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A Chronology of LDS Thought on Polynesian Origins

A Reflection on Book of Mormon Geography

Beginnings -----> 1920

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Statements by Church Authorities

Significant *Books*, "Articles," & Events

[Significant Theoretical or Illustrated Models, or Illustrations Related to Book of Mormon Geography]

Notes*

YEAR1 PERSON PRIMARY SOURCE2

Note 1: The mark ^ after the year is purely a research tool indicating that a copy of the article or book is on file in the author's personal library.

Note 2: The year (listed on the left) for the event or quote is not always the same as the date of the primary source (listed on the right) from which the information was taken. If the source information (the

later publication of the information) was significant, in and of itself, to the later time period in which it came forth, there will also be a separate listing for that later year. When appropriate, additional sources will be listed.

Information about the Pacific Islands Published Prior to the Book of Mormon & Missionary Work

The following is a representative list of non-LDS books about the Pacific islands which were published prior to the publication of the Book of Mormon and prior to the first LDS missionaries being sent to the Pacific islands. Although most of these books were published in the British Isles, some might have made their way to America and given some perspectives to early members of the Church concerning the Polynesian people:

- 1784 **J. Cook** ***A Voyage to the Pacific Ocean, in the years 1776-80***, Vol. I-II, Dublin.
- 1798 **G. Vancouver** ***A Voyage of Discovery to the North Pacific Ocean and Around the World 1790-95***, Vol. I-II, London.
- 1799 **J. Wilson** ***A Missionary Voyage to the South Pacific Ocean, 1796-98***, London.
- 1803 **J. Burney** ***A Chronological History of the Discoveries South Sea or Pacific Ocean***,
London.
- 1817 **J. Martin** ***An Account of the Natives of the Tonga Islands in the South Pacific Ocean***,
with an Original Grammar and Vocabulary of Their Language, Compiled
and arranged from the Extensive Communications of Mr. William Mariner,
Vols. 1-2, London.

1826 L. C. A. Byron *Voyage of HMS Blonde to the Sandwich Islands, in the years 1824-25,*
London.

1832 B. Morell, Jr. *A Narrative of Four Voyages to the South Sea, . . .*, New York.

1834 J. D. Lang *View of the Origin and Migrations of the Polynesian Nation;
Demonstrating*

Their Ancient Discovery and Progressive Settlement of the Continent of

America, London. (Perhaps the first book used in America)

Sources: Paul R. and Millie Foster Cheesman, *Early America and the Polynesians*, Provo: Promised Land Publications, 1975, p. 22. See more specifically, Vernon Lynn Tyler, "Some Evidences for the Book of Mormon from Polynesian Genealogies and Legends," a Paper for Religion 622, Ludlow, Summer 1967, p. 3. Paul Cheesman Collection (MSS 2049, Box 54 Fld. 2), L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, Utah.

1831^ A Revelation through Joseph Smith D&C 133:8; See also *History of the Church* 1: 229-34.

In a revelation to Joseph Smith at Hiram, Ohio on November 3, 1831, the Lord said: "Send forth the elders of my church unto the nations which are afar off; *unto the islands of the sea*; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews."

Note* This revelation possibly marked the earliest beginnings of an authoritative call for missionary work among the islands of the Pacific (and more specifically Polynesia). But before we get involved with an examination of LDS thought on Polynesian origins, it might be wise to communicate just who the Polynesians are and just where Polynesia is. According to Bruce Sutton:

The Pacific [Ocean] is an immense sea, covering about one third of the earth's surface. . . . The peoples of the Pacific are divided into three generally accepted major ethnological groups. While there has been some intermingling among the different groups, scientists have categorized each of the major island races into one of the following three divisions:

1. Melanesian

2. Micronesian

3. Polynesian.

[Note] Other geographical and ethnological designations of the Pacific Ocean area would include the island continent of Australia and the Malaysian Archipelago. . . .

The section of the Pacific, called Polynesia, consists roughly of an imaginary triangle drawn from Hawaii, then southward to New Zealand; from there, eastward to Rapa Nui (Easter Island), and then, northward, back to Hawaii [see illustration below]. These three countries have been called the "corner-posts" of Polynesia. There are, of course small groups of Polynesian people living in islands outside these imaginary boundary lines. . . .

Polynesia, being interpreted, "many islands," covers the major portion of the Pacific Ocean . . . the major island groups include the following:

Cook Islands (Rarotongan and Hervey group, Niue Island)

Rapa Nui (. . . formerly known as Easter Island)

French Polynesia

The Gambiers (Mangareva)

Marquesas Islands

Rapa iti (Oparo)

Tahiti (also referred to as the Society Islands)

Hawaiian Islands

New Zealand

Samoa

Tonga

William Cole and Elwin Jensen write:

The Polynesian people are a more advanced race than either the Melanesians or the Micronesians. They are tall in stature, light brown in color, with generally wavy hair. They are a Caucasian type, with a possible admixture of other races. . . . Many characteristics of the aboriginal American Indian appear among the Polynesians. On the other hand, in some areas, there are evidences of other cultures, possibly Asiatic, but not of recent times. Thus it cannot be said for a certainty that it is a true Asiatic influence. Language similarities tie the Polynesians together as one race, yet there is no agreement as to the possible origin of their language. . . .

[Illustration: The Polynesian Triangle. Bruce S. Sutton, *Lehi, Father of Polynesia: Polynesians are Nephites*, Orem: Hawaiki Publishing, 2001, p. 22]

Sources: ^Bruce S. Sutton, *Lehi, Father of Polynesia: Polynesians are Nephites*, Orem: Hawaiki Publishing, 2001, pp. 7-8, 17. See also ^William A. Cole & Elwin W. Jensen, *Israel in the Pacific*, SLC: Genealogical Society, Church of Jesus Christ of Latter-day Saints, 1961, pp. 17-20.

Note* For the benefit of the reader, the map below illustrates the relative divisions of Polynesia, Melanesia and Micronesia.

[Illustrated Map: Map showing the relation of Melanesia, Micronesia, and Polynesia. F. E. Butterworth, *Pilgrims of the Pacific*, Independence, MO: Herald House, 1974, p. 87.]

1843 The First LDS Missionaries Are Sent to the Islands of the Pacific (French Polynesia)

Grant Underwood writes:

The prophet Joseph Smith concluded his stirring April 1843 remarks to the Quorum of the Twelve with this challenge: "Don't let a single corner of the earth go without a mission." (Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed., rev., 7 vols. Salt Lake City: Deseret Book, 1971, 5:368) Less than a month later, the Quorum met in the Prophet's Nauvoo office and called Addison Pratt, Noah Rogers, Benjamin F. Grouard, and Knowlton F. Hanks to the first Pacific Islands mission in this dispensation. [I.b.i.d., p. 386] . . . On June 1, 1843, without fanfare but not without feeling, Pratt and the others quietly commenced their journey to Massachusetts. In October they set sail from New Bedford on the whaler *Timoleon*, bound for the Pacific Ocean [see illustration below]. Nearly seven months elapsed before Pratt disembarked on the island of Tubuai and was the first of the group to begin preaching in what is now French Polynesia. (Hanks died at sea, Rogers would return home early, and Grouard went on to labor successfully in the islands of the Tuamotu Archipelago.)

Sources: ^Grant Underwood, "Introduction," in *Voyages of Faith: Explorations in Mormon Pacific History*, ed. Grant Underwood, Provo: BYU Studies and the Joseph Fielding Smith Institute for Latter-day Saint History, 2000, p. xvii. See also ^Ian G. Barber, "Mormonism Among the Tangata Whenua." Paper delivered at the annual Mormon History Association Conference, Hawaii, June 1990--quoted in Robert E. Parsons, "Hagoth and the Polynesians," in *The Book of Mormon: Alma, The Testimony of The Word*, Provo: BYU Religious Studies Center, 1992, p. 249

[Illustration: Approximate route of the *Timoleon*. F. Edward Butterworth, *Roots of the Reorganization: French Polynesia*, Independence, Missouri: Herald Publishing House, 1977, p. 19.]

At the beginning of a multi-part history of "The Society Islands Mission," compiled by Andrew Jenson, Assistant Church Historian, and appearing in *The Utah Genealogical and Historical Magazine* from January, 1914 to April, 1917, we find the following account:

At a council meeting of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, May 23, 1843, Addison Pratt was ordained to the office of a Seventy and blessed and set apart to go to the Pacific islands on a mission, by Brigham Young, assisted by Heber C. Kimball, Orson Hyde and Parley P. Pratt. On the same occasion Elders Noah Rogers, Benjamin F. Grouard and Knowlton F. Hanks were blessed and set apart to accompany Elder Pratt as missionaries to the Pacific Islands. Brother Grouard was also ordained a Seventy by Orson Hyde. These were the first Elders of the Church of Jesus Christ of Latter-day Saints who were called and sent out to labor as missionaries among a people who did not speak the English language. Elder Rogers was appointed to preside over the mission.

Elder Pratt had been a seafaring man in his younger days; and during one of his voyages, in the year 1822, he had stopped at the Sandwich Islands, and spent about three months there. He was much charmed with the climate and productions of the islands, and one day, when in conversation with President Brigham Young in Nauvoo, he expressed a strong desire to revisit them. Brother Young asked him if he would be willing to take a mission to the islands of the Pacific Ocean. He replied in the affirmative, provided other Elders could be sent with him. Soon afterwards Benjamin F. Grouard, Noah Rogers and Knowlton F. Hanks volunteered to go, the last named being a consumptive man who was much attached to Elder Pratt. These were some of the circumstances leading up to the appointment of the first Latter-day Saint mission to the Polynesian people.

Note* In a six-part series of articles entitled "Mission to Polynesia: The Story of Addison Pratt and the Society Islands Mission," which appeared in *The Improvement Era* in 1949, Doyle F. Green would write the following from a perspective that Addison Pratt was one of the first people, if not the first, to believe the Polynesians were descendants of Lehi:

Now to settle down to the serious business of opening a mission and teaching the gospel to a people whom he had long thought must be of the blood of Israel. Surely these Polynesians were relatives of the Indians in America, descendants of father Lehi, whom the Lord saved from destruction in Jerusalem. ("Mission to Polynesia: The Story of Addison Pratt and the Society Islands Mission," Part IV, in *The Improvement Era*, July 1949, p. 435.)

In an author's note in Part 1 of this six-part "Mission to Polynesia," Doyle Green would write:

Among the material possessions which Addison Pratt left for posterity were a biographical sketch of his early life and a day-to-day diary recorded over a period of many years. These unpublished journals, which are being presented to the Church by Nettie Hunt Rencher of Snowflake, Arizona, a granddaughter of that great early missionary, are the main reference sources for "Mission to Polynesia." ("Mission to Polynesia: The Story of Addison Pratt and the Society Islands Mission," Part I, in *The Improvement Era*, March 1949, p. 143.)

However, concerning the missionary call of Addison Pratt, in the journal of Louisa Barnes Pratt, Addison's wife, she writes:

In 1843 Mr. Pratt was called to go on a mission to the South Pacific Islands; ordained and blessed under the hands of Joseph Smith, the prophet, together with Noah Rogers, Benjamin F. Grouard, and Knowlton Hanks, companions in his ministry. I had greatly desired that he might be sent to our kindred in the eastern states, but never had such a thought entered my mind that he would be sent to a foreign land. . . (see Louisa Barnes Pratt Journal, *Heart Throbs of the West*, compiled by Kate B. Carter, S.L.C., 1947, VIII, p. 228)

Note* In a 1974 article, Norman Douglas would cast doubt on the idea that Addison Pratt was the first to proclaim that the Polynesians were of the house of Israel. He writes:

If one particular Latter-day Saint was responsible for first suggesting that the Lamanites of the *Book of Mormon* also populated the Polynesian Islands, his identity is one of the puzzles that confront a student of Mormon history. Latter-day Saints have credited Addison Pratt, the first Mormon missionary to serve in the Pacific, with being the initiator among them of the belief that an ethnic connection existed between the Polynesian and the American Indian (See, for example, S. George Ellsworth, "A History of Mormon Missions in the United States and Canada 1830-1860," PhD thesis, University of California, 1951, p. 253). Before his conversion to Mormonism, Pratt had been a seaman serving on whaling vessels in the Pacific and had jumped ship in Honolulu where he spent time in various jobs. While working on the Mormon temple in Nauvoo, Illinois, in 1843, Pratt is said to have told Joseph Smith of his experiences and of his belief that the native of Hawaii was brother to the American Indian. [see note below] Allegedly as a result of this conversion, he was appointed on a mission to the Pacific Islands. The story, while it provides an easily acceptable reason for the first Mormon mission to Polynesia, may . . . be apocryphal. The only existing evidence for it is in an undated biographical sketch of Pratt written by his grand-daughter (see Nettie Hunt Rencher, *The First Pacific Island Missionary*, Pratt papers, microfilm, Church Historians Office). Pratt's journals, which take in periods of his life prior to his conversion as well as most of his missionary experiences, do not record this period or the episode. Moreover, neither the published nor the few unpublished letters of Pratt extant suggest that he was influenced by, or even acknowledged, the belief that was to play such a significant part in Latter-day Saints missionary relations with the Polynesians. The journal of Louisa Barnes Pratt, Addison's wife, recalls the Nauvoo period and her husband's employment on the construction of the temple, but nowhere suggests that the main reason for Pratt's mission was his conviction that the Polynesians were Lamanites or of the "house of Israel." (see Louisa Barnes Pratt Journal, *Heart Throbs of the West*, S.L.C., 1947, VIII, pp. 189-400.) . . . Nor do the journals of Noah Rogers and Benjamin Grouard, Pratt's fellow labourers on his first mission, give any indication that they saw a resemblance between the Polynesian Islander and either Israelites or Red Indians.

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), pp. 94-96.

Note* In footnote #34 of Douglas's article we find that in Nettie Rencher's biographical sketch she writes that the Polynesians "were related to the American Indians as they resembled them so much." Whether this phrase reflected her own views or that of Addison Pratt, or of Orson Pratt, or Joseph Smith

or Brigham Young or Parley P. Pratt, etc. I cannot say at the moment. In reference to all of the above proposed information contained in Nettie Hunt Rencher's, *The First Pacific Island Missionary*, Pratt papers, microfilm, Church Historians Office, I have gone to Salt Lake City but was not able to obtain any copies of this information.

Note* Perhaps Addison Pratt merged a few ideas that were already in his possession while on his first mission. In a letter to his wife dated September 17th, 1844 and later published in volume 6 of the *Millennial Star* (No. 4. August 1, 1845), Pratt writes that he was establishing a branch "consisting of eleven members, all in good standing." "I told you in my last, dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, and four Natives . . ." He also wrote that the London Missionary Society had established a mission there many years ago and that there were missionaries coming there from Tahiti who would "play hell" with him for breaking into their sheepfold. In writing of his encounter with the missionaries, Pratt says the following: " I let them have a Book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates."

In the Book of Mormon (1 Nephi 19:15-17) we find the following prophecy recorded by Nephi:

15. 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.

16. 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.

17. Yea, and all the earth shall see the salvation of the Lord . . .

The *Voice of Warning* by Parley P. Pratt was first published in 1837. On pages 76-77 we find the following:

So much, then, we have produced from the Scriptures, in proof of a work, like the Book of Mormon, making its appearance in these days: to say nothing of Isaiah 29. "But," says one, "what is the use of the Book of Mormon, even if it be true?" I answer: First, it brings to light an important history, before unknown to man. Second, it reveals the origin of the American Indian, which was before a mystery. Third, it contains important prophecies yet to be fulfilled, which immediately concern the present generation. Fourth, it contains much plainness in regard to points of doctrine, insomuch that all may understand, and see eye to eye, if they take pains to read it.

Thus there is evidence that the idea that the Polynesians were of the house of Israel might have developed in the mind of Addison Pratt while on his mission in 1844.

Note* For further perspectives on this argument as to whether Addison Pratt was the first to promote the Polynesians as being of the house of Israel, see the 1851 Louisa Pratt notation and notes.

1850 The First Missionaries are Sent to the Hawaiian Islands (then called the Sandwich Islands)

Concerning the establishment of LDS missionaries in the Hawaiian Islands, Marba C. Josephson, associate managing editor for the *Improvement Era* would write:

. . . ten missionaries were on their way to serve in the newly created mission of the Sandwich Islands, as the Hawaiian Islands were then called. Elder Charles Coulson Rich, an Apostle who had been placed in charge of the California Mission, had set these young men apart as full-time missionaries; prior to this time they had been filling a special temporal mission. Elder Hiram Clark was appointed president, and the other nine young men thus called were: Thomas Whittle, Henry W. Bigler, James Keeler, John Dixon, George Q. Cannon [abt. age 23], Thomas Morris, William Farrer, James Hawkins, and Hiram Blackwell.

The ten had booked passage on the ship *Imaum of Muscat* and set sail November 22, 1850, from San Francisco for the islands. . . . On December 12, 1850, they welcomed the sight of the islands Hawaii, Maui, Molokai, and Lanai. Later they landed at Honolulu, on the island of Oahu. The elders made their way up the hill, which today is a residential area called Pacific Heights. They gathered rocks as they climbed and built an altar and dedicated the land to the preaching of the gospel, and themselves to that service.

Discouragement faced the elders as they began their work. Since they spoke English, they sought the English-speaking people, only to be rebuffed. None of the elders had any success with the whites on the islands. They even had difficulty finding lodging places. . . . Early in February of 1851, President Clark baptized a native boy who was about sixteen years of age. This lad is credited with being the first Hawaiian to be baptized. The following day (February 11) four of the elders decided that their mission should be among the natives of the islands and that they therefore must learn the language in order to converse with them in their own tongue. Consequently, Henry W. Bigler, James Keeler, George Q. Cannon, and William Farrer went up into the mountain behind Lahaina, Maui, and fasted and prayed all day that the Lord would aid them in learning the language and would help them to touch the hearts of the natives with the gospel message.

By March the missionaries were beginning to have signal success. Elder James Hawkins baptized first six and later eight Hawaiians; in April he baptized fourteen more. But in this month, some of the elders, at President Clark's insistence, decided that they could not be successful in these islands and that they should go to the Marquesas islands to labor. Five of the elders finally turned away from the mission to which they had been called, leaving the other five to carry forward the missionary work to which they had been appointed. The five who gave up their assignments met most tragic ends, and President Cannon later stated that their untimely deaths were in some measure the result of their unwillingness to stay and finish their missionary labors. . . .

. . . by August 1851, "Elders Cannon and Keeler administered the sacrament to 190 members of the Church at Honamanu and baptized ten new converts." New missionaries were sent out by the First Presidency to replace those who had defected, and the work went steadily forward. Branches were

organized, and the gospel message was preached constantly. But the language difficulty still prevailed. The elders studied and prayed, but still had little genuine understanding of the fluid tongue which the natives used. . . .

With the learning of the language, Elder Cannon felt that it was almost imperative that the Book of Mormon be translated into the Hawaiian tongue. This work was begun January 27, 1851, and completed July 22, 1853, about two years and a half from the time [Elder Cannon] commenced it. But it was not until the 27th of the succeeding September that we completed the revision. The translation and revisions of the Book of Mormon were no mean feats to accomplish because the work had to be done in an intermittent fashion, interrupted by preaching and traveling to the various islands. As William Perkins stated, " there was as general call from all quarters for Brother Cannon to come and preach to them, as he understands the language." . . . The final revision of the Book of Mormon occurred between December 24, 1853 and the last day of January in 1854.

Source: ^Marba C. Josephson, "A Glance At Hawaiian Mission History," in *Improvement Era* 53, August 1950, pp. 619-620, 666-669.

1850-54 George Q. Cannon *My First Mission*, Salt Lake City, 1879, chapter 16; also "Excerpts from the Journal of George Q. Cannon," *Improvement Era*, Vol. 53, p. 672, (Aug. 1950) Salt Lake City, Utah.

President George Q. Cannon, one of the first L. D. S. missionaries to Hawaii at the age of 23, wrote an inspiring little book later in his life called *My First Mission*. In it he related events which occurred during his mission to those islands in 1850 - 1854. His companions felt they should preach only to the European inhabitants of Hawaii, of which there were but a few in those early days. Brother Cannon felt they should also teach the native Hawaiian populace. He sought divine guidance, and inspiration was given to him. The following excerpt is from his journal:

"I heard his [the Lord's] voice more than once, as one man speaks with another, encouraging me and showing me the work which should be done among this [Hawaiian] people if I would follow the dictates of his Spirit."

Additional Sources: ^William A. Cole & Elwin W. Jensen, *Israel in the Pacific*, Salt Lake City: Genealogical Society, 1961, pp. 385-386. See also ^Preston Nibley, *The Mormon Classics*, S. L. C.: Stevens and Wallis Inc., 1944, p. 193.

R. Lanier Britsch writes the following:

Lahaina, a wide-open whaling port, was also the largest town on Maui. . . . Soon after their arrival on 19 December [1850], the elders--Cannon, James Keeler, and Henry William Bigler . . . [realized] that if any good were to be done they would have to appeal to a larger population than the available whites. "Preaching to them with the hope of convincing them of the truth seemed a hopeless labor," wrote Cannon some years later.

At this point one of the most important decisions concerning the mission in Hawaii was made. Cannon recounts the event this way:

The question arose directly, "Shall we confine our labors to the white people?" It is true that we had not been particularly told to preach to the natives of the islands, but we were in their midst, had full authority to declare unto them the message of salvation, and if we did not declare unto them, some other Elders would have to come and do so, in order to fulfill the command of God to his servants.

For my part I felt it to be my duty to warn all men, white and red; and no sooner did I learn the condition of the population than I made up my mind to acquire the language, preach the gospel to the natives and to the whites whenever I could obtain an opportunity, and thus fill my mission. I felt resolved to stay there, master the language and warn the people of those islands, if I had to do it alone; for I felt that I could not do otherwise and be free from condemnation; the spirit of it was upon me. Elders Bigler and Keeler felt the same.

At the end of three weeks . . . Cannon made further progress in the Hawaiian language . . . He also had some powerful spiritual experiences; as he later related, he heard the Lord's voice "more than once as one man speaks with another, encouraging me and showing me the work which should be done among this people if I would follow the dictates of His Spirit." (George Q. Cannon, *Journal of Travels to the Hawaiian Mission Jubilee*, 30 December 1900, p. 16.) The future of the Hawaiian people and the Church would be greatly affected by these revelations.

Latter-day Saints believe that the Hawaiian people and all other Polynesians are heirs to the blessings promised to the posterity of Abraham. This doctrine originated through George Q. Cannon, who while at Lahaina, Maui, had a revelation in which the Lord spoke to him telling him that the Hawaiians were of the House of Israel. From this time on Cannon and his associates began to preach that the Hawaiian people were an offshoot branch of Israel through the posterity of Lehi, a Book of Mormon prophet.

It was at this point that Cannon received his instructions from President Clark to come to Honolulu. But after Cannon explained what had transpired on Maui, it was apparent that it would be better for him to return there. (William Farrer, *Biographical Sketch, Hawaiian Mission Report and Diary*, 26 January 1851.)

Source: ^R. Lanier Britsch, *Moramona: The Mormons in Hawaii*, Laie, Hawaii: The Institute for Polynesian Studies Brigham young University-Hawaii, 1989, p. 15.

Note* More details concerning these events are given in the Jubilee notation for 1900 and Britsch's notation for 1989 in this paper.

Note* Portions of the book *Moramona* appeared in slightly different form in *Unto the Islands of the Sea; A History of the Latter-day Saints in the Pacific*, SLC: Deseret Book, 1986. Robert Parsons, citing *Unto the Islands of the Sea*, writes that the doctrine that the Hawaiian people and all other Polynesians are heirs to the blessings promised to the posterity of Abraham had its origin through George Q. Cannon. While he was at Lahaina, he received a knowledge directly from the Lord that the Hawaiians were of the house of Israel. From this time on Elder Cannon and his associates began to teach that the Hawaiian people were an offshoot branch of Israel through the posterity of Lehi, the Book of Mormon prophet.

Source: ^Robert E. Parsons, "Hagoth and the Polynesians," in *The Book of Mormon: Alma, The Testimony of The Word*, Provo: BYU Religious Studies Center, 1992, p. 257.

1851^ **Louisa Pratt** **The History of Louisa Barnes Pratt: The Autobiography of A Mormon Missionary Widow and Pioneer, Vol. 3**, Life Writings of Frontier Women

(A Series Edited by Maureen Ursenbach Beecher; **The History of Louisa Barnes Pratt: Being the Autobiography of A Mormon Missionary Widow and Pioneer**, edited by S. George Ellsworth, Logan, Utah: Utah State University Press, 1998, chapter 11, pp. 147-149.

Note* Addison Pratt returned from his first mission to French Polynesia and was called on a second mission. This time his wife accompanied him. Her journal entries give an account of this mission.

Chapter Eleven: The Island Tubauai: A Missionary Family II: Memoirs, 15 September 1851 to 1 February 1852.

[The text for chapters 11 and 12 is drawn from the memoirs, which were based closely on the journals Louisa kept at the time. The segments of the journals printed in chapters 9, 10, 13, and 14 are the only extant portions of her original record.]

[September 1851] 22nd day. . . . Today I called the native sisters together to instruct them in their religious duties. Ellen acted as interpreter and succeeded remarkably well. This she has been able to do for several months. They spoke in turn, each expressing a desire that I might soon have a knowledge of

their language, and speak from my own lips directly to them. I shall soon make an attempt to [do] so and having their prayers and faith shall be certain of success. . . .

[Oct] 8th Wednesday. . . . Mr. Pratt preaches regularly in the native tongue, which I can now understand tolerably well. Baptisms occur nearly every Sabbath. I wrote an address to be read in a female meeting, which Mr. Grouard translated into the Tahitian for me. They seemed greatly to admire it. I read to them the 29th chapter of Isaiah containing proof of the origin of the Book of Mormon. Ellen explained and commented upon it. They inquired if the ancient Nephites were Europeans. I told them they were the ancient fathers of the Tahitians. At this they appeared greatly interested, and wished to learn more about the book. No organ of their craniums is more prominent than marvelousness.

Additional Source: ^Louisa Barnes Pratt Journal, *Heart Throbs of the West*, compiled by Kate B. Carter, S.L.C., 1947, VIII, pp. 271-273)

Note* In 1974 Norman Douglas would write:

The first example of an attempt to relate the racial theories of Mormon scriptures to the Pacific Islander is recorded by Louisa Pratt, who joined her husband on his second mission in 1850. In October 1851 Louisa delivered an address to a group of females on Tubuai in which she informed her audience that "the Nephites were the ancient fathers of the Tahitians," at which "they appeared greatly interested." (Louisa Barnes Pratt Journal, *Heart Throbs of the West*, compiled by Kate B. Carter, S.L.C., 1947, VIII, p. 273)

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 96. Cited in ^Ian G. Barber, "Mormonism among the Tangata Whenua." Paper delivered at the annual Mormon History Association Conference, Hawaii, June 1990. Also quoted in ^Robert E. Parsons, "Hagoth and the Polynesians," in *The Book of Mormon: Alma, The Testimony of The Word*, Provo: BYU Religious Studies Center, 1992, p. 257.

Note* The reader should note that while both George Q. Cannon (in Hawaii during 1851) and Louisa Pratt (in Tahiti during 1851) are credited with being the first people to definitely expound the idea that the Polynesians were of the house of Israel and descended from the Nephites, credit has also been given to Louisa's husband Addison Pratt for the idea at a much earlier time in 1843, when he supposedly communicated it to the prophet Joseph Smith. The fact that Louisa Pratt would expound such an idea as that recorded in the above notation seems to imply that she learned it from some other source at an earlier time. From whom she might have learned of these ideas is a big question. However, it should be noted that with George Q. Cannon and possibly with Louisa Barnes Pratt, the Polynesians are referred to as "red" men. This term had a connotation that implied "Lamanite" from the 1830's forward. If the Polynesians were referred to as "Red men" by any authoritative figure in the Church, assumptions could have followed.

1852 **William Farrer** **William Farrer *Journal***, 7 March 1852, typescript copy in Brigham Young

University Library, Provo, Utah

Norman Douglas writes that by 1852 "it was becoming common for [the Mormon missionaries] to refer to and even address their Hawaiian proselytes as descendants of Israel and remind them of the 'promises of the Lord to their fathers.'" (see William Farrer, *Journal*, 7 March 1852)

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 97.

1852 George Q. Cannon *Hawaiian Mission Manuscript History*, April 1852, Church Historians

Office

In April 1852 at a mission conference of the Hawaiian Mission, George Q. Cannon, one of the missionaries there, told the members there that if they would "seek after the truth and . . . observe all the words of the Lord, and be guided by the spirit at all times, they would progress . . . and even outstrip their white brethren, for they were of the House of Israel God's chosen people."

Note* This promise is similar to promises made in the Book of Mormon concerning the Lamanites (see Helaman 6:1, 34; 3 Nephi 2:14-15.)

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 97.

1852[^] Parley P. Pratt "Proclamation! To the People of the Coasts and Islands of the Pacific

(Ocean), of Every Nation, Kindred, and Tongue," in the *Millennial Star*,

XIV, September 18, 1852, pp. 465-70; September 25, 1852, 481-85.

The August 1849 *Millennial Star* noted that Parley P. Pratt had been assigned "a mission to the Western Islands." In 1851, Brigham Young sent Parley P. Pratt to California, where as president of the Pacific Mission he would "hold the presidency of all the islands and coasts of the Pacific." Because of various problems in the Society Islands, he decided not to send additional missionaries there, but he did send more missionaries to Hawaii, where the prospects of success were more favorable. Before sailing for Chile, he wrote the first LDS work to be printed in the Pacific region: *Proclamation! To the People of the Coasts and Islands of the Pacific; of every Nation, Kindred and Tongue. He gave the manuscript to Charles Wandell and John Murdock, whom Brigham Young had earlier called to be president of the Australian Mission. They published the manuscript in November 1851 in Sydney, Australia, within a few days of their arrival there.*

Parley P. Pratt writes:

An Apostle of Jesus Christ, to the people of the coasts and islands of the Pacific, of every nation, kindred and tongue--Greeting:-- . . . Having obtained a portion of this ministry, and being appointed and set apart by our brethren of the Apostleship to take the Presidency and special charge of a Mission to the countries mentioned herein--which include nearly one-half of the globe--we have, in pursuance of these responsibilities, commenced our mission by sending forth this Proclamation; first, in English; and to be translated and published by especial messengers, in due time, in every language and tongue included within the bounds of the Mission. . . .

To the *Red Men* of America we will next address a few lines. You are a Branch of the House of Israel. You are descended from the Jews, or rather, more generally, from the tribe of *Joseph*, which Joseph was a great Prophet and ruler in Egypt.

Your fathers left Jerusalem in the days of Jeremiah the Prophet--being led by a Prophet whose name was Lehi. After leaving Jerusalem, they wandered in the wilderness of Arabia, and along the shores of the Red Sea, for eight years, living on fruits and wild game. Arriving at the sea coast, they built a ship, put on board the necessary provisions, and the seeds brought with them from Jerusalem; and setting sail they crossed the great ocean, and landed on the western coast of America, within the bounds of what is now called "Chili." In process of time they peopled the entire continents of North and South America. . . .

The Book of Mormon--the Record of your fathers, will soon be published among you in English, in Spanish, and "in every written language in use among your various tribes and tongues. Messengers will also be sent among you to read, recite, and interpret the contents of said book, as far as necessary, to those who cannot read--so that, to say the least, you may have the Gospel of your forefathers, and some knowledge of their history and prophecies. . . .

The Ten Tribes of Israel, the Jews, the white nations of Europe, the red tribes of America--even the *proud States of the American Union*--may each see themselves and their actions in the prophetic telescope of that book. . . .

We now solemnly predict, in the name of the Lord God of Israel, that in a few years, the world shall bring together and compare ancient records, as sacred and as true as the words of Jesus Christ--as holy

as the Bible; records which unfold the Gospel of the Son of God, revealed, at least, to three distinct nations of the earth, by his own ministry in his glorified body.

We will also name these records; as follows:--

Records of the Jews, (the Bible); written in Asia.

Records of the remnant of Joseph, the Nephites, (Book of Mormon); written in America.

Records of the Ten Lost Tribes of Israel; country not yet revealed.

These three national records will be familiarly known among the nations, in a few years . . .

--P. P. Pratt, President of the Pacific Mission of the Church of Jesus Christ of Latter-day Saints.

Norman Douglas writes:

This document announced Pratt's appointment as "President of the Pacific Mission of the Church of Jesus Christ of Latter-day Saints" and was addressed "To the people of the Coasts and Islands of the Pacific (Ocean), of every Nation, Kindred, and Tongue." . . . By this time the Society Islands mission was eight years old and the Hawaiian mission two, but, apart from the document's title, Pratt does not even acknowledge the existence of the Pacific islanders, although he addressed a section of the proclamation "To the Red Men of America," in which he assured them of their descent from "the House of Israel" and the fathers' migration from Jerusalem under the prophet Lehi. Parley Pratt was never able to obtain first-hand knowledge of the islands people within his extensive mission, for he came no closer to the Pacific Islands than California.

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 97.

1852 **Frances A. Hammond** *Missionary Journal*, October 6, 1852.

Richard O. Cowan writes:

The decision to build a temple in Hawai'i to serve Pacific Islanders was presented to and sustained by those in attendance at [the October 1915 general] conference [in Salt Lake City] (see notation). The idea of the temple in Hawai'i, however, had been mentioned more than a half century earlier. At their October 1852 conference, Sandwich Islands missionaries gathered to share testimonies before resuming their regular work. John Stillman Woodbury, moved upon by the Spirit, spoke in tongues, and Frances A. Hammond gave the interpretation, which he recorded in his journal: "the Lord is well pleased with the labors of his servants on the islands and angels of the Lord are near us, that the people we are laboring among are a remnant of the seed of Joseph, that they would be built up on these islands, and that a temple will be built in this land." (Frances A. Hammond, Journal, October 6, 1852, cited in Joseph H. Spurrier, "The Hawaii Temple: A Special Place in a Special Land," 1986 Mormon Pacific Historical Society Conference Proceedings, 28.)

Source: ^Richard O. Cowan, "Temples in the Pacific," in *Voyages of Faith: Explorations in Mormon Pacific History*, ed. Grant Underwood, Provo: BYU Studies and the Joseph Fielding Smith Institute for Latter-day Saint History, 2000, p. 130.

1852 Missionaries Depart from French Polynesia

F. Edward Butterworth, three times a missionary to the South Pacific for the Reorganized Church of Jesus Christ of Latter Day Saints, writes the following:

The area of Polynesia where our church has been established is called "French Polynesia," as it fell under the domination of the French in 1843. The main divisions of French Polynesia where our church work is established are the Society Islands, with branches on Tahiti, Moorea, and Makatea; the Austral Islands, on Tubuai; the Tuamotuan Islands, where the bulk of our membership lives; and the islands to the west which are presently being considered for missionary expansion. If we refer to our South Sea Island Mission as the "Society Islands," we do not include the bulk of our members who live outside the Society Islands. It is more accurate to refer to this mission as French Polynesia.

The French were in the process of subduing Tahiti when our first missionaries, Seventies Noah Rogers and Benjamin F. Grouard, sailed into the harbor on board the ship "Timoleon" May 14, 1844. . . . Noah Rogers was French Polynesia's first mission president, although his contribution to the islands should not overshadow the ministry of the unsung hero, Benjamin F. Grouard. . . . Noah Rogers spent much of his time while in the islands doing missionary work in the Protestant-held Western Islands. He met with severe missionary opposition in these areas and after fourteen months decided to return to America, with few notable results of his missionary work in the South Sea Islands. Addison Pratt remained in the islands a year and eight months and firmly established the work on Tubuai [in the Austral Islands] . . . After Addison Pratt's departure for America in December, 1845, Benjamin F. Grouard carried on the missionary work alone for three years. Brother Grouard traveled . . . from island to island and succeeded in holding the church together at the very time the church in America was being scattered by persecution and apostasy. . . .

It may have been the stigma of strange doctrine brought back from America in 1850 by Addison Pratt and James Brown which resulted in their confinement to prison at Papeete, although there is no evidence that Addison Pratt ever taught polygamy in the islands. It is true, nevertheless, that both he and his traveling companion, James Brown, were confined to prison for several months for preaching

Mormonism. Sometime after Pratt's release from prison and the stipulation that he not visit the outer islands was lifted, he joined Brother Grouard at Tubuai in the Australs. For two years they labored together in that area. . . . In 1852, both Pratt and Grouard returned to America, leaving the work in the care of Elder John Hawkins.

After the missionaries were dep[ar]ted in 1852, the Saints were subjected to bitter persecution . . . during the years 1853-1872. No "stranger" missionaries were allowed to enter Tahiti during this period, which gave the Catholic church a free hand in the conversion of the natives by force. . . .

Except for the few faithful souls at Tiona, Kaukura, and Makatea, the early church members broke up into factions as a result of the pressure of persecution and lack of leadership. Many went into the Catholic church to escape persecution; **others changed their name to "Israelites,"** probably for the same reason; and still others just drifted about, claiming to be followers of Grouard, but rejecting the Doctrine and Covenants and all teachings not mentioned by Grouard. The headquarters of the faithful was set up at Tiona (Zion), a few miles from Papeete. . . .

Elder John Hawkins . . . was largely responsible for holding our few people in the nearby islands steadfast to the faith during the many years when no foreign ministry could enter the islands. He rejected requests from ministers of certain factions of the Restoration who, upon passing Tahiti en route to America, desired an audience at Tiona. It is said one of his reasons for rejecting them was the fact that they condoned polygamy. Upon the arrival of Elders Glauod Rodger and Charles Wandell of the Reorganization, the natives felt the kindred spirit of the original organization and permitted these good brethren to reorganize the church at Tiona.

Source: ^F. Edward Butterworth, *Adventures of a South Sea Missionary*, Independence, Missouri: Herald House, 1961, pp. 199-209. (See the notation for 1977)

[Illustrated Map: French Polynesia. F. Edward Butterworth, *Adventures of a South Sea Missionary*, Independence, Missouri: Herald House, 1961, inside Front Cover.]

1858 Brigham Young Journal History, 1858, Church Historian's Office

In 1858, with the Society Islands mission temporarily closed and Latter-day Saint missionaries in Hawaii about to be recalled, Brigham Young would deliver a speech in the Tabernacle on the 7th of February in which he affirmed his support of those missions. He said: "Those islanders, and the natives of this country are of the House of Israel, of the seed of Abraham, and to them pertain the promises."

Source: ^William A. Cole & Elwin W. Jensen, *Israel in the Pacific*, Salt Lake City: Genealogical Society, 1961, p. 385. See also ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 98.

1865 Brigham Young Correspondence: Brigham Young to Kamehameha V, Salt Lake City,

24 March 1865, Hawaii State Archives, Honolulu.

Norman Douglas writes:

Seven years later [after the Hawaii mission had been closed], when [Brigham] Young was seeking readmittance to the Hawaiian kingdom for a group of missionaries, he assured Kamehameha V that the main reason for the Mormon's interest in the Hawaiians was the church's belief that they were related to the aborigines of America:

We have not a doubt in our minds but that your Majesty and the people of your Majesty's nation . . . are a Branch of this same great family . . . the Book of Mormon is your Book; for the promises and covenants of the Almighty which it contains, are as applicable to your Majesty's nation as to the nations of this Continent.

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 98.

1866[^] George Q. Cannon "Who Are the Indians?" in *Juvenile Instructor* 1 (1, 15 January, 1, 15

February, 1 April, 1 June 1866): p. 1, 2, 12, 15, 28, 43.

In an 1866 multi-part series of articles entitled "Who Are the Indians," which appeared in the *Juvenile Instructor*, George Q. Cannon writes:

All the Indians in North and South America, and the inhabitants of some of the islands in the Pacific Ocean, are descendants of [the Lehiite] family, who came away from Jerusalem about 2,400 years" ago. . . (Jan 1, p. 1)

After reviewing the history of the Nephite nation Cannon writes:

But after a time they, too, forgot God, fell into great wickedness, and about four-hundred years after the resurrection of Jesus Christ, they were utterly destroyed by the Lamanites, after a series of the most dreadful battles we have any account of in the history of the world. After this there were none but Lamanites left, and the present American Indians are their descendants. (June 1, p. 43)

1868[^] George Reynolds "Man and His Varieties," a continued series in *Juvenile Instructor*,

vol. 3, no. 19, 1 October 1868, pp. 145-146

As part of a multi-part series entitled "Man and His Varieties," dealing with different ethnic origins, George Reynolds had this to say:

The revelations of the Lord to the Prophet Joseph Smith have dispelled the darkness with regard to the origin of many of the varieties of man now on the earth. In so doing they so entirely upset many of the favorite ideas of the learned regarding mankind, that we are almost led to doubt all their deductions from scientific reasoning and learned theories.

In the first place we learn from the word of God given unto us in these days, that the race who inhabit this continent are not a separate and distinct people from the rest of the inhabitants of the earth; but that they belong to the same stock as one of the best known families of men now existing. We mean the Jews. In other words that the Indians we see around us are descended from Israel, consequently they belong, as do the Jews and Arabs, to the Semitic race, which, as we previously told you, means the race that has sprung from Shem. No one would have thought this from their appearance, though a few fancied from the traditions and customs of some of the tribes that they might be of Israelitish origin; but this idea met with but very little favor from the generality of mankind. However, the testimony of the Book of Mormon is being confirmed by the discovery of the ruined cities of the ancient inhabitants, by the finding of words and sentences in Hebrew engraved on stone or metal about the bodies of their dead, and by a fuller investigation into their traditions and legends . . .

To this same family must be added a great number of the inhabitants of the islands in the Pacific Ocean. These are classed by uninspired men in the Malayan race, and generally known by the name of Polynesians. That it is a mistake to class them with the Malays of Southern Asia and the adjacent islands, is we believe admitted by most men who have visited them and studied their character and appearance. Their color--brown--is about the only thing they have in common. In beauty of face and form, in strength of body, in their aptitude to learn the ways and literature of more civilized people, they far exceed the Asiatic people with whom they are numbered.

It is well understood by us that these people are of the same stock as the Lamanites. The general impression is that some adventurous Nephite sailor of old in crossing from South to North America along the western coast of the Isthmus of Panama and of Mexico, either like Columbus started out to discover new lands beyond the sea, or was carried by storm from the shores of America and was at last drifted on to one of these islands. The last idea is the most probable; in fact mention is made in the Book of Mormon (page 388) of two large ships who sailed, about fifty years before Christ, as from some port on the north west coast of South America, filled with people and provisions, who failed to reach the northern continent and were never heard of more.

One great evidence to the Latter-day Saints that the Sandwich islanders are of the house of Israel is the success the Elders have had in preaching the gospel in their midst. . . .

We have also good reason to suppose that the inhabitants of many of the other groups of islands in the Pacific Ocean have the same origin. The great similarity of the language of the Sandwich Islanders to that of the distant New Zealanders, Tahitians and others goes far to prove this. . . . Another proof of their kindred origin is the great resemblance in the appearance of the people of the different Polynesian groups. Their fairness of complexion, when compared to their neighbors who dwell nearer the Asiatic shore, is remarkable, some of the Polynesians being scarcely darker than Spaniards or Italians; and the further they dwell from the shore the less of the very dark blood they appear to have amongst them. *The people of the Sandwich, Friendly, Society, Navigators and Marquesas islands, with those of neighboring smaller groups appear to have never mixed with other darker races, but are the pure original stock.* While the Figi (pronounced Feejee) Islanders, the New Zealanders, the inhabitants of New Caledonia and the New Hebrides appear to have greatly mixed with the Australian races or with the Negroes of New Guinea and the Philippine Islands. It is supposed by many that the dark races were the original possessors of the soil of these mixed islands, that in later times the fairer people landed on their shores, and, being the stronger race, either subjugated the original inhabitants or absorbed them by marriage with their own people. It is not difficult to believe this was the case, if our idea is correct of the fairer race being the descendants of those people who left South America in the two ships that were never heard of afterwards, which event occurred about 1900 years ago. It is probable that the Sandwich Islands being by far the nearest to their line of voyage would be the first place at which they landed, and having settled there, in the course of time either by intent or accident they reached some of the other groups of islands, some of which are not so far from the Sandwich Islands as these islands are distant from the main land from whence they started. Spreading out in this manner southward and westward the New Hebrides, New Caledonia and New Zealand would be the last they would reach, they being about the farthest to the south west of any of the groups. . . .

There is yet another peculiarity that helps to prove these Islanders of American origin. It is the great resemblance in size, shape and build that the ruins scattered all over Polynesia bear to those discovered in Peru, Bolivia and other parts of this continent. . . .--G. R.

Note* Concerning the ideas conveyed in this article, Norman Douglas would write:

The return of missionaries from the Pacific Islands and the publication of many of their letters in church periodicals contributed to a growing awareness of the church's island missions, and the belief that the Polynesians were as much the natural heirs to the divine kingdom as were the Indians gained broad acceptance among Latter-day Saints. . . . In 1868 the popular Mormon journal *Juvenile Instructor* sought to dismiss any remaining doubts on the subject by announcing that speculation on Polynesian origins was no longer necessary and spelling out in some detail what had hitherto been taken for granted. "It is well understood by us," it asserted, "that these people are of the same stock as the Lamanites." The journal dismissed the theory of Polynesian migration from South East Asia as the work of "uninspired men," claiming: "In beauty of face and form, in strength of body, in their aptitude to learn the ways and literature of more civilized people, they far exceed the Asiatic people with whom they are numbered."

As evidence that the Sandwich Islanders, and, by implication, all other Polynesians were "of the house of Israel," the journal pointed to "the success the Elders have had in preaching the gospel in their midst." The apparent similarity of certain Polynesian customs to ancient Hebrew practices was regarded as further proof of the Polynesians' "Israelitish descent," since it would otherwise be "very difficult to understand how they obtained these ideas." . . . A more satisfactory explanation of the migrants' [Hagoth's] fate, thought the *Juvenile Instructor*, was that they "at last drifted on to one of these [Sandwich]

islands and thence "either by intent or accident they reached some of the other groups of islands, some of which are not so far from the Sandwich Islands as these islands are distant from the mainland from whence they started."

Further proof of the Polynesians' "kindred origin" was their "fairness of complexion" which clearly showed that "The people of the Sandwich, Friendly, Society, Navigators and Marquesas Islands, with those of neighboring small groups . . . have never mixed with other darker races but are the pure original stock." On the other hand, "the Fiji . . . Islanders, the New Zealanders, the inhabitants of New Caledonia and the New Hebrides appear to have greatly mixed with the Australian race or with the Negroes of New Guinea and the Philippine Islands."

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), pp. 98-99.

1879^ George Q. Cannon *My First Mission*, Salt Lake City, 1879.

George Q. Cannon, one of the first L. D. S. Missionaries to Hawaii, wrote a book later in his life while a counselor in the First Presidency relating events which occurred during his mission to those islands in 1850-1854. In this book he linked the Polynesian people with the people of the Book of Mormon. Some pertinent excerpts are as follows:

Chapter XII . . . There is one remarkable feature of the Hawaiian character which I will here note. Among all the races of white men of which I have yet heard where the gospel is preached, the practice of sin, and especially with the other sex, is attended with the loss of the Spirit; and unless there is deep and heartfelt repentance such sinners are apt to become enemies of the truth, and are frequently bitter in their opposition to the work of God and His servants. Not so with the Hawaiians, so far as my observation extended. It is true that by indulging in sin they would lose the Spirit; that could be plainly seen; but I never saw that bitter apostate feeling among them which is so common among white men who apostatize. They were not given over to the spirit of unbelief as other races are. This difference struck me, and I account for it in two ways; first, because of their ignorance the Lord does not hold them to so strict an accountability as He does us; and second, they are of the seed of Israel, and to them peculiar promises have been made. I believe the same characteristics will be found among the Lamanites; but that can be better told by those who have experience in laboring among them.

Chapter XV : . . . The experience of the Elders who have been on missions to the Sandwich Islands is encouraging to all who are called to go on missions to the Lamanites. They may have privations to endure, but they will be swallowed up in the joy of the Lord. . . . The soul of a Sandwich Islander or a Lamanite is as precious in the sight of the Lord as the soul of a white man, whether born in America or Europe. . . . Blessed shall be the faithful men who have labored, who now labor, and who may hereafter labor among the Lamanites for their salvation. . . . Thousands of Elders will yet have to labor among the red men for their salvation. They should not look upon this as a hardship, but as a great and inestimable privilege--a work in which angels delight to engage. . . .

Chapter XVI : . . . Before I commenced holding regular meetings, I had plenty of time for meditation . . . It was then that I found the value of the Book of Mormon. . . . The salvation of man was the great theme upon which its writers dwelt, and for this they were willing to undergo every privation and make every sacrifice.

What were my petty difficulties compared with those afflictions which they had to endure? . . . If the sons of King Mosiah could relinquish their high estate and go forth among the degraded Lamanites to labor as they did, should not I labor with patience and devoted zeal for the salvation of these poor red men, heirs of the same promise? . . .

The conversations which I had with the natives concerning the Book of Mormon and the origin of the red men, made them anxious to see it.. After branches had been built up at Wailuku, at Waichu and other places around, by Elder F. A. Hammond and myself, I was led to commence the translation of the Book of Mormon into the language of the Islands--the Hawaiian language, as it was called. . . . Thus was the Book of Mormon first translated and published in the language of a race of red-men--a part of the race for whom its promises are most abundant. . . . The language of the Sandwich Islanders is a dialect of the Polynesian language, spoken by the Islanders with red skins all through the Pacific.

Additional Source: See also ^Preston Nibley, *Three Mormon Classics*.

Note* See the notation for 1850.

1881 Ancient Maori Prophecy Pronounced--Missionary Work among the Maori Begins

A talk entitled "Maori Chief Predicts: Te Karere, November, 1950," was published in 1954 as part of the more powerful addresses of Matthew Cowley (see *Matthew Cowley Speaks*, SLC: Deseret Book). In this talk Apostle Cowley related the following story:

In March 1881, a convention was called of representative natives of the Ngatikahungunu Tribe of the Maori race for the purpose of discussing political, social, and religious problems of racial importance. The convention was held at a native village near Masterton, New Zealand, in what is known as the Wairarapa district. The meetings of the conference were convened in a historic, native meetinghouse, the name of which was *Ngatauewaru*, meaning "The Eight Years."

Many of those in attendance were old enough to have seen the coming of the first Christian missionaries to New Zealand, and all were devout adherents to one of the several churches which had already been established among them. Some were Catholic; some of the Methodist faith; and some of the Presbyterian belief. As the history of Christianity among them was reviewed by the speakers, the question arose as to the necessity of the existence of more than one Christian church--if all Christianity was of Christ, why were not all Christians affiliated with but one church? . . .

The great native leaders assembled at this convention could conceive of nothing of more vital importance to the well-being of the race than to know the answer to the questions: "Which is the church? Which one should the Maori join so there will be once again a unity of religious belief among them? Where was the power of God unto salvation for the Maori race?"

The questions were discussed and debated at great length, but the answer evaded them. At last it was moved, and the motion approved, that the all-important question should be propounded to one Paora Potangaroa, the wisest chief and most learned sage among them. To him the question was directed: "Which of the churches is the church for the Maori race? Which of them should we join?"

Potangaroa's answer was one word, "*Taihoa*," which means "wait," or "wait awhile," and which, in this instance, implied that he would answer the question later after he had given the matter serious consideration. The old sage then left the assembly and retired to his own residence, which was nearby. There for three days he was occupied in prayer, fasting, and meditation about the problem which had been presented for his solution. He was aware that the true answer would not come without prayerful meditation and without invoking divine aid. After having been thus engaged for three days, he returned to the convention and addressed his people.

Freely translated these were his words: "My friends, the church for the Maori people has not yet come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit with us in our homes. they will learn our language and teach us the gospel in our own tongue. When they pray they will raise their right hands." After saying these things, as a partial answer to the question, he called Ranginui Kingi to act as scribe and to write what the chief was about to dictate as a further answer to the inquiry of his people concerning which church would bring salvation to the Maori. That which was written was called by the sage: "*A covenant for remembering the hidden words which were revealed by the Spirit of Jehovah to Paora Potangaroa, and which words were proclaimed by him to the people assembled at the 'eight years house' located at the head of the island: and these hidden words of the Spirit were proclaimed on the 16th day of March, 1881.*" In March, 1881, when these words of Potangaroa were reduced to writing, the missionaries of the Church of Jesus Christ of Latter-day Saints had not yet come to his people. The "covenant" continues: "First this is the day of the fulness (1881)." Later in the year the fulness of the gospel did come to this people. The missionaries came from the "rising sun." They traveled in pairs. They lived in the homes of the people. They learned the Maori tongue and taught the people the gospel in their own language. When they prayed, they raised their right hands--all of which Potangaroa had foretold when he told his people that the Church for the Maori had not yet arrived. Continuing, the "covenant" sets forth: second, the year 1882, he said, would be the year of the "sealing" (or the year they would learn of the sealing ordinances). Third, the year 1883 will be the year of "the honoring"--of "great faith"--as it is written: "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:7) The year 1883 was a year of great honor and great faith among the people of Ngatikahungunu, the tribe of the sage and chief, Potangaroa. Members of this tribe joined the Church of Jesus Christ in great numbers, and in doing so, they gave tribute to whom tribute was due . . . Members of other tribes of the race also joined the Church in considerable numbers during the same year.

The "covenant" says further: "This covenant is to be remembered by the generations which follow after us. And the fruits of that which is set forth above (in the covenant) are--we are the lost sheep of the House of Israel. (We will learn of) the scepter of Judah; of Shilo; of the king of peace; of the day of judgment; of the kingdom of heaven; of the sacred church with a large wall surrounding; of the increase of the race; of faith, love, peace, patience, judgment, unity. All of this plan (contained in the covenant) will be fulfilled by the people of Ngatikahungunu Tribe during the next forty years." Then follows the date "March 16, 1881," on which the covenant was written: and the name of the scribe, "Ranginui Kingi."

At the top of the "covenant" is drawn in ink an "all-seeing eye," also a drawing of the sun rising beyond the ocean, indicating the east, from which direction Potangaroa said the missionaries of the true Church would come. The words in the covenant, "the sacred Church with a large wall surrounding" of which they

would learn, are descriptive of Temple Square in Salt Lake City. The drawing of the "all-seeing eye" is also significant in this respect.

Missionaries had been doing work among the people in New Zealand prior to 1881, but only, with one or two exceptions, among the Europeans. It was in 1881, the year Potangaroa said "the fulness" would come, that Elder W. M. Bromley of Springville, Utah, arrived in New Zealand to preside over the mission, and he was told before leaving home "that the time had come to take the gospel to the Maori people."

At the conclusion of the "covenant" it was set forth that all that was written would be fulfilled by Ngatikahungunu Tribe within the next forty years. Forty years from 1881 would be 1921. During that period of years the only Maori people who received all the covenants of the fulness of the gospel came from that one tribe. Thousands belonging to all native tribes of the Maori race had joined the Church, but only Church members belonging to the tribe referred to in the "covenant" came to the temples during that forty-year period and thereby fulfilled all the ordinances. After 1921 Latter-day Saints from the other tribes started coming to the temple and since that date have received the blessings of the sealing power in considerable numbers. As it was stated in the "covenant," they would learn that they were "the lost sheep of the house of Israel." Also they would be assured of "the increase of the race." . . .

To commemorate the occasion of Potangaroa's prophecy, and the writing of the "covenant," a cement monument was erected in the historic meetinghouse where the convention was held, and the "covenant" was placed in the monument. In the year 1929, members of the Ratana Church, a sect of New Zealand origin, destroyed the monument for the purpose of recovering the "covenant." They were expectantly hoping that they would find in the "covenant" prophetic utterances with reference to the establishment of the "Ratana" movement and would thereby be able to convince the natives that their sect was the church for the Maori race. When the monument was broken into, however, there was no "covenant" to be found. Not having been hermetically sealed in the stone, time and moisture had damaged it beyond any hope of recovery.

During the year 1944 when the writer [Matthew Cowley] was presiding over the New Zealand Mission, he attended a Church conference in the same vicinity where the convention of March 1881 had been held, and the incidents referred to above took place. While speaking at one of the meetings of the Church gathering, Brother Eriata Nopera told of his being present, as a very young man, at the convention of the leaders of the Ngatikahungunu Tribe in 1881, and of hearing the prophecies of Potangaroa about the coming of the true Church to the Maori people. At the close of the meeting a Maori sister requested her husband to proceed immediately to their residence a mile or so distant and bring back a document which he would find rolled in brown paper at the bottom of her trunk. Upon his return he handed the package to his wife, and she then invited Brother Nopera and the writer to accompany her to another room where she handed it to Brother Nopera. Upon unrolling the brown wrapping paper, he discovered that it contained a photographer's picture of the "covenant" which had been sealed up in the cement monument in Ngatauewaru meetinghouse in 1881.

A photographer doing business in Masterton in 1881, having heard of the prophecies of Potangaroa and that the written "covenant" was to be placed in a cement monument, asked the natives for permission to photograph it. Permission was granted, and thus a true copy of the "covenant" was preserved. It had been in the possession of one family down through the years and concealed from public view as a sacred document until it was presented to Brother Nopera in 1944. It is now in the possession of the writer [Matthew Cowley].

Potangaroa was only one of several native prophets who foretold the coming of the Latter-day Saint missionaries to the Maori people.

Sources: ^Matthew Cowley, *Matthew Cowley Speaks*, SLC: Deseret Book, 1954 (contained in *Gospel Link 2001*, SLC: Deseret Book. See also ^Matthew Cowley, *Improvement Era*, Vol. 53, p. 696, September, 1950). See also ^Paul R. and Millie Foster Cheesman, *Early America and the Polynesians*, Provo: Promised Land Publications, 1975, p. 18.

Norman Douglas notes that "although Mormon missionaries had been in New Zealand since 1854, it was not until twenty-seven years later that they began to preach extensively to the Maoris . . ."

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), pp. 98-99.

Note* See the 1954 notation

1890 **Francis Kirkham** **Interview**, S. L. C., August 1970.

Norman Douglas writes:

There is evidence that the same approach used by the first Mormon missionaries to the Indians came to be used in dealing with the Polynesians. "We would go to them," said Francis W. Kirkham, speaking of his experiences with the Maoris in the 1890s, "hold up a copy of the Book of Mormon and tell them that we had a book that told the history of their ancestors." And Kirkham's presentation was undoubtedly common, for by the late nineteenth century the belief that the Book of Mormon had as much to say about the Polynesians as about the Indians had become part of every Pacific missionary's doctrinal baggage, even if he occasionally carried short weight on other aspects, and it was customary for a missionary's blessing or certificate of appointment to contain the information that the bearer had been chosen to labour among "the House of Israel." (See, for example, the *Journal and Papers of Heber J. Sheffield*, typescript copy B.Y.U.)

Source: ^Norman Douglas, *The Sons of Lehi and the Seed of Cain: Racial Myths in Mormon Scripture and their Relevance to the Pacific Islands*, in *The Journal of Religious History*, vol 8, num. 1, (June 1974, pp. 90-104), p. 100. Ian G. Barber, "Mormonism Among the Tangata Whenua." Paper delivered at the annual Mormon History Association Conference, Hawaii, June 1990, pp. 12-15.

1891^ John Nicholson "Thoughts on the Indian Question," in *Millennial Star* 53, March 2, 1891, pp. 138-142.

This is a reprint of an article from the "*Journal*" (Name-Date?). Nicholson writes:

The writer has been requested by the editor of the *Journal* to present in its columns some thoughts in relation to the remarkable religious movement among the Indians which has for some time agitated the whole country. . . .

It would be safe to regard, in these times, any special religious phenomenon among the Indians as a part of the preparation of the Lord for the remnants in fulfillment of the covenant of God with ancient Israel--to gather all the remnants in from their long dispersion. . . .

The sign of the preparatory work of the Father exists. Some of the remnants on this land have begun to believe. Note also the work accomplished among people of the same race on the Sandwich Islands, the Samoan group and New Zealand.

1892^ George Reynolds The Dictionary of the Book of Mormon, SLC: J. H. Parry, 1892, p. 136

In an article entitled "Hagoth," George Reynolds writes the following concerning Hagoth and the people mentioned in Alma 63:5-8:

Hagoth---A Nephite ship-builder and promoter of emigration. He was a very ingenious mechanic, and in the thirty-seventh year of the Judges (B.C.55), he settled on the Pacific side of the Isthmus of Panama, where the lands *Desolation* and *Bountiful* ran parallel. There he built an exceedingly large ship, and launched it on the Pacific Ocean. This ship he filled with men, women, and children, after which it set sail northward; and having delivered its living freight, it returned the next year, again to start northward loaded with passengers and provisions. He also built other ships, which engaged in the same trade. Some of these never reached their destination, they were either lost in the depths of the sea, or were carried by storms and adverse winds to some of the many groups of islands that dot the Pacific Ocean. In this manner it is more than probable that the Sandwich Islands were peopled with the ancestors of the present inhabitants.

1893^ Joel E. Ricks "America's Ancient Inhabitants," in *Millennial Star* 55, October 16, 1893,

pp. 672-75, October, pp. 695-98, 711-14.

Joel Ricks reports on his explorations in Salt River Valley, Arizona. He notes their dwellings and temples made of cement, as well as their canal systems for irrigation. He then writes:

"Who are they, and whence came they? These are questions asked by every visitor to the ruins regarding the people who built here. Up to the present no one has been able to answer the questions satisfactorily. A recent writer on the subject says: "The selection of the location of their homes seems to indicate that they were originally a maritime people, from either Asia or Africa, more probably the former, who, landing on the coast of Lower California when that peninsula was more closely connected with the mainland than at present, drifted north and eastward along the Colorado and Gila, until they overran and settled the irrigable land contiguous to each of these streams. . . . Whether this is the correct theory or not I would not venture to say, but from the fact that the old civilization appears to have reached its highest development in this valley . . . I incline to the opinion that this particular family came here by sea. They probably came up the Gulf of California and spread along the river courses. . . ."

"It seems to me that the Book of Mormon furnishes a parallel to what was apparently the history of this ancient people. It will be remembered that about fifty-five years before Christ a man named Hagoth built a large ship and launched it into the Pacific Ocean somewhere near Panama Bay. . . . Now we will not say that those ships coasted along the shore of Mexico and landed at the head of the Gulf of California, for we do not know, but it is certain that there is a striking similarity between the old Nephite country and this one. . . ."

**1895[^] H. B. Root "A Review-No. 2- Did the Phoenicians Discover America?"
in *Autumn***

(RLDS) *Leaves*, Vol. 8, No. 6 (June) pp. 262-265.

[p. 263] That the Phoenicians ventured on long voyages is very true; and while to claim for them the origin of the inhabitants of the islands and the Americas is straining a point, the suggestion that they were used as a means to people the "isles of the sea" is worthy of thought and study. The writer once suggested the idea to an elder of the church. His reply was, "There is no doubt but that the inhabitants of the islands of the Pacific are the descendants of the Nephites." Supposing there was a direct revelation on the subject, no more was said; but a careful searching of the Book of Mormon and Doctrine and Covenants failed to show anything of that character. The only thing from which such an inference could be drawn is from Book of Mormon, page 378, but the ships of Hagoth went to the land *northward* while the islands of the Pacific are west and south from the land Bountiful. Upon the other hand, in 2 Nephi 7:3 he says:--

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.

Here is a direct statement that others had been colonized on the isles of the sea prior to the time of Nephi, 600 B.C. God promised Solomon great riches, and his glorious reign has been unparalleled; and

with the favor of God to direct and support him is it anything surprising that he should have been able to draw from the treasurehouse of "the everlasting hills"? . . .

One other attempt was made to reach the land of Ophir, but for some reason best known to the Divine mind the attempt was frustrated. (1 Kings 22:48, 49)

In Ezekiel 27: 3, 15, 26, 35, there is prophetic mention made of Phoenician connection with the isles of the sea that bear out the idea under consideration, particularly in verses 26 and 35; for on none of their known routes were they in the "great waters." They were broken in the "midst ["heart" in the margin] of the seas." Why should "the inhabitants of the isles" be "astonished at them? why troubled in their "countenance"? why "sore afraid"?

Take the map and note the location of the isles of the Southern Pacific Ocean; consider the dangers of that sea, where without a vessel of some size, missionary work cannot be carried on successfully; suppose a colony be placed on one of those islands with the assurance of regular visits from some large ship, and then let those visits suddenly cease, would there not be cause for astonishment, fear, and troubled countenances? . . .

1897^ William A. Moody "Origin of the Samoans," in *Millennial Star* 59, September 16, 1897,

pp. 587-88.

William Moody writes:

Among the conflicting opinions as to the origin of the inhabitants of Samoa as well as their congeners on several groups of the Pacific islands, I will offer the following as evidence that they belong to the house of Israel and came from America.

First--According to the tradition of Samoans: They first landed on and inhabited "Manu'a," the most eastern island of the group. This is an evidence that they did not come from the west. Following in this line of evidence we read in the Book of Mormon (Alma 63:5-8) that at least two large ships were "launched into the west sea near the narrow neck which leads to the land northward and were never heard of more." The question is: Were these two ships destroyed? Or were they drifted away to some of the Pacific Islands? The probability is in favor of the latter, when we consider that the trade winds and ocean current of that part of the sphere tend westerly. It must be left to conjecture, however, how they scattered from island to island. But that the natives had boats large enough to navigate from one group of islands to another is evident from the well-known fact that not many years since the Tongan people came to Samoa (a distance of nearly five hundred miles) in sufficient numbers to conquer them.

Second--The Samoans rigidly adhere to the old Mosaic law of circumcision, which was in force among the Nephites and Lamanites till the coming of Christ. (It will be noted that the two above mentioned boats left in 54 B.C., the laws of Moses being in full force at that time).

Third--The Samoans have a custom of embalming their dead--an old Israelite custom (Gen. 50:26).

Fourth--Both among the American Indians and the Samoans is the custom represented in the law of Moses by "An eye for an eye, and a tooth for a tooth," . . .

Fifth--There is a custom among the Samoans of cutting off a woman's nose for the crime of stealing another woman's husband by marrying him. The same custom is prevalent among some of the tribes of American Indians. The writer is familiar with this custom among the Apache Indians of Arizona.

Sixth--The girls of Samoa often gather themselves together to sing and to dance, and to make themselves merry (exclusive of the men)--a custom that existed among the ancient inhabitants of America (Book of Mormon, Mosiah 20;1).

Seventh--The syntax of the Samoan language in many points resembles the Hebrew.

The above are a few indirect evidences I have gleaned principally through my own observations, and not having access to any writings of the ethnology of the race, it is possible that I have omitted much very valuable evidence. While it is almost impossible to glean sufficient data to establish definitely the origin of the Samoans, the fact that they observe some of the laws of Moses, and that a number of the customs of both the Samoans and the American Indians are identical, taken in connection with the other evidences, seems, when looked upon in the light of reason, to render the argument strongly in favor of them belonging to the house of Israel and most likely drifted from American shores.--William A. Moody, in *Deseret News*.

1899^ Benjamin Cluff "Myths and traditions of the Hawaiians." An address by Prof. Benj. Cluff, jr.,

Professor of the Brigham Young University, Provo, at the fourth annual
reunion of Polynesian missionaries held at Lagoon, Davis Co. Utah, July 24,
1899. Salt Lake City, Published by the General Committee, 1899. (8 pages)

[pp. 1- 2] I doubt that ancient Greece furnishes more, or more beautiful legends and myths than are found among the natives of the Hawaiian Islands. . . .

Some legends refer directly to the creation, and according to a well written and interesting book by his late majesty, King Kalakaua, the Hawaiian account agrees closely with that given in the Bible. According tot he former a trinity of gods exist under the names of Kane, Ku, and Lono. These created the heavens, then the earth, the sun, moon, and stars. From their spittle they created a host of ministering angels. . . .

The Hawaiians also had a flood, one account of which corresponds closely to that given in the Bible. Nuu at the command of the gods built a boat and with his wife and three sons entered therein, taking with them a male and female of every living creature. When the waters which covered the whole earth

subsided the gods came and released Nunu and his family, who on leaving the boat found that they had rested on a mountain overlooking a beautiful valley. Nuu offered sacrifice to the moon mistaking it for Kane, whereupon that deity was wroth, and descending on a rainbow reproved him. As a sign of his forgiveness when Nuu had repented the rainbow was left in the heavens.

Another version states that the earth was submerged except the top of Maunaloa, upon which a family and animals were saved.

Ku Pule, or Abraham, was ten generations removed from Nuu. He went to the South with his wife and slave woman, Ahu. Here he established circumcision, and was the grandfather of Kuni-lau-a-mano, whose twelve children became the heads of twelve tribes, from one of which the Menehune, or Hawaiians, sprung.

His majesty's book is authority for the statement that a story similar to that of Joseph sold into Egypt is given and mention is made of the return of the Mehehune people to the land set apart for them by Kane. Two brothers led them over deserts and trough waters and after many tribulations they reached their destination, and then the book adds, "With the settlement of the Menehune people in the land set apart for them by Kane the hawaiian legends ceases to remind us of the later history of the hebrews. There the similarity of the historic incidents abruptly ends.

It is more probable, I think, that the travels of the Menehune people refer not to the exodus from Egypt, but to the travels of Lehi to America; for, on leaving Jerusalem, the connection of the Menehunes with the Israelites would naturally end. Should this assumption be true, the islands were peopled from America, instead of Asia, as is the usually accepted theory. Favoring the American origin are the currents of the ocean, which flow from our western coast and sweep all of the islands down past Samoa to new Zealand. The ocean currents would be important factors to navigation in a time when compasses were unknown, and especially to explorers.

Among the many legends referring to the first settlement of hawaii several bear out the American origin, one as follows: Hawaii-loa, a great chief, Pleiades, discovered the Hawaiian group, giving to the largest islands his own name and to the others those of his children. . . .

. . . Many immigrations to Hawaii from the southern islands are spoken of, but we can easily believe that the South Sea islanders knew of the existence of the Hawaiian group from their forefathers. . . .

1900 *The Jubilee: Fiftieth Anniversary of the Hawaiian Mission*

In the Hawaiian Islands on December 12, 1900 there began a four-day celebration of the fiftieth anniversary of the arrival of the first ten LDS missionaries in the Hawaiian Islands. President George Q Cannon not only attended, but stayed throughout the month of December, verifying to the Saints in speeches at various locations that during his original mission (1850-1854) he had heard the Lord's voice "more than once as one man speaks with another, encouraging me and showing me the work which should be done among this people." He also revealed something to them for the first time concerning the doctrine that the Polynesians were descendants of Lehi and heirs to the blessings of Abraham. This doctrine had been accepted by Latter-day Saints ever since the time of Cannon's first mission, but the

fact that it had its inception through him was not known until Cannon explained this to the Saints at Waikapu on 28 December 1900. The details of Cannon's visit would be recorded in George Q. Cannon, *Journal of Travels to the Hawaiian Mission Jubilee*, December 1900, Samuel E. Woolley, *Journals, and the Manuscript History of the Hawaiian Mission*, by date.

Note* See the notation for 1850-54 and the 1989 Britsch notation.

1901^ Henry A. Stebbins *Book of Mormon Lectures, Lamoni, Iowa: Published by the Board of*

(RLDS) **Publication of the Reorganized Church of Jesus Christ of Latter Day**

Saints, 1901, p. 206. Reprinted in 1908.

A Nephite by the name of Hagoth, an "exceeding curious man," fitted out a ship and sailed from the Isthmus of Panama into the Pacific and was never heard of again. Some Mormons have conceived the idea that he was the mythical Hawaii who is said to have settled the Sandwich Islands.

1905^ Alexander H. Smith "Reminiscence.-Part XXVI," in *Autumn Leaves*, Vol. 18, No. 3
(March),

(RLDS) pp. 115-118

[p. 117] . . . the origin of those islanders was forcibly presented to my mind, and the account of the building of ships and the sailing northward of many men, women, and children. They sailed northward and were never heard of, and it "was supposed that they were swallowed up in the depths of the sea, and drowned."

But how easily those ships could have been driven down across the many waters till they reached these beautiful islands. The very nature of the controlling winds of that pacific sea makes it easy to believe that those ships sailed northward till they caught the tradewinds, which for six months blow steadily from the northeast. Those ships may have sailed north till they reached the coast of California, then meeting the trades were driven before the winds, then made the islands, where they settled, and thus peopled the many islands of the sea. And as the inhabitants of the South Sea Islands are evidently

of the same race, it is easy to believe the same northeast winds drove the first settlers of those far away islands down across the equator to the islands of the South Pacific.

All the islanders give evidence of a common origin, until one reaches Australia, and then the type changes.

1907[^] Andrew Jenson *The Book of Mormon*, Liverpool: Millennial Star Office, 1907.

This is a 24-page tract printed and published at the Millennial Star Office in Liverpool, England which contains "A Discourse delivered by Elder Andrew Jenson, Assistant Church Historian, in the Tabernacle, Salt Lake City, September 22nd, 1907." In it we find the following:

. . . In the western part of the State of New York, about two thousand two hundred miles east of here, stands a range of hills, extending from east to west and forming the watershed between the streams that find their way into the great Atlantic Ocean, through the St. Lawrence river, and those rising on the south side that find their way into the Gulf of Mexico, through the Ohio, Mississippi and other rivers. The most elevated of a number of these hills is one which to-day is known to the inhabitants residing in that neighborhood as "Mormon Hill," but which by an ancient people, who dwelt there many centuries ago was called the "Hill Cumorah." Even prior to that time, in the early days of the world's history, it was known by a still more ancient people as the Hill "Ramah." Hence, it is a hill of historical significance. . . . (p. 1)

A few years ago I made a trip around the world, and among the islands that I visited in the Pacific Ocean was the Tongan group. That group of Islands lies about as far away from America as one can get and still be in the Polynesian part of the great Pacific. We had missionaries in Tonga a few years ago, trying to introduce the gospel, but they were not successful. When I visited this people in 1895, I read the experience of a certain missionary, the Rev. Thomas West, who had spent several years among the Tongans. After he left the group he published a book entitled, "Ten Years in South Central Polynesia," in which he writes as follows:

There can be no doubt that the Tonguese religion bore in several particulars a striking resemblance to the ritual and economy of the Jewish ceremonial law. Indeed, this similarity prevails more or less in the various groups of Polynesia. Nor can it be denied that many of the inhabitants have strongly marked Jewish features.

A few of these points of resemblance may here be specified as a matter of interest:

1. There obtain, among the Tongans, regular divisions of time into months and years, these divisions being marked by the recurrence of sacred seasons and public feasts, which were observed with religious ceremony, and were under the sanction of the most rigorous laws. It is also remarkable that the Tongans have some knowledge of an intercalary month, the use and disuse of which have led to many discussions among themselves.

2. The entire system of tabu, by which times, persons, places or things are made sacred, and the many religious restrictions and prohibitions connected therewith, may be easily interpreted as a relic, much changed and corrupted, of the ceremonial observances of the Jews.

3. The great feast of the offering of the first-fruits to the gods every year seems a custom of religious ceremony of purely Jewish origin.

4. The same may be said of the rite of circumcision, which was regularly practiced by them. An uncircumcised person was considered mean and despicable, and the custom has only disappeared in recent years.

5. Every person and thing that touched a dead body was considered unclean, and remained so until after the lapse of a certain number of days. During that allotted time those whose duties compelled them to do the rites of the burial were not allowed to feed themselves, or touch the food prepared by others. They were therefore carefully fed by attendants.

Females after childbirth, and after other periods of infirmity, were enjoined strict separation; and were subjected to ceremonial purifications.

The Tongans had cities of refuge corresponding to those instituted among the Jews; their uses and functions resembled, in some of their features, those of the Mosaic law.

These conditions prevailed in Tonga when Captain Cook first discovered the group, and still prevail to a certain extent. Now, how do we trace Jewish origin so far away from America as that? Listen. The Book of Mormon gives us the keynote. We find the following recorded in the sixty-third chapter of Alma, fifth and eighth verses: [these verses are then quoted]

But in the light of our present knowledge we can easily surmise where they went. When I left America on a missionary tour around the world, twelve years ago, I took passage on a steamer at Vancouver, British Columbia, bound for the Sandwich Islands; and on this voyage an incident occurred which I shall mention, as it has a bearing on this question. We had been on the water for five days without seeing anything to attract our attention, except sea and sky. On the whole trip we had not seen a single ship or boat, or anything else, until the last day, when we observed, to the right of the ship, a tree, or a large trunk of a tree, floating in the water. On making inquiries of the ship's officers as to what it was when we first saw it at a distance, we were told: "This tree has come from the mouth of the Columbia river. Every season, as we pass through these waters, we see a great many such trees floating in the ocean; they come from the rivers of America, and many of them are washed ashore on the islands of the sea."

Now I reason like this. If a dead tree, floating in the water, can be carried by the current and winds to the Hawaiian group or other islands in the great Pacific, how much easier it would be for a ship, properly manned and supplied with rudder and sails, to be carried before the trade winds and by the ocean currents to these distant islands? The Polynesians undoubtedly belong to the same race of people as the American Indians, and are, like these, Jewish in their appearance, to a remarkable extent.

We do not find much trace of Christianity on these islands of the sea, but we can easily account for that, as Hagoth built the ships that journeyed to these islands before the gospel was preached, by the Savior, to the inhabitants in America. Hence we find the Mosaic law, and not Christianity, practiced by the Polynesians. Hagoth's ships left the American shore nearly a hundred years before Christ appeared to

the Nephites in the land Bountiful. Is not this still more corroborative evidence that the theory of Hagoth's ships is correct?

We have still other proofs. As we associate with the Hawaiians, Maoris, or other Pacific Islanders, we find that they have traditions going way back to very early days--traditions which have been handed down by them for fifty or sixty generations--to the effect that their forefathers came from a great land to the eastward, where they lived before they came to Hawaii; and that before that time they came from a great country still farther away. All of these traditions, in our estimation, corroborate the Book of Mormon history. (pp. 19-21)

1909^ Alvin Knisley *Dictionary of the Book of Mormon*, Independence, Missouri: Zion's Ensign,

(RLDS) 1909, p. 47.

Ha'goth

An ingenious Nephite who built ships on the west coast of C. A. or Panama for emigration to N. A. . . . It is more than possible that the Pacific islands were peopled by those voyagers the Nephites supposed were lost. The place of launching these ships was in the land Bountiful near Desolation.

Note* I had the following from some unknown edition:

An ingenious Nephite who built ships on the west coast, probably C. A. [Central America], for emigration northward. . . . It is more than possible that the Pacific islands were peopled by those voyagers the Nephites supposed were lost. The place of launching these ships was in the land Bountiful near Desolation.

1911 First Presidency *Messages of the First Presidency*, 1911

The First Presidency (Joseph F. Smith, Anthon H. Lund, and John Henry Smith) said the following when asked why Polynesians seemed to be more blessed and favored of the Lord than their American cousins:

The Lord . . . directed their course away from this continent [America] to their island homes, that they might not be left to be preyed upon and destroyed by the more wicked part of the House of Israel whose descendants still roam upon this continent in a fallen and degraded state.

1913 **Stuart Meha & Elwin W. Jensen** **"The Personal Testimony of Stuart Meha,"** Waipawa, H.

(abt. Joseph F. Smith)

B., New Zealand. A signed manuscript, recorded May

20, 1937, in the *Missionary Journal, First Mission*, Elder

Elwin W. Jensen, Salt Lake City. See also Te Karere, vol. 32,

p. 275, New Zealand Mission, Auckland, New Zealand.

Allen H. Richardson, David E. Richardson and Anthony E. Bentley write that although some scholars insist that the Polynesian ancestors came from the Orient and sailed east to settle Polynesia, the Church of Jesus Christ of Latter-day Saints has always taught that they sailed west from America. In 1913, Stuart Meha, a Maori Latter-day Saint from New Zealand, sent a telegram to the Church leaders thanking them for the privilege of allowing a group of Maori saints to travel to Salt Lake to go through the temple. In the telegram, Brother Meha added the words: "Who knows but that some of Hagoth's people have returned--perhaps!"

Later, the First Presidency of the Church, and some of the General Authorities, gave a welcome, in Wandermere Park, in honor of this party of Maori Saints from New Zealand. In a speech delivered on that occasion, President [Joseph F.] Smith replied to the telegram: "I would like to say to you brethren and sisters from New Zealand, you *are* some of Hagoth's people, and there is NO PERHAPS about it!" Continuing, President Smith told how it had been given to him by the spirit, while laboring in Hawaii, that the Polynesians were descendants of Lehi. Brother Meha testifies that these statements touched his heart, and he had no more uncertainties as to whether the Polynesians were truly of the House of Israel. (From "The Personal Testimony of Stuart Meha," Waipawa, H. B., New Zealand. A signed manuscript, recorded May 20, 1937, in the *Missionary Journal, First Mission*, Elder Elwin W. Jensen, Salt Lake City.

Source: ^Allen H. Richardson, David E. Richardson and Anthony E. Bentley. *1000 Evidences for the Church of Jesus Christ of Latter-day Saints: Part Two-A Voice from the Dust: 500 Evidences in Support of the Book of Mormon*. Salt Lake City: Envision Press, 2001, p. 33.

Note* See the 1969 notation.

1914[^] Andrew Jenson "The Society Islands Mission," compiled by Andrew Jenson, Assistant Church

Historian, in *The Utah Genealogical and Historical Magazine*, January, 1914

1915: to April, 1917, Vol. V-1914: pp. 1-12, 63-73, 108-120, 185-195; Vol. VI-
pp. 39- , 61- , 131- ; Vol. VII-1916: pp. 91- , 112- , 178- ; Vol. VII-1917:
January, pp. 30-37; April, pp. 80-85.

[See the 1843 notation.]

1915[^] Joseph F. Smith *General Conference Report*, October 1915, Salt Lake City, p. 8

President Joseph F. Smith served in the Hawaiian Mission, and he bore testimony on various occasions that the Polynesians were the seed of Lehi, of the House of Israel. For example, in a speech delivered in the Tabernacle at general conference of October 1915, he stated:

Now, away off in the Pacific Ocean are various groups of islands, from the Sandwich Islands down to Tahiti, Samoa, Tonga, and New Zealand. On them are thousands of good people, dark-skinned but the blood of Israel. When you carry the gospel to them, they receive it with open hearts. They need the same privileges that we do, and that we enjoy, but these are out of their power. They are poor, and they can't gather means to come up here to be endowed, and sealed for time and eternity, for their living and their dead, and to be baptized for their dead. . . .

Now, I say to my brethren and sisters this morning that we have come to the conclusion that it would be a good thing to build a temple that shall be dedicated to the ordinances of the House of God, down upon one of the Sandwich Islands, so that the good people of those islands may reach the blessing of the House of God within their borders, and that the people from New Zealand, if they do not become strong enough to require a House to be built there also, by and by, can come to Laie, where they can get their blessings and return home and live in peace . . .

I want you to understand that the Hawaiian mission, and the good Latter-day Saints of that mission, with what help the Church can give, will be able to build their temple. (Joseph F. Smith, in *Eighty-Sixth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints*, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, 8.)

Note* The decision to build a temple in Hawaii to serve Pacific Islanders was presented to and sustained by those in attendance at conference. Paul L. Anderson writes:

In its architectural style, the Hawai'i Temple reflected many of the same influences as the Alberta design. . . . More than the Alberta Temple, it also borrowed rather literally from elements of pre-Columbian American architecture. Perhaps traditional Book of Mormon connections with Polynesia reinforced the appropriateness of this borrowing. Like some of the handsome engravings in the architects' reference book by Stevens and Catherwood, the temple stood on an elevated platform that visitors approached directly on center. The decorative frieze at the top of the temple with three separate carved panels, as shown in the first published drawing, seems to have been taken directly from the engravings of a building from ancient Mexico [see illustrations below].

[Illustration: Architects' rendering of the Hawai'i Temple, 1916. Source: Paul L. Anderson, "A Jewel in the Gardens of Paradise," in *Voyages of Faith: Explorations in Mormon Pacific History*, ed. Grant Underwood, Provo: BYU Studies and the Joseph Fielding Smith Institute for Latter-day Saint History, 2000, p. 152]

[Illustration: Engraving of an ancient temple at Tulum, Mexico, by Frederick Catherwood (in John L. Stephen's *Incidents of Travel in Yucatan* (2 vols. [New York: Harper and Brothers, 1855]). Many architectural features of the Hawai'i Temple were borrowed from pre-Columbian edifices. Specifically, the original rendering for the Hawai'i Temple echoed the decorative friezes at the top of this building. Source: Paul L. Anderson, "A Jewel in the Gardens of Paradise," in *Voyages of Faith: Explorations in Mormon Pacific History*, ed. Grant Underwood, Provo: BYU Studies and the Joseph Fielding Smith Institute for Latter-day Saint History, 2000, p. 154]

Sources: ^*The Utah Genealogical and Historical Magazine*, Vol. 7, p. 25 (1916); ^William A. Cole & Elwin W. Jensen, *Israel in the Pacific*, Salt Lake City: Genealogical Society, 1961, p. 388; ^Richard O. Cowan, "Temples in the Pacific," and "A Jewel in the Gardens of Paradise," in *Voyages of Faith: Explorations in Mormon Pacific History*, ed. Grant Underwood, Provo: BYU Studies and the Joseph Fielding Smith Institute for Latter-day Saint History, 2000, pp. 130, 152-154.

1916^ Samuel E. Woolley "Temples and Temple Work," from discourses delivered at the General Conference, in the Salt Lake Tabernacle, Oct. 3, 4, and 6, 1915. An article appearing in *The Utah Genealogical and Historical Magazine*, Anthon H. Lund, editor, Vol. VII--1916, p. 29.

Samuel E. Woolley, President of Hawaiian Mission:

Aloha no i aoukou apau. (A love greeting to you all.) I feel that I have as much reason to rejoice this morning as any other person present, for truly the spirit of Elijah has been upon the people over whom it has been my good pleasure to preside for the past twenty years. The spirit of temple work, looking after themselves and their dead, has been in the hearts of that people for years, and now we have voted to build a temple upon a piece of ground chosen of the Lord.

That land, the land of Laie, was chosen by revelation, by a committee appointed by President Brigham Young, our President Joseph F. Smith being one of that committee. President Young appeared in spirit to one of the committee and said to him, "Upon this land we will build a temple." That was after the Church had been established upon the islands, and Lanai had been chosen as a gathering place for the Saints of that mission, and after the notorious Walter Gibson had taken advantage of the people, and procured deeds and bills of sale of all their lands, and their goats and their sheep, and their turkeys or whatever they may have had, in his own name. He was excommunicated from the Church after a committee chosen and sent by President Young had investigated his case, and the people were forced to get away from Lanai. A committee of those sent remained and sought out a gathering place that the Saints might have a home. Now, this particular land, the land of Laie, now owned by the Church since 1864, was a city of refuge in olden times, because that people are of the pure blood of Israel, and we find among them until this day rites and ceremonies that were practiced by ancient Israel, and they had cities of refuge and Laie was one of those, and it will be an eternal city of refuge to the remnant of that portion of the house of Israel.

1917^ A. H. Christensen "The Quippus in the South Sea Islands," in *Autumn Leaves*, Vol. 30,

(RLDS) Elbert A. Smith ed., Lamoni, Iowa: Herald Publishing House. No 1

(January 1917), pp. 17-18.

[pp. 17-18] The accompanying cut is from a photo of the "genealogy tree," from the Marquesas Islands, which lie about six hundred miles north of Tahiti, and form a part of the Society Islands group.

In the quest of archaeological evidence in support of the church claims, I was referred to Mr. Lagarde, a Frenchman, and one of the leading business men of Papeete, who has for many years past done a mercantile business with the natives of the above mentioned islands, and has obtained from them quite a collection of antiquities. He kindly granted an interview at his home and permitted me to photograph his collection.

I insert here a footnote from *Conquest of Mexico* by Prescott:

The ancient Mexicans were acquainted with the Peruvian method of recording events, by means of the Quippus--knotted strings of various colors--which were afterwards superseded by hieroglyphical painting. He could however discover but a single specimen which he met in Tlascalala, and that had nearly fallen to pieces with age. McCulom suggests that it may have been only a wampum belt, such as is common among North American Indians. (Researches, p. 201) The conjecture is plausible enough. Strings of

wampum, of various colors were used by the latter people for the similar purpose of registering events." (Vol. 1, p. 88)

In conversation with Mr. Lagarde, I asked him if he had met with the custom of registering historical facts in knotted string. He replied that he had often done so among the natives of the islands already referred to, and that men who understood it would take a string at a time in the hand, and there read to him of past events. . . .

As seen in the picture there are three large flaps and three small ones, which may have reference to the wives or perhaps daughters. It will also be seen there are five knotted strings, some long and some short. These no doubt represent sons, as the lineage is carried out through them. I counted the knots of the strings and found on the long one two hundred eighty-one knots; the next in length had one hundred and twelve knots; the next thirty seven knots; the next twenty-three knots; the last seven knots. If from knot to knot represents from father to son it will be seen there were at least two hundred and eighty-one generations in this family. the most important thing to us is not to solve the knotty problem of the posterity of the man represented by this genealogical tree; but is in the fact that the Quippus method of recording history was in use here as well as among the American Indians. It certainly was not a coincidence for what two peoples would have hit upon so strange a form of writing? . . .

[1917 **Illustration: The Quippus.** A. H. Christensen, "The Quippus in the South Sea Islands," in *Autumn Leaves*, Vol. 30, Elbert A. Smith ed., Lamoni, Iowa: Herald Publishing House. No 1 (January 1917), p. 17]

1917^ B. H. Roberts "Christ's Personal Appearance in the Western Hemisphere: The Supreme Message of the Book of Mormon," in *Improvement Era* 20, April 1917,
pp. 470-499.

B. H. Roberts "begs leave to state that the erection of the Temple of Christ in Hawaii, by the Church of Jesus Christ of Latter-day Saints, soon now to be dedicated by the authorities of the Church, is the immediate inspiration of this article." He compares a monument of Christ erected on the border between Chile and Argentina as a sign of peace between the two nations with the Hawaii temple. He also states the following:

It may be considered a stretching of boundaries to speak of Hawaii as part of America, but if islands are to be regarded as belonging to the mainland to which they are nearest, then geographically the

Hawaiian group belongs to the American continents; and it is not necessary that the reader be reminded that politically the group belongs to the United States, having been annexed by Congress, in 1898.

Without here at all considering the evidence for the fact, let it be said that those who believe in the Book of Mormon also believe that this group of islands was colonized by certain adventurous people from the mainland of America, about the middle of the century immediately preceding the birth of the Messiah. Several ship loads of people, during a coastwise immigration northward by shipping, from some part of the Pacific coast of Central America, drifted westward, and never returned to the mainland. "Some of these never reached their destination," writes the late George Reynolds, premier student of the Book of Mormon, when thoroughness is considered. "They were either lost in the depths of the sea," he continues, "or were carried by storms and adverse winds to some of the many groups of islands that dot the Pacific Ocean. In this manner it is more than probable that the Sandwich Islands were peopled with the ancestors of the present inhabitants." (see *Dictionary of the Book of Mormon*, "Hagoth," p. 136)

From this Book of Mormon standpoint, then, the inhabitants of the Hawaiian islands, as well as some other groups of islands of the south Pacific, are of the same race, in part at least, as the aboriginal inhabitants of the American continents. And the aboriginal inhabitants of America, according to the Book of Mormon, are descendants of the house of Israel, chiefly descendants of Joseph, the beloved son of Jacob, and hence heirs to the promises and blessing which attend upon those who are thus descended.

These considerations make the erection of the Temple in Hawaii of special interest and importance, as later will be seen. It is another monument to the Christ in America; on a group of islands geographically, politically, and racially American.

1918^ H. W. Savage "Ancient Customs and Traditions of the Polynesian Race," in Saints Herald,

(RLDS) Vol. 65, July 17, 1918, pp. 690-694.

H. W. Savage and his wife labored in the Society Islands as missionaries for the RLDS Church for five years. They returned to America, and in 1916 were assigned to New Zealand, where they lived at the time of this article. In the article, Mr. Savage relates a number of native customs and traditions and then writes the following:

It will be seen from these traditions and customs referred to here, together with the evidence obtainable by a philological review of the question, that these people are an offshoot of the American Indian and of Israelitish origin. Their temples, altars, sacrifices, lineal priesthood, pyramidal structures, sacred birds, animals, and fishes, traditions of the deluge, the sun being stopped, the killing of the giant with a slingshot, and above all, their vain endeavor to avoid the spirit of the law but to hold to the letter thereof; their great respect for ancient customs and traditions, and the reverence with which they look upon ostentatious ceremony, together with the stubborn resistance towards the Spirit of the gospel of Christ, reminds us often of stiffnecked Israel from Egypt, who always wanted to know what the penalty would be for breaking the law, instead of centering the powers of body and mind on the blessings attending the keeping of the law.

1920^ Heber J. Grant "The Dedicatory Prayer in the Hawaiian Temple," in the *Improvement Era* 23,

February 1920, p. 283.

On November 27, 1919, 310 Saints, including missionaries were admitted to the Hawaiian temple, at Laie, Oahu, to witness the dedicatory services. Presidents Heber J. Grant, Anthon H. Lund, and Rudger Clawson, were presiding. After an opening song, the dedicatory prayer which followed was offered by President Heber J. Grant. Among the many things said in the prayer was the following:

We thank thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. . . We thank thee, O God, that thy faithful and diligent servant, President Joseph F. Smith, was moved upon, while in this land, on the birthday of thy servant President Brigham Young, in the year 1915, to dedicate this spot of ground for the erection of a temple to the Most High God.

1920^ "Maoris and Hawaiians Trace Their Genealogies to Common Trunk," in

Liahona: The Elders Journal, vol. 18, No. 3-644, Independence, MO,

August 3, 1920, pp. 55-56; and No. 4-645, August 17, 1920, pp. 69-70.

Under the subtitle "Confirmation of Data Found in the Book of Mormon (*From the Deseret News*)," we find the following:

Bearing the title "And It Came To Pass," the Honolulu *Star Bulletin* in its issue of Saturday, June 5, has a full page illustrated article by Mike Jay, dealing with the visit in Hawaii of a party of Maori "Mormons," led by President James N. Lambert, of Salt Lake, for several years president of the New Zealand mission. The purpose of the Maoris' visit to Hawaii is to do work in the temple at Laie and to search genealogical records in an effort to substantiate their belief that their ancestors came from Hawaii. This substantiation is being successfully made, according to the article, which bears the sub-title, "Mystery of Origin of Pacific Races, One Step Nearer Solution by Discovery of Maoris that Their Ancestors Came from Hawaii." Incidentally, the developments in genealogical study among those peoples are confirming definitely the records found in the Book of Mormon.

Supplementing Mr. Jay's article is one by Elder D. M. McAllister of Salt Lake City, but who is at present engaged in recording work in the temple at Laie. These two articles are illustrated with half a dozen photographs and an interesting pen sketch appropriate to the theme. Among the photographs is one of President Lambert and his family, one of Elder E. Wesley Smith, president of the Hawaiian mission, group pictures of the Maoris and individual pictures of some of the leading members of the party.

Mr. Jay's article follows:

From out of the blinding-black night that shrouds the mysterious land of Po, wherein are hidden the secrets of the origin of the Polynesian races has come a tiny glimmer of light. The veil has been lifted a moment, and one link in that long and shattered chain has been welded again through the discovery here a few days ago of proof that the ancestors of the Maoris of New Zealand once upon a time lived in Hawaii.

For years the ethnologists of the world have sought the source of the Pacific tribes. And ever and ever the solution has eluded them. Their groupings have led them into blind alleys made by the debris of the ruined corridor of time down which these nations had passed. The result is that today there are many theories as to the ways in which the islands of the Pacific were peopled.

The chief theories are three in number. The first is that the Polynesians came from India by way of the Malay peninsula. The second is that there was once a continent in the Pacific which sank, leaving but the high mountains as ocean islands. The third is that the tribes came west from the Americas by way of Hawaii.

It is the third theory which is now in the limelight as a direct outcome of the visit of a party of Maoris to Honolulu. They arrived here some weeks ago seeking first-hand confirmation of a tradition that the Maoris had descended from the early inhabitants of Hawaii. These good people came, sought and declare they have found first-hand proof of the belief that has prevailed for centuries in New Zealand--that belief that some time in the hazy past a chieftain and his followers sailed from "Hawaiki" to the south lands.

The aboriginal language which the visitors use is strangely like that of the Hawaiians'. In many respects it is identical to the language that is presumed to have been spoken in Hawaii when the Christian missionaries first arrived. The similarity is so great that in many words but a letter is the only difference, as in the word for "love". The Maoris use the "r" and say "aroha," which is certainly not much different from the Hawaiian "aloha."

Not only the languages but the cast of features and particularly the customs point to an original stock. For instance, there is the custom of teaching children to recite the family history. It is common to both people, especially in the case of children in the families of chiefs.

In the visiting party of the Maoris is a man who can trace his family history back for 110 generations, or approximately 2500 years. In New Zealand the family histories as recited have been recorded and filed in official ledgers and in the territory of Hawaii the Archives Bldg. has many a Hawaiian biological list on hand that goes back for scores of generations. Having no written language, both the Maoris and the Hawaiians were forced to make their successors carry in memory the ever-growing history of the family.

This man whose forefathers are traced into the dim ages before the coming of Christ is Wiremu "William" Duncan. In running back over his genealogical tree at Laie the other day for comparison with some of the Hawaiian family histories he found that at the 65th generation in his own list there occurred the name of one Hema.

In the family tree of Emma K. Lewis a woman born on the island of Hawaii but at present residing in Honolulu, is also found a forefather named Hema. The occurrence of the name of Hema in two different lines while interesting would not be of vast importance were it not for the fact that the two lines merge at that time and thereafter the two lines run as one, with the exception of minor details in spelling and pronunciation.

James N. Lambert, a presiding elder of the New Zealand Mission of the Mormon Church, who is in charge of the party of visiting Maoris, was overjoyed when he heard the first news of the confirmation of

the Maori tradition in respect to their forebears coming from Hawaii. He and President E. Wesley Smith, of Honolulu immediately went out to Laie to make a thorough investigation. They reported the discovery of three more Maori family trees that joined and became one with Hawaiian family trees, and this led to the conclusion that the first broken link had been welded again in the chain of the migrations of Pacific tribes.

For the Maoris have a traditional phrase which runs "Tawhiti nui, tawhiti rao and tawhiti pamamoa." Translated, it means, "long distance, longer distance and still longer distance." It refers to the three great migrations taken by the forefathers of the Maori race.

"Tawhiti nui," the first named and the last taken, refers to the voyage from Hawaii to New Zealand. Computations made by President Lambert following the discovery of the past few days leads to the assumption that it was about 1,300 to 1,500 years ago that 80 canoes, filled with warriors, women and children, started from these islands for the south. Maori tradition says that out of the 880 canoes but 40 finally reached New Zealand. It was not so much a voyage as a great migration, for the wanderers passed through Samoa, Tahiti, and other South Sea lands, taking in all about 500 years to reach New Zealand. Intercourse with Hawaii was maintained for many years, but finally it was broken off, for just what reasons, tradition neither among the Maoris nor Hawaiians tells.

The coming of the party of Maoris a few weeks ago is the first social intercourse held between the blood brothers for many hundreds of years. These Maoris are "Mormons" and besides the object of linking their history with Hawaii, they are come to visit the Laie temple. Hereafter once or twice a year delegations of Maoris will come north from New Zealand. They will not travel now in double canoes as they once did to visit Hawaii but will use the palatial steamships. Nevertheless the visits will bear a strong resemblance to those of the olden days, as each visit will serve to bind the people of one stock more closely together and may serve to induce them to search together for the secret of "tawhiti ra." that second great migration that Maori tradition records.

That second great migration started from a place that had vast bodies of water on each side. This neck connected two greater bodies of land, to walk around either one of which would take any man so many years that if he started as a boy he would return a very old man, says Maori tradition. Now this is in keeping with the Book of Mormon and hence the exceedingly great interest and the measure of precautions taken by Messrs. Lambert and Smith of the Church to verify their evidence before reaching a conclusion in the matter.

Here is a short excerpt from the conclusion of the Book of Alma of the Book of Mormon which may refer to tawhiti roa of Maori tradition:

[The Hagoth incident is quoted from Alma 63:5-8]

The supposition is that the migration supposition in the Book of Mormon as that from the Isthmus of Panama northward to Hawaii relates to the movements of the race from which came the Hawaiians, Samoans, Tahitians and Maoris.

For the Book of Mormon has it that several hundred years before Christ, God warned Lehi, a prophet in Jerusalem, to go into the wilderness and this man, taking his wife, family and friends, departed. They wandered through the desolation of Arabia and finally came to the shores of the Indian Ocean, where they launched ships and sailed away. Guided by the hand of Providence they went across the Indian ocean and then across the Pacific to South America, landing somewhere in Chile. From there they spread north, waxed prosperous and multiplied.

On the death of Lehi the tribes took sides, one with Nephi the appointed, and the other with Laman, the eldest son of the dead prophet, and thus came about the Nephites and Lamanites. For their sins the Lamanites were made dark of skin, and it is from this half of the Lehi family that the North American Indians sprang, according to the Book of Mormon. The migrations northward previously mentioned occurred from the Nephites camp. The Lamanites and Nephites warred for many years and finally the wild and nomadic Lamanites grew too powerful and exterminated every Nephite remaining on the North and South American continents. Meanwhile the Nephites who had wandered away northward into the western sea had reached Hawaii, Maui, spread to Oahu and Kauai.

The visiting Maoris are almost firmly convinced that the three great migrations referred to in their traditions relate to the journey of Lehi, the voyage of Hagoth and the 80 canoes that started from Hawaii southward centuries ago. And in view of the fact that the last named traditional migration appears to have been proven a fact by the similarity in the genealogical trees of both Maoris and Hawaiians, the other two migrations seem plausible indeed. To the visiting Maoris the other two migrations, as outlined, seems not only probable but even possible of proof, even as that of "Tawhiti nui."

President Lambert, who brought the Maoris for the visit here and is therefore in a measure responsible for the discovery, has just completed supervision of the second of his missions to New Zealand. He is on his way home to Utah with his wife and children, but his discovery has awakened his interest in the possibility of tracing the traditional second migration.

"These Maoris who came with me were not picked. They were people who elected to come to Honolulu a long time ago to visit thee temple and to get proof of 'tawhiti nui,'" he said. "As to whether they will go on now to the mainland, following up the trail in an effort to establish 'tawhiti roa,' I am not in a position to say, but I am sure that some day in the future they will attempt to retrace the steps of their forefathers over the route of the other two great migrations recorded in their legends."

Elder McAllister's Article

Elder McAllister's article follows:

Since the recent arrival in Honolulu of 14 natives of New Zealand--Maoris--it has been discovered that two gentlemen in the party, Messrs. Wiremu Duncan and Wiremu Karaka, trace their pedigrees back on different lines, to Kaitangata (Aikanaka), father of Puna and Hema, from whom also Fornander's genealogical table demonstrates the descent of Kamehameha I.

A well-substantiated tradition of the Hawaiians is that Hema left Hawaii and went to Tahiti, from which islands he did not return to Hawaii. An absolutely perfect genealogical table of the Maoris shows that the same Hema went from Tahiti to New Zealand, and there established his colony, ancestors of the Maori race.

The following is an extract from the Fornander pedigree of Kamehameha:

1. Aikanaka, father of the two following:
2. Puna (male)

3. Hema (male).
4. Kahai, son of Hema.
5. Wahieloa, son of Kahai.
6. Laka, son of Wahieloa, from whose family line Kamehameha descended.

A similar extract from the pedigree of Wiremu Karaka is as follows:

1. Kaitanagata, same as Aikanaka.
2. Puna.
3. Hema.
4. Towhai, same as Kahai.
5. Wahieroa, same as Wahieloa.
6. Rata, same as Laka. (In the Maori tongue the Hawaiian "L" is "R" and "K" is "T," which accounts for same in spelling names given above.)

Wiremu Duncan's pedigree shows:

1. Kaitangata, father of the three following:
 2. Puna.
 3. Hema.
4. Hapairangi (woman), from whom Wiremu Duncan has descended, as evidenced by an unbroken genealogical table in his possession.

A very interesting coincidence has also been discovered in connection with these three pedigrees; it is that, in applying the established rule of genealogists in tracing pedigrees, namely that it should be reckoned, as an average, that fathers are about 22 years of age when their first child is born in wedlock, the three lines referred to show that Hema was living about the year 897 A.D.

A still more remarkable circumstance connected with this subject, the evident racial relationship between the Hawaiians and the Maoris, is that the pedigree of Kamehameha, traced back to those whom the Hawaiians regard as the originals of the people who first inhabited the Hawaiian islands, discloses the very interesting probability that "Opuukahonua," the head of Kamehameha's line of ancestry, was living about the year 70 B.C.; and that he, with the other colonists, may have arrived on one of the Hawaiian islands about 54 B.C., and from thence eventually scattered to the various islands of the Pacific.

This circumstance is of special interest to the Latter-day Saints, because we learn from the Book of Mormon, page 425, that two of the ships of Hagoth, with passengers and provisions, left the west coast of America in the year 70 B.C., and never returned. The conclusion is obvious, it is quite likely that one or both of those vessels contained colonists from America who located on Hawaii; and that they are the race of people who have spread over the islands of Polynesia. . . .

Additional Source: ^See Paul R. and Millie Foster Cheesman, *Early America and the Polynesians*, Provo: Promised Land Publications, 1975, pp. 17-18.

1920^ Duncan McAllister & E. Wesley Smith "Genealogical Records Relationship,," in *Improvement Era*,

23, September, 1920, pp. 962-66.

In an editors note they write that the material in this article was "condensed from *The Honolulu 'Star-Bulletin,'* and Letters to the 'Era' from Duncan McAllister, Temple Recorder, and President E. Wesley Smith of the Hawaiian Mission." Then they write:

[The "Era" is indebted to Elder D. M. McAllister, recorder of the Laie Temple, for a letter and a copy of the article in the Honolulu Star-Bulletin of June 5, 1920, from which the data embodied in these paragraphs are taken. The distinguished party referred to arrived in Salt Lake City about July 7, and spent a pleasant time here. On July 16, a farewell reception was given in their honor at Liberty Park, on which occasion many of the Church authorities were in attendance. President Heber J. Grant, president Anthon H. Lund, and President Charles W. Penrose made brief addresses in the evening during the banquet at which the Maoris were guests of honor.--Editors.]

The following information follows:

A recent visit of a distinguished company of fourteen Maoris to Honolulu seems to have attracted unusual attention there. The reason is that two of the gentlemen of the party, Wiremu Karaka and Wiremu Duncan, trace their ancestral lines, through divergent branches, back to Kaitangata, or Aikanaka, the father of Puna and Hema, from whom, according to Fornander's Genealogical Table, *King Kamehameha I. descended.*

This is a remarkable genealogical record, going back for one hundred and ten generations--something over 2,000 years--but interest is added by the fact that it confirms the traditions of the Maoris, that their ancestors came from the Hawaiian Islands.

[Extracts from the three pedigrees are then shown for comparison] . . .

It may be stated here that in New Zealand the family histories, as recited from generation to generation before the advent of civilization, are now recorded and filed in official ledgers, and that in the Archives Building in Hawaii are found a number of Genealogical records that go back for scores of generations. It was while Mr. Duncan was running over his record and comparing it with Hawaiian annals that he discovered a family tree identical with his own from Hema upwards, except for minor differences in spelling. That was the family tree of Emma K. Lewis, a native of the Island of Hawaii but now a resident of Honolulu. It was, presumably, while similarly engaged that Mr. Wiremu Karaka found the roots of his family tree in Hawaiian soil. And thus the Maori tradition concerning their origin has received strong confirmation.

Ethnologists have adopted various theories regarding the source of the Pacific peoples. One is that they came from India by way of the Malay peninsula. According to another, they are the remnant of the inhabitants of a large continent which at one time sank, leaving only the highest points above the engulfing water. A third holds that the Polynesians came from America by way of the Hawaiian islands. The proofs of the last-mentioned theory are found in racial characteristics, similarity of languages, tradition, folk lore, and now in genealogical records.

1. Languages: The following list of words points to a common origin of the Hawaiian and Maori languages, and a philologist might be able to tell, without hesitation, which of the two is the stem and which the branch: [20 words are compared between Hawaiian and Maori] . . .

2. Tradition: The Maoris, we are told, have a tradition which they express thus: Tawhiti nui, tawhiti rao, and tawhiti pamaomao. This phrase is said to mean: "Long distance, longer distance," and "still longer distance," and it . . . refers to three different migrations by the forefathers of the Maori race.

[A] The first mentioned, though last in history, Tawhiti nui, is thought to refer to a migration from the Hawaiian Islands to New Zealand, some time between the years 400 and 600 of our era. According to tradition, the emigrants left in eighty canoes and passed through Samoa, Tahiti, and other islands; finally, after five centuries, some of the descendants of these "pilgrim fathers" of the Pacific reached New Zealand. This has now been confirmed by the genealogical discoveries in Honolulu.

[B] The second migration, Tawhiti rao, according to the tradition, started from a place that had immense bodies of water on each side, and was situated on an isthmus connecting two vast countries, so large that to walk around either of them would have required a life time. Secular history has no further light to throw on this tradition, but in the Book of Mormon brief mention is made of migrations from the land of Zarahemla and of voyages northward and westward, which might have taken the daring emigrants to the Hawaiian Islands . . . [Alma 63:4-9 is quoted concerning Hagoth]

[C] The third migration, Tawhiti pamaomao, the longest, and first in point of time, is believed to be that of Lehi and his company from the doomed city of Jerusalem to the western hemisphere.

The genealogical discoveries of the distinguished Maoris furnish strong corroborative evidence of the authenticity of this interesting bit of Book of Mormon history. On this point the author of an illustrated article in the Honolulu Star-Bulletin, of June 5, 1920, remarks:

The visiting Maoris are almost firmly convinced that the three great migrations referred to in their traditions relate to the journey of Lehi, the voyage of Hagoth, and the eighty canoes that started from Hawaii southward centuries ago. And in view of the fact that the last named traditional migration appears

to have been proved a fact by the similarity in the genealogical trees of both Maoris and Hawaiians, the other two migrations seem plausible indeed. . . .

Elder E. Wesley Smith, president of the Hawaiian mission, in the same issue of the Star-Bulletin, calls attention to this fact:

The pedigree of Kamehameha, traced back to those whom the Hawaiians regard as the originals of the people who first inhabited the Hawaiian Islands, discloses the very interesting probability that Opuukahonua, the head of Kamehameha's line of ancestry, was living about the year 70 B.C.; and that he, with the other colonists, may have arrived on one of the Hawaiian Islands about 54 B.C., and from thence they may eventually have scattered to the various islands of the Pacific.

This circumstance is of special interest to Later-day Saints, because we learn from the Book of Mormon that two of the ships of Hagoth, with passengers and provisions, left the west coast of America in the year 54 B.C. and never returned. The conclusion is obvious, it is quite likely that one or both of these vessels contained colonists from America who located on Hawaii; and that they are the race of people who have spread over the islands of Polynesia.

3. Legends: That the Hawaiians are descendants of a people familiar with Bible history in its earliest parts is proved by their legends and traditions, and that they and the Maoris, Samoans, Tahitians, etc., are one race is also made probable by the fact that they have a common fund of folk lore and common religious conceptions. The Era is in receipt of an interesting article on this subject by Elder Wm. M. Waddoups. It will appear at an early date. [See the notation for October 1920]

1920^ Wm. M. Waddoups "Traditions and Legends of the Polynesians," in Improvement Era 23,

October 1920, pp. 1072-76.

In 1920, William M. Waddoups, Secretary of the Hawaiian Mission would write:

Judge Fornander, Messrs. Alexander, Dibble, Ellis, and others, who have spent much time in collecting Hawaiian tradition and folk lore, have brought together much that is interesting and of vast importance in establishing the paternity and origin of the Polynesian family, located upon widely separated islands in the Pacific Ocean. While widely separated and scattered, yet they are so homogeneous in physical characteristics, language, tradition, and customs as to leave no doubt in the mind of the investigator that they are one people, with a common origin, and yet that origin has not been satisfactorily established. Upon this matter Judge Fornander has this to say in the opening paragraph of the first volume of his excellent work, *The Polynesian Race*:

North and South America, Malays, Papuans, Chinese and Japanese, and even the lost tribes of Israel, have all at different times and by different writers, been charged with the paternity of this family, and made responsible for its origin and appearance in the Pacific Ocean.

The purpose of this brief article is to point out the wonderful and astonishing similarity between the traditions, customs, religious practice and ceremonies of the Polynesian race, and the teaching of the Hebrew scripture known as the Bible. The reader may draw a conclusion as to where and to what people these traditions, customs and practices rightfully belong. . . . These traditions were had among the Hawaiians many generations before these islands were discovered, and long before the Bible was introduced among them by Christian missionaries. . . .

The Hawaiians recognized three supreme gods, Kane, Ku and Lono. These three form a triad known as Ku-Kaua-Kahi, a fundamental supreme governing unity. These gods existed in number. Next they created the sun, moon, and stars; then expressed it, "Mai ka po mai." They created the heavens, three in number. Next they created the sun, moon, and stars; then a host of angels or spirits were formed. Last they created man in the image and likeness of Kane. The body of the first man was made of red earth, *lep ula*, and spittle from the mouth of Kane. The head was made from white clay collected by Lono from the four quarters of the earth. After the man was formed the three gods breathed into his nostrils and commanded him to arise, and he became a living man. After the man was created a woman was formed from one of the ribs of the man. This first man and woman are known by different names in different chants and traditions, but the most commonly known and accepted are for the man, Kumuhonua, and for the woman, Kealokuhonua.

This primordial couple were placed in a home of which the Hawaiians speak in glowing terms. It was called by various names, such as Kaluna-i-hau-ola (Kalanla with the life-giving dew); or Aina-wai-akua-a-Kane (The land of the divine water of Kane). It was known as a sacred place, and a man must be righteous in order to dwell therein. Among the adornments of the Polynesian paradise, were two trees, the Ulu kapu a Kane, the forbidden breadfruit of Kane, and the Ohia hemolele, the sacred apple. It was said among the ancient Kahuna or priests of Hawaii, that the eating of the forbidden breadfruit of Kane, brought sorrow, trouble and death to Kumuhonua and Keola-kuhonua, the first man and woman. The tradition further says that the gods made spirits from the spittle of their mouths, to be their ministering servants. A number of these spirits rebelled because they were not allowed to drink awa. (Awa was used in sacrificial worship in olden times. It is a plant from the roots of which a drink is made which intoxicates if taken very freely.) The god Kane, however, was victor in the struggle which followed this rebellion, and these rebellious spirits were cast down into darkness (*ilalo loa i ka po*). The chief spirit or leader of these seditious spirits is called variously, Milu, Kanaloa, Po, Kupu ino, etc.

Another tradition says that after the gods Kane, Ku and Lono had created man and breathed into him the spirit of life, that Kanaloa also made a man, but when his clay model was completed and he commanded him to live, he failed to arise and live. This angered Kanaloa and he swore to cause the death of the man whom the gods had created. The ancient Hawaiians looked upon Kanaloa as the prince of evil, the origin of death, a disobedient spirit, and that he was severely punished by the supreme god Kane. The tradition further says that the first man and woman had two sons, the first Laka and the second Ahu, that Laka was a bad man and killed his brother Ahu.

There are three Hawaiian genealogies from the first man Humuhonua to Nuu or Kahinalii. The first counts thirteen generations, the second gives fourteen generations, and the third counts only twelve ([Similarly] The line of Seth from Adam counts ten generations to Noah.) It is said in this tradition that it was in the days of Nuu that a great flood (known as *Ke kai a ka hinalii*) came upon the earth, and that Nuu, his Lilinoe and his three sons, with their wives, were saved in a large vessel called in their chant, *He waa halau alli o ka Moku*. After the flood subsided they found themselves upon the top of Mauna Kea (the thirteen thousand foot peak on the island of Hawaii). It is said that after Nuu went out from the ship he took a pig, coconuts and awa and offered sacrifice to the god Kane. As he looked into the sky he saw the moon, and thinking it to be Kane he worshiped it. Kane is then said to have descended on the rainbow and reproved him, but owing to his mistake he had made he was forgiven, and Kane left the rainbow in the heavens as a token of his forgiveness.

Ten generations from Nuu, according to this genealogy, there arose another great Kahuna or priest, called among other names, Kane-hoa-lani. It is said that he introduced circumcision among his people. . . . His grandson, Kini,lau-a-mano, was the traditional father of twelve sons from whom sprang the Menehune people, who are said in this tradition to be the progenitors of the Polynesian family.

We also find in Hawaiian folk lore a tradition closely resembling the story of Joseph who was sold into Egypt. It runs thus: Waiku had ten sons and one daughter. Waikelenuiaiku one of the sons, was much beloved by Waiku, but hated by his brethren. Owing to their hatred they cast him into a pit belonging to Holonawole. His oldest brother gave strict charge to Holonaeole to take good care of Waikelenuiaiku. He is said to have escaped from the pit and fled to a country under the rule of King Kamohoalii. He was thrown into a pit underground where were confined other prisoners. Four of these fellow prisoners dreamed dreams, one dreamed that he saw a ripe ohia (native apple), and his spirit ate it; the second dreamed that he saw and ate a ripe banana; while the third dreamed that he saw a pig, killed, dressed and ate it, and the fourth dreamer pressed awa juice from the awa plant and drank it. The interpretation given to the first, second and third dreamers were that they should die. The awa dreamer, however, was told that he should be released from the pit and restored to service in the house of the king. As was predicted, the three dreamers who saw the ohia, the banana, and the pig, were killed, but the fourth was liberated. He subsequently told the king of the wonderful powers of Waikelenuiaiku, and he was released from prison and placed in the service of the king. He afterwards became one of the principal chiefs in the kingdom.

Another tradition closely resembling the story of the deliverance of Israel through Moses, is found in the legend of Kealii-waha-nui. . . .A . . . story of lengthening the day until a certain work was accomplished is also told concerning Maui-a-kalana, an ancient chief of great power. A legend is also found concerning an Oahu prophet called Na-ula-a-Maihea, who left Oahu on an important mission to Kauai. His canoe was upset, he was swallowed by a whale, and afterwards thrown up on the beach near Wailua, Kauai.

You will note that in none of these traditions do we have anything seeming to point to important events in the Christian era. So far as I can learn there is nothing in Polynesian mythology and traditional folk lore that in any way points to the important events recorded in the New Testament. I have learned that there was a common belief among some of the Polynesians that one of the governing gods visited them and left a promise that he would visit them again, and that they should be watchful and prepared for his second coming. The Hawaiians speak of this god as Lono. When Captain Cook discovered these islands, in 1778, the natives at once deified him and gave him the name Lono, saying that their god had returned again as he had promised.

If, as Judge Fornander maintains, the Polynesians peoples have received their traditional knowledge of Biblical characters and events as follows, "That during the time of the Spanish galleon trade, in the sixteenth and seventeenth centuries, between the Spanish main and Manila, some shipwrecked people, Spanish and Portuguese, had obtained sufficient influence to introduce these scrips of Bible history into the legendary lore of this people," it is strange at least that not a single mention is made in the legends of the people of the all-important and crowning event of the New Testament, the birth and crucifixion of our Savior Jesus Christ.

If, however, the theory of the origin of the Polynesians, as believed by the Latter-day Saints, be accepted, then the total absence of legendary knowledge among them, concerning the chief characters and events of the New Testament is easily explained. Hagoth and his company, from whom we believe the Polynesian islanders originate, sailed from the northern part of South America some fifty-four years before the birth of Jesus Christ. They would, therefore, of course bring nothing with them concerning the ministry of Christ, and the travels and labors of his disciples. They were, however, fully conversant with the chief events and characters of much of the Old Testament, perhaps all that which precedes the year 600 B.C., or the time when Lehi left Jerusalem under divine command.

Note* If according to Waddoups, Hagoth "sailed from the northern part of South America," then this implies a Hemispheric Theory for Book of Mormon geography.

Appendix: Thematic Listings

NOTE* THIS LIST IS INCOMPLETE

(9) References that concern Authoritative statements linking the Polynesian people to Hagoth or to Lehi:

- 1843 The First Missionaries Are Sent to the Islands of the Pacific
- 1858 Brigham Young, *Journal History*, 1858, Church Historian's Office
- 1879 George Q. Cannon, *My First Mission*, Salt Lake City, 1879.
- 1890's Francis Kirkham, Ian G. Barber, "Mormonism Among the Tangata Whenua." Hawaii, June 1990
- 1913 Stuart Meha & Elwin W. Jensen, "The Personal Testimony of Stuart Meha," Waipawa, H.B., New Zealand. A signed manuscript, recorded May 20, 1937, in the *Missionary Journal, First Mission*, Elder Elwin W. Jensen, Salt Lake City.
- 1916? Joseph F. Smith, *The Utah Genealogical and Historical Magazine*, Vol. 7, p. 25 (1916), Salt Lake City.