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Genealogical Records Relationship

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Abstract: This article argues that Book of Mormon accounts of Hagoth agree fully with Maori and Hawaiian traditions, legends, and genealogical records.

Genealogical Records Relationship

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.

[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.*]

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. Here are extracts from the three pedigrees, for comparison:

<i>Kamehameha:</i>	<i>Wiremu Karaka:</i>	<i>Wiremu Duncan:</i>
1. Aikanaka, father of the two following:	1. Kaitanagata, same as Aikanaka.	1. Kaitangata, father of the following:
2. Puna (male).	2. Puna.	2. Puna.
3. <i>Hema</i> (male).	3. <i>Hema</i> .	3. <i>Hema</i> .
4. Kahai, son of <i>Hema</i> .	4. Tawhaki, same as Kahai.	4. Hapairangi (woman) from whom Wiremu Duncan has descended, as evidenced by an unbroken genealogical table in his possession.
5. Wahieloa, son of Kahai.	5. Wahieroa, same as Wahieloa.	
6. Laka, son of Wahieloa, from whose family line Kamehameha descended.	6. Rata, same as Laka.	

In the Maori tongue the Hawaiian "L" is "R" and "K" is "T," which accounts for the apparent divergence in the spelling of some of the names.

It may be stated here that in New Zealand the family his-

tories, 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:

English	Hawaiian	Maori	English	Hawaiian	Maori
Love.....	Aloha.....	Aroha	Head.....	Poo.....	Upoko
Father.....	Makua.....	Matua	Stomach.....	Opu.....	Kopu
God.....	Akua.....	Atua	Sea.....	Moana.....	Moana
Heart.....	Naau.....	Ngakau	Heavens.....	Lani.....	Rangi
Man.....	Kanaka.....	Tangata	Above.....	Luna.....	Runga
Woman.....	Wahine.....	Wahine	Come here.....	Hele Mai.....	Haere Mai
Mouth.....	Waha.....	Waha	Outside.....	I waho.....	Ki waho
Nose.....	Ihu.....	Ihu	Give here.....	Ho mai.....	Ho mai
Foot.....	Wawae.....	Waewae	Water.....	Wai.....	Wai
Face.....	Maka.....	Mata	Hawaii.....	Hawaii.....	Hawaiki

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 is, further, explained that it refers to three different migrations by the forefathers of the Maori race.

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 the 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.

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. We read:

"And it came to pass that in the thirty and seventh year of the reign of the Judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla, into the land which was northward.

And it came to pass that Hagoth, he being an exceedingly, curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land Bountiful, by the land of Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

"And in the thirty and eighth year this man built other ships. And the first ship did also return and many more people did enter into it; and they also took much provisions and set out again to the land northward.

"And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go, we know not.

"And it came to pass that in this year, there were many people who went forth into the land northward. And thus ended the thirty and eighth year."—Alma 63:4-9.

It is readily seen that the Maori tradition and this extract from the Book of Mormon are in perfect agreement.

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.

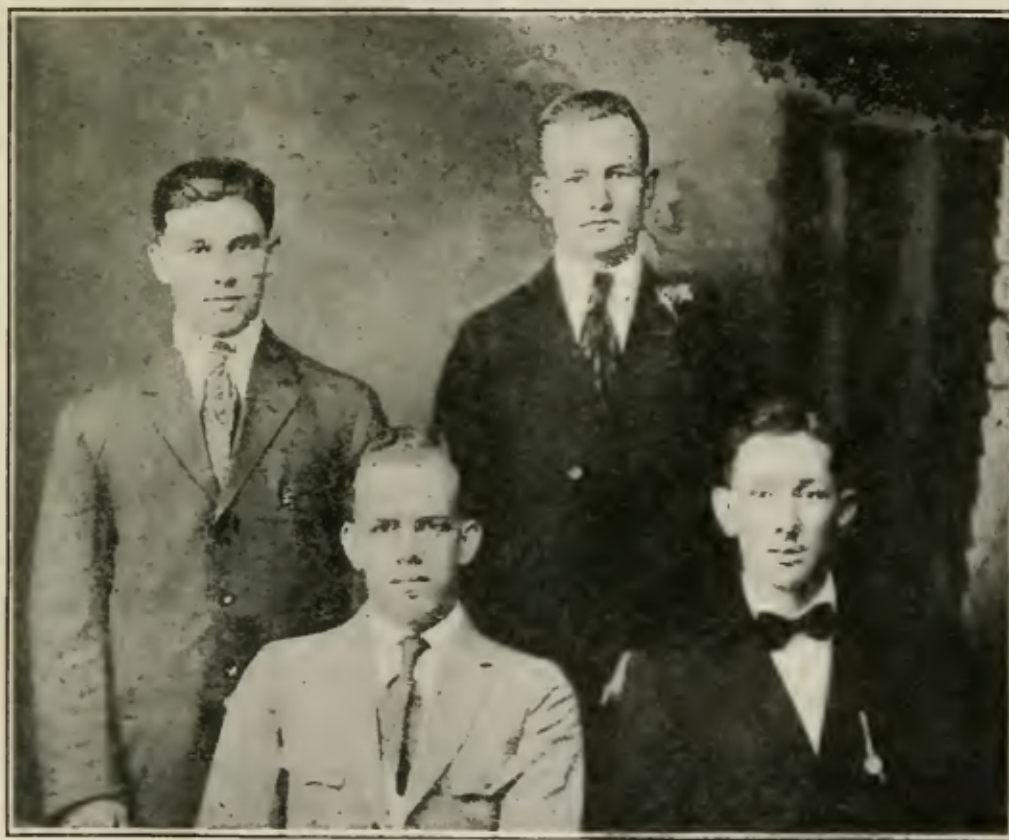
The genealogical discoveries of the distinguished Maoris furnish strong corroborative evidence of the authenticity of this interesting bit of Book of Mormon history. On this point the author of an illustrated article in the Honolulu *Star-Bulletin*, of June 5, 1920, remarks:

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. To the visiting Maoris the other two migrations, as outlined, seem not only probable but even possible of proof, even as that of "tawhiti nui."

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 the Latter-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.



HAWAIIAN MISSIONARIES

Standing, left to right: Lloyd D. Davis, Lester Williams.
Sitting: Elmer C. Jenkins, President E. Wesley Smith.

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.

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.

It will be of special interest to the Latter-day Saints to learn that the Maoris referred to in this article are members of the Church. They are:

Wiremu (William) Duncan and wife of Dannevirke, New Zealand. He came with President Lambert to Salt Lake City a short time ago. He is a manufacturer of cheese and his product took first prize in London in competition with the world.

Eriata Nopera and wife of Dannevirke, New Zealand, a wealthy sheep owner.

Rahiri Harris and wife of Dannevirke, New Zealand, a dairy farmer.

Wiremu Karaka and wife of Tokomaru Bay, New Zealand, a sheep and cattle rancher.

Waimate Anaru and wife of New Zealand, a contractor.

Hohepa Heperi and wife of Waihou, New Zealand, an agriculturist and dairy farmer.

Mrs. Huihui Pera of Opapa, New Zealand, sheep ranch owner.

Mrs. Waitokorau Thompson of Dannevirke, New Zealand, a land owner. She resided in Salt Lake City from 1911 to 1915.

They came to the Hawaiian Islands in charge of Elder James N. Lambert, retiring president of the New Zealand mission, in order to engage in Temple work in the new Temple at Laie. The spirit of Elijah is evidently resting upon that portion of the Lord's vineyard, as upon the Church in other parts of the earth, and the effect is that many links are revealed in the chains that unite the children and their fathers from generation to generation.