na ikaciwasagavulu kaono ni yabaki; kei na ikaciwasagavulu kavitu ni yabaki; sa vakatalega kina na ikaciwasagavulu kawalu ni yabaki; kei na ikaciwasagavulu kaciwa tale ga ni yabaki;
- 5 Ka sa takali tale ga yani e dua na drau na yabaki mai na gauna i Mosaia, o koya ka a tui vei ira na tamata i Nifaiti.
- 6 Ka sa takali yani e ono na drau kaciwa na yabaki mai na gauna a biuti Jerusalemi mai kina ko Liai.
- 7 Ka sa takali yani e ciwa na yabaki mai na gauna ka vakaraitaki kina na ivakatakilakila, ni nona lako mai ki vuravura na Karisito, me vaka era a vosa kina na parofita.
- 8 Ia era sa wilika na nodra gauna ko ira na Nifaiti mai na gauna oqo, na gauna ka a vakaraitaki kina na ivakatakilakila, se ena gauna ka lako mai kina na Karisito; a ka oqo era sa okata kina me sa oti yani e ciwa na yabaki.

3 Nephi 2

And it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen—

Imagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil, to lead away and deceive the hearts of the people; and thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the doctrine of Christ was a foolish and a vain thing.

And it came to pass that the people began to wax strong in wickedness and abominations; and they did not believe that there should be any more signs or wonders given; and Satan did go about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land.

And thus did pass away the ninety and sixth year; and also the ninety and seventh year; and also the ninety and eighth year; and also the ninety and ninth year;

And also an hundred years had passed away since the days of Mosiah, who was king over the people of the Nephites.

And six hundred and nine years had passed away since Lehi left Jerusalem.

And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away.

- 9 E a sega ni lesu tale ki na vanua ko Saraemala; ko Nifai na tamai Nifai, o koya ka maroroya tu na ivolatukutuku, ka sa sega tale ga ni kunei rawa ena vanua taucoko.
- 10 Ka sa yaco ni ra sa ia tikoga na caka ca ko ira na tamata, ka dina ga ni sa vakau yani ena kedra maliwa e vuqa na vunau kei na parofisai; a sa takali yani na ikatini ni yabaki; kei na ikatinikadua talega ni yabaki ia era sa ivalavala ca tikoga.
- 11 Ka sa yaco ni ena ikatinikatolu ni yabaki sa tekivu kina na veileti kei na ivalu ena vanua taucoko; ni ra sa lewevuqa sara mai na daubutako i Ketianitoni, ka ra sa vakamatea e vuqa na tamata, ka vakalala e vuqa na veikoro, ka ra sa vakavuna na mate kei na rusa ena vanua taucoko, a ka oqo era sa cokovata kina ko ira na tamata na Nifaiti kei ira na Leimanaiti, me ra taura cake nodra iyaragi ka valuti ira.
- 12 O koya gona ko ira kece na Leimanaiti ka ra sa saumaki vua na Turaga era sa to vata kei ira na wekadra, na Nifaiti, a ra sa uqeti me ra tauri yaragi ka valuti ira na daubutako i Ketianitoni me ra taqomaka kina na nodra bula kei ira na nodra yalewa kei ira na luvedra, io, me ra taura tiko ga kina na nodra dodonu, kei na galala ni nodra lotu kei na nodra qaravi Kalou, kei na nodra bula sereki kei na bula galala.
- 13 Ka sa yaco ni sa bera ni takali yani na ikatinikatolu ni yabaki oqo, sa kaukauwa sara na ivalu ka voleka me ra vakarusai sara na Nifaiti.
- 14 Ka sa yaco ni ko ira na Leimanaiti ka ra sa to vata kei ira na Nifaiti, era sa wili vata sara kei ira na Nifaiti;
- 15 Ka sa kau tani vei ira na nodra cudruvi, ka sa vulavula mai na kuli ni yagodra me vakataki ira na Nifaiti;
- 16 Era sa rairai totoka sara na nodra cauravou kei na nodra goneyalewa, era sa wili vata kei ira na Nifaiti, ka ra sa vakatokai me ra Nifaiti. Sa mai cava kina na ikatinikatolu ni yabaki.

And Nephi, who was the father of Nephi, who had the charge of the records, did not return to the land of Zarahemla, and could nowhere be found in all the land.

And it came to pass that the people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them; and thus passed away the tenth year also; and the eleventh year also passed away in iniquity.

And it came to pass in the thirteenth year there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them.

Therefore, all the Lamanites who had become converted unto the Lord did unite with their brethren, the Nephites, and were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their church and of their worship, and their freedom and their liberty.

And it came to pass that before this thirteenth year had passed away the Nephites were threatened with utter destruction because of this war, which had become exceedingly sore.

And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites;

And their curse was taken from them, and their skin became white like unto the Nephites;

And their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites. And thus ended the thirteenth year.

17 Ka sa yaco ena itekivu ni katinikava ni yabaki, era sa veivaluvaluti tikoga ko ira na daubutako kei ira na tamata i Nifai, ka sa tubu me kaukauwa sara; ia era sa qaqa na tamata i Nifai vei ira na daubutako, ka ra vakasavi ira tani kina mai na nodra vanua ki na veiulunivanua kei na nodra vei itikotiko vuni.

18 Sa mai cava kina na ikatinikava ni yabaki. A ra sa lako tale mai ena ikatinikalima ni yabaki me ra valuti ira na tamata i Nifai; ia ena vuku ni nodra caka ca na tamata i Nifai, kei na levu ni nodra veicacati ka veisei, era sa gumatua vakalevu kina vei ira ko ira na daubutako i Ketianitoni.

19 Sa mai cava kina na ikatinikalima ni yabaki, ia era sa bikai tu ena vuqa na veivakararawataki ko ira na tamata; ka sa waraki ira tu na iseleiwau ni veivakarusai ka sa vakarau tu me ra yaviti sobu kina oqo ena vuku ni nodra cakacala.

And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nephi did continue and did become exceedingly sore; nevertheless, the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places.

And thus ended the fourteenth year. And in the fifteenth year they did come forth against the people of Nephi; and because of the wickedness of the people of Nephi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them.

And thus ended the fifteenth year, and thus were the people in a state of many afflictions; and the sword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity.

3 Nifai 3

- 1 Ka sa yaco oqo ni ena ikatinikaono ni yabaki mai na nona lako mai na Karisito, sa taura kina ko Lakoniasi, na kovana ni vanua, e dua na ivola mai vua na nodra iliuliu ka nodra kovana na daubutako; a sa vakaoqo na vosa era sa volai kina:
- 2 I Lakoniasi, na turaga levu ka kovana levu talega ni vanua, raica, au sa vola vei iko na ivola oqo, ka vakacautaki iko vakalevu sara ena nomu tudei kei na nodra tudei talega na nomu tamata, ena nomuni vakadeitaka tiko ga na ka ko ni nanuma ni sa nomuni galala kei na dodonu; io, ko ni a taqomaki kemuni vinaka, me vaka sara ga e a tokoni kemuni tiko e dua na Kalou, ena kena taqomaki na nomuni galala, na nomuni iyau, kei na nomuni vanua, se na veika ko ni sa vakatoka me nomuni.
- 3 Ka sa vaka e rairai vakaloloma toka vei au, oi kemuni Lakoniasi na turaga levu, na nomuni sa rui lialia ka dokadoka, mo ni nanuma kina ni rawa mo ni vorati ira na lewevuqa na tamata qaqa ka'u lewai ira tu, ka ra sa vakaiyaragi tu ena gauna sara ga oqo, ka ra sa waraka ga me tau yani na lewa—Dou lako sobu vei ira na Nifaiti ka vakarusai ira.
- 4 Au sa kila na yalo ni veiraravui sa tu vei ira, ka'u sa vakadinadinataka oti ena buca ni vala, au kila tale ga ni sa tawavakaiyalayala na nodra cati kemuni ena vuku ni veika ca ko ni a vakayacora vei ira, ia kevaka era sa lako sobu yani ka valuti kemuni, era na vakarusai kemuni sara.
- 5 O koya au sa vola yani kina na ivola oqo, ka dregata e ligaqu, ni'u nanuma na nomuni tiko vinaka, ena vuku ni nomuni tudei ki na ka ko ni vakabauta ni dodonu, kei na nomuni yalo vakaturaga ena buca ni vala.
- 6 O koya au sa volavola yani kina vei iko, ni'u vinakata mo ni soro vei ira na noqu tamata oqo, ka solia vei ira na nomuni veikoro, na nomuni vanua kei na veika kece ko ni taukena tu, ka me ra kakua ni sikovi kemuni yani ena nodra iseleiwau ka vakarusai kemuni.

3 Nephi 3

And now it came to pass that in the sixteenth year from the coming of Christ, Lachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers; and these were the words which were written, saying:

Lachoneus, most noble and chief governor of the land, behold, I write this epistle unto you, and do give unto you exceedingly great praise because of your firmness, and also the firmness of your people, in maintaining that which ye suppose to be your right and liberty; yea, ye do stand well, as if ye were supported by the hand of a god, in the defence of your liberty, and your property, and your country, or that which ye do call so.

And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms, and do await with great anxiety for the word—Go down upon the Nephites and destroy them.

And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them, therefore if they should come down against you they would visit you with utter destruction.

Therefore I have written this epistle, sealing it with mine own hand, feeling for your welfare, because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle.

Therefore I write unto you, desiring that ye would yield up unto this my people, your cities, your lands, and your possessions, rather than that they should visit you with the sword and that destruction should come upon you.

7 Se me tukuni ga, mo ni soro ka mai to vata kei keimami, me da duavata mo ni kila kina na neimami veicakacaka vuni, mo ni wekai keimami ka tautauvata ga kei keimami—ko ni na sega ni na neimami bobula, ia ko ni na wekai keimami ka vakaiivotavota vata kei keimami ena ka kecega.

8 Ka raica, au sa bubuluitaka vei kemuni, kevaka ko ni kitaka oqo, ka bubului kina, ko ni na sega ni vakarusai; ia kevaka ko ni na sega ni kitaka oqo, au sa bubuluitaka oqo vei kemuni ni'u na vakaroti ira na noqu mataivalu me ra valuti kemuni yani ena vula mai oqo, au na vakaroti ira na noqu veimataivalu me ra lako sobu yani vei kemuni ka ra na sega ni tarova na ligadra ka ra na sega ni vakavotaka, io era na yaviti kemuni, ka laiva na iseleiwau me lutuki kemuni me yacova ni ko ni sa kawaboko vakadua.

9 Ka raica, koi au ko Kitianai; na kovana ni soqosoqo vuni i Ketianitoni; na isoqosoqo ka'u kila ni vinaka na kena veicakacaka; ia sa tauyavu makawa sara ka qai vakadewataki sobu mai me yacovi keimami.

10 Ka'u sa vola yani na ivola oqo vei iko Lakoniasi, ka'u nuitaka ni ko na solia mai na nomuni vanua kei na nomuni iyau kecega, ka me kua ni vakadavei na dra, me ra na qai rawata tale na noqu tamata oqo na nodra dodonu kei na nodra matanitu, o ira e ra a se tani mai vei kemuni ena vuku ni nomuni caka ca ena nomuni a bureitaka vei ira na nodra dodonu ni matanitu, au na sauma na cala e a vakayacori vei ira, ka vakavo ga kevaka ko ni vakayacora na ka oqo. Koi au ko Kitianai.

11 Ka sa yaco ni sa taura na ivola oqo ko Lakoniasi sa kurabui vakalevu sara, ena vuku ni yalodoudou i Kitianai ena nona surevaka me taura na nodra vanua na Nifaiti, kei na nona vakarerei ira mai na tamata ka via sauma lesu na nodra vakacalai ko ira e a sega e vakacalai ira, ia era a vakacalai ira ga vakaira, ena nodra se tani ki vei ira na tamata caka ca, daubutako ka itovo vakasisila.

Or in other words, yield yourselves up unto us, and unite with us and become acquainted with our secret works, and become our brethren that ye may be like unto us—not our slaves, but our brethren and partners of all our substance.

And behold, I swear unto you, if ye will do this, with an oath, ye shall not be destroyed; but if ye will not do this, I swear unto you with an oath, that on the morrow month I will command that my armies shall come down against you, and they shall not stay their hand and shall spare not, but shall slay you, and shall let fall the sword upon you even until ye shall become extinct.

And behold, I am Giddianhi; and I am the governor of this the secret society of Gadianton; which society and the works thereof I know to be good; and they are of ancient date and they have been handed down unto us.

And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your possessions, without the shedding of blood, that this my people may recover their rights and government, who have dissented away from you because of your wickedness in retaining from them their rights of government, and except ye do this, I will avenge their wrongs. I am Giddianhi.

And now it came to pass when Lachoneus received this epistle he was exceedingly astonished, because of the boldness of Giddianhi demanding the possession of the land of the Nephites, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had wronged themselves by dissenting away unto those wicked and abominable robbers.

12 Raica oqo, sa tamata dodonu ko Lakoniasi, na kovana, ka sega ni rawa me vakarerei wale tu ga mai na lalavaki kei na veivakarerei ni dua na daubutako; ka sa sega ni via muria ko koya na veivakarerei i Kitianai na nodra kovana na daubutako; ia sa vakauqeta ga me ra masu vagumatua na nona tamata vua na Turaga ka kerea me vakaukauwataki ira ki na gauna era na lako sobu mai kina vei ira, ko ira na daubutako.

13 Io, sa vakauta yani e dua na itukutuku ena kedra maliwa na tamata kecega, me ra soqoni vata mai ki na dua na vanua, vata kei ira na nodra yalewa kei na gone, na nodra qele ni sipi kei na qele ni manumanu kei na nodra iyau kecega, ka me vo tu ga yani na nodra qele.

14 Sa vakarota me ra viria wavoki na bai ni nodra koro, ka me caka vakaukauwa sara. A sa vakarota na nodra mataivalu na Nifaiti kei na Leimanaiti, se ko ira kece ka sa wili vata kei ira na Nifaiti, me ra yadravi ira wavoki ena siga kei na bogi mai vei ira na daubutako.

15 Io, sa kaya vei ira: Me vaka sa bula na Turaga, kevaka ko ni sa sega ni veivutunitaka na nomuni valavala ca kecega, ka masu vua na Turaga, ko ni na sega sara ni bula mai na ligadra na daubutako i Ketianitoni.

16 Sa ka levu ka vakasakiti na vosa kei na parofisai i Lakoniasi ka ra sa rere kina na tamata; a ra sa solia na nodra igu taucoko me ra kitaka me vaka na vosa i Lakoniasi.

17 Ka sa yaco ni sa lesia ko Lakoniasi na turaganivalu e so me ra lewa na nodra veimataivalu kecega na Nifaiti, me ra liutaki ira ena gauna era na lako sobu mai kina vei ira mai na lekutu ko ira na daubutako.

18 A sa lesia e dua na turaganivalu levu me liu vei ira kece na turaganivalu, ka me nodra iliuliu levu na nodra veimataivalu kecega na Nifaiti, ka yacana ko Kitikitonai.

Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto the Lord for strength against the time that the robbers should come down against them.

Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place.

And he caused that fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nephites and of the Lamanites, or of all them who were numbered among the Nephites, should be placed as guards round about to watch them, and to guard them from the robbers day and night.

Yea, he said unto them: As the Lord liveth, except ye repent of all your iniquities, and cry unto the Lord, ye will in nowise be delivered out of the hands of those Gadianton robbers.

And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people; and they did exert themselves in their might to do according to the words of Lachoneus.

And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nephites, to command them at the time that the robbers should come down out of the wilderness against them.

Now the chiefest among all the chief captains and the great commander of all the armies of the Nephites was appointed, and his name was Gidgiddoni.

- 19 A sa dau nodra ivalavala na Nifaiti me ra lesia na nodra turaganivalu levu, (ka vakavo ga ena gauna ni nodra caka ca), e dua ka tu vua na yalo ni vakatakila kei na parofisai; e a dua gona kina na parofita levu ena kedra maliwa ko Kitikitonai oqo, ka sa turaganilewa levu talega vakakina.
- 20 A ra sa kaya na tamata vei Kitikitonai: Mo masu mada vua na Turaga, ka me da qai lako cake mada ki na lekutu ki na veiulunivanua, me da valuti ira na daubutako ka vakarusai ira ga ena nodra vanua.
- 21 Ia sa kaya vei ira ko Kitikitonai: E vakatabuya na Turaga; ni kevaka eda sa lakovi ira yani, ena soli keda na Turaga ki na ligadra; o koya gona me da vakarautaki keda ga ena loma donu ni noda vanua, ka soqoni ira vata kina na noda mataivalu ka da na sega ni lako yani vei ira, ia eda na waraka me ra valuti keda mai; ia me vaka sa bula na Turaga, ena soli ira dina ki ligada ko koya kevaka eda sa kitaka na ka oqo.
- 22 Ka sa yaco ena ikatinikavitu ni yabaki, ena kena mua ni yabaki, a sa vakau oti na itukutuku i Lakoniasi ki na vanua taucoko, era sa taura na nodra ose, kei na nodra qiqi ni valu, kei na nodra bulumakau, kei na qele ni sipi kecega, kei na nodra qele ni manumanu, kei na vua ni nodra itei, kei na nodra iyau kecega, a ra sa lako yani ena yaudolu kei na yaudolu vakatini, me yacova ni ra sa tadu kece yani ki na vanua sa digitaki me ra soqoni vata kina ka taqomaki ira kina mai vei ira na nodra meca.
- 23 Ia sa digitaki tu na vanua ko Saraemala, kei na vanua ena kedrau maliwa na vanua ko Saraemala kei Vanuasautu, io, me yacova yani na kedrau iyalayala ni vanua ko Vanuasautu kei na vanua ko Vanualala.
- 24 Era sa udolu vakavuqa na tamata ka ra vakatokai me Nifaiti, era sa soqoni vata yani ki na vanua oqo. A sa vakarota ko Lakoniasi me ra soqoni vata yani ki na vanua ena ceva, ena vuku ni cudru levu sa cudruvi tu kina na vanua ki na vualiku.

Now it was the custom among all the Nephites to appoint for their chief captains, (save it were in their times of wickedness) some one that had the spirit of revelation and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge.

Now the people said unto Gidgiddoni: Pray unto the Lord, and let us go up upon the mountains and into the wilderness, that we may fall upon the robbers and destroy them in their own lands.

But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands.

And it came to pass in the seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies.

And the land which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land Desolation.

And there were a great many thousand people who were called Nephites, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon the land northward.

25 Era sa soqoni vata kece yani ki na dua ga na vanua, ka ra kumuni vata me ra dua na mata tamata, ka viribaiti ira vakaukauwa mai vei ira na nodra meca; era sa vakabauta na vosa ka a vosataka ko Lakoniasi, ka ra sa veivutunitaka kina na nodra ivalavala ca kecega; era sa cabora cake na nodra masu vua na Turaga na nodra Kalou, me vakabulai ira ena gauna era na mai valuti ira kina ko ira na nodra meca.

26 Era sa rarawa vakalevu sara ena vukudra na nodra meca. A sa vakaroti ira ko Kitikitonai me ra bulia na veimataqali iyaragi kecega ni ivalu, io me levu tu na nodra iyaragi, na isasabai kei na ivakaruru, me vaka na kedra icakacaka sa vakarota ko koya.

And they did fortify themselves against their enemies; and they did dwell in one land, and in one body, and they did fear the words which had been spoken by Lachoneus, insomuch that they did repent of all their sins; and they did put up their prayers unto the Lord their God, that he would deliver them in the time that their enemies should come down against them to battle.

And they were exceedingly sorrowful because of their enemies. And Gidgiddoni did cause that they should make weapons of war of every kind, and they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

3 Nifai 4

- 1 Ka sa yaco ni sa voleka me cava na ikatinikawalu ni yabaki, era sa vakavakarau ki na ivalu na mataivalu ni daubutako, ka lako vakasauri sobu mai na veidelana kei na veiulunivanua, kei na lekutu, kei na nodra veikoro ni valu kei na nodra veivanua vuni, era sa lako yani ka taura na veivanua ki na ceva kei na vanua ki na vualiku, io era sa taura na vanua taucoko era sa vakalala tu na Nifaiti, kei na veikoro ka ra sa lala tu.
- 2 Ia raica, sa sega na manumanu kila se na manumanu ni vanua me laukana ena veivanua era sa vakalala tu na Nifaiti, a sa sega e kea na manumanu me ra kania na daubutako, vakavo ga na manumanu era tu sara mai na lekutu.
- 3 Ka ra sega ni bula rawa na daubutako ni ra sa via kana, ka vakavo ga ke ra laki vakasasa ki na lekutu; ni ra sa laiva na Nifaiti me laladidi tu na nodra vanua, ni ra sa kauta yani na nodra qele ni sipi kei na nodra qele ni manumanu kei na nodra iyau kecega, ka ra duavata yani ki na vanua ko ya.
- 4 A sa sega tale na sala e vo me ra vakacaca ka rawa kakana mai kina na daubutako, ka sa vo walega me ra sa vala kei ira na Nifaiti; era sa lewevuqa sara na Nifaiti ni ra sa tiko vata ga ena dua na vanua, era sa vakarautaka tu na kakana, na ose kei na bulumakau, kei na qele ni manumanu ena kedra veimataqali kecega, me ra bula tiko kina ena vitu na yabaki, na gauna era sa nuitaka tu me ra vakarusai ira kina na daubutako mai na dela ni vanua; ka sa mai cava kina na ikatinikawalu ni yabaki.
- 5 Ka sa yaco ena ikatinikaciwa ni yabaki sa raica kina ko Kitianai ni sa dodonu me ra lako yani ka valuti ira na Nifaiti, ka ni sa sega tale ni dua na sala me ra na bula rawa kina ka vakavo ga me ra ia na vakacaca ka butako ka laba.
- 6 Era sa sega ni doudou me ra dui lako yani e dela ni vanua ka tei sila, de ra na lako yani na Nifaiti ka yaviti ira; o koya sa vakaroti ira kina na nona veimataivalu ko Kitianai me ra lako yani ka vala kei ira na Nifaiti ena yabaki oqo.

3 Nephi 4

And it came to pass that in the latter end of the eighteenth year those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places, and began to take possession of the lands, both which were in the land south and which were in the land north, and began to take possession of all the lands which had been deserted by the Nephites, and the cities which had been left desolate.

But behold, there were no wild beasts nor game in those lands which had been deserted by the Nephites, and there was no game for the robbers save it were in the wilderness.

And the robbers could not exist save it were in the wilderness, for the want of food; for the Nephites had left their lands desolate, and had gathered their flocks and their herds and all their substance, and they were in one body.

Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nephites; and the Nephites being in one body, and having so great a number, and having reserved for themselves provisions, and horses and cattle, and flocks of every kind, that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.

And it came to pass that in the nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nephites, for there was no way that they could subsist save it were to plunder and rob and murder.

And they durst not spread themselves upon the face of the land insomuch that they could raise grain, lest the Nephites should come upon them and slay them; therefore Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nephites.

- 7 Ka sa yaco ni ra sa lako yani ena ikaono ni vula me ra vala; ka raica, sa levu ka rerevaki na siga era a lako mai kina me ra vala; era sa vakaisulu ena nodra isulusulu na daubutako; a sa vau na tolodra ena kuli ni sipi, ka ra sa lomoci ena dra, sa tasi na uludra, ka vakaisala ena peleti ni ulu; ia sa ka levu ka rerevaki na kedra irairai na mataivalu i Kitianai, ena vuku ni nodra iyaragi, kei na nodra sa boro tu ena dra.
- 8 Ka sa yaco ni ra sa raici ira na mataivalu i Kitianai ko ira na veimataivalu ni Nifaiti, era sa bale vakatoboicu ki na qele, ka ra laveta cake na nodra tagi vua na Turaga na nodra Kalou, me taqomaki ira ka vakabulai ira mai na ligadra na nodra meca.
- 9 Ka sa yaco ni ra sa raica mai na ka oqo, na mataivalu i Kitianai era sa marau ka kaila ena domolevu, raica era sa nanuma ni ra sa bale sobu na Nifaiti ni ra sa rerevaka na nodra mataivalu.
- 10 Ia era sa cudru sara ena ka oqo, ni ra sa sega ni rerevaki ira ko ira na Nifaiti; ia era sa rerevaka ga na nodra Kalou ka ra masuti koya kina me taqomaki ira; o koya gona, ena gauna era sa cicivi ira yani kina na mataivalu i Kitianai, era sa vakarau tu mai me ra sotavi ira; io, era sa vorati ira mai ena kaukauwa ni Turaga.
- 11 A sa tekivu na ivalu levu ka rerevaki oqo ena ikaono ni vula; a sa ka levu ka rerevaki na ivalu ko ya, io, na veivakamatei levu e yaco kina, ka sa sega mada ni se bau kilai vakadua e dua na veivakamatei levu vakaoqo ena kedra maliwa na kawa i Liai, me tekivu mai na gauna era biuti Jerusalemi mai kina.
- 12 E dina ga sa veivakarerei ka vosabubului tu ko Kitianai, raica, era sa qaqa sara na Nifaiti ka ra sa vakasuka lesu kina mai vei ira.
- 13 Ka sa yaco ni sa vakaroti ira na nona mataivalu ko Kitikitonai me ra cici muri ira me yaco sara ki na iyalayala ena lekutu, ka me kua sara ni ra vakabula e dua era toboka rawa e gaunisala; o koya era sa cici muri ira yani kina ki na iyalayala ena lekutu ka vakamatei ira, me yacova ni ra sa vakayacora me vaka sa vakarota vei ira ko Kitikitonai.

And it came to pass that they did come up to battle; and it was in the sixth month; and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood.

And it came to pass that the armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to the Lord their God, that he would spare them and deliver them out of the hands of their enemies.

And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice, because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies.

But in this thing they were disappointed, for the Nephites did not fear them; but they did fear their God and did supplicate him for protection; therefore, when the armies of Giddianhi did rush upon them they were prepared to meet them; yea, in the strength of the Lord they did receive them.

And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, in-somuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem.

And notwithstanding the threatenings and the oaths which Giddianhi had made, behold, the Nephites did beat them, in-somuch that they did fall back from before them.

And it came to pass that Gidgiddoni commanded that his armies should pursue them as far as the borders of the wilderness, and that they should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni.

- 14 Ka sa yaco ni ko Kitianai, ka sa tu ka vala vakaukauwa mai, a sa qai cemuri ni sa dro; ia me vaka ni sa oca tu ena kaukauwa ni nona vala, a tobo kina ka vakamatei. Ka sa vakaoqori na itinitini i Kitianai na daubutako.
- 15 Ka sa yaco ni ra sa lesu tale mai na mataivalu ni Nifaiti ki na nodra vanua ni tataqomaki. Ka sa yaco ni sa takali yani na ikatinikaciwa ni yabaki, ka ra sa sega ni lesu tale mai na daubutako me ia na vala; era sa sega tale ga ni lesu mai ena ikaruasagavulu ni yabaki.
- 16 Ia ena ikaruasagavulu kadua ni yabaki era sa qai lako sobu mai ka sega ni ra mai vala, ia era mai vakavolivolita ga na veiyasana ka buki druadrua vei ira na tamata i Nifai; mai na nodra vanua ka sogoti ira ena veiyasana kecega, ka sogota na veika kece era vinakata, me na rawa kina me ra soro, me vaka na nodra gagadre.
- 17 Era a sa lesia oti e dua na nodra iliuliu vou ka yacana ko Semanaraia; ia sai Semanaraia ka vakarota me caka na buki druadrua oqo.
- 18 Ia raica, sa daumaka sara oqo vei ira na Nifaiti; ka ni na sega ni rawa vei ira na daubutako me ra buki druadrua vakabalavu sara me dua kina na kena leqa vei ira na Nifaiti, me baleta ni sa levu sara na kedra kakana era sa maroroya tu,
- 19 Ia sa lailai sara na kedra kakana na daubutako; sa sega na ka e tu vei ira, era sa bula voli ga ena lewe ni manumanu era rawata mai na loma ni lekutu;
- 20 Ka sa qai yaco ni sa kunekune dredre sara na manumanu kila ena loma ni lekutu, ka ra sa voleka kina ni mate na daubutako ena viakana.
- 21 A ra sa daulako yani na Nifaiti ena siga kei na bogi ka sikiti ira na nodra mataivalu, ka mokuti ira ena veiyaudolu kei na yatini na udolu.
- 22 Ka ra sa qai gadreva kina na tamata i Semanaraia, me ra vakasuka mai na nodra inaki, ena vuku ni veivakarusa levu e lakovi ira tiko mai ena bogi kei na siga.

And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber.

And it came to pass that the armies of the Nephites did return again to their place of security. And it came to pass that this nineteenth year did pass away, and the robbers did not come again to battle; neither did they come again in the twentieth year.

And in the twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nephi; for they did suppose that if they should cut off the people of Nephi from their lands, and should hem them in on every side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes.

Now they had appointed unto themselves another leader, whose name was Zemnarihah; therefore it was Zemnarihah that did cause that this siege should take place.

But behold, this was an advantage to the Nephites; for it was impossible for the robbers to lay siege sufficiently long to have any effect upon the Nephites, because of their much provision which they had laid up in store,

And because of the scantiness of provisions among the robbers; for behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness;

And it came to pass that the wild game became scarce in the wilderness insomuch that the robbers were about to perish with hunger.

And the Nephites were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands.

And thus it became the desire of the people of Zemnarihah to withdraw from their design, because of the great destruction which came upon them by night and by day.

23 Ka sa yaco ni sa vakaroti ira na nona tamata ko Semanaraia me ra vakasuka mai na nodra buki druadrua, ka me ra lako sara ki na veiyasana yawa sara ni vanua ki na vualiku.

24 Ia oqo, me vaka ni sa kila ko Kitikitonai na nodra inaki, ka sa kila tale ga na veivakamatei levu sa yaco oti ena kedra maliwa, kei na nodra malumalumu ni sa lailai na kedra kakana, o koya gona sa vakatalai ira kina na nona mataivalu ena bogi ka tuvai ira me ra sogota na sala era na dro yani kina.

25 Era sa vakayacora na ka oqo ena bogi, ka ra lako siviti ira yani na daubutako, ia me na qai kida na mataka, ni ra sa lako yani na daubutako, era sa na sota kei ira na mataivalu ni Nifaiti mai liu ka vakakina e muri.

26 A sa sogoti tale ga na vanua me ra dro kina na daubutako ka ra tiko ena ceva. A sa vakayacori na ka kece oqo ena ivakaro i Kitikitonai.

27 A sa vica vata na udolu era sa soli ira yani vakavesu vei ira na Nifaiti, ia era sa vakamatei na kena vo.

28 A sa vesu ko Semanaraia, na nodra iliuliu, ka vakaliligi ena dua na vunika, io, ena tuvukana sara e cake me yacova ni sa mate. Ia ni ra sa vakaliligi koya me yacova sara ni sa mate, era sa taya sobu na vunika ki na qele, ka kaya ena domolevu:

29 Me maroroi ira mada na nona tamata na Turaga ena nona yalododonu kei na yalosavasava, me ra vakabalei kina ki na qele ko ira kece sa segata me ra vakarusai ira ena vuku ni kaukauwa kei na vei isoqosoqo vuni, me vaka sa vakabalei ki na qele na tamata oqo.

30 Era sa reki ka kaya ena dua ga na domo: Me ra taqomaki ira mada na tamata oqo ena yalododonu na Kalou i Eparaama, kei na Kalou i Aisake, kei na Kalou i Jekope, ena gauna kecega era sa masuta kina na yaca ni nodra Kalou me taqomaki ira.

31 Ka sa yaco ni ra sa tabalaka cake na domodra ena yalovata, ka ia na sere ni vakavinavinaka, vua na nodra Kalou ena vuku ni ka levu sa vakayacora vei ira, ni sa maroroi ira mai na ligadra na nodra meca.

32 Io, era sa kaci ka vaka: Osana ki vua na Kalou sa Cecere Sara. Ka ra sa kacivaka: Me kalougata na yaca ni Turaga na Kalou Qaqa, na Kalou sa Cecere Sara.

And it came to pass that Zemnah did give command unto his people that they should withdraw themselves from the siege, and march into the furthest parts of the land northward.

And now, Giddoni being aware of their design, and knowing of their weakness because of the want of food, and the great slaughter which had been made among them, therefore he did send out his armies in the night-time, and did cut off the way of their retreat, and did place his armies in the way of their retreat.

And this did they do in the night-time, and got on their march beyond the robbers, so that on the morrow, when the robbers began their march, they were met by the armies of the Nephites both in their front and in their rear.

And the robbers who were on the south were also cut off in their places of retreat. And all these things were done by command of Giddoni.

And there were many thousands who did yield themselves up prisoners unto the Nephites, and the remainder of them were slain.

And their leader, Zemnah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth, and did cry with a loud voice, saying:

May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth.

And they did rejoice and cry again with one voice, saying: May the God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall call on the name of their God for protection.

And it came to pass that they did break forth, all as one, in singing, and praising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies.

Yea, they did cry: Hosanna to the Most High God. And they did cry: Blessed be the name of the Lord God Almighty, the Most High God.

33 Sa vuabale na nodra marau, ka sa drodro vakayauyau na wai ni matadra, baleta na nona vinaka cecere na Kalou ena nona vakabulai ira mai na ligadra na nodra meca; era sa kila tale ga ni ra sa sereki mai na dua na rusa tawa-vakaiyalayala ni ra sa veivutuni ka yalomalumalumu.

And their hearts were swollen with joy, unto the gushing out of many tears, because of the great goodness of God in delivering them out of the hands of their enemies; and they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction.

3 Nifai 5

- 1 Ka raica oqo, sa sega ni dua na tamata e bula tiko ena kedra maliwa na Nifaiti, me vakatitiqataka vakalailai na nodra vosa era sa vosataka oti na parofita tabu; ka ni ra sa kila ni sa dodonu me vakayacori vakaidina na nodra vosa.
- 2 Ka ra sa kila ni na bibi sara me lako mai na Karisito, ena vuku ni vei ivakatakilakila era sa soli oti, me vaka na nodra vosa na parofita; kei na vuku ni veika era sa yaco oti, era sa kila kina ni sa dodonu me na vakayacori na ka kecega me vaka na ka sa tukuni oti tu.
- 3 O koya era sa biuta tani sara kina na nodra ivalavala ca kecega, kei na nodra veika vakasisila, kei na nodra veibutakoci, ka ra sa qarava na Kalou ena nodra igu taucoko ena siga kei na bogi.
- 4 Ka sa qai yaco ni ra sa tauri vakavesu kece na daubutako, ka ra vakamatei kece ko ira era a dro yani, era sa balati ira na kaivesu ki valeniveivesu, ka vakarota me vunautaki vei ira na vosa ni Kalou; ka ra sa qai sereki ko ira kece era sa veivutunitaka na nodra ivalavala ca ka curu ki na dua na veiyalayalati ni ra na sega ni laba tale.
- 5 Ia ko ira kecega sa sega ni curu ki na dua na veiyalayalati, ka sa tiko ga e yalodra na yalo ni laba, io, kei ira kecega era sa kunei ni ra sa veivakarerei tiko vei ira na wekadra, era sa lewai ka totogitaki me vaka na lawa.
- 6 A ra sa muduka tani kina na caka ca, kei na veika vuni, kei na veika ca ka vakasisila kei na laba e vuqa era a vakayacora.
- 7 Ia sa cava yani na ikaruasagavulu karua ni yabaki, kei na ikaruasagavulu katolu, kei na ikaruasagavulu kava kei na kena ikaruasagavulu kalima; a sa oti kina e ruasagavulu kalima taucoko na yabaki.
- 8 A sa vuqa sara na ka sa yaco, e rairai levu beka ka totoka vei ira e so; ia sa sega ni rawa me ra volai taucoko ena ivola oqo; io, sa sega mada ga ni rawa me tawana na ivola oqo e dua na ikaduanadrau ni tiki ni veika sa yaco ena kedra maliwa na lewevuqa ena loma ni ruasagavulu kalima na yabaki ko ya;

3 Nephi 5

And now behold, there was not a living soul among all the people of the Nephites who did doubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled.

And they knew that it must be expedient that Christ had come, because of the many signs which had been given, according to the words of the prophets; and because of the things which had come to pass already they knew that it must needs be that all things should come to pass according to that which had been spoken.

Therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.

And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and enter into a covenant that they would murder no more were set at liberty.

But as many as there were who did not enter into a covenant, and who did still continue to have those secret murders in their hearts, yea, as many as were found breathing out threatenings against their brethren were condemned and punished according to the law.

And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there was so much wickedness, and so many murders committed.

And thus had the twenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away.

And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years;

- 9 Ia era sa tu na ivolatukutuku ka tu kina na nodra cakacaka taucoko na tamata oqo; kei na dua na itukutuku lekaleka cake ka dina ka a vola ko Nifai.
- 10 O koya au sa vola kina na noqu itukutuku ni veika oqo me vaka na itukutuku i Nifai ka a ceuti tu ena peleti sa vakatokai na peleti i Nifai.
- 11 Ka raica, au sa vola na itukutuku ena peleti ka'u a bulia sara ga ena ligaqu.
- 12 Ka raica, na yacaqu ko Momani, ka'u sa vakatokayaca ga ki na vanua ko Momani, na vanua ka tauyavutaka kina na lotu ko Alama ena kedra maliwa na tamata, io, na imatai ni lotu ka tauyavu ena kedra maliwa ni oti na nodra talaidredre.
- 13 Raica, ko i au e dua na tisaipeli i Jisu Karisito na Luve ni Kalou. Sa kacivi au ko Koya me'u vunautaka na nona vosa ena kedra maliwa na nona tamata, me ra rawata kina na bula tawavakaiyalayala.
- 14 Ia me vaka sa inaki ni Kalou, ka sa dodonu me vakayacori kina na nodra masu na yalosavasava era sa takali yani me vaka na nodra vakabauta, sa kilikili kina vei au me'u vola na itukutuku ni veika sa caka oti—
- 15 Io, e dua na itukutuku lailai ni veika a yaco mai na gauna ka biuti Jerusalemi mai kina ko Liai, me yacova mai na gauna oqo.
- 16 O koya au sa vola kina na noqu itukutuku mai na veitukutuku era a vola tu ko ira era a bula e liu vei au, me yacova mai na itekivu ni noqu gauna;
- 17 Ni sa oti, au na qai vola na itukutuku ni veika ka'u a raica sara ga e mataqu.
- 18 Au kila ni sa dina ka dodonu na itukutuku au vola; ia keimami sa sega ni vola rawa e vuqa na ka ena neimami vosa.
- 19 Au sa tinia e ke na noqu itukutuku vakai au, ka tekivu me'u vola na itukutuku ni veika sa yaco oti ni bera na noqu gauna.

But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi.

Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi.

And behold, I do make the record on plates which I have made with mine own hands.

And behold, I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression.

Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life.

And it hath become expedient that I, according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, should make a record of these things which have been done—

Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time.

Therefore I do make my record from the accounts which have been given by those who were before me, until the commencement of my day;

And then I do make a record of the things which I have seen with mine own eyes.

And I know the record which I make to be a just and a true record; nevertheless there are many things which, according to our language, we are not able to write.

And now I make an end of my saying, which is of myself, and proceed to give my account of the things which have been before me.

- 20 Koi au ko Momani, ka'u sa kawa dina i Liai. Sa kilikili sara me'u vakacautaka na noqu Kalou kei na noqu iVakabula ko Jisu Karisito, ena nona kauti ira tani na noda qase mai na vanua ko Jerusalemi, (ia e sega ni dua e kila, ko koya ga kei ira ka a kauti ira tani mai ena vanua ko ya) a sa solia vei au kei ira na noqu tamata na kila ka levu me na yaco me vakabulai rawa kina na yaloda.
- 21 Sa vakalougatataka vakaidina ko koya na mataqali i Jekope, ka sa yalololoma vei ira na kawa i Josefa.
- 22 Ia kevaka era sa muria tiko na nona vunau ko ira na kawa i Liai, ena vakalougatataki ira ka vakasaututaki ira ko koya me vaka na nona vosa.
- 23 Io, ena vakalesui ira vakaidina mai e dua na ivovo ni kawa i Josefa me ra kila tale na Turaga na nodra Kalou.
- 24 Ia me vaka sa bula na Turaga, ena vakasoqona na ivovo kece ni kawa i Jekope mai na yasai vuravura e va, era sa veituyaki tu ena veivanua kecega e delai vuravura.
- 25 Me vaka ni sa veiyalayalati tu ko koya kei ira kece na mataqali i Jekope, ena vakayacori vakaidina na veiyalayalati sa veiyalayalati kina kei ira na mataqali i Jekope ena gauna sa lewa ko koya, me ra kila kina na mataqali i Jekope na veiyalayalati ka a veiyalayalati kina kei ira.
- 26 Era sa na qai kilai koya na nodra Dauveivuetai sai Jisu Karisito, na Luve ni Kalou; ka ra sa na qai vakasoqoni vata mai na yasai vuravura e va ki na nodra vanua dina, mai na vanua e ra tekivu tawase mai kina; io, me vaka sa bula na Turaga, ena vakayacori vakaidina. Emeni.

I am Mormon, and a pure descendant of Lehi. I have reason to bless my God and my Savior Jesus Christ, that he brought our fathers out of the land of Jerusalem, (and no one knew it save it were himself and those whom he brought out of that land) and that he hath given me and my people so much knowledge unto the salvation of our souls.

Surely he hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph.

And insomuch as the children of Lehi have kept his commandments he hath blessed them and prospered them according to his word.

Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God.

And as surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth.

And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them.

And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen.

3 Nifai 6

- 1 Ka sa yaco ni ra sa suka kece tale na Nifaiti ki na nodra dui vanua ena ikaruasagavulu kaono ni yabaki, na tamata yadua kei na nona vuvale, na nona qele ni sipi kei na qele ni manumanu, na nona ose kei na bulumakau kei na veika kecega sa nodra.
- 2 Ka sa yaco ni ra a sega ni kania taucoko na kakana era a vakarautaka tu; ka ra kauta lesu kina na veika kece sa vo, na kedra kakana kece, ena kena veimataqali na nodra koula kei na nodra siliva kei na nodra veika talei kecega, era sa kauta lesu na ka era taukena ki na nodra vanua, ki na vualiku kei na ceva, io ki na vanua ena vualiku kei na vanua ena ceva.
- 3 Ka ra sa solia vei ira na daubutako era a curu ki na dua na veiyalayalati me ra karonā na tiko veisaututaki ni vanua ka ra gadreva me ra wili tikoga me Leimanaiti, me nodra na vanua e veiganiti kei na kedra iwiliwili, me ra cakacakataka me ra bula kina; a sa caka vakaoqo me vakataudeitaka na tiko veisaututaki ena vanua taucoko.
- 4 A ra sa gumatua sara ka tekivu tale me ra sautu mai; ka sa takali yani na ikaruasagavulu kaono kei na ikaruasagavulu kavitu ni yabaki, a ra sa muria tiko na lawa ena vanua; era sa bulia na nodra lawa me vakayacori kina na lewa dodonu kei na veivakatautauvatataki.
- 5 Ia oqo, sa sega na ka me tarova na nodra toso tiko ga ki liu ka tiko sautu na tamata ena vanua taucoko, ka vakavo ga kevaka era lutu ki na talaidredre.
- 6 Ia sai Kitikitonai, kei Lakoniasi na turaganilewa, kei ira era a lesi me ra iliuliu, era sa vakataudeitaka na veisaututaki levu oqo ena vanua.
- 7 Ka sa yaco ni ra sa tara vou e vuqa na koro lelevu ka ra vakavinakataki na veikoro makawa.
- 8 Ka ra sa buli talega e vuqa na gaunisala lelevu, era sa buli tale ga na gaunisala mai na dua na koro ki na dua tale na koro, mai na dua na vanua ki na dua tale na vanua, mai na dua na itikotiko ki na dua tale na itikotiko.
- 9 Ka sa takali yani na ikaruasagavulu kawalu ni yabaki, ka ra sa veisaututaki tiko ga na tamata.

3 Nephi 6

And now it came to pass that the people of the Nephites did all return to their own lands in the twenty and sixth year, every man, with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them.

And it came to pass that they had not eaten up all their provisions; therefore they did take with them all that they had not devoured, of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward.

And they granted unto those robbers who had entered into a covenant to keep the peace of the land, who were desirous to remain Lamanites, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land.

And they began again to prosper and to wax great; and the twenty and sixth and seventh years passed away, and there was great order in the land; and they had formed their laws according to equity and justice.

And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression.

And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.

And it came to pass that there were many cities built anew, and there were many old cities repaired.

And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.

And thus passed away the twenty and eighth year, and the people had continual peace.

- 10 Ia a sa yaco ni ena ikaruasagavulu kaciwa ni yabaki, sa tekivu na veileti ena kedra maliwa na tamata; era sa viavialevu mai ka dokadokai ira e so ni sa levu sara na nodra iyau, ka ra sa veivakacacani vakai ira;
- 11 Ka ni ra sa lewevuqa sara na dauveivoli, na loya, kei na vakaillesilesi ena vanua.
- 12 Ka sa tekivu me ra kilai na tamata ena nodra itutu me vaka na nodra vutuniyau kei na nodra rawa ka ena vuli; io, era sa lecaika e so ena vuku ni nodra dravudravua, ka ra sa vuli vinaka e so tale ena vuku ni nodra vutuniyau.
- 13 Era sa viavialevu sara e so, ka so era sa yalomalumalumu sara; e so era sa veisausaumitaka na veivakasewasewani, ka so tale era sa vosota na veivakasewasewani, na veivakacacani kei na veimataqali ka rarawa kecega, ka ra sega ni sauma lesu, ia era sa veivutuni ga ka yalomalumalumu ena mata ni Kalou.
- 14 Ka sa yaco kina na duidui levu ena vanua taucoko ka sa tekivu me kasere mai na lotu; ia ena ikatolusagavulu ni yabaki, sa kavoro sara vakadua na lotu ena vanua taucoko, ka qai vo ga e vica na Leimanaiti era sa saumaki ki na vakabauta dina; ka ra sa sega ni via gole tani mai kina, ka ni ra sa tudei sara ka yalodina, ka sega ni yavalati rawa, ia era sa gadreva sara ena yalo gu me ra muria tiko ga na ivunau ni Turaga.
- 15 Ia sai koya oqo na vu ni nodra cakacala na tamata—e cecere na kaukauwa nei Setani, ena nodra vakayavalati na tamata me ra kitaka na veimataqali cakacala kecega, sa vakaviavialevutaki ira ena qaciqacia ka temaki ira me ra vakasaqara na kaukauwa, kei na lewa, kei na iyau kei na veika wale ni vuravura.
- 16 A sa rawata na lomadra na tamata ko Setani me ra kitaka na veimataqali cakacala kecega; ka sa vica wale ga kina na yabaki na nodra tiko sautu.

But it came to pass in the twenty and ninth year there began to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceedingly great riches, yea, even unto great persecutions;

For there were many merchants in the land, and also many lawyers, and many officers.

And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.

Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

- 17 Sa vakakoya na itekivu ni ka tolusagavulu ni yabaki—era sa vakalaivi na tamata ena dua na gauna balavu sara me ra veikauyaki ena veitemaki ni tevoroki na vanua cava ga e gadreva ko koya me kauti ira kina ka me ra cakava na caka cala cava ga e gadreva me ra cakava—o koya era sa tu kina ena dua na ivakatagedegede rerevaki ni caka ca ena itekivu ni ika tolusagavulu ni yabaki.
- 18 Era sa kila vinaka tu na nodra ivalavala ca, ka ni sa vakatavulici oti vei ira ka ra sa kila tu na inaki ni Kalou ena vukudra; a ra sa digitaka ga me ra vorata na Kalou.
- 19 A sa yaco na veika oqo ena veisiga i Lakoniasi na luvei Lakoniasi, ka ni a sosomitaki tamana ko Lakoniasi ena nona idabedabe, ka lewai ira na tamata ena yabaki ko ya.
- 20 Ka sa tekivu me tiko e so na tamata era uqeti mai lomalagi ka talai yani, ka tu ena kedra maliwa na tamata ena vanua taucoko, a ra sa vunau ka vakadinadinataka vakadoudou vei ira na nodra ivalavala ca kei na nodra cakacala, era sa vakadinadinataka na veisereki ena cakava na Turaga ena vukudra na nona tamata, se na tucake tale mai na mate i Karisito; ia era sa vakadinadinataka ena yalodei na nona vakararawataki kei na nona mate.
- 21 Ia sa lewevuqa vei ira na tamata era sa cudruvi ira vakalevu na mai vakadinadinataka tiko na veika oqo; ia era sa cudru vakalevu ga ko ira na turaga kei na turaganilewa, ko ira era sa bete levu kei ira na loya; io, era sa cudru sara ko ira taucoko na loya vei ira era mai vakadinadinataka tiko na veika oqo.
- 22 Ia sa sega ni tu na kaukauwa vua e dua na loya se turaganilewa se bete levu me tauca na itotogi mate vua e dua na tamata, ka vakavo ga kevaka e sinitaka na kovana ni vanua.
- 23 Era sa lewelevu vei ira era a vakadinadinataka na veika va Karisito ka ra vakadinadinataka ena yaloqaqa, era a tauri ka vakamatei vuni mai vei ira na turaganilewa, ka a sega ni kila na kovana ni vanua na nodra mate.
- 24 Raica oqo, sa veisaqasaqa oqo kei na lawa ni vanua, ko ya me qai vakamatei ga e dua na tamata vakavo ga kevaka e sa soli vei koya na kaukauwa mai vua na kovana ni vanua—

And thus, in the commencement of the thirtieth year—the people having been delivered up for the space of a long time to be carried about by the temptations of the devil whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should—and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness.

Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.

And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.

And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his death and sufferings.

Now there were many of the people who were exceedingly angry because of those who testified of these things; and those who were angry were chiefly the chief judges, and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.

Now there was no lawyer nor judge nor high priest that could have power to condemn any one to death save their condemnation was signed by the governor of the land.

Now there were many of those who testified of the things pertaining to Christ who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land until after their death.

Now behold, this was contrary to the laws of the land, that any man should be put to death except they had power from the governor of the land—

25 O koya gona sa vakauti cake kina ki Saraemala vua na kovana e dua na kudru me baleti ira na turaganilewa era sa vakamatei ira na parofita ni Turaga, ka sa sega ni salavata kei na lawa.

26 Oqo a sa yaco ni ra sa vesu ka kau vua na turaganilewa, me ra lewai ena cala era a cakava, me vaka na lawa era a vakataudeitaka na tamata.

27 Ka sa qai yaco ni ra sa lewe levu na wekadra kei na nodra itokani na turaganilewa ko ya; io, era sa soqoni vata yani ka to vata ko ira na loya kei na bete levu, kei ira na wekadra na turaganilewa era sa vakarau lewai me vaka na lawa.

28 Ka ra sa curu ki na dua na veiyalayalati vakai ira, io, na veiyalayalati vata ga era a kitaka ko ira mai liu sara, na veiyalayalati sa vakarautaka ka cakacakataka na tevoru me vorata na ivalavala dodonu kecega.

29 O koya gona era sa duavata kina ka saqati ira na tamata ni Turaga, a ra sa curu ki na dua na veiyalayalati me ra vakarusai ira, ka sereki ira era cala ena laba mai na ivau ni lewa dodonu, ka sa vakarau me vakayacori me vaka na lawa.

30 Era sa saqata ka beca kina na lawa kei na dodonu ni nodra vanua; a ra sa veiyalayalati me ra na vakarusa na kovana, ka vakataudeitaka e dua na tui ena vanua, ia me sa kakua ni taurivaki ena vanua na lawa ni bula galala, ka me ra sa vakarorogo ga vei ira na tui.

Therefore a complaint came up unto the land of Zarahemla, to the governor of the land, against these judges who had condemned the prophets of the Lord unto death, not according to the law.

Now it came to pass that they were taken and brought up before the judge, to be judged of the crime which they had done, according to the law which had been given by the people.

Now it came to pass that those judges had many friends and kindreds; and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together, and unite with the kindreds of those judges who were to be tried according to the law.

And they did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.

Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was about to be administered according to the law.

And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a king over the land, that the land should no more be at liberty but should be subject unto kings.

3 Nifai 7

- 1 Raica oqo, au na vakaraitaka vei kemuni ni ra a sega ni vakataudeitaka e dua na tui ena vanua; ia ena yabaki vata ga oqo, io, na ika tolusagavulu ni yabaki, era a vakarusa kina na itikotiko ni veilewai, io, ka ra labata na turaganilewa levu ni vanua.
- 2 Era sa dui veitawasei vakai ira na tamata; era sa dui tawase ki na veiyavusa, na tamata yadua me vaka na nona matavuvale kei na nona mataqali kei na nona itokani; ka ra sa vakarusa kina na matanitu ni vanua.
- 3 Era sa lesia na yavusa yadua e dua me nodra turaga se nodra iliuliu; a ra sa tu kina na veiyavusa kei na iliuliu ni veiyavusa.
- 4 Raica oqo, sa lewe levu na nona matavuvale kei na wekana kei na nona itokani; na tamata yadua, ka sa levu sara kina na iwiliwili ni nodra yavusa.
- 5 A sa vakayacori na veika kece oqo, ka se bera mada ni tubu na ivalu ena kedra maliwa; ka sa yaco vei ira na tamata na ca kece oqo baleta ni ra sa soli ira ki na kaukauwa i Setani.
- 6 Ka sa vakarusai na yavu vakalawa ni matanitu ena vuku ni nodra isoqosoqo vuni na wekadra kei na nodra itokani o ira era a vakamatei ira na parofita.
- 7 Ka ra sa vakavuna me tubu e dua na veileti levu ena vanua, ka voleka me ra sa caka ca kece kina na iwase ni tamata yalododonu cake; io, era sa lewe vica wale ga na tamata yalododonu ena kedra maliwa.
- 8 Ia sa bera ni oti e ono na yabaki mai na gauna era sa vuki tani kina mai na nodra ivalavala dodonu na iwase levu cake ni tamata, me vaka ni sa lesu tale na koli ki na nona luwa, se na vuaka ki na nona boroboro e na lolobo.
- 9 Ia era sa sosoqoni vata na lewe ni isoqosoqo vuni, ka sa mai vakavuna tiko na duidui levu vei ira na tamata oqo, ka ra lesia me nodra iliuliu e dua na tamata ka ra vakatoka me ko Jekope;
- 10 Ka ra sa vakatokai koya me nodra tui; ka sa yaco kina ko koya me nodra tui na ilawalawa ca oqo; ia sai koya e dua vei ira ka a domovata ena nodra vorati na parofita era a vakadinadinataka tiko na ivakavuvuli i Jisu.

3 Nephi 7

Now behold, I will show unto you that they did not establish a king over the land; but in this same year, yea, the thirtieth year, they did destroy upon the judgment-seat, yea, did murder the chief judge of the land.

And the people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land.

And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes.

Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.

Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people because they did yield themselves unto the power of Satan.

And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets.

And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them.

And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his vomit, or like the sow to her wallowing in the mire.

Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Jacob;

And they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Jesus.

- 11 Ka sa yaco ni ra sa sega soti ni lewe levu sara na ilawalawa daubutako me vakataki ira na veiyavusa tamata ka ra sa duavata tu, ia era qai dui bulia ga na lawa ni nodra yavusa ko ira na nodra iliuliu; era sa veimecaki tu; ni ra sega ni tamata ivalavala dodonu, ia era sa duavata ga ena nodra cati ira era sa curu ki na dua na veiyalayalati me ra vakarusa na matanitu.
- 12 Ia ni sa raica ko Jekope na nodra tui na tamata ca ni ra sa lewe levu cake na nodra meca, sa vakaroti ira na nona tamata me ra dro ki na yasana ki na vualiku ni vanua ka vakaduria kina na nodra matanitu, ka waraki ira kina era na se tani mai (a sa cavilaki ira ko koya ni na levu sara era na se tani) ia me ra mai cokovata me ra lewe vuqa ka kaukauwa, me ra qai valuti ira yani na lewe ni veiyavusa; a ra sa kitaka vakakina.
- 13 A sa rui totolo na nodra lako ka sega kina ni rawa me ra tarovi ni ra sa yawa tani sara mai vei ira na tamata. A sa mai cava kina na ika tolusagavulu ni yabaki; ka sa vaka tu kina na veika me baleti ira na tamata i Nifai.
- 14 Ka sa yaco ni ena ika tolusagavulu kadua ni yabaki, era sa wasewase kina ki na veiyavusa, na tamata yadua kei na nona matavuvale, na wekana kei na nona itokani; ia era sa duavata ena dua na veidinadinati me ra kakua ni veivaluvaluti vakataki ira; ia era a sega ni duavata ena nodra lawa kei na ivakarau ni nodra matanitu, ni ra a sa dui vakadeitaki tu me vaka na nodra nanuma na nodra turaga kei na nodra iliuliu. Ia era sa virikotora ga na lawa dredre sara me kakua kina ni dua na yavusa me curu vakailoa ki na dua tale, ka sa bau rawa toka kina na tiko veisaututaki ena nodra vanua; ia sa vukitani ga na lomadra mai vua na Turaga na nodra Kalou, ka ra sa vakaviriki ira na parofita ena vatu, ka vakasevi ira tani mai na kedra maliwa.
- 15 Ka sa yaco ni ra sa sikovi Nifai—na agilosu kei na domo tale ga ni Turaga, ia ni sa raica vakaidina sara na agilosu, ka kena ivakadinadina bula talega, ka sa soli talega vua na kaukauwa me kila kina na itavi ni ilesilesi i Karisito; ka sa raica tale ga na totolo ni nodra vukitani na tamata, mai na ivalavala dodonu ki na nodra caka ca kei na itovo vakasisila;

And it came to pass that they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe; nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to destroy the government.

Therefore, Jacob seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a kingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so.

And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nephi.

And it came to pass in the thirty and first year that they were divided into tribes, every man according to his family, kindred and friends; nevertheless they had come to an agreement that they would not go to war one with another; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land; nevertheless, their hearts were turned from the Lord their God, and they did stone the prophets and did cast them out from among them.

And it came to pass that Nephi—having been visited by angels and also the voice of the Lord, therefore having seen angels, and being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eye-witness to their quick return from righteousness unto their wickedness and abominations;

- 16 O koya gona, sa rarawataka kina na kaukauwa ni lomadra kei na mataboko ni nodra vakasama—a sa lako yani vei ira ena yabaki tikoga ko ya ka tekivu me vakadinadinataka vakadoudou me ra veivutuni ka vakabauta na Turaga ko Jisu Karisito, me bokoci kina na nodra ivalavala ca.
- 17 A sa vunautaka vei ira ko koya e vuqa na ka; ka sega ni rawa me ra volai kece, sa sega ni ganita me volai wale ga e dua na kena iwase, o koya ka sa sega kina ni volai ena ivola ogo. A sa vunau ko Nifai ena kaukauwa kei na lewa cecere.
- 18 Ka sa yaco ni ra sa cudruvi koya, baleta ni sa levu cake na nona kaukauwa vei ira ka sa dredre me sega ni vakadinati na nona vosa, raica era sa dau mai vakavulici koya na agilosu ena veisiga, ena vuku ni sa rui levu na nona vakabauta na Turaga ko Jisu Karisito.
- 19 A sa vakasavi ira tani na tevoru kei na yalo tawasavasava ena yacai Jisu; a sa vakaturi tacina cake mai na mate, ni ra a vakavirika mate ena vatu ko ira na tamata.
- 20 Era sa raica na tamata ka vakadinadinataka, ka ra sa cudruvi koya ena vuku ni nona kaukauwa; a sa kitaka tale ga ko koya e vuqa na cakacaka mana e matadra na tamata, ena yacai Jisu.
- 21 Ka sa yaco ni sa oti yani na ika tolusagavulu kadua ni yabaki, ka ra sa lewe lailai ga era sa saumaki vua na Turaga; ia ko ira kece sa saumaki mai, era sa vakatakilakilataka sara vei ira na tamata ni sa curumi ira na kaukauwa kei na Yalo ni Kalou, ka tu vei Jisu Karisito, o koya era sa vakabauta.
- 22 Ia ko ira yadua sa vakasevi tani mai vei ira na tevoru, ka ra sa vakabulai mai na nodra tauvimate kei na nodra malumalumu, era sa vakaraitaka vakaidina vei ira na tamata ni sa curumi ira na Yalo ni Kalou, ka ra sa vakabulai; era sa vakaraitaka tale ga e so na ivakatakilakila, ka ra kitaka e so na cakacaka mana ena kedra maliwa na tamata.
- 23 A sa oti yani na ika tolusagavulu karua ni yabaki. Ia ena itekivu ni ika tolusagavulu katolu ni yabaki, sa vunau tikoga vei ira na tamata ko Nifai; ka sa vunautaka vei ira na veivutuni kei na vakabokoci ni valavala ca.

Therefore, being grieved for the hardness of their hearts and the blindness of their minds—went forth among them in that same year, and began to testify, boldly, repentance and remission of sins through faith on the Lord Jesus Christ.

And he did minister many things unto them; and all of them cannot be written, and a part of them would not suffice, therefore they are not written in this book. And Nephi did minister with power and with great authority.

And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily.

And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people.

And the people saw it, and did witness of it, and were angry with him because of his power; and he did also do many more miracles, in the sight of the people, in the name of Jesus.

And it came to pass that the thirty and first year did pass away, and there were but few who were converted unto the Lord; but as many as were converted did truly signify unto the people that they had been visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed.

And as many as had devils cast out from them, and were healed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and they did show forth signs also and did do some miracles among the people.

Thus passed away the thirty and second year also. And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins.

- 24 Ia oqo, au gadreva mo ni nanuma tale tikoga, ni sega sara ni dua vei ira na sa veivutuni me sega ni papitaisotaki ena wai.
- 25 O koya sa tabaki ira kina e so na tamata ko Nifai ki na cakacaka oqo me ra papitaisotaki ena wai ko ira kece sa lako mai vei ira, me ivakadinadina ena mata ni Kalou, kei ira tale ga na tamata, ni ra sa veivutuni ka sa bokoci na nodra ivalavala ca.
- 26 Ka ra sa lewevuqa sara era sa veivutuni ka papitaisotaki ena itekivu ni yabaki oqo; a sa oti yani na iwase levu cake ni yabaki.

Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized with water.

Therefore, there were ordained of Nephi, men unto this ministry, that all such as should come unto them should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.

And there were many in the commencement of this year that were baptized unto repentance; and thus the more part of the year did pass away.

3 Nifai 8

- 1 Ka sa yaco ni me vaka na neimami itukutuku, ka keimami kila ni sa dina na neimami itukutuku, ni a maroroya tu e dua na tamata dodonu—a sa cakava vakaidina ko koya e vuqa na cakacaka mana ena yacai Jisu; ia sa sega na tamata me kitaka na cakacaka mana ena yacai Jisu, kevaka sa sega ni vakasavasavataki mai na nona ivalavala ca kecega—
- 2 Ka sa yaco, ni kevaka sa sega ni cala na tamata oqo ena nona wilika tiko na neimami gauna, ke sa na oti oqo na ika tolusagavulu katolu ni yabaki;
- 3 A ra sa tekivu vakaraica matua sara tiko na tamata na ivakatakilakila ka a tukuna na parofita ko Samuela na Leimanaite, io, ko ya na gauna ena butobuto kina na dela ni vanua taucoko me tolu na siga.
- 4 A sa tubu ga na vakatitiqa kei na veileti ena kedra maliwa na tamata, e dina sa vakaraitaki oti e vuqa na ivakatakilakila.
- 5 Ka sa yaco ena ikava ni siga ena imatai ni vula ena ikatolusagavulu kava ni yabaki, sa tubu kina e dua na cava kaukauwa ka sa qai bau kilai vakadua ena loma ni vanua taucoko.
- 6 A sa liwa talega kina e dua na cagilaba levu ka rerevaki; a sa yaco na kurukuru vakarerevaki ka sa yavala kina na delai vuravura taucoko ena kena kaukauwa me vaka e sa vakarau me kavida rua kina.
- 7 A sa tibi na livaliva vakadomobula sara ka sa bera ni kilai vakadua ena loma ni vanua taucoko.
- 8 A sa kama kina na koro ko Saraemala.
- 9 Sa lutu dromu kina na koro ko Moronai ki na wasaliwa titobu ka ra luvu kece ko ira sa tiko kina.
- 10 Ka sa tubu cake na qele ena koro ko Moronaia, ka sa yaco ni sa dua na ulunivanua levu na loma ni koro.
- 11 A sa yaco na veivakarusai levu ka rerevaki ena vanua ki na ceva.
- 12 Ia raica, sa levu cake sara ka rerevaki na veivakarusai ena vanua ki na vualiku; ia raica, sa veisau sara na irairai ni dela ni vanua, ena vuku ni cagilaba, kei na covulaca, na kurukuru kei na livaliva kei na yavavala levu ni vuravura taucoko;

3 Nephi 8

And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity—

And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away;

And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.

And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

And there were exceedingly sharp lightnings, such as never had been known in all the land.

And the city of Zarahemla did take fire.

And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

And the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain.

And there was a great and terrible destruction in the land southward.

But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth;

13 Ka ra sa kakavorovoro na veigaunisala lelevu, ka sa vakacacani na gaunisala tautauvata, ka sa sukusukura e vuqa na veivanua yagoyagovinaka.

14 Era sa lutu dromu e vuqa na veikoro lelevu ka dokai, ka vuqa era kama, ka vuqa era kurelaki me yacova ni ra sa bale ki na qele na kena veivale, ka ra vakamatei na tamata era tiko kina, ka lala na veivanua.

15 Era sa vo tu e so na koro; ia sa vakaitamera sara na ka e ra vakacacani kina ka levu na lewena era sa mate.

16 Ka so e kauti ira na covulaca; ka sa sega na tamata e kila na vanua era kau kina, ia era sa kila ga ni ra sa kau tani.

17 Ia sa tavuki vakalevu sara na irairai ni delai vuravura taucoko, ena vuku ni cagilaba kei na kurukuru, kei na livaliva, kei na yavavala ni vuravura.

18 Ka raica sa kavida rua na veivatu lelevu; era sa kakavorovoro ena delai vuravura taucoko, ka sa laurai ga na kedra kakavorovoro, na tikitikidra kei na kedra ikacakaca, ena dela ni vanua taucoko.

19 Ka sa yaco ni sa mudu na kurukuru, kei na livaliva, na cava kei na tau bi ni uca, kei na cagilaba kei na yavavala ni vanua—ia raica, era sa yaco tiko na ka kece oqo ena rauta ni tolu na auwa; ka ra kaya e so ni a balavu cake sara; ia sa yaco mada ga na veika lelevu ka rerevaki kece oqo ena loma ni tolu na auwa—ka raica, sa qai yaco na butobuto ena dela ni vanua taucoko.

20 Ka sa yaco ni sa ubia na dela ni vanua taucoko e dua na butobuto vavaku, ka rawa vei ira na lewena me ra vakila na cawa ni butobuto;

21 A sa sega ni rawa ni dua na rarama, ena vuku ni butobuto, sa sega na kadralla, se cina; sa sega tale ga ni vakawaqaci rawa na buka ena kau sa mamaca vinaka tu, a sa sega na rarama e kunei rawa;

22 Ka sa sega ni laurai e dua tale na rarama, se bukawaqa, se dua na rarama lailai, se na matanisiga, se na vula, se na veikalokalo, ena vuku ni kabukabu ni butobuto ka sa tu ena dela ni vanua taucoko.

And the highways were broken up, and the level roads were spoiled, and many smooth places became rough.

And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.

And there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were slain.

And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away.

And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, inasmuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land.

And it came to pass that there was thick darkness upon all the face of the land, inasmuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;

And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;

And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

23 Ka sa yaco ni sa taura e tolu na siga na kena sega ni kune e dua na rarama; a sa yaco na rarawa levu kei na qoqolou kei na tagiyaso ena kedra maliwa na tamata; io, era sa vutugu vakalevu na tamata, ena vuku ni butobuto loaloa kei na veivakarusai levu sa yacovi ira.

24 A sa rogo na domo ni tagi ena dua na vanua, era sa kaya: Isa, meda a se veivutuni ga ni bera na siga sa levu ka rerevaki oqo, ke ra a vakabulai na wekada ka ra sega ni kama vata ena koro levu ko Saraemala.

25 Ia ena dua tale na vanua, sa rogo kina ni ra sa tagi ka kaya: Isa, meda a veivutuni ga ni se bera na siga sa levu ka rerevaki oqo, ka meda a sega ni vakaviriki ka vakamatei ira na parofita, ka vakasavi ira tani; ke ra a vakabulai na tinada kei ira na luveda yalewa matavinaka, kei ira na luveda, ka sega ni buluti ira na koro levu ko ya ko Moronaia. Ka sa vakaoqo na nodra qoqolou na tamata ena kena rogolevu ka vakaloloma.

And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.

And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible.

3 Nifai 9

- 1 Ka sa yaco ni sa rogo mai e dua na domo ena kedra maliwa na lewei vuravura kecega, ena dela ni vanua taucoko oqo, ka kaya:
- 2 Ena ca, ena ca, ena ca ko ira na tamata oqo; ena ca ko ira kece na lewei vuravura kevaka era sa sega ni veivutuni; raica sa dredre na tevoru, ka ra sa reki na nona agilosi, ni ra sa rusa na luvedra tagane kei na luvedra yalewa mata vinaka na noqu tamata; ia era sa bale ena vuku ni nodra cakacala kei na veika vakasisila!
- 3 Raica, au sa vakama ena bukawaqa na koro levu ko Saraemala, kei ira vata kaya na lewena.
- 4 Ka raica, na koro levu ko ya ko Moronai ka'u sa vakavuna me lutu dromu ki na boto ni wasaliwa titobu, ka me luvu vata kaya kei ira kece na lewena.
- 5 Ka raica, au sa buluta ena qele na koro levu ko Moronaia, kei ira vata kaya na lewena, me'u vunitaka tani kina mai mataqu na nodra caka cala kei na nodra veika vakasisila, ia me kakua tale ni tagi mai vei au na nodra dra na parofita kei ira na yalododonu me beitaki ira.
- 6 Ka raica, au sa vakavuna me lutudromu na koro ko Kilikali, kei ira vata kaya na lewena, me ra bulu vakatitobu e loma ni qele;
- 7 Io, kei na koro ko Onaia kei ira vata kaya na lewena, kei na koro ko Mokamu kei ira vata kaya na lewena kei na koro ko Jerusalemi kei ira vata kaya na lewena; kau sa vakavuna me tubu cake mai na wai me ubia mai mataqu na nodra caka ca kei na nodra veika vakasisila. Me kakua tale ni tagi mai vei au na nodra dra na parofita kei ira na yalododonu me beitaki ira.
- 8 Ka raica, au sa vakavuna me ra lutudromu na koro ko Ketienitai, kei na koro ko Katiomana, kei na koro ko Jekope kei na koro ko Kimikimino, ka bulia na veidelana kei na veibuca ena veivanua era a tu kina; au sa buluti ira vata kaya na lewena ena loma ni qele, me'u vunitaka kina mai mataqu na nodra cakaca kei na nodra veika vakasisila, me kakua tale ni tagi mai vei au na nodra dra na parofita kei ira na yalododonu me beitaki ira.

3 Nephi 9

And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying:

Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!

Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them.

And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth;

Yea, and the city of Onihah and the inhabitants thereof, and the city of Mocum and the inhabitants thereof, and the city of Jerusalem and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

9 Ka raica, au sa vakama ena bukawaqa na koro levu ko Jekopukaca ka ra tawana tu na tamata i Jekope na tui, ena vuku ni nodra ivalavala ca kei na nodra caka ca, ka sa ulabaleta na caka ca ni vuravura taucoko, ena vuku ni nodra laba kei na cakacaka vuni; ni sai ira era a vakarusa na nodra tiko sautu na noqu tamata kei na liutaki ni vanua; o koya au sa vakavuna kina me ra vakamai ka vakarusai ira tani mai mataqu, me kakua tale ni tagi mai vei au na nodra dra na parofita kei ira na yalododonu me beitaki ira.

10 Ka raica, au sa vakama ena bukawaqa na koro ko Leimani kei na koro ko Josa, kei na koro ko Kata kei na koro ko Kisikumeni, kei ira kece vata kaya na lewena, ena vuku ni nodra caka ca ni ra a vakasavi ira tani na parofita, ka vakaviriki ira ena vatu ka'u a talai ira yani me ra vunauci ira ena vuku ni nodra caka ca kei na nodra veika vakasisila.

11 Me baleta ni ra sa vakasavi ira taucoko, sa sega kina na tamata yalododonu ena kedra maliwa, au sa tala sobu kina na bukawaqa me vakarusai ira, me vunitaki kina mai mataqu na nodra caka ca kei na nodra veika vakasisila, io me kakua tale ni tagi mai vei au mai na qele na nodra dra na parofita kei ira na yalododonu ka'u a talai ira yani ena kedra maliwa.

12 Ka sa vuqa na veivakarusai lelevu au sa vakavuna me yaco ki na vanua oqo vei ira na tamata oqo ena vuku ni nodra caka ca kei na nodra veika vakasisila.

13 Oi kemuni kece sa vakabulai mai ni ko ni sa ivalavala dodonu cake mai vei ira, ko ni na sega li ni lesu mai vei au, ka veivutunitaka na nomuni ivalavala ca, ka saumaki mai, me'u vakabulai kemuni?

14 Io, au sa kaya vakaidina vei kemuni, kevaka o ni na lako mai vei au, o ni na rawata na bula tawamudu. Raica, sa dodo tu yani vei kemuni na liga ni noqu loloma cecere, ia ko koya yadua sa lako mai, au na ciqomi koya; sa kalougata ko ira sa lako mai vei au.

15 Raica, koi au ko Jisu Karisito na Luve ni Kalou. Au a bulia na lomalagi kei na vuravura, kei na veika kecega sa tu kina. Au a tiko vata kei na Tamada mai na ivakatekivu. Au sa tu vei Tamada, ka sa tu vei au ko Tamada; ka sa vakalagilagi na yacai Tamada ena vukuqu.

And behold, that great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations.

And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them.

And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

- 16 Au a lako mai vei ira na kai noqu, ka ra a sega ni ciqomi au na kai noqu. Ka sa vakayacori kina na ka sa parofisaitaki tu ena ivolanikalou me baleta na noqu lako mai.
- 17 Ia ko ira kecega sa ciqomi au, au sa solia vei ira me ra yaco rawa me ra luve ni Kalou; ia au na kitaka talega vakakina vei ira kecega sa vakabauta na yacaqu, ia raica, sa yaco na veisereki ena vukuqu, ka sa i au ga sa vakayacori kina na lawa i Mosese.
- 18 Koi au na rarama kei na vu-ni-bula kei vuravura. Ko i au na Alifa kei na Omeka, na ivakatekivu kei na ivakataotioti.
- 19 Ia mo ni kakua tale ni vakadavea na dra ka vakacabora vei au; io, sa cava eke na nomuni isoro kei na isoro kama, ni'u sa na sega tale ni vakadonuya na nomuni i soro kei na nomuni isoro kama.
- 20 Ia mo ni na cabora ga me isoro vei au na yalo raramusumusu kei na yalo bibivoro. Ia ko koya yadua sa lako mai vei au ena yalo raramusumusu kei na yalo bibivoro, au na papitaisotaki koya ena bukawaqa kei na Yalo Tabu, me vakataki ira na Leimanaiti, era a papitaisotaki ena bukawaqa kei na Yalo Tabu ena vuku ni nodra vakabauti au ena gauna era a saumaki mai kina, ka ra a sega ga ni kila.
- 21 Raica, au sa lako mai ki vuravura me'u kauta mai na veisereki ki vuravura, me'u vakabula kina na vuravura mai na ivalavala ca.
- 22 O koya yadua sa veivutuni ka lako mai vei au me vaka e dua na gonelailai, au na ciqomi koya, ni sa vakaoqo ko ira na lewe ni matanitu ni Kalou. Raica, sai ira oqo ka'u sa solia kina na noqu bula, ka'u sa taura lesu tale; o koya oqo mo ni veivutuni kina, oi kemuni ena iyalayala kei vuravura ka lako mai vei au, mo ni bula kina.

I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

3 Nifai 10

- 1 Ka raica oqo, a sa yaco ni ra sa rogoca ka vakadinadinataka na vosa oqo ko ira kecega na tamata ena vanua taucoko. Ia ni sa mudu na vosa oqo, sa vakanomodi tu na vanua ena vica vata na auwa;
- 2 A ra sa kurabui vakalevu na tamata ka sa mudu kina na nodra qoqolou ka tagicaka na nodra sa yali na wekadra era sa vakamatei; o koya oqo sa vakanomodi tu kina na vanua taucoko me vica vata na auwa.
- 3 Ka sa yaco ni sa rogo tale e dua na domo vei ira na tamata, ka ra sa rogoca ko ira kecega, ka ra sa vakadinadinataka, a sa kaya:
- 4 Oi kemuni na tamata ena veikoro lelevu ka ra sa bale oqo, ko ni sa kawa i Jekope, io, koi kemuni na mataqali i Isireli, au a nanuma vakavica me'u vakasoqoni kemuni vata ka maroroi kemuni me vaka na toa yalewa sa vakasoqoni ira na luvena e ruku ni tabana, ka karoni kemuni.
- 5 Me vakadua tale, au sa nanuma vakavica me'u vakasoqoni kemuni vata me vaka na toa yalewa sa vakasoqoni ira na luvena e ruku ni tabana, io, oi kemuni na lewe ni mataqali i Isireli, koi kemuni na sa bale mate; Isa oi kemuni na lewe ni mataqali Isireli, koi kemuni sa tiko mai Jerusalemi, me vaka ni ko ni sa bale; io, au sa nanuma vakavica me'u vakasoqoni kemuni vata me vaka na toa yalewa sa vakasoqoni ira na luvena e ruku ni tabana, ia ko ni a sega ni vinakata.
- 6 Oi kemuni na mataqali i Isireli ka'u a vakavoca, au sa nanuma vakavica me'u vakasoqoni kemuni vata me vaka na toa yalewa sa vakasoqoni ira na luvena e ruku ni tabana, kevaka ko ni sa veivutuni ka lesu mai vei au ena lomamuni taucoko.
- 7 Ia kevaka e sega, oi kemuni na mataqali i Isireli, ena vakalalai na nomuni itikotiko me yacova na gauna sa vakayacori kina na veiyalayalati vei ira na nomuni qase.
- 8 Ia oqo a sa yaco ni ra sa rogoca na tamata na vosa oqo, raica, sa tekivu me ra qoqolou tale ka tagicaki ira na wekadra kei na nodra itokani era sa yali yani.

3 Nephi 10

And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours;

For so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours.

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying:

O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you.

And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not.

O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart.

But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.

And now it came to pass that after the people had heard these words, behold, they began to weep and howl again because of the loss of their kindred and friends.

- 9 Ka sa yaco ni sa oti yani vakaoqo e tolu na siga. Ia ni sa mataka na vanua, sa seyavu tani na butobuto mai na delai vuravura ka sa mudu na sakure ni vanua, sa mudu tale ga na kakavidavida ni veivatu, ka sa mudu mai na qoqolou ni vutugu, ka sa takali yani na mamaue rogolevu kecega.
- 10 Ka sa cokocokovata tale na veitiki ni vanua, ka yaco me tudei tale na vuravura; ka sa mudu na tagi, kei na veitagicaki, kei na domo ni nodra qoqolou na tamata ka ra sa vakabulai; ka sa vuki na nodra tagi me reki, ka vuki na nodra lele me vakacaucau kei na vakavinavinaka vua na Turaga ko Jisu Karisito na nodra Dauveivueti.
- 11 Me yacova mai oqo, sa vakayacori kina na ivolanikalou era a tukuna mai na parofita.
- 12 Ka ra sa vakabulai ga na iwase ni tamata yalododonu cake, ka sai ira era a ciqomi ira na parofita ka sega ni vakaviriki ira ena vatu; o ira ka sega ni vakadavea na nodra dra na yalododonu, era a vakabulai—
- 13 Ka ra vakavotaki ka sega ni luvu ka tilomi ira na qele; se lutu dromu ena wasaliwa titobu; era sa sega ni kama ena bukawaqa, ka sega na ka e lutuki ira me ra dasila ka mate kina; a sega ni vukataki ira na covulaca; ka sega tale ga ni rawai ira na cawa ni kubou kei na butobuto.
- 14 Ia oqo, ko koya yadua sa wilika me kila sara; kei koya sa tu vua na ivolanikalou me vakasaqagara kina, ka raica kevaka era a sega ni a sa tukuna oti tu na parofita tabu na veivakarusai oqo ena bukawaqa, kei na kubou, kei na cagilaba, kei na covulaca, kei na kavida ni qele, me tilomi ira na ka kece oqo, me vakayacori kina na veiparofisai oqori.
- 15 Raica au sa kaya vei kemuni, Io, era sa lewevuqa era a sa vakadinadinataka ni na yaco na veika oqo ni na lako mai na Karisito, ia era a vakamatei ni ra sa vakadinadinataka na veika oqo.
- 16 Io, e a vakadinadinataka na veika oqo na parofita ko Sinosi, ka a vosa tale ga ko Sinoki me baleta na veika oqo, baleta ni rau a vakadinadinataka na veika sara ga e baleti keda, ni da sa ivovo ni nodrau kawa.

And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

And the earth did cleave together again, that it stood; and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer.

And thus far were the scriptures fulfilled which had been spoken by the prophets.

And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared—

And they were spared and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness.

And now, whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets.

Behold, I say unto you, Yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things.

Yea, the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed.

17 Raica, e a vakadinadinataka tale ga na noda qase ko Jekope me baleta e dua na ivovo ni kawa i Josefa. Ka raica eda sa sega li ni dua na ivovo ni kawa i Josefa koi keda oqo? Ia sa sega li ni volai tu na veika oqo ka vakadinadinataki keda, era sa sega beka ni volai tu ena peleti parasa ka a kauta mai Jerusalemi na tamada ko Liai?

18 Ka sa yaco ni sa mai cava na i ka tolusagavulu kava ni yabaki, raica, au na vakaraitaka mada vei kemuni ni a vakaraitaki e vuqa na veika talei vei ira na tamata i Nifai era a vakavotaki, kei ira tale ga era sa vakatokai me ra Leimanaiti, era a vakavotaki, ka sa sovaraki e uludra na veivakalougatataki lelevu ka cecere, ka yaco sara me a vakatakilai koya vakaidina vei ira ni oti ga na nona lako ki lomalagi ko Karisito—

19 A sa rairai vakayago vei ira ka veiqaravi vei ira; ia ena qai soli malua yani na itukutuku ni nona cakacaka. O koya oqo au sa tinia mada eke na noqu vosa.

Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?

And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, inso-much that soon after the ascension of Christ into heaven he did truly manifest himself unto them—

Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

Sa vakaraitaki Koya ko Jisu Karisito vei ira na tamata i Nifai ni ra sa soqoni vata yani na lewevuqa ki Vanuasautu, ka sa veiqaravi vei ira; ia sa vakaoqo na nona a vakaraitaki Koya vei ira.

3 Nifai 11

- 1 Ka sa yaco ni ra sa soqoni yani vakalewelevu ko ira na tamata i Nifai me vakavolivolita na valetabu ena vanua ko Vanuasautu; era sa qoroia ka vakasakita ka veivosakitaka na veisau lelevu ka veivakurabuitaki sa yaco oqo.
- 2 Era sa veivosakitaki Jisu Karisito tale ga kei na ivakatakilakila ni nona mate ka a tukuni tu.
- 3 Ka sa yaco ni ra sa veivosaki tiko vakai ira, era sa rogoca e dua na domo ka vaka me lako mai lomalagi; ka sa veiraiyaki na matadra ni ra sa sega ni kila na domo era sa rogoca; e sega ni domo kaukauwa, ka sega tale ga ni rogo levu; e dina ni sa rogo lailai ga ia sa laubasikata sara na lomadra era sa rogoca, ka sa sautaninini kina na yagodra taucoko; io sa laubasikati ira sara ki na yalodra ka sa vakavuna na raragi ni lomadra.
- 4 Ka sa yaco ni ra sa rogoca tale na domo, ia era sa sega ga ni kila na ka sa tukuna.
- 5 Ka ra sa rogoca tale na domo ena ikatolu ni gauna, era sa vakatudaliga me ra rogoca sara; ka rai matua na matadra ki na vanua ka rorogo tiko mai kina; ka ra rai matua ki lomalagi, na vanua sa rogo mai kina na domo.
- 6 Ka raica, ena kena ikatolu ni gauna, era sa qai kila na domo era sa rogoca; ka sa tukuna mai vei ira:
- 7 Raica oqo na Luvequ Daulomani ni toko ka'u sa dau vinakata vakalevu, sai koya sa vakalagilagi kina na yacaqu—mo dou rogoci koya.

Jesus Christ did show himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he show himself unto them.

3 Nephi 11

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

- 8 Ka sa yaco, ni ra sa kila na ka sa tukuni era sa rai cake tale ki lomalagi, ka raica ni sa siro sobu mai lomalagi e dua na Tamata sa vakaisulu ena icurucuru vulavula; a sa lako sobu mai ka tu ena kedra maliwa; era sa vakaraici koya kece na lewevuqa, ka ra sa sega ni doudou me ra veivosaki ni ra sa sega ni kilai koya, raica era sa nanuma ga ni sa dua na agilosu sa rairai vei ira.
- 9 Ka sa yaco ni sa dodoka yani na ligana ka vosa vei ira na tamata ka kaya:
- 10 Raica, koi Au ko Jisu Karisito ka ra a vakadinadinataka na parofita ni na lako mai ki vuravura.
- 11 Ka raica, koi Au na rarama kei na vu-ni-bula kei vuravura; ka'u sa gunu oti mai na bilo wiwi ka a solia vei au na Tamada, ena noqu colata na ivalavala ca ni vuravura me vakalagilagi kina ko Tamada, ia au sa vakayacora na lomai Tamada ena veika kecega mai na ivakatekivu.
- 12 Ka sa yaco ni sa vosataka oti na veivosa oqo vei ira na lewevuqa ko Jisu, era sa cuva vakatoboicu ki na qele; ni ra sa qai nanuma ni a parofisaitaki tu ni na mai vakaraitaki koya vei ira na Karisito ni oti na nona lako cake ki lomalagi.
- 13 Ka sa yaco ni sa vosa vei ira na Turaga ka kaya:
- 14 Mo ni tucake ka lako mai vei au, mo ni daramaka kina na ligamuni ki na sarisariqu, ka tara tale ga na we ni ivako ena ligaqu kei na yavaqu mo ni kila kina ni sai Au na Kalou ni Isireli kei na Kalou ni vuravura taucoko, ka'u a vakamatei ena vuku ni ivalavala ca ni vuravura.
- 15 Ka sa yaco ni ra sa lako yani na lewevuqa ka daramaka na ligadra ki na sarisarina, ka tara na we ni ivako ena ligana kei na yavana; a ra sa kitaka oqo ni ra sa lako yadudua yani me yacova ni ra sa lako taucoko, era sa raica e matadra ka tara ena ligadra, ka ra sa kila vakaidina ka vakadinadinataka ni sai koya dina oqo era a vola tu na parofita ni na lako mai.
- 16 Ia ni ra sa lako kece yani ka vakadinadinataka vakai ira, era sa qai kailavaka kece ka vaka:

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

17 Osana! Me kalougata na yaca ni Kalou sa Cecere Sara! Era sa cuva sobu e yavai Jisu ka vakarokoroko vua.

18 Ka sa yaco ni sa vosa vei Nifai ko koya, (ni a tiko ko Nifai ena kedra maliwa na lewevuqa), ka vakaroti koya me lako yani vua.

19 A sa duri cake ko Nifai ka lako yani, a sa cuva sobu vua na Turaga ka reguca na yavana.

20 A sa vakaroti koya na Turaga me tucake, ka sa duri ka tu e matana.

21 Ka sa kaya vua na Turaga: Au sa solia vei iko na kaukauwa mo papitaisotaki ira kina na tamata oqo ni'u sa lako tale ki lomalagi.

22 A sa kaciva tale eso na Turaga ka kaya vakakina vei iratou; ka solia vei iratou na kaukauwa me ra veipapitaisotaki. Ka sa kaya vei iratou: Mo ni lako ka veipapitaisotaki vakaoqo; ka mo ni kakua ni veiletitaka na kena icakacaka.

23 Raica au sa kaya vei kemudou, ni o koya yadua sa veivutunitaka na nona ivalavala ca ena vuku ni nomudou vosa, ka sa lomana me papitaisotaki ena yacaqu, mo ni papitaisotaki ira vakaoqo—Raica, mo dou lako sobu ka tucake tu e loma ni wai ka papitaisotaki ira ena yacaqu.

24 Ka raica, oqo na veivosa mo dou na kaya, ni cavuta na yacadra, ka kaya:

25 Ena dodonu sa solia vei au ko Jisu Karisito, au sa papitaisotaki iko ena yaca ni Tamada kei na Luvena kei na Yalo Tabu. Emeni.

26 Mo dou qai tabadromuci ira ena wai ka vakamatari ira cake tale mai wai.

27 Mo dou veipapitaisotaki vakaoqo ena yacaqu; raica, au sa kaya vakaidina vei kemudou, eratou sa duabau ga na Tamada kei na Luvena kei na Yalo Tabu; Au sa tu vei Tamaqu ka sa tu vei au ko Tamaqu, ka keirau sa duavata koi Au kei Tamaqu.

28 Ia me vaka au sa vakarota vei kemudou mo ni veipapitaisotaki vakakina. Ni kakua ni veiletitaka na kena icakacaka me vaka e liu; mo dou kakua ni veiletitaka tale ga na noqu ivakavuvuli me vaka ko ni sa dau vakayacora tiko mai.

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And it came to pass that he spake unto Nephi (for Nephi was among the multitude) and he commanded him that he should come forth.

And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet.

And the Lord commanded him that he should arise. And he arose and stood before him.

And the Lord said unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven.

And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them: On this wise shall ye baptize; and there shall be no disputations among you.

Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them— Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then shall ye immerse them in the water, and come forth again out of the water.

And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

29 E dina, e dina au sa kaya vei kemudou, ko koya sa tiko vua na yalo ni veileti, sa sega ni noqu, ia sa nona ga na tevoru, ni sai koya na tama ni veileti, ka sa dau vakauqeta na yalodra na tamata me ra veileti ka veicudruvi.

30 Raica e sega ni noqu ivakavuvuli me vakayavalati na yalodra na tamata me ra veicudruvi vakaira; ia sa noqu ivakavuvuli me muduki tani sara na veika vakaoqo.

31 Raica e dina, e dina, au sa kaya vei kemudou, au na tukuna vei kemudou na noqu ivakavuvuli.

32 Oqo na noqu ivakavuvuli, ka sa ivakavuvuli e a solia vei au ko Tamaqu; Au sa tukuni Tamaqu ka sa tukuni au ko Tamaqu, ia sa tukuni au kei Tamaqu na Yalo Tabu; raica Au sa tukuna vei kemudou, sa vakarota ko Tamaqu vei ira na tamata kecega, ena veivanua kecega, me ra veivutuni ka vakabauti au.

33 Ia ko ira yadua sa vakabauti au ka papitaiso, era na vakabulai; ka sai ira era na rawata na matanitu ni Kalou.

34 Ia ko ira yadua sa sega ni vakabauti au ka sega ni papitaiso, era na cudruvi.

35 E dina, e dina au sa kaya vei kemudou, ni oqo na noqu ivakavuvuli ka'u sa tukuna ni sa ivakavuvuli i Tamaqu; ia ko ira yadua sa vakabauti au era sa vakabauti Tamaqu talega; ka sa tukuni au vei ira ko Tamaqu, ia ena talevi ira ena bukawaqa kei na Yalo Tabu.

36 Raica sa tukuni au vakaoqo ko Tamaqu, ia na Yalo Tabu sa tukuni au kei Tamaqu vei koya; ni keitou sa duavata, ko Tamaqu kei Au kei na Yalo Tabu.

37 Au sa kaya tale vei kemudou, ni sa dodonu mo ni veivutuni ka yaco me vaka na gonelailai ka papitaisotaki ena yacaqu ia kevaka e sega, ko ni na sega sara ni rawata na veika oqo.

38 Au sa kaya tale vei kemudou, ni sa dodonu mo dou veivutuni ka papitaisotaki ena yacaqu ka yaco me vaka na gonelailai, ia kevaka e sega, ko ni na sega sara ni rawata na matanitu ni Kalou.

39 E dina, e dina, au sa kaya vei kemudou, ni oqo na noqu ivakavuvuli, ko ira yadua sa tara na nodra vale ena yavu oqo sa tara cake ena dela ni noqu vatu, ia ena sega ni rawati ira na matamata kei eli.

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.

And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.

Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

40 Ia ko koya yadua sa vunautaka me levu cake se
lailai sobu mai na kena oqo ka kaya ni noqu
ivakavuvuli, sa mai vua na yaloca ko koya oqo, ka sa
sega ni tara ena dela ni noqu vatu; ia sa tara ena dela
ni yavu nuku ka sa tadola tu na matamata kei eli me
tilomi koya, ni sa coka na dobui ka liwa na cagi ka
tabaki koya.

41 O koya mo dou qai lako ka vunautaka na noqu
vosa vei ira na tamata oqo, ki na iyalayala kei
vuravura.

And whoso shall declare more or less than this,
and establish it for my doctrine, the same cometh of
evil, and is not built upon my rock; but he buildeth
upon a sandy foundation, and the gates of hell stand
open to receive such when the floods come and the
winds beat upon them.

Therefore, go forth unto this people, and declare
the words which I have spoken, unto the ends of the
earth.

3 Nifai 12

- 1 Ka sa yaco ni sa vosataka oti na veivosa oqo ko Jisu vei Nifai kei iratou sa kacivi (ia, na kedratou iwiliwili ko iratou sa lesi ka soli vei iratou na kaukauwa kei na dodonu me ratou veipapitaisotaki e tinikarua), ka raica, sa qai dodoka na ligana vei ira na lewevuqa, ka vosa vei ira ka kaya: Ko ni na kalougata kevaka ko ni na muria na nodratou vosa na lewe tinikarua ka'u sa digitaka mai na kemuni maliwa me ratou qaravi kemuni ka nomudou italai; au sa solia vei iratou na kaukauwa me ratou papitaisotaki kemuni ena wai; ia ni sa papitaisotaki oti ena wai, au na qai papitaisotaki kemuni ena bukawaqa kei na Yalo Tabu; ia ko ni na kalougata kevaka ko ni sa vakabauti au ka papitaisotaki ni oti na nomuni sa raici au, ka kilai au.
- 2 Era sa kalougata vakalevu cake ko ira sa vakabauta na nomuni vosa, ni ko ni sa vakadinadinataka ni ko ni a raici au ka kila ni sai Au. Io, era sa kalougata ko ira sa vakabauta na nomuni vosa ka lolou sobu ki na yalomalumalumu sa titobu sara ka papitaiso, ni ra na talevi ena bukawaqa kei na Yalo Tabu ka ra na rawata na vakabokoci ni nodra ivalavala ca.
- 3 Io, sa kalougata ko ira sa yalomalumalumu ka lako mai vei au, ni sa nodra na matanitu vakalomalagi.
- 4 Sa kalougata ko ira sa dautagi, ni ra na vakacegui.
- 5 Sa kalougata ko ira sa yalomalua, ni ra na taukena na vuravura.
- 6 Sa kalougata ko ira kece sa via kania ka via gunuva na ivalavala dodonu, ni ra na vakasinaiti ena Yalo Tabu.
- 7 Sa kalougata ko ira sa dauloloma, ni ra na lomani.
- 8 Sa kalougata ko ira kece sa savasava na lomadra, ni ra na raica na Kalou.
- 9 Sa kalougata ko ira kece sa dautataro, ni ra na vakatokai me luve ni Kalou.
- 10 Sa kalougata ko ira kece sa vakacacani ena vuku ni yacaqu, ni sa nodra na matanitu vakalomalagi.
- 11 Dou sa kalougata ni dou sa vosa vakacacataki, ka vakacacani, ka vosacataki vakailasu ena ka kecega e ca ena vukuqu, mai vei ira na tamata;

3 Nephi 12

And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.

And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

And again, blessed are all they that mourn, for they shall be comforted.

And blessed are the meek, for they shall inherit the earth.

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

And blessed are the merciful, for they shall obtain mercy.

And blessed are all the pure in heart, for they shall see God.

And blessed are all the peacemakers, for they shall be called the children of God.

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

- 12 Dou reki ka marau vakalevu, ni sa levu na kena isau vei kemudou mai lomalagi; raica sa vakaoqo na nodra vakacacani ira na parofita era sa bula e liu vei kemudou.
- 13 E dina, e dina, au sa kaya vei kemudou, Au sa solia vei kemudou mo dou masima kei vuravura; ia kevaka sa seyavu mai na masima na kena tuituina, ena qai vakatuituinataki tale ena cava na vuravura? Ia sa qai sega ni yaga na masima ena dua na ka, me biu ga ki tautuba me ra buturaka sobu ko ira na tamata.
- 14 E dina, e dina, au sa kaya vei kemudou, Au sa solia vei kemudou mo dou rarama vei ira na tamata oqo. Na koro sa tara toka ena dua na delana, sa sega ni tabonaki rawa.
- 15 Raica, sa tutuvaki li na cina ka qai biu toka ena ruku ni vakarau ni sila? E segai, ena biu ga ena kena itutu me cinavi ira kece sa tiko e vale;
- 16 O koya me caudre vakakina na nomudou rarama e matadra na tamata oqo, me ra raica na nomudou ivalavala vinaka ka vakalagilagia na Tamamudou sa tiko mai lomalagi.
- 17 Dou kakua ni nanuma ni'u sa lako mai me'u vakarusa na lawa, se na parofita. Raica au sa sega ni lako mai me'u vakarusa, me'u vakayacora ga;
- 18 Au sa kaya vakaidina vei kemudou, ena sega ni takali e dua na matanivola lailai se dua na tikina lailai sara mai na lawa, raica ena vakayacori kecega ena vukuqu.
- 19 Ka raica, au sa solia vei kemudou na lawa kei na ivakaro i Tamaqu, mo dou vakabauti au sara ka veivutunitaka na nomudou ivalavala ca, ka lako mai vei au ena yalo sa raramusumususu kei na yalo sa bibivoro. Raica sa tu vei kemudou na ivakaro ka sa vakayacori na lawa.
- 20 O koya mo dou lako mai kina vei au mo dou vakabulai; au sa kaya vakaidina vei kemudou, kevaka dou sa sega ni muria na noqu vunau, ka'u sa vakaroti kemudou kina oqo dou na sega sara ni curu ki na matanitu vakalomalagi.
- 21 Dou sa rogoca ni ra kaya ko ira e liu ka sa volai tale tu ga, mo kakua ni laba, ia ko koya ena laba, ena lewai koya na mataveilewai ni Kalou;

For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil;

For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God;

22 Ia au sa kaya vei kemudou, O koya yadua sa cudru walega vua na wekana, ena lewai ena nona mataveilewai. Ia ko koya ena vosa vakacacataka na wekana ni sa beitaka me ca, ena lewai koya na mataveilewai levu; ia ko koya ena kaya, Ko iko na lialia, ena rawa ni biu ki na bukawaqa mai eli.

23 Ia kevaka ko sa lako mai vei au, se sa lomamu mo lako mai vei au ka qai nanuma ni sa beitaki iko na wekamu ena dua na ka—

24 Mo lako, mo drau veivakaduavatataki mada e liu kei na wekamu, mo qai lako mai vei au ena lomamu taucoko, au na qai ciqomi iko.

25 Kusarawa mo drau veivinakati kaya kei na nomu meca ni drau sa lako vata kaya ena sala, de na rawai iko ko koya, ka ko na qai biu ki vale ni veivesu.

26 E dina, e dina, au sa kaya vei iko, ko na sega sara ni sereki mai kina, ko na sauma kece mada na senaini e lavaki. Ia ko sa rawa li ni sauma e dua na senaini ni ko sa tiko ena vale ni veivesu? E dina, e dina, au sa kaya vei iko, E segai.

27 Raica, era sa vola tu ko ira e liu, mo kakua ni dauveibutakoci;

28 Ia, au sa kaya vei kemudou, o koya yadua ena raica na yalewa me dodomo kina, sa veibutakoci oti kaya e lomana.

29 Raica, au sa solia vei kemudou e dua na ivakaro mo dou kakua sara ni vakatara me curu ki lomamudou e dua na ka oqo;

30 Sa vinaka cake mo dou vakuwai kemudou mai na veika oqo ka colata na nomudou kauveilatai, ia mo dou kakua ga ni biu ki eli.

31 Sa volai tu, ko koya sa biuta tani na watina, me solia vua na ivola ni veibiu.

32 E dina, e dina, au sa kaya vei kemudou, ko koya sa biuta na watina, ke sa sega ni veidauci, sa vakavuna na nona veibutakoci; ia ko koya erau na veiwatini kaya sa biu, sa ia na veibutakoci.

33 Sa volai tale ga, mo kakua ni bubului vakailasu, ia mo vakayacora vua na Turaga na ka ko sa bubului kina;

34 Ia e dina, e dina, au sa kaya vei kemudou, dou kakua sara ni bubului; kakua ki lomalagi ni sa itikotiko vakaturaga ni Kalou;

But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.

Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one senine? Verily, verily, I say unto you, Nay.

Behold, it is written by them of old time, that thou shalt not commit adultery;

But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;

For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement.

Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery.

And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

But verily, verily, I say unto you, swear not at all; neither by heaven, for it is God's throne;

35 Kakua tale ga ki vuravura ni sa itutu ni yavana;
36 Ia mo kakua ni bubului ki na ulumu, ni ko sa sega
ni bulia rawa e dua na drauniulu me vulavula se
loaloa;
37 Ia me io na io; me sega na sega, na nomudou vosa;
ia kevaka sa levu cake mai vei rau na vosa oqo, sa ca.
38 Ka raica, sa volai tu, me kena isau na mata na
mata, ka me kena isau ni bati na bati;
39 Ia, au sa kaya vei kemudou, dou kakua ni
veisausaumitaka na ca, ia kevaka e dua sa sabica na
balumu imatau, golea talega vua na yasana kadua;
40 Ia kevaka e dua sa veilewaitaki iko ka kauta tani
na nomu icurucuru, laiva me nona tale ga na nomu
itutuvi;
41 Ia kevaka e dua sa vakasaurarataki iko mo drau
lako vata kaya ena dua na maile, lako vata kaya ena
kena ikarua.
42 Solia vua sa mai kerekere vei iko, ia kakua ni
bureitaka vua sa mai kerea mada e dua na nomu ka.
43 Ka raica sa volai tale tu ga, mo lomana na wekamu
ka cata na nomu meca;
44 Ia raica, au sa kaya vei kemudou, dou lomani ira
na nomudou meca, dou vosavinakataki ira sa rukaki
kemudou, dou caka vinaka vei ira sa cati kemudou,
ka masulaki ira sa vakacacani kemudou ka
vakararawataki kemudou;
45 Mo dou luvena rawa kina na Tamamudou sa tiko
mai lomalagi; raica sa vakacabera ko koya na nona
matanisiga vei ira na tamata ca kei ira na tamata
vinaka.
46 Ia na lawa kecega sa volai tu e liu sa vakayacori
kece sara ena vukuqu.
47 Sa takali yani na veika makawa, ka sa yaco ni sa
vou na ka kecega.
48 O koya au sa gadreva kina mo dou vinaka sara me
vakataki au, se me vaka na Tamamudou sa tiko mai
lomalagi.

Nor by the earth, for it is his footstool;
Neither shalt thou swear by thy head, because
thou canst not make one hair black or white;

But let your communication be Yea, yea; Nay, nay;
for whatsoever cometh of more than these is evil.

And behold, it is written, an eye for an eye, and a
tooth for a tooth;

But I say unto you, that ye shall not resist evil, but
whosoever shall smite thee on thy right cheek, turn
to him the other also;

And if any man will sue thee at the law and take
away thy coat, let him have thy cloak also;

And whosoever shall compel thee to go a mile, go
with him twain.

Give to him that asketh thee, and from him that
would borrow of thee turn thou not away.

And behold it is written also, that thou shalt love
thy neighbor and hate thine enemy;

But behold I say unto you, love your enemies,
bless them that curse you, do good to them that hate
you, and pray for them who despitefully use you and
persecute you;

That ye may be the children of your Father who is
in heaven; for he maketh his sun to rise on the evil
and on the good.

Therefore those things which were of old time,
which were under the law, in me are all fulfilled.

Old things are done away, and all things have be-
come new.

Therefore I would that ye should be perfect even
as I, or your Father who is in heaven is perfect.

3 Nifai 13

- 1 E dina, e dina, au sa kaya ni'u gadreva, mo ni soli ka ni loloma vei ira na dravudravua; ia mo ni qarauna vinaka mo ni kakua ni soli ka ni loloma e matadra na tamata me ra raici kemuni kina; kevaka e vakaoqo, ena sega na kemuni isau mai vua na tamamuni sa tiko mai lomalagi.
- 2 O koya gona, ni ko sa soli ka ni loloma, mo kakua ni uvuca na davui e matamu me vaka era sa dau kitaka na dauveivakaisini ena veivalenilotu kei na veigaunisala, me ra vakalagilagi kina mai vei ira na tamata. Au sa kaya vakaidina vei kemuni, sa tu ga vei ira na kena isau.
- 3 Ia ko iko, ni ko sa soli ka ni loloma me kakua ni kila na ligamu imawi na ka sa solia na ligamu imatau;
- 4 Me vuni kina na nomu soli ka ni loloma; ia na Tamamu sa raica na ka e vuni, ena sauma votu vei iko.
- 5 Ia ni ko sa masu, mo kakua ni vakataki ira na dauveivakaisini, raica era sa vinakata me ra tu ena veivalenilotu kei na veitutu ni sala ka masu, me ra raici ira kina ko ira na tamata. Au sa kaya vakaidina vei kemuni, sa tu ga vei ira na kena isau.
- 6 Ia ko iko, ni ko sa masu, curu ki na nomu loqi, ia ni ko sa sogota na kena katuba, masu vua na Tamamu sa tabogo; ia na Tamamu sa raica na ka e vuni, ena sauma votu vei iko.
- 7 Ia ni ko ni sa masu, kakua ni cavuta na vosa tawayaga me vakataki ira na tawa lotu, ni ra sa nanuma era na rogoci ni ra sa vosa balabalavu.
- 8 O koya mo ni qai kakua ni vakataki ira, raica sa kila e liu na Tamamuni na ka sa yaga vei kemuni, qai muri na nomuni kerekere vua.
- 9 O koya mo ni qai masu kina vakaoqo: Tamai keimami mai lomalagi, me vakarokorokotaki na yacamuni.
- 10 Me caka na lomamuni e vuravura me vaka sa caka mai lomalagi.
- 11 Ka mo ni vosoti keimami ena vuku ni neimami idinau, me vaka keimami sa vosoti ira era sa dinau vei keimami.
- 12 Mo ni kakua ni kauti keimami ki na veitemaki, ka mo ni vakabulai keimami mai na ca.

3 Nephi 13

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.

Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

But when thou doest alms let not thy left hand know what thy right hand doeth;

That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.

And when thou prayest thou shalt not do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.

After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

Thy will be done on earth as it is in heaven.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

- 13 Ni sa nomuni na matanitu, kei na kaukauwa, kei na lagilagi, ka sega ni mudu. Emeni.
- 14 Ni kevaka ko ni sa vosoti ira na tamata ena nodra caka cala, ena vosoti kemuni tale ga na Tamamuni vakalomalagi;
- 15 Ia kevaka ko ni sa sega ni vosoti ira na tamata era sa cakacala vei kemuni, ena sega tale ga ni vosota na nomuni cakacala na Tamamuni.
- 16 Me kena ikuri, ni dou sa lolo, kakua ni vakaveveku mata me vakataki ira na dauveivakaisini, ni ra sa vakatanitaka na matadra me rairai vei ira na tamata na nodra lolo. Au sa kaya vakaidina vei kemuni, sa tu ga vei ira na kena isau.
- 17 Ia ko iko, ni ko sa lolo, lumuta na ulumu ka tavoya na matamu;
- 18 Me kakua kina ni rairai vei ira na tamata na nomu lolo, vua ga na Tamamu sa tabogo; ia na Tamamu sa raica na ka sa vuni, ena sauma votu vei iko.
- 19 Mo ni kakua ni kumuna vata vei kemuni na iyau e vuravura, ka na vakacacana kina na sarasara kei na veveka, a sa ravabasuka kina na daubutako ka butakoca;
- 20 Ia mo ni kumuna vata vei kemuni na iyau mai lomalagi, sa sega ni vakacacana na sarasara se na veveka, a sa sega ni ravabasuka kina na daubutako me butakoca.
- 21 Raica ena tiko ga na yalomuni ena yasana sa tiko kina na nomuni iyau.
- 22 A cina ni yago na mata; kevaka, sa dua tu ga na rai ni matamu, ena rarama kina na yagomu taucoko.
- 23 Ia kevaka sa rai na matamu ki na ca, ena sinai na yagomu ena butobuto. Ia kevaka sa butobuto na rarama sa tu e lomamu, sa vakacava na levu ni butobuto ko ya!
- 24 Sa sega ni dua na tamata sa qarava rawa e rua na turaga; raica ena cata e dua ka lomani koya ka dua, se na kabita e dua ka beci koya ka dua. Ko ni sa sega ni qarava rawa na Kalou kei na iYau.
- For thine is the kingdom, and the power, and the glory, forever. Amen.
- For, if ye forgive men their trespasses your heavenly Father will also forgive you;
- But if ye forgive not men their trespasses neither will your Father forgive your trespasses.
- Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.
- But thou, when thou fastest, anoint thy head, and wash thy face;
- That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.
- Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal;
- But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
- For where your treasure is, there will your heart be also.
- The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light.
- But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!
- No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.

25 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa qai golevi iratou na le tinikarua sa digitaka ko koya ka kaya: Mo dou nanuma tiko na vosa au sa vosataka. Raica au sa digitaki kemudou mo dou qaravi ira na tamata oqo. O koya au sa kaya kina vei kemudou, mo dou kakua ni lomaocaoca ena vuku ni nomudou bula, ena ka mo dou kania se na ka mo dou gunuva; se ena vuku ni yagomudou ena ka mo dou vakaisulu kina. Sa sega li ni ka levu na bula ka lailai na kakana, ia na yago tale ga ka lailai na isulu?

26 Raica, na manumanu vuka, ni ra sa sega ni daukabukaburaki se dautamusuki se daukumuna vata ki na lololo; a sa vakani ira na Tamamuni vakalomalagi. Dou sa sega beka ni uasivi cake vei ira?

27 Ia ko cei vei kemudou, ena nona vakasama ga, sa rawa me vakuria na kena balavu ena dua na kiupiti?

28 Ia a cava dou sa lomaocaocataka kina na isulu? Dou vakananuma mada na viavia ni veikau, era sa tubu vakaevai? Era sa sega ni daucakacaka se dautali;

29 Ia au sa kaya vei kemudou, O Solomoni sara mada ga ena nona lagilagi kecega, sa sega ni vakaisulu me vaka e dua vei ira oqo.

30 Ia kevaka sa vakasuluma vakaoqo na Kalou na co ni veikau ka tu edaidai, ka sa biu ki na lovo ena mataka, ena gu vakalevu cake me vakasulumu kemudou kevaka dou sa vakabauta vakaidina sara.

31 O koya mo dou qai kakua ni lomaocaoca ka kaya: A cava eda na kania? se, A cava eda na gunuva? se, A cava eda na vakaisulu kina?

32 Raica sa kila na Tamamudou Vakalomalagi ni sa yaga vei kemudou na ka kecega oqo.

33 Ia mo dou vakasaqara taumada na matanitu ni Kalou kei na nona ivalavala dodonu, ia ena soli me kena ikuri vei kemudou na ka kecega oqo.

34 O koya mo dou qai kakua ni lomaocaoca ena vuku ni mataka, ena lomaocaoca na mataka ena vuku ni kena ka. Sa rauta na siga na kena ca.

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

For your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

3 Nifai 14

- 1 Ka sa yaco ni sa cavuta oti na veivosa oqo ko Jisu, sa gole tale vei ira na lewevuqa ka kaya: E dina, e dina, au sa kaya vei kemuni, Mo ni kakua ni daulelewa, de ko ni na lewai.
- 2 Ia na lewa ko ni na kitaka, ko ni na lewai kina; kei na ivakarau ko ni sa vakarautaka, ena vakarautaki tale ga vei kemuni.
- 3 Ia ka vakaevei ni ko sa raica na malamala ena mata ni wekamu, ka ko sa sega ni nanuma na kau e matamu?
- 4 Se, ko na kaya vakaevei vua na wekamu: Me'u leuta mada na malamala mai na matamu—ka raica, sa tu na kau e matamu?
- 5 Na dauveivakaisini ko iko, mo cavuta mada e liu na kau mai na matamu; ia ko na qai raica vinaka mo leuta na malamala mai na mata ni wekamu.
- 6 Mo ni kakua ni solia na ka tabu vei ira na koli, se biuta na nomuni mataniciva e matadra na vuaka, de ra butuka sobu e yavadra ka ra vuki mai ka basuraki kemuni.
- 7 Mo ni kerekere, ka na soli vei kemuni; mo ni vakasaqara, ka ko ni na kunea; mo ni tukituki, ka na dolavi vei kemuni.
- 8 Ni sa rawata ko koya yadua sa kerekere; ka sa kunea ko koya sa vakasaqara; ka na dolavi vua sa tukituki.
- 9 Se ko cei mada vei kemuni, kevaka e kere madrai na luvena, me na solia vua e dua na vatu?
- 10 Se kere ika, me na solia vua e dua na gata?
- 11 Ia kevaka ko ni sa kila, koi kemuni na tamata ca, mo ni solia na ka vinaka vei ira na luvemuni, sa na levu cake sara na nona solia na veika vinaka na Tamamuni sa tiko mai lomalagi vei ira sa kerekere vua?
- 12 O koya gona, na ka vakayadua ga ko ni sa vinakata me ra kitaka vei kemuni na tamata, mo ni kitaka vakatalega kina vei ira, raica sa vakaoqo na lawa kei na nodra ivakavuvuli na parofita.
- 13 Mo ni curu ki na matamata ni koro qiqo; raica sa lalaga na matamata ni koro, ka rabailevu na sala, sa basika ki na rusa, a ra sa lewevuqa sa curu kina;

3 Nephi 14

And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye?

Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Or what man is there of you, who, if his son ask bread, will give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat;

14 Ni sa qiqo na matamata ni koro, ka rabailailai na sala sa basika ki na bula, a ra sa lewelailai sa kunea.

15 Ia mo ni qarauni kemuni vinaka mai vei ira na parofita vakailasu, era sa lako mai vei kemuni ka vakaisulu vaka na sipi, a ra sa wolifa daukata e lomadra.

16 Mo ni na kilai ira ena vuadra. Sa beti li na vua ni vaini mai na wa vakavotona, se na lolo mai na soni?

17 Sa vakakina ni sa vuataka na vua vinaka na kau vinaka kecega; a sa vuataka na vua ca na kau ca.

18 E sega na kau vinaka sa vuataka rawa na vua ca, se na kau ca sa vuataka rawa na vua vinaka.

19 Raica na kau vakayadua ga sa sega ni vuataka na vua vinaka, sa tamusuki sobu ka biu ki na bukawaqa.

20 O koya oqo, ko ni na kilai ira mai na vuadra.

21 Ko ira kecega sa kaya vei au, Turaga, Turaga, ena sega ni curu ki na matanitu vakalomalagi; ia ko koya ga sa cakava na lomai Tamaqu sa tiko mai lomalagi.

22 Era na lewevuqa era na kaya vei au ena siga ko ya: Turaga, Turaga, keimami a sega li ni parofisai ena yacamuni, ka vakasevi ira na tevoru ena yacamuni, ka kitaka na cakacaka talei e vuqa ena yacamuni?

23 Ia ka'u na qai tukuna vei ira: Au sa sega sara ni kilai kemuni; mo ni lako tani vei au, koi kemuni sa daukitaka na cakacala.

24 O koya yadua sa rogoca na noqu vosa oqo ka cakava, Au na vakatautauvatataka kei na tamata vuku sa tara na nona vale ena dela ni vatu—

25 A sa tau mai na uca, ka coka na dobui, ka liwa mai na cagi ka tabaka na vale ko ya; a sa sega ni bale ni sa tauyavutaki tu ena dela ni vatu.

26 Ia ko koya yadua sa rogoca na noqu vosa oqo ka sega ni cakava, ena vakatautauvatataki kei na tamata lialia sa tara na nona vale ena dela ni nuku—

27 A sa tau mai na uca, ka coka na dobui, ka liwa na cagi ka tabaka na vale ko ya; a sa bale kina, ia sa ka levu sara na kena bale.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?

And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.

Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock—

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

3 Nifai 15

- 1 Ka sa yaco ni sa tinia na nona vosa ko Jisu, sa vakaraici ira na lewevuqa ka kaya kivei ira: Raica, ko ni sa rogoca na noqu ivakavuvuli ni bera ni'u lako cake vei Tamaqu; ia ko koya yadua sa nanuma ka muria na noqu ivakavuvuli, au na vakaturi koya cake ena siga mai muri.
- 2 Ka sa yaco ni sa cavuta oti na vosa ogo ko Jisu, sa kila ni tiko ena kedra maliwa e so era sa lecava ka kurabuitaka na ka sa tukuna me baleta na lawa i Mosese; era sa sega ni kila na ibalebale ni nona kaya ni sa takali yani na veika makawa, ka sa yaco ni sa vou na ka kecega.
- 3 A sa kaya vei ira: Mo ni kakua ni kurabui ni'u sa kaya vei kemuni ni sa takali yani na veika makawa, ka sa yaco ni sa vou na ka kecega.
- 4 Raica, au sa kaya vei kemuni, sa vakayacori taucoko na lawa ka a soli vei Mosese.
- 5 Raica sai au ga ka'u a solia na lawa, ka sai au sa veiyalayalati kei ira na noqu tamata na Isireli; o koya au sa vakayacora kina na lawa ka ni'u a lako mai me'u vakayacora na lawa; o koya sa mai cava kina.
- 6 Raica au sa sega ni vakacacana na nodra ivakavuvuli na parofita, ni sa vuqa na nodra ivakavuvuli e sa bera ni vakayacori vei au, ia au sa kaya vakaidina vei kemuni, ena yaco mada na ka kecega.
- 7 Ia ni'u sa kaya vei kemuni ni sa takali yani na veika makawa, au sega ni vakarusa kina na veika sa tukuni tu ni na yaco mai.
- 8 Ia raica, e sa bera ni vakayacori taucoko na veiyalayalati ka'u a cakava vei ira na noqu tamata; ia sa mai cava ga vei au na lawa e a soli vei Mosese.
- 9 Raica, koi Au na lawa kei na rarama. Mo ni muri au ka vosota me yacova na ivakataotioti, mo ni na bula kina; ia ko koya sa vosota me yacova na ivakataotioti, au na solia vua na bula tawamudu.
- 10 Raica, au sa solia vei kemuni na ivunau; ia mo ni talairawarawa ki na noqu ivunau. Raica sai koya ogo na lawa kei na nodra ivakavuvuli na parofita ka rau sa tukuni au vakaidina.

3 Nephi 15

And now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.

And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and that all things had become new.

And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.

Behold, I say unto you that the law is fulfilled that was given unto Moses.

Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.

Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.

Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.

Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

11 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa qai kaya vei iratou na le tinikarua sa digitaka ko koya:

12 Oi kemudou na noqu tisaipeli; ka dou sa nodra rarama na tamata oqo, ko ira na ivovo ni mataqali i Josefa.

13 Ia raica, na vanua oqo sa nomudou ivotavota vakawa; ka sa solia o Tamaqu mo dau taukena.

14 Ia e a sega vakadua ni vakaroti au ko Tamaqu me'u tukuna vei ira na wekamuni sa tiko mai Jerusalemi.

15 E sega vakadua tale ga ni vakaroti au ko Tamaqu me'u tukuni ira na yavusa tale eso ni mataqali i Isireli sa kauti ira tani mai ke ya ko Tamada.

16 Ia oqo ga na ka sa vakarota ko Tamaqu me'u tukuna vei ira:

17 Ni so tani tale na noqu sipi, era sa sega ni tiko ena bai oqo; sa kilikili me'u kauti ira tale ga mai, a ra na rogoca na domoqu; ena qai duabau ga na qele ni sipi, ka duabau ga na ivakatawa.

18 Ia era sa sega ni kila na noqu vosa, ena vuku ni domodomoqa kei na tawavakabauta; a sa vakaroti au kina ko Tamaqu me'u kakua tale ni tukuna vei ira e dua na ka me baleta na ka oqo.

19 Ia e dina, au sa kaya vei kemudou, sa vakaroti au ko Tamaqu, ka'u sa tukuna vei kemudou ni dou a tawasei tani mai vei ira ena vuku ni nodra caka cala; ena vuku gona ni nodra cakacala era sa sega kina ni kilai kemuni.

20 Ia au sa kaya vakaidina vei kemudou, ena vuku ni nodra cakacala, era sa sega tale ga ni kilai ira kina na yavusa tale e so sa tawasei ira tani ko Tamada mai vei ira.

21 Au sa kaya vakaidina vei kemudou, sai kemuni ga au sa kaya kina vakaoqo: E so tani tale na noqu sipi, era sa sega ni tiko ena bai oqo; sa kilikili me'u kauti ira tale ga mai, a ra na rogoca na domoqu; ena qai duabau ga na qele ni sipi, ka duabau ga na ivakatawa.

22 Ia era sa sega ni kila na ibalebale ni noqu vosa ni ra sa nanuma ni'u sa tukuni ira na Matanitu Tani; ia era sa sega ni kila ni ra na saumaki mai na kai Matanitu Tani ena vuku ni nodra vunau.

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen:

Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem.

Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

This much did the Father command me, that I should tell unto them:

That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.

And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them.

And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching.

23 Ia era sa sega ni kila na ibalebale ni noqu kaya ni
ra na rogoca na domoqu; era sa sega tale ga ni kila ni
na sega ni rogo na domoqu vei ira na Matanitu
Tani—ka’u na sega ni vakaraitaki au vei ira, vakavo
ga ena Yalo Tabu.

24 Ia raica, ko ni sa rogoca na domoqu, ka raici au;
ko ni sa noqu sipi ka ko ni sa wili vata kei ira sa solia
vei au ko Tamada.

And they understood me not that I said they shall
hear my voice; and they understood me not that the
Gentiles should not at any time hear my voice—that I
should not manifest myself unto them save it were by
the Holy Ghost.

But behold, ye have both heard my voice, and seen
me; and ye are my sheep, and ye are numbered
among those whom the Father hath given me.

3 Nifai 16

- 1 E dina, e dina au sa kaya vei kemudou, eso tani tale na noqu sipi, ia era sega ni tiko ena vanua oqo se mai Jerusalemi, se ena dua na vanua vakavolivolita ka'u a veiqaravi voli kina.
- 2 Ia ko ira ka'u sa vosa kina oqo, era sa sega mada ni rogoca na domoqu; ka'u a sega mada ni bau vakaraitaki au vei ira.
- 3 Ia sa vakaroti au na Tamada me'u lako vei ira, era na rogoca na domoqu, ka ra na wili vata kei ira na noqu sipi, me duabau ga kina na qele ni sipi ka duabau ga na ivakatawa; ia au sa lako me'u vakaraitaki au vei ira.
- 4 Ka'u sa vakaroti kemudou mo dou vola na veivosa oqo ni'u sa gole yani, ia ko ira na noqu tamata ka tiko mai Jerusalemi, ko ira era sa kilai au ka a cakacaka vata voli kei au, kevaka era sa sega ni kerea vua na Tamada ena yacaqu me ra kilai kemuni kei ira na yavusa tale e so ena kaukauwa ni Yalo Tabu, sa na maroroi tu ga na noqu vosa ko ni sa vola me qai vakaraitaki vei ira na Veimatanitu Tani, ia ena taucoko ni nodra gauna na Veimatanitu Tani, era na qai kauta lesu tale yani vei ira na ivovo ni nodra kawa era sa veiseyaki tu e delai vuravura ena vuku ni nodra tawavakabauta, me ra kila kina ni sai au na nodra Dauveivueti.
- 5 Ka'u na qai soqoni ira kece, mai na yasai vuravura e va; ka'u na qai vakayacora kina na veiyalayalati ka cakava ko Tamada vei ira na mataqali i Isireli.
- 6 Era sa kalougata ko ira na Matanitu Tani, ni ra sa vakabauti au ena vuku ni Yalo Tabu, o koya sa vakadinadinataki au kei na Tamada vei ira.
- 7 Raica, sa kaya ko Tamada, ko ni sa sega ni vakabauti au koi kemuni na mataqali i Isireli; ia me vaka ni ra sa vakabauti au na matanitu tani, ena kau kina vei ira na dina ena siga mai muri, ka na vakatakilai kina vei ira na taucoko ni veika oqo.
- 8 Ia ena ca sa kaya ko Tamada, ko ira na Matanitu Tani era sa tawavakabauta—e dina ga era sa lako mai ki na vanua oqo, ka ra sa mai vakatalabusesetaki ira na noqu tamata, ko ira na mataqali i Isireli; ka ra sa vakatalai ira tani na noqu tamata, na mataqali i Isireli mai na kedra maliwa ka butuki ira sobu e yavadra;

3 Nephi 16

And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

- 9 Ena vuku ni yalololoma i Tamada vei ira na Matanitu Tani, kei na nona lewa na Tamada vei ira na noqu tamata ko ira na mataqali i Isireli, e dina, e dina, au sa kaya vei kemuni, ni sa na oti kece na veika oqo, ka'u sa laiva me ra yaviti na noqu tamata, ko ira na mataqali i Isireli, ka me ra vakararawataki, ka vakamatei ka vakasevi tani mai na kedra maliwa, ka ra na cati ka vakasiusiutaki, ka ra na vosa beci—
- 10 Ka sa vakarota gona kina ko Tamada me'u kaya vakaoqo vei kemudou: Ena siga era sa ivalavala ca kina ki na noqu kosipeli ka biuta laivi na taucoko ni noqu kosipeli ko ira na vei-Matanitu Tani, ka ra laveti cake ena qaciqacia ni yalodra ka beca na veimatanitu kecega kei na tamata kecega e vuravura taucoko, ka vakasinaiti ena veimataqali lasu kecega kei na veidabui, na ilawaki, kei na veimataqali veivakaisini kecega kei na laba, bete vakailasu kei na veibutakoci, kei na veika vuni vakasisila kecega; ka kevaka era sa vakayacora na veika kece oqo ka ra sega ni ciqoma na taucoko ni noqu kosipeli, raica, sa kaya ko Tamada, Au na kauta tani mai vei ira na taucoko ni noqu kosipeli.
- 11 Ka'u na qai nanuma na veiyalayalati au a cakava vei ira na noqu tamata, ko ira na mataqali i Isireli, ka'u na qai kauta yani vei ira na noqu kosipeli.
- 12 Ka'u na vakaraitaka vei kemuni na mataqali i Isireli, ni ra na sega ni rawai kemuni ko ira na Veimatanitu Tani; ia au na nanuma na noqu veiyalayalati kei kemuni na mataqali i Isireli, ka ko ni na qai kila na taucoko ni noqu kosipeli.
- 13 Ia sa kaya ko Tamada, kevaka era sa veivutuni ko ira na Veimatanitu Tani ka saumaki mai vei au, era na wili vata kei ira na noqu tamata, ko ira na mataqali i Isireli.
- 14 Ka'u na sega ni laivi ira na noqu tamata, ko ira na mataqali i Isireli, me ra lako yani ena kedra maliwa ka butuki ira sobu, sa kaya na Tamada.

And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

- 15 Ia kevaka era sa sega ni saumaki mai vei au ka muria na domoqu, au na laivi ira na noqu tamata ko ira na mataqali i Isireli, me ra lako yani ena kedra maliwa ka ra na buturaki ira sobu, ia era na vaka na masima sa seyavu na kena tuituina, ka sa sega ni yaga ena dua na ka, me biu ga ki tautuba me ra buturaka sobu na noqu tamata ko ira na mataqali i Isireli.
- 16 E dina, e dina, au sa kaya vei kemuni, sa vakaroti au ko Tamada—me'u solia na vanua oqo vei ira na tamata oqo me nodra ivotavota vakawa.
- 17 Ia ena qai vakayacori kina na vosa sa tukuna ko Aisea na parofita ka kaya:
- 18 Era sa tabalaka na domodra na nomudou ivakatawa; era na ia vata na nodra lagasere, ni ra na raica ena matana votu ni na kauti Saioni tale mai na Turaga.
- 19 Mo ni lagata mai na sere ni marau, mo ni kaikaila vata, na veiyasana lala ni Jerusalemi; ni sa vakacegui ira na nona tamata na Turaga, ka sa sereki Jerusalemi.
- 20 Sa vakaraitaka mai na Turaga na ligana tabu e matadra na veimatunitu kecega; ia na iyalayala kecega kei vuravura ena kunea na veivakabulai ni Kalou.

But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.

And then the words of the prophet Isaiah shall be fulfilled, which say:

Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

3 Nifai 17

- 1 Raica, a sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa veiraiyaki vei ira na lewevuqa ka kaya kivei ira: Raica, sa yaco mai na noqu gauna.
- 2 Au kila ni ko ni sa malumalumu mai, ka sega ni tugana rawa ki lomamuni na noqu vosa kecega sa vakarota ko Tamada me'u tukuna vei kemuni ena gauna oqo.
- 3 O koya mo ni lako mada kina ki na nomuni veivale ka vakananuma e lomamuni na veika au sa tukuna; ka mo ni kerea vua na Tamada ena yacaqu mo ni kila rawa, ka vakarautaka na nomuni vakasama ni'u na lako tale mai vei kemuni ni mataka.
- 4 Ia oqo au sa na lako cake mada ki vua na Tamada, au na laki raici ira tale ga na yavusa i Isireli era sa yali tu, ka ni ra sa sega ni yali vua na Tamada, ka ni sa kila ko koya na vanua e a kauti ira kina.
- 5 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa vakararai yani vei ira na lewevuqa ka raica ni ra sa tagi ka raici koya vakamatua yani ka vaka era sa vakamasuti koya me tiko vata mada vakalailai tale kei ira.
- 6 Ka sa kaya vei ira: Raica, sa vakasinaiti na lomaqu ena yalololoma vei kemuni.
- 7 Sa tiko li e so na nomuni tauvimate? Mo ni kauti ira mai. Sa tiko li eso era sa lokiloki, na mataboko, na gera, na mudu, na vukavuka, ko ira sa malai, ko ira sa didivara kei ira kecega sa tauvimate tu, mo ni kauti ira mai ka'u na vakabulai ira, ni'u sa yalololoma vei kemuni; io sa vakasinaiti na lomaqu ena loloma cecere.
- 8 Ka ni'u siqema rawa ni ko ni sa gadreva me'u vakaraitaka vei kemuni na veika au a cakava vei ira na wekamuni mai Jerusalemi, ka ni'u raica ni sa kilikili me'u vakabulai kemuni me vaka na nomuni vakabauta.

3 Nephi 17

Behold, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my time is at hand.

I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.

But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

And he said unto them: Behold, my bowels are filled with compassion towards you.

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

9 Ka sa yaco ni sa cavuta oti na vosa oqo, era sa lako yani ena dua vata na gauna ko ira na lewevuqa, era sa kauti ira mai na nodra tauvimate kei ira sa rarawa tu, na nodra lokiloki, na mataboko, na galu kei na veimataqali mate kecega; a sa vakabulai ira kecega ko koya, ni ra sa kau yani vua.

10 A ra sa cuva sobu kecega e yavana ka vakarokorokotaki koya, ko ira sa vakabulai kei ira sa bula vinaka tu; a ra sa lewevuqa era sa lako mai ka reguca na yavana, ka sa suasua na yavana ena wai ni matadra.

11 Ka sa yaco ni sa kaya me ra kau mai vua ko ira na nodra gonelalai.

12 A ra sa kauti ira mai na nodra gonelalai vei Jisu ka vakatikori ira sobu ena qele vakavolivoliti koya, a sa tu ena kedra maliwa ko Jisu; a ra sa vagalala na lewevuqa me ra lako kece ki liu na gonelalai.

13 Ka sa yaco ni ra sa kau kece mai vei Jisu ka sa tu ena kedra maliwa ko koya, sa qai vakaroti ira na lewevuqa me ra tekiduru ena qele.

14 Ka sa yaco ni ra sa tekiduru kece ki na qele, sa vutugu e lomana ko Jisu ka kaya: I Tamaqu, au sa rarawataka na nodra caka ca na tamata ena mataqali i Isireli.

15 Ia ni sa cavuta oti na vosa oqo, sa qai tekiduru tale ga ko koya ki na qele; raica, sa qai masu vua na Tamada, ia sa sega ni rawa me volai na nona masu, era sa vakadinadinataka na lewevuqa era sa rogoci koya.

16 Ia sa vaka oqo na ivakarau ni ka era tukuna: Sa sega mada ni bau raica na mata se rogoca na daliga, na veika levu ka veivakurabuitaki keimami a raica ka rogoca ena nona vosa ko Jisu vua na Tamada;

17 Ia sa sega na yame me vosataka rawa, ka sega na yalo e bucina rawa, ka sega e dua me vola rawa na veika lelevu ka totoka keimami a raica ka rogoca ena masu i Jisu; ia sa sega ni tukuni rawa na marau e a vakasinaiti kina na yaloi keimami ena neimami sa rogoci koya ni sa masulaki keimami vua na Tamada.

18 Ka sa yaco ni sa tinia na nona masu vua na Tamada ko Jisu sa tu cake; ia era sa luvuci tu ga ko ira na lewevuqa ena levu ni nodra marau, ka ra sega ni tucake rawa.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

19 Ka sa yaco ni sa vosa vei ira ko Jisu ka kaya me ra
tucake.

20 A ra sa tucake, a sa kaya vei ira ko koya: Ko ni sa
kalougata ena vuku ni nomuni vakabauta. Ia raica
oqo, sa vuabale na noqu marau.

21 Ia ni sa cavuta oti na vosa oqo, sa tagi, a ra sa
vakadinadinataka na lewevuqa, a sa keveti ira yadua
na gonelalai ka vakalougatataki ira ka masulaki ira
vua na Tamada.

22 A sa qai tagi tale ni sa vakalougatataki ira oti;

23 Sa qai vosa vei ira na lewevuqa ka kaya: Mo ni
raici ira na nomuni lalai.

24 Ia ni ra sa raici ira yani, era sa rai cake vaka ki
lomalagi ka raica ni sa tadola na lomalagi ka ra sa
siro sobu mai lomalagi na agilosi, ka sa vaka e nodra
sala sobu mai na bukawaqa; era sa lako mai ka
vakavolivoliti ira na lalai ko ya, a sa vakavolivoliti ira
na bukawaqa; ka ra sa veiqaravi vei ira ko ira na
agilosi.

25 Era sa raica ka rogoca ka vakadinadinataka ko ira
na lewevuqa; era sa kila ni sa dina na nodra
itukutuku, ni ra a raica taucoko ka rogoca ko ira
yadua vakataki ira; ia na kedra iwiliwili e rauta beka
ni rua na udolu ka lima na drau na tamata; ko ira na
tagane, na yalewa kei na gone.

And it came to pass that Jesus spake unto them,
and bade them arise.

And they arose from the earth, and he said unto
them: Blessed are ye because of your faith. And now
behold, my joy is full.

And when he had said these words, he wept, and
the multitude bare record of it, and he took their lit-
tle children, one by one, and blessed them, and
prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto
them: Behold your little ones.

And as they looked to behold they cast their eyes
towards heaven, and they saw the heavens open, and
they saw angels descending out of heaven as it were
in the midst of fire; and they came down and encir-
cled those little ones about, and they were encircled
about with fire; and the angels did minister unto
them.

And the multitude did see and hear and bear
record; and they know that their record is true for
they all of them did see and hear, every man for him-
self; and they were in number about two thousand
and five hundred souls; and they did consist of men,
women, and children.

3 Nifai 18

- 1 Ka sa yaco ni sa vakaroti iratou na nona tisaipeli ko Jisu me ratou kauta mai vua na madrai kei na waini.
- 2 Ia ni ratou sa lako me kauta mai na madrai kei na waini, sa vakaroti ira na lewevuqa ko koya me ra dabe sobu ki na qele.
- 3 Ia ni ratou sa kauta mai na tisaipeli na madrai kei na waini, sa taura na madrai ko koya ka dovia ka vakalougatataka; ka solia vei iratou na tisaipeli ka vakarota me ratou kania.
- 4 Ia ni ratou sa kana oti, ka vakamamautaki, sa vakarota me ratou solia tale ga vei ira na lewevuqa.
- 5 Ia ni ra sa kana oti na lewevuqa ka ra sa mamau, sa kaya vei iratou na tisaipeli: Raica ena tabaki e dua vei kemudou ka'u na solia vua na kaukauwa me dovia na madrai ka vakalougatataka, ka solia vei ira na noqu lewe ni lotu, kivei ira kecega sa vakabauta ka papitaisotaki ena yacaqu.
- 6 Ia mo dou vakayacora tiko ga me vaka au kitaka; io me vaka au sa dovia na madrai ka vakalougatataka, ka solia vei kemudou.
- 7 Mo dou kitaka oqo, mo dou vakananuma kina na yagoqu, me vaka au sa vakaraitaka vei kemudou. Ka me ivakadinadina vua na Tamada ni dou na daunanumi au tikoga. Ia kevaka dou na daunanumi au tiko ga, ena tikoga kei kemudou na Yaloqu.
- 8 Ka sa yaco ni sa cavuta na vosa oqo, sa vakaroti iratou na nona tisaipeli me ratou taura na bilo waini ka gunuva, ka solia talega vei ira na lewevuqa me ra gunuva.
- 9 Ka sa yaco ni ratou sa kitaka vakakina, eratou sa gunuva ka vakasinaiti; ka qai solia talega vei ira na lewevuqa ka ra a gunuva talega ka vakasinaiti.
- 10 Ia ni ratou sa vakayacora oqo na tisaipeli, sa kaya vei iratou ko Jisu: Dou sa kalougata ena ka dou sa kitaka, ni dou sa vakayacora kina na noqu ivakaro, sa ivakadinadina oqo vua na Tamada ni dou sa talairawarawa ki na noqu ivakaro.

3 Nephi 18

And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him.

And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.

And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.

And when they had eaten and were filled, he commanded that they should give unto the multitude.

And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.

And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you.

- 11 Ka mo dou kitaka tikoga na ka oqo vei ira sa veivutuni ka papitaisotaki ena yacaqu; ko ni na kitaka oqo mo dou vakananuma kina na noqu dra ka'u sa liviraka ena vukumudou, mo dou vakadinadinataka kina vua na Tamada ni ko ni na daunanumi au tiko ga. Ia kevaka ko ni na daunanumi au tikoga, ena tiko ga kei kemudou na Yaloqu.
- 12 Ia au sa solia vei kemudou e dua na ivakaro mo ni daukitaka na veika oqo. Dou sa kalougata kevaka dou sa kitaka tiko ga na veika oqo, ni dou sa tara cake e dela ni noqu uluvatu.
- 13 Ia ko koya vei kemudou sa kitaka e levu cake se lailai sobu mai na veika oqo, sa sega ni tara cake ena dela ni noqu uluvatu, ia sa tara ga ena dela ni nuku; ia ni sa tau mai na uca, ka coka na dobui, ka liwa na cagi ka tabaki ira, era na bale kina, ka sa tadola tu na matamata kei eli me tilomi ira.
- 14 O koya dou sa kalougata kina kevaka dou sa maroroya na noqu ivakaro o koya sa vakarota na Tamada me'u solia vei kemudou.
- 15 E dina, e dina, au sa kaya vei kemudou, mo dou dauvakatawa ka masu tikoga, me kakua ni temaki kemudou na tevoru ka kauti kemudou tani vakavesu.
- 16 Ia me vaka au a masu ena kemudou maliwa, mo dou dau masu tale ga vakakina ena noqu lotu ena kedra maliwa na noqu tamata era sa veivutuni ka papitaisotaki ena yacaqu. Raica koi Au na rarama; Au sa biuta vei kemudou e dua na ivakarau mo dou muria.
- 17 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu vei iratou na nona tisaipeli, sa qai rai tale vei ira na lewevuqa ka kaya vei ira:
- 18 Raica, e dina, e dina au sa kaya vei kemuni, mo ni dau vakatawa ka masu tikoga, mo ni kakua ni rawai ena veitemaki; raica sa vinakata ko Setani me tauri kemudou me tauvuloni kemudou kina me vaka na witi.
- 19 O koya mo ni dau masu tikoga vua na Tamada ena yacaqu;
- 20 Ia na ka kecega e dodonu ko ni sa kerea vua na Tamada ena yacaqu, ka ko ni vakabauta ni ko ni na rawata, raica ena soli vei kemuni.

And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock.

But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them.

Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.

And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them:

Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

- 21 Mo ni daumasu vakavuvale vua na Tamada, mo dou dau kitaka tikoga ena yacaqu, me ra kalougata kina na watimuni kei ira na luvemuni.
- 22 Mo ni dausoqoni wasoma; ia, mo dou kakua ni vakatabuya e dua sa lako yani ena nomuni soqoni, mo ni laiva ga me lako yani vei kemuni, ia mo kua ni vakatabui ira;
- 23 Ia mo ni masulaki ira ka kakua ni vakasevi ira tani; ia kevaka era sa daulako wasoma yani vei kemuni, mo ni dau masulaki ira vua na Tamada ena yacaqu.
- 24 Ia mo ni dulaka cake na nomuni rarama me cilavi vuravura. Raica sai Au ga na rarama mo ni dulaka cake—me vaka ko ni sa raica ni'u a kitaka. Ia ko ni sa raica ka vakadinadinataka ni'u a masu vua na Tamada.
- 25 Ia ko ni sa raica ni'u a sega ni vakatala tani e dua vei kemuni, raica au a vakaroti kemuni ga mo ni lako mai vei au ka mo ni tara ka raica; ia mo ni kitaka tale ga vakakina vei ira na kai vuravura; ia ko koya sa sega ni muria na ivakaro oqo, sa vakatara me kau ki na veitemaki.
- 26 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa gole tale vei iratou na tisaipeli sa digitaka ko koya ka kaya vei ira:
- 27 Raica, e dina, e dina, au sa kaya vei kemudou, au na solia vei kemudou e dua tale na ivakaro, ka'u na qai lako vei Tamaqu me'u vakayacora na veivakaro tale eso sa solia tu vei au.
- 28 Ka raica, sai koya oqo na ivakaro au sa solia vei kemudou, ena gauna dou qarava kina, mo dou kakua ni laiva me kania na lewequ, ka gunuva na noqu dra e dua dou sa kila ni sega ni bula ganita;
- 29 Ko koya sa kania ka gunuva na lewequ kei na noqu dra ka sega ni bula ganita sa kania ka gunuva tiko na cudruvi ki na yalona; ia mo dou vakatabuya me kania na lewequ ka gunuva na noqu dra e dua dou sa kila ni sega ni bula ganita.
- 30 Ia dou kakua ga ni vakasevi koya tani, mo dou qarava ga ka masulaki koya vua na Tamada ena yacaqu; ia kevaka sa veivutuni ka papitaisotaki ena yacaqu, mo ni qai vakacurumi koya ka solia vua na lewequ kei na noqu dra.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;

But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.

Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.

And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.

And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them:

Behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my Father that I may fulfil other commandments which he hath given me.

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.

Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.

- 31 Ia kevaka sa sega ni veivutuni, me kakua ni wili vata kei ira na noqu tamata, de na vakacacani ira na noqu tamata, raica au sa kilai ira na noqu sipi kei na kedra iwiliwili.
- 32 Ia mo dou kakua ni vakasevi koya tani mai na nomuni valenilotu se valenisokalou, ia mo ni qaravi koya tikoga, ni dou sa sega ni kila de ra na saumaki mai ka veivutuni ka lako mai vei au ena lomadra taucoko, ka'u na vakabulai ira; ia ko ni sa vu ni nodra vakabulai.
- 33 O koya mo dou muria kina na veivosa oqo au sa vakarota vei kemudou, mo dou kakua ni cudruvi kina; ni na ca ko koya sa cudruva ko Tamada.
- 34 Au sa solia vei kemudou na veivakaro oqo, ena vuku ni veileti era tiko ena kemudou maliwa. Ka mo dou na kalougata kevaka sa sega na veileti ena kemudou maliwa.
- 35 Ia oqo, au sa lako cake vua na Tamada, ni sa yaga me'u lako vua na Tamada ena vukumudou.
- 36 Ka sa yaco ni sa tinia na veivosa oqo ko Jisu, sa qai tarai iratou yadua na tisaipeli sa digitaka ko koya, e ligana, a sa tarai iratou yadudua me yacova ni sa tarai iratou kece ka vosa vei iratou ni sa tarai iratou tu.
- 37 Ia era sa sega ni rogoca na lewevuqa na veivosa sa tukuni ka ra a sega kina ni vola; ia eratou sa tukuna na tisaipeli ni a solia vei iratou ko koya na kaukauwa me ratou solia kina na Yalo Tabu. Ia au na qai vakaraitaka e muri ni sa dina na itukutuku oqo.
- 38 Ka sa yaco ni sa tarai iratou oti ko Jisu, sa qai vakaruguti ira na lewevuqa e dua na o ka ra sa sega ni raici Jisu rawa.
- 39 Ia ni sa vakaruguti ira tu, sa biuti ira ko Koya ka lako cake ki lomalagi. Ia eratou sa raica ko ira na tisaipeli ka vakadinadinataka ni sa lako cake ki lomalagi.

But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.

Nevertheless, ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them.

Therefore, keep these sayings which I have commanded you that ye come not under condemnation; for wo unto him whom the Father condemneth.

And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you.

And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them.

And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus.

And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

3 Nifai 19

- 1 Ka sa yaco ni sa lako cake ki lomalagi ko Jisu, era sa qai veisukayaki na lewevuqa, na tamata yadua kei na watina kei na luvena ki na nona vale.
- 2 Ka sa vakarogoi sara yani ki na vanua taucoko ni bera na buto, ni ra a raici Jisu na lewevuqa, ka a vunau o koya vei ira, ka na vakaraitaki koya talega vei ira na lewevuqa, ena siga tarava.
- 3 Io, a sa vakarogoi yani ki na vanua taucoko ena bogi taucoko na itukutuku kei Jisu; ka yacova sara ni ra sa tala yani e lewevuqa, io, era sa cakacaka vakaukauwa sara, e dua na iwiliwili levu sara ena bogi taucoko ko ya, me ra na tiko rawa kina e lewevuqa ena vanua ena mai vakaraitaki koya kina ko Jisu kivei ira, ena siga tarava.
- 4 Ka sa yaco ni ena mataka, era sa soqoni vata yani na lewevuqa, raica, ko Nifai kei Timoci na tacina ka a vakatura cake mai na mate ko koya, kei na luvena ko Jonasa, ko Maconai kei Maconaia na tacina, ko Kumeni, kei Kumenonai, kei Jeremaia, kei Seminoni, kei Jonasa, kei Setekaia kei Aisea—ia oqo na yacadratou na tisaipeli sa digitaka ko Jisu—eratou sa lako yani ka tu ena kedra maliwa na lewevuqa.
- 5 Ka raica, era sa rui lewevuqa sara na tamata, ka ratou sa lewa me ra wase me tinikarua na iwasewase.
- 6 Eratou sa qai vakavulici ira na lewevuqa ko iratou na lewe tinikarua; eratou sa kaya vei ira na lewevuqa me ra tekiduru ena delai vuravura ka masu vua na Tamada ena yacai Jisu.
- 7 Eratou sa masu tale ga na tisaipeli vua na Tamada ena yacai Jisu. Ka sa yaco ni, ratou sa qai tu cake mai ka vunau vei ira na tamata.
- 8 Ia ni ratou sa vunautaka taucoko sara na veivosa vata e a vunautaka ko Jisu—ka sega ni dua na ka e duidui mai na veivosa ka cavuta ko Jisu—raica, eratou sa tekiduru tale ka masu vua na Tamada ena yacai Jisu.

3 Nephi 19

And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home.

And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude.

Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude.

And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah—now these were the names of the disciples whom Jesus had chosen—and it came to pass that they went forth and stood in the midst of the multitude.

And behold, the multitude was so great that they did cause that they should be separated into twelve bodies.

And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.

And the disciples did pray unto the Father also in the name of Jesus. And it came to pass that they arose and ministered unto the people.

And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again and prayed to the Father in the name of Jesus.

9 Era sa masulaka na ka era sa gadreva sara vakalevu; ka ra gadreva me soli vei ira na Yalo Tabu.

10 Ia ni ra sa tinia na nodra masu, era sa lako ki bati ni wai ka ra muri ira yani na lewevuqa.

11 Ka sa yaco ni sa lako ki loma ni wai ko Nifai ka papitaisotaki.

12 A sa lako cake mai wai ka tekivu veipapitaisotaki. Sa papitaisotaki iratou kece sa digitaka ko Jisu.

13 Ia ni sa qai yaco ni ratou sa papitaisotaki kece ka lako cake mai wai, sa lako sobu mai vei ira na Yalo Tabu, a ra sa vakasinaiti ena Yalo Tabu kei na bukawaqa.

14 Ka raica, sa vaka e vakavolivoliti iratou me vaka ena bukawaqa ka a lako sobu mai lomalagi, a ra sa raica ka vakadinadinataka na lewevuqa; era sa lako sobu mai lomalagi na agilosu ka mai qaravi iratou.

15 Ia ni sa qai yaco ni ra sa vakavulici iratou tiko na tisaipeli ko ira na agilosu, sa rairai ko Jisu ena kedratou maliwa ka qaravi iratou.

16 Ka sa yaco ni sa vosa vei ira na lewevuqa ka kaya me ra tekiduru sobu ki na qele. Kei iratou tale ga na nona tisaipeli, me ra tekiduru sobu ki na qele.

17 Ka sa yaco ni ra sa tekiduru sobu kece ki na qele, sa qai vakaroti iratou na nona tisaipeli me ratou masu.

18 Ka raica, ni ra sa masu; era sa masu vei Jisu, ka ra kacivi koya na nodra Turaga ka nodra Kalou.

19 Ka sa yaco ni sa lako tani ena kedra maliwa ko Jisu ka lako vakalailai yani ki liu, a sa cuva sobu ki na qele ka kaya:

20 Tamaqu, au sa vakavinavinaka vei kemuni ni ko ni sa solia na Yalo Tabu vei iratou ka'u sa digitaka; ia au sa digitaki iratou tani mai vuravura ena vuku ni nodratou vakabauti au.

21 Tamaqu, au sa masuti kemuni mo ni solia na Yalo Tabu vei ira kece era na vakabauta na nodratou vosa.

And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them.

And when they had thus prayed they went down unto the water's edge, and the multitude followed them.

And it came to pass that Nephi went down into the water and was baptized.

And he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen.

And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire.

And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them.

And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them.

And it came to pass that he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth.

And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.

And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God.

And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said:

Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.

Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words.

22 Tamaqu, ko ni sa solia vei ira na Yalo Tabu ni ra sa vakabauti au; ia ko ni sa raica ni ra sa vakabauti au ni ko ni sa rogoca na nodra masu vei au. Era sa masu vei au ni'u sa tiko vata kei ira.

23 Ia oqo Tamaqu, au sa masulaki ira vei kemuni kei ira tale ga sa vakabauti au ni ra sa vakabauta na nodra vosa, ia me'u sa tu vata kei ira me vaka ko ni sa tu vata kei au Tamaqu, ka me keimami sa duavata.

24 Ka sa yaco ni sa tinia ko Jisu na nona masu vua na Tamada, sa lako vei iratou na nona tisaipeli, ka raica, eratou sa masu tiko ga vua; ia e sega ni levu na vosa eratou cavuta, ka ni a soli vei iratou na vosa ni nodratou masu, ka ratou a vakasinaiti ena gagadre.

25 Ka sa yaco ni sa vakalougatataki iratou ko Jisu ni ratou sa masu tiko vua; a sa mata mamarau vei iratou a serauni iratou na rarama ni matana, a sa serau talega na matadratou ka vulavula na nodratou isulu me vakataki Jisu; ia na kena vulavula sa uasivia na vulavula kecega ka sega na ka e vuravura e vakatautauvatani kaya na kena vulavula.

26 A sa kaya vei iratou ko Jisu: Dou masu tiko ga; ia sa sega ni mudu kina na nodratou masu.

27 A sa biuti iratou ko koya ka lako vakalailai yani ki liu, a sa cuva sobu ki na qele; ka masu vua na Tamada ka kaya:

28 Tamaqu, au sa vakavinavinaka vei kemuni ni ko ni sa vakasavasavataki iratou ka'u sa digitaka ena vuku ni nodratou vakabauta, ka'u sa masulaki iratou, kei ira tale ga era na vakabauta na nodratou vosa, me ra vakasavasavataki vei au, ena vuku ni vakabauti ni nodratou vosa, me vaka eratou sa vakasavasavataki ni ratou sa vakabauti au.

29 Tamaqu, au sa sega ni masulaki vuravura, ia au sa masulaki iratou ga ko ni sa solia vei au mai vuravura me ratou vakasavasavataki vei au ena vuku ni nodratou vakabauta, ia me'u sa tu vata kei iratou me vaka ko ni sa tu vata kei au Tamaqu, me keitou sa duavata ka me'u vakalagilagi ena vukudratou.

Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them.

And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.

And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.

And it came to pass that Jesus blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

And Jesus said unto them: Pray on; nevertheless they did not cease to pray.

And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:

Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me.

Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them.

30 Ia ni sa cavuta oti na vosa oqo ko Jisu, sa lako tale mai vei iratou na nona tisaipeli; ka raica ni ra sa masu tikoga vagumatua vua ka sega ni cegu; a sa mata mamarau tale vei iratou; ka raica eratou sa vulavula me vakataki Jisu sara ga.

31 Ia sa qai yaco ni sa lako vakalailai tale ki liu ka masu vua na Tamada;

32 Ia a sega ni vosataka rawa na yame ka sega ni vola rawa na tamata na vosa ni nona masu.

33 Era sa rogoca ga ka vakadinadinataka ko ira na lewevuqa; a sa cilavi na lomadra ka ra sa kila e lomadra na vosa sa cavuta ena nona masu.

34 Ia sa rui cecere ka talei na vosa sa cavuta ena nona masu, a sa sega ni vosataka rawa se vola rawa na tamata.

35 Ka sa yaco ni sa tinia na nona masu ko Jisu, sa lako tale mai vei ira na nona tisaipeli ka kaya: Au sa sega mada ni bau kunea vei ira na Jiu e dua na vakabauta levu vakaoqo; o koya au a sega kina ni vakaraitaka vei ira e dua na cakacaka mana levu, ena vuku ni nodra tawavakabauta.

36 Au sa kaya vakaidina vei kemuni, sa sega vei ira e raica na veika lelevu ko ni sa raica; se rogoca na veika lelevu ko ni sa rogoca.

And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Jesus.

And it came to pass that he went again a little way off and prayed unto the Father;

And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed.

And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.

Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man.

And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.

3 Nifai 20

- 1 Ka sa yaco ni a vakarota ko koya vei ira na lewevuqa kei ira na nona tisaipeli me sa tini mada na nodra masu. A sa vakaroti ira me kakua sara ni mudu na nodra dau masu e lomadra.
- 2 A sa vakaroti ira me ra duri ka tucake e yavadra. A ra sa duri ka tucake e yavadra.
- 3 Ka sa yaco ni sa dovia na madrai ka vakalougatataka ka solia vei ira na tisaipeli me ra kania.
- 4 Ia ni ra sa kania oti, sa vakaroti ira me ra dovia na madrai ka solia vei ira na lewevuqa.
- 5 Ia ni ra sa solia oti vei ira na lewevuqa, sa qai solia tale ga vei ira na waini me ra gunuva, ka vakaroti ira me ra solia vei ira na lewevuqa.
- 6 E a sega na madrai se waini era kauta mai na tisaipeli, se ko ira na lewevuqa;
- 7 Ia e a solia vakaidina vei ira ko koya na madrai me ra kania kei na waini me ra gunuva.
- 8 Ka a kaya vei ira: Ko koya yadua sa kania na madrai oqo sa kania na lewequ ki na yalona; kei koya sa gunuva na waini oqo, sa gunuva na noqu dra ki yalona; ia ena sega ni viakana se viagunu na yalona, ia ena vakasinaiti.
- 9 Ia, ni ra sa kana ka gunu kece na lewevuqa, era sa vakasinaiti ena Yalo; a ra sa tabalaka cake vata na domodra ka vakalagilagi Jisu, o koya era sa raica ka rogoca.
- 10 Ka sa yaco ni ra sa vakalagilagi Jisu kece sara, sa kaya vei ira ko koya: Raica au sa vakaotia oqo na ivakaro ka a vakaroti au kina ko Tamada me baleti ira na tamata oqo, ko ira e dua na ivovo ni mataqali i Isireli.
- 11 Ko ni nanuma li ni'u a kaya vei kemuni na gauna ena vakayacori kina na vosa i Aisea—raica era sa volai tu ka sa tu vei kemuni na nona vosa, ia mo ni vakasaqaqara sara kina—
- 12 E dina, e dina, ka'u sa kaya vei kemuni, ena gauna era na vakayacori kina, sa na vakayacori kina na veiyalayalati ka cakava ko Tamada vei ira na nona tamata, na mataqali i Isireli.

3 Nephi 20

And it came to pass that he commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.

And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.

And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat.

And when they had eaten he commanded them that they should break bread, and give unto the multitude.

And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.

Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;

But he truly gave unto them bread to eat, and also wine to drink.

And he said unto them: He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.

Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.

And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled—behold they are written, ye have them before you, therefore search them—

And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

- 13 Ia era na qai vakasoqoni vata na ivovo era sa veiseyaki tu e delai vuravura, mai na tokalau kei na ra, mai na vualiku kei na ceva; ka ra na qai kila na Turaga na nodra Kalou o koya sa sereki ira.
- 14 Ka sa vakaroti au na Tamada me'u solia vei kemuni na vanua oqo me nomuni ivotavota vakawa.
- 15 Ka'u sa kaya vei kemuni, kevaka era sa sega ni veivutuni na Matanitu Tani ena gauna era sa ciqoma oti kina na veivakalougatataki, ni oti na nodra vakatalabusesetaki ira na noqu tamata—
- 16 Ko ni na qai lako yani ena kedra maliwa koi kemuni e dua na ivovo ni mataqali i Jekope; ia ko ni na tiko ena kedra maliwa na veimataqali e vuqa; ko ni na tu ena kedra maliwa, me vaka na laioni ena kedra maliwa na manumanu ni veikau, ka vaka na luve ni laioni ena loma ni qele ni sipi, o koya ke sa lako yani kina, sa na butuka sobu ka basuraka ka sega e dua me na vakabula.
- 17 Ena qai laveti cake na ligamuni vei ira na nomuni meca, ia ko ira kece sa cati kemuni era na muduki laivi.
- 18 Ia au na vakasoqoni ira mai na noqu tamata me vaka sa soqona vata na nona ivau sila e dua na tamata ki na rara ni sila.
- 19 Ia au na totaki ira na noqu tamata sa veiyalayalati kei ira ko Tamada, io na nomu ileu ka'u na cakava me kaukamea, kei na nomu ququ ka'u na cakava me parasa. Ia ko na butuqaqia na veimataqali e vuqa; ia ka'u na vakatabuya na nodra itoki ni valu vua na Turaga kei na nodra iyau vua na Turaga ni vuravura taucoko. Ka raica, sai au ga ka'u na kitaka na ka oqo.
- 20 Ka na qai yaco, sa kaya na Tamada, ni sa waraki ira tu ena siga ko ya na iseleiwau ni noqu lewa dodonu; ia ena tau vei ira kevaka era na sega ni veivutuni, io vei ira kecega na Matanitu Tani, sa kaya na Tamada.
- 21 Ka na qai yaco ni'u na vakataudeitaki ira na noqu tamata, na mataqali i Isireli.

And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

And the Father hath commanded me that I should give unto you this land, for your inheritance.

And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people—

Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.

Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

And I will gather my people together as a man gathereth his sheaves into the floor.

For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

And it shall come to pass that I will establish my people, O house of Israel.

- 22 Ka raica, au na vakataudeitaki ira na tamata oqo ena vanua oqo, me vakayacori kina na veiyalayalati au a cakava vei Jekope na tamamuni; ia ena yaco me Jerusalemi Vou. Ka na tiko na veikaukauwa ni lomalagi ena kedra maliwa na tamata oqo; io, au na tiko sara ga koi Au ena kemuni maliwa.
- 23 Raica sai au sa vosa kina ko Mosese ka kaya: Ena vakatubura vei kemuni na Turaga na nomuni Kalou e dua na parofita mai vei ira na wekamuni, me vakataki au; ia mo ni rogoca na ka kecega sa na vosataka vei kemuni. Ia ena qai yaco ni ko koya yadua na tamata sa sega ni rogoca na parofita ko ya, ena muduki tani mai na kedra maliwa na tamata.
- 24 Au sa kaya vakaidina vei kemuni, io, ko ira kecega na parofita, tekivu mai vei Samuela kei ira kece era muri mai, o ira kece era sa vosa, era sa vakadinadinataki au.
- 25 Ka raica, ko ni sa nodra kawa na parofita; ka ko ni sa mataqali i Isireli; ko ni sa tamata ni veiyalayalati ka cakava ko Tamada vei ira na nomuni qase, ni a kaya vei Eparaama: Ena vuku ni nomu kawa ena kalougata kina na veimataqali kecega e vuravura.
- 26 Sa vakaturi au cake ko Tamada ka talai au e liu vei kemuni me'u vakalougatataki kemuni, ena noqu vagolei kemuni tani mai na nomuni caka ca; ena vuku ni ko ni sa gone ni veiyalayalati—
- 27 Ia ni ko ni sa vakalougatataki oti, sa na vakayacori kina na veiyalayalati ka cakava ko Tamada vei Eparaama ka kaya: Ena kalougata tale ga na veimatanitu kecega e vuravura ena vuku ni nomu kawa—ena kena sovaraki na Yalo Tabu vei ira na Matanitu Tani mai vei au, ia ni ra sa vakalougatataki, era na qaqa matua sara kina na Matanitu Tani vei ira kecega, ka ra vakatalabusesetaki ira na noqu tamata, ko ira na mataqali i Isireli.
- 28 Era na vu ni veivakanakuitataki vei ira na tamata ni vanua oqo. Ia kevaka era na vakaukauwataka na lomadra vei au, ni ra sa rogoca oti na taucoko ni noqu kosipeli, au na sauma e uludra na nodra cakacala, sa kaya na Tamada.

And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.

The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant—

And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.

And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.

29 Au na qai nanuma na veiyalayalati au a cakava kei ira na noqu tamata; raica au a veiyalayalati kei ira ni'u na vakasoqoni ira vata ena gauna au sa lewa, ni'u na solia tale me nodra ivotavota vakawa na nodra vanua na nodra qase, sai koya na vanua ko Jerusalemi, na vanua yalataki vei ira me sega ni mudu, sa kaya na Tamada.

30 Ena qai yaco ni na yaco mai na gauna, me na vunautaki kina vei ira na taucoko ni noqu kosipeli;

31 Era na qa vakabauti au ni sai Au ko Jisu Karisito na Luve ni Kalou ia era na qai daumasu vua na Tamada ena yacaqu.

32 Era na qai tabalaka cake na domodra na nodra ivakatawa, ka ia vata na nodra sere; ni ra na raica ena matana votu.

33 Ena qai vakasoqoni ira vata tale na Tamada, ka solia na vanua ko Jerusalemi vei ira me nodra ivotavota vakawa.

34 Era na qai lagata mai na sere ni marau—Mo ni lagasere vata na veiyasana lala ni Jerusalemi; ni sa vakacegui ira na nona tamata ko Tamada, ka sa sereki Jerusalemi.

35 Sa vakaraitaka ko Tamada na ligana tabu ena matadra na veimatani kecega; ia na iyalayala kecega kei vuravura ena raica na veivakabulai sa mai vua na Tamada; ia keirau sa duavata ko Tamada kei Au.

36 Ka na qai vakayacori kina na ka sa volai: Mo yadra, mo yadra tale, daramaka na nomu kaukauwa, Saioni; daramaka na nomu isulu rairai totoka, Jerusalemi na koro tabu, raica era na sega tale ni curumi iko ko ira sa sega ni cili kei ira sa tawasavasava.

37 Kuretaki iko mai na kuvu-ni-soso; duri, dabe sobu, Isa Jerusalemi; sereka tani na ivau ni domomu, ko iko na gone yalewa bobula ni Saioni.

38 Ni sa kaya vakaoqo na Turaga: Ko ni a volitaki kemudou wale, ka ko ni na sereki tale, ia ka segai ena ilavo.

39 E dina, e dina, au sa kaya vei kemuni, ni ra na kila na yacaqu na noqu tamata; io, era na kila ena siga ko ya ni sai au ga sa vosa tiko.

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

- 40 Era na qai kaya: Na kena rairai totoka ena ulunivanua na yavai koya sa kauta mai na itukutuku vinaka, sa vakarogoya mai na sautu; sa kauta mai na itukutuku vinaka ni ka vinaka, ka vakarogoya mai na veivakabulai; ka tukuna mai ki Saioni: Sa lewa na nomu Kalou!
- 41 Ia era na tabalaka cake na domodra ka vaka: Mo ni lako, mo ni lako, mo ni lako tani eke, mo ni kakua ni tara na ka sa tawasavasava; mo ni lako tani mai vua; mo ni savasava mai oi kemuni sa kauta na iyaya ni Turaga.
- 42 Ni ko ni na sega ni lako yani vakariri. Ka ko na sega ni dro; ni na liu vei kemudou na Turaga, ka muri kemudou na Kalou ni Isireli.
- 43 Raica, ena cakacaka vakavuku ko koya na noqu italatala; ena vakalevulevui ko koya ka vakacaucautaki, ia ena cecere sara.
- 44 Me vaka era kurabuitaki iko e lewevuqa—ni sa vakacacani vakalevu na kena irairai ka vakalailai na tamata kecega, kei na yagona tale ga vakalevu cake mai vei ira na luve ni tamata—
- 45 Ena vakamiraki ira na veimatanitu e vuqa; era na kurabui ka galu ko ira na tui ena vukuna, ni ra na raica na ka e a sega ni tukuni vei ira; kei na ka era sa sega ni rogoca era na vakasamataka.
- 46 E dina, e dina, au sa kaya vei kemudou, ena yaco vakaidina na veika kece me vaka sa vakarota vei au ko Tamada. Ena qai vakayacori na veiyalayalati a veiyalayalati kina na Tamada kei ira na nona tamata; ka na qai tawani tale ko Jerusalemi, mai vei ira na noqu tamata ka na yaco me nodra vanua ka sa ivotavota vakawa.

And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—

So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

3 Nifai 21

- 1 E dina, au sa kaya vei kemuni, au na solia vei kemuni e dua na ivakatakilakila mo ni kila kina na gauna sa na voleka kina ni yaco na veika oqo—au na vakasoqoni ira vata mai na noqu tamata na mataqali i Isireli era a veiseyaki tu vakabalavu me'u vakataudeitaka tale na noqu Saioni ena kedra maliwa;
- 2 Ka raica, oqo na ivakatakilakila au na solia vei kemuni—ena vakatakilakila vei ira na Matanitu Tani na vosa kece au na tukuna vei kemuni, na vosa au na qai tukuna e muri me baleti au, ena kaukauwa ni Yalo Tabu, ka na solia vei kemuni na Tamada, me ra kila kina na veika me baleti ira na tamata oqo ka ra dua na ivovo ni mataqali i Jekope, ka ra na vakatalabusesetaki ira ko ira na Matanitu tani;
- 3 E dina, e dina, au sa kaya vei kemuni, ena gauna e vakatakila kina vei ira ko Tamada na veika oqo, ka na qai lako mai vua na Tamada, mai vei ira kivei kemuni;
- 4 Ni sa lewa yalomatua nei Tamada me ra vakataudeitaki ena vanua oqo, me ra dua na matatamata galala ena kaukauwa i Tamada ni na qai lako mai vei ira na veika oqo kivei ira na ivovo ni nomuni kawa me vakayacori kina na veiyalayalati nei Tamada ka a veiyalayalati kina kei ira na nona tamata, ko ira na mataqali i Isireli;
- 5 O koya gona ena gauna era na kauta yani kina na Matanitu Tani na itukutuku oqo kei na itukutuku ni veika ena qai vakayacori ena kemuni maliwa, kivei ira na nomuni kawa ka ra na malumalumu sobu ena vakabauta ena vuku ni caka cala;
- 6 Ni sa lewa na Tamada me vakatakilakila yani na itukutuku oqo mai vei ira na Matanitu Tani, me vakaraitaka kina vei ira na Matanitu Tani na nona kaukauwa, ena vuku ni ka oqo ni kevaka era sega ni vakaukauwataka na lomadra na Matanitu Tani; me ra veivutuni kina ka lako mai vei au ka papitaisotaki ena yacaqu, ka kila na dina ni veitiki ni noqu ivunau, me ra wili vata kina kei ira na noqu tamata, ko ira na mataqali i Isireli;

3 Nephi 21

And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;

For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

7 Ena gauna era sa kila kina na veika oqo ko ira na nomuni kawa—sa na kena ivakatakilakila vei ira ni sa tekivu oti na nona cakacaka na Tamada ena kena vakayacori na veiyalayalati ka a cakava vei ira na tamata, ka ra mataqali i Isireli.

8 Ia ni sa na yaco mai na siga koya ena qai yaco ni ra na galu na tui; ni ra na raica na ka sa sega ni tukuni vei ira; ka vakasamataka na ka era a sega ni rogoca.

9 Ena siga ko ya ena vakayacora ko Tamada ena vukuqu e dua na cakacaka levu ka talei ena kedra maliwa; ka ra na tiko ena kedra maliwa o ira era na sega ni vakabauta e dina ga ni na mai tukuna vei ira e dua na tamata.

10 Ia raica, ena tu e ligaqu na nona bula na noqu italatala; o koya era na sega ni vakamavoataki koya, e dina ga ni ra na vakacacani koya ena vukudra. Ka'u na vakabulai koya ga, ni'u na vakaraitaka vei ira ni sa levu cake na noqu yalomatua mai na ilawaki qaseqase ni tevoro.

11 O koya gona, ko ira kecega sa sega ni vakabauta na noqu vosa koi au ko Jisu Karisito, na vosa ka a vakaroti koya kina na Tamada me kauta yani vei ira na Matanitu Tani, ka solia vua na kaukauwa me kauta yani vei ira na Matanitu Tani (ena vakayacori kina me vaka sa kaya ko Moses), era na muduki tani mai na kedra maliwa na noqu tamata ni veiyalayalati.

12 Ia era na tiko ena kedra maliwa na Matanitu Tani ko ira na noqu tamata, na ivovo i Jekope, io, era na tu ena kedra maliwa me vaka na laioni ena kedra maliwa na manumanu ni veikau, me vaka na luve ni laioni ena maliwa ni qele ni sipi, o koya ke sa lako yani kina, sa na buturaka sobu ka basuraka ka sega e dua me na vakabula.

13 Era na laveta cake na ligadra vei ira na nodra meca, ia ko ira kece sa cati ira era na muduki tani.

14 Io, ena ca ko ira na Matanitu Tani ka vakavo ga kevaka era veivutuni; ni na yaco ena siga ko ya, sa kaya na Tamada, au na muduka tani na nomu ose mai na kemu maliwa, ka'u na vakarusa na nomu qiqi ni valu;

15 Ka'u na muduka tani na veikoro ena nomu vanua, ka talaraka sobu kecega na nomu veikoro ni valu;

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

And I will cut off the cities of thy land, and throw down all thy strongholds;

16 Ka'u na muduka tani tale ga na cakaisausau mai na nomu vanua, ia ena sega tale vei iko ko ira era daukilakila;

17 Au na muduka tani tale ga na nomu matakau ceuceu, kei na nomu matakau era vakaduri tu, ia ko na sega tale ni qarava kina na cakacaka ni ligamu;

18 Au na cavuta tani tale ga na nomu veikau mai na kemudou maliwa, ka vakarusa na nomu veikoro.

19 Ka na qai yaco ni na vakaoti mada na lasu, na veivakaisini, na vuvu, na veileti, na bete vakailasu kei na veibutakoci.

20 Ni na qai yaco ena siga ko ya, sa kaya ko Tamada, o ira kece sa sega ni veivutuni ka lako mai vua na Luvequ Lomani, au na muduki ira tani mai vei ira na noqu tamata, o ira na mataqali i Isireli;

21 Au na ia ena cudru waqawaqa na veisausaumi e sa sega mada ni bau rogoci e liu, vei ira, kei ira tale ga na tawa lotu.

22 Ia kevaka era na veivutuni ka muria na noqu vosa ka sega ni vakaukauwataka na lomadra, au na tauyavutaka na noqu lotu ena kedra maliwa, ka ra na curu ki na veiyalayalati ka wili vata kei ira na ivovo i Jekope, ko ira au a solia vei ira na vanua oqo me nodra ivotavota vakawa.

23 Ka ra na vukei ira na noqu tamata na ivovo i Jekope, kei ira kecega na mataqali i Isireli era na lako mai me ra tara e dua na koro ka na vakatokai ko Jerusalemi Vou.

24 Ka ra na qai vukei ira na noqu tamata era sa veiseyaki tu ena dela ni vanua taucoko, me ra soqoni vata yani ki Jerusalemi Vou.

25 Ena qai lako sobu mai ki na kedra maliwa na kaukauwa ni lomalagi; ka'u na tiko tale ga ena kedra maliwa.

26 Ia ena tekivu vakayacori na nona cakacaka na Tamada ena siga koya, io, ena gauna sa vunautaki kina na kosipeli oqo vei ira na kedra maliwa na ivovo ni tamata oqo. Au sa kaya vakaidina vei kemuni, ena tekivu vakayacori ena gauna ko ya na cakacaka i Tamada ena kedra maliwa na noqu tamata kecega era sa veiseyaki tu, io vei ira tale ga na yavusa era sa yali tu, ka a kauti ira tani na Tamada mai Jerusalemi.

And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

And then shall the power of heaven come down among them; and I also will be in the midst.

And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

27 Io, ena tekivutaki na cakacaka ena kedra maliwa na noqu tamata ka ra veiseyaki tu, ka na vakarautaka ko Tamada na sala me ra lako mai kina vei au, ka masuti Tamada ena yacaqu.

28 Io, ena qai tekivu na cakacaka mai vua na Tamada ena kedra maliwa na veimatanitu kecega, ena vakarautaki ni sala me ra vakasoqoni vata tale kina na nona tamata ki na vanua sa nodra ivotavota vakawa.

29 Era na lako tani mai ena veivanua kecega; ia era na sega ni lako tani vakariri, ka ra na sega ni dro ni ra sa lako tu, ni'u na liu vei ira, ka'u na muri tale ga, sa kaya ko Tamada.

Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.

Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.

And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

3 Nifai 22

- 1 Ena qai yaco vakaidina na ka sa volai tu: Mo ia na sere ko iko na yava sa sega ni vakaluvuni; lagata mada na sere, ka ia na kaila ko iko sa sega ni vakasucu gone; ni ra sa lewevuqa na luvei koya sa biu, ka lewe lailai na luvei koya sa vakawati, sa kaya na Turaga.
- 2 Vakalevutaka na tikina sa tu kina na nomu vale laca, ia na kena ilati ni nomu itikotiko me dre ga yani; kakua ni ko maninitaka, vakabalavutaka na nomu dali ka vakaukauwataka na nomu iteki;
- 3 Ni ko na tete yani vaka ki na imatau kei na imawi, ia na nomu kawa ena taukena na Veimatanitu Tani ka vakatawana na veikoro sa rusa.
- 4 Mo kakua ni rere ni ko na sega ni madua; ia mo kakua ni taqaya ni ko na sega ni vakamaduataki; ni ko na guilecava na nomu vakamaduataki ni ko a gone yalewa, ia ko na sega ni nanuma tale na ka ko rogoa kina ni ko sa yada.
- 5 Ni sa watimu ko koya ka buli iko, na Turaga ni Lewevuqa na yacana; sai koya na nomu Dauveivueti na Yalo Savasava ni Isireli—ena vakatokai ko koya na Kalou ni vuravura taucoko.
- 6 Ko sa vaka na yalewa sa biu ka rarawa na yalona ni sa kacivi iko na Turaga, ka vaka na goneyalewa vakawati ni ko sa biu ga, sa kaya na nomu Kalou.
- 7 Ni na lekaleka wale na noqu biuti iko, ia ena loloma levu ka’u na vakasoqoni iko kina.
- 8 Ena noqu cudru lailai ka’u na tabonaka mada na mataqu mai vei iko, ia ena loloma tawavakaiyalayala ka’u na lomani iko kina, sa kaya na Turaga na nomu Dauveivueti.
- 9 Ni sa vaka na waluvu ena gauna i Noa na ka oqo vei au, me vaka ni’u a bubului me kakua ni luvuci vuravura tale na waluvu i Noa, ka’u sa bubului vakakina me’u kakua ni cudruvi iko.
- 10 Ni na takali na veiulunivanua, ka yavavala na veiulunikoro, ia na noqu yalovinaka ena sega ni takali mai vei iko, ka na sega tale ga ni na kau tani na noqu veiyalayalati ni sautu, a kaya na Turaga ko koya sa yalololoma vei iko.

3 Nephi 22

And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee, but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee.

For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

- 11 Ko iko na dau rarawa, na dau cagina ena cagilaba, ka sega ni vakacegui! Raica ka'u na viritoka na nomu veivatu ena drega iqumu ka tauyavutaki iko ena safaia.
- 12 Ka'u na cakava na nomu katubaleka ena akeiti, kei na nomu matamata ni koro ena kapukuli kei na nomu iyalayala ena vatu daudomoni.
- 13 A luvemu kecega ena vakavulici ira na Turaga; ena ka levu tale ga na nodra vakacegu na luvemu.
- 14 Ko na vakataudeitaki ena ivalavala dodonu; ko na yawa sara mai na veivakararawataki, ni ko na sega ni rere, ena yawa tale ga mai vei iko na domobula, ni na sega ni torovi iko.
- 15 Raica, era na soqoni dina mai me ra saqati iko, ena sega ni vu mai vei au; o koya ena soqoni me sagai iko, ena bale ga ena vukumu.
- 16 Raica, koi Au ka'u a bulia na matai ni kaukamea sa iriva na qilaiso waqa, ka sa cakava mai na iyaragi ena nona cakacaka; ka'u a buli koya na dauvakacaca me ia na veivakarusai.
- 17 Ena sega ga ni yaga na iyaragi kecega sa caka me baleti iko; kei na yame kecega ena vosa vakacacataki iko, ena vakalelewa ko na vakacala ga. Oqo na nodra ivotavota na tamata ni Turaga kei na nodra ivalavala dodonu sa mai vei au, sa kaya na Turaga.

O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.

Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

3 Nifai 23

- 1 Ka raica, au sa kaya vei kemuni, ni vinaka mo ni vakadikeva na veika oqo. Io au sa vakaroti kemuni mo ni vakadikeva vagumatua sara na veika oqo; raica sa ka bibi vakaidina na vosa i Aisea.
- 2 Ni sa vosataka na veika taucoko baleti ira na noqu tamata na mataqali i Isireli ko koya; ia sa dodonu tale ga me vosa vei ira na Matanitu Tani.
- 3 Ia na ka kecega e a vosataka ko koya, era sa yaco oti se era na qai yaco, me vaka ga na vosa e vosataka.
- 4 Ia mo ni muria na noqu vosa; mo ni vola na veika au sa tukuna vei kemuni; ia ena qai kau yani vei ira na vei-Matanitu Tani ena gauna, kei na lewa nei Tamada.
- 5 Ia ko koya yadua sa rogoca na noqu vosa ka veivutuni ka papitaiso, ena vakabulai. Mo ni vulica na nodra ivakavuvuli na parofita, ni ra sa vakadinadinataka na veika oqo.
- 6 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu sa qai kaya tale vei ira, ni sa vakamacalataka oti na ivolanikalou kece sa tukuni oti vei ira, era sa qai kaya: Raica, na ivolanikalou tale e so au sa gadreva mo ni vola, na kena o ni se bera tiko ni vola.
- 7 Ka sa yaco ni sa kaya vei Nifai: Kauta mai na ivolatukutuku ko maroroya tu.
- 8 Ia ni sa kauta mai na ivolatukutuku ko Nifai ka biuta e matana, sa qai vakaraica ko koya ka kaya:
- 9 Au sa kaya vakaidina vei kemuni, ni'u a vakarota na noqu italai ko Samuela na Leimanaiti me vakadinadinataka vei ira na tamata oqo, ni ra na tucake tale mai na mate e vuqa na tamata yalododonu, ka rairai, ka veiqaravi vei ira na lewevuqa ena siga sa vakalagilagi kina na yacai Tamada ena vukuqu. Sa qai tarogi ira ka kaya: Sa sega li ni vakakina?
- 10 Era sa kaya na nona tisaipeli: Io, Turaga, e a parofisaitaka vakaidina ko Samuela me vaka na nomuni vosa, ka sa yaco vakakina.
- 11 A sa kaya vei ira ko Jisu: A cava ko ni sa sega ni vola kina na ka oqo, ni ra a tucake tale e vuqa na tamata yalododonu, ka rairai vei ira na lewevuqa ka vakavulici ira?

3 Nephi 23

And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.

For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

And all things that he spake have been and shall be, even according to the words which he spake.

Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father they shall go forth unto the Gentiles.

And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.

And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not.

And it came to pass that he said unto Nephi: Bring forth the record which ye have kept.

And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them?

12 Ka sa yaco ni sa qai nanuma ko Nifai ni a sega tu ni volai na ka oqo.

13 Ka sa yaco ni sa vakarota ko Jisu me volai; ka sa volai sara me vaka e a vakarota.

14 Ka sa yaco ni sa vakamacalataka taucoko vakadua ko Jisu na ivolanikalou era sa vola tu, sa qai vakaroti ira me ra vakatavuvulitaka na veika sa vakamacalataka vei ira.

And it came to pass that Nephi remembered that this thing had not been written.

And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.

And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them.

3 Nifai 24

- 1 Ka sa yaco ni sa vakaroti ira me ra vola na vosa e a solia ko Tamada vei Malakai ka na tukuna vei ira ko koya. Ia ni ra sa vola oti sa qai vakamacala vei ira. A sa kaya vakaoqo vei ira ko koya: Sa kaya vakaoqo ko Tamada vei Malakai—Raica, au na tala na noqu italatala, ka na caramaka ko koya na sala e mataqu, ia na Turaga o koya ko ni sa vakasaqara, ena lako vakasauri mai ki na nona valetabu, io ena lako mai na italatala ni veiyalayalati o koya ko ni sa rekitaka; raica ena lako mai ko koya sa kaya na Turaga ni Lewevuqa.
- 2 Ia ko cei me na yalodei ena siga ni nona lako mai, ia ko cei me na tudei tiko ni sa na rairai mai ko koya? Ni sa vaka na nona bukawaqa na dausava koula ko Koya, ka vaka na nodra sovu na dausava isulu.
- 3 Ia ena tiko ko koya me vakavinakataka ka vakasavasavataka na siliva; ena vakasavasavataka na luvadra tagane na Livai ka savai ira me vaka na koula kei na siliva, me ra vakacabora vua na Turaga na ivakacacabo ena buladodonu.
- 4 Ena qai vinaka vua na Turaga na nodra ivakacacabo ko Juta kei Jerusalemi, me vaka ena gauna e liu ka vaka na veiyabaki e liu.
- 5 Au na qai toro voleka vei kemuni me ia na veilewai; ia ka’u na kusarawa ni tukuna na nodra ca na daucakaisausau, kei na dauveibutakoci, kei na daububului vakailasu, kei ira era butakoca na ivoli ni tamata cakacaka, kei na yada kei na luveniyali, kei ira era vakanadakuya na vulagi, ka ra sega ni rerevaki au, sa kaya na Turaga ni Lewevuqa.
- 6 Ni sa i au na Turaga, ka’u sa sega ni veivukiyaki; o koya oqo, ko ni sa sega kina ni rusa oi kemuni na Jekope.
- 7 Mai na nodra gauna sara mada ga na nomuni qase, ko ni sa vukitani kina mai na veicakacaka vakalotu, ka ko ni sa sega ni maroroya. Mo ni lesu mai vei au, au na qai lesu yani vei kemuni, sa kaya na Turaga ni Lewevuqa. Ia ko ni sa kaya: Me keimami lesu vakaavei?
- 8 E dua li na tamata me butakoca na Kalou? Ia ko ni a butakoci au. Ia ko ni sa kaya: Keimami a butakoci kemuni vakaavei? Ena ikatini kei na ivakacacabo.

3 Nephi 24

And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap.

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings.

9 Ko ni sa cudruvi ena dua na cudru, ni ko ni sa butakoci au, koi kemuni na matanitu taucoko oqo.

10 Mo ni kauta kece mai na ikatini ki na lololo me so kina na kakana ena noqu vale; ka vakatovolei au mada kina, se'u na dolava se segai na katubaleka ni lomalagi ka sovaraka vei kemuni na ka ni veivakalougatataki me na sega na, tikina e maroroi rawa kina, sa kaya na Turaga ni Lewevuqa.

11 Ia au na vunauca na dauvakacaca ena vukumuni me kakua ni vakarusa na vua ni nomuni qele; ena sega tale ga ni lutudole na vua ni nomuni vaini ena were ni bera na kena gauna, sa kaya na Turaga ni Lewevuqa.

12 A ra na vakatokai kemuni me kalougata na lewe ni veivanua kecega, ni ko ni sa vanua e daurekitaki, sa kaya na Turaga ni Lewevuqa.

13 Ko ni a vosa vakaukauwa vei au, sa kaya na Turaga. Ia ko ni sa kaya: A vosa cava li keimami sa vosa vakacacataki kemuni kina?

14 Ko ni a kaya: Sa tawayaga na qarava na Kalou; ia ka cava na betena na noda maroroya na nona veicakacaka vakalotu, ka ni da sa lako vakaloloku voli talega ena mata ni Turaga ni Lewevuqa?

15 Eda sa vakatokai ira na viavialevu me ra tamata mamarau; io, ni ra tamata rawa ka tale ga ko ira na daucaka ca; ka ra sa sereki talega ko ira era vakatovolea vakaca na Kalou.

16 Era sa dau veivosaki vakataki ira ko ira era sa rerevaka na Turaga, a sa vakarorogo na Turaga ka rogoca; a sa volai e dua na ivola ni vakananumi e matana, ena vukudra era rerevaka na Turaga ka vakananuma na yacana.

17 Era na qai noqu ga ena siga ka'u na kumuna kina na noqu iyau talei sa kaya na Turaga ni Lewevuqa; ia ka'u na lomani ira me vaka na tamata sa lomani koya na luvena sa qaravi koya.

18 Ia ko ni na qai lesu mai vei au ka kunea sara ni sa duatani na yalododonu ka duatani na tamata ca, a sa duatani ko koya sa qarava na Kalou ka duatani ko koya sa sega ni qaravi koya.

Ye are cursed with a curse, for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.

And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.

Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?

Ye have said: It is vain to serve God, and what doth it profit that we have kept his ordinances and that we have walked mournfully before the Lord of Hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

3 Nifai 25

- 1 Ia raica, sa lako mai na siga ko ya, ena waqa me vaka na lovo; ia ko ira kece era viavialevu, io, kei ira kece sa caka ca, era na vaka na vu ni co; ia ena vakamai ira na siga ka sa lako mai ko ya, sa kaya na Turaga ni Lewevuqa, ena sega kina ni laiva me vo vei ira na wakana se tabana.
- 2 Ia ena cadra vei kemuni sa rerevaka na yacaqu, na Luve ni Valavala Dodonu ena kauta lako ena tabana na veivakabulai; ka ko ni na lako yani ka tubu cake me vaka na luve ni bulumakau ena loma ni bai.
- 3 Ka ko ni na buturaki ira sobu na tamata ca; ni ra na dravusa e ruku ni qeteqete ni yavamuni ena siga ka'u na cakava kina na ka oqo, sa kaya na Turaga ni Lewevuqa.
- 4 Dou nanuma na lawa i Mosese na noqu tamata, o koya ka'u a vakarota vua mai Orepi me nodra kecega na Isireli, vata kei na ilesilesi kei na lewa.
- 5 Raica, au na talai Ilaija na parofita e liu vei kemuni, ni bera ni qai lako mai na siga levu ka rerevaki ni Turaga ko ya;
- 6 Ena vagolea ko koya na lomadra na qase kivei ira na gone, kei na lomadra na gone kivei ira na nodra qase, de'u na qai lako mai ka yavita na vuravura ena dua na cudru.

3 Nephi 25

For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.

Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

3 Nifai 26

- 1 Ka sa yaco ni sa tukuna oti na veika oqo ko Jisu, sa qai vakamacalataka vei ira na lewevuqa; a sa vakamacalataka vei ira na veika kecega, na veika lelevu kei na veika lalai.
- 2 A sa kaya: Sa vakarota ko Tamada me'u tukuna vei kemuni na veivolanikalou oqo sa sega ni tu vei kemuni; ni sa vakarautaka tu ena nona lewa yalomatua me qai soli vei ira na veitabatamata e muri.
- 3 A sa vakamacalataka na veika kecega, io, mai na ivakatekivu me yacova na gauna sa lako mai kina ena nona lagilagi—io, a sa tukuna na veika kece ena yaco ena delai vuravura, ka tukuna tale ga ni na waicala na vei-vu-ni-ka ena katakata dina, ena vivigi ko vuravura me vaka na ivola vivigi ka na takali yani na lomalagi kei na vuravura;
- 4 Me yacova sara na siga levu mai muri, era na tu kina ena mata ni Kalou na tamata kecega, na veimataqali, veimatanitu kei na duivosavosa, me ra lewai ena nodra ivalavala, se vinaka se ca—
- 5 Ia kevaka era sa vinaka, era na tucake tale mai ki na bula tawavakaiyalayala; ia kevaka era sa ca, era na tucake tale mai ki na rusa tawamudu; ia erau sa veibasai ga, e dua ena yasana oqo ka dua ena yasana ko ya, me vaka na loloma cecere, kei na lewa dodonu kei na savasava i Karisito, o koya sa bula ni bera ni tekivu na vuravura.
- 6 Ia oqo sa sega ni rawa ni volai taucoko ena ivola oqo e dua na ikaduanadrau ni veika a vakatavuvulitaka ko Jisu vei ira na tamata;
- 7 Ia raica, sa volai tu ena peleti i Nifai na iwase levu cake ni veika ka a vunautaka vei ira na tamata ko koya.
- 8 Ia na veika oqo au sa vola, e dua na iwase lailai ni veika a vakavuvulitaka vei ira na tamata; ka'u sa vola ena inaki me ra na kau tale mai kina vei ira na tamata oqo, mai vei ira na Matanitu Tani, me vaka na vosa sa cavuta ko Jisu.
- 9 Ia ena gauna era na taura kina na veika oqo, ka sa kilikili me ra taura taumada me vakatovolei kina na nodra vakabauta, ia kevaka era na vakabauta na veika oqo, ena qai vakatakilai vei ira na veika lelevu cake.

3 Nephi 26

And now it came to pass that when Jesus had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small.

And he saith: These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations.

And he did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away;

And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil—

If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people;

But behold the plates of Nephi do contain the more part of the things which he taught the people.

And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

- 10 Ia kevaka era sa sega ni vakabauta na veika oqo, era na cudruvi ka na bureitaki vei ira na veika lelevu cake.
- 11 Raica, sa vakarau me'u vola kece eke na veika kece mai na peleti i Nifai, ia sa tarova na Turaga ka kaya: Au na vakatovolea mada na nodra vakabauta na noqu tamata.
- 12 O koya gona, koi au, ko Momani, au sa vola ga kina na veika sa vakarota vei au na Turaga. Ia koi au ko Momani, au sa tinia eke na noqu vosa ka tekivu vola na veika sa vakaroti vei au.
- 13 O koya gona, au sa gadreva mo ni kila, ni a vakavulici ira na tamata na Turaga ena loma ni tolu na siga; ia ni sa oti koya, sa rairai tale vakavuqa vei ira ko koya, a sa vakavuqa talega na nona dovia na madrai ka vakalougatataka ka solia me ra kania.
- 14 Ka sa yaco ni sa vakatavulici ira ka vakalougatataka ira na nodra gone na lewevuqa ka tukuni tiko oqo, a sa sereka na wa ni yamedra ka ra sa vosataka vei ira na qase na veika lelevu ka talei, io sa levu cake mai na veika sa vakatakila oti ko koya vei ira na tamata; io sa sereka ko koya na wa ni yamedra me ra cauraka.
- 15 Ka sa yaco ni sa lako cake oti ki lomalagi—ena ikarua ni nona rairai mai ka sa lako cake vei Tamada, ni oti na nona vakabulai ira na nodra tauvimate kei na nodra lokiloki, ka dolava na matadra na mataboko, ka dolava na daligadra na didivara, ka sa vakayacora na cakacaka kecega ni veivakabulai ena kedra maliwa, ka vakatura cake mai na mate e dua na tamata, ka vakatakila vei ira na nona kaukauwa, ia ni sa oti kece oqo, ka sa lako cake vua na Tamada—
- 16 Raica, a sa yaco ena mataka kadua era sa soqoni ira vata yani na lewevuqa, ka raica ka rogoci ira na gonelalai oqo; ia ko ira sara ga na gone dramidrami e ra dolava na gusudra ka cauraka e vuqa na ka veikurabuitaki; ia sa vakatabui me kakua ni dua e vola na veika era a cauraka.
- 17 Ka sa yaco ni ra sa lako yani ena gauna ko ya na tisaipeli sa digitaka ko Jisu, ka tekivu me vakavulici ira ka papitaisotaki ira era sa lako mai vei iratou; ia era sa vakasinaiti ena Yalo Tabu ko ira kecega sa papitaisotaki ena yacai Jisu.

And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people.

Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me.

Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them.

And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter.

And it came to pass that after he had ascended into heaven—the second time that he showed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shown forth his power unto them, and had ascended unto the Father—

Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.

And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost.

18 Ka sa lewevuqa vei ira era sa raica ka rogoca na veika sa sega ni vosataki rawa, ka sa sega ni vakatarai me volai.

19 Era sa veivakatavulici ka vei qaravi vakai ira; era sa taukena vata na veika kece ena kedra maliwa ka caka dodonu vei ira na tamata kecega.

20 Ka sa yaco ni ra sa kitaka na veika kecega sa vakarota vei ira ko Jisu.

21 Ia ko ira sa papitaisotaki ena yaca i Jisu, era sa vakatokai me ra lewe ni lotu i Karisito.

And many of them saw and heard unspeakable things, which are not lawful to be written.

And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.

And it came to pass that they did do all things even as Jesus had commanded them.

And they who were baptized in the name of Jesus were called the church of Christ.

3 Nifai 27

- 1 Ka sa yaco ni ra sa veilakoyaki voli na tisaipeli i Jisu ka vunautaka tiko na veika era sa raica ka rogoca, ka veipapitaisotaki ena yacai Jisu, a sa yaco ni ra a soqoni vata na tisaipeli ka ra a duavata ena masu kei na lolo vagumatua sara.
- 2 A sa rairai tale vei ira ko Jisu ni ra a masu tiko vua na Tamada ena yacana; a sa lako mai ko Jisu ka tu ena kedra maliwa ka kaya vei ira: A cava ko ni sa vinakata me'u solia vei kemuni?
- 3 Era sa kaya vua: Turaga, keimami gadreva mo ni tukuna vei keimami na yaca me vakayacani kina na lotu oqo, ni ra sa veileti tiko na tamata ena vuku ni ka oqo.
- 4 Ka sa kaya vei ira na Turaga: E dina, e dina au sa kaya vei kemuni a cava era sa vosa kudrukudru ka veileti kina na tamata ena vuku ni ka oqo?
- 5 Era sa sega li ni wilika na ivolanikalou ni sa kaya mo ni vakatokai ena yacai Karisito, sai koya na yacaqu? Ia ko ni na kacivi ena yaca oqo ena siga mai muri;
- 6 Ia ko koya yadua sa taura na yacaqu ka vosota me yacova na ivakataotioti, ena vakabulai vakaidina ena siga mai muri.
- 7 O koya mo ni kitaka kina na ka kecega ko ni sa kitaka, ena yacaqu; o koya mo ni vakatoka kina na lotu oqo ena yacaqu; ka kerea vua na Tamada ena yacaqu me vakalougatataka na lotu ena vukuqu.
- 8 Ia kevaka sa sega ni vakatokai ena yacaqu, ena rawa vakavei me noqu lotu? Ia kevaka sa vakatokai e dua na lotu ena yacai Mosese, sa lotu i Mosese; se kevaka sa vakatokai ena yaca ni dua na tamata, ia sa lotu ni tamata ko ya; ia kevaka sa vakatokai ena yacaqu sa qai noqu lotu, kevaka sa tara cake ena noqu kosipeli.
- 9 Au sa kaya vakaidina vei kemuni ni ko ni sa tara cake ena noqu kosipeli; ia na ka kece ko ni sa vakayacana, mo ni vakayacana ena yacaqu; ia kevaka ko ni sa kerea vua na Tamada ena yacaqu e dua na ka me baleta na lotu, ena rogoci kemuni ko Tamaqu;
- 10 Ia kevaka sa tara cake na lotu ena noqu kosipeli, ena vakaraitaka kina na Tamada na nona cakacaka.

3 Nephi 27

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel.

Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.

- 11 Ia kevaka sa sega ni tara cake ena noqu kosipeli ka sa tara cake ga ena cakacaka ni tamata se ena cakacaka ni tevoru, au sa kaya vakaidina vei kemuni, ena vakalekaleka ga na nodra marautaka na nodra cakacaka, ia ena dua na gauna lekaleka, ena yaco mai na ivakataotioti, ka ra na tamusuki sobu ka biu ki na bukawaqa ka sega ni lesu rawa mai kina.
- 12 Ni na muri ira ga na nodra ivalavala, ka ra na tamusuki sobu ena vuku ni nodra ivalavala; o koya mo ni nanuma tiko kina na veika au sa tukuna vei kemuni.
- 13 Raica au sa solia vei kemudou na noqu kosipeli, ia oqo na kosipeli au sa solia vei kemudou—ni'u a lako mai ki vuravura me'u kitaka na lomai Tamaqu, ni a talai au mai ko Tamaqu.
- 14 Ka sa talai au mai ko Tamaqu me'u na mai laveti cake ena kauveilatai; ia ni'u sa laveti cake oti ena kauveilatai me'u na kauti ira mai kina na tamata kecega kivei au, ia me vaka ni ra a laveti au cake na tamata, ena laveti ira cake tale ga vakakina ko Tamada me ra na tu e mataqu ka lewai ena nodra ivalavala, se vinaka se ca—
- 15 Raica ena inaki oqo au sa laveti cake kina; ia au na kauti ira mai na tamata kecega kivei au, me vaka na kaukauwa i Tamada, me ra lewai ena nodra ivalavala.
- 16 Ka na qai yaco ni o koya yadua sa veivutuni ka papitaisotaki ena yacaqu, ena vakasinaiti ena Yalo Tabu; ia kevaka sa vosota me yacova na ivakataotioti, au na kunea ni sa tawacala ko koya ena matai Tamaqu ena siga au sa tu kina me'u lewai ira na kai vuravura.
- 17 Ia ko koya sa sega ni vosota me yacova na ivakataotioti, ena tamusuki sobu ka biu ki na bukawaqa ka na sega ni lesu rawa mai kina, ena vuku ni lewa dodonu nei Tamada.
- 18 Ia sa vakaoqo na vosa sa solia ko Tamada vei ira na luve ni tamata. Raica, baleta na ka oqo, e sa vakayacora kina na vosa ka sa solia, ka sa sega ni lasu ko Koya, ia ena vakayacora vakaidina na vosa kecega sa tukuna.

But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.

Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

19 Ka sa sega na ka tawasavasava sa curu rawa ki na nona matanitu; o koya sa sega kina e dua sa curu rawa ki na nona ivakavakacegu, ko ira ga sa savai na nodra isulu ena noqu dra ni ra sa vakabauta, ka veivutunitaka na nodra ivalavala ca ka vosota me yacova na ivakataotioti.

20 Ia oqo na ivakaro: Mo ni veivutuni, koi kemuni kecega mai na iyalayala kei vuravura, ka lako mai vei au ka papitaisotaki ena yacaqu, mo ni vakatabui kina ena isolisoli ni Yalo Tabu mo ni duri ka sega ni tauvi duka kina e mataqu ena siga mai muri.

21 E dina, e dina, au sa kaya vei kemudou, oqo na noqu kosipeli; dou sa kila na ka sa dodonu mo ni kitaka ena noqu lotu; ia na ka kecega dou sa raica ni'u sa kitaka, mo dou kitaka tale ga; io mo dou kitaka na ka kecega dou sa raica ni'u sa kitaka;

22 Ko ni sa kalougata kevaka ko ni sa kitaka na veika oqo, ni ko ni na laveti cake ena siga mai muri.

23 Mo ni vola na veika ko ni sa raica ka rogoca; ia me kakua ga na veika sa vakatabui.

24 Mo ni vola na veika era na cakava na tamata oqo, me vaka ni sa volai tu na veika era a cakava e liu.

25 Raica era na lewai na tamata oqo mai na veitukutuku sa volai oti tu kei na veika ko ni na qai vola e muri, io, ena kilai na nodra cakacaka vei ira na tamata mai na veika sa volai.

26 Ka raica, na ka kecega sa vola na Tamada; ia ena lewai ko vuravura mai na ivola era sa volai.

27 Ia mo dou kila ni dou na lewai ira na tamata oqo me vaka na lewa dodonu ka'u na solia vei kemudou. Ia a cava na ivalavala sa kilikili kei kemudou? Au sa kaya vakaidina vei kemudou, mo dou vakataki au.

28 Ia oqo, au sa lako vua na Tamada. Au sa kaya vakaidina vei kemudou, ena soli vei kemudou na veika kecega ko ni sa kerea vua na Tamada ena yacaqu.

29 O koya mo dou kerekere, ka na soli vei kemudou; mo dou tukituki ka na dolavi vei kemudou; ni sa rawata ko koya yadua sa kerekere; ka na dolavi vua sa tukituki.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.

Write the things which ye have seen and heard, save it be those which are forbidden.

Write the works of this people, which shall be, even as hath been written, of that which hath been.

For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.

And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.

And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.

And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.

Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.

30 Ia sa vuabale na noqu marau ena vukumudou kei ira na itabatamata oqo; a sa marau talega ko Tamada kei ira na agilosi yalosavasava ena vukumudou kei ira na itabatamata oqo; ni sa sega ni yali e dua vei ira.

31 Raica, au gadreva mo dou kila; ni'u sa tukuni ira na itabatamata sa bula tiko oqo; a sa vuabale na noqu marau ena vukudra, ni sa sega ni yali e dua vei ira.

32 Ka raica, au sa rarawataki ira vakaidina na ikava ni tabatamata mai na itabatamata oqo; raica ena rawai ira na dauvere me vaka a rawai ira na luve ni veivakarusai; raica era na volitaki au ena siliva kei na koula kei na iyau sa vakacacana na sarasara kei na veveka, ka ra na basuka na daubutako ka butakoca. Ia ena siga ko ya au na sikovi ira ka sauma vei ira na nodra ivalavala.

33 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa kaya vei iratou na nona tisaipeli: Mo dou curu ki na matamata ni koro qiqo; ni sa qiqo na matamata ni koro ka rabailailai na sala sa basika ki na bula, a ra sa lewelailai sa kunea; ia sa lalaga na matamata ni koro ka rabailevu na sala sa basika ki na mate, era sa lewevuqa era sa curu kina, raica sa voleka mai na bogi, sa sega ni cakacaka rawa kina e dua na tamata.

And now, behold, my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost.

Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none of them are lost; and in them I have fulness of joy.

But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.

And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the strait gate; for strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work.

3 Nifai 28

- 1 Ka sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa qai vosa vei iratou yadudua na nona tisaipeli ka kaya: A cava ko sa vinakata me'u solia vei iko ni'u sa lako cake vei Tamaqu?
- 2 Eratou sa vosa, ka vakavo ga e lewe tolu ka kaya: Keitou kerea me keitou lako kusarawa yani vei kemuni ki na nomuni matanitu ni sa oti na neimami bula ka yacova na gauna ni bula ni tamata, io ni sa cava na itavi ko ni sa lesi keimami kina.
- 3 A sa kaya vei iratou ko Koya: Dou sa kalougata ni dou sa gadreva mai vei au na ka oqo; o koya gona ni dou sa yacova na yabaki vitusagavulu karua, dou na lako yani vei au ki na noqu matanitu; ka dou na kune vakacegu vata kei au.
- 4 Ia ni sa vosa oti vei iratou, sa qai gole vei iratou na lewe tolu ka kaya: A cava dou sa gadreva me'u kitaka vei kemudou ni'u sa lako cake vua na Tamada?
- 5 Eratou sa rarawa e yalodratou, ni ratou sa sega ni doudou me vosataka vua na ka eratou sa gadreva.
- 6 A sa kaya vei iratou ko koya: Raica, au sa kila na nanuma ni lomamudou, dou sa gadreva na ka sa vinakata ko Joni na noqu gone ni toko, ka a cakacaka vata voli kei au ni bera ni ra laveti au cake na Jiu ki na kauveilatai.
- 7 Raica dou sa kalougata vakalevu cake, ni dou na sega ni tovolea na mate; ia dou na bula tiko ka raica ni sa vakayacori na cakacaka taucoko i Tamada vei ira na luve ni tamata, io me yacova ni sa vakayacori na veika taucoko sara me vaka na lomai Tamada, ena gauna au na lako mai kina ena noqu lagilagi kei na kaukauwa mai lomalagi.
- 8 Dou na sega sara ni tovolea na mosi ni mate; ia ena vakamataliataki vakasauri me vaka na sauriva ni mata ni'u sa lako mai ena noqu lagilagi, io mai na yago mate oqo ki na yago e tawa mate rawa; ia dou na vakalougatataki ena matanitu i Tamaqu.
- 9 Dou na sega talega ni sotava na mosi se rarawa ena nomudou bula tiko vakayago, ia dou na rarawataka ga na ivalavala ca ni vuravura; ka'u na vakayacora na veika kece oqo ena vuku ni ka dou sa gadreva vei au, ni dou sa gadreva mo dou kauti ira mai na yalo ni tamata vei au, ni se tu ga na vuravura.

3 Nephi 28

And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye desire of me, after that I am gone to the Father?

And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.

And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father?

And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.

Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven.

And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father.

And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.

- 10 Ena vuku ni ka oqo, ena taucoko kina na nomudou marau; ka dou na curu ki na matanitu i Tamaqu; io, ena vuabale na nomudou marau, me vaka sa solia vei au ko Tamada, na reki e taucoko; ia dou na vakataki au, ia koi au, au sa vakataki Tamada; ia ko Tamada kei au keirau sa duavata;
- 11 Ia na Yalo Tabu sa tukuni Tamada kei au; sa solia na Yalo Tabu ko Tamada vei ira na luve ni tamata ena vukuqu.
- 12 Ia sa yaco ni sa cavuta oti na vosa oqo ko Jisu, sa tarai iratou yadudua ena iqaqalo ni ligana ka vakava ga ko iratou na lewe tolu ka ratou na bula tiko, ka sa qai lako yani.
- 13 Ka raica sa tadola ko lomalagi ka ratou sa kau cake ki lomalagi, eratou sa raica ka rogoca na veika e sega ni vosataki rawa.
- 14 Ka sa vakatabui me ratou tukuna; ka sega tale ga ni soli vei iratou na kaukauwa me ratou cauraka kina na veika eratou sa raica ka rogoca;
- 15 Se eratou sa tiko ena yago se ena taudaku ni yago, eratou sega ni kila; ni vaka vei iratou ni ratou a vakamataliataki ka ratou a veisautaki mai na yago mate oqo ki na yago e tawa mate rawa, me ratou raica rawa kina na veika ni Kalou.
- 16 Ia a sa yaco ni ratou sa qai vunau voli e delai vuravura; ia eratou a sega ga ni vunautaka na ka eratou a raica ka rogoca, me vaka e a vakaroti vei iratou mai lomalagi.
- 17 Ia mai na gauna eratou sa vakamataliataki kina, au sega ni kila se ratou sa vakaisulu ena yago e tawa mate rawa se sega;
- 18 Ia oqo ga na ka au sa kila me vaka na kena itukutuku sa soli mai—eratou a lako yani e dela ni vanua ka vunau vei ira na tamata, ka vakaduavatataki ira ki na lotu, ko ira kecega sa vakabauta na nodratou ivunau; ka papitaisotaki ira, ia ko ira kecega sa papitaisotaki era sa vakacurumi ki na lotu ka ra ciqoma na Yalo Tabu.
- 19 Era sa biuti iratou ki na vale ni veivesu ko ira era sa sega ni lewe ni lotu. Ka sa sega ni tauri iratou rawa na veivale ni veivesu ni ra sa kavida rua.

And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;

And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed.

And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.

And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard;

And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.

But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven.

And now, whether they were mortal or immortal, from the day of their transfiguration, I know not;

But this much I know, according to the record which hath been given—they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost.

And they were cast into prison by them who did not belong to the church. And the prisons could not hold them, for they were rent in twain.

20 Eratou sa qai biu ki loma ni qara; ia eratou sa yavita na qele ena vosa ni Kalou ka ratou sereki mai na loma ni qara ena nona kaukauwa; a sa sega na qara era kelua me tauri iratou rawa.

21 Eratou sa biu vakatolu ki na lovo ni bukawaqa; ia eratou a sega ga ni kama.

22 Eratou sa biu vakarua ki na qara ni manumanu kila; ka raica eratou sa vaqitori ira me vaka na gone lailai sa vaqitora na luve ni sipi, ka sega na leqa e yacovi iratou.

23 Ka sa yaco ni ratou sa lako yani ena kedra maliwa na tamata kecega i Nifai ka vunautaka na kosipeli i Karisito kivei ira na tamata kecega ena dela ni vanua; ka ra sa saumaki mai vua na Turaga ka curu me lewe ni lotu i Karisito; ka ra sa kalougata kina na itabatamata ko ya me vaka na vosa i Jisu.

24 Koi au ko Momani; au sa tinia toka mada eke ena gauna oqo na noqu vosa me baleta na veika oqo.

25 Raica sa voleka sara me'u vola na yacadra o ira era na sega vakadua ni tovolea na mate, ia sa sega ni vakatara vei au na Turaga; a ka oqo au sa sega kina ni vola, ka sa vunitaki mai vuravura.

26 Ia raica, au a raici iratou, ka ratou sa dau qaravi au.

27 Ka raica eratou na tiko ena kedra maliwa na Veimatanitu Tani, ia era na sega ni kilai iratou na kai Veimatanitu Tani.

28 Eratou na tiko tale ga ena kedra maliwa na Jiu, ia era na sega ni kilai iratou ko ira na Jiu.

29 Ka na qai yaco, ena gauna e raica kina na Turaga ni sa ganita ena nona yalomatua, eratou na qai vunau vei ira kece na veiyavusa i Isireli era sa veiseyaki tu, vei ira tale ga na veimatanitu, veimataqali, duivosavosa kei ira na tamata, ia me vaka na kaukauwa ni Kalou sa tu vei iratou kei na ka eratou sa gadreva, eratou na kauta mai kina e vuqa sara na yalo vei ira ka vakalesuya vei Jisu.

30 Eratou sa vaka na agilosu ni Kalou, ia sa rawa me ratou vakaraitaki iratou vei ira na tamata ka ratou gadreva, kevaka eratou sa masu vei Tamada ena yacai Jisu.

And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.

And thrice they were cast into a furnace and received no harm.

And twice were they cast into a den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm.

And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed, according to the word of Jesus.

And now I, Mormon, make an end of speaking concerning these things for a time.

Behold, I was about to write the names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world.

But behold, I have seen them, and they have ministered unto me.

And behold they will be among the Gentiles, and the Gentiles shall know them not.

They will also be among the Jews, and the Jews shall know them not.

And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good.

- 31 O koya eratou na vakayacora kina e liu e vuqa na veika lelevu ka talei, ka na qai yaco e muri na siga sa levu sa roro tiko mai, io na siga me ra na tu kina na tamata kecega ena mata ni i tikotiko ni veilewai i Karisito;
- 32 Io, eratou na vakayacora talega e liu na cakacaka levu ka talei ena kedra maliwa na Veimatanitu Tani, ena qai yaco e muri na siga ni veilewai.
- 33 Ia kevaka ena tu vei kemuni na ivolanikalou kece sa tukuni kina na veicakacaka talei i Karisito, ko ni na kila kina ni na yaco vakaidina na veika kece oqo me vaka na vosa i Karisito.
- 34 Ia ena ca ko koya sa sega ni muria na vosa i Jisu kei na nodra vosa ko ira e digitaka ko koya ka talai ira yani ena kedra maliwa; ia ko ira yadua sa sega ni muria na vosa i Jisu kei na nodra vosa na nona talai, era sa sega ni ciqomi Koya; ia ena sega talega ni ciqomi ira ko Koya ena siga mai muri;
- 35 Raica e vinaka cake vei ira me ra a kakua ni sucu. Se ko ni nanuma beka ni ko ni na kauta tani rawa na nona lewa dodonu na Kalou sa vakacudrui, o koya ka sa buturaki sobu e yavadra na tamata, me rawa kina na veivakabulai?
- 36 Ka raica oqo, me vaka ni'u a vosa tiko me baleti ira ka a digitaka na Turaga, io, ko iratou na lewe tolu ka ratou a kau cake ki lomalagi, ni'u a sega ga ni kila se ratou sa vakasavasavataki mai na yago e mate rawa ki na yago e tawamate rawa se sega—
- 37 Ia raica, au a taroga vua na Turaga ena gauna au volavola tiko kina, ka sa vakatakila vei au ko koya ni a dodonu me vakayacori e dua na veisau ki na yagodratou, ia kevaka e sega eratou na tovolea na mate;
- 38 O koya gona me ratou kakua kina ni tovolea na mate, e a vakayacori kina e dua na veisau ki na yagodratou, me ratou kakua kina ni kila na mosi se rarawa, ia eratou na rarawataka ga na ivalavala ca ni vuravura.
- 39 Raica e sega ni tautauvata na veisau oqo kei na ka ena yaco ena siga mai muri; ia e a vakayacori ga e dua na veisau ki na yagodratou me kakua kina ni rawai iratou na kaukauwa i Setani ka na sega ni rawa ni temaki iratou; eratou sa vakatabui vakayago, ka ratou sa savasava, ka sa sega kina ni rawai iratou na kaukauwa ni vuravura.

Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment-seat of Christ;

Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day.

And if ye had all the scriptures which give an account of all the marvelous works of Christ, ye would, according to the words of Christ, know that these things must surely come.

And wo be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God, who hath been trampled under feet of men, that thereby salvation might come?

And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality—

But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death;

Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world.

Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.

40 Raica eratou na bula tu vakaoqo me yacova na siga ni veilewai i Karisito; ia ena siga ko ya, eratou na qai ciqoma na veisau levu cake ki na yagodratou, ka curu ki na matanitu i Tamada ka sega ni curu tale ki tuba ka tiko vata kei na Kalou mai lomalagi me tawamudu.

And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell with God eternally in the heavens.

3 Nifai 29

- 1 Ka raica oqo, au sa kaya vei kemuni, ni ena siga sa raica kina na Turaga ena nona yalomatua me kau yani na itukutuku oqo vei ira na Veimatanitu Tani me vaka na nona vosa, ko ni na qai kila ni sa tekivu vakayacori na veiyalayalati a cakava ko Tamada vei ira na luvei Isireli, me baleta na nodra vakalesui tale ki na veivanua ka sa nodra ivotavota vakawa.
- 2 Ka ko ni na qai kila kina ni na vakayacori kece na vosa ni Turaga era a vosataka na parofita tabu; ia mo ni kakua kina ni kaya ni sa lokuyarataka na Turaga na nona lako mai vei ira na luvei Isireli.
- 3 Mo ni kakua sara ni nanuma e lomamuni ni sa tawayaga na vosa era sa cavuti oti, raica, ena nanuma na Turaga na veiyalayalati a cakava vei ira na nona tamata, na mataqali i Isireli.
- 4 Ia ni ko ni sa raica ni sa kau mai vei kemuni na itukutuku oqo, mo ni kakua tale ni beca na veika sa vakayacora na Turaga, raica sa laveta tu e ligana imatau na iseleiwau ni nona lewa dodonu; ia ena siga ko ya, kevaka ko ni sa beca na nona cakacaka, ena tau kusarawa vei kemuni na iseleiwau ni nona lewa dodonu.
- 5 Ena ca ko koya sa beca na nona cakacaka na Turaga; io, ena ca ko koya sa cakitaka na Karisito kei na nona veicakacaka!
- 6 Io, ena ca ko koya sa cakitaka na nona veivakatakila na Turaga, ka kaya ni sa sega tale ni cakacaka na Turaga ena ivakatakilakila se parofisai, se ena isolisoli, se ena vosa tani e so, se ena veivakabulai se ena kaukauwa ni Yalo Tabu!
- 7 Io, ena ca ko koya sa kaya ena siga ko ya me rawa ka kina, ni sa sega tale ni rawa ni vakayacora e dua na cakacaka mana ko Jisu Karisito; ia ko koya sa kitaka oqo ena yaco me vaka na luve ni veivakarusa ka na sega na loloma cecere ena vukuna; me vaka na vosa i Karisito!
- 8 Ia, mo ni kakua tale ni vakasiusiutaki ira, se beci ira, se vakalialiai ira na Jiu, se dua vei ira na ivovo ni mataqali i Isireli; raica, sa nanuma na Turaga na veiyalayalati a cakava, vei ira ka na vakayacora vei ira me vaka na ka e a bubuluitaka.

3 Nephi 29

And now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.

And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel.

And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!

Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.

9 O koya mo ni kakua kina ni nanuma ni sa rawa mo ni vukica na liga imatau ni Turaga ki na imawi, me kakua kina ni vakayacora na nona lewadodonu, me vakayacori kina na veiyalayalati a cakava vei ira na mataqali i Isireli.

Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

3 Nifai 30

- 1 Dou vakarorogo mai na Veimatanitu Tani ka rogoca na vosa i Jisu Karisito na Luve ni Kalou bula, ka sa vakarota ko koya me'u vosataka vei kemuni, raica sa vakaroti au ko koya me'u vola vakaoqo ka kaya:
- 2 Mo ni saumaki mai na nomuni ivalavala ca koi kemuni na Veimatanitu Tani; ka veivutunitaka na nomuni caka ca, na nomuni lasu kei na veivakaisini, kei na nomuni veibutakoci kei na nomuni veika vuni, ka vakasisila, na nomuni qarava na kalou matakau, na nomuni laba, na nomuni bete vakailasu, na vuvu kei na nomuni veileti, io mai na nomuni caka ca kecega kei na nomuni veika vakasisila, ka lako mai vei au, ka papitaisotaki ena yacaqu, me bokoci kina na nomuni ivalavala ca, ka mo ni vakasinaiti ena Yalo Tabu ka mo ni wili vata kei ira na noqu tamata, ko ira na mataqali i Isireli.

3 Nephi 30

Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

iKava ni Nifai

Ai Vola i Nifai

Ko Koya na Luvei Nifai—E Dua vei Ira na Tisaipeli i Jisu Karisito

E dua na kedra i tukutuku na tamata i Nifai, me vaka ka tukuni ena nona ivolatukutuku.

- 1 Ka sa yaco ni sa oti na ikatolusagavulu kava ka vakakina na i katolusagavulu kalima ni yabaki, ka raica eratou sa tauyavutaka na tisaipeli i Jisu e dua na lotu i Karisito ena loma ni vanua taucoko vakavolivolita. A ra sa papitaisotaki ena yaca i Jisu ko ira kece era sa lako mai vei iratou, ka ra sa veivutunitaka vakaidina na nodra ivalavala ca; ka soli tale ga vei ira na Yalo Tabu.
- 2 Ka sa yaco ni ena ikatolusagavulu kaono ni yabaki, era sa saumaki vua na Turaga na tamata kecega ena dela ni vanua taucoko, ko ira na Nifaiti kei ira na Leimanaiti, ka sa sega na veicacati kei na veileti ena kedra maliwa, ka ra sa caka dodonu vei ira na tamata kecega.
- 3 Era sa taukena vata na ka kecega ena kedra maliwa; ka sa sega e dua sa vutuniyau se dravudravua; bobula se itaukei, ia era sa galala kecega ka vakaivotavota ena isolisoli vakalomalagi.
- 4 Ka sa yaco ni sa takali tale ga yani na ikatolusagavulu kavitu ni yabaki, ka sa yaco tiko ga na sautu ena loma ni vanua.
- 5 A sa ka levu ka talei na cakacaka eratou sa vakayacora na tisaipeli i Jisu, eratou sa vakabulai ira na tauvimate, ka vakaturi ira cake na mate, ka vakavuna me ra lako na lokiloki, ka ra rai na mataboko ka ra rogo na didivara; kei na veimataqali cakacaka mana kecega ena kedra maliwa na luve ni tamata; ia eratou sa kitaka na cakacaka mana kecega ena yaca i Jisu.

Fourth Nephi

The Book of Nephi

Who Is the Son of Nephi—One of the Disciples of Jesus Christ

An account of the people of Nephi, according to his record.

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land.

And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

- 6 A sa takali yani vakaoqori na ikatolusagavulu kawalu ni yabaki, kei na ikatolusagavulu kaciwa ni yabaki tale ga, kei na ikavasagavulu kadua, kei na ikavasagavulu karua ni yabaki, io, me yacova yani na ikavasagavulu kaciwa, kei na ikalimasagavulu kadua kei na ikalimasagavulu karua ni yabaki; io me yacova sara ni sa takali yani na ikalimasagavulu kaciwa ni yabaki.
- 7 A sa vakalougatataki ira vakalevu sara na Turaga ena nodra vanua; io, era sa tara rawa tale kina na veikoro era a kama.
- 8 Io, era sa tara sara tale mada ga na koro levu ko Saraemala.
- 9 Ia e vuqa na koro era a lutu dromu ka sa ubia na wai; a sa sega ni rawa me ra vakavinakataki tale na veikoro oqo.
- 10 Ka raica oqo, a sa yaco ni ra sa kaukauwa vakalevu mai na tamata i Nifai ka tubu vakatotolo sara na kedra iwiliwili, era sa tamata rairai totoka ka taleitaki.
- 11 Era sa vakawati ka veimusumusuki me ra vakawati, ka ra sa vakalougatataki me vaka na levu ni yalayala sa yalataka vei ira na Turaga.
- 12 Era sa sega tale ni muria na ivalavala kei na veicakacaka vakalotu ni lawa i Mosese; ia era sa muria ga na ivakaro era ciqoma mai vua na Turaga ka nodra Kalou, ka ra ia tiko na lolo kei na masumasu, era sa dausoqoni vata wasoma me ra masu ka rogoca na vosa ni Turaga.
- 13 Ka sa yaco ni sa sega na veicacati ena kedra maliwa na tamata kecega, ena vanua taucoko; ia sa vuqa na cakacaka mana era vakayacora na tisaipeli i Jisu.
- 14 Ka sa yaco ni sa sivi yani na ikavitusagavulu kadua ni yabaki, ka vakakina na ikavitusagavulu karua, io, me vakalekalekataki ga, me yacova ni sa sivi yani na ikavitusagavulu kaciwa ni yabaki, io, ni sa sivi sara mada ga yani e duanadrau na yabaki, ka ra sa lako kece ki na parataisi ni Kalou ko ira kece na tisaipeli i Jisu, ka a digitaki ira ko koya, ka vakavo ga ko iratou na le tolu eratou na vo tu mai; ka so tale na tisaipeli era sa tabaki me ra sosomitaki ira; ka vakakina ni ra sa takali yani e vuqa ena itabatamata ko ya.

And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.

Yea, even that great city Zarahemla did they cause to be built again.

But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people.

And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.

- 15 Ka sa yaco ni sa sega na veileti ena vanua, ni sa tiko e lomadra na tamata na loloma ni Kalou.
- 16 A sa sega na vuvu, se na veiqati, se na tiko yavavala, se na veibutakoci, se na lasu, se na laba, se na gagano ca; sa dina sara ni sa sega beka ni dua na matatamata mamarau cake ena kedra maliwa na tamata kecega sa bulia na liga ni Kalou.
- 17 Sa sega na daubutako, se na daulaba, ka sega na Leimanaiti se dua na mataqali-aiti; ia era sa duavata ga, era sa luvei Karisito ka sa nodra na matanitu ni Kalou.
- 18 Era sa kalougata dina! Ni sa vakalougatataki ira na Turaga ena nodra cakacaka kecega; io, era sa vakalougatataki ka tubu cake ena sautu me yacova ni sa oti yani e dua na drau katini na yabaki; era sa takali yani na imatai ni tabatamata mai na gauna i Karisito, a sa sega ni dua na veileti ena vanua taucoko.
- 19 Ka sa yaco ni sa qai mate ko Nifai o koya ka vola na i tukutuku oqo, (ia sa vola ena peleti i Nifai), ka sa sosomitaki koya ko Emosi na luvena ena kena maroroi; ia sa volavola tale ga ena peleti i Nifai.
- 20 A sa maroroya tu me walusagavulu kava na yabaki, era sa sautu tiko ga ena vanua, ka vakavo ga e dua na iwase lailai era sa tawase tani mai na lotu ka vakatokai ira me ra Leimanaiti; o koya sa tekivu tale kina me ra tiko na Leimanaiti ena vanua.
- 21 Ka sa yaco ni sa qai mate tale ga ko Emosi, (ka sa oti e dua na drau ciwasagavulu kava na yabaki mai na gauna a lako mai kina ko Karisito) a sa sosomitaki koya ko Emosi na luvena ena kena maroroi na ivolatukutuku; sa maroroya talega ena peleti i Nifai; ka qai volai talega ena ivola i Nifai, sa i koya na ivola oqo.
- 22 Ka sa yaco ni sa oti yani e rua na drau na yabaki; era sa takali kece yani na ikarua ni tabatamata ka vakavo ga e lewe vica.
- 23 Ia oqo ko i au, ko Momani, au gadreva mo ni kila ni ra sa tubu me lewe levu sara na tamata ka ra sa tete yani ena dela ni vanua taucoko; era sa vutuniyau sara, ni sa vakasaututaki ira ko Karisito.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also.

And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.

And it came to pass that Amos died also, (and it was an hundred and ninety and four years from the coming of Christ) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book.

And it came to pass that two hundred years had passed away; and the second generation had all passed away save it were a few.

And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in Christ.

24 Ia ena ikarua na drau kadua ni yabaki oqo, sa tekivu me tiko ena kedra maliwa e so ka sa vakalevulevui ira na qaciqacia ni lomadra, me vaka na nodra tokara na i sulu voli dredre, na veimataqali civa talei kei na veika talei ni vuravura.

25 Ia me tekivu mai na gauna ko ya, ka lako yani era sa sega tale ni taukena vata na nodra iyau.

26 Era sa tekivu tatawasewase ka wase me vaka na ivakarau ni nodra rawa ka; era sa vakaduria na nodra lotu vakai ira me ra rawa iyau kina ka tekivu me ra cakitaka na lotu dina i Karisito.

27 Ka sa yaco ni oti yani e rua na drau katini na yabaki, sa levu sara na lotu ena vanua; io sa levu sara na lotu era kaya era sa kila na Karisito, ia era sa cakitaka na iwase levu cake ni nona kosipeli, ka ra sa ciqoma kina na veimataqali caka ca kecega, ka ra solia na ka tabu vei koya sa vakatabui baleta ni sega ni bula ganita.

28 A sa tubu vakalevu sara na lotu oqo ena vuku ni nodra caka cala na tamata, kei na kaukauwa i Setani, ni sa lewa sara na lomadra.

29 Ka a dua tale na lotu e a cakitaka na Karisito; era sa vakacacana na lotu dina i Karisito, ena vuku ni nodra yalomalumumu kei na nodra vakabauta na Karisito; era sa beci ira ni sa levu na caka mana era vakayacori ena kedra maliwa.

30 O koya era sa vakayacora kina na lewa kei na itovo kaukauwa vei iratou na tisaipeli i Jisu ka ratou vunau voli ena kedra maliwa, ka biuti iratou ki na vale ni veivesu; ia ena kaukauwa ni vosa ni Kalou sa tu vei iratou, sa kavida rua kina na vale ni veivesu, ka ratou sa lako yani ka kitaka na cakacaka mana e vuqa ena kedra maliwa.

31 E dina ga eratou sa kitaka e vuqa na cakacaka mana, era sa vakaukauwataka ga na lomadra ko ira na tamata, ka ra segata me ra vakamatei iratou, me vaka era a segata na Jiu mai Jerusalemi me ra vakamatei Jisu, me vaka na nona vosa.

32 Era a biuti iratou ki na lovo ni bukawaqa, ia eratou a lako tani mai kina ka sega ga ni kama.

And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

And from that time forth they did have their goods and their substance no more common among them.

And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ.

And it came to pass that when two hundred and ten years had passed away there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness.

And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts.

And again, there was another church which denied the Christ; and they did persecute the true church of Christ, because of their humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them.

Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.

Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

And they did cast them into furnaces of fire, and they came forth receiving no harm.

33 Era a biuti iratou tale ga ki na qara ni manumanu kila, ia eratou sa vaqitori ira na manumanu kila me vaka na gone lailai sa vaqitora na lami; ka ratou lako tani mai kina ka sega na leqa e yacovi iratou.

34 Ia, era sa vakaukauwataka ga na lomadra ko ira na tamata, ni ra sa liutaki mai vei ira e levu na bete kei na parofita vakailasu me ra vakaduria e vuqa na lotu, ka kitaka na veimataqali caka cala kecega. Era sa yaviti ira na lewe ni lotu i Jisu; ia era sa sega ni sauma lesu na tamata i Jisu. A ra sa malumalumu sobu kina ena tawavakabauta kei na caka ca ena veiyabaki veitaravi me yacova ni sa oti e rua na drau tolusagavulu na yabaki.

35 Ka sa qai yaco ni ena yabaki oqo, io, ena ikaruanadrau tolusagavulu kadua ni yabaki, sa yaco kina na veisei levu ena kedra maliwa na tamata.

36 Ka sa yaco ni ena yabaki oqo, sa tubu kina e dua na matatamata ka ra vakatokai na Nifaiti, ka ra vakabauta dina na Karisito; era a okati ena kedra maliwa ko ira era a vakatokai mai vei ira na Leimanaiti—me ra Jekopaiti, Josefaiti, kei ira na Soramaiti;

37 Io ko ira sa vakabauta dina na Karisito ka dau qarava dina na Karisito, (eratou okati tale ga kina na tisaipeli e tolu i Jisu ka ratou sa bula tiko), era sa vakatokai na Nifaiti, na Jekopaiti, na Josefaiti kei ira na Soramaiti.

38 Ka sa yaco ni ko ira era sega ni ciqoma na kosipeli era sa vakatokai me ra Leimanaiti kei na Lemuelaiti kei na Isimelaiti; era sa sega ni malumalumu mai ena vakabauta, ia era sa nakita ga me ra saqata na kosipeli i Karisito; ka ra sa vakavulici ira na luvedra me ra kakua ni vakabauta, me vaka ni ra a malumalumu sobu ko ira na nodra qase e liu.

39 Sa vu oqo mai na nodra caka ca kei na nodra itovo vakasisila na nodra qase, me vaka mai na kena ivakatekivu. Era a vakavulici me ra cati ira na luve ni Kalou, me vaka na nodra a vakavulici e liu na Leimanaiti me ra cati ira na kawa i Nifai mai na ivakatekivu.

40 Ka sa yaco ni sa oti yani e rua na drau vasagavulu kava na yabaki, ka sa vaka tu oqori na nodra ivakarau ni bula na tamata. Era sa kaukauwa ka lewevuqa cake na tamata caka ca ka lailai wale na tamata ni Kalou.

And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm.

Nevertheless, the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity. And they did smite upon the people of Jesus; but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away.

And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was a great division among the people.

And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites—Jacobites, and Josephites, and Zoramites;

Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites.

And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle.

And it was because of the wickedness and abomination of their fathers, even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi from the beginning.

And it came to pass that two hundred and forty and four years had passed away, and thus were the affairs of the people. And the more wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God.

41 Era sa tara cake tiko ga na nodra dui lotu ka ukutaka ena veimataqali iyau talei. A sa oti yani e rua na drau limasagavulu na yabaki, ka vakatalega kina e rua na drau onosagavulu na yabaki.

42 Ka sa yaco ni ra sa tekivu vakabula tale na iwase ca ni tamata na vei bubului vuni kei na veisoqosoqo vuni i Ketianitoni.

43 Ko ira tale ga na tamata ka vakatokai me tamata i Nifai, era sa tekivu me ra qaciqacia e lomadra ni sa rui levu na nodra iyau, era sa dokadoka me vakataki ira na wekadra na Leimanaiti.

44 A ratou sa tekivu rarawataka na tisaipeli na ivalavala ca ni vuravura, mai na gauna oqo.

45 Ka sa yaco ni qai oti e tolu na drau na yabaki, sa tautauvata ga na nodra ca vakalevu na tamata i Nifaiti kei ira na Leimanaiti.

46 Ka sa yaco ni ra sa robota yani na daubutako i Ketianitoni na dela ni vanua taucoko; sa sega sara e dua sa ivalavala dodonu, ka vakavo ga ko ira na tisaipeli i Jisu. Sa levu sara na nodra koula kei na siliva, ka ra veivoli tale ga ena veimataqali veivoli kecega.

47 Ka sa yaco ni sa oti yani e tolu na drau kalima na yabaki, (era sa caka ca tiko ga na tamata) sa mate ko Emosi; ka sosomitaki koya ena maroroi ni ivolatukutuku ko Amaroni na tacina.

48 Ka sa yaco ni sa oti e tolu na drau ruasagavulu na yabaki, a sa vakauqeti Amaroni na Yalo Tabu me vunitaka na ivolatukutuku tabu—io na ivolatukutuku tabu kece ka a vakadewataki sobu mai na itabatamata ki na itabatamata—me yacova na ikatolu na drau ruasagavulu ni yabaki mai na gauna a lako mai kina na Karisito.

49 A sa vunitaka vua na Turaga me na qai vakalesui tale vei ira na ivovo ni mataqali i Jekope, me vaka na parofisai kei na vosa ni yalayala ni Turaga. Sa tini eke na itukutuku i Amaroni.

And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years.

And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton.

And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanites.

And from this time the disciples began to sorrow for the sins of the world.

And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another.

And it came to pass that the robbers of Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.

And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness) Amos died; and his brother, Ammaron, did keep the record in his stead.

And it came to pass that when three hundred and twenty years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred—yea, even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred and twentieth year from the coming of Christ.

And he did hide them up unto the Lord, that they might come again unto the remnant of the house of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron.

Ai Vola i Momani

Momani 1

- 1 Ia oqo koi au ko Momani, au sa vola na veika au a raica ka rogoca, ka vakatoka me iVola i Momani.
- 2 Ena gauna sa maroroya kina na ivolatukutuku ko Amaroni vua na Turaga, a sa lako mai vei au (au a sa qai yabaki tini kina, ka'u sa kila ka ena nodra ivakavuvuli na noqu tamata) e mai kaya vei au ko Amaroni: Au kila ni ko sa gone yalomatua ka dauvakarorogo.
- 3 O koya mo nanuma matua tiko kina na veika ko sa raica me baleti ira na tamata oqo; ia ena gauna ko sa yabaki ruasagavulu kava kina, ena gauna ko sa yacova kina na yabaki ko ya, mo qai lako ki na vanua ko Anitumi ena dua na delana ka vakatokai ko Simi; e kea au sa maroroya tu kina vua na Turaga na nodra iceuceu tabu kece na tamata oqo.
- 4 Ka raica, mo taura na peleti i Nifai vei iko, ka biuta tu ga na kena vo ena vanua sa maroroi tu kina; ia mo ceuta ena peleti i Nifai na veika kece ko raica me baleti ira na tamata oqo.
- 5 Ia ko i au, ko Momani, e dua na kawa i Nifai; (ka yacai tamaqu ko Momani) au sa nanuma na veika a vakarota vei au ko Amaroni.
- 6 Ka sa yaco ni a kauti au ko tamaqu ki na vanua ena ceva io ki na vanua ko Saraemala ni'u sa yabaki tinikadua.
- 7 Sa roboti na dela ni vanua taucoko na veivale, ka ra sa lewevuqa sara na tamata, ka sa voleka me vaka na mata ni nuku ni matasawa na kedra lewelevu.
- 8 Ka sa yaco ena yabaki oqo, sa tekivu kina e dua na ivalu ena kedra maliwa na Nifaiti kei ira na Leimanaiti, raica ko ira na Nifaiti era okati kina na Nifaiti, na Jekopaiti, na Josefaiti kei na Soramaiti; ia ko ira na Leimanaiti era okati kina na Leimanaiti, na Lemuelaiti kei na Isimelaiti.
- 9 Ia ko ira na Leimanaiti kei ira na Lemuelaiti kei ira na Isimelaiti, era sa vakatokai ira me ra Leimanaiti, sa qai rua ga na i to, ko ira na Nifaiti kei ira na Leimanaiti.

The Book of Mormon

Mormon 1

And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me.

And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla.

The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.

And it came to pass in this year there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites.

Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites.

- 10 Ka sa yaco ni sa tekivu na ivalu ena kedra maliwa ena bati ni uciwai ko Saitoni, ena iyalayala ni vanua ko Saraemala.
- 11 Ka sa yaco ni ra sa soqona vata na Nifaiti e dua na iwiliwili ni tamata levu, ka sa sivia e tolusagavulu na udolu. Ka sa yaco ni ra sa vala vakavica ena yabaki vata ga oqo, ka ra a vakadrukai ira kina na Leimanaiti, ko ira na Nifaiti ka ra vakamatea e vuqa vei ira.
- 12 Ka sa yaco ni ra sa vakasuka na nodra inaki na Leimanaiti, sa vakadeitaki tale na tiko sautu ena vanua; ka sa yaco na tiko sautu ena loma ni rauta e va na yabaki, ka sa sega kina na vakadave dra.
- 13 Ia sa tubu vakalevu sara na caka ca ena dela ni vanua taucoko, ka sa kauti iratou tani kina na nona tisaipeli lomani na Turaga, ka sa mudu kina na cakacaka mana kei na veivakabulai ena vuku ni nodra caka cala na tamata.
- 14 A sa sega ni dua na isolisoli mai vua na Turaga, ka sa sega ni curumi ira na Yalo Tabu, ena vuku ni nodra caka ca kei na tawavakabauta.
- 15 Ia ni'u sa yabaki tinikalima tiko ka'u sa tamata yalomatua mai, sa rairai vei au na Turaga ka'u sa tovolea ka kila kina na vinaka i Jisu.
- 16 Au sa segata me'u vunau vei ira na tamata oqo, ia sa sogoti na gusuqu, ka'u sa vakatabui me'u vunau vei ira; raica era sa nakita me ra saqata na nodra Kalou; eratou sa kau tani mai na vanua na tisaipeli lomani ena vuku ni nodra caka cala.
- 17 Ia au a tiko vata ga kei ira, ia au sa vakatabui me'u vunau vei ira, ena vuku ni nodra loma kaukauwa; ka sa cudruvi na vanua ena vuku ni nodra loma kaukauwa.
- 18 Era sa vakacaca vakalevu ena vanua ko ira na daubutako i Ketianitoni, ka ra tiko ena kedra maliwa na Leimanaiti, a ra sa buluta kina na nodra iyau ko ira na lewenivanua ena ruku ni qele; ka ra sa yali sara ni sa cudruva na vanua na Turaga, a ra sa sega ni taura se maroroya rawa.
- 19 Ka sa yaco ni ra sa lewe vuqa na daucakaisausau, na dauveinocati kei na daucaka mana vakailasu; a sa robotu kina na dela ni vanua taucoko na kaukauwa nei koya na vuni ca, me vakayacori kina na nodrau vosa ko Apinatai kei Samuela na Leimanaiti.

And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in which the Nephites did beat the Lamanites and did slay many of them.

And it came to pass that the Lamanites withdrew their design, and there was peace settled in the land; and peace did remain for the space of about four years, that there was no bloodshed.

But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people.

And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief.

And I, being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus.

And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had wilfully rebelled against their God; and the beloved disciples were taken away out of the land, because of their iniquity.

But I did remain among them, but I was forbidden to preach unto them, because of the hardness of their hearts; and because of the hardness of their hearts the land was cursed for their sake.

And these Gadianon robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also Samuel the Lamanite.

Momani 2

- 1 Ka sa yaco ni ena yabaki vata ga ko ya sa tekivu tale kina e dua na ivalu ena kedra maliwa na Nifaiti kei ira na Leimanaiti. E dina ni'u sa tamata gone ga, ia au sa tubu levu; o koya era sa digitaki au kina ko ira na tamata i Nifai me'u nodra iliuliu, se me'u iliuliu ni nodra mataivalu.
- 2 O koya gona a sa yaco kina ni ena ikatini kaono ni noqu yabaki, au sa liutaka kina e dua na nodra mataivalu na Nifaiti me valuti ira na Leimanaiti; o koya sa oti yani kina e tolu na drau ruasagavulu kaono na yabaki.
- 3 Ka sa yaco ni ena ikatolunadrau ruasagavulu kavitu ni yabaki, era sa kabai keimami vakaukauwa sara na Leimanaiti, ka ra sa vakarerei ira kina na noqu mataivalu; o koya era sa sega ni via vala kina, ka ra vakasuka vaka ki na veivanua ena vualiku.
- 4 Ka sa yaco ni keimami sa yaco yani ki na koro ko Aqola ka taura na koro, ka vakavakarau me keimami taqomaki keimami mai vei ira na Leimanaiti. Ka sa yaco ni dina ga ni keimami sa taqomaka vakaukauwa sara na koro; ia era a kaba mai ko ira na Leimanaiti ka vakasavi keimami tani mai na koro.
- 5 Era a vakasavi keimami tani tale ga mai na vanua ko Tevita.
- 6 Keimami sa dro yani ka yaco ki na vanua ko Josua, ka toka e matasawa ena iyalayala ni vanua ki na ra.
- 7 Ka sa yaco ni keimami a soqoni ira vata sara na weka i keimami ena kena totolo duadua e rawa me keimami tiko vata ga ena dua na vanua.
- 8 Ia raica, sa sinai na vanua ena daubutako kei ira na Leimanaiti; e dina ga ni ra sa voleka sara ni vakarusai na noqu tamata, era a sega ga ni veivutunitaka na nodra ivalavala ca; ka sa yaco kina na vakadave dra kei na veivakamatei ka roboti na dela ni vanua taucoko vei ira na Nifaiti kei ira tale ga na Leimanaiti; a sa yaco na veivaluvaluti ena vanua taucoko.

Mormon 2

And it came to pass in that same year there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies.

Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites; therefore three hundred and twenty and six years had passed away.

And it came to pass that in the three hundred and twenty and seventh year the Lamanites did come upon us with exceedingly great power, insomuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries.

And it came to pass that we did come to the city of Angola, and we did take possession of the city, and make preparations to defend ourselves against the Lamanites. And it came to pass that we did fortify the city with our might; but notwithstanding all our fortifications the Lamanites did come upon us and did drive us out of the city.

And they did also drive us forth out of the land of David.

And we marched forth and came to the land of Joshua, which was in the borders west by the seashore.

And it came to pass that we did gather in our people as fast as it were possible, that we might get them together in one body.

But behold, the land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.

9 Ka sa dua na nodra tui na Leimanaiti, ka yacana ko Eroni; sa mai valuti keimami ko koya kei na nona mataivalu e lewe vasagavulu kava na udolu. Ia au a vorati koya yani ena noqu mataivalu e lewe vasagavulu karua na udolu. Ka sa yaco ni'u a vakadrukai koya ka mani dro tani kina mai vei au. Raica sa yaco na ka kece oqo, ka sa oti yani e tolu na drau tolusagavulu na yabaki.

10 Ka sa yaco ni ra sa qai veivutunitaka na nodra caka cala ko ira na Nifaiti, io era sa tekivu tagi me vaka a parofisaitaka ko Samuela na parofita; raica sa sega na tamata me maroroya rawa na nona iyau, ni ra sa lewevuqa na daubutako, na daulaba, na dauveinocati kei na daucaka isausau ena vanua.

11 A ra sa tagi ka lele ena vanua taucoko ena vuku ni veika oqo, ka vakauasivi ena kedra maliwa na tamata i Nifai.

12 Ka sa yaco ni ena gauna au sa raica kina na nodra tagi kei na lele, kei na nodra yalobibi ena mata ni Turaga, ko i au ko Momani, sa reki sara na yaloqu, ni'u sa kila na nona yalo loloma kei na nona dau vosota vakadede na Turaga, o koya gona, kevaka me na yalololoma vei ira ko koya ka me yaco tale me ra tamata yalododonu.

13 Ia raica sa tawayaga na noqu marau, ni a sega ni rarawa ni veivutuni na nodra rarawa, ena vuku ni nona vinaka na Kalou; ia sa nodra rarawa ga na cudruvi, ni na sega ni laiva na Turaga me ra marau tiko ena ivalavala ca.

14 Era sa sega ni lako mai vei Jisu ena yalo raramusumususu ka bibivoro, ia era sa vosacataka na Kalou, ka bolea na mate. Ia era na valataka na nodra bula ena nodra iseleiwau.

15 Ka sa yaco ni sa lesuvi au tale mai na noqu rarawa, ka'u raica ni sa siviti ira na siga ni nodra lomani ena iloloma soli wale, vakayago ka vakayalo tale ga; ka ni'u a raica ni ra sa tamusuki sobu e udolu vakaudolu, ni ra sa saqata e matana votu na nodra Kalou ka sa bini tu na yagodra me vaka na de-ni-manumanu ena vanua taucoko. Ka sa oti yani e tolu na drau vasagavulu kava na yabaki.

And now, the Lamanites had a king, and his name was Aaron; and he came against us with an army of forty and four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done, and three hundred and thirty years had passed away.

And it came to pass that the Nephites began to repent of their iniquity, and began to cry even as had been prophesied by Samuel the prophet; for behold no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land.

Thus there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nephi.

And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.

But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin.

And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives.

And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. And thus three hundred and forty and four years had passed away.

- 16 Ka sa yaco ni ena ikatolu na drau vasagavulu kalima ni yabaki, era sa drotaki ira na Leimanaiti ko ira na Nifaiti; me yacova ni ra sa yaco ki na vanua ko Jesoni ka sa qai la'ki tao kina na nodra dro tiko.
- 17 Ia oqo, e koto volekata na koro ko Jesoni na vanua ka maroroya tu kina vua na Turaga ko Amaroni na ivolatukutuku, me kakua kina ni vakacacani. Ka raica au a la'ki taura mai na peleti i Nifai me vaka na vosa i Amaroni ka vola kina e dua na ivolatukutuku me vaka na vosa i Amaroni.
- 18 Au sa vola ena peleti i Nifai na kedra itukutuku taucoko na tamata oqo, na nodra caka ca kei na nodra itovo vakasisila; ia au sa sega ni vola taucoko na nodra caka ca kei na itovo vakasisila ena peleti oqo, raica, au sa dau raica tiko na caka ca kei na itovo vakasisila mai na gauna au sa yalomatua kina me yacova mai oqo.
- 19 Ka'u sa ca ko i au ena vuku ni nodra caka ca; ka ni sa vakasinaiti na yaloqu ena rarawa ena veisiga kece ena vuku ni nodra caka ca; ia au kila ni'u na laveti cake ga ena siga mai muri.
- 20 Ka sa yaco ni ena yabaki oqo era a vakasasataki ka vakasavi tale kina na tamata i Nifai. Ka sa yaco ni keimami a vakasavi yani me yaco ki na vanua ena vualiku ka vakatokai ko Semi.
- 21 Ka sa yaco ni keimami sa viribaita na koro ko Semi, ka vakasoqoni ira kece mai na tamata ena kena levu duadua e rawa, me keimami taqomaki ira kina mai na veivakarusai.
- 22 Ka sa yaco ni ena ikatolunadrau vasagavulukaono ni yabaki, era sa kabai keimami tale mai kina.
- 23 Ka sa yaco ni'u sa vosa vei ira na noqu tamata ka vakauqeti ira vagumatua sara me ra tu doudou ka vala kei ira na Leimanaiti ena vukudra na watidra, na luvudra, na nodra veivale kei na nodra itikotiko.
- 24 A sa vakayaloqaqataki ira na noqu vosa ka ra sa sega kina ni drotaki ira na Leimanaiti, ia era sa tu ena doudou me vorati ira.

And it came to pass that in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites; and they were pursued until they came even to the land of Jashon, before it was possible to stop them in their retreat.

And now, the city of Jashon was near the land where Ammaron had deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the plates of Nephi, and did make a record according to the words of Ammaron.

And upon the plates of Nephi I did make a full account of all the wickedness and abominations; but upon these plates I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man.

And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days; nevertheless, I know that I shall be lifted up at the last day.

And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem.

And it came to pass that we did fortify the city of Shem, and we did gather in our people as much as it were possible, that perhaps we might save them from destruction.

And it came to pass in the three hundred and forty and sixth year they began to come upon us again.

And it came to pass that I did speak unto my people, and did urge them with great energy, that they would stand boldly before the Lamanites and fight for their wives, and their children, and their houses, and their homes.

And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites, but did stand with boldness against them.

- 25 Ka sa yaco ni sa lewe tolusagavulu ga na udolu na neimami mataivalu, ka keimami vorata tiko e dua na mataivalu lewe limasagavulu na udolu. Ka sa yaco ni keimami a valuti ira vakaukauwa sara ka ra a dro kina e matai keimami.
- 26 Ka sa yaco ni keimami a qai cici muri ira yani ena neimami mataivalu ni ra sa dro, ka yaviti ira; ia sa sega ga ni tiko vata kei keimami na kaukauwa ni Turaga; io, keimami sa biu tu vaka i keimami, ka sa sega ni tiko vata kei keimami na Yalo ni Turaga; o koya keimami sa malumalumu kina me vakataki ira na weka i keimami.
- 27 Ka sa rarawa na yaloqu me baleta na nodra leqa levu oqo na noqu tamata, ena vuku ni nodra caka ca kei na nodra itovo vakasisila. Ia raica, keimami a valuti ira yani na Leimanaiti kei ira na daubutako i Ketianitoni, me yacova ni keimami sa taura lesu tale na neimami vanua, ka sa neimami ivotavota vakawa.
- 28 Ka sa oti yani na ikatolunadrau vasagavulukaciwa ni yabaki. Ena ikatolunadrau limasagavulu ni yabaki, keimami a cakava kina e dua na veidinadinati kei ira na Leimanaiti kei ira tale ga na daubutako i Ketianitoni, ka keimami a wasea kina na neimami vanua ka sa neimami ivotavota vakawa.
- 29 Era sa solia vei keimami na Leimanaiti na vanua ki na vualiku me yaco ki na vanua qiqo sa basika ki na vanua ena ceva. Ka keimami solia vei ira na Leimanaiti na vanua kece ena ceva.

And it came to pass that we did contend with an army of thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us.

And it came to pass that when they had fled we did pursue them with our armies, and did meet them again, and did beat them; nevertheless the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak like unto our brethren.

And my heart did sorrow because of this the great calamity of my people, because of their wickedness and their abominations. But behold, we did go forth against the Lamanites and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance.

And the three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided.

And the Lamanites did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.

Momani 3

- 1 Ka sa yaco ni ra sa sega ni mai valuti keimami tale ko ira na Leimanaiti ka oti e tini tale na yabaki. Ka raica, au sa vakayagataki ira na noqu tamata ko ira na Nifaiti, me ra vakarautaka na nodra vanua kei na nodra iyaragi me baleta na gauna ni vala.
- 2 Ka sa yaco ni sa kaya vei au na Turaga: Mo tukuna vei ira na tamata oqo—Dou veivutuni, ka lako mai vei au, ka mo dou papitaiso, ka tara cake tale na noqu lotu, ka dou na qai vakabulai kina.
- 3 Ka'u a vunau vei ira na tamata oqo, ia sa tawayaga ga; era sa sega ni kila ni a vakabulai ira na Turaga ka solia vei ira na gauna me ra veivutuni kina. Ka raica, era sa vakaukauwataka na lomadra vua na Turaga na nodra Kalou.
- 4 Ka sa yaco ni sa oti na tini na yabaki oqo, me sa tolu na drau onosagavulu taucoko na yabaki mai na nona lako mai na Karisito, raica sa vakauta mai vei au na nodra tui na Leimanaiti, e dua na ivola ka tukuna mai kina vei au me'u kila ni ra sa vakavakarau tiko me ra mai valuti keimami.
- 5 Ka sa yaco ni'u a vakaroti ira na noqu tamata me ra soqoni vata yani ki Vanualala, ena dua na koro levu ka toka ena iyalayala ni vanua qiqo, ka basika ki na vanua ena ceva.
- 6 Keimami sa tuva e kea na neimami mataivalu de keimami na tarovi ira rawa kina na Leimanaiti me ra kakua ni rawa kina e dua na neimami vanua; o koya keimami sa taqomaki keimami kina ena neimami mataivalu taucoko.
- 7 Ka sa yaco ni ena ikatolu na drau onosagavulu kadua ni yabaki, era sa lako mai kina na Leimanaiti ki na koro ko Vanualala me ra valuti keimami; ka sa yaco ni ena yabaki ko ya keimami a vakadrukai ira kina ka ra lesu tale ki na nodra vanua.
- 8 Ena ikatolunadrau onosagavulu karua ni yabaki, era a mai valuti keimami tale kina. Ka keimami a vakadrukai ira tale, keimami a vakamatea e vuqa vei ira ka kolotaka na yagodra ki wasawasa.

Mormon 3

And it came to pass that the Lamanites did not come to battle again until ten years more had passed away. And behold, I had employed my people, the Nephites, in preparing their lands and their arms against the time of battle.

And it came to pass that the Lord did say unto me: Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared.

And I did cry unto this people, but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God.

And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of Christ, the king of the Lamanites sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us.

And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward.

And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.

And it came to pass that in the three hundred and sixty and first year the Lamanites did come down to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch that they did return to their own lands again.

And in the three hundred and sixty and second year they did come down again to battle. And we did beat them again, and did slay a great number of them, and their dead were cast into the sea.

9 Raica ena vuku ni ka oqo era sa dokadoka sara kina na noqu tamata ko ira na Nifaiti, era sa boletaka na nodra kaukauwa, era sa bubului ki lomalagi ni ra na sauma lesu na nodra dra na wekadra era a vakamatea ko ira na nodra meca.

10 Era sa bubului ki lomalagi ka vakatale ga kina ki na idabedabe vakaturaga ni Kalou, ni ra na la'ki valuti ira na nodra meca, ka vakarusai ira sara mai na dela ni vanua.

11 Ka sa yaco ni ko i au ko Momani, au sa bese vakadua ni liutaki ira tale na tamata oqo, ni ra sa tamata caka ca ka itovo vakasisila.

12 Raica, au a liutaki ira, e dina ga ni ra a tamata caka ca, au a liutaki ira vakavuqa ki na ivalu, ka'u a lomani ira, me vaka na loloma ni Kalou ka a tu vei au, ena lomaqu taucoko; ka'u a sovaraka na yaloqu vua na noqu Kalou ena masu ena siga taucoko ena vukudra; sa sega ga na kena vakabauta, ni sa rui kaukauwa na lomadra.

13 Au sa vakabulai ira vakatolu mai na ligadra na nodra meca; ia era sa sega ga ni veivutunitaka na nodra ivalavala ca.

14 Ia ni ra sa vosa bubului me ra kitaka na ka kecega sa vakatabuya vei ira na nodra Turaga ka nodra iVakabula ko Jisu Karisito, ni ra na lako cake ka valuti ira na nodra meca ka sauma lesu na nodra dra na wekadra, raica, sa rogo vei au na domo ni Turaga ka kaya:

15 Sa noqu itavi me'u cudruvaka, ka'u na sauma ko i au; ia ni ra sa sega ni veivutuni na tamata oqo ni'u sa vakabulai ira, raica era na muduki tani mai na dela i vuravura.

16 Ka sa yaco ni'u a bese vakadua ni la'ki valuti ira na noqu meca; ka'u sa vakayacora ga me vaka sa vakarota vei au na Turaga; ia au sa tu ga me'u ivakadinadina ka vakaraitaka ki vuravura na veika au a raica ka rogoca, me vaka sa vakaraitaka vei au na Yalo o koya sa vakadinadinataka na veika ena qai yaco.

And now, because of this great thing which my people, the Nephites, had done, they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.

And they did swear by the heavens, and also by the throne of God, that they would go up to battle against their enemies, and would cut them off from the face of the land.

And it came to pass that I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people, because of their wickedness and abomination.

Behold, I had led them, notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them; nevertheless, it was without faith, because of the hardness of their hearts.

And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins.

And when they had sworn by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren, behold the voice of the Lord came unto me, saying:

Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.

And it came to pass that I utterly refused to go up against mine enemies; and I did even as the Lord had commanded me; and I did stand as an idle witness to manifest unto the world the things which I saw and heard, according to the manifestations of the Spirit which had testified of things to come.

- 17 A ka oqo au sa volavola kina vei kemudou, na Matanitu Tani, kei kemudou tale ga na mataqali i Isireli, raica ena gauna sa tekivu vakayacori kina na cakacaka dou sa na qai vakarau vakalesui tale ki na vanua ka sa nomudou ivotavota vakawa;
- 18 Io, raica, au sa volavola ki na iyalayala kei vuravura; io, vei kemudou, na yavusa e tinikarua i Isireli, ka dou na lewai me vaka na nomudou cakacaka mai vei iratou na le tinikarua ka digitaka ko Jisu me nona tisaipeli ena vanua ko Jerusalemi.
- 19 Au sa volavola tale ga vei ira na ivovo ni tamata oqo, ka ra na lewai tale ga mai vei iratou na le tinikarua ka digitaka ko Jisu ena vanua oqo; ia ko iratou na le tinikarua ka digitaka ko Jisu ena vanua ko Jerusalemi, eratou na lewai iratou oqo.
- 20 Sa vakaraitaka vei au na Yalo na veika oqo; o koya au sa volavola kina vei kemudou kece. Au sa vola mo dou kila ni dou na tu kecega ena mata ni itikotiko ni veilewai i Karisito, io, na tamata vakayadua dou a vu mai vei Atama; dou na tu mo dou lewai ena nomudou ivalavala, se vinaka se ca;
- 21 Mo dou vakabauta tale ga kina na kosipeli i Jisu Karisito ka na tu ena kemudou maliwa; ia ena vakatakilai tale ga vei ira na Jiu, ko ira na tamata ni veiyalayalati ni Turaga, e so tale na ivakadinadina me ra kila kina ni ko Jisu era a dauraica ka rogoa ka ra a vakamatea, sa i koya sara ga na Karisito na Kalou.
- 22 Ka'u sa gadreva sara me'u vakauqeti kemuni kecega na iyalayala kei vuravura, mo ni veivutuni ka vakarautaki kemuni mo ni na tu ena mata ni itikotiko ni veilewai i Karisito.

Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance;

Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works by the twelve whom Jesus chose to be his disciples in the land of Jerusalem.

And I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem.

And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ.

Momani 4

- 1 Ka sa qai yaco ni ena ikatolunadrau onosagavulu katolu ni yabaki, era sa biuti Vanualala kina na Nifaiti kei na nodra mataivalu me ra la'ki valuti ira na Leimanaiti.
- 2 Ka sa yaco ni ra sa mani vakasavi lesu tale na mataivalu ni Nifaiti ki Vanualala. Ia ni ra sa oca tu ga, era sa kabai ira mai e dua tale na nodra mataivalu vou na Leimanaiti; ka sa kaukauwa sara na nodra vala, ka ra sa mani taura kina na Leimanaiti na koro ko Vanualala, ka ra kauta vakavesu e vuqa ka vakamatea tale ga e vuqa na Nifaiti.
- 3 Era sa dro yani na kena vo ka la'ki to vata kei ira na lewe ni koro ko Tenikamu; Sa koto na koro ko Tenikamu ena iyalayala ni vanua ki matasawa; ka volekata na koro ko Vanualala.
- 4 Raica era sa yaviti na Nifaiti ena vuku ni nodra a la'ki valuti ira na Leimanaiti na nodra mataivalu; ia kevaka me a sega ko ya, ke ra a sega ni rawai ira ko ira na Leimanaiti.
- 5 Ia, raica, ena toboki ira na tamata ca na lewa ni Kalou; ka ra na togotitaki na tamata ca mai vei ira na tamata ca; ni sa i ira na tamata ca sa vakayavalati ira na luve ni tamata me ra vakadave dra.
- 6 Ka sa yaco ni ra sa vakavakarau na Leimanaiti me ra kaba na koro ko Tenikamu.
- 7 Ka sa yaco ni ena ikatolunadrau onosagavulu kava ni yabaki, era sa kaba kina na koro ko Tenikamu ko ira na Leimanaiti, me ra na taukena tale ga.
- 8 Ka sa yaco ni ra a vakadrukai ka ra vakasavi lesu mai vei ira na Nifaiti. Ia ni ra sa raica na Nifaiti ni ra sa dro lesu na Leimanaiti, era sa dokadokataka tale na nodra kaukauwa; era sa lako yani ena nodra kaukauwa vakai ira ga ka taura tale na koro ko Vanualala.
- 9 Ia sa vakayacori na veika kece oqo, era sa mate e udolu na tamata, vei ira na Nifaiti kei ira na Leimanaiti.

Mormon 4

And now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies to battle against the Lamanites, out of the land Desolation.

And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them; and they had a sore battle, insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners.

And the remainder did flee and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore; and it was also near the city Desolation.

And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them.

But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.

And it came to pass that the Lamanites did make preparations to come against the city Teancum.

And it came to pass in the three hundred and sixty and fourth year the Lamanites did come against the city Teancum, that they might take possession of the city Teancum also.

And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites they did again boast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.

And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites.

- 10 Ka sa yaco ni sa oti yani na ikatolunadrau onosagavulu kaono ni yabaki, era sa mai valuti ira tale na Nifaiti ko ira na Leimanaiti; ia era sa sega ga ni veivutunitaka na ca era a vakayacora ko ira na Nifaiti, era sa ia tiko ga na caka ca.
- 11 Ka sa sega ni rawa me vakamacalataka na yame, se me vola ka vakamacalataka rawa na tamata, na vakarerevaki ni vakadave dra kei na veivakamatei sa yaco tiko ena kedra maliwa na tamata, ko ira na Nifaiti kei ira na Leimanaiti; era sa vakaukauwataka na lomadra kecega, era sa taleitaka tiko ga na vakadavei ni dra.
- 12 A sa sega vakadua na caka ca levu vakaoqo ena kedra maliwa na kawa taucoko i Liai, se ena kedra maliwa na mataqali kece i Isireli, me vaka era sa kitaka na tamata oqo, me vaka na vosa ni Turaga.
- 13 Ka sa yaco ni ra sa rawa na koro ko Vanualala ko ira na Leimanaiti, ni sa levu cake na kedra iwiliwili mai na kedra iwiliwili na Nifaiti.
- 14 Era sa rawa tale ga na koro ko Tenikamu ka vakasavi ira tani na lewena, era sa kauta vakavesu e vuqa na yalewa kei na gone, ka cabori ira me isoro vei ira na nodra kalou matakau.
- 15 Ka sa yaco ni ena ikatolunadrau onosagavulu kavitu ni yabaki, era sa rarawataki ira sara na Leimanaiti ko ira na Nifaiti ni ra sa cabori ira na nodra yalewa kei na gone me ra isoro, era sa lako yani ena yalo cudrucudru ka valuti ira na Leimanaiti ka ra vakasavi ira tani kina mai na nodra vanua.
- 16 A ra sa sega ni mai valuti ira tale na Nifaiti ko ira na Leimanaiti, me yacova na ikatolunadrau vitusagavulu kalima ni yabaki.
- 17 Ena yabaki oqo era sa mai valuti ira kina na Nifaiti ena nodra mataivalu taucoko; ka ra sa sega ni wiliki rawa ni ra sa rui lewe levu.
- 18 Ia me tekivu mai na gauna oqo ka lako yani era sa sega ni rawai ira tale na Leimanaiti ko ira na Nifaiti, sa tekivu me ra vaqeyavutaki mai vei ira na Leimanaiti me vaka na tegu sa cilava na siga.

And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanites came again upon the Nephites to battle; and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually.

And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites; and every heart was hardened, so that they delighted in the shedding of blood continually.

And there never had been so great wickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people.

And it came to pass that the Lamanites did take possession of the city Desolation, and this because their number did exceed the number of the Nephites.

And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods.

And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of their number.

And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.

- 19 Ka sa yaco ni ra sa lako tale mai na Leimanaiti ka kaba na koro ko Vanualala; ka sa yaco e dua na ivalu kaukauwa sara ena vanua ko Vanualala, ka ra vakadruga kina na mataivalu ni Nifaiti.
- 20 Era sa dro tani tale mai vei ira, ka lako ki na koro ko Poasa; ka ra a vorati ira vakaukauwa kina na Leimanaiti mai ke ya, era a sega ni vakadrugai ira kina ko ira na Leimanaiti, ia era a qai vakadrugai ira rawa ena ikarua ni nodra lako yani.
- 21 Ia ena ikarua ni nodra lako yani, era a vakasavi ka vakamatei ena dua na veivakamatei levu na Nifaiti; era sa cabori tale me isoro na nodra yalewa kei na gone vei ira na kalou matakau.
- 22 Ka sa yaco ni ra sa dro tale na Nifaiti mai vei ira ka ra kauti ira kece tale ga na lewe ni vanua, mai na veitauni kei na veikorokoro.
- 23 Ia ko i au ko Momani, ni'u sa raica sa voleka me ra taura na vanua ko ira na Leimanaiti, au sa qai lako ki na delana ko Simi ka kauta taucoko mai na ivolatukutuku sa maroroya tu kina ko Amaroni vua na Turaga.

And it came to pass that the Lamanites did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nephites.

And they fled again from before them, and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness, in-somuch that the Lamanites did not beat them until they had come again the second time.

And when they had come the second time, the Nephites were driven and slaughtered with an exceedingly great slaughter; their women and their children were again sacrificed unto idols.

And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.

And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.

Momani 5

- 1 Ka sa yaco ni'u sa qai lako yani ena kedra maliwa na Nifaiti, ka'u sa veivutunitaka na vosabubului au a cakava ni'u na sega tale ni vukei ira; ka ra sa solia tale vei au me'u liutaka na nodra veimataivalu, ni ra sa nanuma ni rawa me'u na sereki ira mai na nodra vakararawataki.
- 2 Ia raica, au sa sega ni nuitaka sara, ni'u sa kila ni na tau vakaidina vei ira na lewa ni Turaga; ni ra sa sega ni veivutunitaka na nodra caka cala, ia era sa sasagataka ga na nodra bula ka sega ni vakararavi vei Koya ka buli ira.
- 3 Ka sa yaco ni ra sa muri keimami na Leimanaiti ni keimami sa dro ki na koro ko Joritani; ia raica, era a vakasavi lesu ka ra sega ni rawa na koro ena gauna ko ya.
- 4 Ka sa yaco ni ra a kabai keimami tale mai, ia keimami a taura dei toka ga na koro. Era tu tale eso na koro ka ra taura dei tu na Nifaiti, era sa ivavadei, ka tarova na nodra curuma mai na Leimanaiti na neimami vanua ka vakarusai ira na lewena.
- 5 Ia ka sa yaco ni veikoro kecega keimami lako sivia, ka ra sega ni via lako vata kei keimami ko ira na lewena, era sa vakarusai mai vei ira na Leimanaiti, ka vakamai na nodra veikoro lalai kei na veikoro lelevu; ka sa mai sivi yani kina e tolu na drau vitusagavulu kaciwa na yabaki.
- 6 Ka sa yaco ni ena ikatolunadrau walusagavulu ni yabaki, era sa mai valuti keimami tale kina na Leimanaiti, ka keimami vorati ira vakaukauwa sara; ia sa tawayaga ga, ni ra sa rui lewe vuqa sara na kedra iwiliwili ka ra butuki ira sobu na Nifaiti e yavadra.
- 7 Ka sa yaco ni keimami a dro tale, era a bula wale ga ko ira era dro totolo sara, ia ko ira kece era toboka rawa na Leimanaiti, era a vakarusai.

Mormon 5

And it came to pass that I did go forth among the Nephites, and did repent of the oath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions.

But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them.

And it came to pass that the Lamanites did come against us as we had fled to the city of Jordan; but behold, they were driven back that they did not take the city at that time.

And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nephites, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

But it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.

And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain, for so great were their numbers that they did tread the people of the Nephites under their feet.

And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and destroyed.

- 8 Ka raica, ko i au ko Momani, e sega ni lomaqu me'u cukiraka vei ira na yalo ni tamata na vakadomobula ni vakadave dra kei na veivakamatematei au a raica e mataqu me ra rarawa kina; ia au sa kila ni na vakatakilai vakaidina na veika oqo, raica ena kacivaki mai na dela ni vale na veika sa vunitaki—
- 9 Ka me na vakatakilai talega na veika oqo vei ira na ivovo ni tamata oqo, ki vei ira tale ga na Matanitu Tani, ko ira sa kaya na Turaga ni ra na vakatalabusesetaki ira na tamata oqo, ka okati me ra ka wale e matadra ko ira na tamata oqo—o koya au sa vola kina e dua na ivakalekaleka, ka sega ni tovolea me'u solia taucoko sara na itukutuku ni veika au sa raica, ena vuku ni ivakaro sa soli vei au, mo ni kakua tale ga ni rarawa vakalevu kina ena vuku ni nodra caka ca na tamata oqo.
- 10 Ka raica, au sa vosataka na ka oqo vei ira na nodra kawa, kei ira tale ga na kai Matanitu Tani ka ra kauwaitaki ira na mataqali i Isireli, ka kila na vanua e vu mai kina na nodra kalougata.
- 11 Ka ni'u kila ni ra na rarawataka sara ko ira oqo na veika dredre ena yaco vei ira na mataqali i Isireli; io era na rarawataka na nodra vakarusai na tamata oqo; era na rarawataka na nodra sega ni veivutuni na tamata oqo, ke ra a roqoti kina e ligai Jisu.
- 12 A sa volai na veika oqo vei ira na ivovo ni mataqali i Jekope; ka ra sa volai vakaoqo, ni sa kila tu na Kalou, raica ena sega ga ni soli vei ira, ni ra sa tamata caka ca; ia ena maroroi tu vua na Turaga me na qai yaco mai ena gauna sa lewa ko koya.
- 13 Oqo na ivakaro au a taura; ka raica, era na qai lako mai na veika oqo me vaka na nona ivakaro na Turaga, ena gauna e raica kina ko koya ena nona yalomatua, ni sa ganita.

And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the house-tops—

And also that a knowledge of these things must come unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should scatter this people, and this people should be counted as naught among them—therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.

And now behold, this I speak unto their seed, and also to the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come.

For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus.

Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord that they may come forth in his own due time.

And this is the commandment which I have received; and behold, they shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom.

- 14 Ka raica, era na qai kau yani vei ira na Jiu era sa tawavakabauta; ka ra na lako ena inaki oqo—me ra vakauqeti kina me ra kila ni sa i Jisu ga na Karisito na Luve ni Kalou bula; ni na vakayacora na Tamada, mai vua na nona Gone ni Toko na nona inaki cecere ka tawamudu ena nona vakalesui ira tale na Jiu se ko ira kece na mataqali i Isireli, ki na vanua ka sa nodra ivotavota vakawa ka a solia vei ira na Turaga na nodra Kalou, me vakayacori kina na nona veiyalayalati;
- 15 Ka me ra vakabauta taucoko sara tale ga ko ira na nodra kawa na tamata oqo na nona kosipeli ka ra na kauta yani vei ira ko ira na kai Matanitu Tani; ni ra na veiseyaki ko ira na tamata oqo, ka yaco me ra tamata loaloa, dukadukali ka vakasisila ka sega ni vakamacalataki rawa kei na dua na ka e a sa yaco vei keda se vei ira na Leimanaiti ia sa yaco vei ira na veika oqo ena vuku ni nodra tawavakabauta kei na qaravi kalou matakau.
- 16 Raica sa mudu na nona dau veivakauqeti tiko na Yalo ni Turaga vei ira na nodra qase; ka sa sega ni tu vata kei ira na Karisito kei na Kalou ena vuravura; ia era sa vaka na qa ni sila sa cagina ena cagi.
- 17 Ia era a tamata taleitaki sara e liu, ka sa nodra ivakatawa ko Karisito; io, e a liutaki ira sara ga na Kalou na Tamada.
- 18 Ia oqo, raica, sa liutaki ira ko Setani ka ra sa vaka na qa ni sila sa cagina ena cagi, se vaka na waqa sa veibiliyaka na ua, ka sega na kena laca se ikelekele, ka sega ni dua na ka me ulia; io era sa veiciriyaki vakakina ko ira na tamata oqo.
- 19 Ka raica, sa tarova tu na Turaga na nodra veivakalougatataki, ka a dodonu me ra a taura ena vanua, me baleti ira na kai Matanitu Tani era na taukena na vanua.
- 20 Ia raica, ena qai yaco ni ra na vakasavi ira ka vakatalabusesetaki ira ko ira na kai Matanitu Tani; ia ni ra sa vakasavi ka vakatalabusesetaki oti mai vei ira na kai Matanitu Tani, ena qai nanuma na Turaga na veiyalayalati a cakava vei Eparaama kei ira kece na mataqali i Isireli.
- 21 Ena qai nanuma tale ga na Turaga na nodra masu na ivalavala dodonu sa cabori cake vua ena vukudra.

And behold, they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant;

And also that the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry.

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

They were once a delightsome people, and they had Christ for their shepherd; yea, they were led even by God the Father.

But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel.

And also the Lord will remember the prayers of the righteous, which have been put up unto him for them.

22 Oi kemudou na kai Matanitu Tani; dou na tu rawa vaka^{ve}i ena kaukauwa ni Kalou, ka vakavo ga kevaka dou sa veivutuni ka vuki tani mai na nomudou ivalavala ca?

23 Dou sa sega beka ni kila ni dou sa tu ena qeteqete ni liga ni Kalou? Dou sa sega beka ni kila ni sa tu vua na kaukauwa kecega, ka na vivigi ko vuravura me vaka na ivola vivigi ena nona ivakaro cecere?

24 O koya mo dou qai veivutuni kina ka vakayalomalalumutaki kemudou vua, de na lako mai vei kemudou ena lewa dodonu—de ra na lako yani ena kemudou maliwa na ivovo ni kawa i Jekope me vaka na laioni, ka basuraki kemudou ka sega e dua me na vakabula.

And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.

Momani 6

- 1 Au sa tinia oqo na noqu itukutuku me baleta na nodra vakarusai na noqu tamata, ko ira na Nifaiti. Ka sa yaco ni keimami sa dro tani mai vei ira na Leimanaiti.
- 2 Ia ko i au ko Momani, au sa vola e dua na ivola vua na nodra tui na Leimanaiti, ka kerea me vakadonuya me keimami soqoni ira vata na neimami tamata ki na vanua ko Kumora; io ena yasa ni delana ka vakatokai ko Kumora me keimami na vala vata kei ira mai kea.
- 3 Ka sa yaco ni sa vakadonuya na nodra tui na Leimanaiti na noqu kerekere.
- 4 Ka sa yaco ni keimami sa qai lako ki na vanua ko Kumora, ka birika na neimami vale laca me vakavolivolita na delana ko Kumora; ia sa levu ena vanua ko ya na wai, na uciwai, kei na wai vure; raica keimami sa nuitaka tu ni keimami na rawai ira eke na Leimanaiti.
- 5 Ia ni sa oti yani na ikatolunadrau walusagavulu kava ni yabaki, keimami sa vakasoqoni ira kece na vo ni neimami tamata ki na vanua ko Kumora.
- 6 Ka sa yaco ni keimami sa vakasoqoni ira vata kece na neimami tamata ena vanua ko Kumora, raica ko i au ko Momani, au sa qase sara mai; ka'u kila ni oqo e sa iotioti ni nodra vala na noqu tamata, ka sa vakaroti au na Turaga me'u kakua sara ni laiva na ivolatukutuku tabu sara, ka vakadewataki sobu mai vei ira na neimami qase, me ra lutu ki na ligadra na Leimanaiti, (de ra na vakarusa na Leimanaiti), o koya au sa vola kina na itukutuku oqo ena peleti i Nifai, ka vunitaka ena delana ko Kumora na ivolatukutuku kece sara a soli vei au mai na liga ni Turaga, ka vakavo ga e vica na peleti oqo, ka'u sa solia vei Moronai na luvequ.
- 7 Ka sa yaco ni ra sa raica na noqu tamata, kei ira na watidra kei na luvedra, ni ra sa lako tiko mai vei ira na nodra mataivalu na Leimanaiti; era sa waraki ira tu ena rere vakadomobula na mate, ka dau vakasinaita na yalodra na tamata ca.
- 8 Ka sa yaco ni ra sa lako mai me vala kei keimami, a sa vakasinaita na yalo kecega ena domobula ni ra sa rui lewe vuqa sara.

Mormon 6

And now I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites.

And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents around about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers.

- 9 Ka sa yaco ni ra sa kabai ira mai na noqu tamata ena iseleiwau, kei na dakai titi, kei na imatau kei na veimataqali yaragi kecega ni ivalu.
- 10 Ka sa yaco ni ra sa ravuti ira kece na noqu tamata, era sa bale mate na noqu lewe tini na udolu, ia au a mavoa tale ga ko i au ka bale ena kedra maliwa; ia era a lako siviti au na meca ka sega ni vakaotia na noqu bula.
- 11 Ia ni ra sa ravuti ira kece na noqu tamata ka keitou vo wale ga e lewe ruasagavulu kava, (ka dua vei keitou ko Moronai na luvequ), ia ena mataka ni ra sa lesu na Leimanaiti ki na nodra keba, keitou a qai raica mai na delana ko Kumora na yagodra na lewe tini na udolu ka'u a liutaki ira.
- 12 Keitou a raica tale ga na yagodra na lewe tini na udolu na noqu tamata ka a liutaki ira ko Moronai na luvequ.
- 13 Keitou raica tale ga na yagodra na lewe tini na udolu nei Kitikitona ni ra sa bale koto, ka davo talega ena kedra maliwa ko koya.
- 14 E sa mate talega vata kei na nona tini na udolu ko Lama; ka vakakina ko Kilikali kei na nona tini na udolu; ka vakakina ko Limia kei na nona tini na udolu; ka vakakina ko Joneami kei na nona tini na udolu; kei Kamenaia, kei Moronaia, kei Anitionumi, kei Sipulomu, kei Semi, kei Josa, eratou sa bale talega kei na nodratou tini na udolu.
- 15 Ka sa yaco ni ratou lewe tini tale era a mate vata kei na nodratou yatini na udolu; era sa mate kece sara na noqu tamata, ka keitou bula wale ga ko i keitou na lewe ruasagavulu kava oqo kei na vica era sa dro vaka ki na vanua ena ceva, ka vica tale era sa toki vei ira na Leimanaiti; a sa robota na delai vuravura ko ya na yagodra, na suidra kei na nodra dra, a ra sa biuti ira tu mai ko ira era a vakamatei ira, me ra vuca ka lesu tale ki vua na tinadra ko vuravura.
- 16 Sa bikai na yaloqu ena yaluma ena nodra vakamatei na noqu tamata, ka'u sa tagi kina vakaoqo:

And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.

And we also beheld the ten thousand of my people who were led by my son Moroni.

And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each.

And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.

And my soul was rent with anguish, because of the slain of my people, and I cried:

- 17 O i kemudou sa mata vinaka, a cava dou a vuki tani kina mai na sala ni Turaga! O i kemudou sa mata vinaka, a cava dou a cati Jisu kina ni sa dodoka tu yani na ligana me vukei kemudou!
- 18 Raica, kevaka dou a sega ni kitaka oqo, ke dou a sega ni bale. Ia oqo dou sa bale, ka'u sa lolositaka na nomudou sa yali.
- 19 O i kemudou na gone tagane kei na gone yalewa mata vinaka, oi kemudou na tama kei na tina, na tagane kei na yalewa, oi kemudou sa mata vinaka, a cava mo dou bale kina!
- 20 Ia raica, dou sa lako yani, ia ena sega ni kauti kemudou lesu tale mai na noqu rarawa.
- 21 Ka sa voleka mai na siga ena vakaisulu kina na yagomudou mate oqo ena yago e tawa mate rawa, ka na vakaisulu na yago era sa vuca tiko oqo ena yago e sega ni vuca rawa; ia dou na qai tu ena mata ni tikotiko ni veilewai i Karisito mo dou lewai ena nomudou ivalavala; ia kevaka dou sa ivalavala dodonu, dou na vakalougatataki vata kei ira na nomudou qase era sa liu yani.
- 22 O ke dou a veivutuni mada ga ni sa bera ni yaco vei kemudou na veivakarusai levu oqo. Ia raica, dou sa yali yani, ka sa kila na lomamudou ko Tamada, io na Tamada Tawamudu sa tiko mai lomalagi; ka na lewai kemudou ko koya ena lewa dodonu kei na loloma cecere.

O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

But behold, ye are gone, and my sorrows cannot bring your return.

And the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption must soon become incorruptible bodies; and then ye must stand before the judgment-seat of Christ, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you.

O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy.

Momani 7

- 1 Raica oqo, au na vosa mada vei ira na ivovo ni tamata oqo era a vakabulai, kevaka ena solia vei ira na Kalou na noqu vosa me ra kila kina na kedra itukutuku na nodra qase, io, au sa vosa vei kemudou na ivovo ni mataqali i Isireli; ka sa vakaoqo na noqu vosa:
- 2 Mo dou kila ni dou sa mataqali i Isireli.
- 3 Ia mo dou kila tale ga, ni sa dodonu mo dou veivutuni, kevaka e sega dou na sega ni rawa ni vakabulai.
- 4 Mo dou kila ni sa dodonu mo dou biuta tani na nomudou iyaragi ni valu, ka kakua sara ni taleitaka na vakadavei ni dra, ka kakua tale ni tarai ira ka vakavo ga kevaka sa vakaroti kemudou kina na Kalou.
- 5 Sa dodonu mo dou kila na kedra itukutuku na nomudou qase, ka veivutunitaka na nomudou ivalavala ca kei na nomudou caka cala, ka vakabauti Jisu Karisito, ni sai koya na Luve ni Kalou, ka ra a vakamatei koya na Jiu, ka sa tucake tale ena kaukauwa i Tamada, ka sa qaqa kina ko koya mai na ibulubulu; mai vei koya tale ga sa takali kina na bati gaga nei mate.
- 6 A sa rawa ena vukuna na tucake tale mai na mate, ka ra na vakaturi cake kina na tamata kecega ka tu ena mata ni nona itikotiko ni veilewai.
- 7 Sa mai rawata na nodra sereki na kai vuravura, ia ko koya sa kunei ena siga ni lewa ni sa tawacala, ena tiko ena nona iserau na Kalou ena nona matanitu, ka na duavata kei ira na veimatasere mai cake me ra lagata tiko ga na nodra vakacaucau ki vua na Tamada, kei na Luvena, kei na Yalo Tabu, ka ratou sa Kalou e duabau ga, ena marau ka sega na kena iyalayala.
- 8 O koya mo dou veivutuni kina ka papitaisotaki ena yaca i Jisu, ka muria na kosipeli i Karisito, ka na soli yani vei kemudou, sega wale ga ena itukutuku oqo ia ena itukutuku tale ga ena lako yani vei ira na kai Matanitu Tani mai vei ira na Jiu, ka ra na kauta yani vei kemudou ko ira na Matanitu tani.

Mormon 7

And now, behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak:

Know ye that ye are of the house of Israel.

Know ye that ye must come unto repentance, or ye cannot be saved.

Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.

Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up.

And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment-seat.

And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end.

Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

9 Raica, sa volai na itukutuku oqo ena inaki mo dou vakabauta kina na itukutuku ko ya; ia kevaka dou sa vakabauta na itukutuku ko ya, dou na vakabauta tale ga na itukutuku oqo; ia kevaka dou sa vakabauta na itukutuku oqo, dou na kila kina na veika baleti ira na nomudou qase kei na veicakacaka talei era a vakayacori ena kaukauwa ni Kalou ena kedra maliwa.

10 Ia dou na kila tale ga ni dou sa dua na ivovo ni kawa i Jekope; ka dou sa wili vata kina kei ira na tamata ni imatai ni veiyalayalati; ia kevaka dou sa vakabauti Karisito, ka papitaisotaki, taumada ena wai, qai tarava ena bukawaqa kei na Yalo Tabu, me muria na noda iVakabula me vaka sa vakarota vei keda ko koya, ena vinaka vei kemudou ena siga ni lewa. Emeni.

For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.

And ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

Momani 8

- 1 Raica koi au ko Moronai, au sa vakaotia na itukutuku i Momani na tamaqu. Raica, au na vola e vica wale ga na ka, me vaka sa vakarota vei au ko tamaqu.
- 2 Ka sa yaco ni sa oti na ivalu levu ka vakarerevaki mai Kumora, raica, era sa vakasasataki ira na Nifaiti ka ra a dro ki na vanua ena ceva ko ira na Leimanaiti, me yacova ni ra sa vakarusai kece sara.
- 3 Era a vakamatei tamaqu tale ga ka'u sa qai vo taudua ga ko i au, me'u vola na itukutuku vakaloloma ni nodra vakarusai na noqu tamata. Ia raica, era sa yali yani, ka'u sa vakayacora na ivakaro i tamaqu. Ia au sega ga ni kila, se era na vakamatei au se sega.
- 4 O koya au na vola kina na itukutuku ka buluta e loma ni qele; ia sa veitalia na ka ena qai yaco vei au.
- 5 Raica, sa vola na itukutuku oqo ko tamaqu, ka sa vola tu na kena inaki. Ka raica, au a via vola tale ga ke tiko na vanua me volai kina, ia sa sega; ni sa oso na peleti ka'u sega ni bulia rawa e dua ni'u tiko taudua voli ga. Sa mate ena ivalu ko tamaqu kei ira kece na wekaqu, ka sa sega na wekaqu se na vanua me'u lako kina; ka'u sa sega ni kila na balavu ni gauna sa lewa na Turaga me'u bula voli kina.
- 6 Raica sa oti yani e va na drau na yabaki mai na gauna a lako mai kina na noda Turaga ka noda iVakabula.
- 7 Ka raica, ko ira na Leimanaiti, era sa vakasasataki ira na noqu tamata na Nifaiti ena veikoro kei na veivanua kecega, me yacova ni ra sa vakarusai ira kece; a sa ka levu na nodra bale; io, sa ka levu ka rerevaki na nodra vakarusai na noqu tamata, ko ira na Nifaiti.
- 8 Ka raica, sa vakayacora na ka oqo na liga ni Turaga. Ia era sa veivaluvaluti tale tiko ga vakai ira ko ira na Leimanaiti; a sa yaco ena vanua taucoko na veilabalabati kei na vakadave dra; ka sega ni dua e kila na itinitini ni ivalu.
- 9 Ka raica oqo, au na sega tale ni tukuna e dua na ka me baleti ira, ni ra sa vo ga ena dela ni vanua ko ira na Leimanaiti kei ira na daubutako.

Mormon 8

Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.

And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.

And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.

Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

Behold, four hundred years have passed away since the coming of our Lord and Savior.

And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites.

And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.

- 10 Ka sa sega sara e dua sa kila na Kalou dina, ko iratou ga na tisaipeli i Jisu, ka ratou vunau voli ena vanua me yacova ni sa rui levu na nodra caka ca na tamata ka sa toki iratou tani kina na Turaga; ka sa sega na tamata e kila na vanua eratou sa tiko kina ena dela ni vanua.
- 11 Ia raica, keirau sa raici iratou ko i au kei tamaqu, ka ratou sa dauvukei keirau.
- 12 Ia ko koya sa ciqoma na itukutuku oqo ka sega ni vakalewa na veimalumalumu era tu kina, ena vakatakilai vua na veika lelevu cake mai na veika oqo. Raica, ko i au ko Moronai; ia kevaka me a rawa, ke'u sa vakatakila vei kemudou na veika oqo.
- 13 Au sa tinia eke na noqu vosa me baleti ira na tamata oqo. Ko i au na luve i Momani ka sa kawa i Nifai ko tamaqu.
- 14 Raica koi au ga ka'u a vunitaka na ivolatukutuku oqo me maroroya tu na Turaga; na peleti vakai koya e sega ni yaga vakalevu, baleta na ivakaro ni Turaga. Ni sa kaya vakaidina ko koya ni na sega ni taurivaka e dua me rawa iyau kina; ia na itukutuku ka volai tu kina e sa yaga sara vakalevu; ia ko koya ena vakavotuya mai, ena vakalougatataki koya na Turaga.
- 15 Ni sa sega ni dua e tu vua na kaukauwa me vakavotuya mai, vaka vo ga kevaka sa solia vua na Kalou; ni sa inaki ni Kalou me vakayacori ena mata sa vakatabakidua ki na nona lagilagi, se na nodra tiko vinaka na tamata makawa ni veiyalayalati ni Turaga ka ra sa veiseyaki tu vakadede.
- 16 Ka sa kalougata ko koya ena vakavotuya mai na ka oqo; ia me vaka na vosa ni Kalou, ena kau tani mai na butobuto ki na rarama; io ena kau tani mai na loma ni qele me cila yani mai na butobuto me ra kila na tamata; ka na vakayacori ena kaukauwa ni Kalou.
- 17 Ka kevaka era sa tu na cala, era sa cala ga ni tamata. Ia raica, keimami sega ni kila e dua na cala; ia na Kalou sa kila na ka kecega; ia me kila ko koya sa vakalewa, me qarauna de na cudruvi ena bukawaqa mai eli.
- 18 Ia ko koya sa kaya: Vakaraitaka vei au, kevaka e sega ko na yaviti—ia me qarauna ko koya de sa vakarota na ka sa vakatabuya na Turaga.

And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth.

But behold, my father and I have seen them, and they have ministered unto us.

And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.

Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.

And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless.

For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire.

And he that saith: Show unto me, or ye shall be smitten—let him beware lest he commandeth that which is forbidden of the Lord.

- 19 Raica ko koya sa lewa vakaukauwa, ena tau vua na lewa kaukauwa; raica ena saumi vua me vaka na nona cakacaka; ia ko koya sa ia na veiyaviti, ena yaviti talega, mai vua na Turaga.
- 20 Raica sa kaya na ivolanikalou—me kakua ni veiyaviti na tamata, se me dou daulelewa; ni sa noqu na lewa, sa kaya na Turaga, ka sa noqu itavi me'u cudruvaka, ka'u na sauma ko i au.
- 21 Ia ko koya sa vosa vakacacataka ka vakatubu veileti ki na cakacaka ni Turaga, ka vorati ira na tamata ni veiyalayalati ni Turaga ko ira na mataqali i Isireli, ka kaya: Keimami na vakarusa na cakacaka ni Turaga, raica ena sega ni nanuma na Turaga na nona veiyalayalati ka a cakava vei ira na mataqali i Isireli—ko koya sa kaya vakaoqo sa na rawa me tamusuki sobu ka biu ki na bukawaqa;
- 22 Ni na ia tiko ga na inaki tawamudu ni Turaga, me yacova ni sa vakayacori taucoko na nona vosa ni yalayala.
- 23 Dou wilika na parofisai i Aisea. Raica au sa sega ni vola rawa eke. Ia au sa kaya vei kemudou, era na tagi mai na kuvu-ni-soso vua na Turaga ko ira na yalododonu era a tawana tu na vanua oqo ka ra sa mate yani; ia me vaka sa bula na Turaga, ena nanuma vakaidina ko koya na veiyalayalati ka a cakava vei ira.
- 24 Ka sa kila ko koya na nodra masu ena vukudra na wekadra. Ia sa kila ko koya na nodra vakabauta ni sa rawa me ra tokia na ulunivanua ena yacana; ena yacana tale ga sa rawa me ra kuretaka kina na vuravura; ia ena kaukauwa ni nona vosa era sa vakabalea kina na veivale ni veivesu; io, sa sega mada ga ni ra kama ena lovo ni bukawaqa, se vakamatei ira na manumanu kila se na gata weli gaga ena vuku ni kaukauwa ni nona vosa.
- 25 Ka raica, na nodra masu e sa baleti koya tale ga sa digitaka na Turaga me na qai vakatakila mai na veika oqo.
- 26 Sa sega kina ni yaga me dua e kaya ni na sega ni yaco, raica ena yaco vakaidina, ni sa tukuna na Turaga; ia ena kauta mai na liga ni Turaga mai na loma ni qele, ka sega e dua me tarova; ia ena yaco na ka oqo ena siga sa kainaki kina ni sa oti na gauna ni cakamana; ena yaco mai me vaka ni vosa e dua sa mate.

For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord.

Behold what the scripture says—man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.

And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.

And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.

And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead.

- 27 Ka na yaco ena siga sa tagi kina na nodra dra na yalododonu vua na Turaga, ena vuku ni veisoqosoqo vuni kei na cakacaka ni butobuto.
- 28 Io, ena yaco ena siga sa cakitaki kina na kaukauwa ni Kalou, ka ra sa ca na lotu kecega ka ra sa laveti cake ena qaciqacia ni lomadra; io, ena siga sa vakalevulevui ira kina na viavialevu ni lomadra ko ira na iliuliu ni lotu kei ira na ivakavuvuli, ka ra qati ira tale kina na nodra lewe ni lotu.
- 29 Io, ena yaco ena siga sa rogo kina na bukawaqa kei na cava kei na o kubou ena veivanua tani;
- 30 Ia ena rogo tale ga na ivalu kei na irogorogo ni valu, kei na uneune ena veiyasana e vuqa.
- 31 Io, ena yaco ena siga sa dukadukali sara kina na dela i vuravura; ena yaco na veilabalabati kei na butako, na lasu kei na veivakaisini, na veibutakoci kei na veimataqali itovo vakasisila kecega; a ra na lewe vuqa era na kaya, kitaka oqo se kitaka ko ya, ena sega na kena ca, ni na vakadonui iko ga na Turaga ena siga mai muri. Ia ena ca vei ira oqo, ni ra sa tu ga ena ka gaga sara ka ra sa vesuki ena ivau ni caka cala.
- 32 Io, ena yaco ena siga era sa duri tu kina e vuqa na lotu ka ra na kaya: Dou lako mai vei au, dou kauta mai na nomudou ilavo me vosoti kina na nomudou ivalavala ca.
- 33 Oi kemudou sa caka ca ka yalo vakatani ka tamata domodomoqa, a cava dou sa vakaduria kina na nomudou lotu mo dou rawa iyau kina? A cava dou sa vakatanitaka kina na vosa tabu ni Kalou me cudruva kina na yalomudou ko koya? Raica dou vakararavi ki na veivakatakila ni Kalou; raica, ena yaco mai na gauna ena siga ko ya ni na vakayacori kina na veika kece oqo.
- 34 Raica, sa vakaraitaka vei au na Turaga na veika lelevu ka talei sa voleka ni yaco mai, ena yaco ena siga sa yaco kina vei kemudou na veika kece oqo.
- 35 Raica, au sa vosa vei kemudou me vaka sara ga dou sa tiko dina oqo, ka dou sa sega ga. Ia raica, sa vakaraitaki kemudou vei au ko Jisu Karisito, ka'u sa kila kina na veika dou sa kitaka.

And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands;

And there shall also be heard of wars, rumors of wars, and earthquakes in divers places.

Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness and in the bonds of iniquity.

Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

36 Ka'u sa kila ni dou sa lako voli ena qaciqacia ni lomamudou; ka vakavo e lewe vica wale sara era sa sega ni laveti ira cake vakai ira ena qaciqacia ni lomadra, me ra tokara kina na isulu rairai vinaka, me ra veiqati, veivala, kei na veicati, kei na veivakacacani, kei na veimataqali caka cala kecega; ka ra sa dukadukali na nomudou veiwasewase ni lotu, io, ko ira yadua, ena vuku ni qaciqacia ni lomamudou.

37 Raica, dou sa lomana vakalevu cake na ilavo kei na nomudou iyau, na nomudou isulu rairai vinaka kei na ukutaki ni nomudou veivale ni lotu, ka dou sa sega ni lomani ira na dravudravua kei ira na luveniyali, na tauvimate kei ira sa rarawa.

38 Oi kemudou sa dukadukali ka dauveivakaisini, oi kemudou na ivakavuvuli ka volitaki kemudou ki na ka sa caca wale; a cava dou sa vakadukadukalitaka kina na lotu tabu ni Kalou? A cava dou sa madua kina ni taura na yaca i Karisito? A cava dou sa sega ni vakasamataka kina ni sa uasivi cake na marau tawacava mai na rarawa e sega ni mate rawa—ia oqo me dokai kemudou kina ko vuravura?

39 A cava dou sa ukutaki kemudou kina ena veika sa sega ni tu kina na bula ka sega ni vukei ira sa via kana, ko ira na luveniyali kei ira sa luvaiwale, ko ira na tauvimate kei ira sa rarawa tu?

40 Io, a cava dou sa tara cake kina na nomudou veika vuni vakasisila mo dou rawa ka kina, ka vakavuna me ra tagi ena mata ni Turaga ko ira na yada kei ira na luveniyali ka tagi mai na qele ki vua na Turaga na nodra dra na tamadra kei na watidra me beitaki kemudou?

41 Raica, sa lili toka e delamudou na iseleiwau ni cudru ni Kalou; a sa voleka na gauna me sauma kina vei kemudou na nodra dra na yalododonu, ni na sega tale ni vosota vakadede ko koya na domo ni nodra tagi.

And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?

Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

Momani 9

- 1 Ia oqo, au na vosa tale ga me baleti ira era sa sega ni vakabauta na Karisito.
- 2 Raica, dou na vakabauta li ena siga ni nomudou veitotogitaki—raica ena gauna ena lako mai kina na Turaga, io, ena siga sa levu ko ya, ni na vivigi kina na vuravura me vaka na ivolavivigi, ka na waicala na veivunika ena katakata warumisa, io, ena siga sa levu ko ya, ni dou sa kau mai kina mo dou tu ena mata ni Lami ni Kalou—dou na kaya rawa li ni sa sega na Kalou?
- 3 Dou na cakitaka tiko ga na Karisito se dou sa na vakabauta na Lami ni Kalou? Dou nanuma li ni na rawa mo dou tiko vata kei koya ni dou sa kila tu na nomudou cala? Dou nanuma li ni na rawa mo dou tiko marau vata kei na Ka Bula tabu ko ya ni sa kurelaki tu na yalomudou ni dou sa kila vinaka tu na nomudou cala, ni dou a vakacacana na nona lawa?
- 4 Raica, au sa kaya vei kemudou, dou na rarawa vakalevu cake kevaka dou sa tiko vata kei na Kalou tabu ka lewa dodonu, ni dou sa kila tu na nomudou dukadukali e matana, ka vinaka cake mo dou tiko vata ga kei ira na yalo, sa cudruvi mai eli.
- 5 Raica ni sa vakavotui na nomudou luvaiwale ena mata ni Kalou ka dou sa raica na iserau ni Kalou kei na lagilagi i Jisu Karisito, ena tuburi kemudou na rarawa sa vaka na yameyame ni bukawaqa tawaboko rawa.
- 6 O koya mo dou qai saumaki vua na Turaga koi kemudou na tawavakabauta; dou masu vagumatua vua na Tamada ena yacai Jisu, de dou na bau kunei kina ni dou sa sega ni tauvi duka, savasava, totoka, ka vulavula ni dou sa vakasavasavataki ena dra ni Lami ena siga mai muri sa levu ko ya.
- 7 Ka'u na vosa tale vei kemudou sa cakitaka na veivakatakila ni Kalou, ka kaya ni sa oti ka sa sega na ivakatakilakila se parofisai, na isolisoli, na veivakabulai, na vosa tani e so kei na vakadewataki ni vosa tani e so;
- 8 Raica, au sa kaya vei kemudou, ko koya sa cakitaka na veika oqo sa sega ni kila na kosipeli i Karisito; io, sa sega ni wilika na ivolanikalou; ia kevaka sa wilika, sa sega ga ni kila na kedra ibalebale.

Mormon 9

And now, I speak also concerning those who do not believe in Christ.

Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God—then will ye say that there is no God?

Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.

For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

- 9 Eda sa sega li ni wilika ni sa i koyakoya tiko ga na Kalou enanoa, na siga edaidai ka sega ni mudu, ka sa sega vua na veivukiyaki se na yaloyalo ni veigoleyaki?
- 10 Ia oqo, kevaka dou sa vakananuma vei kemudou e dua na kalou e dau veivukiyaki ka tu vua na iyaloyalo ni veigoleyaki, ia dou sa vakananuma vei kemudou e dua na kalou tani ka sega ni Kalou ni cakamana.
- 11 Ia raica, au na vakaraitaka vei kemudou e dua na Kalou ni cakamana, sa i koya na Kalou i Eparaama, kei na Kalou i Aisake, kei na Kalou i Jekope; ia sai koya vata ga na Kalou ka a bulia na lomalagi kei na vuravura kei na veika kecega sa tu kina.
- 12 Raica, e a buli Atama ko koya, ka sa vu mai vei Atama na lutu ni tamata. Ia ena vuku ni lutu ni tamata sa lako mai kina ko Jisu Karisito, o koya sa vakatokai na Tamana kei na Luvena; ia ena vuku i Jisu Karisito era sa sereki rawa kina na tamata.
- 13 Ia ni ra sa sereki na tamata mai vei Jisu Karisito, era sa kau lesu ki na iserau ni Turaga; io, oqo na sala era sa sereki kina na tamata kecega, na mate i Karisito sa yaco kina na tucake tale mai na mate ka ra sereki kina na tamata kecega mai na dua na moce tawacava, na moce ka ra na qai vakayadrati ga mai kina na tamata kecega ena kaukauwa ni Kalou ni sa uvuci na davui; ka ra na qai tucake mai na mate na tamata lalai kei na turaga, ni ra sa sereki mai na ivesu ni mate tawamudu oqo, na mate vakayago, io era na tu kece ena mata ni nona itikotiko ni veilewai.
- 14 Ka na qai tau vei ira na nona lewa o koya na Yalo Savasava; ka na yaco na gauna ni, ko koya sa dukadukali ena dukadukali tiko ga; ko koya sa ivalavala dodonu ena ivalavala dodonu tiko ga; ko koya sa marau ena marau tiko ga; kei koya sa rarawa ena rarawa tiko ga.
- 15 Ia oqo au via tarogi kemuni mada ko i kemuni sa vakananuma e yalomuni e dua na kalou e sega ni cakava rawa na mana, sa oti li na vakayacori ni veika au tukuna tiko? Sa oti li na kena gauna? Raica au sa kaya vei kemudou, E segai; e se sega ni cava na nona Kalou ni cakacaka mana na Kalou.
- 16 Raica era sega li ni talei e matamu na veika sa vakayacora oti na Kalou? Io, ko cei sa kila rawa na veicakacaka talei ni Kalou?

For do we not read that God is the same yesterday, today, and forever, and in him there is no variable-ness neither shadow of changing?

And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?

17 O cei ena kaya ni sega ni cakacaka mana na nona bulia na lomalagi kei na vuravura ena nona vosa; se na nona bulia na tamata mai na kuvu-ni-soso ena kaukauwa ni nona vosa; se na nona vakayacora na cakacaka mana tale eso ena kaukauwa ni nona vosa?

18 O cei ena kaya ni a sega ni vakayacora ko Jisu Karisito e vuqa na cakacaka mana lelevu? Ka a vakayacori tale ga e vuqa na cakacaka mana lelevu ena ligadratou na iapositolo.

19 Ia kevaka era sa vakayacori e vuqa na cakacaka mana ena gauna ko ya, a cava me sa sega kina ni Kalou ni caka mana, ka ni sa Kalou sega ni dauveivukiyaki ko koya? Ka raica au sa kaya vei kemudou, sa sega ni dauveisau ko koya; kevaka e vaka kina, ia sa sega ni Kalou ko koya; ia sa Kalou ko koya, ka sa Kalou ni caka mana.

20 Ia sa sega ga ni vakayacora na cakacaka mana ena kedra maliwa na luve ni tamata ni ra sa malumalumu mai ena vakabauta, era sa gole tani mai na sala dodonu, ka ra sega ni kila na Kalou ka dodonu me ra vakararavi vua.

21 Raica, au sa kaya vei kemudou, ko koya sa vakabauta na Karisito ka sega tale ni vakatitiqa, ena soli vua na ka kecega sa kerea vei Tamada ena yacai Karisito; ia sa soli tu na vosa ni yalayala oqo vei ira na tamata kecega me yacova sara na iyalayala kei vuravura.

22 Raica, sa kaya vakaoqo ko Jisu Karisito na Luve ni Kalou vei iratou na nona tisaipeli ka ratou na bula tiko, io, kei ira kece na nona tisaipeli, ni ra rogo tu na lewe vuqa: Dou lako yani ki vuravura taucoko, ka vunautaka na kosipeli vei ira na tamata kecega;

23 O koya sa vakabauta ka papitaisotaki, ena bula, ia ena cudruvi ga ko koya sa sega ni vakabauta;

24 Ia na veivakatakilakila oqo ena muri ira sa vakabauta—era na vakasava tani na tevero ena yacagu; era na vosataka na vosa vou e so; era na tomiki ira na gata; ia kevaka era na gunuva na ka e gaga sara, era na sega ni ca kina; era na tabaki ira sa tauvimate e ligadra, ka ra na bula kina;

25 Ia ko koya sa vakabauta na yacagu ka sega tale ni vakatitiqa, au na vakadeitaka vua na noqu vosa kecega me yacova sara na iyalayala kei vuravura.

Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?

And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

For behold, thus said Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the gospel to every creature;

And he that believeth and is baptized shall be saved, but he that believeth not shall be damned;

And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;

And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

- 26 Ia oqo, raica, ko cei sa rawa me vorata na cakacaka ni Turaga? Ko cei sa rawa me cakitaka na nona vosa? Ko cei sa rawa me vorata na kaukauwa levu ni Turaga? Ko cei sa beca na cakacaka ni Turaga? Ko cei sa beci ira na luvei Karisito? Raica, koi kemudou kece sa beca na cakacaka ni Turaga, dou na lako sese ka rusa kina.
- 27 O koya mo dou kakua kina ni beca ka kakua ni lako sese, ia mo dou muria na vosa ni Turaga ka kerea vua na Tamada ena yaca i Jisu na veika cava ga dou sa gadreva. Dou kakua ni vakatitiqa, ia mo dou vakabauta ga ka tekivu me vaka ena gauna e liu ka lako vua na Turaga ena lomamudou taucoko, ka cakacakataka na nomudou vakabulai ena rere kei na sautaninini.
- 28 Mo dou vuku ena gauna ni nomudou vakatovotovo oqo; dou biuta tani na nomudou itovo dukadukali kecega; dou kakua ni kerea na ka mo dou vakayagataka ga ena nomudou gagadre ca, ia mo dou kerekere ena yalodei me kakua ni dou temaki, ia, mo dou qarava ga na Kalou dina ka bula.
- 29 Dou kakua ni papitaisotaki ni dou sega tu ni kilikili kaya; dou kakua ni kania ka gunuva na sakaramede i Karisito ni dou sega tu ni kilikili kaya; ia mo dou kitaka na ka kecega ni dou sa kilikili kaya ka vakayacora ena yaca i Jisu Karisito na Luve ni Kalou Bula; ia kevaka dou sa kitaka vakaoqo ka vosota me yacova na ivakataotioti, dou na sega sara ni muduki laivi.
- 30 Raica, au sa vosa vei kemudou me vaka mai na mate; ka ni'u kila ni dou na taura na noqu vosa.
- 31 Dou kakua ni vosa vakacacataki au ena vuku ni noqu malumalumu, se vosa vakacacataki tamaqu ena nona malumalumu se ko ira ka a volavola e liu vua; ia mo dou vakavinavinaka ga vua na Kalou, ni sa vakatakila vei kemudou na neimami malumalumu mo dou vuku cake kina mai vei keimami.
- 32 Ia raica oqo, keimami sa vola na itukutuku oqo me vaka na neimami kila na ivolavola vou vaka-Ijipita, ka sa soli mai ka keimami vukica me muria na neimami ivosavosa.

And now, behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.

Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words.

Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

- 33 Kevaka me a rabailevu na neimami peleti, ke keimami a volavola ga vaka-Iperiu; ia keimami sa vukica tale ga na volavola vaka-Iperiu; ia kevaka me keimami a volavola vaka-Iperiu, ke a macala vinaka sara vei kemuni na neimami itukutuku.
- 34 Ia sa kila na Turaga na veika keimami sa vola, ka sa sega tale na tamata tani e kila na neimami vosa; baleta ni sa sega tale na tamata tani e kila na neimami vosa, o koya sa vakarautaka kina ko koya na ka me vakadewataki kina.
- 35 Ka sa volai na veika oqo me kakua kina ni tauva na neimami isulu na nodra dra na wekai keimami, ko ira era sa malumalumu sobu ena tawavakabauta.
- 36 Ka raica, na veika keimami gadreva oqo, ena vukudra na weka i keimami, io, na nodra vakalesui tale me ra kila na Karisito, sa salavata tale ga kei na nodra masu na yalododonu kece sara era a bula ena vanua oqo.
- 37 Ia me yalololoma na Turaga ko Jisu Karisito me vakayacora na ka era a masulaka me vaka na nodra vakabauta; ia me nanuma mada na Kalou na Tamada na veiyalayalati ka a cakava kei ira na mataqali i Isireli; ka me vakalougatataki ira mada me sega ni mudu, ni ra sa vakabauta na yaca i Jisu Karisito. Emeni.

And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.

And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.

And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land.

And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

Ai Vola i Ica

Na kedra itukutuku na Jeretaiti ka tauri mai na peleti e ruasagavulu kava era a kunea na tamata i Limiai ena gauna i Mosaia na Tui.

Ica 1

- 1 Ia oqo, ko i au ko Moronai, au na solia mada e dua na kedra itukutuku na a tawana tu na vanua ena vualiku ena gauna e liu, ka a vakarusai ira na liga ni Turaga.
- 2 Au sa taura na noqu itukutuku mai na peleti e ruasagavulu kava ka ra a kunea na tamata i Limiai, a sa vokatokai na iVola i Ica.
- 3 Au kila ni sa tiko vei ira na Jiu na imatai ni wase ni itukutuku oqo—ka tukuni kina na buli ni vuravura, ka vakakina na itukutuku kei Atama, na itukutuku mai na gauna ko ya me yacova mai na tara ni vale cecere kei na veika kece ka yaco vei ira na luve ni tamata.
- 4 O koya au sa sega kina ni vola eke na veika ka yaco mai na gauna i Atama me yacova na gauna ko ya; ia era a volai tu ena peleti; ia ko koya ena kunea, ena tu tale ga vua na kaukauwa me wilika kina na itukutuku taucoko.
- 5 Ia raica, au na sega ni vola taucoko na itukutuku, ia au na vola ga e dua na kena iwase mai na gauna ka tara kina na vale cecere me yacova ni ra sa vakarusai.
- 6 Au sa solia vakaoqo na itukutuku. Ia sa vola na itukutuku oqo ko Ica na kawa i Korianito.
- 7 Ia ko Korianito na luvei Moroni.
- 8 Ia ko Moroni na luvei Icemi.
- 9 Ia ko Icemi na luvei Eiya.
- 10 Ia ko Eiya na luvei Seci.
- 11 Ia ko Seci na luvei Sipiloni.
- 12 Ia ko Sipiloni na luvei Komu.
- 13 Ia ko Komu na luvei Korianitumi.
- 14 Ia ko Korianitumi na luvei Aminakata.
- 15 Ia ko Aminakata na luvei Eroni.
- 16 Ia ko Eroni e dua na kawa i Eci, ia ko Eci na luvei Ecomi.
- 17 Ia ko Ecomi na luvei Lipi.

The Book of Ether

The record of the Jaredites, taken from the twenty-four plates found by the people of Limbi in the days of King Mosiah.

Ether 1

And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country.

And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether.

And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews—

Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.

And on this wise do I give the account. He that wrote this record was Ether, and he was a descendant of Coriantor.

Coriantor was the son of Moron.

And Moron was the son of Ethem.

And Ethem was the son of Ahah.

And Ahah was the son of Seth.

And Seth was the son of Shiblón.

And Shiblón was the son of Com.

And Com was the son of Coriantum.

And Coriantum was the son of Amnigaddah.

And Amnigaddah was the son of Aaron.

And Aaron was a descendant of Heth, who was the son of Hearthom.

And Hearthom was the son of Lib.

18 Ia ko Lipi na luvei Kisi.
19 Ia ko Kisi na luvei Koromi.
20 Ia ko Koromi na luvei Livai.
21 Ia ko Livai na luvei Kimi.
22 Ia ko Kimi na luvei Morienitoni.
23 Ia ko Morienitoni e kawa i Ripilakisi.
24 Ia ko Ripilakisi na luvei Sesi.
25 Ia ko Sesi na luvei Eci.
26 Ia ko Eci na luvei Komu.
27 Ia ko Komu na luvei Korianitumi.
28 Ia ko Korianitumi na luvei Ima.
29 Ia ko Ima na luvei Oma.
30 Ia ko Oma na luvei Sule.
31 Ia ko Sule na luvei Kipi.
32 Ia ko Kipi na luvei Oraia, ko koya na luvei Jereti;

33 Ia e a lako yani ko Jereti kei tuakana kei ira na nodrau matavuvale, kei na so tale kei na nodra matavuvale, mai na vale cecere ena gauna sa vakasesea kina na Turaga na nodra vosa na tamata, ka bubuluitaka ena nona cudru ni ra na veiseyaki ena dela i vuravura; a ra sa veiseyaki na tamata me vaka na vosa ni Turaga.

34 Ia sa tamata levu ka tamata qaqa na tuakai Jereti, ka sa lomani koya vakalevu na Turaga, a sa kaya ko Jereti vua na tuakana: Mo masu mada vua na Turaga ka kerea me kakua ni vakasesea na noda vosa.

35 Ka sa yaco ni sa masu na tuakai Jereti vua na Turaga, a sa lomani Jereti na Turaga ka sega ni vakasesea na vosa i Jereti; a rau sa sega ni vakasesei ko Jereti kei tuakana.

36 A sa qai kaya vei tuakana ko Jereti: Mo masu tale mada vua na Turaga me kakua mada ni cudruvi ira na nodaru itokani, ka kakua ni vakasesea na nodra vosa.

37 Ka sa yaco ni sa masu tale na tuakai Jereti vua na Turaga, a sa yalololoma na Turaga vei ira na nodrau itokani kei na nodra matavuvale ka sega ni vakasesei ira.

And Lib was the son of Kish.
And Kish was the son of Corom.
And Corom was the son of Levi.
And Levi was the son of Kim.
And Kim was the son of Morianton.
And Morianton was a descendant of Riplakish.
And Riplakish was the son of Shez.
And Shez was the son of Heth.
And Heth was the son of Com.
And Com was the son of Coriantum.
And Coriantum was the son of Emer.
And Emer was the son of Omer.
And Omer was the son of Shule.
And Shule was the son of Kib.
And Kib was the son of Orihah, who was the son of Jared;

Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

And the brother of Jared being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that he will not confound us that we may not understand our words.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded.

Then Jared said unto his brother: Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language.

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded.

38 Ka sa yaco ni sa vosa tale vei tuakana ko Jereti, ka kaya: Mo taroga mada vua na Turaga se na vakasavi keda tani ena vanua oqo, ia kevaka ena vakasavi keda tani, mo taroga se evei na vanua me da lako kina. Ko cei e kila, de dua ena kauti keda na Turaga ki na dua na vanua sa digitaki mai vei ira na vanua kecega e vuravura? Ia kevaka sa yaco vakakina, me da yalodina sara kina vua na Turaga me noda ivotavota kina vakawa na vanua ko ya.

39 Ka sa yaco ni sa masu na tuakai Jereti ka kerea vua na Turaga na ka sa vinakata ko Jereti.

40 Ka sa yaco ni sa rogoa na masu i taci Jereti na Turaga, a sa lomani koya ka kaya vua:

41 Mo lako ka vakasoqoni ira vata na nomu qele ni manumanu, na ka tagane kei na ka yalewa ena kena veimataqali; ka soqona tale ga na sorenikau ena kena veimataqali; mo soqoni ira na nomu matavuvale; kei Jereti na tacimu kei na nona matavuvale; kei ira na nomu itokani kei na nodra matavuvale, kei ira na itokani i Jereti kei na nodra matavuvale.

42 Ia ni ko sa kitaka oqo, mo qai kauti ira sobu yani ki na buca ki na vualiku. Ka'u na waraki kemudou mai kea, ka'u na qai kauti kemudou ki na vanua sa digitaki mai vei ira na veivanua kecega e vuravura.

43 Ia mai kea au na vakalougatataki iko kina kei ira na nomu kawa, au na vakalewevuqataki ira na nomu kawa kei na kawa i tacimu kei na nodra kawa na tamata era na lako vata kei kemudrau, me dua na matanitu levu. Ia ena sega tale ni dua na matanitu me na levu cake mai na kena ka'u na vakatubura cake vei au mai na nomu kawa, ena dela i vuravura taucoko. Ka'u na vakalougatataki iko vakaoqo ni ko sa dau masuti au vagumatua.

And it came to pass that Jared spake again unto his brother, saying: Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared.

And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him:

Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families.

And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth.

And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

Ica 2

- 1 Ka sa yaco ni rau sa lako ko Jereti kei tuakana kei na nodrau matavuvale, kei ira na nodrau itokani kei na nodra matavuvale ki na buca ena vanua ki na vualiku, (sa vakayacani na buca ko ya vei Nimiroti, na dauvakasasa kaukaua) era sa kauta na nodra qele ni manumanu, na ka tagane kei na ka yalewa, ena kena veimataqali.
- 2 Era sa biria na dai ka toboka kina na manumanu vuka; era sa vakarautaka tale ga na saqa ni wai me ra biu kina na ika mai wai.
- 3 Era a kauta tale ga na jesereti, ko ya na bure ni oni; io era sa kauta na qele ni oni kei na veimataqali sore ni kau kecega ka tu ena dela ni vanua.
- 4 Ka sa yaco ni ra sa yaco ki na buca ko Nimiroti, sa lako sobu mai na Turaga ka vosa vua na tuakai Jereti; e a tiko ena loma ni dua na o ko koya ka sa sega ni raici koya rawa kina ko tuakai Jereti.
- 5 Ka sa yaco ni a vakarota na Turaga me ra lako yani ki na lekutu, io, ki na vanua e sa sega mada na tamata e butuka. Ka sa yaco ni a liutaki ira na Turaga, a sa dauvosa vei ira ni sa tucake tu ena dua na o, ka dusimaka na sala me ra muria.
- 6 Ka sa yaco ni ra sa lako ena loma ni lekutu, era sa ta waqa me ra kosova kina na wasawasa levu, sa dusimaki ira tiko na liga ni Turaga ena veigauna kece.
- 7 A sa sega ni vakatara na Turaga me ra tiko ga ena loma ni lekutu ena tai ni wasawasa ko ya, ia sa gadreva ko koya me ra lako yani ki na vanua yalataki, na vanua sa digitaki mai vei ira na veivanua kecega, o koya sa maroroya tu na Turaga na Kalou me nodra era sa ivalavala dodonu.
- 8 A sa bubului ena nona cudru vua na tuakai Jereti me ra qaravi koya na Kalou dina duadua ga ka tawamudu ko ira kecega era sa tawana na vanua yalataki mai na gauna koya ka lako yani me sega ni mudu, kevaka e sega, ena tau vei ira na taucoko ni nona cudru ka ra na vakarusai.

Ether 2

And it came to pass that Jared and his brother, and their families, and also the friends of Jared and his brother and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female, of every kind.

And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters.

And they did also carry with them deseret, which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

And it came to pass that when they had come down into the valley of Nimrod the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

- 9 Ia oqo, eda sa raica na veika sa lewa oti tu na Kalou me baleta na vanua oqo, ni sa vanua yalataki; ia na matanitu cava ga ena taukena, me ra qarava na Kalou, kevaka e sega, ena tau vei ira na taucoko ni nona cudru waqawaqa ka ra na vakarusai. Ia ena tau vei ira na taucoko ni nona cudru waqawaqa ni ra sa vakarau tu ena vuku ni nodra caka cala.
- 10 Raica oqo na vanua sa digitaki mai vei ira na veivanua kecega; ia ko koya sa taukena, me na qarava na Kalou, kevaka e sega, ena vakarusai; ni sa lewa tawavakaiyalayala ni Kalou. Ia era na sega ni vakarusai me yacova ni sa taucoko na nodra caka cala ena kedra maliwa na lewe ni vanua.
- 11 Ia sa tukuni na ivakaro oqo vei kemudou na kai Matanitu Tani, mo dou kila kina na veivakaro ni Kalou—mo dou veivutuni kina, ka muduka sara na nomudou caka cala ni bera ni taucoko, me kakua kina ni tau vei kemudou na taucoko ni cudru waqawaqa ni Kalou me vaka era a cakava ko ira era a tawana tu e liu na vanua oqo.
- 12 Raica, oqo na vanua digitaki, ia era na galala mai na veivakabobulataki kei na tiko vakavesu kei na veimatanitu kecega e ruku i lomalagi ko ira kecega sa taukena, io ena sega ni dua na matanitu e vuravura e rawai ira, kevaka wale ga era qarava na Kalou ni vanua, sa i Jisu Karisito, ka sa vakatakilai ko koya ena veika kecega keimami sa vola.
- 13 Ia oqo me'u tomana na noqu itukutuku; raica ka sa yaco ni sa kauti Jereti yani kei ira na wekana na Turaga, ki na matasawa ni wasawasa levu sa wasea na vanua. Ia ni ra sa yaco ki matasawa, era sa birika kina na nodra vale laca; a ra sa vakatoka na vanua ko ya ko Morianikuma; era sa vakaitikotiko ena vale laca e matasawa me va na yabaki.
- 14 Ka sa yaco ni sa cava na va na yabaki, sa lako sobu mai na Turaga ka tu ena o ka veivosaki kei na tuakai Jereti. A sa veivosaki kei na tuakai Jereti me tolu na auwa, a sa cudruvi koya ni sa sega ni dau nanuma me masuta na yaca ni Turaga.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years.

And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

- 15 A sa veivutunitaka na ca e sa cakava ko tuakai Jereti, ka masulaki ira tale ga na wekana era sa tiko vata kei koya vua na Turaga. A sa kaya vua na Turaga: Au na vosoti iko ka vosota tale ga na nodra i valavala ca na wekamu; ia mo kakua ni valavala ca tale, raica mo nanuma ni na sega ni dau veivakauqeti tiko ga na Yaloqu kei na tamata; ia kevaka ko na i valavala ca tiko ga me yacova ni ko sa matua vinaka kina, ko na muduki tani mai na iserau ni Turaga. Sa i koya oqo na ka au sa nanuma me baleta na vanua au na solia vei iko me nomu ivotavota vakawa; ka ni na vanua digitaki mai vei ira na veivanua kecega.
- 16 Ka sa kaya na Turaga: Mo lako ka taya eso na waqa me vaka na icakacaka ni waqa ko a taya e liu. Ka sa yaco ni sa lako na tuakai Jereti kei ira na wekana ka ra taya eso na waqa me vaka na icakacaka ni waqa era a taya e liu, me vaka sa vakatakila vei ira na Turaga. Ia era sa waqa lalai ga ka mamada, raica sa mamada sara me vaka na manumanu vuka e dela ni wai.
- 17 A sa dregati vakaukauwa sara ka rawa me tawa kina na wai me vaka na dari; a sa dregati vakaukauwa tale ga na botona kei na yasana ruarua me tabogo vinaka me vaka na dari; sa dudu cake na muana ruarua ka dregati vakaukauwa na delana me tabogo vinaka me vaka na dari; ia na kena balavu sa vaka na balavu ni dua na vunikau; ia ni sa sogo na kena katuba, sa tasogo vinaka sara me vaka na dari.
- 18 Ka sa yaco ni sa masu vua na Turaga na tuakai Jereti ka kaya: Oi kemuni na Turaga, au sa vakayacora oti na cakacaka ko ni a vakarota vei au, io au sa taya na waqa ena kena icakacaka ko ni a dusimaka vei au.
- 19 Ka raica, kemuni na Turaga, e sega na rarama e lomadra; evei na vanua me keimami na vagolea kina? Sa rawa tale ga me keimami mate kina ni sega na cagi bulabula me keimami ceguva, ia na cagi ga sa tu rawa e lomadra; o koya keimami na mate kina.
- 20 A sa kaya na Turaga vua na tuakai Jereti: Raica, mo cakava e dua na qara e delana, ka vakakina e botona; ia ena gauna ko ni vinakata kina na cagi bulabula, mo dolava na qara me curu yani kina na cagi. Ia kevaka sa curu yani kina na wai, raica, mo sogota na qara mo ni na kakua kina ni mate ena waluvu.

And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And these are my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.

And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water.

And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.

And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.

And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.

And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.

- 21 Ka sa yaco ni a vakayacora na tuakai Jereti me vaka sa vakarota vua na Turaga.
- 22 A sa masu tale vua na Turaga ka kaya: Oi kemuni na Turaga, raica au sa vakayacora me vaka ko ni a vakarota vei au; au sa vakarautaka na nodra waqa na noqu tamata, ia sa sega ga na rarama e loma ni waqa. Oi kemuni na Turaga, ko ni na laiva li me keimami soko kosova na wasawasa levu ogo ena butobuto?
- 23 A sa kaya na Turaga vua na tuakai Jereti: A cava ko vinakata me'u kitaka me ra rarama kina na nomudou waqa? Raica ena sega ni rawa ni ra vaka-katubaleka, ni ra na kakabasubasu; mo dou kakua tale ga ni kauta na bukawaqa, ni dou na sega ni lako ena rarama ni bukawaqa.
- 24 Raica, dou na vaka na tavuto ena loma ni wasaliwa; ena sovulaki kemudou na ua lelevu ni wasawasa. Ia, au na kauti kemudou tani mai na loma ni wasaliwa titobu; ni sa lako yani na cagi mai na gusuqu, kei na uca tale ga kei na waluvu ka'u sa tala yani.
- 25 Ka raica au sa vakarautaki kemudou ki na veika ogo; ni na sega ni rawa mo dou kosova na wasaliwa titobu ogo ka vakavo kevaka au sa vakarautaki kemudou mo dou sotava na ua ni wasawasa, kei na cagi sa lako yani kei na waluvu ka na qai yaco mai. Ia na cava ko vinakata me'u vakarautaka me nomudou cina ni dou sa kosova na wasaliwa titobu?

And it came to pass that the brother of Jared did so, according as the Lord had commanded.

And he cried again unto the Lord saying: O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?

And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.

For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

And behold, I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

Ica 3

- 1 Ka sa yaco ni, sa lako na tuakai Jereti (ia oqo e walu na waqa era sa ta oti) ki na ulunivanua; a sa vakatokai na ulunivanua ko ya ko Selemi, ni sa rui cecere, a sa vakawaicalataka kina e dua na watu levu ka bulia mai kina e tinikaono na watu lalai sa vulavula sara ka makare vinaka, ka rawa me rai basikati me vaka na iloilo; a sa kauta yani ki na dela ni ulunivanua; a sa masu vua na Turaga ka kaya:
- 2 Oi kemuni na Turaga, ko ni a kaya ni keimami na solegi ena waitui titobu. Ia raica, oi kemuni na Turaga, mo ni kakua mada ni cudruva na nomuni tamata ena vuku ni nona malumalumu e matamuni; ni keimami sa kila ni ko ni sa savasava ka sa nomuni itikotiko ko lomalagi ka keimami sa tawayaga sara e matamuni; ka keimami na ca tiko ga ena vuku ni lutu tani; ia, oi kemuni na Turaga, ko ni sa vakaroti keimami me keimami daumasuti kemuni, me keimami rawata kina mai vei kemuni me vaka na neimami gagadre.
- 3 Raica, oi kemuni na Turaga, ko ni sa yaviti keimami ena vuku ni neimami caka cala, ko ni sa vakasavi keimami, ka sa vuqa na yabaki na neimami tiko voli ena lekutu; ia ko ni sa yalololoma ga vei keimami. Oi kemuni na Turaga, mo ni raici au ena mataloloma, ka vagolea tani na nomuni cudru mai vei ira na nomuni tamata oqo, ka mo ni kakua ni laiva me ra sokota na loma ni wasawasa rerevaki oqo ena butobuto; ia mo ni raica mada na veika oqo ka'u sa vakawaicalataka mai na watu.
- 4 Ka'u sa kila kemuni na Turaga, ni sa tu vei kemuni na kaukauwa levu ka sa rawa mo ni kitaka na ka kecega ko ni vinakata me yaga vei ira na tamata; o koya gona, oi kemuni na Turaga, mo ni tara mada na watu oqo ena iqaqalo ni ligamuni, ka qisia me serau yani ena butobuto; me neimami cina ena loma ni waqa keimami sa vakarautaka tu, io me neimami cina ni keimami sa kosova na wasawasa.
- 5 Raica, sa rawa mo ni kitaka na ka oqo oi kemuni na Turaga. Keimami kila ni sa rawa mo ni vakaraitaka na nomuni kaukauwa levu; ka dau rairai lailai wale ki na kila ka vakatamata.

Ether 3

And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:

O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.

Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.

And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

6 Ka sa yaco ni sa cavuta na veivosa oqo na tuakai Jereti, raica, sa dodoka yani na ligana na Turaga ka tara na vatu yadua ena iqaqalo ni ligana. A sa cereki na ilati mai na mata i tuakai Jereti, ka sa raica na iqaqalo ni liga ni Turaga; raica sa vaka ga na iqaqalo ni liga ni tamata, me vaka na lewe kei na dra, a sa bale sobu ena mata ni Turaga ko tuakai Jereti ni sa kani koya na rere.

7 Ka sa raica na Turaga ni sa bale sobu ki na qele na tuakai Jereti; sa kaya vua na Turaga: Mo tucake, ko sa bale ena vuku ni cava?

8 A sa kaya ko koya vua na Turaga: Au a raica na iqaqalo ni liga ni Turaga, ka'u sa rere de na yaviti au; ni'u a sega ni kila ni tiko na lewena kei na nona dra na Turaga.

9 A sa kaya vua na Turaga: Ena vuku ni nomu vakabauta ko sa raica kina ni'u na qai taura vei au na lewe kei na dra; ka ni se sega vakadua ni torovi au na tamata ena vakabauta levu vakaoqo ka tu vei iko; ni kevaka me a sega ni vakakina, ke ko a sega ni raica rawa na iqaqalo ni ligaqu. Ko a raica beka li e dua tale na ka?

10 A sa sauma ka vaka: E segai; mo ni vakaraitaki kemuni vei au oi kemuni na Turaga.

11 Ka sa kaya vua na Turaga: Ko na vakabauta li na veivosa au na vosataka?

12 A sa sauma: Io, Turaga, au kila ni ko ni sa vosataka na ka dina, ni ko ni sa Kalou Dina, ka ko ni sa sega ni rawa ni lasu.

13 Ia ni sa cavuta oti na vosa oqo, sa qai vakaraitaki koya na Turaga ki vua, ka kaya: Ni ko sa kila na veika oqo ko sa sereki kina mai na itotogi ni lutu tani; ka ko sa lesu tale mai ki na noqu iserau; o koya au sa vakaraitaki au kina vei iko.

14 Raica sa i au ga sa vakarautaki tu mai na tauyavutaki ni vuravura me'u sereki ira na noqu tamata. Raica sa i au ko Jisu Karisito. Sa i au na Tamana kei na Luvena. Era na rawata na tamata kecega mai vei au na bula, o ira era na vakabauta na yacaqu; ka ra na yaco me luvequ tagane kei na luvequ yalewa ka tawamudu.

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

And he answered: Nay; Lord, show thyself unto me.

And the Lord said unto him: Believest thou the words which I shall speak?

And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

- 15 Ka'u sa sega vakadua ni vakaraitaki au vua na tamata ka'u a bulia, ni se sega vakadua ni vakabauti au na tamata me vakataki iko. Ko sa raica li ni ko a buli mo ucuu au? Io, era sa buli na tamata kecega mai na ivakatekivu me ra ucuu au.
- 16 Ia na yago ko sa raica oqo, sa yago ni yaloqu; ka'u sa bulia na tamata me ucuya na yago ni yaloqu; ia me vaka au sa rairai vei iko ena yalo, au na rairai vakakina vakayago vei ira na noqu tamata.
- 17 Ia oqo, me vaka au a sa kaya, ko i au ko Moronai; ni'u na sega ni rawa ni vola taucoko eke na veika sa volai tu, ia sa na rauta ga me'u na kaya ni a vakaraitaki koya vakayalo ko Jisu vua na tamata oqo, me vaka ga na kena ibulibuli ena yago ka a rairai kina vei ira na Nifaiti.
- 18 A sa vakavulici koya me vaka a vakavulici ira na Nifaiti; a sa vakayacora na veika kece oqo me kila kina na tamata oqo ni sa Kalou ko koya, ena vuku ni veicakacaka uasivi sa vakaraitaka vua na Turaga.
- 19 Ia ena vuku ni kila sa tu vua na tamata oqo sa sega kina ni rawa ni tarovi me rai basikata na ilati; ka raica kina na iqaqalo ni liga i Jisu, ia ni sa kila ni sa iqaqalo ni liga ni Turaga, sa bale sobu kina ki na qele ena rere; ka ni kila ni sa iqaqalo ni liga ni Turaga; a sa sega tale ni vakabauta sa tu vua, ni sa kila, ka sa sega kina na vakatitiqa.
- 20 Ia ni sa kila vinaka sara na Kalou, sa sega ni tarovi rawa kina mai na nona rai basikata na ilati; o koya sa raici Jisu kina; ka vuli mai vua.
- 21 Ka sa yaco ni sa kaya na Turaga vua na tuakai Jereti: Raica, mo kakua ni vakatakila na veika ko sa raica ka rogoca oqo vei ira na kai vuravura me yacova na gauna au na vakalagilagia kina na yacaqu ena bula vakayago; mo maroroya vinaka sara kina na veika ko a raica ka rogoca, ka kakua ni vakaraitaka vua e dua na tamata.
- 22 Ka raica, ni ko sa toki mai kina vei au, mo qai vola na kena itukutuku ka dregata, me kakua ni dua e vakadewataka rawa; ni ko na vola ena dua na vosa ka na sega ni rawa me wiliki.
- 23 Ka raica, au na solia vei iko e rua na vatu oqo, ka mo na dregata vata kei na veika ko na qai vola.

And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.

And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.

Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.

And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man.

And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.

And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

- 24 Raica au sa vakasesea oti na vosa ko na volavola kina; ia au na qai vakavuna ena gauna au sa lewa, me na qai vakalevutaki kina e matadra na tamata na veika oqo ko na vola, mai na vatu oqo.
- 25 Ia ni sa cavuta oti na veivosa oqo na Turaga, sa qai vakaraitaki ira na lewei vuravura taucoko vua na tuakai Jereti, oqo ko ira ka ra a bula e liu kei ira kece era na qai bula e muri; a sa vakaraitaki ira kece sara vua me yacova na iyalayala kei vuravura.
- 26 Ni a sa kaya oti na Turaga vua e liu ni kevaka ena vakabauti koya, ena vakaraitaka vua na veika kecega—e dodonu me vakaraitaki vua; o koya sa sega kina ni rawa ni bureitaka na Turaga e dua na ka vua, ni sa kila ko koya ni sa rawa vua na Turaga me vakaraitaka vua na ka kecega.
- 27 Ka sa kaya vua na Turaga: Mo vola na veika oqo ka dregata; au na qai vakaraitaka vei ira na luve ni tamata ena gauna au sa lewa.
- 28 Ia sa yaco me vakaroti koya na Turaga me dregata na vatu e rua sa soli vua ka me kakua ni vakaraitaka, me yacova na gauna ena qai vakaraitaka kina na Turaga vei ira na luve ni tamata.

For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth.

For he had said unto him in times before, that if he would believe in him that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things.

And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.

And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men.

Ica 4

- 1 Ka sa qai vakaroti tuakai Jereti na Turaga me lako sobu mai na ulunivanua mai na iserau ni Turaga, ka vola na veika e a raica; ka sa vakatabui me vakatakilai vei ira na luve ni tamata me yacova ni sa laveti cake oti ko koya ki na kauveilatai; ena vuku ni ka oqo sa maroro'i ira tu kina ko Mosaia na tui, me ra kakua ni vakatakilai vei ira na kai vuravura me yacova ni sa vakaraitaki koya oti na Karisito vei ira na nona tamata.
- 2 Ia ni sa vakaraitaki koya oti vakaidina na Karisito vei ira na nona tamata sa qai vakarota me ra vakaraitaki yani.
- 3 Ia oqo, ni oti ko ya, era sa malumalumu sobu kecega ena tawavakabauta; ka sa sega tale e dua ka vakavo ga ko ira na Leimanaiti, ka ra sa cata na kosipeli i Karisito; o koya au sa vakaroti kina me'u vunitaki ira tale e loma ni qele.
- 4 Raica, au sa vola ena peleti oqo na veika sara ga e a raica ko tuakai Jereti; ka ra a sega ni se bau vakatakilai na veika e uasivi cake mai na veika era a vakatakilai vua na tuakai Jereti.
- 5 O koya sa vakaroti au kina na Turaga me'u volai ira; ka'u sa volai ira. Ka sa vakaroti au ko koya me'u dregati ira; ka sa vakaroti au tale ga me'u dregata na kena ivakavakadewa; o koya au sa dregata kina na ivakavakadewa, me vaka na ivakaro ni Turaga.
- 6 Ni sa kaya vei au na Turaga: Era na sega ni vakaraitaki vei ira na Matanitu Tani na veika oqo me yacova ni ra sa veivutunitaka na nodra ivalavala ca, ka yaco me savasava ena mata ni Turaga.
- 7 Ia ena siga ko ya era na vakabauti au kina, sa kaya na Turaga, me vaka ka vakayacora na tuakai Jereti, me ra vakatabui kina vei au, au na qai vakatakila kina vei ira na veika e a raica ko tuakai Jereti, ia au na tevuka kina vei ira na noqu ivakatakila kecega, sa kaya ko Jisu Karisito, na Luve ni Kalou, na Tama ni lomalagi kei na vuravura kei na veika kecega era sa tu kina.
- 8 Ia ko koya ena vorata na vosa ni Turaga ena cudruvi ko koya; ia ko koya ena cakitaka na veika oqo, ena cudruvi ko koya; ni'u na sega ni vakaraitaka vei ira vakaoqo na veika lelevu cake, sa kaya ko Jisu Karisito; ia sa i au ga sa tukuna na ka oqo.

Ether 4

And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.

- 9 Ka sa tadola na veilomalagi ka ra tasogo tale ena noqu lewa; ka na sakure ko vuravura ena noqu vosa; ka ra na takali yani ena bukawaqa na lewei vuravura ena noqu ivakaro.
- 10 Ia ko koya sa sega ni vakabauta na noqu vosa sa sega ni vakabauti ira na noqu tisaipeli; ka kevaka me'u sa sega ni vosa, mo dou vakatulewa kina; ni dou na qai kila ena siga mai muri ni sai au ga ka a vosa.
- 11 Ia ko koya sa vakabauta na veika oqo au sa vosataka, sa i koya au na taleva ena veivakatakilai ni Yaloqu, ka na qai kila ka vakadinadinataka. Ni ena vuku ni Yaloqu ena kila kina ni sa dina na veika kece oqo; ni sa dau vakauqeti ira na tamata me ra kitaka na ka vinaka.
- 12 Ni sa mai vei au na veika kecega sa dau vakauqeti ira na tamata me ra kitaka na ka vinaka; ni sa sega ni lako mai vua e dua tale na ka vinaka mai vei au ga. Sa i au ga sa dau tuberi ira na tamata ki na veika vinaka kecega; ia ko koya sa sega ni vakabauta na noqu vosa sa sega ni vakabauti au—ni sai au; ia ko koya sa sega ni vakabauti au sa sega ni vakabauti Tamaqu o koya sa talai au mai. Raica koi au na Tamana; koi au na rarama, kei na bula, kei na dina kei vuravura.
- 13 Dou lako mai vei au oi kemudou na Matanitu Tani, ka'u na vakatakila vei kemudou na veika lelevu cake, na kilaka sa vunitaki tu ena vuku ni tawa vakabauta.
- 14 Dou lako mai, oi kemudou na mataqali i Isireli, ena qai vakatakilai vei kemudou na veika lelevu sa vakarautaka tu na Tamada mai na tauyavutaki ni vuravura me nomudou; ia a sega ni vakatakilai vei kemudou ena vuku ni tawa vakabauta.
- 15 Raica, ena gauna dou sa dresuka kina na iubi ni tawavakabauta ko ya ka sa vakavuna tiko na nomudou tu ga ena nomudou itutu vakaloloma ni caka ca, kei na loma kaukauwa, kei na mataboko ni vakasama, ena qai vakatakilai vei kemudou na veika lelevu ka talei era a vunitaki tu mai vei kemudou mai na tauyavutaki ni vuravura—io, ena gauna dou na qai masuti Tamada kina ena yacaqu, ena yalo malumalumu kei na yalo raramusumusu, dou na qai kila ni sa nanuma ko Tamada na veiyalayalati a cakava vei ira na nomudou qase, oi kemudou na mataqali i Isireli.

And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.

And he that believeth not my words believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day.

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

- 16 Ka na qai tevuki e matadra na tamata kecega na noqu veivakatakila ka'u a vakavuna me volai mai vua na noqu italai ko Joni. Mo dou nanuma, ni dou sa raica na veika oqo, dou na qai kila kina ni sa voleka me ra vakaraitaki mai ni ra sa yaco dina sara tiko ga.
- 17 O koya, ni dou sa taura na itukutuku oqo dou na kila kina ni sa tekivu vakayacori na cakacaka i Tamada ena dela ni veivanua kecega.
- 18 O koya, mo dou qai veivutuni kecega kina mai na veiyalayala kei vuravura, ka lako mai vei au, ka vakabauta na noqu kosipeli, ka papitaisotaki ena yacaqu; ni ko koya sa vakabauta ka papitaisotaki ena vakabulai; ia ko koya sa sega ni vakabauta ena cudruvi; ka na muri ira era vakabauta na yacaqu na veivakatakilakila eso.
- 19 Sa kalougata ko koya sa yalodina tiko ki na yacaqu me yacova na ivakataotioti, ni na laveti cake me tiko ena matanitu sa vakarautaki tu me nona mai na tauyavutaki ni vuravura. Ka raica sa i au ga sa tukuna na ka oqo. Emeni.

And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land.

Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and signs shall follow them that believe in my name.

And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen.

Ica 5

- 1 Ia oqo, ko i au ko Moronai, au sa vola na vosa ka a vakaroti vei au, me vaka na veika au sa nanuma rawa; ka'u a sa tukuna vei kemudou na veika au sa maroroya tu; o koya mo dou kakua sara ni tarai ira mo dou vakadewataki ira; ni sa vakatabui vei kemudou, me yacova na gauna sa lewa yalomatua kina na Kalou.
- 2 Ka raica, sa na rawa ni vakatarai vei kemudou mo dou vakaraitaka na peleti oqo vei ira era na veivuke ena kena vakarautaki na itukutuku oqo;
- 3 Ka ni na vakaraitaki vei iratou e lewe tolu ena kaukauwa ni Kalou; o koya eratou na kila vakaidina sara kina ni sa dina na itukutuku oqo.
- 4 Ka na qai vakadeitaki na itukutuku oqo ena nodratou ivakadinadina na lewe tolu; ia na nodratou ivakadinadina na lewe tolu kei na ivola oqo, ka na vakaraitaki mai kina na kaukauwa ni Kalou kei na nona vosa tale ga, ka ratou sa vakadinadinataka na Tamada, kei na Luvena, kei na Yalo Tabu—ia na veika kece oqo ena tu me ivakadinadina me saqati vuravura ena siga mai muri.
- 5 Ia kevaka era sa veivutuni ka lako mai vua na Tamada ena yacai Jisu, era na rawata na matanitu ni Kalou.
- 6 Ia oqo, kevaka sa sega ni tu vei au na kaukauwa ni veika oqo, mo dou vakatulewa ga kina; ni dou na qai kila ni sa tu vei au na kaukauwa ena gauna dou na qai raici au kina, ka ni da na tu ena mata ni Kalou ena siga mai muri. Emeni.

Ether 5

And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.

And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work;

And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.

And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.

And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God.

And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen.

Ica 6

- 1 Ia oqo, ko i au ko Moronai, au na vola mada na kedrau itukutuku ko Jereti kei tuakana.
- 2 Ni sa qai yaco ni sa vakarautaka oti na Turaga na watu ka a kauta cake na tuakai Jereti ki na ulunivanua, sa qai lako sobu mai na ulunivanua ko tuakai Jereti, ka biuti ira na watu ki na waqa era sa vakarautaki oti tu, me yadua ena muana ruarua; ka raica a ra sa vakararamataka na loma ni waqa.
- 3 A sa qisia na watu na Turaga me serau mai ena butobuto, me solia na rarama vei ira na tagane, yalewa, kei ira na gone, io me ra kakua kina ni kosova na wasawasa levu ena butobuto.
- 4 Ka sa yaco ni ra sa vakarautaka oti na veimataqali kakana, me rauti ira e loma ni wasawasa, ka vakakina na kedra kakana na nodra qele ni manumanu kecega, na manumanu yavai va kei na manumanu vuka, era na kauta vata kei ira—ka sa yaco ni ra sa cakava oti na veika oqo era sa qai vodo ki na nodra waqa se na boto ka soko yani ki wasawasa, era sa tataunaki ira vua na Turaga na nodra Kalou.
- 5 Ka sa yaco ni sa vakavuna na Turaga na Kalou me liwa e dua na cagi kaukauwa e dela ni wasawasa, vaka ki na vanua yalataki; o koya era sa biligi kina e dela ni ua ni waitui me muria na mata ni cagi.
- 6 Ka sa yaco ni sa vakavuqa sara me ra buluti e loma ni waitui, ena vuku ni ua lelevu sa vaka na ulunivanua ka robaki ira, kei na cagilaba levu rerevaki ka ra a vu mai na kaukauwa ni cagi.
- 7 Ka sa yaco ni sa sega na wai e vakacacani ira ena gauna era sa ubi kina e loma ni wasaliwa titobu, ni sa dregati matua sara na nodra waqa me vaka na dari, ka sa kaukauwa me vaka na waqa i Noa; ia ni ra ubi tu e loma ni wai era sa masu vua na Turaga, a sa vakavuderi ira cake tale e dela ni wai ko koya.
- 8 Ka sa yaco ni sa sega vakadua ni cegu na liwa tiko ni cagi vaka ki na vanua yalataki ena gauna kece era tiko kina e wasawasa; a ra sa biligi kina ka muria yani na mata ni cagi.

Ether 6

And now I, Moroni, proceed to give the record of Jared and his brother.

For it came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels.

And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.

And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them—and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

And it came to pass that the Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind.

And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.

And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters.

And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters; and thus they were driven forth before the wind.

- 9 Era sa ia na sere ni vakacaucau vua na Turaga; io, sa ia na sere ni vakacaucau vua na Turaga na tuakai Jereti, ka sa vakavinavinaka ka vakacaucautaka na Turaga ena siga taucoke; ia ni sa bogi mai na vanua, sa sega ni cegu na nodra vakacaucau tiko vua na Turaga.
- 10 A ra sa biligi yani vakaoqo; ka sa sega ni basuraki ira rawa na manumanu rerevaki ni waitui; se me vakacacani ira na tavuto; ka sa waqa tiko ga na nodra cina, se ra tiko e dela ni wai se ena loma ni wai.
- 11 Era sa biligi yani vakaoqo me tolu na drauvasagavulu kava na siga ena dela ni wasawasa.
- 12 Era sa kele yani ki na matasawa ni vanua yalataki. Ia ni ra sa butuka na matasawa ni vanua yalataki, era sa cuva sobu ki na dela ni vanua, ka vakayalomalumalumutaki ira vua na Turaga, ka sa drodro na wai ni mata ni marau vua na Turaga ena vuku ni nona yalo loloma levu.
- 13 Ka sa yaco ni ra sa lako yani ena dela ni vanua, ka tekivu vakarautaka na qele me teivaki.
- 14 Eratou sa lewe va na luve i Jereti; ka yacadratou ko Jekomi, Kilika, Maya kei Oraia.
- 15 Ka sa vakaluveni tale ga ko tuakai Jereti, na luvena tagane kei na yalewa.
- 16 Era sa lewe ruasagavulu karua na nodrau itokani ko Jereti kei tuakana; era sa vakaluveni tale ga ni bera ni ra yaco ki na vanua yalataki, na luvedra tagane kei na yalewa; a ra sa tekivu me ra lewevuqa sara.
- 17 Era sa vakavulici me ra lako ena yalo malumalumu ena mata ni Turaga; ka ra sa vakavulici tale ga mai lomalagi.
- 18 Ka sa yaco ni ra sa tekivu tawana yani na dela ni vanua ka tubu me lewe vuqa ka vakarautaka na qele me teivaki; era sa kaukauwa cake sara ena vanua.
- 19 A sa qase sara mai na tuakai Jereti ka kila ni sa voleka me lako sobu ki na ibulubulu; o koya sa vosa kina vei Jereti ka vaka: Me daru soqoni ira vata mada na nodaru tamata ka wiliki ira, ia me daru taroga tale ga se cava era vinakata vei kedaru ni bera ni daru lako sobu ki na nodaru ibulubulu.

And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord.

And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water.

And thus they were driven forth, three hundred and forty and four days upon the water.

And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

And it came to pass that they went forth upon the face of the land, and began to till the earth.

And Jared had four sons; and they were called Jacom, and Gilgah, and Mahah, and Orihah.

And the brother of Jared also begat sons and daughters.

And the friends of Jared and his brother were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many.

And they were taught to walk humbly before the Lord; and they were also taught from on high.

And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land.

And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he said unto Jared: Let us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves.

20 Era sa mani vakasoqoni vata kina na tamata. A ra sa lewe ruasagavulu karua na luvena tagane kei na yalewa na tuakai Jereti; ia era sa lewe tinikarua na luve i Jereti, e lewe va na luvena tagane.

21 Ka sa yaco ni rau sa wiliki ira na nodrau tamata; ia ni rau sa wiliki ira oti, erau sa qai taroga na ka era vinakata me rau kitaka vei ira ni bera ni rau lako sobu ki na nodrau ibulubulu.

22 Ka sa yaco ni ra sa vinakata na tamata me rau lumuta e dua na luvedrau tagane me nodra tui.

23 Ka raica, erau sa rarawa ena ka oqo. Ka sa kaya vei ira ko tuakai Jereti: Ko ni na vakabobulataki vakaidina ena ka oqo.

24 Ia a sa kaya ko Jereti vei tuakana: Laiva ga me dua na nodra tui. Sa qai kaya vei ira ko koya: Mo ni digitaka e dua vei ira na luvei keirau me nomuni tui.

25 Ka sa yaco ni ra sa digitaka na ulumatua i tuakai Jereti; ka yacana ko Pakeki. Ka sa yaco ni sa sega ni vinakata ko koya me nodra tui. Era sa vinakata na tamata me vakasaurarataki koya ko tamana me tui ia e a sega ni vakayacora ko tamana; a sa vakaroti ira ko koya me ra kakua ni vakasaurarataka e dua na tamata me tui.

26 Ka sa yaco ni ra sa digitaki iratou yadua na taci Pakeki, ka ratou sa bese kecega.

27 Ka sa yaco ni ratou sa sega tale ga ni vinakata ko iratou na luvei Jereti, ka vakavo ga e dua; na yacana ko Oraia, a sa lumuti ko koya me nodra tui na tamata.

28 A sa tekivu na nona gauna ni lewa, ka sa tekivu me ra tiko sautu na tamata; ka vutuniyau vakalevu sara.

29 Ka sa yaco ni sa mate ko Jereti kei tuakana tale ga.

30 Ka sa yaco ni sa lako ena yalo malumalumu ko Oraia ena mata ni Turaga, ia sa dau nanuma na veika lelevu sa vakayacora na Turaga vei tamana, a sa vakatavulica tale ga vei ira na nona tamata na veika lelevu sa kitaka na Turaga vei ira na nodra qase.

And accordingly the people were gathered together. Now the number of the sons and the daughters of the brother of Jared were twenty and two souls; and the number of sons and daughters of Jared were twelve, he having four sons.

And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves.

And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them.

And now behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing leadeth into captivity.

But Jared said unto his brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will.

And it came to pass that they chose even the first-born of the brother of Jared; and his name was Pagag. And it came to pass that he refused and would not be their king. And the people would that his father should constrain him, but his father would not; and he commanded them that they should constrain no man to be their king.

And it came to pass that they chose all the brothers of Pagag, and they would not.

And it came to pass that neither would the sons of Jared, even all save it were one; and Orihah was anointed to be king over the people.

And he began to reign, and the people began to prosper; and they became exceedingly rich.

And it came to pass that Jared died, and his brother also.

And it came to pass that Orihah did walk humbly before the Lord, and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers.

Ica 7

- 1 Ka sa yaco ni sa vakatulewa ena dela ni vanua ko Oraia ena ivalavala dodonu ena veisiga kece ni nona bula, ka sa levu vakaidina sara na nona veisiga.
- 2 Era sa sucu na luvena tagane kei na luvena yalewa; io, era sa lewe tolusagavulu kadua taucoko, ka ra lewe ruasagavulu katolu na tagane.
- 3 A sa yaco ni sucu ko Kipi ni sa qase ko koya. A sa yaco me buli me tui ko Kipi me kena isosomi; a sa sucu ko Korio na luve i Kipi.
- 4 Ia ni sa yabaki tolusagavulu karua ko Korio, sa vorati tamana, a sa toki ka laki tiko ena vanua ko Neori; a sa sucu na luvena tagane kei na luvena yalewa, ka ra sa rairai vinaka sara; o koya era sa lewevuqa kina na tamata era sa muri Korio ena vukudra na luvena.
- 5 Ena gauna sa vakasoqona rawa kina e dua na mataivalu a sa lako cake ki na vanua ko Moroni na nona itikotiko na tui, ka kauti koya vakavesu, a sa vakayacori kina na vosa i tuakai Jereti, ni a kaya ni ra na vakabobulataki.
- 6 Ia na vanua ko Moroni, na nona itikotiko na tui, sa volekata na vanua ka ra vakatoka na Nifaiti, ko Vanualala.
- 7 Ka sa yaco ni sa tiko vakavesu ko Kipi kei ira na nona tamata ena lewa i Korio na luvena me yacova ni sa qase sara; ia a sa sucu tale ko Sule na luve i Kipi ni sa qase sara ko koya, ena gauna ka tiko kina vakavesu.
- 8 Ka sa yaco ni sa cudruvi tuakana ko Sule; a sa tamata kaukauwa ka qaqa ko Sule ena kaukauwa vaka tamata; a sa dau vakatulewa vinaka talega.
- 9 A sa lako kina ko koya ki na delana ko Ifireimi, ka vakawaicalataka mai kina na oa, a sa bulia kina na iseileiwau sitila me nodra ko ira sa muri koya; ia ni sa vakaiyaragitaki ira oti ena iseileiwau sa lesu ki na koro ko Neori ka valuti Korio na tuakana, a sa kovea lesu kina na matanitu ka vakalesuya tale vei Kipi na tamana.
- 10 Ia oqo ena vuku ni ka sa vakayacora ko Sule, sa solia kina vua ko tamana na matanitu; a sa lewa ko koya ka sosomitaki tamana.

Ether 7

And it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceedingly many.

And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.

And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.

And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.

And when he had gathered together an army he came up unto the land of Moron where the king dwelt, and took him captive, which brought to pass the saying of the brother of Jared that they would be brought into captivity.

Now the land of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.

And it came to pass that Kib dwelt in captivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.

Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of steel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor, and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.

And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

11 Ka sa yaco ni sa vakatulewa vakadodonu ko koya; ka sa vakatetea yani na nona matanitu ki na dela ni vanua taucoko, ni ra sa lewe vuqa sara mai na tamata.

12 Ka sa yaco ni ra sa lewe levu tale ga na luve i Sule, na tagane kei na yalewa.

13 Ka sa veivutunitaka ko Korio na veika ca sa kitaka; a sa solia kina vua ko Sule na kaukauwa ena nona matanitu.

14 Ka sa yaco ni ra sa lewe levu na luve i Korio, na tagane kei na yalewa. E dua vei ira na luvena tagane, na yacana ko Noa.

15 Ka sa yaco ni sa vorati Sule na tui ko Noa, ka vorati Korio tale ga na tamana; a sa totaki koya ko Ko-ori kei ira kece na tacina kei na vuqa na lewe ni vanua.

16 Ka sa valuti Sule na tui, ka rawa kina na imatai ni vanua ka sa nodra ivotavota vakawa; ka yaco me tui ko koya ena iwase ni vanua ko ya.

17 Ka sa yaco ni sa valuti Sule, na tui, tale; ka kauti Sule na tui yani vakavesu ki Moroni.

18 Ka sa yaco ni sa vakarau me vakamatei koya, eratou qai lako lo yani ena bogi na luve i Sule ki na loma ni vale i Noa ka vakamatei koya, eratou sa basuka na katuba ni vale ni veivesu ka kauti tamadratou lesu, ia eratou sa vakatikori koya tale ki na nona matanitu.

19 A sa tara cake kina na nona matanitu na luve i Noa me sosomitaki tamana; ia era sa sega tale ni rawai Sule na tui, ia, era sa kaukauwa sara ka sautu vakalevu, ko ira na tamata i Sule na tui.

20 Ka sa wase na vanua; sa rua na matanitu, na matanitu i Sule, kei na matanitu i Ko-ori, na luve i Noa.

21 A sa vakarota ko Ko-ori na luve i Noa vei ira na nona tamata me ra valuti Sule, ka sa vakadrukai ira kina ko Sule ka vakamatei Ko-ori.

22 Ia sa dua na luvei Ko-ori na yacana ko Nimiroti; a sa solia ko Nimiroti na matanitu i Ko-ori vei Sule, ka sa kune loloma kina ko koya ena mata i Sule; a sa lomani koya vakalevu ko Sule ka solia vua na veisolisoli lelevu, ka sa kitaka ko koya ena matanitu i Sule me vaka na nona gagadre.

And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.

And it came to pass that Shule also begat many sons and daughters.

And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.

And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor there was one whose name was Noah.

And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.

And he gave battle unto Shule, the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land.

And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and carried him away captive into Moron.

And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.

Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.

And the country was divided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.

And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.

And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.

- 23 Ena gauna tale ga ni lewa i Sule, era sa lako mai kina na parofita ena kedra maliwa na tamata ka ra a talai mai vua na Turaga, ka ra parofisaitaka ni sa cudruvi na vanua ena vuku ni nodra caka ca ka qaravi kalou matakau na tamata; ia era na vakarusai kevaka era sega ni veivutuni.
- 24 Ka sa yaco ni ra sa vosa vakacacataki ira na parofita, ka vakalialiai ira ko ira na tamata. Ka sa yaco ni sa vakayaco lewa ko Sule na tui vei ira kece sa vosavakacacataki ira na parofita.
- 25 Ka sa tura e dua na lawa ena vanua taucoko, ka solia na kaukauwa vei ira na parofita me ra lako ena vanua cava ga era gadreva; ka ra sa veivutuni kina na tamata ena vuku ni ka oqo.
- 26 Ia ni ra sa veivutunitaka na nodra caka cala kei na nodra qaravi kalou tani, sa vakabulai ira kina na Turaga ka ra sa tiko sautu tale ena vanua. Ka sa yaco ni ra sa sucu tale na luvei Sule ni sa qase ko koya, na tagane kei na yalewa.
- 27 Ka sa sega tale na ivalu e na gauna ni lewa i Sule; a sa dau nanuma na veika lelevu sa vakayacora na Turaga vei ira na nona qase, ena nona kauti ira kosova mai na wasaliwa titobu ka yaco ki na vanua yalataki; a sa vakatulewa ena ivalavala dodonu ko koya ena gauna taucoko ni nona bula.

And also in the reign of Shule there came prophets among the people, who were sent from the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.

And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets.

And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.

And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age.

And there were no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore he did execute judgment in righteousness all his days.

Ica 8

- 1 Ka sa yaco ni sa sucu ko Oma na luve i Sule. A sa veiliutaki ko Oma me sosomitaki koya. A sa sucu ko Jereti na luve i Oma; ka sa vakaluveya tagane kei na yalewa ko Jereti.
- 2 A sa vorati tamana ko Jereti, a sa lako ka laki tiko ena vanua ko Eci. Ka sa yaco ni a cavilaki ira e vuqa na tamata ena nona vosa qaseqase me yacova ni sa rawa na veimama ni matanitu.
- 3 Ia ni sa rawa na veimama ni matanitu a sa lako ka valuti tamana, ka kauti tamana vakavesu, ka vakayacora me cakacaka ena nona tiko vakavesu;
- 4 A sa tiko vakavesu ko Oma ena veimama ni gauna ni nona lewa. A sa yaco me sucu eso tale na luvena tagane kei na luvena yalewa, ia e rua vei ira, ko Esiromi kei Korianatuma;
- 5 Ka rau sa rarawa sara vakalevu ena vuku ni veika e vakayacora na tuakadrau ko Jereti, ka rau sa soqona kina e dua na mataivalu ka valuti Jereti. Ka sa yaco ni rau a valuti koya ena bogi.
- 6 Ka sa yaco ni rau sa vakamatei ira oti na mataivalu i Jereti, ka sa vakarau me rau vakamatei Jereti tale ga; sa vakamasuti rau ko koya me rau kakua ni vakamatei koya, ka na qai solia lesu ko koya na matanitu vei tamana. Ka sa yaco ni rau sa vakabulai koya.
- 7 A sa rarawa vakalevu sara ko Jereti ni sa yali mai vua na matanitu, ni sa rui domona ko koya na itutu vakatui kei na lagilagi ni vuravura.
- 8 Raica sa vuku ka matai sara na luve i Jereti yalewa, ni sa raica na rarawa i tamana, sa lomana me bulia e dua na ilawaki me vakalesuya kina na matanitu vei tamana.

Ether 8

And it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters.

And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did flatter many people, because of his cunning words, until he had gained the half of the kingdom.

And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity;

And now, in the days of the reign of Omer he was in captivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr;

And they were exceedingly angry because of the doings of Jared their brother, insomuch that they did raise an army and gave battle unto Jared. And it came to pass that they did give battle unto him by night.

And it came to pass that when they had slain the army of Jared they were about to slay him also; and he pled with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.

And now Jared became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.

Now the daughter of Jared being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father.

9 Raica sa gone yalewa mata vinaka sara na luve i Jereti. Ka sa yaco ni sa vosa vei tamana, ka kaya vua: A cava sa rui rarawa kina vakalevu na tamaqu? Sa sega beka ni wilika ko koya na itukutuku era a kauta mai na noda qase ka ra a kosova mai na wasaliwa titobu? Raica, sa sega beka ni volai tu e dua na itukutuku me baleti ira e liu, ni ra a rawata na lewa ni matanitu kei na lagilagi cecekia ena nodra inakinaki vuni?

10 Ia oqo, me talatala mada ko tamaqu me lako mada mai ko Akisi na luvei Kiminora; ka raica au sa mata vinaka, ka'u na meke e matana ka vakamarautaki koya, ka na vinakata me'u watina; ia kevaka ena gadreva vei iko mo soli au vua me'u watina, mo na qai kaya vakaoqo: Au na soli koya, kevaka ko kauta mai vei au na ulu i tamaqu, na tui.

11 Raica sa itau vinaka sara i Akisi ko Oma; a sa talatala yani ko Jereti me lako mai ko Akisi; a sa meke e matana na luvei Jereti, raica sa domoni koya sara ko Akisi ka vinakati koya me watina. Ka sa yaco ni sa kaya vei Jereti: Mo soli koya mada vei au me watiq.

12 Ka sa kaya vua ko Jereti: Au na soli koya vei iko, kevaka ko kauta mai vei au na ului tamaqu, na tui.

13 Ka sa yaco ni sa vakasoqoni ira vata mai na wekana ko Akisi ena vale i Jereti ka kaya vei ira: Dou na bubuluitaka li vei au ni dou na yalodina vei au ena ka au na gadreva vei kemudou?

14 Ka sa yaco ni ra sa bubului vua ena yaca ni Kalou ni lomalagi, a ra sa bubului tale ga ki lomalagi, ki vuravura tale ga, ka ra bubului ki uludra, ni na vakayalia na uluna ko koya sa sega ni vakayacora na ka sa vinakata ko Akisi; ka na vakayalia tale ga na nona bula ko koya ena tukuna na veika sa tukuna vei ira ko Akisi.

15 Ka sa yaco ni ra sa duavata kece kei Akisi. A ra sa bubului kece vei Akisi ena kena ivakarau era a daukitaka ko ira e liu me ra kovea kina na itutu, ia oqo na ivakarau ni bubului sa vakadewataki sobu tiko mai, me tekivu sara mai vei Keni na daulaba mai na ivakatekivu.

Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?

And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the head of my father, the king.

And now Omer was a friend to Akish; wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared: Give her unto me to wife.

And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.

And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

- 16 Ka ra a sa vakabulai tiko mai ena kaukauwa ni tevoru, me vakatavuvulitaki tiko ga kina na veibubului oqo vei ira na tamata, me ra tiko ga kina ena butobuto, me vukei ira era sa vakasaqara na kaukauwa me ra rawata na kaukauwa, ka me ra laba, ka vakacaca, ka lasu, ka vakayacora na veibutakoci kei na veimataqali caka ca kecega.
- 17 Na luvei Jereti yalewa ga sa biuta ki yalona me vakasaqara na veika oqo mai na gauna makawa; sa qai biuta ko Jereti ki na yalo i Akisi; a sa vakaraitaka sara ko Akisi vei ira na wekana kei ira na nona itokani, a sa yalataka vei ira e vuqa na ka me temaki ira kina me ra vakayacora na veika cava ga e gadreva.
- 18 Ka sa yaco ni ra sa vakaduria e dua na isoqosoqo vuni, me vakataki ira ena gauna e liu; ka sa isoqosoqo vakasisila ka ca duadua ena mata ni Kalou mai na veisoqosoqo kecega;
- 19 Ni sa sega ni dau cakacaka ena isoqosoqo vuni na Turaga, ka sa sega tale ga ni vinakata me ra vakadave dra ko ira na tamata, ia sa vakatabuya sara ena ka kecega, mai na ivakatekivu ni tamata.
- 20 Ia oqo, ko i au ko Moronai, au sa sega ni vola eke na ivakarau ni nodra bubului kei na itovo ni nodra isoqosoqo, ni sa vakatakilai vei au ni sa tu ena kedra maliwa na tamata kecega, ka ra sa tu tale ga ena kedra maliwa na Leimanaiti.
- 21 Ka ra sa vakavuna na nodra vakarusai na tamata ka'u tukuni ira tiko oqo, ka sa vakavuna tale ga na nodra vakarusai na tamata i Nifai.
- 22 Ia na matanitu cava ga sa tokona na veisoqosoqo vuni vakaoqo, me ra rawata kina na kaukauwa ka rawa ka kina, me yacova ni ra sa robota na vanua taucoko, raica, era na vakarusai; ni na sega ni vakatara na Turaga me tagici koya tiko mai na qele na nodra dra na nona yalododonu era a vakadavea, me na sausaumi, ia me qai sega ni sauma lesu ko koya.

And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.

And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.

23 O koya, oi kemudou na Matanitu Tani, sa lewa yalomatua ni Kalou me vakaraitaki vei kemudou na veika oqo, de na rawa mo dou veivutunitaka kina na nomudou ivalavala ca, ka mo dou kakua sara ni laiva me ra rawai kemudou na veisoqosoqo daulaba oqo, ka ra tara cake me ra rawata kina na kaukauwa kei na rawa iyau—mo dou kakua ni vakatara me yacovi kemudou mai na cakacaka, io, na cakacaka ni veivakarusai, io, ena lutuki kemudou na iseileiwau ni nona lewa dodonu na Kalou Tawamudu, ka dou na rawai kina ka vakarusai kevaka dou sa vakalaiva me ra tu ga na veika oqo.

24 O koya sa vakaroti kemudou kina na Turaga, ni dou sa raica ni sa yaco vei kemudou na veika oqo dou na qai kila kina na ituvaki ca dou sa tu kina, ena vuku ni isoqosoqo vuni oqo ka sa na tu ena kemudou maliwa; ia ena ca na isoqosoqo vuni ena vuku ni nodra dra era sa yaviti; ni ra sa tagi mai na kuvu-nisoso me saumi lesu vua kei ira tale ga era sa tara cake.

25 Ka na yaco ni ko koya yadua sa tara cake na isoqosoqo vakaoqo sa segata me vakacacana na bula galala ni veimatanitu kei na veivanua kecega; ka na yaco kina na nodra vakarusai na tamata kecega, ni sa tara cake na isoqosoqo oqo na tevero, o koya na tama ni lasu kecega; na daulasu vata ga ka a vakacalai rau na noda itubutubu taumada, io, na daulasu vata ga ka a vakavuna me ra laba na tamata mai na ivakatekivu; ka a vakaukauwataka na lomadra na tamata ka ra a labati ira kina na parofita, ka vakaviriki ira ena vatu ka vakasavi ira tani mai na ivakatekivu.

26 O koya au sa vakaroti kina, ko i au ko Moronai, me'u vola na veika oqo me muduki kina na ca, ka me na yaco rawa kina na gauna me na sega kina na kaukauwa i Setani me rawa na yalodra na luve ni tamata, ia me ra na vakauqeti me ra kitaka tiko ga na veika vinaka, ka lako vua na ivurevure ni ivalavala dodonu kecega me ra vakabulai kina.

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

Ica 9

- 1 Ia oqo, koi au ko Moronai, au na tomana tale mada na noqu itukutuku. Ia raica a sa yaco ni ena vuku ni isoqosoqo vuni i Akisi kei ira na nona itokani, raica, era sa kovea kina na matanitu i Oma.
- 2 Ia sa yalololoma ga na Turaga vei Oma, kei ira tale ga na luvena tagane kei na luvena yalewa era a sega ni segata na nona vakarusai.
- 3 A sa vakasalataki Oma na Turaga ena tadra me dro tani mai na vanua ko ya; o koya sa dro tani kina mai kea ko Oma kei na nona matavuvale, ka sa bogi vuqa na nodra lako tiko, era sa lako sivita na delana ko Simi, ka ra yacova yani na vanua era a vakarusai kina na Nifaiti, mai kea era a gole vaka ki na tokalau, ka ra yaco yani ki na dua na vanua sa vakatokai ko Epalomo, ena baravi ni matasawa, a sa birika mai kea na nona vale laca, kei ira tale ga na luvena tagane kei na luvena yalewa, kei ira kece na lewe ni nona vuvale, ka vakavo ga ko Jereti kei na nona vuvale.
- 4 Ka sa yaco ni sa lumuti me tui vei ira na tamata ko Jereti, raica sa taura na itutu vakatui ena ilawaki butobuto; a sa solia na luvena me wati Akisi.
- 5 Ka sa yaco ni sa segata tale ko Akisi me vakamatei na vugona; ka sa kerei ira ka a vakavuna o koya me ra yalayala ena bubului ni gauna makawa sara, a ra sa lako ka tamusuka na ului na vugona ni sa veivosaki tiko ko koya kei ira na tamata ena nona idabedabe vakatui.
- 6 Ni sa rui tubu vakalevu sara na isoqosoqo vuni ka ca oqo ka sa vakacacana vakalevu kina na yalodra na tamata; o koya sa labati kina ko Jereti ena nona itikotiko vakatui, ka sosomitaki koya ena itutu vakatui ko Akisi.
- 7 Ka sa yaco ni sa vuvutaki luvena ko Akisi, o koya sa sogoti koya kina e vale ni veivesu, a sa dauvakani koya vakalalai ga ka sega sara ena so na gauna me yacova sara ni sa mate.
- 8 Ia oqo a sa cudruvi tamana sara na taci koya ka sa mate, (ka yacana ko Nimira) ena vuku ni ka a vakayacora vei tuakana.
- 9 Ka sa yaco ni sa vakasoqona vata ko Nimira e so na tamata, ka dro tani mai na vanua ko ya ka laki vakaitikotiko vata kei Oma.

Ether 9

And now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the secret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer.

Nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction.

And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife.

And it came to pass that Akish sought the life of his father-in-law; and he applied unto those whom he had sworn by the oath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people.

For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead.

And it came to pass that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him upon little or no food until he had suffered death.

And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.

And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.

- 10 Ka sa yaco ni sa sucu tale e so na luvei Akisi tagane, eratou sa rawa na yalodra na tamata, e dina ga ni ra sa bubuluitaka oti me ra na vakayacora na veimataqali caka cala kecega me vaka na ka e gadreva.
- 11 Era sa domona na iyau na tamata i Akisi, me vaka ga na nona domona ko Akisi na itutu ni veiliutaki; o koya, eratou sa dausoli ilavo kina na luve i Akisi vei ira na tamata me ra muri iratou.
- 12 Ka sa tekivu kina e dua na ivalu ena kedratou maliwa ko Akisi kei iratou na luvena, ka ra sa vala tiko me vuqa na yabaki, io, era sa voleka ni vakarusai taucoko kina na lewe ni matanitu, ka ratou qai bula ga e lewe tolusagavulu na tamata, kei ira era a toki vata kei na vuvale nei Oma.
- 13 O koya sa vakadeitaki tale kina ko Oma ki na vanua, ka so nona ivotavota vakawa.
- 14 Ka sa yaco ni sa qase sara ko Oma; ia a sa sucu ko Ima ni sa qase sara ko koya; a sa lumuti Ima me kena isosomi.
- 15 Ni sa lumuti Ima oti me tui sa raica ni sa yaco na tiko sautu ena vanua ena loma ni rua na yabaki, ka sa qai mate yani, ni sa raica e vuqa sara na veisiga, ka ra a sinai ga ena rarawa. Ka sa yaco ni sa veiliutaki ko Ima me kena isosomi, ka sa muria na we ni yavai tamana.
- 16 Ka sa tekivu tale me kauta tani na Turaga na nona cudru mai na vanua, ka sa sautu vakalevu sara na vale i Ima ena gauna ni nona veiliutaki ko Ima; ka ena loma ni onosagavulu karua na yabaki sa yaco me ra kaukaua, ka ra vutuniyau sara vakalevu—
- 17 Era sa sautu ena veimataqali vuanikau kei na sila, na isulu silika kei na lineni matailalai, na koula kei na siliva kei na iyau talei kecega;
- 18 Era sa sautu tale ga ena veimataqali manumanu yavaiva kecega, na bulumakau tagane kei na bulumakau yalewa, na sipi, na vuaka, na me, kei na vuqa tale na mataqali manumanu yavaiva ka ra yaga me kakana vua na tamata.
- 19 Sa tu tale ga na nodra ose kei na asa, na elefaniti, na kuwalomu kei na kumomu; ka ra sa yaga kecega vua na tamata, vakauasivi cake na elefaniti, na kuwalomu kei na kumomu.

And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.

Now the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore, the sons of Akish did offer them money, by which means they drew away the more part of the people after them.

And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.

Wherefore, Omer was restored again to the land of his inheritance.

And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.

And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceedingly strong, insomuch that they became exceedingly rich—

Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things;

And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

And they also had horses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms.

20 Ka sa vakaoqo na nona sovaraka yani na Turaga na nona veivakalougatataki ena dela ni vanua oqo, ka sa digitaki mai vei ira na veivanua kecega; ka sa vakarota vei ira era na taukena na vanua me ra taukena vua na Turaga, kevaka e sega era na vakarusai ni ra sa matua ena caka cala; ia vei ira sa vakaoqo, sa kaya na Turaga: Au na sovaraka vei ira na taucoko ni noqu cudru waqawaqa.

21 A sa vakatulewa vakadodonu ko Ima ena nona gauna, ka sa levu na luvena tagane kei na luvena yalewa; sa dua tale na luvena tagane ko Korianatuma, a sa lumuti Korianatuma me tui me kena isosomi.

22 Ni sa lumuti Korianatuma oti me kena isosomi sa bula tiko ko koya me va tale na yabaki, a sa raica na tiko sautu ena vanua; io, ka raica sara tale ga na Luve ni Valavala Dodonu, a sa reki ka vakavinavinaka ena vo ni nona bula; ka qai mate ena vakacegu.

23 Ka sa yaco ni sa muria ko Korianatuma na we ni yava i tamana, ka sa tara e vuqa na koro lelevu ka qaqa, a sa vakarautaka ka solia na ka sa vinaka vei ira na tamata ena gauna taucoko ni nona bula. Ka sa yaco ni a sega na luvena me yacova ni sa qase sara.

24 Ka sa yaco ni sa mate ko watina, ni sa yabaki duanadrau karua. Ka sa yaco me vakawatitaka ko Korianatuma, ni sa qase sara, e dua na yalewa dauveiqaravi gone, ka ra sa sucu kina na luvena tagane kei na yalewa; a sa yabaki duanadrau vasagavulu karua taucoko na dede ni nona bula.

25 Ka sa yaco ni sa sucu na luvena ko Komu; a sa tui me kena isosomi ko Komu; a sa veiliutaki tiko ko koya ka vasagavulu kaciwa na yabaki, ka sa sucu na luvena tagane ko Eci; a sa so tale na luvena tagane kei na luvena yalewa.

26 Ka ra sa tawana yani na tamata na dela ni vanua taucoko, ka sa tekivu tale me tu na caka ca levu sara ena dela ni vanua, ka sa tekivu ciqoma tale ko Eci na veinaki vuni makawa, me vakarusai tamana kina.

27 Ka sa yaco ni a vuaviritaki tamana, ni a vakamatei tamana ena nona iseleviwau ga; a sa veiliutaki me kena isosomi.

And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord: I will pour out the fulness of my wrath.

And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.

And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the Son of Righteousness, and did rejoice and glory in his day; and he died in peace.

And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly old.

And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters.

And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and Heth began to embrace the secret plans again of old, to destroy his father.

And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

28 A ra sa lako tale mai na parofita ki na vanua, ka ra vunauci ira na tamata me ra veivutuni—ka me ra caramaka na sala ni Turaga de na qai cudruvi na dela ni vanua; io, ena dua na dausiga levu, ka ra na rusa kina kevaka era na sega ni veivutuni.

29 Ia era sa sega ni vakabauta na tamata na nodra vosa na parofita, ia era sa vakasavi ira tani ga; era sa biuta e so vei ira ki na qara ka biuti ira tu me ra mate kina. Ka sa yaco ni ra sa vakayacora na veika kece oqo me vaka na ivakaro i Eci na tui.

30 Ka sa yaco ni sa tekivu e dua na dausiga levu ena vanua, ka sa tekivu me ra vakarusai vakatotolo sara na tamata ena vuku ni dausiga, ni sa sega ni tau na uca e dela i vuravura.

31 Ka ra sa lako tale ga mai na gata weli gaga ena dela ni vanua, ka vagagai ira e vuqa na tamata. Ka sa yaco ni ra sa dro na nodra qele ni manumanu mai vei ira na gata weli gaga, era sa dro ki na vanua ena ceva, na vanua era sa vakatoka na Nifaiti ko Saraemala.

32 Ka sa yaco ni ra sa lewe vuqa vei ira era sa mate koso e gaunisala; ia, ka so ga era dro bula sara ki na vanua ena ceva.

33 Ka sa yaco ni sa tarovi ira na gata na Turaga me ra kakua tale ni muri ira, ia me ra latia ga na gaunisala me ra kakua ni lakova rawa na tamata, ia ko ira sa segata me ra sivita yani, ena kati ira na gata weli gaga ka ra na mate kina.

34 Ka sa yaco ni ra sa muria na tamata na nodra sala na manumanu, ka ra kani ira na manumanu era mate tu e sala, me yacova ni ra sa kani ira kece sara. Ia ni ra sa kila na tamata ni ra sa na mate vakaidina, era sa qai veivutunitaka na nodra veicaka cala ka masu vua na Turaga.

35 Ka sa yaco ni ena gauna era sa vakayalomalumalumutaki ira vakaidina kina vua na Turaga sa qai vakatauca na uca e delai vuravura; ka ra sa bulabula tale mai na tamata, a sa vua tale na nodra kau vuata ena vanua ki na vualiku, kei na veivanua kece vakavolivolita. Ka sa vakaraitaka vei ira na Turaga na nona kaukauwa ena nona maroroi ira mai na dausiga.

And there came prophets in the land again, crying repentance unto them—that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Heth.

And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceedingly fast because of the dearth, for there was no rain upon the face of the earth.

And there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, which was called by the Nephites Zarahemla.

And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.

And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry unto the Lord.

And it came to pass that when they had humbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

Ica 10

- 1 Ka sa yaco ni ko Sesi, e dua na kawa i Eci—ni sa mate ko Eci mai na dausiga, kei ira kece na nona vuvale ka vakavo duadua ga ko Sesi—a sa tekivu me vakaukauwataki ira tale na tamata ko Sesi.
- 2 Ka sa yaco ni sa nanuma ko Sesi na nodra vakarusai na nona qase, ka sa tara cake e dua na matanitu ni ivalavala dodonu; ni sa nanuma ko koya na ka e a cakava na Turaga ena nona a kauti Jereti mai kei tuakana ena nodrau kosova na wasaliwa titobu; a sa lako kina ko koya ena sala ni Turaga; a sa sucu kina na luvena tagane kei na yalewa.
- 3 A sa vorati koya na luvena tagane qase duadua, na yacana ko Sesi; a sa vakamatei Sesi e dua na daubutako, ena vuku ni levu ni nona iyau, ka sa vakacegu tale kina ko tamana.
- 4 Ka sa yaco ni sa tara e vuqa na koro lelevu ena dela ni vanua ko tamana, ka ra sa tawana yani na tamata na dela ni vanua taucoko. A sa bula tiko ko Sesi me yacova ni sa qase sara; sa qai sucu na luvena ko Ripilakisi. Ka sa qai mate, ka sa veiliutaki ko Ripilakisi me sosomitaki koya.
- 5 Ka sa yaco ni sa sega ni caka dodonu ena mata ni Turaga ko Ripilakisi, ni sa levu na watina kei na watina lalai, ka sa vakacolata vei ira na tamata na icolacola bibi ka mosimosi ni colati; io sa vakaicavacavataki ira ena ivakacavacava bibi; ka sa tara e vuqa na vale lelevu mai na ivakacavacava.
- 6 Ka sa tara e dua na nona itikotiko vakatui totoka; a sa tara e levu na vale ni veivesu ka biuti ira kina era sa sega ni via saumi ivakacavacava; kei ira tale ga sa sega ni sauma rawa na ivakacavacava sa biuti ira ki vale ni veivesu; a sa vakarota me ra cakacaka vakaukauwa me ra rawata kina na nodra bula; ia ko ira sa bese ni cakacaka sa lewa ko koya me ra vakamatei.
- 7 E sa rawata na nona cakacaka talei kecega, era sa vakasavasavataka na nona koula talei ka ra kitaka na veimataqali cakacaka talei vakamatai kecega ena vale ni veivesu. Ka sa yaco me vakararawataki ira na tamata ena nona veibutakoci kei na nona itovo vakasisila.

Ether 10

And it came to pass that Shez, who was a descendant of Heth—for Heth had perished by the famine, and all his household save it were Shez—wherefore, Shez began to build up again a broken people.

And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother across the deep; and he did walk in the ways of the Lord; and he begat sons and daughters.

And his eldest son, whose name was Shez, did rebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.

And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.

And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did cast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor he did cause to be put to death.

Wherefore he did obtain all his fine work, yea, even his fine gold he did cause to be refined in prison; and all manner of fine workmanship he did cause to be wrought in prison. And it came to pass that he did afflict the people with his whoredoms and abominations.

- 8 Ia ni sa lewa tiko me vasagavulu karua na yabaki, era sa duri ka saqati koya na tamata; ka sa tekivu tale kina na ivalu ena loma ni vanua, ka sa vakamatei kina ko Ripilakisi, ka ra vakasavi tani mai na vanua na nona kawa.
- 9 Ka sa yaco ni sa oti e vuqa na yabaki, sa qai vakaduria e dua na mataivalu mai vei ira na sa cati ena vanua ko Morienitoni (e dua na kawa i Ripilakisi), a sa lako ka valuti ira na tamata; ka sa rawa kina e vuqa na koro lelevu; ka sa yaco me ca sara vakalevu na ivalu ka yaco tiko me vuqa na yabaki; ka sa rawa kina ko koya na vanua taucoko ka vakadeitaki koya me tui ni vanua taucoko.
- 10 Ia ni sa vakadeitaki koya oti me tui sa vakamamadataka na nodra icolacola na tamata, a sa rawa na yalodra na tamata ena ka oqo, ka ra lumuti koya kina me nodra tui.
- 11 A sa vakayacora na lewa dodonu vei ira na tamata, ia ka sega ga ki vua ena vuku ni nona sa rui veibutakoci vakalevu; ka sa muduki tani kina mai na iserau ni Turaga.
- 12 Ka sa yaco ni sa tara ko Morienitoni e vuqa na koro lelevu, ka ra sa vutuniyau vakalevu sara na tamata ena ruku ni nona lewa, ena vale, kei na koula kei na siliva, era sa rawata vakalevu na sila, kei na susu manumanu, na qele ni sipi kei na bulumakau kei na veika era sa vakalesui tale mai vei ira.
- 13 A sa bula tiko ko Morienitoni me yacova ni sa qase sara, ka sa qai sucu na luvena ko Kimi; ka sa tui ko Kimi me sosomitaki tamana; ka sa lewa ko koya me walu na yabaki, sa qai mate ko tamana. Ka sa yaco ni sa sega ni vakatulewa ena ivalavala dodonu ko Kimi, ka sa sega ni totaki koya na Turaga.
- 14 Ka sa duri ka saqati koya ko tuakana ka kauti koya vakavesu; ka sa tiko vakavesu ko koya ena vo ni nona gauna; a sa sucu e so na luvena, na tagane kei na yalewa ena gauna sa tiko kina vakavesu, ia ni sa qase sara sa qai sucu na luvena ko Livai; sa qai mate ko koya.
- 15 Ka sa yaco ni sa tiko vakavesu ko Livai ena vasagavulu karua na yabaki ni sa mate ko tamana. A sa valuta na tui ni vanua ka kovea na matanitu me nona.

And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.

And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.

And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.

And he did do justice unto the people, but not unto himself because of his many whoredoms; wherefore he was cut off from the presence of the Lord.

And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in gold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.

And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did not reign in righteousness, wherefore he was not favored of the Lord.

And his brother did rise up in rebellion against him, by which he did bring him into captivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.

And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.

- 16 Ka sa caka dodonu ena mata ni Turaga ni sa taura oti na matanitu me nona; era sa tiko sautu ena vanua na nona tamata; a sa bula tiko ko koya me yacova ni sa qase sara, ka sa levu na luvena, na tagane kei na yalewa; ka sa dua tale ga na luvena na yacana ko Koromi, a sa lumuti koya me tui me kena isosomi.
- 17 Ka sa yaco ni sa caka vinaka ko Koromi ena mata ni Turaga ena gauna kece ni nona bula; ka sa levu na luvena, na tagane kei na yalewa; ia ni sa raica oti ko koya e vuqa na siga; sa qai takali yani me vakataki ira kecega na kai vuravura; a sa tui ko Kisi me kena isosomi.
- 18 Ka sa yaco ni sa takali tale ga yani ko Kisi, ka sa tui ko Lipi me kena isosomi.
- 19 Ka sa yaco ni sa caka vinaka tale ga ko Lipi ena mata ni Turaga. Ka ra a vakarusai na gata weli gaga ena gauna ni lewa i Lipi. A sa rawa kina me ra lako ki na vanua ena ceva me ra vakasasa manumanu me kedra kakana, ni sa robota na vanua na manumanu ni veikau. Ka sa kena dau sara ko Lipi ena vakasasa.
- 20 Era sa tara e dua na koro levu ena vanua rabailailai, volekata na vanua sa wasea kina na vanua na wasawasa.
- 21 Era sa maroroya na vanua ki na ceva me lekutu, me ra dau vakasasa manumanu kina. Ka sa tawa na dela ni vanua taucoko ki na vualiku mai vei ira na tamata.
- 22 Ka ra sa tamata gugumatua sara, era sa volia ka volitaka veilakovi ka veivoli vakai ira me ra rawa ka kina.
- 23 Era sa kelia mai na qele na veimataqali oa ka bulia na koula kei na siliva, kei na aironi kei na parasa kei na veimataqali kaukamea kecega; era sa kelikeli vakalevu me ra rawata kina na oa ni koula kei na siliva, kei na aironi kei na kopa. Ka ra sa kitaka e vuqa na veimataqali cakacaka talei kecega.
- 24 Ka sa tu vei ira na silika kei na lineni tali vakamatailalai; era sa talia na veimataqali isulu kecega me ra vakaisulu kina.
- 25 Ka ra sa bulia na veimataqali iyaya kecega ni teitei, na iyaya ni cukicuki kei na teitei, na i yaya ni tatamusuki kei na werewere kei na isamu ni sila.

And after he had obtained unto himself the kingdom he did that which was right in the sight of the Lord; and the people did prosper in the land; and he did live to a good old age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

And it came to pass that Corom did that which was good in the sight of the Lord all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.

And it came to pass that Kish passed away also, and Lib reigned in his stead.

And it came to pass that Lib also did that which was good in the sight of the Lord. And in the days of Lib the poisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great hunter.

And they built a great city by the narrow neck of land, by the place where the sea divides the land.

And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

And they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain.

And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore, they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work.

And they did have silks, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness.

And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.

26 Ka ra sa bulia tale ga na veimataqali iyaya kecega ni cakacaka me vakayagataki vei ira na manumanu.

27 Ka ra sa bulia na veimataqali iyaragi kecega ni valu. Ka ra sa kitaka na veimataqali cakacaka talei vakamatai kecega.

28 Ka sa sega tale na matatamata e kalougata cake me vakataki ira, ni ra sa vakalougatataki vakalevu cake mai na liga ni Turaga. Ka ra sa tiko ena vanua sa digitaki mai vei ira na vanua kecega, ni sa kaya na Turaga.

29 Ka sa yaco ni sa bula tiko ko Lipi ena vuqa sara na yabaki, ka sa vuqa na luvena, na tagane kei na yalewa; ka sa dua tale ga na luvena ko Ecomi.

30 Ka sa yaco ni sa tui ko Ecomi me sosomitaki tamana. Ia ni sa oti e ruasagavulu kava na yabaki ni gauna ni lewa i Ecomi, sa kau tani vua na matanitu. Ka sa tiko vakavesu ko koya io, ena vo ni nona gauna.

31 Ka sa sucu na luvena ko Eci, ka sa tiko vakavesu ko Eci ena nona bula taucoko. Ka sa sucu na luve i Eci ko Eroni, ka sa tiko vakavesu ko Eroni ena nona bula taucoko; ka sa sucu na luvena ko Aminakata, ka sa tiko vakavesu tale ga ko Aminakata ena nona bula taucoko; ka sa sucu na luvena ko Korianatuma, a sa tiko vakavesu ko Korianatuma ena nona bula taucoko; ka sa sucu na luvena ko Komu.

32 Ka sa yaco ni sa vagolei ira tani na veimama ni matanitu ko Komu. Ka sa lewa na veimama ni matanitu ko koya me vasagavulu karua na yabaki; ka sa lako me valuti Amakiti na tui, ka rau vala tiko me vuqa na yabaki, a sa rawai Amakiti kina ko Komu, ka rawata na lewa ni vo ni matanitu.

33 Ia ena gauna ni lewa i Komu, sa tekivu tale me ra tu na daubutako ena vanua; era sa taurivaka na vei ituvatua makawa, ka bubului me vakataki ira e liu, a ra sa segata tale me ra vakacacana na matanitu.

34 A sa veivala vakaukauwa sara kei ira ko Komu; ia sa sega ga ni gumatua rawa vei ira.

And they did make all manner of tools with which they did work their beasts.

And they did make all manner of weapons of war. And they did work all manner of work of exceedingly curious workmanship.

And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom.

And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in captivity, yea, even all the remainder of his days.

And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

Now Com did fight against them much; nevertheless, he did not prevail against them.

Ica 11

- 1 Era sa lako tale ga mai e vuqa na parofita ena gauna i Komu, ka ra parofisaitaka na vakarusai ni kawa tamata levu ko ya ka vakavo ga kevaka era veivutuni ka gole vua na Turaga, ka biuta na nodra daulaba kei na caka ca.
- 2 Ka sa yaco ni ra sa sega ni ciqomi ira na parofita ko ira na tamata, ka ra sa dro na parofita vei Komu me taqomaki ira, ni ra sa segata na tamata me ra vakamatei ira.
- 3 Era sa parofisaitaka vei Komu e vuqa na ka; sa kalougata kina ko koya ena taucoko ni nona bula.
- 4 A sa bula tiko ko koya me yacova ni sa qase sara, ka sa qai sucu na luvena ko Sipulomu; ka sa tui ko Sipulomu me kena isosomi. Ka sa vorati Sipulomu ko tuakana ka sa tekivu kina e dua na ivalu levu sara ena vanua taucoko.
- 5 Ka sa yaco ni sa lewa ko tuakai Sipulomu me ra vakamatei kece na parofita era a parofisaitaka na nodra vakarusai na tamata;
- 6 Ka sa yaco na ka vakadomobula ena vanua taucoko, ni ra a sa vakadinadinataka, ni na yacova na vanua kei ira na tamata e dua na cudruvi levu ka na yaco e dua na veivakarusai levu ena kedra maliwa me vaka e a se sega mada ni yaco vakadua ena dela i vuravura, ka na vaka na ibinibini qele na suidra ena dela ni vanua ka vakavo ga kevaka era sa veivutunitaka na nodra caka ca.
- 7 Era sa sega ga ni muria na domo ni Turaga ena vuku ni nodra vei isoqosoqo ni caka ca; a sa tekivu kina na veileti ka tubu na ivalu ena vanua taucoko, ka sa levu tale ga na dausiga kei na mate dauveitauvi, ka sa yaco kina e dua na veivakarusai levu ka sa sega mada ni yaco vakadua e delai vuravura; a sa yaco na ka kece oqo ena gauna ni lewa i Sipilomi.
- 8 Era sa tekivu veivutunitaka na nodra caka cala ko ira na tamata; ia ni ra kitaka vakakina sa yalololoma tale vei ira na Turaga.
- 9 Ka sa yaco ni sa vakamatei ko Sipulomu, ka sa kau vakavesu ko Seci, ka sa tiko vakavesu ena nona bula taucoko.

Ether 11

And there came also in the days of Com many prophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land.

And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to death;

And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness.

And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and contentions in all the land, and also many famines and pestilences, inasmuch that there was a great destruction, such an one as never had been known upon the face of the earth; and all this came to pass in the days of Shiblom.

And the people began to repent of their iniquity; and inasmuch as they did the Lord did have mercy on them.

And it came to pass that Shiblom was slain, and Seth was brought into captivity, and did dwell in captivity all his days.

- 10 Ka sa yaco ni sa taura na matanitu ko Eiya na luvena; ka lewai ira na tamata ena nona gauna. A sa kitaka na itovo ca kecega ena nona gauna ka sa yaco kina na vakadave dra; ia sa lekaleka wale ga na nona bula.
- 11 Ka sa lewa na matanitu ko Icemi me vaka ni kawa i Eiya; ka sa kitaka tale ga ko koya na ka sa ca ena nona gauna.
- 12 Ka sa yaco ni ena gauna i Icemi, era sa lako mai kina e vuqa na parofita ka ra parofisai tale vei ira na tamata; io, era sa parofisaitaka ni na vakarusai ira vakadua sara na Turaga mai na dela i vuravura, ka vakavo ga kevaka era sa veivutunitaka na nodra caka cala.
- 13 Ka sa yaco ni ra sa vakaukauwataka ga na lomadra ko ira na tamata ka sega ni muria na nodra vosa na parofita; era sa rarawa na parofita ka ra vakasuka mai na kedra maliwa na tamata.
- 14 Ka sa yaco ni sa sega ni lewa vakadodonu ko Icemi ena nona gauna taucoko ni lewa; a sa sucu na luvena ko Moroni. Ka sa yaco ni sa tui ko Moroni me kena isosomi; ka sa cakava ko Moroni na ka sa ca ena mata ni Turaga.
- 15 Ka sa yaco ni sa tubu e dua na veisaqasaqa ena kedra maliwa na tamata ena vuku ni isoqosoqo vuni ka a tara cake me ra rawata na kaukauwa kei na rawa ka; a sa tubu ena kedra maliwa e dua na tamata qaqa ena veika ca ka valuti Moroni, ka rawa kina na veimama ni matanitu; a sa taura tu na veimama ni matanitu me vuqa na yabaki.
- 16 Ka sa yaco ni sa rawai koya ko Moroni ka taura tale na matanitu.
- 17 Ka sa yaco ni sa tubu e dua tale na tamata qaqa, ka sa kawa i tuakai Jereti.
- 18 Ka sa yaco ni sa vakamalumalumutaki Moroni ka taura na matanitu; a sa tiko vakavesu kina ko Moroni ena vo taucoko ni nona bula; a sa sucu na luvena ko Korianito.
- 19 Ka sa yaco ni sa tiko vakavesu ko Korianito ena gauna taucoko ni nona bula.

And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

And Ethem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.

And it came to pass that in the days of Ethem there came many prophets, and prophesied again unto the people; yea, they did prophesy that the Lord would utterly destroy them from off the face of the earth except they repented of their iniquities.

And it came to pass that the people hardened their hearts, and would not hearken unto their words; and the prophets mourned and withdrew from among the people.

And it came to pass that Ethem did execute judgment in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did that which was wicked before the Lord.

And it came to pass that there arose a rebellion among the people, because of that secret combination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.

And it came to pass that Moron did overthrow him, and did obtain the kingdom again.

And it came to pass that there arose another mighty man; and he was a descendant of the brother of Jared.

And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in captivity all the remainder of his days; and he begat Coriantor.

And it came to pass that Coriantor dwelt in captivity all his days.

20 Ia ena gauna i Korianito era sa lako tale mai kina e vuqa na parofita, ka ra sa parofisaitaka na veika levu ka talei ka tukuna vei ra na tamata me ra veivutuni, ka kevaka era sa sega ni veivutuni, ena vakatauca vei ira na Turaga na Kalou na nona lewa ka ra na vakarusai vakadua sara kina;

21 Ka ra parofisaitaka ni na qai tala se kauta mai na Turaga na Kalou e dua tale na matatamata me ra mai taukena na vanua ko ya, ia ena kauti ira mai ena nona kaukauwa, ena sala vata ga e a kauti ira mai kina na nodra qase.

22 Era sa sega ni ciqoma na nodra vosa kece na parofita ena vuku ni nodra isoqosoqo vuni kei na itovo vakasisila.

23 Ka sa yaco ni sa sucu na luvei Korianito ko Ica; ka sa mate ko Korianito, ni a tiko vakavesu ko koya ena gauna taucoko ni nona bula.

And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute judgment against them to their utter destruction;

And that the Lord God would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers.

And they did reject all the words of the prophets, because of their secret society and wicked abominations.

And it came to pass that Coriantor begat Ether, and he died, having dwelt in captivity all his days.

Ica 12

- 1 Ka sa yaco ni a bula tiko ko Ica ena gauna ni lewa i Korianatuma; ka sa tui tiko kina ko Korianatuma ena vanua taucoko.
- 2 Ka sa parofita ni Turaga ko Ica; a sa lako yani kina ko Ica ena gauna ni lewa i Korianatuma ka parofisai vei ira na tamata, ia era sa sega ni tarovi koya rawa ena vuku ni Yalo ni Turaga ka a tiko vua.
- 3 Ni sa dauvunau mai na mataka me yacova na dromu ni siga, a sa vakauqeti ira na tamata me ra vakabauta na Kalou ka veivutuni, de ra na qai vakarusai, a sa tukuna vei ira ni sa vakayacori rawa na ka kecega ena vakabauta—
- 4 Ia ko ira yadua sa vakabauta na Kalou, era sa vakanuinui dei ki na dua na vuravura vinaka cake, io, e dua na tikina ena liga imatau ni Kalou, na inuinui oqo sa rawa ena vakabauta, ka sa dua na ikelekele ki na yalodra na tamata ka vakadeitaki ira me ra tudei sara ka tawayavalati rawa ena cakacaka vinaka kecega, ka sa tuberi ira me ra vakalagilagia kina na Kalou.
- 5 Ka sa yaco ni sa parofisaitaka ko Ica na veika lelevu ka talei vei ira na tamata, ia era sa sega ni vakabauta baleta ni ra sa sega ni raica rawa.
- 6 Ia oqo, ko i au ko Moronai, au na vosa mada me baleta na veika oqo; Au na vakaraitaka ki vuravura ni vakabauta sa i koya na vakanuinitaki ni veika sa sega ni rairai; ia mo dou kakua ni vakatitiqataka ni dou sa sega ni raica, ni dou na sega ni rawata e dua na ivakadinadina me yacova ni sa vakatovolei oti na nomudou vakabauta.
- 7 Ni ena vakabauta ga ka a vakaraitaki koya kina na Karisito vei ira na noda qase, ni sa tu cake tale mai na mate; ka a sega ni vakaraitaki koya vei ira me yacova ni ra sa vakabauti koya; o koya sa dodonu kina, ni ra a vakabauti koya ga e so, me sega kina ni vakaraitaki koya ki vuravura taucoko.
- 8 Ia sa vakaraitaki koya ki vuravura ena vuku ni nodra vakabauta na tamata, ka sa vakalagilagia kina na yaca i Tamada, ka vakarautaka e dua na sala me ra rawata kina ko ira na tamata na isolisoli vakalomalagi, ka me ra vakanuini kina ki na veika era sa sega ni raica.

Ether 12

And it came to pass that the days of Ether were in the days of Coriantumr; and Coriantumr was king over all the land.

And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him.

For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled—

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not.

And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.

But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.

- 9 O koya sa rawa kina ni tu vei kemudou na inuinui, ka rawata na isolisoli, kevaka wale ga e tu vei kemudou na vakabauta.
- 10 Raica sa vakabauta era a kacivi kina ko ira e liu ki na ivakarau tabu ni Kalou.
- 11 Ni sa vakabauta sa soli kina na lawa i Mosese. Ia sa vakarautaka na Kalou e dua na sala uasivi cake sara ena isolisoli ni Luvena; ia ena vakabauta ga sa vakayacori kina.
- 12 Ni kevaka sa sega na vakabauta ena kedra maliwa na luve ni tamata, ena sega ni cakava rawa e dua na cakacaka mana na Kalou ena kedra maliwa; a sa sega kina ni vakaraitaki koya vei ira me yacova ni ra sa vakabauta.
- 13 Raica, sa bale ki na qele na vale ni veivesu ena nodrau vakabauta ko Alama kei Amuleki.
- 14 Raica, ena nodrau vakabauta ko Nifai kei Liai, era sa veisau kina na Leimanaiti ka ra papitaiso ena bukawaqa kei na Yalo Tabu.
- 15 Raica, ena vakabauta i Amoni kei iratou na wekana, sa vakayacori kina na caka mana levu ena kedra maliwa na Leimanaiti.
- 16 Io, ko ira kecega era a vakayacora na cakacaka mana era a vakayacora ena vakabauta, o ira ni se bera mai na Karisito kei ira e muri.
- 17 Na vakabauta sa yalataki kina vei iratou na tisaipeli e lewe tolu ni ratou na sega ni tovolea na mate; ka sa sega ni soli vei iratou na vosa ni yalayala oqori me yacova ni ratou sa vakabauta.
- 18 Ka a sega tale ga ni dua na gauna me a vakayacori kina e dua, na veicakacaka mana me yacova ni ra sa vakabauta; o koya era sa vakabauta taumada kina na Luve ni Kalou.
- 19 Era a lewe vuqa e a kaukauwa sara na nodra vakabauta, ni se bera sara mada ga ni lako mai na Karisito, ka sa sega kina ni rawa ni ra tarovi mai na ilati, ia era sa raica vakaidina sara e matadra na veika era a raica ena mata ni vakabauta, ka ra a marau kina.

Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.

Behold it was by faith that they of old were called after the holy order of God.

Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.

For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.

Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth.

Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost.

Behold, it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites.

Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after.

And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.

And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

And there were many whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

20 Ka raica, eda sa kila ena itukutuku oqo, ni dua vei ira oqo ko tuakai Jereti; ni sa rui levu na nona vakabauta na Kalou, ni ena gauna e a biuta yani kina na iqaqalo ni ligana na Kalou, e a sega ni rawa ni vunitaka mai na matai tuakai Jereti ena vuku ni nona vosa ka a vosa kina vua, na vosa ka a rawa ena vakabauta.

21 Ni sa raica oti na iqaqalo ni liga ni Turaga na tuakai Jereti ena vuku ni yalayala ka a rawata na tuakai Jereti ena vakabauta, sa sega kina ni tabonaka rawa na Turaga mai vua e dua na ka; a sa vakaraitaka kina vua na veika kecega, ni sa sega ni rawa me tarovi mai na ilati.

22 Ni sa vakabauta era sa rawata kina na noda qase na yalayala ni ra na vakalesuya mai na itukutuku oqo na Matanitu Tani kivei ira na wekadra; o koya sa vakaroti au kina na Turaga, io, ko Jisu Karisito me'u vola.

23 Ka'u sa kaya vua: Kemuni na Turaga, era na vakalialia na veika oqo ko ira na Matanitu Tani, ni keimami sa sega ni maqosa ena volavola; ia ena vuku ni vakabauta, ko ni sa solia kina na Turaga me keimami dau ni vosa, ia ko ni a sega ni solia me keimami maqosa ena volavola; ni ko ni sa solia vei ira na tamata taucoko oqo me ra dau ni vosa ena vuku ni Yalo Tabu o koya ko ni sa solia vei ira;

24 Ia ko ni sa vakayacora me keimami volavola ia ka vakalailai ga, ena vuku ni sakasaka ni liga i keimami. Raica ko ni sa sega ni vakayacora me keimami maqosa ena volavola me vakataki tuakai Jereti, o koya ko ni sa vakaukauwataka me vakataki kemuni me volavola me lauta sara na yalodra na tamata me ra wilika kina.

25 Ko ni sa vakayacora me levu ka kaukauwa na neimami vosa, ka sa dredre mada ga me keimami volai ira; ia, ena gauna keimami volavola kina keimami raica ni keimami sa malumalumu ena volavola, ka keimami sakasaka ena ibiubiu ni vosa; ka'u ririkotaka de ra na vakalialia na neimami vosa ko ira na Matanitu Tani.

26 Ia ni'u sa kaya oti na ka oqo, sa qai vosa vei au na Turaga ka kaya: Era sa veivakalialiai na tamata lialia, ia era na tagi; ia sa rauti ira sa yalomalua na noqu loloma soli wale, ni ra na sega ni kauwaitaka na nomudou malumalumu;

And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil.

And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.

And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;

27 Ka kevaka era na lako mai vei au ko ira na tamata, au na vakaraitaka vei ira na nodra malumalumu. Au sa solia vei ira na tamata na malumalumu me ra vakayalomalumulumutaki ira kina; ia sa rauti ira vinaka na tamata kecega era sa vakayalomalumulumutaki ira vei au na noqu loloma soli wale; ni kevaka era sa vakayalomalumulumutaki ira vei au, ka vakabauti au, au na qai vakayacora me vu ni nodra kaukauwa na veika malumalumu.

28 Raica au na vakaraitaka vei ira na Matanitu Tani na nodra malumalumu, ka'u na vakaraitaka vei ira ni vakabauta, na vakanuinui, kei na loloma uasivi eratou kauta mai vei au—na mata ni wai ni ivalavala dodonu kecega.

29 Ia oqo, koi au ko Moronai, ni'u sa rogoca na vosa oqo, au sa vakacegu kina ka kaya: Oi kemuni na Turaga, me yaco ga na nomuni lewa dodonu, ni'u kila ni ko ni sa vakayacora na ka kecega vei ira na luve ni tamata me vaka na nodra vakabauta;

30 Ni a kaya na tuakai Jereti, ki na ulunivanua ko Serini, Mo cavu laivi—a sa cavu laivi. Ka kevaka me a sega vua na vakabauta, ke a sega ni toso na ulunivanua; ia ko ni sa cakacaka ni sa tiko na vakabauta vei ira na tamata.

31 Ni ko ni a vakaraitaki kemuni vaka kina vei iratou na nomuni tisaipeli; ni ratou sa vakabauta, ka ratou sa vosa kina ena yacamuni, ko ni sa vakaraitaki kemuni vei iratou ena kaukauwa levu.

32 Ka'u sa nanuma tale ga ni ko ni a kaya ni ko ni sa vakarautaka e dua na tikina me nodra na tamata ena vale i Tamamuni, me nodra inuinui dei na tamata; raica sa kilikili sara me ra vakanuinui na tamata, ia kevaka e sega, ena sega na nodra ivotavota dodonu ena vanua ko ni sa vakarautaka.

33 Ka'u nanuma tale ga, ni ko ni a kaya ni ko ni sa lomani ira na kai vuravura, ko ni sa solia kina na nomuni bula ena vukudra na kai vuravura, ka mo ni na qai taura tale, mo ni na vakarautaka e dua na tikina me nodra na luve ni tamata.

34 Ka'u sa qai kila ni loloma oqo sa tu vei kemuni me baleti ira na luve ni tamata sa i koya na loloma uasivi; o koya oqo, kevaka ena sega ni tu vei ira na tamata na loloma uasivi era na sega ni rawata na tikina ko ya, ko ni sa vakarautaka tu ena vale i Tamamuni.

And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.

Behold, I will show unto the Gentiles their weakness, and I will show unto them that faith, hope and charity bringeth unto me—the fountain of all righteousness.

And I, Moroni, having heard these words, was comforted, and said: O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;

For the brother of Jared said unto the mountain Zerim, Remove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

For thus didst thou manifest thyself unto thy disciples; for after they had faith, and did speak in thy name, thou didst show thyself unto them in great power.

And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.

And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father.

- 35 O koya au sa kila kina mai na ka oqo ko ni a kaya, ni kevaka sa sega vei ira na Matanitu Tani na loloma uasivi ena vuku ni neimami malumalumu, ko ni na vakatovolei ira ka kauta tani na nodra taledi, io, ko ni na kauta tani na ka sa tu vei ira ka solia vei ira sa gumatua me levu cake na nodra.
- 36 Ka sa yaco ni'u sa masu vua na Turaga me lomani ira na Matanitu Tani ena loloma soli wale, me tu kina vei ra na loloma uasivi.
- 37 Ka sa yaco ni sa kaya vei au na Turaga: Kevaka e sega vei ira na loloma uasivi, sa sega ni dua na ka vei iko, ko sa yalodina tiko; o koya ena vakasavasavataki kina na nomu isulu. Ia ko na vakaukauwataki ni ko sa raica na nomu malumalumu, io mo dabeca kina na nomu tikina au sa vakarautaka ena vale nei Tamaqu.
- 38 Ia oqo ko i au ko Moronai, au sa vakamoce vei kemuni na Matanitu Tani, kei kemuni tale ga na wekaqu lomani, me yacova ni da na qai sota tale ena mata ni itikotiko ni veilewai i Karisito, ia era na qai raica na tamata kecega ni sa savasava na noqu isulu ka sa sega ni tauva na nomuni dra.
- 39 Ka dou na qai kila ni'u a sa raici Jisu ka keirau a veivosaki e matana votu, ni a tukuna vakamacala vei au ena yalomalumalumu ena noqu vosa me baleta na veika oqo;
- 40 Ka'u sa vola e vica wale ga, ni'u sa sega ni maqosa e na volavola.
- 41 Ia oqo, au sa vakauqeti kemudou mo dou vakasaqarai Jisu oqo, o koya era sa volavola kina na parofita kei ira na iapositolo, me nomudou tiko ga kina na loloma soli wale ni Kalou ko Tamada, kei na Turaga ko Jisu Karisito kei na Yalo Tabu, o koya sa tukuni rau me tikoga kei kemudou ka sega ni mudu. Emeni.

Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

And only a few have I written, because of my weakness in writing.

And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.

Ica 13

- 1 Ia oqo, ko i au ko Moronai, au na vakaotia mada na noqu itukutuku me baleta na nodra vakarusai na tamata ka'u tukuni ira tiko.
- 2 Raica era sa sega ni ciqoma na vosa kece i Ica; ni a tukuna vakaidina vei ira ko koya na veika kece mai na ivakatekivu ni tamata; ia ni sa suka oti na wai mai na dela ni vanua oqo, a sa yaco ni sa vanua digitaki na vanua oqo mai vei ira na vanua kecega me vanua digitaki mai vua na Turaga; ka sa gadreva kina na Turaga me ra qaravi koya ko ira kecega sa tawana na vanua oqo;
- 3 Ka sa vanua ni Jerusalemi Vou ka na lako sobu mai lomalagi, ka sa vanua tabu ni Turaga.
- 4 Raica a sa raica ko Ica na gauna i Karisito ka tukuna na veika me baleta e dua na Jerusalemi Vou ena vanua oqo.
- 5 Ka a vosa tale ga me baleta na mataqali Isireli, kei na Jerusalemi ka na lako mai kina ko Liai—ia ni sa rusa oti, ena qai tara cake tale me nona koro tabu na Turaga; ka sa sega kina ni rawa ni dua na Jerusalemi vou me vaka ni a sa tu ena dua na gauna makawa; ia ena tara cake tale me nona koro tabu na Turaga; ka na tara me nodra na mataqali i Isireli—
- 6 Ia ena tara cake ena vanua oqo e dua na Jerusalemi Vou ka ra na taukena na ivovo ni kawa i Josefa, ni a sa ivakaraitaki mai liu sara, na veika oqo.
- 7 Ia me vaka sa kauti tamana sobu ko Josefa ki na vanua ko Ijipita ka qai laki mate kina; sa kauti ira tani vakakina na vo ni kawa i Josefa na Turaga mai na vanua ko Jerusalemi, ia me vaka sa yalololoma na Turaga vua na tama i Josefa, sa yalololoma tale ga vei ira na ivovo ni kawa i Josefa me ra kakua kina ni mate.
- 8 O koya era na tara kina ena vanua oqo ko ira na ivovo ni mataqali i Josefa; ka sa nodra ivotavota vakawa; ka ra na tara kina e dua na koro tabu me nona na Turaga, me vakataki Jerusalemi makawa; ka ra na sega tale ni vakasesei me yacova na ivakataotioti ni sa na takali yani kina na vuravura.

Ether 13

And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel—

And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

- 9 Ena qai dua na lomalagi vou kei na vuravura vou; ka rau na vaka ga na ka makawa, ia sa takali yani na veika makawa ka na yaco me vou na ka kecega.
- 10 Ka na qai yaco mai na Jerusalemi Vou; ka ra sa kalougata ko ira sa tiko kina, ni sa ira ka sa vakavulavulataki na nodra isulu ena dra ni Lami; ka sa i ira sa wili vata kei ira na ivovo ni kawa i Josefa, ka ra sa mataqali i Isireli.
- 11 Ka na qai yaco tale ga mai na Jerusalemi makawa; ka ra sa kalougata ko ira sa tiko kina, ni sa savai na nodra isulu ena dra ni Lami; ni sa i ira oqo era a veiseyaki tu ka ra sa vakasoqoni vata tale mai na yasai vuravura e va kei na veivanua ena vualiku, ka ra sa vakaivotavota ena kena vakayacori na veiyalayalati ka a cakava na Kalou kei Eparaama na tamadra.
- 12 Ia ni sa yaco na veika oqo, sa vakayacori kina na ka sa kaya na ivolanikalou, ko ira era a liu era na muri; kei ira era sa muri era na liu.
- 13 Ka sa vakarau me'u vola e so tale na ka, ia sa vakatabui vei au; ia sa levu ka talei na parofisai i Ica; ia era sa okati koya ga ko ira na tamata me ka wale ka vakasavi koya tani; a sa dau vunitaki koya ena qara vatu ena siga, ia ni sa bogi, mai, sa lako yani ka raica na veika ena qai yaco vei ira na tamata.
- 14 A sa vakaotia na itukutuku oqo ni sa vakaitikotiko voli ena qara vatu, ka sa dau sarava na nodra vakarusai na tamata ena bogi.
- 15 Ka sa yaco ni ena yabaki tiko ga ko ya, ni sa vakasavi tani mai na kedra maliwa na tamata, sa tekivu e dua na ivalu levu ena kedra maliwa na tamata, era sa tubu mai e vuqa na tamata qaqa ka ra sa segata me ra vakamatei Korianatuma ena nodra inaki ca vuni me vaka sa dau tukuni oti tiko.
- 16 Ia oqo sa vulica vakavinaka tu ko Korianatuma na iwalewale kece ni ivalu kei na ilawaki kecega ni vuravura, ka sa vala kina kei ira era sa segata me ra vakamatei koya.

And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

And as he dwelt in the cavity of a rock he made the remainder of this record, viewing the destructions which came upon the people, by night.

And it came to pass that in that same year in which he was cast out from among the people there began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.

And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.

- 17 Ia sa sega ga ni veivutuni ko koya kei ira na luvena, rairai totoka na tagane kei na yalewa; era a sega tale ga ni veivutuni na luvei Ko-ori; kei ira tale ga na luvei Korio; ka me vakalekalekataki ga e a sega ni dua vei ira na luedra rairai totoka ena delai vuravura taucoko e a veivutunitaka na nona ivalavala ca.
- 18 Ka sa yaco ni ena imatai ni yabaki ni nona sa vuni tiko ena qara vatu ko Ica, era sa lewe vuqa sara era sa vakamatei ena nodra iseleiwau na isoqosoqo vuni ka ra veivala tiko kei Korianatuma me ra taura kina na lewa ni matanitu.
- 19 Ka sa yaco ni ra a vala vakaukauwa sara na luvei Korianatuma ka ra mavoa vakalevu kina.
- 20 Ia ena ikarua ni yabaki, sa lako mai vei Ica na vosa ni Turaga ka kaya me lako ka parofisaitaka vei Korianatuma ni, kevaka ena veivutuni ko koya kei ira kece na nona matavuvale, ena solia tale na Turaga me lewa na nona matanitu ka vakabulai ira na nona tamata—
- 21 Ia kevaka e sega, era na vakarusai na nona matavuvale kei ira kecega na tamata, ka na vo duadua ga ko koya. Ka na bula tiko ko koya me raica ni sa vakayacori na parofisai sa tukuni kina ni ra na mai taukena na vanua oqo e dua tale na mata tamata me nodra ivotavota vakawa; ia ko ira oqo era na qai buluti Korianatuma, ni ra na vakarusai na tamata kecega ka vo duadua ga ko Korianatuma.
- 22 Ka sa yaco ni sa sega ni veivutuni ko Korianatuma kei na nona matavuvale kei ira tale ga na tamata; a sa sega ni mudu na veivaluvaluti; era sa segata me ra vakamatei Ica, ia sa drotaki ira ko koya ka laki vuni tale ena qara vatu.
- 23 Ka sa yaco ni sa lako tale ga mai ko Sereti ka valuti Korianatuma; a sa valuti koya vakaukauwa sara ka rawai koya ka kauti koya mai vakavesu ena ikatolu ni yabaki.
- 24 Ia ena ikava ni yabaki, eratou sa mai valuti Sereti kina ko iratou na luvei Korianatuma, eratou sa vakadrukai Sereti ka rawata tale na matanitu vei tamadratou.
- 25 A sa tekivu e dua na ivalu ena dela ni vanua taucoko, era sa to na tamata yadua kei na nodra ilawalawa me ra valataka na ka era vinakata.

But he repented not, neither his fair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins.

Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword of those secret combinations, fighting against Coriantumr that they might obtain the kingdom.

And it came to pass that the sons of Coriantumr fought much and bled much.

And in the second year the word of the Lord came to Ether, that he should go and prophesy unto Coriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

Otherwise they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock.

And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.

And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.

Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired.

- 26 Era sa tu na daubutako, ka me vakalekalekataki ga era sa tu na veimataqali caka ca kecega ena dela ni vanua taucoko.
- 27 Ka sa yaco ni sa cudruvi Sereti sara vakalevu ko Korianatuma ka lako yani vua kei na nona mataivalu me rau vala; a rau a sota ena yalokatakata levu ena buca ko Kilikali; ka sa yaco kina e dua na ivalu rerevaki.
- 28 Ka sa yaco ni sa valuti koya tiko ko Sereti me tolu na siga. Ka sa yaco ni sa vakadrukai koya ko Korianatuma ka muri koya ki na buca ko Esiloni.
- 29 Ka sa yaco ni sa vala tale kei koya ko Sereti mai na buca; ka raica sa vakadrukai Korianatuma ka vakasavi koya lesu ki na buca ko Kilikali.
- 30 A sa valuti Sereti tale ko Korianatuma ena buca ko Kilikali; a sa vakadrukai Sereti ka vakamatei koya sara.
- 31 Ka a vakamavoataka na saga i Korianatuma ko Sereti, ka sega kina ni lako tale ki vala me rua na yabaki, ia ena gauna oqori era sa vakadave dra tiko ga na tamata kecega ena dela ni vanua taucoko, ka sa sega ni dua e tarovi ira rawa.

And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore.

And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him.

And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

Ica 14

- 1 Ia oqo, a sa cudruvi sara na vanua taucoko ena vuku ni nodra caka cala na tamata, ni kevaka e dua na tamata sa biuta na nona iyaya ni cakacaka, se nona iseleiwau ena dela ni nona vata, se ena vanua e daumaroroya kina, sa na sega ni kunea tale ena mataka, ni sa cudruvi vakalevu sara na vanua.
- 2 O koya era sa dui taura toka ga kina na tamata yadua na ka e dui nodra, era sa sega ni veikerekerei se veisolisoli; era sa taura toka na nodra iseleiwau na tamata yadua e ligadra i matau, me taqomaka kina na veika e taukena, na nona bula, na watina kei ira na luvena.
- 3 Ia oqo ni sa oti e rua na yabaki ka sa mate oti ko Sereti, raica, sa lako mai na taci Sereti ka valuti Korianatuma, ka a yaviti koya kina ko Korianatuma ka cici muri koya ki na vei lekutu kei Akisi.
- 4 A sa yaco me valuti koya mai na vei lekutu kei Akisi na taci Sereti; a sa kaukauwa sara na ivalu ka ra bale mate kina e udolu vakaudolu ena iseleiwau.
- 5 Ka sa yaco ni sa virikovuti ira mai na lekutu ko Korianatuma, a sa lako yani ki na lekutu ena bogi na taci Sereti ka vakamatea e dua na iwase ni mataivalu i Korianatuma, ni ra sa mateni tu.
- 6 A sa lako sara ki na vanua ko Moroni ka vakatikori koya vakai koya ki na itutu vakatui nei Korianatuma.
- 7 Ka sa yaco ni sa tiko voli ena lekutu ko Korianatuma kei na nona mataivalu me rua na yabaki, ka sa tubu kina me kaukauwa sara na nona mataivalu.
- 8 Ia oqo sa kaukauwa sara tale ga na mataivalu i taci Sereti ka yacana ko Kiliati, baleti ira na veisoqosoqo vuni.
- 9 Ka sa yaco ni a labati koya na nona bete levu ena nona a dabe toka ena nona itikotiko vakatui.
- 10 Ka sa yaco ni a labati koya ena loma ni dua na icurucuru vuni e dua na lewe ni isoqosoqo vuni, ka taura na matanitu; na yacana ko Lipi; a sa tamata tubu levu sara ko Lipi ka sega tale ni dua e tautavata kaya na kena levu ena kedra maliwa na tamata kecega.

Ether 14

And now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children.

And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the sword.

And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.

And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr.

And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

And it came to pass that his high priest murdered him as he sat upon his throne.

And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

11 Ka sa yaco ni ena imatai ni yabaki ni lewa i Lipi, sa lako mai kina ki na vanua ko Moroni ko Korianatuma me valuti Lipi.

12 Ka sa yaco ni sa vala kei Lipi, a sa yavita na ligana ko Lipi ka sa mavoa kina; ia, era sa valuti Lipi vakaukauwa ga yani na mataivalu i Korianatuma, ka sa dro kina ko koya ki na matasawa ena iyalayala ni vanua.

13 Ka sa yaco ni sa cici muri koya yani ko Korianatuma; ia sa valuti koya mai matasawa ko Lipi.

14 Ka sa yaco ni sa yavita na mataivalu i Korianatuma ko Lipi, ka ra sa dro tale kina ki na veilekutu kei Akisi.

15 Ka sa yaco ni sa cici muri koya ko Lipi me yaco ki na veibuca kei Akosi. A sa kauti ira taucoko na nona tamata mai na iwase ni vanua ko ya ko Korianatuma, ni sa drotaki Lipi tiko.

16 Ia ni ra sa yaco ki na veibuca kei Akosi, sa valuti Lipi lesu ka yaviti koya tiko me yacova ni sa mate; ia, sa valuti Korianatuma tale mai ko taci Lipi ena vukui tuakana, ka sa kaukauwa sara na vala, ka sa drotaki ira tale kina na mataivalu i taci Lipi ko Korianatuma.

17 Ia na yacai taci Lipi ko Sisi. Ka sa yaco ni sa cici muri Korianatuma ko Sisi ka rawa e vuqa na koro, ka a vakamatei ira na yalewa kei na gone, ka vakama na veikoro.

18 Ka sa rerevaki sara ko Sisi ena vanua taucoko; io, sa tukuni vakaoqo ena vanua taucoko—Ko cei ena vorata rawa na mataivalu nei Sisi? Raica sa tavraka na veivanua kecega sa lakova yani!

19 Ka sa yaco ni ra sa kumukumuni vata vakamataivalu ena dela ni vanua taucoko.

20 Era sa wase rua; era sa dro e so ki na mataivalu i Sisi, ka so era dro ki na mataivalu i Korianatuma.

21 A sa kaukauwa ka dede na ivalu, ka balavu na gauna era vakadave dra ka veivakamatematei tiko kina, ka sa robota na vanua taucoko na yagodra na mate.

And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib.

And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore.

And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.

Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

And it came to pass that the people began to flock together in armies, throughout all the face of the land.

And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr.

And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead.

22 A sa kaukauwa sara na ivalu ka sa sega kina ni vo e dua me buluti ira na mate, ia era sa lako yani mai na vakadavei ni dra ki na vakadavei ni dra ka ra biu tu mai na yagodra, na tagane, na yalewa kei na gone me ra kabuwacara ena dela ni vanua me kedra na ulo era dau kania na yago.

23 A sa robota yani na dela ni vanua na kedra iboi, ia sa robota na dela ni vanua taucoko; a sa vakasosataki ira na tamata e na siga kei na bogi na kedra iboi.

24 Ia sa sega ni cegu na nona cici muri Korianatuma tiko ko Sisi; ni a sa bubuluitaka oti me sauma vua na dra i tuakana ka a vakamatea ko Korianatuma, ia na vosa ni Turaga ka yaco mai vei Ica ni na sega ni bale ko Korianatuma ena iseleiwau.

25 Ia eda sa kila eke ni sa sikovi ira na Turaga ena nona cudru waqawaqa taucoko, ka sa vakarautaka e dua na sala me ra na vakarusai vakadua kina na nodra caka ca kei na itovo vakasisila.

26 Ka sa yaco ni sa cici muri Korianatuma yani ko Sisi ki na tokalau, ki na iyalayala ni vanua mai matasawa, a sa valuti Sisi mai kea ko Korianatuma ena tolu na siga.

27 Ka sa rui vakadomobula na veivakarusai ena kedra maliwa na mataivalu i Sisi, ka ra sa tekivu rere mai na tamata ka ra sa tekivu drotaki ira na mataivalu i Korianatuma; a ra sa dro ki na vanua ko Korio, ka vakamatei ira na lewena ko ira kece era sa sega ni via to vata kei ira.

28 Era sa birika na nodra vale laca ena buca kei Korio; ka sa birika na nona vale laca ko Korianatuma ena buca kei Suri. Ia sa volekata na delana ko Komonori na buca kei Suri; a sa soqona vata na nona mataivalu ko Korianatuma ena delana ko Komonori, ka uvuca na nodra davui ni bolebole vei ira na mataivalu i Sisi, me sureti ira ki na vala.

29 Ka sa yaco ni ra sa kaba mai, ia era a vakasavi lesu tale; era sa kaba tale mai ena ikarua ni gauna, ka ra vakasavi lesu tale ena ikarua ni gauna. Ka sa yaco ni ra a kaba tale mai ena ikatolu ni gauna, ka sa kaukauwa sara na vala.

And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the worms of the flesh.

And the scent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.

Nevertheless, Shiz did not cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction.

And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days.

And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.

30 Ka sa yaco ni sa yaviti Korianatuma ko Sisi ka solia
vua e levu na mavoā lelevu; sa dave vakalevu na dra i
Korianatuma ka sa malumalumu sara na yagona, a sa
laveti yani me vaka ga e sa mate.

31 Era sa mate vakalewe levu sara na tamata, na
tagane, na yalewa kei na gone ena ito ruarua, a sa
vakarota kina ko Sisi vei ira na nona tamata me ra
kakuā ni cici muri ira na mataivalu i Korianatuma; a
ra sa lesu tale kina ki na nodra itikotiko ni valu.

And it came to pass that Shiz smote upon
Coriantumr that he gave him many deep wounds;
and Coriantumr, having lost his blood, fainted, and
was carried away as though he were dead.

Now the loss of men, women and children on both
sides was so great that Shiz commanded his people
that they should not pursue the armies of
Coriantumr; wherefore, they returned to their camp.

Ica 15

- 1 Ka sa yaco ni sa bula mai na nona mavoa ko Korianatuma, sa tekivu me nanuma lesu na veivosa ka a vosataka vua ko Ica.
- 2 A sa raica ni ra sa vakamatei oti ena iseleiwau e voleka ni rua na milioni na nona tamata, ka sa rarawa sara kina na lomana; io, era sa mate e rua na milioni na tamata qaqa, kei ira tale ga na watidra kei na luvedra.
- 3 A sa tekivu me veivutunitaka sara na ca e a cakava; a sa nanuma lesu na nodra vosa na parofita, ka kila ni sa vakayacori vakaidina na ka kecega era a tukuna me yacova mai na gauna oqo; a sa rarawa sara kina na yalona ka bese ni vakacegui.
- 4 Ka sa yaco ni sa vola e dua na ivola vei Sisi ka kerea vua me vakabulai ira na tamata, ka kaya ni na qai solia yani na matanitu ena vuku ni nodra bula na tamata.
- 5 Ka sa yaco ni sa wilika na ivola ko Sisi, sa vola e dua na ivola vei Korianatuma ka kaya, ni kevaka ena soli koya me na vakamatei koya ko Sisi ena nona iseleiwau vaka i koya, ena qai vakabulai ira na tamata.
- 6 Ka sa yaco ni ra sa sega ni veivutunitaka na nodra cakacala ko ira na tamata; era sa vakayavalati na tamata i Korianatuma ka ra sa cudruvi ira na tamata i Sisi; ka ra sa vakayavalati na tamata i Sisi ka ra sa cudruvi ira na tamata i Korianatuma; o koya era sa valuti ira kina na tamata i Korianatuma ko ira na tamata i Sisi.
- 7 Ia ni sa raica ko Korianatuma ni sa voleka ni druka, sa drotaki ira na tamata i Sisi.
- 8 Ka sa yaco ni sa yaco ki na wai ko Ripilianikumu, a kena ibalebale, na levu se siviti ira kece; era sa birika na nodra vale laca e bati ni wai; a sa birika voleka ekea na nona vale laca ko Sisi; ia ena mataka era sa ia tale na ivalu.
- 9 Ka sa yaco ni ra a vala ena dua na vala kaukauwa sara, ka a vuetaki tale kina ko Korianatuma, a sa cibati koya ni sa dave vakalevu na nona dra.

Ether 15

And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him.

He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.

He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul mourned and refused to be comforted.

And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.

And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

10 Ka sa yaco ni ra sa kabai ira vakaukauwa sara na mataivalu i Sisi ko ira na mataivalu i Korianatuma ka vakadrukai ira kina ka ra sa dro kina; a ra sa dro ki na vanua ena ceva ka birika na nodra vale laca ena vanua ka vakatokai ko Okaca.

11 Ka sa yaco ni ra sa birika na nodra vale laca ena delana ko Rama, ko ira na mataivalu i Korianatuma; na delana vata ga ka a vunitaka kina ko Momani na tamaqu na ivolatukutuku tabu ki vua na Turaga.

12 Ka sa yaco ni ra sa soqoni ira vata na tamata kecega era se sega ni mate ena dela ni vanua taucoko, ka vakavo duadua ga ko Ica.

13 Ka sa yaco ni sa raica vinaka tu ko Ica na veika kece era sa kitaka na tamata; a sa raica ni ra sa laki to vata kei na mataivalu i Korianatuma ko ira era duavata kei Korianatuma, ka ra sa laki to vata kei na mataivalu i Sisi ko ira era duavata kei Sisi.

14 Erau sa vakasoqoni ira vata tiko na tamata ena dela ni vanua taucoko ena loma ni va na yabaki, erau sa dui segata me ra lewe levu ka kaukauwa na nodrau ito.

15 Ka sa yaco ni ena gauna era sa soqoni vata taucoko kina, na tamata yadua ki na mataivalu era dui via to kina, kei na watidra kei na luvedra—era sa vakaiyaragi ena iyaragi ni valu na tagane, na yalewa kei na gone lalai—a ra sa vakaisasabai, ena peleti ni seredra kei na uludra, era sa vakaisulu ena isulu ni vala—era sa lako yani me ra vala; era sa vala ena siga taucoko ko ya ka sega ni qaqa.

16 Ia ka sa yaco ni sa bogi mai, era sa oca vakalevu, ka ra lako ki na nodra itikotiko; ia ni ra sa lako ki na nodra itikotiko, sa rogo cake na nodra osi kei na lele me baleti ira na wekadra era sa bale mate; ka sa rogo levu sara na nodra tagi, na nodra osi kei na lele, ka ra sa dresuka na liwa lala ena kaukauwa ni nodra tagi.

17 Ka sa yaco ni ra sa cavutu tale ena mataka ka lako ki vala, a sa kaukauwa sara ka rerevaki na vala ena siga ko ya; ia e a sega ga e qaqa vei ira, ia ni sa bogi mai, era sa dresuka tale na liwa lala ena nodra tagi kei na nodra osi kei na lele ena vukudra na wekadra era sa bale mate.

And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred.

And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.

And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children—both men, women and children being armed with weapons of war, having shields, and breastplates, and headplates, and being clothed after the manner of war—they did march forth one against another to battle; and they fought all that day, and conquered not.

And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

18 Ka sa yaco ni a vola tale e dua na ivola vei Sisi ko Korianatuma ka kerea me sa kua ni mai vala tale, ia me sa taura ga yani na matanitu ka vakabulai ira na tamata.

19 Ia raica, sa mudu na nona dau vakauqeti ira tiko na Yalo ni Turaga, ka sa lewa na lomadra na tamata ko Setani; ni ra sa vakamura ga na kaukauwa ni lomadra kei na mataboko ni nodra vakasama me ra na qai vakarusai; a ra sa cavutu tale me ia na vala.

20 Ka sa yaco ni ra sa vala tiko ena siga taucoko ko ya, ia ni sa bogi mai, era sa moce vata kei na nodra iseleiwau.

21 Era sa vala tale ena mataka ka tarava me yacova na bogi.

22 Ia ni sa bogi mai era sa mateni ena cudru me vaka na tamata sa mateni ena waini; a ra sa moce vata tale kei na nodra iseleiwau.

23 Era sa vala tale ena mataka ka tarava; ia ni sa bogi mai, era sa bula ga e le limasagavulu karua na tamata i Korianatuma, ka le onosagavulu kaciwa na tamata i Sisi, ia era sa bale mate ena iseleiwau na kena vo.

24 Ka sa yaco ni ra sa moce vata kei na nodra iseleiwau ena bogi ko ya, ia ena mataka era sa vala tale, era sa vala vakaukauwa sara ena nodra iseleiwau kei na isasabai ena siga taucoko ko ya.

25 Ia ni sa bogi mai, era sa bula ga e tolusagavulu karua na tamata i Sisi, ka ruasagavulu kavitu na tamata i Korianatuma.

26 Ka sa yaco ni ra sa kana ka moce, ka ra vakavakarau me ra veivakamatematei tale ena mataka. Era sa tamata lelevu sara ka qaqa, ena kaukauwa vakatamata.

27 Ka sa yaco ni ra sa vala tiko ena tolu na auwa, ka ra sa malumalumu mai ni sa dave vakalevu na nodra dra.

28 Ka sa yaco ni ena gauna era sa kaukauwa tale mai kina na tamata i Korianatuma ka rawa me ra lako, ka sa vakarau me ra sa dro yani; ia raica, sa tu cake mai ko Sisi kei ira tale ga na nona tamata ka bubului ena nona cudru ni na vakamatei Korianatuma, se ena mate ko koya ena iseleiwau.

And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

But behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.

And it came to pass that they fought all that day, and when the night came they slept upon their swords.

And on the morrow they fought even until the night came.

And when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

And on the morrow they fought again; and when the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.

And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their might with their swords and with their shields, all that day.

And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

29 A sa cici muri ira yani, ia sa toboki ira ena mataka ka ra sa ia tale na vala ena iseleiwau. Ka sa yaco ni ra sa bale mate kece ena iseleiwau ka rau bula ga ko Korianatuma kei Sisi; ia sa malumalumu ko Sisi ni sa dave vakalevu na nona dra.

30 Ka sa yaco ni sa tautauri ena dia ni nona iseleiwau ko Korianatuma, ia ni sa cegu kina vakalailai, sa qai taya laivi na ulu i Sisi.

31 Ka sa yaco ni sa taya oti na ulu i Sisi, sa tatabaki e ligana ko Sisi ka duri cake mai, ka qai bale sobu; a sasaga cegu ka qai mate yani.

32 Ka sa yaco ni sa bale sobu ki na qele ko Korianatuma ka vaka e sa mate.

33 A sa vosa vei Ica na Turaga ka kaya: Mo lako yani. A sa lako yani ko koya ka raica ni sa vakayacori taucoko na vosa ni Turaga; a sa tinia na nona itukutuku (ka'u sa sega mada ga ni vola na kena i ka dua na drau) ka vunitaka ena vanua ka ra a qai kunea kina na tamata i Limiai.

34 Ia na iotioti ni veivosa ka vola o Ica sa vakaoqo: Ia e sega ni dua na ka vei au kevaka sa nona inaki na Turaga me'u kau cake bulabula se me'u sotava na veika dredre ni bula vakayago, ia me'u rawata ga na matanitu ni Kalou. Emeni.

Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and fell; and after that he had struggled for breath, he died.

And it came to pass that Coriantumr fell to the earth, and became as if he had no life.

And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

Now the last words which are written by Ether are these: Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen.

Ai Vola i Moronai

Moronai 1

- 1 Oqo koi au ko Moronai, au sa vola vakalekaleka ga na kedra itukutuku na Jereti, ka'u sa nakita me'u kakua tale ni vola e dua na ka; ia au sa bera ni mate; ka'u vuni voli me ra kakua ni kunei au na Leimanaiti, de ra na vakarusai au.
- 2 Raica, sa ka rerevaki vakaidina na nodra veivaluvaluti tiko vakai ira; ka ena vuku ni nodra yalo ca era sa vakamatei ira kecega na Nifaiti era sa sega ni cakitaka na Karisito.
- 3 Ia ko i au ko Moronai, au na sega ni cakitaka na Karisito; ia au sa veilakoyaki voli ena vanua cava ga au rawata me'u bula tiko kina.
- 4 O koya, au na vola e vica tale na ka, ka veibasai kei na ka au a nanuma, ni'u a nanuma me'u na kakua tale ni volavola; ia au na vola mada e vica tale na ka, de na bau yaga vei ira na wekaqu, ko ira na Leimanaiti ena dua na siga mai muri, me vaka na nona inaki na Turaga.

The Book of Moroni

Moroni 1

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.

Wherefore, I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord.

Moronai 2

- 1 Na vosa i Karisito ka a kaya vei iratou na nona tisaipeli, na lewe tinikarua ka a digitaka, ni sa tabaki iratou tiko e ligana—
- 2 A sa cavuta na yacadratou yadua ka kaya: Mo dou masu vagumatua vei Tamaqu ena yacaqu; ni dou sa vakayacora oti oqo, ena qai solia vei kemudou na kaukauwa mo dou solia kina na Yalo Tabu vei ira dou sa tabaka e ligamudou; ia dou na solia ena yacaqu, me vaka eratou sa kitaka na noqu iapositolo.
- 3 E a vosataka na veivosa oqo na Karisito ena imatai ni nona rairai vei ira; ka ra a sega ni rogoa na lewe vuqa, ia eratou a rogoa ga na tisaipeli; ia era sa ciqoma na Yalo Tabu ko ira kecega eratou sa tabaka e ligadratou.

Moroni 2

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—

And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

Moronai 3

- 1 Na ivakarau ni nodratou lesi ira na bete kei na ivakavuvuli ko iratou na tisaipeli, ka ratou a vakatokai na italatala qase ni lotu—
- 2 Ni ratou sa masuta oti na Tamada ena yaca i Karisito, eratou sa tabaka na uludra e ligadratou ka kaya:
- 3 Ena yacai Jisu Karisito au sa tabaki iko kina mo bete (ia kevaka me ivakavuvuli, au sa tabaki iko kina mo ivakavuvuli) mo vunautaka na veivutuni, kei na vakabokoci ni ivalavala ca ena vuku i Jisu Karisito, ena vosota ena vakabauta na yacana me yacova na ivakataotioti. Emeni.
- 4 A sa vakaoqo na ivakarau ni nodratou tabaki na bete kei na ivakavuvuli, me vaka na isolisoli kei na veikacivi ni Kalou vei ira na tamata; eratou sa tabaki ira ena kaukauwa ni Yalo Tabu sa tiko vei iratou.

Moroni 3

The manner which the disciples, who were called the elders of the church, ordained priests and teachers—

After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

In the name of Jesus Christ I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.

Moronai 4

- 1 Na ivakarau ni nodra lotutaka na lewe kei na dra i Karisito vei ira na lewe ni lotu ko ira na italatala qase kei na bete; ka ra sa vakayacora me vaka na ivakaro i Karisito; eda sa kila kina ni sa dina; ka sa vakarautaka na italatala qase se na bete—
- 2 Era sa tekiduru sobu vata kei ira na lewe ni lotu, ka masu vua na Tamada ena yaca i Karisito ka kaya:
- 3 Oi kemuni na Kalou, na Tamai keimami Tawamudu, keimami sa kerei kemuni ena yaca ni Luvemuni, ko Jisu Karisito, mo ni vakalougatataka ka vakatabuya na madrai oqo ki yalodra o ira kece era sa vakaivotavota kina; me ra kania ka vakananuma kina na yago ni Luvemuni, ka vakadinadinataka vei kemuni, na Kalou, na Tamai keimami Tawamudu, ni sa lomadra me ra taura na yaca ni Luvemuni, ka dau nanumi koya tiko ga, ka muria na nona ivakaro sa solia vei ira, me tiko ga kina kei ira na Yalona. Emeni.

Moroni 4

The manner of their elders and priests administering the flesh and blood of Christ unto the church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it—

And they did kneel down with the church, and pray to the Father in the name of Christ, saying:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

Moronai 5

- 1 Na ivakarau ni lotutaki ni waini—Raica, era sa taura na bilo ka kaya:
- 2 Oi kemuni na Kalou, na Tamai keimami Tawamudu, keimami sa kerei kemuni ena yaca ni Luvemuni, ko Jisu Karisito, mo ni vakalougatataka ka vakatabuya na waini oqo ki yalodra o ira kece era sa gunuva, me ra kitaka ka vakananuma kina na dra ni Luvemuni, sa vakadavei ena vukudra; me ra vakadinadinataka kina vei kemuni, na Kalou, na Tamai keimami Tawamudu, ni ra na dau nanumi koya tiko ga, me tiko kina kei ira na Yalona. Emeni.

Moroni 5

The manner of administering the wine—Behold, they took the cup, and said:

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Moronai 6

- 1 Ia oqo au sa vosa mada me baleta na papitaiso. Raica era a papitaisotaki na i talatala qase, na bete kei na ivakavuvuli; ka ra a sega ni papitaisotaki ka vakavo ni ra sa vuataka na vua e kilikili me ganiti ira kina.
- 2 Era a sega tale ga ni papitaisotaka e dua ka vakavo ga kevaka era sa lako yani ena yalo raramusumusu kei na yalo e bibivoro, ka vakadinadinataka ki na lotu ni ra sa veivutunitaka vakaidina na nodra ivalavala ca kecega.
- 3 Ka sa sega ni dua e papitaisotaki ka vakavo ga ko ira sa lomadra vakaidina me ra taura na yaca i Karisito ka ra sa nakita me ra qaravi koya me yacova na ivakataotioti.
- 4 Ni ra sa papitaisotaki oti, ka sa soli vei ira na isolisoli ka ra muria ka vakasavasavataki ena kaukauwa ni Yalo Tabu; era sa wili me lewe ni lotu i Karisito; a sa volai na yacadra, me ra na daunanumi ka vakani ena vosa vinaka ni Kalou, me ra tiko ga kina ena sala dodonu, ka vakauqeti me ra daumasu tiko ga ka vakararavi tabakidua ki na loloma i Karisito, o koya sa vakatekivuna ka sauma tale ga na nodra vakabauta.
- 5 Era sa dausoqoni vata wasoma na lewe ni lotu, me ra lolo ka masu ka veivosakitaka baleta na tiko vinaka ni yalodra.
- 6 Era sa dausoqoni vata wasoma me ra kana madrai ka gunu waini, me ra vakananuma kina na Turaga ko Jisu.
- 7 Era sa dau qarauna matua sara me kakua ni dua na caka cala ena kedra maliwa; ia ko ira sa kunei ni ra caka cala, ka ratou sa vakadinadinataka e lewe tolu na lewe ni lotu e matadra na italatala qase, kevaka era sa sega ni veivutuni ka vakatusai ira, sa na bokoci tani na yacadra ka sega ni wiliki me lewe ni lotu i Karisito.
- 8 Ia era na vosoti ena veigauna kecega era sa veivutuni kina ena yalodina.
- 9 Ka sa dauliutaki na nodra soqoni mai vei ira na iliuliu ni lotu me vaka na ivakarau ni cakacaka ni Yalo ena kaukauwa ni Yalo Tabu; ia ni sa tuberi ira na kaukauwa ni Yalo Tabu me ra vunau, se me ra veivakasalataki, se me ra masumasu, se me ra vakatakekere se lagasere; a sa caka vakakina.

Moroni 6

And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.

And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls.

And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus.

And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders, and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ.

But as oft as they repented and sought forgiveness, with real intent, they were forgiven.

And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.

Moronai 7

- 1 Ia oqo koi au ko Moronai, au sa vola e vica ga na vosa i Momani na tamaqu me baleta na vakabauta, na inuinui kei na loloma uasivi me vaka a vakavulici ira kina na tamata ena valenilotu era a tara me ra qaravi Kalou kina.
- 2 Ia oqo, koi au ko Momani, au sa vosa vei kemudou na wekaqu lomani; ena vuku ni nona lewa kei na nona loloma soli wale na Kalou ko Tamada kei na noda Turaga ko Jisu Karisito, ena isolisoli ni nona veikacivi ki vei au, au sa vakatarai kina me'u vosa vei kemudou ena gauna oqo.
- 3 O koya au sa vosa kina vei kemudou na isoqosoqo lewe ni lotu, koi kemudou sa daumuria na Karisito ena vakarokoroko, ka dou sa rawata na inuinui e rauta me rawa kina ni dou curu ki na ivakavakacegu ni Turaga mai na gauna oqo ka lako yani me yacova ni dou sa vakacegu vata kei koya mai lomalagi.
- 4 Ia oqo oi kemudou na wekaqu, au sa vakadeitaka oti mai vei kemudou na veika oqo ena vuku ni nomudou lako ena vakarokoroko kei ira na luve ni tamata.
- 5 Ni'u sa nanuma na vosa ni Kalou ka kaya ni dou na kilai ira mai na vuadra; ni kevaka sa vinaka na nodra cakacaka, era sa vinaka tale ga ko ira.
- 6 Raica, sa kaya na Kalou, sa sega ni rawa ni kitaka na tamata ca na ka vinaka; ia kevaka sa solia na iloloma se masu vua na Kalou ka vakavo kevaka e vakayacora ena yalodina, sa sega ni yaga vua.
- 7 Raica sa na sega ni okati vua me ivalavala dodonu.
- 8 Raica, kevaka sa solia e dua na iloloma e dua na tamata ca, sa vakayacora ena voraki kei na lomalomaru; o koya sa wili kina vua me tautavata ni a maroroya tiko ga na iloloma; o koya sa okati kina ko koya me ca ena mata ni Kalou.
- 9 Ka sa okati vakakina me ca ko koya sa masu ka sega ena yalodina; io, sa sega ni yaga vua, ni sa sega ni vakadonui koya na Kalou.
- 10 Ia na tamata ca sa sega ni rawa ni kitaka na ka vinaka; ka na sega tale ga ni solia e dua na iloloma vinaka.

Moroni 7

And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope, and charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship.

And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

And now my brethren, I judge these things of you because of your peaceable walk with the children of men.

For I remember the word of God which saith by their works ye shall know them; for if their works be good, then they are good also.

For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

For behold, it is not counted unto him for righteousness.

For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

- 11 Raica sa sega ni rawa me dave na wai vinaka mai na mata ni wai gaga; se na mata ni wai vinaka me dave mai kina na wai gaga; ia na tamata sa qarava na tevoro, sa sega ni rawa ni qaravi Karisito; ia kevaka sa qaravi Karisito, sa sega ni rawa ni qarava na tevoro.
- 12 O koya oqo, a ka kecega sa vinaka, sa mai vua na Kalou; ia na ka kecega e ca, sa mai vua na tevoro; ni sa meca ni Kalou na tevoro ka sa veivala tiko ga kei koya, ka sa veisureti ka veivakayarayarataki ki na ivalavala ca, ka me vakayacori tiko ga na ka ca.
- 13 Ia raica, sa veisureti ka veivakayarayarataki tikoga ki na vinaka na veika sa mai vua na Kalou; a sa uqeti mai vua na Kalou na veika kecega sa sureta ka vakayararataka na tamata me ra caka vinaka ka lomana na Kalou ka qaravi koya.
- 14 O koya oqo oi kemudou na wekaqu lomani, dou qarauna mo dou kakua ni lewa ni sa vu mai vua na Kalou na ka e ca, se, ni sa mai vua na tevoro na ka e va-Kalou ka vinaka.
- 15 Raica, oi kemudou na wekaqu, sa soli vei kemudou mo dou lewa, mo dou kila kina na ka vinaka mai na ka ca; ka sa matata vinaka sara na sala mo dou vakatulewa kina, me vaka ga dou sa kila na rarama mai na butobuto.
- 16 Raica, sa soli vei ira na tamata kecega na Yalo i Karisito me ra kila kina na vinaka mai na ca; o koya au sa vakaraitaka kina vei kemudou na sala mo dou vakatulewa kina; ni veika kecega sa veisureti me da caka vinaka, ka veivakauqeti me vakabauti na Karisito, sa talai yani ena kaukauwa kei na isolisoli i Karisito; ia dou na kila vakaidina kina ni sa mai vua na Kalou.
- 17 Ia na ka cava ga sa vakauqeta na tamata me kitaka na ca, ka kakua ni vakabauta na Karisito ka me cakitaki koya ka kakua ni qarava na Kalou, dou na kila vakaidina sara ni sa mai vua na tevoro; ni sa vakaoqo na cakacaka ni tevoro, sa sega ni vakauqeta e dua na tamata me caka vinaka, io sa sega sara e dua; era sa vaka tale ga kina na nona agilosu; kei ira kece era sa soli ira vua.

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

18 Ia oqo, oi kemudou na wekaqu, ni dou sa kila na rarama mo dou vakayagataka mo dou na vakatulewa kina, ia na rarama oqo sai koya na rarama i Karisito, mo dou raica me kakua ni cala na nomudou; ni dou na lewai tale ga ena lewa dou sa kitaka.

19 O koya, au sa vakamasuti kemudou kina na wekaqu, mo dou vakasaqaraqara vagumatua ena rarama i Karisito, mo dou kila kina na vinaka mai na ca; ka kevaka dou sa taura matua na veika vinaka ka sega ni vosa vakacacataka dou na yaco dina sara mo dou luve i Karisito.

20 Ia oqo oi kemudou na wekaqu, e rawa vakaavei mo dou taura matua na veika vinaka kecega?

21 Ia oqo, au na vosa mada ena vakabauta ka'u a kaya ni'u na vosa kina; ka'u na tukuna vei kemudou na sala mo dou na taura matua kina na veika vinaka kecega.

22 Raica, sa kila na ka kecega na Kalou, o koya sa bula mai na tawavakaiyalayala ki na tawavakaiyalayala, raica, sa talai ira mai na agilosu me ra vakavulici ira na luve ni tamata ka vakatakila vei ira me baleta na nona lako mai na Karisito; ia sa vu mai vei Karisito na veika vinaka kecega.

23 A sa tukuna tale ga na Kalou vei ira na parofita ni na lako mai na Karisito.

24 Ka raica, sa vuqa na sala sa vakatakila kina vei ira na luve ni tamata na veika vinaka; ia na veika kece sa vinaka sa mai vua na Karisito; kevaka e sega, era na lutu na tamata ka sega na ka vinaka e yaco vei ira.

25 O koya gona ena nodra veiqaravi na agilosu kei na vosa kecega sa lako mai na gusu ni Kalou, era sa tekivu vakabauti Karisito kina na tamata; ena vakabauta era sa taura matua kina na veika vinaka kecega; a sa vaka tu kina me yacova ni sa lako mai na Karisito.

26 Ia ni sa lako oti mai ko koya, era sa vakabulai tale ga na tamata ni ra sa vakabauta na yacana; ia ena vakabauta era sa yaco kina me ra luve ni Kalou. Ia me vaka sa bula na Karisito, sa vosataka vakaidina na vei vosa oqo vei ira na noda qase ka kaya: Na ka kecega sa vinaka dou sa kerea vei Tamaqu ena yacaqu ka vakabauta ni dou na rawata, raica ena vakayacori vei kemudou.

And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

And now, my brethren, how is it possible that ye can lay hold upon every good thing?

And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

And God also declared unto prophets, by his own mouth, that Christ should come.

And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them.

Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as surely as Christ liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.

- 27 O koya gona oi kemudou na wekaqu lomani, sa mudu li na cakacaka mana ni sa lako cake ki lomalagi na Karisito ka sa tiko sobu ena liga imatau ni Kalou, me taroga vei Tamana na nona dodonu me tu kina vua na loloma cecere vei ira na luve ni tamata?
- 28 Ni sa sauma ko koya na veika sa gadrevi ena lawa, ka sa kaya kina me nona ko ira kece era sa vakabauti koya; ia ko ira era sa vakabauti koya era na taura matua na veika vinaka kecega; o koya sa dau valataka kina ko koya na veika me baleti ira na luve ni tamata; ka sa tiko mai lomalagi ka tawamudu.
- 29 Oi kemudou na wekaqu lomani, sa mudu li na cakacaka mana baleta ni sa vakayacora oti ko koya na ka oqo? Raica au sa kaya vei kemudou, E segai; sa sega tale ga ni mudu na nodra vei qaravi na agilosi vei ira na luve ni tamata.
- 30 Raica era sa vakarorogo vua me ra vei qaravi me vaka na vosa ni nona ivakaro, ia era sa rairai vei ira sa kaukauwa na nodra vakabauta, ka sa dei na nodra vakasama ena veika kecega vakalou.
- 31 Ka sa itavi ni nodra vei qaravi me ra kacivi ira na tamata me ra veivutuni, ka me ra vakayacora na cakacaka ni veiyalayalati i Tamada, ka a cakava vei ira na luve ni tamata, me ra vakarautaka na sala ena kedra maliwa na luve ni tamata, ena nodra tukuna na vosa i Karisito ki vei ira na digitaki ni Turaga me ra vakadinadinataki koya.
- 32 Ia ni sa vakayacora oqori sa vakarautaka na Turaga na Kalou na sala me ra vakabauti Karisito kina na vo ni tamata me na dua kina na nona tikina, na Yalo Tabu e lomadra me vaka na nona kaukauwa; a sa vakaoqo na ivakarau ni nona vakayacora ko Tamada na veiyalayalati ka a cakava vei ira na luve ni tamata.
- 33 A sa kaya na Karisito: Kevaka dou sa vakabauti au, dou na rawata na kaukauwa mo dou kitaka kina na ka kecega sa kilikili vei au.
- 34 A sa kaya ko koya: Dou veivutuni oi kemudou kece mai na iyalayala kei vuravura, ka lako mai vei au ka vakabauti au, ka papitaisotaki ena yacagu mo dou bula kina.

Wherefore, my beloved brethren, have miracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?

For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.

And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.

For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.

And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

- 35 Ia oqo, oi kemudou na wekaqu lomani, kevaka sa dina na veika au sa vosa kina vei kemudou, ka na vakaraitaka vei kemudou na Kalou ena kaukauwa kei na lagilagi levu ena siga mai muri, ia kevaka era sa dina, sa mudu li na gauna ni cakacaka mana?
- 36 Se sa mudu li na nodra rairai na agilosu vei ira na luve ni tamata? Se sa tarova li ko koya na kaukauwa ni Yalo Tabu mai vei ira? Se ena tarova li ko koya na kaukauwa ni Yalo Tabu ke se vo tiko na gauna, se se duri tiko na vuravura, se se vo tiko e dua na tamata e delai vuravura me vakabulai?
- 37 Raica au sa kaya vei kemudou, E segai; ni vakabauta ga era sa vakayacori kina na cakacaka mana; ka ni vakabauta ga era sa rairai mai kina na agilosu ka veiqaravi vei ira na tamata; ia kevaka sa mudu na veika kece oqo, ena ca ko ira na luve ni tamata ni sa vu ga mai na tawavakabauta ka sa ka wale na ka kecega.
- 38 Ni sa sega ni vakabulai rawa e dua na tamata, me vaka na vosa i Karisito, ka vakavo ga kevaka era vakabauta na yacana; ia kevaka era sa mudu na veika oqo sa mudu tale beka ga na vakabauta; ka sa vakaloloma sara na ituvaki ni tamata, ni ra na tu ga me vaka ni se sega ni yaco e dua na veisereki.
- 39 Ia raica, oi kemudou na wekaqu lomani, au sa vakadeitaka ni sa tu vei kemudou na veika vinaka cake, ni'u sa vakadeitaka ni dou sa vakabauti Karisito ena vuku ni nomudou yalomalua; ni kevaka dou sa sega ni vakabauti koya, sa sega ni kilikili mo dou okati ena kedra maliwa na lewe ni nona lotu.
- 40 Oi kemudou na wekaqu lomani, au na vosa tale vei kemudou me baleta na inuinui. Dou na rawata vakaevei na vakabauta, kevaka sa sega vei kemudou na inuinui?
- 41 Ia na cava na ka dou vakanuinui kina? Raica au sa kaya vei kemudou, ni dou na rawata na inuinui ena vuku ni veisorovaki i Karisito kei na kaukauwa ni nona tucake tale mai na mate, mo dou vakaturi cake kina ki na bula tawamudu, ia dou sa rawata oqo ena vuku ni nomudou vakabauti koya, me vaka na vosa ni yalayala.
- 42 O koya gona kevaka e dua sa tu vua na vakabauta, sa tu tale ga vua na inuinui; ni kevaka sa sega na vakabauta, sa sega tale ga ni rawa ni dua na inuinui.

And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.

For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.

And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?

And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.

43 Ka raica, au sa kaya tale vei kemudou, ni na sega ni rawa ni tu vua na vakabauta kei na inuinui kevaka sa sega vua na yalomalua kei na yalo lokomi.

44 Ia kevaka sa vakakina, sa tawayaga na nona vakabauta kei na vakanuinui, ni sa sega sara e vakadonuya na Kalou o koya ga sa yalomalua ka yalo lokomi; ia ko koya sa yalomalua ka yalo lokomi ka vakatusa ena kaukauwa ni Yalo Tabu ni sa Karisito ko Jisu, sa tu vua na loloma uasivi; ni kevaka sa sega vua na loloma uasivi, sa ka wale ga ko koya; o koya sa dodonu kina me tu vua na loloma uasivi.

45 Sa dauvosota vakadede na loloma uasivi, sa yalovinaka, sa sega ni vuvu, sa sega ni vakalevulevui ira, sa sega ni qara na ka me nona ga, sa sega ni vakacudrui vakarawarawa, sa sega ni dauloma ca, ka sega ni rekitaka na caka cala, ia sa rekitaka ga na dina, sa vosota na ka kecega, sa vakabauta na ka kecega, sa vakanuinitaka na ka kecega, sa vosota na ka kecega.

46 O koya oqo, oi kemudou na wekaqu lomani, kevaka sa sega vei kemudou na loloma uasivi, dou sa ka wale ga, ni sa sega ni mudu na loloma uasivi. O koya mo dou kubeta matua kina na loloma uasivi ni sa ka cecere duadua sara vei ira kecega ni na mudu mai na ka kecega—

47 Ia na loloma uasivi sa i koya na loloma taucoko i Karisito ka sa ia tiko ga ka sega ni mudu; ka na vinaka vei koya sa kunei ni sa tu vua ena siga mai muri.

48 O koya oqo oi kemudou na wekaqu lomani, mo dou masuta na Tamada ena yalomudou taucoko me vakasinaiti kemudou ena loloma oqo, ka sa solia vei ira era sa muria na Luvena ko Jisu Karisito ena yalodina; mo dou yaco kina mo dou luve ni Kalou; ia ni sa rairai mai ko koya, eda na tautauvata kaya, ni da na raica na matana dina; me da rawata na inuinui oqo ka vakasavasavataki me vaka sa savasava ko koya. Emeni.

And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.

If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.

Moronai 8

- 1 E dua na ivola i Momani na tamaqu ka vola vei au, ko Moronai, ni'u sa qai kacivi oti ga ki na cakacaka vakalotu. A vaka mai oqo na nona ivola vei au:
- 2 I Moronai na luvequ lomani, au sa marau vakalevu dina ni sa nanumi iko na nomu Turaga ko Jisu Karisito, ka sa kacivi iko ki na nona cakacaka vakalotu, kei na nona cakacaka tabu.
- 3 Au sa daunanumi iko wasoma ena noqu masu vua na Kalou na Tamada ena yaca ni Luvena Tabu ko Jisu, me taqomaki iko ki na ivakataotioti ena vuku ni vakabauta ena yacana, ena nona vinaka tawayalani kei na loloma soli wale.
- 4 Ia na luvequ, au na tukuna mada vei iko na ka au rarawataka tiko; raica au sa rarawa dina vakalevu ni sa tubu tiko na veileti ena kemudou maliwa.
- 5 Ni kevaka e dina na ka au sa rogoca, dou sa veiletitaka tiko na nodra papitaiso na gone lalai.
- 6 Ia oqo, na luvequ, au gadreva mo cakacaka vagumatua me kau tani kina na cala levu oqo; ni sai koya oqori na inaki au sa vola kina na ivola oqo.
- 7 Ni ena gauna ga au rogoca kina na veika oqo dou sa veiletitaka, au a taroga sara vua na Turaga. A sa lako ma vei au na vosa ni Turaga ena kaukauwa ni Yalo Tabu ka kaya:
- 8 Vakarorogo ki na vosa i Karisito na nomu Dauveivueti, na nomu Turaga ka nomu Kalou. Raica, au sa sega ni lako mai ki vuravura me'u kacivi ira sa ivalavala dodonu, ko ira ga na ivalavala ca me ra veivutuni; sa sega ni yaga na vuniwai vei ira sa bula vinaka, vei ira ga sa tauvimate; ia era sa savasava ko ira na gone lalai ni ra sa sega ni rawa ni ivalavala ca; ia sa sega ni tau vei ira na cudru vei Atama ena vukuqu, ka ra sa galala mai kina; ka sa mudu ena vukuqu na lawa ni veicilivi.
- 9 Raica sa vakaoqo na vosa ni Kalou sa vakatakila vei au na Yalo Tabu; o koya oqo na luvequ lomani, au kila ni sa ka ni veivakaisini bibi sara vua na Kalou ni dou sa papitaisotaki ira na gone lalai.

Moroni 8

An epistle of my father Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying:

My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work.

I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

- 10 Raica au sa kaya vei iko, mo vakatavuvulitaka na veika oqo—na veivutuni kei na papitaiso ki vei ira era sa rawa ni saumi taro ka kitaka na ivalavala ca; io, mo vakatavulici ira na itubutubu ni sa dodonu me ra veivutuni ka papitaiso, ka vakayalomalumalumulutaki ira me vakataki ira na luvedra lalai, ka ra na qai vakabulai vata kei ira na luvedra lalai.
- 11 Ka sa sega ni gadrevi me ra veivutuni se papitaiso ko ira na luvedra lalai. Raica sa yaga ga na papitaiso vei ira sa veivutuni me muri kina na ivunau me bokoci kina na ivalavala ca.
- 12 Ia era sa bula vei Karisito ko ira na gone lalai mai na tauyavutaki ni vuravura; kevaka e sega, sa Kalou dau veitovaki na noda Kalou, ka sa Kalou dauveivukiyaki ka dau vakarorogo ki na tamata; ni ra sa lewe vica mada na gone lalai era sa mate ka ra se sega ni papitaiso!
- 13 Ia kevaka sa sega ni rawa me ra vakabulai na gone lalai kevaka era sega ni papitaiso, ke ra sa lako yani ko ira oqo ki na dua na eli tawacava.
- 14 Raica au sa kaya vei iko, ko koya sa kaya ni sa kilikili me ra papitaiso na gone lalai, sa tiko ena loma ni ka gaga sara kei na ivesu ni caka cala; ni sa sega vua na vakabauta, na inuinui kei na loloma uasivi; ia kevaka sa mate ni sa tiko e lomana na vakasama oqori, ena lako sobu vakaidina ki eli.
- 15 Ni sa caka ca rerevaki me dua e nanuma ni na vakabula na Kalou e dua na gone lalailai ena vuku ni papitaiso, ka rusa o koya ka dua baleta ni a sega ni papitaiso.
- 16 Ena ca ko ira sa vukica vakaoqo na sala ni Turaga, ni ra na rusa kevaka era sa sega ni veivutuni. Raica au sa vosa doudou ni sa tu vei au na kaukauwa mai vua na Kalou; ka'u sa sega ni rerevaka na ka e rawa ni cakava na tamata, ni sa kauta tani na rere na loloma e taucoko.
- 17 Ia au sa vakasinaiti ena loloma uasivi sai koya na loloma tawa vakaiyalayala; o koya era sa tautauvata kecega kina vei au ko ira na gone; ka'u sa lomani ira na gone lalai ena loloma e taucoko; ia era sa tautauvata kecega ka ra sa vakaivotavota kece ena veivakabulai.

Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism!

Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.

Wo be unto them that shall pervert the ways of the Lord after this manner, for they shall perish except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear.

And I am filled with charity, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation.

- 18 Ni'u kila ni sa sega ni Kalou dau veitovaki na Kalou ka sega ni ka bula dauveivukiyaki; ia sa sega ni dauveivukiyaki tiko ga mai na gauna tawamudu ki na gauna tawamudu.
- 19 Era sa sega ni rawa ni veivutuni ko ira na gone lalai; o koya sa rui caka ca vakarerevaki kina me da vakuwai ira mai na nona loloma cecere savasava na Kalou, ni ra sa bula kecega vua ena vuku ni nona loloma cecere.
- 20 Ia ko koya sa kaya ni sa kilikili me ra papitaiso na gone lalai, sa cakitaka na yalo loloma i Karisito ka okata me ka wale na nona veisorovaki kei na kaukauwa ni nona veisereki.
- 21 Ia ena ca vei ira sa vakaoqo ni sa rawa ni ra sotava na mate, ko eli kei na vakararawataki tawacava. Au sa vosataka vakadoudou sara; ni sa vakaroti au kina na Kalou. Mo rogoca na veivosa oqo ka muria, kevaka e sega, era na beitaki iko ena itikotiko ni veilewai i Karisito.
- 22 Raica era sa bula vei Karisito ko ira kecega na gone lalai, kei ira kece tale ga sa sega vei ira na lewa. Ni sa takavi ira kecega sa sega vei ira na lawa na kaukauwa ni veisereki; sa sega kina ni rawa ni veivutuni o koya sa sega ni cudruvi, se o koya sa sega ni lewai me cudruvi; ka sa sega ni dua na yaga ni papitaiso vei ira sa vakaoqo—
- 23 Ia sa ka vakalialia ena mata ni Kalou ka cakitaka na yalo loloma i Karisito kei na kaukauwa ni nona Yalo Tabu, ka sa vakararavi ki na veicakacaka mate.
- 24 Raica, i na luvequ, sa sega ni dodonu me vakayacori na ka oqo; ni sa yaga ga na veivutuni vei ira sa lewai me cudruvi ka ra sa voroka na lawa.
- 25 Ka sa ivua taumada ni veivutuni na papitaiso; ka sa yaco na papitaiso ena vuku ni vakabauta me vakayacori kina na ivakaro; ka sa kauta mai na vakabokoci ni ivalavala ca na vakayacori ni ivakaro;
- 26 Ka sa kauta mai na yalomalua kei na yalo lokumi, na vakabokoci ni ivalavala ca; ia ena vuku ni yalomalua kei na yalo lokumi, sa veisiko mai kina na Yalo Tabu, na Dauveivakacegui a sa veivakasinaiti ena inuinui kei na loloma e taucoko, na loloma ena tiko ga kei keda kevaka eda sa gumatua ena masu me yacova na ivakataotioti, na gauna era na tiko vata kina kei na Kalou ko ira kecega na yalododonu.

For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.

Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ.

For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.

And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

27 Raica, i na luvequ, au na volavola tale yani vei iko kevaka e berabera na neimami vala kei ira na Leimanaiti. Raica, na viavialevu ni matanitu ogo se ko ira na Nifaiti, kevaka era na sega ni veivutuni, era na vakarusai.

28 Mo masulaki ira na luvequ, me na yaco vei ira na veivutuni. Ia raica, au ririko de sa mudu na nona dau vakauqeti ira tiko na Yalo; ka ra sa beca na kaukauwa kei na lewa mai vua na Kalou; ka cakitaka na Yalo Tabu, ena iwase ni vanua ogo.

29 Ia i na luvequ, ni ra sa kila tu ka ra qai beca, era na mate vakaidina ka na vakayacori kina na parofisai era a vosataka na parofita kei na nona vosa sara ga na noda iVakabula.

30 Ia me yacova ni'u qai volavola tale yani vei iko, se ni daru sa sota tale, sa moce mada na luvequ. Emeni.

Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent.

Pray for them, my son, that repentance may come unto them. But behold, I fear lest the Spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority which cometh from God; and they are denying the Holy Ghost.

And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself.

Farewell, my son, until I shall write unto you, or shall meet you again. Amen.

Na ikarua ni vola i Momani, vei Moronai na luvena.

Moronai 9

- 1 Na luvequ lomani, au sa volavola tale yani vei iko mo kila kina ni'u se bula tiko; ia sa vakamosi yalo ga na veika au vola.
- 2 Raica, au a vala vakaukauwa sara kei ira na Leimanaiti, ka keimami a sega ni qaqa kina; ka sa bale mate ena iseleiwau ko Akenitusi, ka vakakina ko Luramu kei Emironi; io, ka keimami a vakayalia e vuqa vei ira na neimami tamata qaqa.
- 3 Ia oqo raica, i na luvequ au sa ririko de ra na vakarusai ira na tamata oqo ko ira na Leimanaiti; ni ra sa sega ni veivutuni ka sa vakauqeti ira tiko ga ko Setani me ra veicudruvi vakaira.
- 4 Raica, au sa tiko ga vei ira; ia ni'u sa vosataka vakadodonu na vosa ni Kalou, era sa yalokatakata ka cudruvi au; ia ni'u sa vosa vakamalua vei ira, era sa qai yalo kaukauwa ga; ia au sa ririko de sa mudu na nona dau vakauqeti ira tiko na Yalo ni Turaga.
- 5 Ni sa rui kaukauwa sara na nodra cudru ka vaka vei au ni ra sa sega ni rerevaka na mate; era sa sega ni veilomani, ka ra sa gadreva tiko ga na vakadave dra kei na veisausaomitaka na ca.
- 6 Ia oqo i na luvequ lomani, e dina ga era sa yalokaukauwa, ia me daru cakacaka ga vagumatua, ni, kevaka me daru na tinia na cakacaka oqo e daru na cudruvi; ni sa tu e dua na cakacaka me daru vakayacora ena vale qele oqo, me daru vorata kina na meca ni ivalavala dodonu kecega ka rawata na vakacegu ni yaloda ena matanitu ni Kalou.
- 7 Ia oqo me'u tukuna mada na veika rarawa sa yaco vei ira na tamata oqo. Me vaka na veika sa tukuna vei au ko Amoroni, raica sa lewe vuqa era sa kauta vakavesu ko ira na Leimanaiti mai na vale cecere ko Serisa; io ko ira na tagane, na yalewa kei na gone.
- 8 Ka ra sa vakamatei ira na watidra kei na tamadra na yalewa kei na gone; ka ra sa vakani ira na yalewa ena lewedra na watidra, kei ira na gone ena lewedra na tamadra; ka ra sa solia ga vakalailai sara vei ira na wai.

The second epistle of Mormon to his son Moroni.

Moroni 9

My beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous.

For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men.

And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually.

And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.

And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

9 E dina ga sa vakasisila vakalevu na ka era sa kitaka na Leimanaiti, sa sega ni sivia na kena era kitaka na wekada mai Morianitumu. Raica, era sa kauta vakavesu e vuqa na luvedra gone yalewa na Leimanaiti; ia ni sa oti na nodra kauta tani mai vei ira na ka sa vakamareqeti ka talei duadua mai na veika kecega, sai koya na savasava kei na vinaka—

10 Ia ni ra sa vakayacora oti na ka oqo, era sa vakararawataki ira ena i valavala vakaloloma sara me yacova ni ra sa mate; ni oti oqo e ra sa kania na lewedra me vakataki ira na manumanu kila, ena vuku ni kaukauwa ni lomadra; era sa kitaka oqo me ivakatakilakila ni nodra yaloqaqa.

11 Oi na luvequ lomani, e rawa vakaevei ni dua na matatamata vakaoqo me ra se sega tu ni vakararamataki—

12 (Ka se qai oti ga yani oqo e vica na yabaki, ni ra a se tamata itovo vinaka ka taleitaki)

13 Ia na luvequ, e rawa vakaevei ni dua na mata tamata vakaoqo, me ra sa dau taleitaka vakalevu tu ga na i tovo vakasisila—

14 E rawa vakaevei me da namaka ni na tarova na ligana na Kalou me tauca na nona lewa vei keda?

15 Raica sa tagi na yaloqu: Ena ca vei ira na tamata oqo. Mo ni vakatauca mai na nomuni lewa na Kalou, ka ubia na nodra ivalavala ca, na nodra caka cala kei na nodra itovo vakasisila mai na matamuni!

16 Ia na luvequ, era sa lewe vuqa na yada kei na nodra gone yalewa era sa tiko mai Serisa; ia na ivakarau kakana kece era a vakavoca tu na Leimanaiti, era sa kauta na mataivalu i Senifai ka ra biuti ira tu me ra vaqara kakana; ka sa vuqa na kena marama era sa malumalumu e gaunisala ka mate sara.

17 Ka sa malumalumu na mataivalu e tiko vata kei au; ka sa tiko ena keimami maliwa kei na koro ko Serisa na nodra mataivalu na Leimanaiti; ia ko ira kece sa dro ki na mataivalu i Eroni, era sa sotava na nodra ivakarau kaukauwa rerevaki.

18 O na nodra itutu lolovira na noqu tamata! Sa sega vei ira na ivakarau kei na loloma cecere. Raica au sa tamata ga ka sa tu vei au na kaukauwa ga vakatamata; ka sa sega ni rawa me'u vakasaurarataki ira me ra muria na noqu ivakaro.

And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue—

And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

O my beloved son, how can a people like this, that are without civilization—

(And only a few years have passed away, and they were a civil and a delightsome people)

But O my son, how can a people like this, whose delight is in so much abomination—

How can we expect that God will stay his hand in judgment against us?

Behold, my heart cries: Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!

And again, my son, there are many widows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die.

And the army which is with me is weak; and the armies of the Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of Aaron have fallen victims to their awful brutality.

O the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands.

- 19 Ka ra sa kaukauwa vakalevu ena veika tawakilikili; era sa tautauvata kece ena ivakarau kaukauwa ka ra sega ni vakavoca e dua, na qase se na gone; ka ra sa taleitaka na veika kece ka vakavo ga na ka e vinaka; ka sa sivia na ka kecega na rarawa era sotava na noda yalewa kei ira na noda gone ena dela ni vanua taucoko oqo; io, sa sega ni tukuna rawa na yame, ka sega tale ga ni rawa ni volai.
- 20 Ia oqo i na luvequ, sa rauta mada na noqu tukuna na italanoa rerevaki oqo. Raica, ko sa kila na nodra caka ca na tamata oqo; ko sa kila ni sa sega na nodra ivakavuvuli, ka ra sa sega ni kilai yalodra; ka sa uasivita na nodra caka ca na Leimanaiti na nodra caka ca.
- 21 Raica i na luvequ, au sa sega ni rawa ni masulaki ira vua na Kalou de na qai yaviti au mai.
- 22 Ia raica i na luvequ, au sa masulaki iko vua na Kalou ka vakararavi vei Karisito ni ko na vakabulai; ka'u sa masu vua na Kalou me maroroya na nomu bula, mo raica ni ra sa lesu tale vua na nona tamata, se ni ra sa vakarusai sara; ni'u sa kila ni ra na mate vakaidina ka vakavo kevaka era sa veivutuni ka lesu tale vua.
- 23 Ka kevaka era na mate ena vakataki ira na Jeretai, baleta ni sa rui gadreva vakaidina na yalodra na vakadave dra kei na veisausaumitaka na ca.
- 24 Ka kevaka era na mate, eda kila ni vuqa vei ira na wekada era sa toki oti yani vei ira na Leimanaiti, ka na vuqa tale era na qai toki yani vei ira; o koya mo vola kina e vica na ka, kevaka ko na vakavotaki ka'u na mate ka sega ni raici iko; ia au nuitaka ni'u na raici iko ena dua na gauna wale ga oqo me'u na solia vei iko na ivolatukutuku tabu ka tiko oqo vei au.
- 25 I na luvequ, mo yalodina vei Karisito; ka me kakua mada ni vakararawataki iko na veika au sa vola, me bikai iko sobu ki na mate; ia me laveti iko cake mada ko Karisito, ka mo nanuma tiko ga na nona vakararawataki kei na nona mate, na nona vakaraitaki koya vei ira na noda qase, na nona loloma cecere, na nona vosota vakadede kei na inuinui ni nona lagilagi kei na bula tawamudu, me tiko ena nomu vakasama me sega ni mudu.

And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they delight in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything; yea, tongue cannot tell, neither can it be written.

And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanites.

Behold, my son, I cannot recommend them unto God lest he should smite me.

But behold, my son, I recommend thee unto God, and I trust in Christ that thou wilt be saved; and I pray unto God that he will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent and return unto him.

And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge.

And if it so be that they perish, we know that many of our brethren have deserted over unto the Lamanites, and many more will also desert over unto them; wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee; but I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee.

My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever.

26 Ka me tiko ga kei iko na loloma soli wale ni Kalou
ko Tamada sa tiko mai lomalagi, kei na loloma i Jisu
Karisito na noda Turaga sa tiko ena liga imatau i
koya sa kaukauwa, me yacova sara ni sa
vakamalumalumutaka vei koya na ka kecega, ka tiko
ga kei iko me sega ni mudu. Emeni.

And may the grace of God the Father, whose
throne is high in the heavens, and our Lord Jesus
Christ, who sitteth on the right hand of his power,
until all things shall become subject unto him, be,
and abide with you forever. Amen.

Moronai 10

- 1 Oqo koi au ko Moronai; au sa vola na veika e vinaka vei au; ka'u sa volavola kina vei ira na wekaqu na Leimanaiti; ka'u gadreva me ra kila ni sa oti yani e va na drau ruasagavulu na yabaki mai na gauna a vakaraitaki kina na ivakatakilakila ni nona lako mai na Karisito.
- 2 Ka'u sa na tukuna mada vei kemudou na noqu vosa itatau ka'u na qai dregata na ivolatukutuku oqo.
- 3 Raica, au sa vakamasuti kemudou ni ena gauna dou sa wilika kina na veika oqo, kevaka sa lewa yalomatua ni Kalou mo dou wilika, dou na wilika ka kila kina na nona loloma na Turaga vei ira na luve ni tamata, mai na buli nei Atama ka yacova sara mai na gauna dou sa na taura kina na itukutuku oqo, ka vakananuma sara e lomamudou.
- 4 Ia ni dou sa ciqoma na veika oqo, au gadreva me'u vakamasuti kemudou, mo dou kerea vua na Kalou, na Tamada Tawamudu, ena yaca i Karisito, kevaka era sega ni dina na veika oqo; ia kevaka dou sa kerea ena yalodina, ena lomamudou taucoko, ka vakabauta na Karisito, ena vakatakila vei kemudou ko koya ena kaukauwa ni Yalo Tabu ni sa dina.
- 5 Ia ena kaukauwa ni Yalo Tabu dou na kila kina na dina ni veika kecega.
- 6 Ia na ka kecega sa vinaka, sa dodonu ka dina; o koya sa sega kina ni dua na ka e vinaka me cakitaki Karisito, ia era sa vakadinadinataki koya ga.
- 7 Ka dou na kila ni sai koya, ena kaukauwa ni Yalo Tabu; o koya au gadreva kina me'u vakamasuti kemudou mo dou kakua ni cakitaka na kaukauwa ni Kalou; ni sa cakacaka ena kaukauwa me vaka na nodra vakabauta, na luve ni tamata ka sa tautauvata tu ga edaidai, ni mataka, ka sega ni mudu.
- 8 Au sa vakamasuti kemudou tale na wekaqu, mo dou kakua ni cakitaka na isolisoli ni Kalou, ni sa vuqa sara; ka ra sa lako kecega mai vua na Kalou. Sa duidui na sala era soli kina na isolisoli oqo; ia sa duabauga na Kalou sa cakacakataka tiko na ka kece ena ka kecega; ka ra sa soli vei ira na tamata mai na veivakatakilai ni Yalo ni Kalou, me yaga vei ira.
- 9 Raica sa soli vua e dua mai vua na Yalo ni Kalou, me vakatavuvulitaka na vosa ni yalomatua;

Moroni 10

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

10 Ki vua e dua tale me vakatavuvulitaka na vosa ni
kila ka, mai vua tale ga na Yalo;

11 Ki vua tale e dua na vakabauta levu sara; vua tale e
dua na isolisoli me veivakabulai, mai vua tale ga na
Yalo;

12 Ki vua tale e dua, me cakava na caka mana lelevu;

13 Ki vua tale e dua, me parofisai me baleta na ka
kecega;

14 Ki vua tale e dua, me raici ira na agilosi kei ira na
yalo dauveiqaravi;

15 Ki vua tale e dua, na veimataqali vosa kecega;

16 Ki vua tale e dua, me vakadewataka na vosa kei na
veivosa tani e so.

17 Ia na veisolisoli kecega oqo sa mai vua na Yalo i
Karisito; ka sa soli vei ira na tamata e vuqa me vaka
sa lewa ko koya.

18 Ka'u gadreva me'u vakamasuti kemudou na
wekaqu lomani, mo dou nanuma ni ka kecega sa
vinaka sa mai vei Karisito.

19 Ka'u sa gadreva me'u vakamasuti kemudou na
wekaqu lomani, mo dou nanuma ni sai koyakoya
tiko ga na Kalou e nana, ena siga edaidai, ka sega ni
mudu, ia na isolisoli kecega ka'u sa tukuna oqo, ka sa
isolisoli vakayalo, era na tudei tu ka sega ni kau tani
me vaka sa tudei ko vuravura, ia kevaka era sa mudu,
sa vu ga mai na nodra tawa-vakabauta na luve ni
tamata.

20 O koya sa dodonu kina me tu na vakabauta; ia
kevaka sa tu na vakabauta, sa kilikili tale ga me tu na
inuinui; ia ni sa tu na inuinui, sa kilikili tale ga me tu
na loloma uasivi.

21 Ia kevaka sa sega vei kemudou na loloma uasivi,
dou na sega ni rawa ni vakabulai ena matanitu ni
Kalou; dou na sega tale ga ni rawa ni vakabulai ena
matanitu ni Kalou kevaka sa sega vei kemudou na
vakabauta; ena sega tale ga ni rawa kevaka sa sega
vei kemudou na inuinui.

22 Ka kevaka sa sega vei kemudou na inuinui sa
dodonu mo dou sa qai vakaloloma sara; ni sa yaco na
vakaloloma ena vuku ni caka cala.

23 Ni a kaya vakaidina ko Karisito vei ira na noda
qase: Kevaka sa tu vei kemudou na vakabauta, dou sa
rawa ni kitaka na ka kecega ena vukuqu.

And to another, that he may teach the word of
knowledge by the same Spirit;

And to another, exceedingly great faith; and to an-
other, the gifts of healing by the same Spirit;

And again, to another, that he may work mighty
miracles;

And again, to another, that he may prophesy con-
cerning all things;

And again, to another, the beholding of angels and
ministering spirits;

And again, to another, all kinds of tongues;

And again, to another, the interpretation of lan-
guages and of divers kinds of tongues.

And all these gifts come by the Spirit of Christ;
and they come unto every man severally, according
as he will.

And I would exhort you, my beloved brethren,
that ye remember that every good gift cometh of
Christ.

And I would exhort you, my beloved brethren,
that ye remember that he is the same yesterday, to-
day, and forever, and that all these gifts of which I
have spoken, which are spiritual, never will be done
away, even as long as the world shall stand, only ac-
cording to the unbelief of the children of men.

Wherefore, there must be faith; and if there must
be faith there must also be hope; and if there must be
hope there must also be charity.

And except ye have charity ye can in nowise be
saved in the kingdom of God; neither can ye be saved
in the kingdom of God if ye have not faith; neither
can ye if ye have no hope.

And if ye have no hope ye must needs be in de-
spair; and despair cometh because of iniquity.

And Christ truly said unto our fathers: If ye have
faith ye can do all things which are expedient unto
me.

24 Ia oqo me'u vosa mada ki na iyalayala kece kei vuravura—ni kevaka ena yaco mai na siga ka na kau tani kina na kaukauwa kei na veisolisoli ni Kalou ena kemudou maliwa, ena baleta ga na tawavakabauta.

25 Ka na ca vei ira na luve ni tamata kevaka sa yaco na ka oqo; ia ena sega e dua ena kemudou maliwa ena kitaka na ka vinaka, io sa sega sara e dua. Ni kevaka e dua vei kemudou sa kitaka na ka vinaka, sa rawata ga ena kaukauwa kei na isolisoli ni Kalou.

26 Ka na ca vei ira sa kauta tani na veika oqo ka qai mate, ni ra sa mate ena nodra ivalavala ca, ka ra na sega ni vakabulai ena matanitu ni Kalou; ka'u sa sega ni lasu; ni'u sa tukuna me vaka na vosa i Karisito.

27 Ka'u sa vakamasuti kemudou mo dou nanuma na veika oqo; ni na yaco kusarawa mai na gauna dou na qai kila kina ni'u sa sega ni lasu, edatou na veirai kina ena itikotiko ni veilewai ni Kalou; ia ena qai kaya vei kemudou na Turaga na Kalou: Au a sega beka ni tukuna vei kemudou na noqu vosa, ka a vola na tamata oqo, me vaka e dua sa vosa mai vei ira na sa mate, me vaka e dua sa vosa mai na kuvu-ni-soso?

28 Au sa tukuna na veika oqo me vaka sa parofisaitaki tu. Ka raica, era sa vosa kecega ni Kalou tawavakaiyalayala; ka na vakasiusu yani na nona vosa mai na itabatamata ki na itabatamata.

29 Ka na vakaraitaka vei kemudou na Kalou ni sa dina na ka au sa vola.

30 Ka'u sa vakamasuti kemudou tale, mo dou lako mai vei Karisito, ka taura matua na isolisoli vinaka kecega, ka kakua sara ni tara na isolisoli ca, se na ka sa tawasavasava.

31 Mo yadra mai Jerusalem, tucake mai na kuvu-ni-soso; io, mo tokara na nomu isulu vakaiukuuku ko iko na gone yalewa ni Saioni; ka mo vakaukauwataka na nomu iteki ka vakalevutaka na nomu iyalayala me sega ni mudu, mo kakua kina ni vakasesei tale, me vakayacori kina na veiyalayalati ka cakava na Tamada Tawamudu vei kemudou, na mataqali i Isireli.

And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ; and I lie not.

And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

And God shall show unto you, that that which I have written is true.

And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.

And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

32 Io, dou lako mai vei Karisito, ka mo dou vakataucokotaki vua, ka vakuwai kemudou mai na veika kecega sa sega ni vakalou, ka kevaka dou sa vakuwai kemudou mai na veika kecega sa sega ni vakalou ka lomana na Kalou ena nomudou igu, vakasama, kei na nomudou kaukauwa kecega, sa na qai rauti kemudou na nona loloma soli wale, ia na nona loloma soli wale dou sa vakataucokotaki kina ena vukui Karisito; ka kevaka dou sa vakataucokotaki ena loloma soli wale ni Kalou ena vuku i Karisito, dou na sega sara ni rawa ni cakitaka na kaukauwa ni Kalou.

33 Ka kevaka dou sa vakataucokotaki ena loloma soli wale ni Kalou ena vuku i Karisito, ka sega ni cakitaka na nona kaukauwa, dou sa qai vakatabui vei Karisito ena loloma soli wale ni Kalou ena kena a dave na dra i Karisito me vaka na veiyalayalati i Tamada, me bokoci kina na nomudou ivalavala ca ka me yaco kina mo dou tabu ka savasava sara.

34 Ia oqo au sa vakamoce vei kemudou taucoko. Sa voleka me'u lako ka vakacegu ena parataisi ni Kalou, me yacova ni rau sa cokoti vata tale na yaloqu kei na yagoqu, ka'u na qai kau cake ena lagilagi, ka veirai kei kemudou ena itikotiko talei ni veilewai cecere i Jiova, na nodra Turaganilewa Tawamudu na bula kei ira na mate. Emeni.

Sa Mai Cava

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.

The End