President's Note; Executive Council, 1983-84.

CONFERENCE PROCEEDINGS

J. ELLIOTT CAMERON, President, BYU--Hawaii Campus. Welcoming remarks.

BALDRIDGE, KENNETH W. "Search for a Site: Selection of the CCH Campus." involved with LDS history in the Pacific since 1960; director of BYU--Hawaii Oral History Program. Ph.D., BYU--Provo, History. Professor of History, BYU--Hawaii. President, MPHS.

CHASE, LANCE. "Horse Soldiers and the Spaulding Manuscript: Hawaiian Missionary Life a Century Ago." Ph.D., Marquette University; Associate Professor of English; Chairman, Division of Religious Instruction, BYU--Hawaii Campus. Executive Secretary, MPHS.


LUNG, GLENN. "Statistical Growth of the LDS Church in Samoa and Tonga." Regional Representative of the Twelve; Executive Assistant, Area Presiding Bishopric's Office. Treasurer, MPHS.


STAGGER, ISHMAEL. (paper unavailable; see his book, Hawaiian Genealogies, with Edith McKenzie). Associate Professor of Education, BYU--HC; Chairman, "Na Makua Mahalo Ia" author; Exec. Council, MPHS.

TAHARI, MARVALEE. "The Singing Ruau of Tahiti." Primary teacher; graduate CCH, 1970; mother of five; author; assistant in family business. Executive Council, MPHS.

TYAU, LERUTH. "History Recorded through Art Work: A Personal Experience." Author; artist; attended BYU--Provo, San Jose State, Utah State University. Executive Council, MPHS.

PRESIDENT'S NOTE

1983 brought new challenges and opportunities to MPHS members and the Society. Fascinating presentations at this conference challenged the connoisseur of Mormon Pacific History to take note of what was happening in research. The roads of opportunity were opened in art reports, research and the performing arts. The horizons of all who attended were lifted not only from the unique presentations but from the free exchange of fellowship among the attendees.

Let us push forward in our quest for understanding the past. Let us share in your experiences that others might rejoice with us. Let us continue amid confusion and frustration, to remain committed to the objectives of the Society.

Rex Frandsen
President, 1983-84

EXECUTIVE COUNCIL, 1983-84

Rex Frandsen, President (1986)

() year of expiration of term

IN MEMORIUM

PRESIDENT EDWARD LAVAUN CLISSOLD
11 Apr 1898-13 Feb 1984

Member, active supporter, and friend, Mormon Pacific Historical Society
Presided over most of the Hawaii LDS institutions including the Oahu Stake; Hawaii Temple (3 times); Japanese Mission (both in Japan and Hawaii); Hawaii Mission; Zions Securities (as manager); Chairman of the Board of Trustees of Church College of Hawaii; member of Board of Directors, Polynesian Cultural Center.
Aloha

Welcome

This is my annual opportunity. As some of you know I arrived on campus the evening before this conference was held in 1980. I'm not sure that the conference organizers have not built me into the tradition of starting the conference session. I am delighted, however, for this opportunity again.

"A hundred times every day," said Albert Einstein, "I remind myself that my inner and outer life depend on the labors of other men, living and dead, and that I must exert myself in order to give in the measure as I have received, and am still receiving." (PostScript, 1966)

Since we were together a year ago much history has been written and performed. Here in our own area much has transpired which, unless recorded for posterity, will soon fade and become dim in memory. Some thoughtful individual has said "The past is to learn from, not to live in." Our thoughts move in many directions every day. Often, in a fleeting moment, we think about what has happened before and how it affects us today.

I have been reading again this past few months the history of this area of Laie. I have been digging out some material which gives me perspective as I establish goals and objectives for the future. I cannot live in the early days of this area, but I can use the material I research to put my thoughts and action in focus.

We need a sense of history, a re-examination of purposes and principles; of why we have what we have, with respect and gratitude to those who gave us what we have, and the good grace to pass it on, improved upon if possible, remembering that there is no sweeping, easy solution to anything, ever. When Admiral Peary was disabled with the agony of frozen feet, which threatened to defeat his heroic effort to reach the North Pole, he wrote on the wall of his miserable shelter, "I shall find a way or make one." (Beyond Adventure: The Lives of Three Explorers by Andrews) Earlier he had said: "I shall put into this effort everything there is in
SEARCH FOR A SITE: SELECTION OF THE CCH CAMPUS

by

Kenneth W. Baldridge

This year marks the 25th anniversary of the occupation of the campus on which we are now meeting. Just a quarter-century ago plans were underway for the vacation of the temporary campus over near the temple as this permanent campus was nearing completion. There were still to be some hectic months ahead, however, before the buildings here were ready for occupancy about December 1958. The campus was considerably smaller then, there was, of course, no Aloha Center, Cannon Center, or Snow Administration Building, nor even our Little Theater. The library was much smaller; there were no Temple View Apartments—in fact there were only two dormitories instead of the six we find on our present campus today. Instead of Moana Street, faculty row then stretched out along Kanehameha Highway between where Laie’s two service stations today are located. There were no townhouses and only about one-third the faculty we have at present.

However, instead of looking at the existing campus I’d like to go back before then, back even before the temporary campus was utilized to see if we can find an initiation of the idea that resulted in the establishment of Church College of Hawaii or what we know today as Brigham Young University—Hawaii Campus.

Church school in Laie began soon after the property here was purchased in the early part of 1865, when Sister Mildred Randall conducted two schools—her home, that of a Hawaiian child, and one for the male children—until her return to Utah in November, 1866. Subsequent schools were conducted in Laie’s first two chapels until a separate building was constructed about 1887. This was located just to the Kahuku-side of the new chapel which had been built just five years before. When the construction of the temple began during World War I the chapel was literally rolled down the hill about 100 yards to the site of the chapel now under renovation. The school house was turned over to those doing some of the art work and sculpture for the temple and a new school was built adjacent to the newly-located chapel. This consisted of five classrooms and an assembly hall and lasted until 1927 when the Church turned it over to the Territory of Hawaii and went out of the education business here for nearly two decades.

It was at this school, perhaps, that our story should really start. In 1921 Elder David O. McKay, then a member of the Council of the Twelve Apostles, and Hugh J. Cannon began their historic journey visiting the missions of the Church as they made their way around the world. On arriving here in Laie in February, 1921, the two brethren witnessed the flag-raising incident depicted on the mural at the entrance to the foyer of the David O. McKay Building on the Brigham Young University—Hawaii Campus.

Most Latter-day Saints in Hawaii today seem to be under the assumption that as a result of that oft-described happening David O. McKay dedicated the grounds of Church College of Hawaii here thirty-four years later. My purpose here is to trace the retortious part the school took over the years and to show that the establishment of Church College of Hawaii here in Laie was not quite as cut-and-dried as often believed.

The day after that 1921 visit here in Laie, Elders McKay and Cannon traveled over to Maui and there, as Elder Samuel H. Hurst recorded in his diary, a very inspirational meeting was held with the missionaries in which Elder McKay asked them what they felt to be the greatest need of the mission. Hurst states that the missionaries all felt the greatest need was a church school of higher learning. McKay, an educator himself, agreed with them and promised to write a letter to the First Presidency with such a recommendation. At the close of his remarks he commented on the resolution to build a school at Laie, Oahu.2 Little did he know that he himself would be the instrument to put that recommendation into effect.

In an oral history interview with Lanier Britsch for the Church Historical Department in 1976 Edward L. Clissold stated that David O. McKay kept the idea of a school at Laie constantly in mind. McKay talked about the school when he visited Laie in 1936 and again in 1940 and 1941 when he stayed at the Clissold home. As Clissold, then first Counselor in the Oahu Stake Presidency reported their conversation on that occasion, Pres. McKay asked: "Brethren Clissold, what are we doing about the school?" And he replied, "President McKay, we’re waiting on you Brethren to set it up.

It was to be several years later, however, before the next documented step was taken. On June 7, 1949, Ralph E. Woolley, president of the Oahu Stake, appointed four members of his high council to a special committee to re-investigate and report...the advisability of establishing an L.D.S. Church School in Hawaii." Clinton Kanahele chaired the committee which also included J. Frank Woolley, Lawrence Peterson, and George Zabriskie. The charge to "re-investigate" and the committee report that "this same problem has been investigated before by Clinton Kanahele" is convincing evidence that at least some study had been given to the situation previously. As part of the study the committee and President Woolley met with bishops of the six wards and presidents of the three branches on Oahu on July 13, 1949, to hear data concerning LDS attendance at private schools at Oahu. The leaders reported about 150 were attending non-sectarian schools such as Kanehameha and Punahou, about 50 others attended sectarian schools, primarily Catholic. After this presentation, 15 of the 85 other people present took the opportunity to express their views. Some felt there was an academic inadequacy in the public schools but were reluctant to expose their children to the religious orientation of other private schools. Although nearly everyone seemed to agree on the desirability of an L.D.S. school, there the consensus ended. The location of the school and the grades to be included were especially controversial. Various sites in Honolulu as well as Laie were suggested and schools from kindergarten to high school were recommended, either to be
established all at once or one grade at a time. According to the minutes, no one suggested a junior college, although committee member George Zabriskie told me the other day he felt there was some mention of the idea.1 The report does, however, list among the advantages of Laie the availability of land—should expand the junior college level ever be desirable.

Although Honolulu and Laie were the only two contenders the advantages and disadvantages of each were carefully analyzed. The report pointed out that about 75% of the Oahu Stake population resided in the Honolulu area. This, of course, was also cited as the principal disadvantage of the Laie location. The Laie advantages, however, included the low cost of land since the Church already owned 6,000 acres in and around the windward community, and, as I just mentioned, the availability of land would make future expansion possible. The rural environment lent itself to the possibility of agricultural training for the students as well as making lower costs possible through the raising of some of the necessary food items. Although it appears to have been given no more emphasis than some of the other reasons, the committee did mention that the presence of the Hawaii Temple and the fact that Laie, as an LDS community, should encourage the development of gospel principles and a Mormon way of life.

The next step along the path of school establishment took place the following year and centered around the old Waiaiee Training School site about fourteen miles from Laie along the North Shore toward Haleiwa. The school where the Crawford Convalescent Home and University of Hawaii Tropical facility are now located vacated its premises in the late 1940's and moved to the Kailua area. In November, 1950, Clissold and Woolley discussed the possible use of the grounds and buildings for a school and the latter, still president of the Oahu Stake, appointed his counselors Fred E. Lunt and George Kekauoha, Elmer Jenkins, and Ruby Eno, president of the Stake Young Women's MIA, as a committee to look into the possibilities. According to a later statement by one of the principals, the committee regarded the idea with favor and so recommended its utilization.9 I have since talked to two of the three surviving members of the committee, however, who tell me there was, in fact, no such recommendation.10 Ruby Enos felt the land on the maka'akeha side of the highway was too low and suitable only for taro while the maka'akeha land was too limited in area. Fred Lunt recalls visiting the site one day after a conference in Wahiawa with visiting general authority Henry B. Moyle, and other local leaders. The consensus at that time seemed to be that being away from the spiritual environment of Laie would not be in the students' best interest.

There were others also who did not agree that the former detention home was a suitable location for the LDS schools. Eldon Morrell told me that he felt the LDS students would have enough difficulty with acceptance without added stigma that the former detention facility might provide.11 There was perhaps even more conclusive was the report of Clarence Silver of the Church Building Committee who, while vacationing in Hawaii in 1950, was asked to report on the Waiaiee site. As a result of his negative observations, the Waiaiee possibility appears to have been shelved pending further investigation.12

On April 9, 1951, David O. McKay was sustained as President of the Church of Jesus Christ of Latter-day Saints and the momentum for a school in Hawaii increased considerably. Less than three months later, on June 29, 1951, the First Presidency appointed an advisory committee to look into school matters on Oahu with the idea of starting school in the coming fall. Ralph E. Woolley, President of the Oahu Stake, and his two counselors, Arthur K. Parker and Fred E. Lunt, Edward L. Clissold, recently released as President of the Hawaii Mission, his successor Ernest Nelson, and Poe Kekauoha, Bishop of Laie Ward constituted the new study team.13

To meet with the committee the First Presidency sent seminary principal Frank McIlroy of Salt Lake City to Hawaii on July 11, 1951. McIlroy had been director of seminaries in Hawaii from 1944 to 1946 and then again in 1947 until the existing program was declared unconstitutional by the Supreme Court. According to the notice in the Deseret News, he was to make a survey of the facilities that might be available for a junior college to be opened in Laie this fall.

From that it appears that the type of school, the location, and even the date of opening had been determined. One of the committee's unanimous decisions, however, was that beginning school within the desired deadline was impossible. The committee met with Oahu bishops and surveyed Latter-day Saints to determine educational needs and possible enrollments. In what again appears to be a classic example of re-inventing the wheel the committee again considered several possible sites. Waiaiee was soon discarded when the committee learned it was no longer available. McIlroy, in the meantime, visited several schools on Maui and Oahu and suggested that the committee consider a location in or near Honolulu. This was at least discussed but the committee was not swayed. I quote from the report submitted to the First Presidency:

"After careful consideration of the objectives of a church school program in Hawaii and the best means of obtaining them, the committee came to the following general conclusions:

1. That the school should be located at Laie, Oahu.
2. That it should be predominantly a boarding school.
3. That it should eventually embrace the last two years of high school and the first two years of college.
4. That the curriculum should include many vocational courses.
5. That the school should begin in September, 1952.
6. That the first year (1952-53) courses should be limited to junior year high school students to be followed by one additional grade each year for the next three years until in the fourth year (1955-56) the full four-year course would be established.15

It might be noted at this point that in 1951 the proposed configuration of the school was not regarded as quite as unorthodox as it might be today. The proposal was in keeping with the 6-4-4 idea that was enjoying some popularity at that time in the area of public education.

According to the Church News article concerning his assignment to Hawaii, McIlroy was to return after three weeks to report to the First Presidency after which he was to leave shortly for Hawaii "to take charge of the development of the new institution."16 The report of the committee also implied that he was expected to become the principal or president or whatever. In a phone call the other day he told me he did not have the idea he was to take over so perhaps there is a bit of confusion there."

"In
any case he was not willing to locate in Laie and friction developed between him and members of the committee and the educator returned to Utah to file his minority report.18 Although there had been a good-sized Church News article about his departure for the assignment, only a brief paragraph in The Improvement Era mentioned his return on July 26 with the distorted message that the "Opening of an LDS high school in Laie would be postponed at least a year." 19 That September he was again serving as a seminary principal in Salt Lake City.

The committee, however, realized the importance of continued input from Church headquarters and asked, "Since Brother McGhie has apparently withdrawn himself from the picture, we request that another man be appointed as soon as practicable to head up the project. If you concur in the conclusion reached by the committee we can begin with the new appointee to lay the groundwork for the opening of the school." The enrollment for an opening in 1952 was anticipated at between 75 and 100.20

Again nothing happened as a result of the study, perhaps due to the connected controversy and another year passed. In May, 1952, President Clissold again attempted to get the project into motion. Two months later, Dr. Wesley P. Lloyd of the Brigham Young University faculty was scheduled to be in Hawaii en route from his return from Japan. As a result of Clissold's urging Dr. Lloyd was assigned by the First Presidency to conduct another survey of educational needs of the Hawaii Saints. The pattern was repeated. Dr. Lloyd met with individuals concerning the same issues previously surveyed, i.e., what type of school should be established and where should it be located. Lloyd met with stake and mission officers at the Honolulu Tabernacle on July 31, 1953, and as President Clissold reported, "The consensus of this meeting was that a junior college, offering largely vocational courses, be established at Laie." 21 Lloyd's written report to the First Presidency supported the recommendation and added that the school could probably be opened in 1953 should the decision be made to proceed.22

Additional meetings were held in October and November, 1952 and more reports were sent to Salt Lake City recommending that a man be appointed to head the school in order to provide additional direction and momentum to the ongoing studies. President McKay assured Clissold in June, 1953, that this would shortly be done. Nearly one year later, May 1954, President McKay told Clissold that his selection had been made and soon another survey committee would go to Hawaii.23

On Wednesday, July 21, 1954, the First Presidency made the long-awaited announcement. Dr. Reuben D. Law, dean of the College of Education of Brigham Young University, was named as the president of the new institution, finally designated officially as a junior college.

It would seem that by this stage, the problems of site and format would have been resolved and Law could get about the work of getting the school established. Such, however, was not the case, and it was evidently felt necessary to repeat much of the same type of effort that had been pursued so many times before. Another meeting was called by Edward L. Clissold who had been released as Hawaii Mission President by this time and had succeeded Ralph E. Woolley as president of the Oahu Stake. Those present at the Stake Tabernacle in Honolulu had an opportunity to express themselves and although there were still some who wanted a dormitory high school President Clissold maintained the younger students should remain at home under family and church influence rather than being sent off to a boarding school. This idea prevailed and the report of the Survey Committee stated that they "had a distinct feeling that all but few people 'en' it is wise for the new school to con- centrate on the college years. . . ." 24

The Survey Committee visited the four larger islands and talked extensively to church and educational leaders of Hawaii. As a result of the month-long study the committee arrived at the following conclusions concerning the general purposes of the school:

1. To build strong Latter-day Saints
2. To develop leadership—spiritual and temporal.
3. To provide opportunities for exploratory work in both academic and vocational lines.
4. To provide general education for all students.
5. To offer two-year terminal courses in the trades and vocations for those whose talents and inclinations point toward immediate employment rather than further academic work.
6. To provide preparatory programs for those who will continue on to senior colleges and universities.25

After looking at various sites the committee concluded that only Honolulu, Laie, and Kaneohe were worth "final consideration." 26 Honolulu and Laie, of course, had been recommended by various committees in previous years but this was the first time that Kaneohe had been mentioned as a possibility. And, as we shall see, that mention was to be significant.

Law's survey committee pointed out that both Honolulu and Laie had "loyal defenders and its determined opponents." Although admitting that Honolulu had several obvious advantages, the committee cited three principal reasons for rejection of that city: the high cost of land, then running between $1.25 and $2.50 per square foot; the difficulty of finding a plot of at least 100 acres which they felt would be the minimum possible for the plant desired; and what they referred to as an "environmental disadvantage" created by the presence of great numbers of military personnel and the crows of passing ships.27

Consideration had been given the site of an unused naval hospital at Aiea which was described as an excellent site but they felt that the buildings spread over too extensive an area and maintenance costs would be prohibitive. In addition, should a lease become available it would be for short-term only and provide for evacuation by the school on short notice should the Navy wish to reclaim the property.28 Considering the concern implied by the mention of "environmental disadvantage" I cannot believe the committee seriously entertained the thought of a school so close to Pearl Harbor Naval Base.
The committee repeated most of the arguments that had been previously offered in behalf of Laie's candidacy. The availability of good land was cited, not only for the site of the institution itself, but also the cultivation possibilities necessary for the agricultural pursuits assumed for the college. Furthermore, an ample supply of underground water was available. The committee also referred to the "religious tradition" and the "spiritual atmosphere" as reasons why Laie might be considered.29

Among the religious traditions referred to, the committee mentioned the oft-cited prophecy of Joseph F. Smith concerning the blessings which would come to Laie and its residents. As a result, the report stated, Laie is "looked upon as a land of promise, a gathering place for the Saints in Hawaii."30

The committee's next sentence may come as a surprise to many—"However, a study by President Edward L. Clissold of prophecies and dedicate prayers on record in Hawaii finds no reference to a college at Laie."31

Here we find a most interesting situation because at this point Dr. Law and the survey committee are denying that there was ever a link between Elder McKay's 1921 reference to a school of higher learning and the community of Laie. There was indeed such a link, but nothing had been said about it, as near as I can determine, at the time of Law's survey. In his book, however, published in 1972, Law makes several references to the vision of the college that McKay experienced the day of the flag-raising on 7 February 1921, citing McKay's diary as the source of the information.32 The fact is that his diary, although describing the flag-raising in great detail, contains no reference to the idea of a college being located in this community. It was Elder Samuel Hurst who described the Mau meeting mentioned earlier and who mentioned Elder McKay's speaking of a college in Laie, but even he says nothing about the flag-raising vision that has since become part of our LDS Hawaii folklore. It was President McKay himself who made the definite and most positive link when he dedicated the land at the groundbreaking for the new campus, 12 February 1955. He stated on that occasion, "This is the beginning of the realization of a vision I saw thirty-four years ago when one morning President Hugh J. Cannon, President E. Wesley Smith, others and I witnessed a flag-raising ceremony by students of the church school here in Hawaii in Laie."33

Another one of the "religious traditions" cited by the committee mentions a coming event here in Laie at which Thomas B. Isaacson, then a counselor to the Presiding Bishop, reportedly spoke of a school in Laie where people would come for their spiritual and academic education.34 President Clissold also told me of that same conference.

Another advantage of Laie, again shared with Kaneohe, was that the community was located near the sea. I'm not sure why Honolulu was denied that part. However, the seaside location would lend itself to the study of maritime life and also provide access to fishing opportunities which would enable the college to meet some of its food needs.35

Should the college be located in Laie, the recommended location was not on the site identified in the Laie Master plan drafted by architect Harold Burton in January approved by the First Presidency that same year. The low-lying ground where the identified junior college was shown on the master plan would be subject to tidal waves and instead the school should be located in the foothills south from the temple, perhaps referring to the area stretching from just behind Temple View Apartments along the hill to the site of the new sewage treatment plant.

The disadvantages of Laie, however, were numerous as cited by the committee although some of the objections seemed to overlap. Most serious, the committee felt, was the distance from the main center of population. Obviously there were not enough students in Laie to justify a college and the financial problems created by the need either to travel or to stay in dormitories were regarded as excessive. The committee drew an arc of 20 miles from Laie and determined that only 25% of the LDS population of Oahu lived within that distance. On the other hand, a similar arc from Kaneohe contained 95% of the LDS population.36 The absence of regular public transportation in those ancient days before "The Bus" would provide considerable difficulties for students and parents not only from Oahu, but even more seriously for those from the neighbor islands. Basically because of the transportation dilemma, dormitories would be necessary and would cost about $3,000 per student. "If," the report stated, and I quote, by locating the school near enough to Honolulu so that even 100 students could live in their own homes or the homes of relatives we would save in capital outlay alone approximately $300,000. A difference of 200 non-dormitory students would amount to approximately $600,000 which would probably offset the cost of land for a campus elsewhere, and this without consideration of the annual costs to students living in the dormitories.37

According to Max Moody, LDS partner of Walker-Moody Contractors, estimated building costs would be from five to ten percent higher in Laie than on more accessible parts of the island. Although Clissold admitted costs would be higher he was less pessimistic than Moody in this regard.38

The committee stated that in addition to the difficulties of distance, the related factor of isolation would inhibit enrollment. As the report noted the end of the Laie disadvantages the corresponding advantages of Kaneohe were soon made apparent. Several "prominent citizens of Honolulu, including members of the State High Council" reportedly told members of the committee that they would send their children to the mainland before enrolling them in a boarding school in Laie.39 This reluctance did not extend to Kaneohe, in some cases, at least, because their children could live at home and commute.

The advantages given for Kaneohe over Laie were based primarily on the greater population base, easier accessibility, and the lower costs which this would provide. More people could be served due to transportation facilities and fewer dormitories would be necessary because more students would be living at home or with relatives. Local non-LDS educators also recommended Kaneohe as a site superior to Laie. Kaneohe's greater size offered great advantages.
Students, especially girls, would enjoy a greater opportunity for part-time employment in Kaneohe than they would in Laie; there would be lower costs for construction and maintenance of the school facilities; repair and supply services would be much more readily available. Another reason—perhaps more strategic than economic—was that the Catholic Church had supposedly been negotiating for 100 acres in the Kaneohe area for a school of their own. The report stated, "It seems unwise to place our school in comparatively isolated Laie while the other church establishes itself in the more desirable and rapidly growing Kaneohe district." A school in Kaneohe could more easily meet the increasing educational needs of LDS military personnel in the islands who would find Laie "too far away" to do them much good. In what might be considered an attempt to neutralize Laie's chief economic asset—the availability of land—the report stated that any agricultural facilities available at Laie could just as easily be found in Kaneohe and then asked almost plaintively, "If the Church did not now own the land at Laie, would we now buy land and build the school there?" The final advantage cited referred to a recent dispute in Rexburg, Idaho, when the General Authorities of the Church proposed the removal of Ricks College to the more populous Idaho Falls. In order to avoid such a dilemma in years to come the committee stated that "it is our hope that the college in Hawaii will be built where we shall want it fifty and more years from now." The committee recommended that the school be located in Kaneohe, "not as a compromise, but as a place that offers more advantages and fewer disadvantages than either of the others. Although President Clissold was not a member of the committee he had traveled many miles with them and, as stake president, was asked to sign the report. He said he could not since he felt the school should be in Laie rather than either Kaneohe or Honolulu.

In recalling the role of Clissold several years later, Reuben D. Law remarked, "President Clissold wanted it in Laie, but he was a good sport about taking us to all the other locations that we wanted to be taken to. He was president of the stake at the time and he didn't hesitate to indicate that he didn't want it in Laie but he was willing to help us in any of our activities." Soon after that, probably in connection with October conference, Clissold happened to be in Salt Lake City again and visited President McKay in his office. He describes their conversation as follows:

He had me come around behind his desk and sit in a chair right by him. He put his hands on my knees. He said, "Brother Clissold, what about our school?" I said, "Well, the brethren came down and made a report." Then he said, "That's right. Where's Kaneohe?" I replied, "Kaneohe is over the Pali from Honolulu, about a fifteen-minute ride." He just kept looking at me. I added, "President McKay, I can't forget Laie." He slapped my knee—I think I still have the mark on it—and said, "Good. I thought you had gone along with them. Now we have their report, we appreciate it, but the school will be in Laie." Immediately continued work on the survey report which had actually commenced before the committee left Hawaii. For the next week he kept two and sometimes three secretaries busy and on Friday, September 3, the committee met with BYU president Ernest L. Wilkinson to go over the report in detail. Ten days later Law completed the table of contents for the five copies. He delivered them to President McKay's office and then accompanied Wilkinson, Cottam and Bennion. Joseph Anderson, secretary to the First Presidency, told Law he would call as soon as President McKay was able to see him about the report.

With the annual general conference of the Church scheduled for early October, the committee did not get to meet with President McKay until November 4, although they had held a preliminary meeting with his counselor, Stephen L. Richards, on October 26. According to Law's diary, President McKay stated that the First presidency had "definitely decided that the college should be built at Laie even though the survey admittedly showed many excellent reasons in support of the Kaneohe area as a possible location nearer to Honolulu.

In an oral history interview in 1980, he quoted Pres. McKay saying, "We're going to overrule you on one thing. The college is really to be at Laie and I know that's where the Lord wants it and that's where it is going to be." And as Law concluded, "Well, that settled that. There couldn't be any question about that." At the same time, President McKay announced the decision to appoint a local advisory committee of Edward L. Clissold, Ralph E. Woolley and Arthur Haycock with an additional member whom the three would select.

In the meantime Law had kept busy while awaiting his appointment with the First Presidency. He visited all the other colleges in Utah and traveled to Rexburg, Idaho, to observe the operation of Ricks College, the other LDS institution that might be somewhat comparable to that for which he was to be responsible. He also visited former Hawaii mission presidents E. Wesley Smith, Ernest Nelson and Castle H. Murphy and talked to anyone he felt could give him information that might be helpful in his assignment, especially Clinton Kanehele, a Laie educator then on exchange in Provo. He even found time to work on the local welfare farm topping and loading sugar beets and also to revise some material he had prepared for a manual for the LDS youth program.

In November 12, 1954, Law met again with President McKay and received further counsel and instructions concerning budgets, buildings, and his relationship with what McKay called the continuing advisory committee. The president also had two possible names for the college since the name suggested by the survey committee had suffered the same fate as the suggested location. The president requested that the advisory committee favored "The Church College of Hawaii" or possibly "The Church of Hawaii College" would be acceptable. At the first meeting of Law and the committee "Church College of Hawaii" was adopted as the name; subsequently "The" was added and "The Church College of Hawaii" was to be the title for the next two decades.

Although Laie was now accepted as the home of the school the exact location had still to be determined. Law arrived back in Hawaii 22 November and went to work immediately. One of the main items when what was by then known as the continuing committee met on 24 November in Laie was consideration of possible sites within the community. On the day following the arrival of
Harold and Douglas Burton, the father and son team of architects, further discussions were held and on December 8 the decision was made. At a meeting in Laie the committee unanimously agreed to locate the buildings "on the higher cane land south east of the temple and south of the village," in other words, where it is today. They made another significant decision that day which contained a simultaneously small dash of pessimism and a generous dose of optimism. Ralph Woolley, based on his extensive contracting experience, and architect Harold Burton convinced the rest of the committee that it would take four to six months to adequately prepare the drawings and blueprints and to construct the buildings in any sort of economical manner before the summer of 1956 would be impossible. The committee agreed that an explanatory letter should be drafted which Law and Burton would then personally deliver to President McKay.

On returning to the mainland, Law met with Pres. McKay and J. Reuben Clark concerning the recommendations of what by now was simply being called the continuing committee. McKay was not happy about the proposed postponement. Law quotes him as saying, "Oh! We've waited too long already to establish that college. We must start this fall even if we have to start in temporary quarters." Before the day was over, Law telephoned Clissold in Honolulu and discussed with him the possibility of holding classes the first year in the Oahu Stake Tabernacle.

The Tabernacle plan never materialized, however, and soon the continuing committee began looking elsewhere. Law's diary states that on March 9, 1955, he and Clissold were looking at the old social hall and plantation store building in Laie to see if they could be remodeled in a suitable manner. They also discussed the temporary use of the Laie Chapel. In the meantime, Lilian Kono of Kapaa, Kauai, became the first student to return her application; Ethel Whitford--now Almodova--became the registrar and the first to offer oral acceptance of a position and librarian Kenneth Slack provided the first written acceptance.

From April 1 to June 25 Law was on the mainland during which time Clissold had arranged for several war surplus buildings to be trucked to Laie and placed near the Laie Chapel as temporary quarters of the college.

Now, perhaps it was safe to say that the sites--temporary and permanent--had finally been determined. The ground had been broken for the permanent campus and the buildings were on hand for the temporary campus. The faculty of twenty had been hired; the first year's student body of 223 freshmen, sophomores, and special students were still enrolling, and it looked as if school would open on time in September, 1955. There were still changes ahead--many changes--and frustrations and disappointments would be plentiful. Still, the site had been selected and that certainly was a start.

NOTES

1Conversation with Jerry Loveland, Wiley Swapp, and Joseph Spurrier, Laie, Hawaii, 26 April 1983.

2George Nebeker to Brigham Young, 17 October 1865 and 19 November 1866, Archives, Historical Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, as cited in R. Lanier Britsch, History of the Latter-day Saint Church in the Pacific, unpublished manuscript, 1981, in author's possession, Chapter 6, p. 9.


6George O. Zabriskie (acting recorder), Special LDS School Committee, Minutes of Meeting held at Oahu Stake Tabernacle, Honolulu, Hawaii, 7:30 p.m., 13 July 1989, to discuss the problem of an LDS Church School in Hawaii. (typewritten.) Archives, BYU--Hawaii.

7Interview with George O. Zabriskie, Honolulu, Hawaii, 28 April 1983.

8Special LDS School Committee.

9Law, pp. 37-38.


11Interview with Eldon Morrell, Laie, Hawaii, 16 February 1983.

12Law, p. 38.


14Deseret News, Church Section, 11 July 1951.
Telephone interview with Frank W. McGhie, Salt Lake City, Utah, 27 April 1983. McGhie indicated in this conversation that he had recommended Kaneohe, although the other reports available from that period state that he had then recommended Honolulu. In a letter to the author, 29 April 1983, he stated, "I with many others thought the school should be nearer the center of population--either Kaneohe or Honolulu." In our phone conversation McGhie described Laie in 1951 as a "sleepy little village" which he felt inadequate to accommodate the school as planned.

The implication of friction is found in a statement by Edward L. Clissold in Law, p. 36; Woolley, et al., to the First Presidency; and other informants who wish to remain anonymous. When asked about this McGhie responded the problems existed more between other members of the committee and I just got caught in the middle." Telephone interview, 27 April 1983. Additional information on McGhie's recommendations may be found in "Confidential Memorandum of Conference with Frank McGhie held on July 19, 1954. Re: junior college in Hawaii." Although unsigned, this appears to have been written by Reuben D. Law and is found in his papers in BYU--Hawaii archives. However, Law's diary gives no indication of a conversation with McGhie on that date. (Law's diary begins with his notification of his assignment 7 July 1954.) On 16 July he met with Drs. Harvey D. Taylor, Ernest L. Wilkinson, Willard E. Givens, and Wesley P. Lloyd, all LDS educators with special knowledge or interest in the project. On 19 July--the date of the "confidential memorandum"--the only entry concerns other matters entirely.


Woolley, et al., to the First Presidency.

Law, p. 36.

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Law, p. 36.
"HORSE SOLDIERS AND THE SPUBLISHING MANUSCRIPT:
HAWAIIAN MISSIONARY LIFE A CENTURY AGO"

BY LANCE CHASE

Recently, the Honolulu Star Bulletin ran a special issue, a part of which dealt with Hawaii a hundred years ago called "Echoes of the 80s." My paper deals with the same time frame but differs in its more limited and for us hopefully more interesting focus, one limited primarily to the Mormon perspective and more specifically the view point of three "soldiers of Christ" here together during that same time, Frederick Beeley, Isaac Fox, and Joseph F. Smith. The geographic focus is further restricted primarily to Laie with some "side trips" to Honolulu, Kauai, Hawaii, and even Conneaut, Ohio.

The main sources of my study are Frederick Beeley's own journal, Joseph F. Smith's biography written by his son Joseph Fielding Smith, and a recent acquisition also in the Joseph F. Smith Learning Resource Center, a two volume holograph by Isaac Fox. This last has been for me by far the most absorbing because of circumstances surrounding its acquisition. A descendant of Fox came to Laie in October last year with the journals, offering Rex Frandsen the opportunity to photocopy them. Of course, Rex was anxious to do so but the problem was, after he did the development equipment broke and it was likely to be weeks before it could be repaired. Rex had been told by the journal's owner he must take them with him when he returned to the mainland in two days. Not wanting to take chances he camped out in the LAC reading and writing furiously, working for some thirteen hours and through two meals until the librarians asked me to leave so they could close up. Nevertheless, despite the haste and long hours and even a missed conference broadcast, I not only made the deadline but it is only fair to add I also listened as the Dodgers eliminated the Giants from the 1982 pennant race, BYU "bombed" El Paso 31-3, and I still completed over one hundred fifty, four by six note cards.

Let me further identify for you these three "horse soldiers" of my title.

Frederick Beeley was born on January 13, 1864, making him twenty-one when he labored in Hawaii. His journal covers the period from October 1885 to September 1886. Like President George Albert Smith he was one of those challenged by the choice of mission assignment, marriage and mission. The first decision made, he wrestled with the second. Beeley decided to get help so he told former Hawaiian Missionary Joseph H. Dean about his list of pros and cons. Encouraged by Dean to take his wife, he then made his two part proposal to Nellie, his fiancee. She took a day to decide before accepting half his proposal. We can only assume, since the journal does not say and since Hawaii had not yet become a vacation paradise, that Nellie's affirmative answer was to the request for her hand rather than the trip. She took nearly a month to decide on the other half but four days later the couple were endowed and married in the Logan temple. On October 28, 1885 the Beeleys left by train for California from which after a seven day voyage they arrived in Honolulu November 9, 1885. President Joseph F. Smith and others met them in Honolulu for the eight hour horseback ride to Laie. While in Laie, Beeley did carpentry work and was made superintendent of the can grinding. By mid April he was serving as a proselyting missionary on the big island.

Isaac Fox, born in 1850, served two missions in Hawaii, three years from May, 1883 to April, 1886, twenty-two months between June, 1889 and February, 1891 and in 1895 he served with Harvey Harris Cluff as assistant manager at Joseph for fifteen months. He married at least three times; his first wife died after only nine months of marriage, the second after eleven years. One of Fox's first activities after arriving in Laie on May 15, 1883 was to work on the new meetinghouse, the one most often pictured, which stood for about thirty years where the temple now is and after being moved down the hill, burned down in 1941. The sugar mill was in its half year "down season" when Elder Fox arrived for his first mission so he proselytized on Kauai with an Elder Gardner. He was a slight man at one hundred fifty pounds, and was so unfortunate as to lose his original teeth, replacing them with a new set in Honolulu before going to proselytize on the big island in October of 1883. Missing his family greatly, he also spilled rather poorly and of the three it was he who appeared to have the severest adjustment problems. A Lehi boy, he was assigned to the centrifugals at the mill. He played the guitar and led the band and choir in Laie. The largest number of observations pertaining to daily missionary life come from Fox's journals. Of these three, Fox most exactly fits the description of horse soldier for like the others, he was his main means of transportation when one could be obtained. Also, fox was assigned responsibility for the hundreds of cattle on the plantation. In fact, in addition to roundups, branding, and general herding duties, Fox even conducted a cattle drive from Laie to Honolulu in February of 1885 where the animals were sold, apparently to pay for band instruments.

Of the third horse soldier, much more is known. What may not be so well known is that he, however, is that of all the missionaries, Smith is surely the one who must have been best understood and loved the Polynesians. Counselor to four presidencies before becoming one himself in 1901, he spent almost six years in Hawaii. His only son, Joseph Smith's brother Hyrum and teamster at ten years of life on the trek west in 1848, Joseph F. Smith had an association with Hawaii which spanned all but the most modern events in the history of the Church here the earliest mis-

sionary days of the Lani gathering and Gibson era, the Laie plantation period, and even into the "modern" Hawaii temple era. He labored in Hawaii for three years beginning as a fifteen year old, presiding on Maui, Molokai and Hawaii before he was nineteen years of age. He returned when twenty-six to participate in the excommunication of Walter Murray Gibson and then served out the balance of 1886 as mission president before returning to Salt Lake City in December of that year. Again in February of 1885 President Smith came to Hawaii, this time on the underground to avoid arrest for plural marriage, remaining until July of 1887 when he was forty-eight. During the time he was president of the Church, he visited the Hawaiian Islands on four more occasions, March 1909, May-June 1915 (when as Joseph Spurrier recently reported he dedicated land
for the building of the temple, without consulting the Twelve or his counselors; he came less than a year later in February of 1916 and finally just eighteen months before his death in November of 1918. No other prophet comes close to that length of time spent in Hawaii, though he was not the first president to have come here. Lorenzo Snow came in 1864 when he nearly drowned off Lahaina while young Joseph F. Smith watched from the safety of the vessel in Lahaina Harbor. As one reads about these people of an earlier day, a caustionary note is essential. Racial bigotry and prejudice were acceptable social attitudes among all societal levels in the nineteenth century. One cannot help but conscious of the deep prejudices of the age as he reads journals of the period. What is more, since my sources consist largely of personal journals whose authors might not have guessed their observations would be read to large audiences, we need to recognize that there may have been little attempt on the part of these diarists to protect their subjects from frank, direct, and sometimes harsh comment. We need to recognize that the views expressed in these journals represent only one race admixed provincial and prejudicial attitudes and feelings.

MISSIONARY LIFE

Getting to this mission field in the eighties was a far cry from the relatively abbreviated plane ride of today. Crossing the great deep in from seven to fourteen days with its inevitable seasickness, after a twenty-four train ride to California, brought the missionaries to Honolulu. They were then still as many as nine hours from their mission home. We are indebted for his work to Jacob F. Gates, two time missionary to Hawaii and in 1905 editor of an edition of the Book of Mormon whose wife's fame eclipsed his own. This wife Susa Young Gates is the one to whom we owe credit for an account of their trip over the Pali in December of 1883. During his second mission Elder Gates wife bore him three children while here, of their thirteen! Susa Young Gates was the second daughter of Brigham Young, later became a nurse. Teacher at Brigham Young Academy, temple worker and prominent leader in Relief Society as well as other women's organizations. Here is her account of her journey over the Pali. She was twenty-nine when she sent this account off to the Deseret News.

The next morning, by the kindness of Brother Nalu I had the extra comfort or riding to the top of the hill, or pali in a two-wheeled cart. The rest all rode horseback. The drive up Punalu valley is lovely beyond all description. Villas and cottages, embedded in tropical greens, with dripping fountains, and flowers of brilliant hue in riotous profusion, line the roadside. To the right and left rise abrupt mountain sides clothed with trees and shrubs from base to top. Leaving the suburbs of Honolulu, the road ascends through a deep flower-strawed meadow, until at last we all alight and at the summit, and prepare to descend the pali.

People living in peaceful ignorance at home in Utah fancy they have experienced winds. Vegan fancy! They have only known breezes and zephyrs.

One trip down this famous pali will convince them of this un-dying fact.

Next she briefly recounts the story of the famous battle waged here. At this particular point an iron railing has been erected, as the wind sweeps around this corner with sufficient force to blow a person over.

We took off our hats or fastened vails and scarfs over them and around our necks. Every flying end was fastened up, and with one hand clasped firmly around the arm of our little children (they were divided up) we announced ourselves ready. A few steps, and -lehu! Phew! let me catch my breath! Off tears my hat, and escaped from its moorings it banged helplessly round my shoulders, unable to quite get away from its confin-ing safety pin clasp. Mother's bonnet crashes down over her left eye-brow, and the corner of her scarf persistently remains in her right eye.

It is a precious blessing the men are unable to take their attention from their own hats and scarfs, for shirts and polonaise instantly with the roaring winds, unmindful of the modest uses for which they were made, and determined for once to have their own wild way.

Someone shouts out a wish to wait and take one look at the lovely race of lovely scenes spread out below. But the word is too hurry, hurry.

As you stand at the top of this steep precipice, you can see almost at your feet the road we must get down to. The rough passage down has been dug out of the rocks zigzag fashion in order to get down at all. Few have the temerity to ride down this steep, rocky pass, although one of the mormons is heard to remark that he has traveled over the Pali, buggby both up and down this same pali, on a former mission to these is-lands.

To return to the scene: On the left rises a wall of rocks, fern-strewn and wild; down below us yawns the awful looking gorge, over which the human bodies were once thrown in confusion. It is now covered with a forgetful crown of moss and ferns. To the left the rice and sugar fields wave in undulating lines to the blue waters of the ocean, that sometimes caresses the shore with foamy ripples, and anon beats out the thunder of its wrath in huge, swift-flying waves. Miles along the eastern coast of this island lay stretched before us, with white cottages and the grass buts of the natives here and there among the fields.

Little villages nestle here and there; and away off to the right a huge rock rises in the sea, surf-dashed and somber. But all this while we have been descending the rocks, our limbs braced till our very knees ache as we hurry down the mile long steep, rocky, slimy road.

At its foot we were met by two or three of our party who had gone on to Kanaloa for the light wagon left there the night before. And now ensued a grave consultation. Who were the least able to ride horseback the other 23 miles? Two or three of the ladies bravely main-tained their first safe trial at horseback riding that morning, wisely and man-fully restrained their doubts as to their ability, and patiently waited. Two of the finest women folk of our party with the three chil-dren, and a good driver who was charged with the care of the "dibbed" wheel, were seated in the wagon, the rest mounted their panting steeds, and off we went.
All went along pretty well for the first ten or fifteen miles, everybody enjoying the beautiful scenery through which we travelled.

One of our young Elders created a deal of fun for us by the way in which he handled his unaccustomed reins. Now lagging behind, poking and weary, he could give his animal a cut and away they went with fierce energy.

One hand on his hat, the other either holding on the pommel or resting behind him, the beast unrestrained dashed up hill and down dale, till tired out, when, with startling suddenness down on the walk he came again. I don’t things I was ever so forcibly reminded of John Gilpin’s ride before.

The saddles grew very hard presently, but the feminine portion, as usual, endured their sufferings without much fuss. As there was only one side saddle and three ladies, you will know they had their share.

We did not stop for lunch, but on and on we went. Past Kahana, we came at last to Kamala and found the little schoolroom on which we had sent our luggage, already arrived. We stopped a few moments to see the trunks unloaded and then away we went again.

Laie Malo‘o was entered and passed, and at last we saw the cluster of white houses on the brow of a hill that belongs to the white inhabitants of Laie.

I shall not now attempt any description of Laie. We arrived about four o’clock in the afternoon, having been nine hours on the thirty-two mile ride, without stopping for rest or lunch.

We were a tired, sore, sick lot of people, when we at last walked into the mission house at Laie, and of our subsequent homesickness and loneliness I forbear to speak. Suffice it to say, in spirit of all, we felt to raise our hearts in humble gratitude to God that He had mercifully preserved us all on our long journey and permitted us to arrive at the place where God’s servant had called us to go, to assist in the upbuilding of Zion.

LIVING CONDITIONS

Living conditions for the Utah missionaries in the early and mid 1880’s were less than ideal. Isaac Fox in January of 1884 noted he wrote letters with gloves on, his head tied up in a mosquito bar. Beds could be protected from mosquitoes but the fleas punished the elders severely. In his journal for January 10, 1884 he wrote he dreamed he was out on a prairie and attacked by a lot of ravenous wolves and... thought they were tearing the flesh of... his bones and... fought like a tiger or until it woke he up and instead of wolves it was an army of about a thousand fleas more or less they were sucking the very life blood from my poor bruised and bleeding body. Sometimes I have to drop everything and just go like a howling poodle after a clabber.

Four nights later he writes with his pants off against fleas. His roommate Elder Brim laughs when Fox jumps up from the table as if shot “But 1000 fleas biting is worse than being shot.” The following night Brim stands naked on a chair looking in his “clothe” for fleas. A week later Fox and Woolley kill three scorpions at the mill and the Hawaiian girl who makes his bed catches one hundred fleas in his room. Fortunately, Fox had by this time been told about scorpions. Earlier he found one in the meetinghouse organ he had taken apart and not knowing what it was he poked his finger at it. But such discomforts were not kept quiet, apparently, for by November of 1885 work had begun on a new house for the missionaries.

Out in the “field” conditions could be at least as bad. On the big island at Punaewa, Fox showed remarkable nature when he again encountered fleas, the worst he had “felt anywhere,” but another equally ubiquitous insect he could only describe. “There is also large bugs like large crickets in almost every house but in this there is hundreds crawling all over a person and the house stinks with them.”

In Maui, soon after they were involved in a very spiritual meeting, the Branch President’s wife was leprous and had taken her up into the mountains to try to heal her, the elders thought by witchcraft. After the meeting, the elders learned that the bed they had been sleeping in was her bed. Given the universal attitude toward Hansen’s Disease in that day, one can understand their squeamishness.

Certainly the local Saints were not all in modern housing by 1884. Fox was exhausted from his work at the mill and was sleeping one Saturday in February when Elder Cliff came into the room explaining that President Partridge wanted to administer to a native elder. Six of the brethren went to a low grass house with low doors and no windows. They found the inhabitant poor, old, in a low condition and speechless. No relatives or family were about; there was no one to attend. Fox reported the elderly saint had lain there ten days. The elders built a fire and prepared a chicken, boiling it and taking soup to feed him. The simple journal entry reads: “To be was fed. Funeral held February 3, Sun.”

The primitive conditions described in the case of the Hawaiian elder stand in stark contrast to a Fox journal entry one year to the day later when he rode to Punalau to telephone Honolulu for line. This was the first mention of a telephone I encountered and it is clear the lines had not yet reached Laie.

Much as Utah had its reformation in 1855–56, Hawaii followed suit in conjunction with the meetinghouse dedication on October 6, 1883. Accompanying the dedication of this 65/35 foot building, 58 feet high and capable of accommodating 550 saints, were a large number of rebaptisms. In fact, the dedication prior to the dedications to the Teachers’ Meetings were long and lasted late as more and more cases of sin were uncovered. Of course, it is not only in Laie that problems with sin occurred. We did they all involved sexual transgression. Fox wrote that while laboring with Elder George Cliff near Waialua on Oahu in November of 1883 the missionaries were overtaken by a woman who asked them many questions. They, in turn, asked her where she was from and who her family was. She admitted to just being released from prison. To their query about why she was there she said she stole oranges. “What church do you belong to?” they asked. “The Mormon (sic) Church,” she replied. Presumably the conversation had been in Hawaiian for Cliff then turned to Fox and said, ironically, “by their fruits shall ye know them.”

But in Laie itself drunkenness and adultery were relatively common.
commendable honesty admitted the problem was not confined to one race or area, describing the damage done to the Church when one of its leaders in Salt Lake City recently fell. 2 One of his addresses on the subject seemed to be touched off, according to Elder Beasley, by the notion annoying but considerably lesser sin of someone appropriating and monopolizing lemon squeezer from the kitchen. On Sunday, April 11, President Smith at the mission house spoke against undue familiarity with the opposite sex and warned that if such fraternization continued, offending parties would be released and sent home. In a particularly candid moment he discussed his relationship with his first wife, cousin Levisa Smith (she had brought to Hawaii his second wife) explaining that she refused to live with him because he bestowed too much attention on her during the seven year marriage before he married Julina Lambson.3 There is also frequent mention of hearings, confessions, and re baptisms. For instance, on October 2, 1883 there were 209 baptisms, only 19 of these new. On October 4, 250 had been re baptized. On October 5, 58 more. On Saturday, October 6, meetinghouse dedication day, and occasion for the king's visit, 9 more were re baptized. On Sunday, 5 more, April of 1884.

"A woman for adultery, two men for being drunk. A man stripped or priesthood since he wouldn't leave his wife who wouldn't leave her lover."
The wife would not live with her husband unless he would allow the other man to live with them. He told the brethren he loved his wife too much to change.5 In all of this it appeared the standards were applied to each race equally though in the matter of behavior there seemed some discrepancy as well as in matters pertaining to dress and recreation, at least in Foxes Journal. The haoles, some of them anyway, speak disparagingly of the Hawaiian drinking awes. Yet while Fox and Cluff are left to the Makaha District on Hawaii they pass a coffee house serving coffee shop to drink a cup of coffee. Remember, Cluff is thirty-four years old. When the Hawaiians and the Utah missionaries of both sexes ever came to the Sacred Falls in January of 1885, they were joined by President Partridge for an escalape on Kauai which would have been wonderful recorded by a movie camera though a mission president and a thirty-four year old missionary might want to govern who saw it.

Brother Gardner from Kauai took a ride to the mountains for a ride and we had nice time. When we got in the mountains we were struck with amazement the sight was beautiful the other where the bower, bananas, and fruits of all kinds also waterfalls, that was very nice but the best of the fun was running with rocks and sticks after wild Turkeys and Chickens. Brother Gardner is very tall and he started down a hill after a flock of Chickens and he got to running so fast that he could not stop and he run over one and could not stop to kill it. And of all the steps I ever saw he took them he appeared to touch the ground about every rod. We had a good laugh at him. The next day the Gardner and I going down a steep hill to go to a waterfall and to get some Bananas but we paid for them climbing up and down through the ferns then we had several chances after Turkeys and Chickens but we did not get any but we had a good time.

This rustic scene was near Koloa in September of 1883 as recorded in Foxes journal.

One of the prominent aspects of every missionary's life is the food he eats. The food consumed by the elders in late was wonderfully served within thirty minutes, done as ordered.

President Smith is not only present but shows his own sense of humor at a time when he might have been upset at a joke played by Fox. Mail from home has always been of paramount importance to missionaries. Fox returned from Honolulu with the mail after an eight hour trip on February 25, 1885 to find all the brethren and sisters out in the yard playing Punch and Judy, with the exception of President Partridge. Of course, they were all watching for Fox's return but he sneaked through a back gate, unsaddled and reached the house without being seen. Partridge and Fox sorted the mail and the former called the group to come and get their letters. Naturally, they did not believe Fox had returned and so went about their play. Fox wrote that he then told them through the door "if they did not think any more of mail then that I would not bring them any next time. Then of all the running I ever saw they did it. Bro. Joseph F. Smith came and shook my hand saying that was a real Fox trick."

Credit the future prophet, for he, like George Romney and Albert Davis, were very anxious to hear about conditions in Utah since all were on the underground hiding from federal marshals. After they finally opened their mail they learned things were very gloomy.

The Utah elders reported that of all the holidays the Hawaiians made the most of New Years. In the festivities preceding that holiday in 1883 Elders Pack and this same Gardner were at a house serenading. "Of the singing I ever heard that beat. They sang in native. I gave each of them a rusty pen and a shirt button to stop." Fox recorded.

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varied. In addition to the oyster stew already mentioned, it included the customary fish and poi, potatoes, sweet and Irish, guavas, oranges, melons, broad pudding, mince pie, limes, beef, lobster, squid, turkey, chicken, pork, dog, limes, stuffed duck, cakes, pudding, kuki nuts, are all mentioned. But out in the field both the food when they could get it and the conditions in which they ate it tried their faith. Frequently, the Utah elders gained back while on the plantation that weight they had lost in the field. When Fox first labored on Kauai he was occasionally appalled by the eating conditions. In May of 1883 he disembarked from the boat from Honolulu and the "beau they LDS who greeted him/ were getting ready would have made a dog sick." Three days later he found his companion Elder Gardner at Makaweli and wrote he had been eating poi with maggots in it. "Men with leprosy and dirt on their hands are mixing it. The fish are cooked in the dirt and scales," he said. He eats coconut whenever he can. In July of 1883 he says their living on Kauai has not been the best in the world. "Sometimes squid, sometimes raw fish, dried fish, and no fish at all and glad to get that and enjoy it to." On the Big Island three months later laboring with Elder Cluff, Fox wonders when Cluff gives thanks if he meant what he said. In November at Kaunahalualu Fox noted: "the woman of the house has just been feeding the child and its almost makes me sick whenever I see them. The way the do so take the food in their mouth and spit it in the child's mouth, water the same." One wonders how infants could be fed given rather primitive conditions and no sterilized Gerbers. That same night Fox concludes the day's account:

Some of the saints came into spend the evening and the people are all great smokers from a child 10 years old. And the house is a small grass house with no windows, chairs, or table. And all of us in that small room with the tobacco smoke and their natural smell it was almost as much as I could bear.

Fox writes that they eat black beans but he apparently went without food for three days and the Hawaiians thought he was about to die. One of the sights which destroyed his appetite he described. "When I came back for breakfast the woman had just cleaned the baby, she took a mouthful of water and threw it on him and commenced talking the whole time Brother Cluff looked at me and I at him but neither one spoke." Elder Fox seems to have thought he would die one way or the other but his squeamishness was soon replaced by satiety produced by his heavy highland fling or some other fling. All this time I was eating honey and laughing at others cut up such capers. Just then an end was put to my laugh I got my finger to close the gable end of a bee and he gave me a gentle hint to take it away and did I thought if he wants that place worn than I did he could have it. Well, by this time the native had got to the honey and a pritty sight it was to. The noise took it out with his bare hand at that time made death by starvation possible and he cut all over his arms and he got stung once. We got two booklets of honey.

And we got to the house we had a treat of kalo and honey.

In December 1883 near Makahai, Hawaii the elders find all the members of a tiny branch living under one roof. He described a couple whether LDS or not he does not say living together unmarried; the boy is eighteen, the girl eleven. The house is 20 x 16 feet, one room, made of grass.

There was a lot of stuff chay make masks of one corner, two of the dogs tied in another and there makes and sappiness laying around for the dogs to lick out. 2 doors no window, when breakfast was ready to put out, the man that cooked took an old gummy sack that looked as though it was the first one made and brushed the floor for a table cloth.

I think it is important to inject a personal note at this point lest we who feel more identification with the white rather than the brown peoples find our racist tendencies exacerbated. When I was about ten years old my parents purchased a home in that reputed center place of culture and refinement, New England. It later became an attractive and comfortable home for our family. But it is unlikely that it was a horror on the market since the Hobbs family who owned it kept goats chickens and sheep, among more domesticated animals, inside the house with them. Furthermore, I have in a major United States city home taught in a house where the family dishes were lined up on the floor in front of the sink for cleaning, piles of plates, pots, pans, silverware. There they were in a neat row the top ones all ready for cleaning by the family's animals. Laziness is not indigenous to any race. The major difference between these Hawaiian and mainland situations as I see it is that in the case of my race, commonplace examples of acceptable hygienic conditions were the norm and access to these conditions was readily at hand. This was not quite so true for many of the Hawaiians.

It was not always so grim for the missionaries on Hawaii as Fox makes clear with his account of honey gathering near Papa on Hawaii, written on October 23, 1883.

We had not gone far before the counselor (which is noted for finding honey) called to us and said he had found the bees and sure enough he had. They were in a large hollow tree. We cut the tree down and went to work to get the honey. This same man that found them went to work chopping into the tree where the bees entered with part of his body bare his hat of and bare feet and his shirt torn almost off his back. He paid no attention to the bees nor they to him. So I got brave and went to catching and eating the honey that was dropping under the tree then Brother Cluff came and we all was having a nice time but presently one of the native boys that came with us made a jump as though he had a strong that he was not wanted there and looked felt around as though something had stuck to the hind part of his britches. Then Brother Cluff made a desperate jump into the thing and running his hand and finding the honey and eating it highland fling or some other fling. All this time I was eating honey and laughing at others cut up such capers. Just then an end was put to my laugh I got my finger to close the gable end of a bee and he gave me a gentle hint to take it away and I thought if he wants that place worn than I did he could have it. Well, by this time the native had got to the honey and a pritty sight it was to. The noise took it out with his bare hand at that time made death by starvation possible and he cut all over his arms and he got stung once. We got two booklets of honey.

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in the procession was the bride maids and groom men, then a lot of girls and old women and old Ali was the main one in the procession (this Ali is a man and he always dress in woman’s clothes with ribbons and flowers which makes him cut quite a swell and he is always with the women). This made up the procession with flags and banners. They marched from the bride to the church where they were married and then returned to partake of a sumptuous feast. But while they were marching a shoure of rain came along and gave them quite a drenching which took the starch out of there dress. We Brethren saw and went saw tied together and some of them went to the feast but I did not. Fox, Oct. 25, 1884.

One of the most interesting parts of Foxes journal is one that is not true, in the literal sense but rather as a piece of folklore concerning the creation of a place familiar to many of us. Even when this account was written on October 8 of 1884 it was known as ‘a place of great renown for the natives. I am referring here to a large gulch called Kaluaua. A pig called Kamapuaa was the main character.

This pig or rather part pig and part human was a God (so the story goes) and he lived in this gulch. Our guide showed us the spot where he lived as we went up the gulch which is quite wide at this point but gradually gets narrower and the mountains higher until it appears like a small crevice between two perpendicular walls of rock that loom up for hundreds of feet. The king of this island sent a lot of his soldiers to fight Kamapuaa but he proved too much for them though they caught him and tied his legs but he broke loose and killed and are then all but one man and he escaped to tell the king who on hearing this sent another army so Kamapuaa went farther up the gulch and hid (we were shown the spot where he hid) and while he hid a native who was living up on a high mountain saw him and Kamapuaa hollowed and tolled him that he should never leave that spot but should turn into a rock and remain there forever and there he stands to this day a very curious looking rock. Well in the army came after him he took his family and went farther up the gulch thinking to escape over the mountains but when he came to where the gulch ends and the walls are perpendicular he attempted to go up one side but it was to high for him tried another place that is in shape as if to say to him and is called the wapaa okamapuaa. It is an indentation in the solid rock and has the appearance of being hewed out. It is in length about the same as the man stands on end and he-treated up and his back and escaped and while he stood there his feet made a deep indentation in the solid rock. After his family had escaped he turned back to fight with the kings men but they overpowered and bound him and while they were trying to decide in what way they should dispose of him (as some wanted to kill him and others wanted to take him to the king alive as they thought it would please him very much) he tried to eat them all up but one man and just like he told him the kind (tit) what happened. Kamapuaa then went back up the gulch and climbed up that perpendicular mountain, joined his family and friends and made his escape down the other side. He neglected the island and went to Hawaii to the volcano and fought with Pali and got all his hair burned off he then left the islands entirely and has never been heard of since. A little to the right of where he went

up over the precipice is a beautiful water fall of about 200 feet.

Just under the fall is a very nice pool of water made by the falls. Of course, the place is Sacred Falls and the walk up while not difficult is in rainy weather treacherous enough to make many wonder if at least the spirit of Kamapuaa is still not lurking up there somewhere.

THE SPAULDING MANUSCRIPT

The concluding part of this paper concerns a figure whose story deserves to be told in his words rather than Foxes or Beasley but unfortunately these journal accounts remain closed. Joseph F. Smith’s whereabouts before his arrival in Lāie for his third visit to the islands was as mysterious to the missionaries as it was to the federal marshals who would dearly have loved to catch him. Later, since he knew so much about the Endowment House, enemies of the Church attempted to extort both secret and sacred information from him during government hearings. But between 1884 and 1891 he was on the underground, travelling widely in the western states. Under the name of Mr. J.F. Speight he finally arrived on Honolulu February 9, 1885. There had been considerable criticism of the First Presidency for remaining on the underground rather than coming out, serving their prison terms and leading the Church in the open. It may have been as a reaction to this that President Smith made this statement about being in Hawaii, as quoted by Beasley, November 15, 1885. "President Smith stated he would a thousand times rather suffer going to the penitentiary than be here, only that duty required him to remain here as it was considered advisable by his brethren of the priesthood to come." This was said to the Utah missionaries in a study class in Lāie.

The coming of the second counselor to President John Taylor was not a total secret in Lāie. Special preparations had been made for him. Mission and Army John Edward Partridge wrote President John Taylor on January 21, 1885 that he was disappointed President Smith did not arrive on the last steamer as he had said he would. It almost appears that Partridge got the mouth wrong for it is on February 10 that President Smith arrived in Lāie. Elder Enoch Farr, who is to replace Partridge as mission president rides up about 9 P.M. to tell the Partridge guests are coming to visit. Sister Partridge is upset; there is no food in the house. President Smith and John Farr and his sister Farr’s trunks arrived by boat, probably at Pounders. Both trunks were wet and the clothing in them spoiled. While President Smith spent his first day on the windward side returning to Lāie it appears unlikely he knew yet about the Spaulding Manuscript’s existence in Hawaii.

It is necessary at this point to digest and refresh our memories concerning the Solomon Spaulding story. Briefly told it is that Solomon Spaulding was born in 1761, lived in New York and Ohio and for a time was a Presbyterian minister. Since he is said any belief in the divinity of the Bible, his ministerial life must have been difficult. He tried hand at several businesses, including that of novelist, but appears to have been unsuccessful at any. He died at 55 in 1816, when Joseph Smith, Jr. was
only 11; nor does it seem likely he ever knew Sidney Rigdon, as enemies of the Church claimed. Some time probably between 1809 and 1811 while he was in Conneaut, Ohio, some fifty miles east of Kirtland, he wrote a narrative account of 175 pages about early settlers near the sites of two villages of America who emigrated from Rome about 315 A.D. and were taken in by the Delaware Indians. There is no religious material in the story and the central theme of the novel revolves around a romance between Eliseon and Lumena. Spalding in his preface to his novel entitled Manuscript Found claims to have found the manuscript in a stone box in a cave in northeastern Ohio. The box reportedly contained 28 sheets of parchment written in Roman characters. Spalding apparently attempted to publish the manuscript but was unsuccessful.

I found it fascinating to compare modern accounts of the rediscovery of this manuscript with Isaac Foxen account, some of which must have been told him by Joseph F. Smith and which journal account most later authors probably would not have seen. The various sources when considered together suggest a related chain of events leading to the rediscovery of the manuscript in Hawaii. First, there was a debate in Kirtland, Ohio from February 12 to March 8, 1884, a four week period, between the Reverend C. Buden and E. L. Kelley during which the Spalding manuscript was topic. Shortly after this, James H. Fairchild, president of Oberlin College, located about 75 miles west of Kirtland, came to Hawaii and contacted Mr. L.L. Rice at Punahou. Rice had been an anti-slavery editor in Ohio as well as state printer in Columbus, Ohio, and Fairchild had hoped to obtain some anti-slavery documents to be added to the Oberlin College Library. In looking through his collection, Rice discovered Spalding's manuscript. This story of the discovery was given to the newspapers in the East from which the Deseret News apparently obtained it. President Smith very likely read the Utah newspaper account here and on April 16, 1885 he and President Farr went to Rice to see the manuscript.

One other bit of information here is important in understanding the significance of this manuscript discovered in Hawaii. It involves one of the first apostates from the Church "Doctor" F. Hurlbut who was never a persecutor of the Church but who was a publisher of the Deseret News. Hurlbut provided their seventh son with immediate status. Hurlbut claimed to have read Spalding's manuscript and determined that Spalding wrote the book of Mormon book compiled by Hurlbut but with the slightly more reputable name E. D. Howe attached to it as author and entitled Mormonism Unveiled (sic), signed affidavits signifying that Manuscript Found and The Book of Mormon were authored by Spalding. Hurlbut seems to have been planning to publish Manuscript Found but discovered that examination of this text by anyone of reasonable intelligence and objectivity would forever destroy the notion that Spalding wrote The Book of Mormon. Nevertheless, President Joseph F. Smith's son Joseph Fielding Smith, himself the Church's thirteenth president and author of his father's biography, indicated in that book why the discovery of Manuscript Found was of such importance to the Church.

Of all the lying attacks ever made upon the Book of Mormon and the Church, this stands at the peak of the most stupendous. It formed the basis of most of the attacks from 1834 to the time of the discovery of the manuscript in the possession of Mr. Rice. It was never intended by Mr. E. D. Howe and those associated with him that it should ever be found, but Providence ruled that it should not be destroyed and that eventually it should be revealed to the world. Thus exposing these pretenders to the story of "Mormonism Unveiled," (sic) and their despicable methods of fighting the work of the Lord which they endeavored to destroy.

The manuscript must have been totally forgotten even after Rice purchased the printing office of E.D. Howe, where it lay. Rice brought the contents of the office to Hawaii and only stumbled on it during his search for Fairchild's manuscripts. While the whole story is much more complex than space will allow to relate here, these are the basic details of this history when President Joseph F. Smith comes on the scene.

On April 16, 1885 Presidents Smith and Farr are told by the 85 year old Rice he will not sell him his manuscript for love or money. He will not let them copy it nor sell them a copy. Foxes next journal entry pertaining to the manuscript is for Saturday, May 2 and tells that Brothers Smith and Farr returned from Honolulu this evening having had the privilege of reading two chapters of the Spalding story, finding it to be very simple "and that there is in those chapters that agrees with the Book of Mormon." Further reading of Foxes journal convinces one that having this notorious manuscript so close, despite Rice's hostility, President Smith was unwilling to accept Rice refusal to allow a copy to be made. Thus on Wednesday, May 6, 1885 Fox went to the Whitney home where Rice lived with his son in law and daughter. The following is a brief part of his account.

He is 85 years old but carried his age well. I told him I had heard that he had the manuscript of the Spalding Story and that I would like to read the newspaper account. He told me the story and after a little conversation told me I could see them. He took me to his study, gave a chair, then turned to his trunk and took out a manuscript and handing it to me said there were two volumes for over 40 years. The paseage was about 8 inches dune up in light brown paper, tied with a toe string. He then took it, untied the string and took the paper off and handed me the manuscript for the first time. I was able to read the paper but was not able to see, you see it is of very ancient date. The paper was cullered very much by time and certainly did show mark of age. The paper was closely written be he had been a rather quick scribe. The manuscript was marked out apparently by the writer. I read a portion of the preface.

Ten days later Fox records Brothers Smith and Farr have again been to see Rice and he promised to let them have a copy of the manuscript on condition "they would send him 25 copies and send 50 copies to Oberlin College and then return the copy to him." Rice further told them he had already sent the original to Oberlin that very day. One other stipulation was that the manuscript was to be published. This was one of the many times the men were instructed to call again that evening by which time the contract would be ready. Remembering that this was pre Xerox and ditto machine days, the terms Rice set were prohibitive, probably exactly as intended when one realizes that a sizable group of people some hostile to the Church were attempting to acquire the manuscript. When the brethren returned that evening Rice told them his daughter and son in law had in fact set out to allow the Mormons to have the manuscript under any terms. President Smith must have used all his powers of persuasion for when he and Farr de
parted they had the manuscript with permission to read it and return it in two weeks! The next day Fox wrote he had been copying some of the manuscript. The fact that he was writing the 55th to the 17th pages makes it clear the manuscript was divided up among several copyists including President and Sister Smith. A day later Fox recorded he was copying two more pages but shortly after he left on tour around Oahu. Of course, his leaving signified that the copying had been completed. It turned out all that copying was unnecessary due to the surprising friendship which developed between Rice and President Smith. Shortly after President Smith returned the copy Rice had loaned him, the latter gave his copy to President Smith! It was sent to Salt Lake City June 21, 1885, printed, and returned to Rice as agreed. Since that time the manuscript has been available for sale to the public although until the last few years when some handwriting analysts stirred up a brief resurrection of the Spaulding authorship theory, no one was much interested.

A conclusion to the whole affair may never be written for opponents of the Book of Mormon soon drafted the idea of a second Spaulding manuscript, of course, much closer in style and content to the Book of Mormon. President James N. Fairchild, not himself a Mormon, recognized such opposition and opponents would continue to arise. His concluding account of the affair is interesting.

Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

We wonder who will be the ingenious fabricator who will furnish the other explanation of the origin of the Book of Mormon, for doubtless some of the conscienceless enemies of Mormonism will consider that another subterfuge is 'required.'

Given the unfortunate necessity of using terms like 'enemies' and 'soldiers' to describe Christianity, there is strong evidence the subjects of this paper much like us, their descendants, were involved only in skirmishes which will conclude only after a great final conflict still more than a millennium away. As the conflict continues until that time, certainly the admirable example of these early horse soldiers will serve us in good stead.

ENDNOTES


2Jenson, November 20, 1885.

3Journal of Frederick J. Beesley, Microfilm, BYU-HC Library, entry for January 3, 1886.

4Beesley, entry for April 11, 1886.

5Journal of Isaac Fox, Microfilm, BYU-HC Library, entry for April 1, 1884.

6Solomon Spaulding, The Manuscript Found, 1885, p. 142. (This microfilm reel is in the BYU-HC Library under Utah and the Mormons Mor 157-177, Reel II, 162.)


8Fox, entry for May 6, 1885.

9John Henry Brans, One Hundred Years of Mormonism, p. 90.

10Joseph Fielding Smith, Life of Joseph F. Smith, p. 266.

POLYNESIAN ORIGINS AND MIGRATIONS: ASPECTS OF THE MORMON VIEW AND CONTEMPORARY SCHOLARSHIP
by Dr. Jerry K. Loveland

The thesis of this paper is: The Latter-day Saints view, that the Polynesians have ancestors from the Americas can be supported by scientific evidence. However, the same type of evidence indicates that the great bulk of the antecedents of this culture and of the Polynesian people have their origins somewhere in Asia. Hagoth, by LDS traditions, an ancestor of the Polynesians and a Book of Mormon character, cannot, by scientific evidence, be linked with an known migration into or within Polynesia. Incomplete and frequently hazy Polynesian traditions, however, do support the contention that there was in prehistoric times, a contact with people who knew of the Biblical account of the patriarchs and the peoples of the Old Testament. This evidence, however, is controversial.

The argument presented here has nothing to do with a testimony of the truthfulness of the Book of Mormon or of the relationship of the Polynesians to the House of Israel. It is a Latter-day Saint truism that a testimony of the truths of the gospel is not based upon an scientific or human-generated evidence.

The Book of Mormon describes a man named Hagoth who flourished about the year 65 B.C. The book of Alma 63:5-8, describes this man in a few terse verses:

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

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

7. 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 provisinos, and set out again to the land northward.

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

Hagoth has been presumed by some to be the Hawaii Loa of Hawaiian traditions, and a Book of Mormon and American ancestor of the Polynesian people. Moreover, more modern authorities, that is authorities of the Church, has cited Hagoth as an ancestor of the Polynesians. Patriarchal blessings that are conferred upon faithful Latter-day Saints have declared that Polynesians are of the house of Manasseh, one of the children of Joseph. Manasseh was the forefather of Lehi, the Book of Mormon prophet who migrated with his family from Jerusalem to the American continent in 600 B.C.

So much for the position of the Church. Now, what does modern science have to say about the migration patterns of the people of Polynesia? Generally speaking, scholars are agreed that there is a New World influence in Polynesia. The question is: how significant is this contact?

There were four major cultural groups in the Pacific Islands prior to the coming of the first Europeans in the Pacific during the age of the European discovery of the Pacific which began in the 16th century. These were the Australia Aborigines, among the most ancient inhabitants of the Pacific Islands. Carbon-14 dates place them in Australia 35 to 40,000 years ago. They were also a very culturally diverse group, and about 500 languages have been distinguished in Australia. Melanesia, the islands to the north of Australia and to the west of Polynesia, is the most culturally diverse area in the world today. There are literally hundreds of languages spoken in Melanesia, over 700 in Papua New Guinea alone. On the Melanesian borders of Polynesia there are local penetrations of Polynesians in such places as Ontong Java, Renell and Belena Islands, Amata, and others. Fiji, which also borders Melanesia and Polynesia, is obviously under the influence of both Melanesian and Polynesian peoples.
and cultures. In the eastern and coastal areas of Fiji there are strong Polynesian influences, while the peoples to the west and in the interior of the main island of Viti Levu are much more Melanesian, in appearance, language, and culture. To the north of Melanesia lie the Islands of Micronesia. There are eight or nine distinct cultural groups here.

To the east of Micronesia and Melanesia are the islands of the Polynesian triangle, an area that has as its three corners Hawaii in the north, Easter Island in the southeast, and New Zealand, home of the Maoris, in the southwest. Unlike the other Pacific island areas, the various cultures in Polynesia are variations on a central theme. The languages are very similar, almost being dialects rather than distinct languages. Cosmologies, traditions, legends, and genealogies, are all shared by all groups from Polynesia, again with local variations.

Biological evidence used to be thought to be more conclusive about defining origins and migrations of people than it is presently. Contemporary physical anthropologists tell us that things are not as simple as they once appeared to be. The Polynesians are apparently of at least two racial groups, the origins of which are not entirely obvious. Polynesians do share blood-group affinities with American Indians, but the significance of this is not smaller than it once appeared to be. There are stronger biological affinities between Polynesians and American Indians than any other racial groups, but the closest affinity between Polynesians and any other racial groups is with a people who live in the interior of Indonesia! In any event, serologists advise us to use blood typing with caution. Other factors, such as disease, may complicate the blood type situation. Nonetheless, it is a piece of evidence.

The strongest single piece of evidence linking Polynesians with aboriginal Americans is the sweet potato, which ethno-botanists declare to be a plant of South American origin. However, some scientists insist that it is just as likely that a group left Polynesia, sailed to the Americas, picked up a load of sweet potatoes, and returned back to the Pacific Islands as it is that people migrated from the American Continent into the Pacific bringing with them the sweet potato.

One of the interesting things about Hagoth's voyage or voyages is that these were colonizing expeditions. As the Book of Alma records, men and women and children went into the ships with "much provisions." These were obviously colonizing expeditions and they would certainly have taken with them a useful food product such as the sweet potato.

The linguistic evidence in Polynesia is not too supportive of the proposition that the portion of Polynesian culture has its origins in the Americas. There are very few Polynesian language-American Indian language cognates. The most interesting and significant one of these is probably *kumali*, which in its various forms is the generic term in Polynesia for the sweet potato. This also, according to some, is a Quechua Indian term. The Quechua are people who live along the western shores of South America. Other than this, it appears very obvious that the Polynesians shared the original language that they spoke with other people who spoke the Austro-american language, which is actually a family of languages. Austroamerican speaking people extend from the island of Madagascar off the coast of Africa, through the Indian Ocean into Malay, Indonesia, the Philippines and across the Pacific as far as Easter Island. Austroamerican speakers are also found in China and in Taiwan. In the jumble of peoples and culture that is Melanesia, Austroamerican speakers and non-Austroamerican speakers live side by side.

It would have been much easier to trace the origins and migrations of Polynesia if they had had a written language which could record the
the wheres and whys of their voyaging. That they did travel great distance at sea is evident. The greatest single material achievement of the Polynesian people was in canoe building and navigation. There is plenty of evidence, both traditional and scientific, to support the notion that there were extensive voyages in prehistoric times, that is pre-European times, between the various islands areas. As far as origins are concerned the traditions are fragmentary and not so clear. One of the problems with using these traditions is that it is highly possible, and in some cases quite likely, that the traditional evidence became mixed with more modern views in such a way as to obscure the original traditions.

In Eastern Polynesia there are a number of stories which tell of people travelling from place to place over long distances. These stories talk about homelands such as Hawai'i or others that were the ancestral jumping-off points for these people. In Western Polynesia, particularly in Tonga or Samoa, there appeared to be no traditions of voyages or migrations from other areas. Rather, these people affirmed that they began where they are at the present time. These are autonomous theories, that is, they do not claim to have come from somewhere else. Rather, they insist, they had their origins in Samoa or in Tonga.

Of interest to Latter-day Saints would be accounts in Polynesian tradition that support the belief that Polynesians and their ancestors came from the Americas during the Book of Mormon period. There are a number of such stories, including a story from Tahiti about an Adam and Eve-like figure, a Hawaiian story of a man like Joseph, the son of Jacob in the Book of Genesis, one Cain and Abel-type story from Tonga. A few of these will be cited here.

The missionary scholar, William Ellis, arrived in Tahiti in 1816, fifty years after its discovery by European explorers, but only a couple of years after the first Christian converts were made there. He wrote this account which he discovered in Tahiti.

A very generally received Tahitian tradition is, that the first human pair was made by Taaroa, the principal deity acknowledged by the Tahitian nation. On more than one occasion, I have listened to the details of the people respecting his work of creation. They say, that after Taaroa had formed the world, he created man out of araea, red earth. . .some relate that Taaroa one day called for the man by name. When he came, he caused him to fall asleep and kept him there. He took out one of his iri or bones, and with it made a woman, whom he gave to the man as his wife, and they became the progenitors of mankind.1

The boy seaman, Will Mariner, who was captured and kept ashore in Tonga for a number of years in the early 1800's was told of a story about a man who murdered his younger brother and was then cursed by the Tongan Ged Tangaloa. Tangaloa said:

Put your canoes to sea, and sail to the east, to the great land which is there, and take up your abode there. Be your skins white like your minds, for your minds are pure; you shall be wise, making axes, and all riches whatsoever, and shall have large canoes. I will go myself and command the wind to blow from your land to Tonga; but they (the Tonga people) shall not be able to go with you with their bad canoes.

Tangaloa then spoke to the others:—You shall be black, because your minds are bad, and shall be destitute; you shall not be wise in useful things, neither shall you go to the great land of your brothers. How can you go with your bad canoes? Be your brothers shall come to Tonga, and trade with you as they please.2

In Hawaii the Congregationalist missionary, Sheldon Dibble, collected a story in the 1830s about the character named Waikelenusiahu, one of ten brothers and one daughter.

The story of Joseph is comparable to the story of Waikelenusiahu, one of ten brothers and one daughter, the children of Waiku. Waikelenusiahu was the favorite of his father, but was despised by his brothers, who threw him into a pit. The oldest brother drew him out of the pit and gave him to another man with instructions to care for him. Waikelenusiahu fled to a country governed by a king named kaahoolii, where he was again imprisoned. While in
this prison Waikeleniloi told his prison companions to dream dreams and report them to him. Four of the prisoners dreamed dreams which Waikeleniloi interpreted. He told the dreamers to the first three dreams that they would die; to the fourth dreamer he promised deliverance and life. The dreams were fulfilled as Waikeleniloi had foretold. The fourth dreamer told the king of Waikeleniloi's power to interpret dreams. The king sent for him and made him chief in his kingdom. 3

These stories were not accepted without skepticism. Ellis said, regarding the Adam and Eve like story that "this always appeared to me to be a mere recital of the Mosaic account of the creation which they have heard from some European, and I never placed any reliance on it, although they have repeatedly told me it was a tradition among them before any foreigner arrived." 4

As far as the Cain and Abel story from Tonga, John Martin, who compiled Mariner's book says, regarding this story:

Mr. Mariner took particular pains to make inquiries respecting the above extraordinary story, with a view to discover whether it was only a corrupted relation of the Mosaic account; and he found that it was not universally known to the Tonga people. Most of the chiefs and mataboles [lesser chiefs, often learned men] were acquainted with it, but the bulk of the people seemed totally ignorant of it. This led him at first to suspect that the chiefs had obtained the leading facts from some of our modern missionaries, and had interwoven it with their own notions; but the oldest men affirmed their positive belief that it was an ancient traditionary record, and that it was founded in truth. 5

These are few of the interesting parallels with Old Testament characters who would have been known to a Book of Mormon people. We will say more about the reliability of these accounts a bit later.

Traditional Migration Accounts

We might also expect to find accounts in Polynesian traditions dealing with migrations of Polynesian peoples from other places. Such a tradition is fairly well stated in Maori oral history which has the early Maoris leaving a homeland. Hawaiiki, and sailing for New Zealand. The term Hawaii, or its variations, turns up in several places in Polynesia: Hawaii in the present-day Hawaii, and Savaii in Samoa. The ancient name for Ralatea in French Polynesia was, according to some, Hawaii. The name also shows up in one Marquesan story in which the people of Hivaoa sailed to Hawaii and back in a bamboo raft which have five levels, two below the water and three above.

There are, then, traditions of the movement of people from place to place—hardly surprising considering the island character of Polynesia. Migration accounts are more frequently found in Eastern Polynesia than in Western Polynesia, where autochthonous theories are the rule. Our question here, though, is whether we can find any tradition that suggests an affinity with the Hagoth account in the Book of Mormon, any event that occurred 1600 years before the first Europeans entered the Pacific to note and record any Polynesian traditions. The answer here is yes, but... In 1920, Handy recorded a Marquesan tradition of a great double canoe, the Kaahua, which sailed from Hivaoa east to Tahiti. (The Polynesian word Tahiti or Tahiti designates a foreign place.) Some explorers left the vessel there while others returned. Handy's informant insisted that the voyage was in the direction of the rising sun, that is, toward South America, not southwest toward the island of Tahiti.

The most striking Polynesian account of a Hagoth-like voyage is that of Hawaii Loa, or Hawaii-nui. (He is called Hawaii Loa or Ke Kowa i Hawaii in the Forndner story and Hawaii-nui in the Kepelino version.) Mormon tradition has it that Hawaii Loa and Hagoth are the same person, and LDS temple records show them as being the same.
The Hawaii Loa story is a part of the Kumuhonua legends referred to above. A portion of Fornander's account which he got from Samuel Kamakau and Kepelino follows:

Hawaii Loa, or Ke Kawa i Hawaii. He was one of the four children of Alinani ka Lani.... Hawaii Loa and his brothers were born on the east coast of a country called Ka Aina Kai Meleole a Kane (the land of the yellow or handsome sea). Hawaii Loa was a distinguished man and noted for his fishing excursions which would occupy sometimes months, sometimes the whole year, during which time he would roam about the ocean in his big vessel (wag), called also a ship (he woku), with his people, his crew and his officers and navigators. . . .

One time when they had thus been long out on the ocean, Makalii, the principal navigator, said to Hawaii Loa: "Let us steer the vessel in the direction of Lono, the Eastern Star, the discoverer of land. . . There is land to the eastward, and here is a red star 'ho'oku ula' (Aldebarran) to guide us, and the land is there in the direction of those big stars which resemble a bird....

So they steered straight onward and arrived at the easternmost island. . . . They went ashore and found the country fertile and pleasant, filled with awa, coconut trees, etc., and Hawaii Loa the chief, called that land after his own name. Here they dwelt a long time and when their vessel was filled with food and with fish, they returned to their native country with the firm intention to come back to Hawaiki [i.e., here in Hawaii] which they preferred to their own country. They had left their wives and children at home; therefore they returned to fetch them.

And when they arrived at their own country and among their relations, they were detained a long time before they set out again for Hawaiki.

At last Hawaii Loa started again, accompanied by his wife and children and dwelt in Hawaiki and gave up all thought of ever returning to his native land. He was accompanied also in this voyage by a great multitude of people...steersmen, navigators, shipbuilders and this and that sort of people. Hawaii Loa was chief of all these people, and he alone brought his wife and children. All the others came singly without women. Hence, Hawaii Loa is called the special progenitor of this nation.6

A problem with these traditional accounts is that they were recorded in the post-European period. Some of them were actually not written until almost a century after the arrival of the first Europeans. For example, the Hawaii Loa story, which is certainly suggestive of the Hagoth account, is part of a collection written by Abraham Fornander which he took from notes furnished him by the Hawaiian historians Kepelino and Samuel Kamakau. No other Hawaiian tradition or legend refers to the Hawaii Loa account, according to Dorothy Barrere, who has written critically of these late 19th century Biblical-like traditions. Barrere accuses Kepelino and Kamakau of creating the Hawaii Loa Legend, saying:

In the Hawaii Loa legend(s) Fornander's informants departed from biblically-tales tales and entered the realm of pure invention in their attempts to account for the peopling of the Hawaiian islands. Kepelino's story as written in 1868 is a plausibly told legend, but the embellishments and "biographical" material found in Fornander's notes... reveal the extent of the invention. They also disclose a knowledge of Pacific geography and of an ethnic relationship among Polynesian peoples that were unknown to the Hawaiians before western contact, and so could hardly have been incorporated in an authentic tradition.7

Barrere says that for Kepelino, "the problem of accounting for the peopling of Hawaii had been a topic for discussion among those who wished to replace the older mythological traditions with the more modern and credible account.8 Barrere accuses Kepelino and Kamakau of intellectual dishonesty and outright fabrication. These tales, she says, were part of "an ongoing attempt by some Hawaiians of that time introduce traditions compatible to Christian teachings.9

The Polynesian's capacity for adaption has been noted in more recent years. Alfred Metraux, in his study on Easter Island published a few years ago declares that:

The natives who are still acquainted with their folk literature have no scruples about introducing new details gained from visitors with whom they have discussed their island's past. Lavachery and I have our Easter Island friends an account of their ancestors' behavior towards the first voyagers who landed on the island. I was greatly surprised to find later that details the Easter Islanders had learned from us or from other travelers had slipped into the modern versions of these tales.10
The fact, of course, that these legendary accounts are under suspicion does not mean that they are therefore false or that they do not have some relationship with genuine traditions which had its origins in a common tradition carried by people initially from Jerusalem to the Americas and then to the Pacific. What we are simply saying here is that all of these things, perhaps, are not to be taken at face value.

Current explanations of Polynesian origins and migrations suggest, as has been said, that the bulk of the people and of the cultures have their origins somewhere in Asia, but that for a certainty there was a South American contact. Archeological evidence suggests that Western Polynesia, that is Fiji, Tonga, Samoa, were the first settled areas of polynesia. Fiji seem to been peopled by at least by 1300 B.C., Samoa, and Tonga by 1100 B.C. There appears then to have been migration from Western polynesia into the Marquesas islands and from thence to Eastern Polynesia in about A.D. 300. From here, according to the evidence we have to this date, Easter Island was inhabited by A.D. 400, Hawaii by A.D. 500, the Society island by A.D. 600, and New Zealand by A.D. 800. These dates, of course, are tentative, and as more archeological evidence is obtained it may indicate an even earlier settling of these areas.

Conclusion: For Mormons the relationship of the Polynesian peoples with the house of Israel is an unquestioned fact. It is, however, based upon faith, and not upon the wisdom of man. To rely upon questionable evidence from questionable sources to support, by scientific evidence, that the peoples of polynesia came from the Americas is perhaps unwise. Such information is better based upon faith. To utilize the reasoning of man to support one’s position in this connection means that we must play the game by different set of rules. At the moment the winners in the game are not those who support the settlement of Polynesia by a Book of Mormon people. It is unlikely that science can either prove or disapprove LDS beliefs about a Book of Mormon people settling in Polynesia. May I suggest, in concluding, that it does not matter. We have our faith, and what is most important, is not where the peoples of Polynesia came from but, rather, where they are going.

FOOTNOTES


4Ibid.
5Ibid., p. 113
8Ibid., p. 37
9Ibid., p. 2
STATISTICAL GROWTH OF THE LDS CHURCH IN SAMOA AND TONGA
by
Glenn Y. M. Lues

In response to invitation, I am pleased to present a brief update of the LDS Church's growth in Samoa and Tonga as a sequel to my paper last April. Significant changes have occurred in the missionary successes of both countries as well as the construction of church meetinghouses there. Church programs have been upgraded and membership continues to grow at a rapid clip. One interesting change was the transferring of translation services from Samoa and Tonga to Salt Lake City.

Perhaps the most exciting development in both countries is the construction of their own temples. Both temples are of the 12,500 square feet size and of similar design. Both were started at about the same time. Both will have open houses shortly, followed by dedication this summer. Both are expected to have adjacent genealogy service centers which will receive the name extraction cards from surrounding stakes and process them into computerized name slips for use in the temple. Both have generated tremendous spiritual uplift and anticipation as temple blessings approach reality.

TONGA

Hurricane Isaac which wreaked such terrible destruction, such as over 90% of the homes in the Ha'apai Islands, was also a blessing. As is so often the case in disaster, it brought out some of the best in human behavior and demonstrated the great strength of the LDS Church. Immediately, it was noticeable that except for minor roof damage, not one LDS chapel was destroyed. They were quickly repaired and used as temporary shelters for non-members as well as members. The Church quickly allocated over a million dollars of relief funds plus large commodity shipments which were distributed through normal church procedures. Members were expected to work in return for the church assistance rendered. With help from the Presiding Bishopric's Office, many small new homes were built for the Saints. The whole population was so impressed by the church members and the welfare program that missionary work surged forth. Notwithstanding a new reduction in service for Tonga missionaries from 18 months down to 12 months, under the able leadership of Mission President Pita Hopoe, convert baptisms skyrocketed spectacularly from 1,583 in 1981 to 2,787 in 1982. That was an increase of 72%. According, church membership rose by about 22% over 1981 from 23,795 to 29,098. In the next month or two, two new stakes are scheduled to be created in Tonga.

In physical facilities, Tonga made notable progress. At the outset of 1982, they were able to implement the full church operations and maintenance program as practiced in the United States. That is the responsibility and administration of chapel maintenance passed from the paid employees of the Presiding Bishopric's Office to the unpaid Physical Facilities Representatives (PFR) called by stake presidents.

When the tithing faithfulness program for construction was announced in April of 1982, all seven stakes in Tonga met the requirements. Meetinghouse construction surged forth with eight new buildings costing a total of about $2,330,000. At the end of 1982, a new milestone was achieved with the awarding of contracts to construct three chapels by private contractor—the first contracted meetinghouses in Tonga. It is hoped that eventually all church construction in Tonga will be done by private contractors as is practiced in the United States. Projection for 1983 construction is eighteen new buildings costing a total of $2,400,000.

A mark of spiritual maturity is qualifying for dedication of meetinghouses. Here Tonga scores highly with 70 of their 76 permanent meetinghouses dedicated. Two of the remaining six are still in construction and the other four are merely waiting for all expense bills to be received and paid.

An interesting aspect of life in Tonga is a law which prohibits businesses from operating on Sundays. Everything is closed on Sunday including the airport. That law, together with the faithfulness of Tongan Saints, produced an average sacrament meeting attendance of over 53% for the whole country for 1982. This compares favorably with the 45% average attendance in Hawaii for the same period. In my last visit to Tonga last November, I attended a ward where over 90% of the members were present.

SAMOA

Samoa likewise made commendable growth progress in 1982. Their church membership grew from 36,613 to 38,096, or a 4% increase. Partly due to good publicity generated by the temple construction, convert baptisms increased greatly from 2,311 to 1,640 in 1983, or a 26% increase. However, one of Samoa's concerns is the migration of citizens to other countries. There are probably more Samoans now in New Zealand than the total is in Samoa. Hawaii and Utah also have large groups of Samoans.

In church construction, Samoa ran into a roadblock when Church headquarters announced the tithing faithfulness requirement for construction. Samoa has a long history of poor reporting. Undeveloped transportation and communications facilities impede priesthood leaders in training clerks to make accurate and timely reports. Many church units became discouraged and made little attempt to submit the required reports to church headquarters. These reports became the prime requisites to qualify for chapel construction under the new program, and since then only one of their eleven stakes had been able to qualify for new construction. This past week, however, four new stakes were just qualified. Consequently, no new projects were begun in 1982, and only about $119,000 was expended on repairs and minor renovations of their 1982 $2,000,000 construction budget. The Presiding Bishopric's Office, with faith in Samoa's ability to resolve their problem, had budgeted almost a million dollars for new projects in Samoa in 1983.

Like Tonga, Samoa has been successful in dedicating their chapels. Sixty-three of their seventy-three are dedicated. Two of the remaining ten are still in construction and the other eight are awaiting financial closing.

In the Pesega Village of Western Samoa, the LDS Church has a large piece of property in excess of 125 acres. This property serves as the campus and faculty housing of the Church College of Western Samoa, and as headquarters for the Samoa Mission, the Church Education System, and the Presiding Bishopric's Office. Now to be located there are the
Samoa Temple and Visitors' Center. This whole complex has been master-planned for all its new uses and is on the verge of extensive changes expected to cost about $2 million. It will then truly become the hub of all Mormon activities in Samoa.

A stagnant economy coupled with a high rising rate of inflation will continue to feed the Samoan exodus. Those who leave to further their education have little, if any, employment incentives to return to their homeland. Still there continues among her displaced sons and daughters to be a strong attachment to the mother country. They strive to preserve their culture and to stay close to the Church. The LDS Church in Samoa probably is the brightest hope for these people.

SUMMARY

With all their problems and undeveloped condition, there is definite economic progress in both countries. Tonga now sports paved roads on their main thoroughfares, and more widespread telephones. Samoa has developed to the point where many services which the Church had to provide for itself can now be contracted, such as chapel construction, manufacture of building blocks, vehicle maintenance, and joinery products. The Saints in these countries are likewise maturing spiritually. Their high levels of church activity and great missionary successes stand as beacon lights to all the Church. They continue to rank first and second among all international countries in the ratio of LDS to the population. Jesus said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That is happening in Samoa and Tonga.
Who are the Polynesians? Where did they come from? How did they come? Why did they come? When did they come? These are just a few of the questions that people have asked over the years concerning the "origin of the Polynesians.

Many interesting answers have been given to these questions. Some are that the Polynesians are from a "Lost Continent," that they came from Egypt, Greece or Peru or that they were the "Lost Tribes of Israel." The most widely accepted and taught answer is that the Polynesians originated from Asiatic Oceania.

Let's take a look at the Asiatic Oceania Origin Theory. I call this the "Big Blow Theory" because my Hawaiian History teacher, at Kapilani Community College, told him that the Asiatic people were blown off course by big storms and landed in the Polynesian Islands. Some of these people, that were blown off course, landed in the Tongan Islands about 1500 BC. According to the theory, shortly after arriving in Tonga, some of these people sailed on to Samoa. In about 150 AD a group of people from both Tonga and Samoa are said to have left those islands and sailed to the Marquises Islands. From the Marquesas, some traveled to the Society Islands (Tahiti), while others went to Easter Island (Rapa Nui). The "Big Blow Theory" goes on to say that it was not until sometime between 500 AD and 750 AD that Marquesan voyagers discovered and settled in Hawaii. While the Marquesans were supposedly discovering Hawaii, the Tahitians set sail, discovered New Zealand, and became known as the Maroa. The last migration, according to the theory, took place sometime between 1000 AD and 1250 AD, when the Tahitians are believed to have migrated to Hawaii.

Is this how the Polynesian Islands were settled? Can the "Big Blow Theory" stand up under fire? Let's find out by looking at a map of the Pacific Ocean.

According to this map and every other map you look at, if the people had come from Asiatic Oceania, they would have been traveling against both the winds and ocean currents, since the prevailing winds and currents travel in a counter-clockwise direction below the equator and a clockwise direction above the equator. Wouldn't it be more logical for the people to have come from the American Continent? To answer this, let's look again at the map of the Pacific Ocean and show the routes of some of the great explorers. (Napoleon: 1810-1826; Drake: 1577-1580; La Perouse: 1805; Tasman: 1642-1644; Cook: 1768-1771, 1772-1775, 1776-1777) As you chart the paths of each of these explorers, you can see that they followed the direction of the prevailing winds and currents. They had to do for they didn't have any source of power to move their ships other than the winds and currents. If these men had to depend on these sources of power to move their ships, would not the voyaging Polynesians also have to depend on the winds and currents? Of course they would.

I attended an interesting lecture at the Bishop Museum on March 25, 1982, to listen to Dr. Yoshiko K. Sinoto speak about Marquesan and Tahitian Prehistory. His whole paper, except for one part, supported the Asiatic Oceania Origin Theory. The one part that didn't support the theory, proved the opposite of what Dr. Sinoto was trying to prove.

Dr. Sinoto said that a fellow scientist was working with a computer and came up with some very interesting results. The end result of this work showed that no ship set adrift would travel eastward, but that ships set adrift would travel West, North, and South with ease, given a certain starting point. It showed that ships could travel anywhere among the Polynesian Islands. The results also showed four starting points on the West coast of the American Continent. These starting points were in Northern California, Mexico, Central America (Panama), and the Mid-South American coast area. The California and Mexico starting points brought the ships to Hawaii, while the other two starting points brought the ships to the other Polynesian Islands in the South.

Even with this relatively new proof of the origin of the Polynesians, the scientists still stand behind the Asiatic Oceania Origin Theory.

Now let's look at another proof as to the origin of the Polynesians. What about the genealogies and legends which point to the fact that the Polynesians came from the American Continent? Did the scientists forget about these proofs of origin? No, they didn't forget or overlook these pieces of evidence, but feel that language and a few pieces of pottery is stronger evidence in showing where the Polynesians came from. Some of the scientists say that the genealogies and stories are just legends and are therefore valueless in their proof of the origin of the Polynesians. However, other scientists say that since the Polynesians had no form of writing, they had to use chants to preserve their genealogies and histories. As you can see, the scientists can't even agree on this point.

The Church of Jesus Christ of Latter-day Saints believe differently from the majority of the scientists, concerning the genealogies. For instance, the genealogy contained in the Kumuilio Creation Chant is recognized as authentic by the church and has been cleared for ordination work in the temples.

Let's look at the Kumuilio, also known as the Kumuilio Genealogy. This genealogy starts with Adam and ends with Kanahama III. There is some controversy surrounding this genealogy because it is incomplete. There are two periods during which there are no records, but there are very good explanations as to why this is so.

The first period of time during which there are no records is between Hananahoe and Lehi. Between these two great men there are eleven hundred years or approximately 44 generations (being that 25 years is the accepted number of years between generations), which are unaccounted for. This period
of time can be broken down into two time periods. The first period covers the four hundred years that Israel was held in captivity in Egypt. During that time no genealogies were kept, so it is said, except in the Tribe of Judah. The second period of seven hundred years was during the time when Israel lived under the Judges and Kings of Israel, who were, in almost every instance, of the lineage of David through Judah.

From this material we find the lineage of Judah in the Bible. The lineage of Levi back to Manasseh is not to be found in our midst, for it is on the bronze plates, talked of in the Book of Mormon. Though the line is missing now, we shall know what it is sometime in the future and then we'll be able to fill in the missing names.

The second period of time during which we have no genealogical records, covers a 555 year period or about 23 generations, between Nephi and Hawaii-loa. These records had been kept, but the common people did not have access to these records. When the people settled in Polynesia this information was lost to them, except for the important people. These missing generations, though missing at this time, will surface in the future and then all the generations shall be in their right place again.

During this 555 year period, there was one name mentioned, along with his descendants in the genealogy records that I researched. This person's name was Opukahonua.

Why was the name Opukahonua important to the people? Opukahonua is known to have been born about 2600 BC. He lived in the Land of Nephis. When Noah left the Land of Nephis (see Omni 12, Book of Mormon) it is believed that Opukahonua stayed behind and then later fled with others from South America about 2000 BC.

It is believed that Opukahonua's group originally landed on Easter Island (Rapa Nui). Earlier I mentioned that there was a starting point on the Mid-South American coast according to the computer. To get to Rapa Nui, one would have to leave from a point on the Mid-South American coast, in order to be able to use the prevailing winds and currents.

Sometime later, some of the descendants of Opukahonua traveled and settled the Tahitian Islands and the Marquesas Islands. This would explain why later groups of people coming to these islands, found them to be already inhabited by people similar to them.

After Opukahonua, the next important person that the people knew was Hawaii-loa. The members of the Church of Jesus Christ of Latter-day Saints know that Hawaii-loa was a captain of a ship built by Hagoth, the ship builder (see Alma 63: 5-8, Book of Mormon). What happened to Hawaii-loa after he set sail? We do know that he sailed in a northerly direction from the narrow neck of land, but other than this the Book of Mormon is silent. We do have other sources of information concerning Hawaii-loa on his first trip. These other sources of information are the legends of the California coastal Indians and physical evidence.

It is known that Hawaii-loa sailed north with Makali'i (Matariki), a very famous seaman and seven other famous seamen. They sailed into the Northern California Islands and those Indians have some traditions about a ship landing near present day Crescent City, California, about the same period of time that Hawaii-loa and his party set sail. Is this where Hawaii-loa first landed? The possibility of his landing there is very strong as you will see.

On the table land of Point St. George, near Crescent City, California, is found an immense bed of mussel shells and animal bones. The traditions of the Indians living in the area says that the people who created this bed of shells and bones were called the Seven Hologates. Notice the similarity between Hologates and Hagoth. Is there any meaning in this? I think so. It's another proof of the origin of the Polynesian and this proof becomes stronger as we continue looking at this legend of the Indians.

The Seven Hologates are said to have spent most of their time hunting and fishing in obvious preparation for another ocean voyage. For they had arrived where they were in a ship. One day, according to the tradition, they went fishing and harpooned a giant sea lion. At a high rate of speed the sea lion dropped the ship toward a whirlpool. At the edge of the whirlpool the rope broke and a great whirlwind swept the boat out of the water. The tradition goes on to say, "Nevermore on earth were the Hologates seen, but there are seven stars in heaven that all men know of, and these stars are the Seven Hologates that once lived where the great ship bed near Crescent City now is".

It is interesting to note here, at this time, that Hawaii-loa did name those seven stars after the seven famous seamen that sailed with him and Makali'i (Matariki) on the first voyage. The names of the seamen and the stars are: Loa, Kekili-vai, Hoku-ula, Hama, Kopea, Umanik and Polohilani. These stars are known to this day by these names, by both the American Indians and the Polynesians. I ask you, would the American Indians know these stars by these names if they were not related to the Polynesians?

The constellation formed by these stars is known to us as Pleiades and is also called the Seven Little Sisters. Hawaiilono named this constellation after the head seaman, Makali'i (Matariki). To this day this constellation is known by this name by the Polynesians throughout all the islands of the Pacific. For instance, in New Zealand the stars and the constellation that they form are known by the names already mentioned. Their tradition concerning the stars origins, however is slightly different, in that it says, the stars are seven chiefs who were translated after death to heaven and an eye of each is only visible.

Was the above described fate of the seven, their actual fate?
We do not know. We do know that Hawaii-loa did go on to discover Hawaii and then returned to his homeland.

When Hawaii-loa did return home, he gathered his family together, along with others, and then set sail again never to return. With him he took his wife and children, his brothers Kali and Kanaio, and others of his family. These people and their families that made the voyage, became the first human inhabitants of the Hawaiian Islands. This voyage by Hawaii-loa to settle Hawaii took place about 520 or 530 BC. This second voyage also appears to have been a direct trip to Hawaii, since there are no Indian traditions concerning this voyage, as there are concerning the first one.

It is interesting to note that the islands in the Hawaiian Chain were named after members of the group that came on the second voyage. Hawaii, the big island, was named for Hawaii-loa. Oahu was named for his daughter, while Maui was named for his son. The other island was named for other members of the group.

Now let's backtrack a little to Dr. Sinoto's talk and his mentioning about a fellow scientist who, while working with a computer found four places on the American Continent which would take a ship from the American Continent to the Polynesian Islands. Let's look at the route Hawaii-loa took on his first voyage. We know that he traveled North from the narrow neck of land (Panama). Now if he did land at Point St. George, he would have been able to use the currents and winds to take him directly to Hawaii. On his second voyage, by traveling North till at the same latitude as Mexico City and then turned to the open sea, he would have been taken directly to Hawaii, again by the prevailing winds and currents.

Of the four starting points on the American Continent from which the computer said one could sail from the continent to the Polynesian Islands, I have thus proved that each one was used. One was used by Opukahana and the other three were used by Hawaii-loa. I find these facts interesting, especially when the computer showed that there were no starting points in the east. Where else could the Polynesians have come from, except from the American Continent?

When the descendants of the people who settled Hawaii, set sail to explore the ocean to the South, they discovered Tahiti, which they found to be already inhabited. These inhabitants of Tahiti were the descendants of Opukahana, a Kapaia, and Lalokona, a Iamaita.

Concerning Lalokona, not much is known. It is known that he was born about 238 BC. His descendants inhabited Easter Island (Rapa Hui). Tahitian Islands and the Marquesas Islands. Did he travel with Opukahana? It is not known if he did or not. There is a chance that he did. Lalokona, when researching the genealogies, is found to be the eleventh great-grandfather of Vaka. This accounts for the Iamaita blood in the Hawaiian. We have been looking at the legends as evidence of the origin of the Polynesians. Now let's look at some physical evidence, which are known facts.

The Coastal Indians of California had a caste system, similar to the Hawaiian system. Those that had more wealth and famous ancestors became the rulers and nobles. Then came the chiefs and then the commoners. At the lowest level of the system came the slaves.

The slaves were obtained by capturing them during wars and raids or by purchase. They were at times treated well, however, their master had the right to give them as a sacrifice to the spirits and gods.

Another interesting fact is that the Indians living along the coast of the Pacific Northwest and the Northern California coast wore capes of feathers. The feathers were shingled on a net or animal skin foundation. An excellent example showing that feathered capes were in use in California, is found in "Two Years Before the Mast", Richard Dana, Jr., the author, bought a hide robe with brightly colored feathers all over it. He called it an "Indian curiosity".

Another excellent place of physical evidence is found among the Haida Indians, which are located on Queen Charlotte Island, British Columbia, Canada and the Southern end of Prince of Wales Island, Alaska, U.S.A. Have any of you seen their canoes or houses? They are built exactly as those built by the Maoris in New Zealand. The canoes were built in the same manner from log to finished product. The lengths of the canoes were the same. The carved figures on the bow were similar, as were the painted designs. The wooden canoe bailers and paddles were made the same also.

Are all of these similarities just a coincidence? I think not, because the Polynesians did come from the American Continent. Now don't get me wrong and think that I don't believe that there wasn't some infiltration of the people from Asiatic Oceania. That is why there are a few language similarities and similar types of pottery. What I am saying is that the main origin of the Polynesians is from the American Continent. My last bit of evidence that I will present, will prove this to be true and will also show that there was some infiltration from Asiatic Oceania.

Did the scientists forget about blood type, when they said that the Polynesians came from Asiatic Oceania? I don't know, but if the Polynesians had originated from there, their blood type would be predominately type "B" factor. The Tongans and Samoans do have a small amount and there is a trace of type "B" factor blood among the Maoris, which shows that there was some infiltration from Asiatic Oceania. Among the rest of the Polynesians there is no trace of the type "B" factor. The blood type of the Polynesians is said to resemble that of the American Indians. Because of the contrasts of the blood type
of the Polynesians and the Aborigines, this seems to be con-
firmed by scientific evidence that the basic racial stock of the
Polynesians is from the American Indians. I say that
the Polynesians and the American Indians are cousins, whether
they be distant or close cousins makes no difference, they
are cousins.

In my paper today, I have only scratched the surface, for
there are many other things that are similar between the
Polynesians and their cousins, the American Indians. For
instance, I haven't talked about the thatched houses built
by the Seminole Indians in Florida, being built in a manner
very similar to those built by the Seminans. What about
the tattooing of the bodies of the Eastern Woodland Indians,
which resembles that of the Marquesas and the Maoris. There
are many significant similarities in the religious beliefs
and in actual creation chants. What about pottery made by
the Indians, whose shapes and even designs, resembles Poly-
nesian pottery or vasa-ware? Did you know that Maui and
his tricks are known among some Indian tribes from the Mid-
Western States? These are not just coincidences. They prove
the origin of the Polynesians.

Before closing I would like to pass on to you a piece of
information which I know will be of interest, especially
to those here of Polynesian ancestry. Your ancestors were
tribe to the Priesthood, which they had received and brought
with them from the American Continent, in every way up to
the 12th century AD. It was not until the 12th century that
a literal apostasy and a complete falling away occurred.
Your ancestors were the last to fall away from the truth.
All Polynesians should know and be proud of this fact. This
is yet another piece of evidence proving that the Polynesians
came from the American Continent.

Though I have not presented all the evidence to prove their
origin, I have presented all I can in the time allotted me.
I know through my work in preparing this paper that the Poly-
nesians came from the American Continent.

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ANCESTORS OF ADAM (KUMUHOUA)
(English Version)

B.C.
4004
3974
3769
3679
3599
3544
3382
3317

Adam and Eve
Seth
Enoch
Cain
Mahala\el
Jared
Enoch
Methuselah

Long - see Hawaiian version

B.C.
3130
2948
2956
2396
2311
2281
2247
2217
2185
2155
2126
2056
1956
1896
1805
1773

Lamech
Noah
Shem
Arphaxad
Salah
Eber
Nahor
Reu
Serug
Methuselah
Abraham
Isaac
Jacob
Joseph
Moses

1100 years of no records
400 years captive in Egypt — no records kept except
in the Tribe of Judah
700 years lived under the Judges and Kings of Israel —
only their genealogies were kept
Lehi
Sariah
Nephi
ANCESTORS OF KUMIKUHUA (ADAM)
(Hawaiian Version)

Baia
4004
Kumikuhua me Lalokona (f)
3974
Kapili me Nohinoa (r)
3769
Kawakihikau kea -  kana me Naolani (f)
3679
Kawakupu me Kahiiolupu (r)
3609
Kahikoleihonua me Kahauku (f)
3544
Kekemalu me Kalaikoluolu (r)
3382
Kaloimolama - a - Kane me Naolani (f)
3317
Kalilani me Apani (f)
2777
Kalimihonua (warrior of renown me Laka (f) Possibly other sons
2130
Kaloimoku me Kamaalani (f)
2098
Ku'u me Lilinoe (f)
2456
Kuulumahana me Mananakalauiele (f)
2496
Kolani me Kauowenili (f)
2311
Kakuleoku me Luikapu (f)
2281
Kumulani me Pilipo (r)
2247
Konaokamoku me Anahokapu (f)
2217
Keeneapapilani me Wailekapo (f)
2185
Helekinakina me Halaikapo (f)
2155
Heleolomolu me Kawamako (f)
2126
Kaloopaa me Koaalae (r)
2056
Lakua me Neheka (f)
1956
Kalani - Mehehuna me Kaoehikinauhihi (f)
1896
Kaliipukau me Kahoohikupua (r)
1805
Kawamauhia - maolina - 1 - Kahiiku me Koeohehikina (f)
1777
Koakakalani me Heia - ke - moku (f)
1100 years of no records
400 years captive in Egypt - no records kept except in the
Tribe of Judah
700 years lived under the Judges and Kings of Israel - only
their genealogies were kept
660
Anakau me Kakuaholu (f)
620
Anakalani me Koaeeuuhikina (f)
532 years so accurate records kept - the common people kept
track of the important people only

Baia
88
Hawaii - loa me Kualalai (f)
63
Oahu (f) me Kualalai'a (f)
38
Kualalai me Kahikiwale (f)
13
Kaliilaua me Kahikilialii (f)
12
Kalifila me Poilahaimalii (f)
7
Kaliikau me Kaupuilialii (f)
62
Kulanilua me Kahakukoku (f)
89
Papaumahaka (f) me Waka (87AD - Nephitte & Lamaitte blood)
112
Koohukula (f) me Manouleu
137
Wai me Henuu (f)
162
Wailoa me Hikuapuulana (f)
187
Koaihihi me Haulani (f)
212
Kia me Kamaole (f)
237
Ola me Haii (f)
262
Pupa me Kamaole (f)
287
Nalau me Hikahaale (f)
312
Nukahakoa me Kauhalai (f)
337
Lama'u me Hikamakula (f)
362
Kahiiku me Kaa (f) (Te Atu or Taitate & Hukotongan - same person?)
387
Ku'i me Hinakoua (f)
415
Ulu me Kaumu (f)
440
Mangal me Hakaoku'alea (f)
465
Manalani me Himakina (f)
490
Wakulani me Kauu'ulani (f)
515
Kuuleihoa me Mapu'ia (f)
560
Hokohi me Kuahulana (f)
565
Wawa me Hinamahua (f)
590
Akalana me Hinakoua (f)
615
Maii-akala me Hinakoualea (f)
640
Manalani me Himakapua (f)
665
Manalani me Kahukouhua (f)
690
Manakaoke me Kahihokalani (f)
715
Heleilupa me Hokuohoukuka (f)
740
Kuulumahana me Himahoukuka (f)
ANCESTORS OF KŪMUKO'UA (ADAM)
(Hawaiian Version)

A.D.
705  Aika'ikuna  md  Hinaunakakamalama  (f)
790  Kama  md  Ulumahana  (f)
815  Kaha'ii  md  Hinaulohia  (f)
840  Wahilea  md  Kooolakahihi  (f)
865  Laka  md  Hikawealea  (f)
900  Luana' u  md  Kapokulaula  (f)
915  Kama  md  Popomilli  (f)
940  Pokukai  md  Humaunakapolei  (f)
965  Hua  md  Nikimolioloea  (f)
990  Pau  md  Kapaakaha  (f)
1015  Hunaikalailalai  md  Kapoea
1040  Pauakua  md  Manokailililani  (f)
1065  Mabo  md  Kaalalanapa  (f)
1090  Palena  md  Hikawainui  (f)
1125  Kanaalanui  md  Mahula  (f)
1140  Laka  md  Kolokaliiokawai  (f)
1165  Le'au  md  Kukaminolialoha  (f)
1190  Pili  md  Hinaumaku  (f)
1215  Koa  md  Hinaunui  (f)
1240  Olo  md  Hinaumaliaili  (f)
1265  Kekohou  md  Hinaueki  (f)
1290  Kanishi  md  Hillaumani  (f)
1315  Kanihapu  md  Alakaumakoko  (f)
1340  Kalapana  md  Nakaokamaihnana  (f)
1365  Kahalaoelea  md  Kapuakaulualilua  (f)
1390  Kalanaumouha  md  Kahoku  (f)
1415  Kusa  md  Kamaileilani  (f)
1440  Kahokapu  md  Laakapu  (f)
1465  Kausholaneamu  md  Neula  (f)
1490  Kiha  md  Vasiliea  (f)
1515  Liloa  md  Akahikuleana  (f)
1540  Uni-  md  Liloa  md  Kapukii  (f)
1565  Makahikapau  md  Makahineapalaka  (f)
1590  Kekai'ana  md  Kahiokialalani  (f)
1615  Makauawali  md  Kapuzamola  (f)

B.C.
263  Opukahoua  md  Lana  (f)
238  Hekilikaaka  md  Ohikinaakaloa  (f)
211  AHULUKAALA  md  Miihi  (f)
188  Kapuululana  md  Holani  (f)
163  Kakaumihauaka  md  Laima  (f)
88  Nualaukaa  md  Nana  (f)
63  Kahalolenua  md  Launaeua  (f)
38  Kahalolenula  md  Kamehoalani  (f)
13  Kawaiilaniola  md  Kamehoalani  (f)

A.D.
1845  Iwikuakua  md  Keakamahana  (f)
1665  Keakealani  (f)  md  Kamiokapulehu
1891  Kenae  md  Kalamakuleleati  (f)
1713  Kalani-keaaumoku  md  Kamakaimoku  (f)
1734  Keoua-kalamapapalilani  md  Kekuaopoiwa  (f)
1756  Kamehamaha  I  md  Kaheleimalie  (f)
1795  Kinau  (f)  md  Mataio  Kukukoa
1835  Kamehamaha  IV,  King  of  Hawaii

DESCENDANTS  OF  KŪMUKO'UA (ADAM)
(Hawaiian Version)

A.D.
1665  Keakealani  (f)  md  Kamiokapulehu
1891  Keawe  md  Kalamakuleleati  (f)
1713  Kalani-keaaumoku  md  Kamakaimoku  (f)
1734  Keoua-kalamapapalilani  md  Kekuaopoiwa  (f)
1756  Kamehamaha  I  md  Kaheleimalie  (f)
1795  Kinau  (f)  md  Mataio  Kukukoa
1835  Kamehamaha  IV,  King  of  Hawaii

DESCENDANTS  OF  OPUKAHOUA
(A  Nephiite)

B.C.
357  years  from  Anianakalani  to
Opukahoua—no  records  kept;  the
common  people  kept  track  of  the
important  people  only.

A.D.
12  Kalaniwahine  md  Naela  (f)
37  Makalaikenaioa  md  Ewa
64  Kupulanaheau  (f)  md  Kahiko  (62  A.D.—Lamanite line)
89  Waiea  md  Papanulanaumoku  (f)  (89  A.D.—Hawaiian line)

B.C.
238  Lalokona  md  Lalohonani  (f)
211  Honapoilo  md  Honapoilalo  (f)
188  Pokinikini  md  Pohuulehu  (f)
163  Pomanomo  md  Pohakoihoi  (f)
138  Kipukupunu' u  md  Kupukupulani  (f)
113  Kameokahoua  md  Keaokahoua  (f)
88  Kapaialokalani  md  Kaniheka  (f)
63  Oheko  md  Pinainia  (f)
38  Mahau  md  Kiona  (f)
13  Milipomes  md  Hanaahaina  (f)

A.D.
12  Hooonupaka  md  Noono  (f)
37  Luakahakona  md  Niau  (f)
62  Kahiko  md  Kupulanaheau  (f)  (64  A.D.—Nephiite line)
THE SINGING MAMA RUAI OF TAHITI

by

Marvelee Soon Tahauri

They are commonly and collectively known as the "Mama Ruai" of Tahiti -- smiling, rotund women of a grandmotherly nature, decked out in generous mother-hubard muumuus swishing with lace and ruffles. You may see them at Papeete Airport, or at a Bastille Day celebration chanting, singing and dancing in the unique style we identify as an endearing facet of old Tahiti.

It is difficult to imagine French Polynesia without the warmth and charm of these older women, whose performances add as much life to public occasions as the throbbing tamure beat. Yet thirty years ago the term "Mama Ruai" in a conversation simply meant "grandma," and groups of colorful, entertaining grandmothers were not the order of the day. Modern Tahiti may not realize, or perhaps never acknowledge, that the Church of Jesus Christ of Latter-day Saints played a subtle if not vital role in reviving and developing this musical aspect of French Polynesia -- the singing Mama Ruai.

Even before the arrival of the Europeans, musical folklore had always been an integral part of French Polynesia, which includes people from the widespread area of the Society Islands, the Leeward Islands, the Tuamotu-Gambier Archipelago, the Austral Islands, and the Marquessas.

They had poetry and a sort of literature. They composed the most perplexed war chants and songs of pleasure. They also had a sort of rhythmical prose that they would repeat, resting on certain syllables which were also marked with a beat of hands, with a trampling of their feet, or with movements of their bodies....There were even legends and genealogies among which were included pieces of religious history and mythology.

With the evangelical changes brought first by the London Missionary Society and later the Catholic mission, the native forms of chanting and singing were adapted and incorporated into religious teaching sessions. Even today Protestant worshippers will gather on Sunday evenings for the "tuaro!" -- a lengthy meeting in which the congregation will "crack open and dissect a Biblical verse that the minister has chosen. As it would be too tedious to listen to commentaries and nothing else, the organiser wisely intersperses three explanations with a "himepe tarava," which is made up solely of biblical words and chanted like litanies."^2

Brother Tihoni Pu, now a Laie resident, says he remembers his Protestant mother going to those "singing meetings" when he was a small boy. His wife Tetua, who grew up in Tubuai, some 600 miles south of Tahiti, has childhood recollections of people gathering at night to sing the old traditional songs. "It was beautiful," she says. "But there were no performing Mama Ruai as we know them today."

We should be aware that during the Church's years of growth from 1844 to the turn of the century, the French Polynesian Mission was plagued by Protestant and Catholic opposition, misguidance from the Reorganized LDS, and always suspicious government officials. The Mormons were "tolerated uneasily by the French administration, which saw in them an American advance guard in a territory that was already open to 'Anglo-Saxon' influences."

With the many changes in lifestyle brought on by foreign influences (the Mormons included), the Tahitian people were often caught in an awkward transition from island culture to what was considered proper Christian worship. Clergymen, even early LDS leaders, forbade many native practices, especially dancing, when they felt that there was anything immoral about it.

Another damper on Tahitian culture occurred around 1901 when the government drew up local regulations requiring institutions to hold their classes in French. The Mormons, however, flourishing in the Tuamotus, never even attempted to digress from the native tongue to which they owed their missionary success. They and the French Protestants agreed on this one early view:

To remain in contact with this people, to prepare the youth to play a social and religious role, to preserve above all its originality and personality, it was necessary to make broad and justifiable concessions to the Tahitian language. Mission work in a native country which did not understand that fact would inevitably fail of its own accord, at the same time as it would add to the destruction of the spirit of those whom it claimed to enlighten.

It was this kind of attitude that kept the Church growing
under the most adverse conditions. In the Tuamotus -- a scattered
chain of 80 coral atolls extending more than 600 miles northwest
to southeast of Tahiti -- the branch members retained the old
chants and the more conservative dancing styles. Besides the
himenararua mentioned earlier, other types of music included:
Fa’au (sacred chants), laments, incantations and prayers, types of
haka, putu (hand-clapping chants), tek and mereuru (love songs),
work songs (also used as welcoming chants), fa’amatu (his-
torical chants), tuatau (used to restore courage and energy), and
aparima (graceful hula-like dances).³

Bro. and Sis. Teahu Mariteragi and Bro. and Sis. Pu mentioned
some additional types of song and dance: Kapa, patautau, u-te,
paripari, hivinau, paae, iere, mokorea, mhi. These I have yet
to distinguish, but I was assured that they were all distinct and
functional parts of the archipelago’s musical lore and daily life.

Along with accepting this traditional music, the Mission in
1920 established the first brass band in the Tuamotus on the
island of Takaroa. It was under the direction of Elder LeRoy
Mallory, a talented missionary whose family generously donated the
glowing instruments to the Takaroa band. It was made up of
approximately 25 young island men who eventually mastered their
new toys. The group was called the “Pupu Pu Monomi.” Elder
Mallory also organized the women and youth into church choirs.
He is highly spoken of as the person who raised the people’s
musical consciousness by introducing true choir concepts and,
in some instances, drilling the singers’ English diction so that an
unsuspecting listener might think it was an American choir.

So it was that the Tuamotu saints were blessed with such
diverse experiences in music. Over the course of the years, for
many reasons, many LDS Tuamotu families began migrating to the
main island of Tahiti, where the Mission had established head-
quarters in Papeete.

By 1950, the French Polynesian Mission was showing positive
growth, and the Saints enjoyed gathering in Papeete or on the
outer islands for conferences, where choirs were always given
opportunities to display their talents.

Towards the end of 1954 the Mission was informed that Pres.
David O. McKay would be visiting Tahiti. The news caused a
McKay, his wife and Bro. Franklin J. Murdock arrived.
That evening, after the day’s formalities were over, “the Poly-
nesians prepared and served a dinner to all the missionaries, to

Pres. McKay, his wife and his accompanying party. Following
that, they presented a program of dances and local chants. The
whole program was directed by the Saints themselves.”⁴

President McKay’s visit edified the membership, and even
included a short but agreeable visit with the governor of the
island. A few months later, the new mission president, President
Christensen, met for 30 minutes with the governor, who politely
asked that the Church not make unfavorable comparisons between
the French government and that of the United States. They had a
very cordial meeting, however, and the next year, the Church was
allowed to bring in 20 more missionaries and to begin construction
of a Mormon school in Tahiti.

Working in Papeete during 1956—a time of diplomacy—was an
enthusiastic young elder named Thomas R. Stone. Blessed with a
sense of knowing members’ needs and simultaneously improving
public relations, he began to organize and use the auxiliaries to
full capacity. He saw much potential in the natural talents and
energies of the local congregations, and shifted the scout
program and youth choir into high gear. He also realized the
need for the senior women to be involved in the action and sug-
gested that they get together to practice songs of their heritage.

Kiriata Mariteragi of Nikau was appointed the first leader of
this musical segment, and she rounded up twelve faithful
women, all with a Tuamotu background. This was the formal begin-
ning of the singing Mama Ruau. They would meet in the chapel
after Relief Society or in their Mormon neighborhood, open the
practice with prayer, and share the old songs of their forefathers.

It should be noted that not all of the Church’s women
appreciated this type of music. The Tahitian dialect is different
from the Tuamotu dialect (also called Paumotu), the latter being
closer to Maori or Rarotongan with its “K” consonant, “ng” nasal,
and other inflectional and vocabulary differences. Besides, some
regarded the Tuamotus as a “backwoods” culture. My husband,
whose family is from Takaroa, says he’d fight with other boys who
called Tuamotuans “mumu opa’a” — coconut eaters. But despite the
in-house gossip, these women kept on, supported by their musician
husbands who also joined them in certain types of songs.

That same year, 1956, the members of the Church were invited to
present a welcoming and送-off concert and Polynesian chants for
the tourists travelling on the Mariposa—one of two sister ships
with the Matson line. Elder Tom Stone organized and directed the
half-hour spectacular, which principally featured the youth choir,
costume-clad primary children, and, of course, the new Mama Ruau group dressed in colorful Mother-Hubbard uniforms. This program which took place on the docked ship, was also historical in that it was the first time a Mormon program had ever been carried on the airwaves of Radio Tahiti.

With Tahiti's "coconut wireless" communication, the Church gained instant social recognition. People took notice more than ever of what the Church was doing for the youth and the native culture as well. Some of the recognition was negative, coming from the old-guard religious faction of the local population. They felt it was shameful for a church to be publicly indulging in fun activities instead of teaching the gospel as it should. They cited some youth activities, especially ballroom dancing, as examples of deviation. Women in other circles felt that the Mama Ruau were a part of a "heathen" influence not only because their performances were musically and culturally unusual, but because they had allied themselves with a Western influence -- the LDS Church.

Within the framework of the Church, however, the Mama Ruau enjoyed new status. Their slightly "primitive" style of song and dance was still the target of jokes, especially from the younger set, but that didn't dampen their joy in performing. They sewed new dresses, made beautiful floral crowns for their hair, received the applause, had their pictures taken. The social prestige was intoxicating and little by little more women began joining the group, whether they could speak Paumoli or not. Because the Church at Papeete now included families from all the outlying districts, women originally from far-removed Tubuai and main-island Tahiti had to learn the other dialect used by the original Mama Ruau. The group gave them a common cause for unity.

They were asked to perform himene taravas at conferences, building dedications and sacrament services. They performed little dance routines and even composed new chants. The Mama Ruau took their talents to Orafaa, a leprosy colony some 20-30 miles away from town, where they entertained the afflicted people. As a service to Tahiti's tourism department, they continued to greet the Mariposa and the Monterey with other members of the Church. Then, as now, they delighted their audiences with a spontaneous charm. At Christmastime they visited the hospitals, where they left the warmth of their performances as well as presents for the patients. With the choir, they would sail to outer-island conferences on the Paretea, a small yacht owned by the Mission and used for inter-island travel by the members. The group also performed at a Grand Ball for the French Mariner.

On a private level, individual members of the group were sometimes contacted by hotels such as the Belair and Travel Lodge to present Mama Ruau-style programs. Service fees given to these performers helped to pay for their instruments and uniforms. Although the Church itself never sponsored a group in the July Bastille Day festivities, the Mormon Mama Ruau would practice on their own and enter the singing competitions. Here are the comments of one missionary in Papeete in the '60's:

"The Mama Ruau also performed during the fete and their dances and singing were unusual and fresh. As usual they performed well and gave a good name to the Church and earned 20,000 CFP prize money."

The Papeete Mama Ruau motivated other districts to start their own groups. It was a blessing to the activation program, as indicated by one missionary in Paea:

"Our Mama Ruau group here in Paea has really improved. Hino Mariteraite told the group they needed about 20 women. So the members went out and found 10 more women for the group, most of them inactive members."

Another missionary on Maupiti indicated an example of the Mama Ruau's contribution to a fund-raising soiree:

"This Saturday we saw a soiree at Avera. It was one of their better efforts, including some excellent Mama Ruau numbers... The pieces were a great financial success for the Avera Branch."

In 1963, when the first Tahitian Excursion to the New Zealand Temple was organized, the Mama Ruau within that group poured out their joys in performances for the Saints in New Zealand. It was a very touching experience for these women.

By the late 1960's, Mormon Mama Ruau from Tahiti had also cut a record album and performed with touring groups at Disneyland and the Polynesian Cultural Center in Lale.

In Jan., 1966, they were an important part of the program in one of the Mission's most successful "Soiree Musicale Annuelle," where the guests of honor were the governor of Tahiti and his wife -- Gov. and Madame Jean Sicuranzi. Mission President Thomas R. Stone reported on the significance of the occasion:
In addition, the largest gathering of French Government officials and their wives to ever attend a Mission activity were present, along with U. S. Senator and Sister Frank E. Moss (Utah) and Senator and Mrs. Miram Fong (Hawaii) who happened to be visiting Tahiti at that time.

It was hoped that the amicable relationship of the evening was a step toward better communications between the Church, the French Government, and the United States.

For many years, other community churches eyed and criticized the "Monohi" style of fellowshipping and its ensuing publicity. But a number of years after President Stone's release from the Mission, they began to organize youth programs and Mama Ruau groups too. The latter gave rise to more revived folklore as well as new compositions. Today all Mama Ruau groups in Tahiti are regarded with pride and affection.

I asked Poura Mariteragi, originally from the main island of Tahiti, how she felt about being one of the first Mama Ruau as we know them today. In translation, she said, "I was happy to learn the songs. On Raiaroa our Mama Ruau were a new thing to them. The other Saints would host us when we traveled to the outside islands....Before, most of the activities were for the youth and younger adults, although the Relief Society had quilting and handicrafts."

Tetua Pu expressed the same happiness in being able to actively participate in the Mission's growth. She said, "The old folks are happy; they can contribute. People would call the Mission if they wanted us; the Mission would call the group leaders. Some of us had never been to the outer islands. Whenever we traveled with the Mama Ruau, it was exciting. And we didn't even have to pay."

The philosophy of the church leaders in Tahiti from the turn of the century until now was summed up in this 1968 message from Elder Scott Anderson, an assistant to the Mission President at the time:

Let us build a strong mission with strong branches that can be made into stakes and wards. The first work is to strengthen members....They will as missionaries, bring new converts into the church. Enthused members are the keys to success here in French Polynesia. Tahitians, like everyone, want to go where the action is. If the action is taking place at the bars, or at the movie houses, that is where they will be. Let's have the action chez nous at the Mormons. The Church should be the social center for the members, and for the community. If the members are alive, if the Church is working, converts will come...."

One can see that this story of the singing Mama Ruau is simply a focused example of love and sensitivity towards a certain population of the Saints in a certain culture. Not only did the increased involvement of Mama Ruau strengthen the Church, it also gave life and popularity to songs and dances of French Polynesia. The Mama Ruau since then have helped to perpetuate Pacific tradition up to this point. It is somewhat disturbing to realise that Tahiti's sophisticated new breed has shown little interest in learning or performing the old songs themselves.

We who believe the Polynesians to be of the House of Israel; we who believe in keeping records; we who have a Cultural Center founded on holy purposes must be sure that we do not allow the spiritual and cultural knowledge of our Mama Ruau to slip from the grasp of future generations.

And now we'd like you to hear some of the songs of our singing Mama Ruau.

(At this point in the presentation, Bro. and Sis. Tihoni Pu and Sis. Mahana Mo'o Pulotu delighted the audience with examples of himene taravas, kapa, and aparimas.)
NOTES


8 Ibid., p. 164.

9 Ibid., p. 164.


In addition, much of my information came from a group interview with the following people on Mar. 26, 1983:

Bro. Pu Tihoni
Sis. Teta Tihoni
Bro. Teahu Mariteragi
Sis. Poura Mariteragi
Sis. Tearo Tahauri
Bro. Etua Tahauri

and a separate interview on April 10, 1983 with:

Sis Mahana Mo'o Pulotu.
Recording History Through Art Work
A Personal Experience

By LeRuth Ward Tyson

One of the purposes of the Mormon Pacific History Society is to teach those skills helpful in recording historical information. The word 'history' has four dictionary meanings:
1. An account of what has happened, narrative, story, tale;
2. What has happened in the life or development of a people, country, institution, etc.;
3. All recorded events of the past;
4. The branch of knowledge that deals systematically with the past; a recording, analyzing, coordinating, and explaining of past events.

Usually when we say we are recording history as historians, we think of recording with words. Therefore, to teach skills helpful in recording history, we usually are dealing with written recordings or oral recordings.

However, there are other ways to record history. One way is through the use of photography which we commonly use to enhance and document written histories. Another way to record history is through the use of the fine arts—drawing, painting, and sculpture. It is in these latter three methods of recording history that I would like to enlarge upon. I will not be able to teach you the skills of art in order for you to record history, but rather I hope to encourage all of you as the skill artists to make use of drawings, paintings, and even sculpture in recording your personal history.

Some of you will immediately think you do not have the ability to produce works of art. Others of you will think, Yes, I've always had the desire to draw or paint, I want to try. All artists have varying abilities to produce works of art: from the primitive, crude beginnings to the skillful, masterfully executed renderings and all the variations in between. The limited abilities of the artist need not stop one from recording history. There is great charm in so-called primitive or folk art which training in art often negates. All artists have elementary beginnings; it is only with practice that skills are perfected.

Artists are the reproducers of earth scenes and people and the transient episodes of life for the enjoyment of the present and for the future. Throughout history, artistic recording and reproducing has been done by craftsmen and architects as well as fine artists. Let us share four examples:

1. In Egypt, the great pyramid of Gizeh was built about 2700 B.C. Many artistic treasures were found inside. One of the treasures was a carved drawing of a man in Egypt. It was carved on the wooden doors of the tomb. We know something about the stature and clothing of men of that time because of that carved drawing. It is preserved in the Cairo Museum.
2. A fragment of a harp was found in Ur, the homeland of Abraham. It is gilt and inlaid wood with graceful figures of animals on the harp. It is believed that it has been made about 2800 B.C. and is preserved in the London British Museum.
3. Chinese art has historical references from 1100 B.C. Pottery, with decorative designs, is thought to be 6,000 years old.
4. Polynesian art; rock painting and carvings, date back to 1600 B.C. Design systems on pottery is traced back to 3000 and 4000 B.C. There are thousands of art objects in museums throughout the world which testify to the fact that history has been recorded by art work. History and Art are inter-related.

Ralph Waldo Emerson, the great American Philosopher of the nineteenth century, said, "faith in the spirit of God gives man immense scope and gives every moment tremendous significance. Man will come to see that the world is the perennial miracle which the spirit worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. In his Essay on Art, Emerson wrote, "The artist must employ the symbols in use in his day and nation to convey his enlarged sense to his fellowmen. Thus the new in art is always formed out of the old. The Genius of the Hour sets his ineradicable stamp on the work and gives it an inexpressible charm for the imagination. As far as the spiritual character of the period overpowers the artist and finds expression in his work, so far it will retain a certain grandeur, and will represent to future beholders the Unknown, the Inevitable, the Divine. ... We man can quite emancipate himself from his age and country, ... he cannot wipe out of his work every trace of the thoughts amidst which it grew ... above his will and out of his sight he is necessitated by the air he breathes and the idea on which he and his contemporaries live and toil, to share the manner of his times, without knowing what that manner is. Now that which is inevitable in the work has a higher charm than individual talent can ever give, insomuch as the artist's pen or chisel seems to have been held and guided by a gigantic hand to inscribe a line in the history of the human race. This circumstance gives a value to the Egyptian hieroglyphics, to the Indian, Chinese and Mexican idols, however gross and shapeless. They denote the height of the human soul in that hour. Shall I now add that the whole extant product of the plastic arts has herein its highest value as history, as a stroke drawn in the portrait of God, perfect and beautiful, according to whose ordinations all beings advance to their beatitude. Thus, historically viewed, it has been the office of art to educate the perception of beauty. ... The virtue of art lies in detachment, in sequestering one object from the embellishing variety. In this process, Emerson says, are we able to have deep thought. "From this succession of excellent objects we learn at last the immensity of the world, the opulence of human nature, which can run out to infinitude in any direction."
Art has been a part of recording L.D.S. Church History since the beginnings of the restoration of the Church in the 1800's. The Church is currently building a Museum of Church History and Art in Salt Lake City just west of Temple Square (Public opening will be June 1, 1983). There will be several art galleries for changing exhibitions. In preparation for the museum, the Curator of Collections, is obtaining resumes, slides of art work, and biographies of L.D.S. artists.

The history of the Church in Polynesia is not only the past but is being made daily by us as we live our lives. We are urged to keep journals and histories of our thoughts and events in our lives. We treasure our photographs but there is something very special about drawings, paintings, or sculpture as recorded history. As we endeavor to record the history of people in the Church in Polynesia we should not hesitate to use all methods available to us—written history, oral history, photographic history, and history recorded by art.

I have a quote posted on a wall of our home which I read frequently. It is a quote from Dag Hammarskjold, the Swedish Secretary-General to the United Nations during the fifties: "Let me read with open eyes the book my life is writing—and learn." As an artist-historian I often think of how I can illustrate the "book my life is writing" with photography and art work such as drawings, paintings and sculptures.

Art is a sacred commitment in my life, part of a four-fold purpose for being—Family, Religion, History and Art have been my life work. My parents, George David Ward and Callie Belle Arrington Ward provided me with a very good first family experience. My husband, Elmer Dong Shing Tu, and our three sons and four daughters, have provided me with opportunities to learn the art of companionship and the art of parenting. Tracing my husband's genealogy back 23 generations into China gave me the experience of research and genealogy and recording history. Having the opportunity to hear and learn the Gospel of Jesus Christ of Latter-Day Saints, and being a part of the Church organization has taught me the Art of Living. Getting my Bachelor of Art degree in World Religions enhanced my love of the religious and the Spiritual.

I would like to share examples of my personal experience of recording history through art work, fully aware as I do so, of my inabilities and limitations as an artist. I have had some periodic training in art since the age of 10, but much has been trial and error and experimentation. Much of my art work is the result of just having the courage to "dive in" and start—all the while relying on the spirit to help me as much as possible. I hope it will encourage each of you to have confidence that if you have the desire you, too, can make historical recordings in art work.

I thought of myself as an "artist" from a very early age. Examples of my early art-history include a childlike drawing of our home in Declo, Idaho; my sister, Elaine Ward Mayfield, in her hair curlers; and a drawing of Elaine asleep in our old brass bed. At the age of 8, I began copying pictures of flowers in seed catalogues. At the age of 10, I attempted to copy the great masters like Landseer and the Dutch artists.

At the age of 12, we moved to Logan, Utah. Some examples of recordings from this period of my life include: Watercolors of a tumble-down structure of our neighbors and the apple tree in our backyard. Two drawings of my sister—one showing her listening to our big radio in 1946 and another when she was ready for bed.

During College days there were drawings of San Jose, California and beginning still life studies. The afternoon light on a farm house was recorded during those years.

Following marriage to my husband, Elmer, I have art work which records our seven-year history in Utah and California: Our prefab apartment in Logan, Utah while attending Utah State University; my husband studying at an old desk; my husband holding our baby, Warren; on the shore of Bear Lake on a grey, overcast, chilly day; watercolor scenes of Logan, Utah street scenes; our neighborhood grocery store; a pastel sketch of baby, Warren, sleeping; and a drawing of Jeffrey sleeping; two awkward attempts at pastel drawings on black paper; one of our son, Jeffrey; one of my husband; the young children playing on a California beach; sculptures of my husband and daughter done in terra cotta: sculpture in plaster of our son, Winston; a plaster carving inspired by our baby Jeffrey's position of sleeping. In my first oil portraits, we can still see young Winston and Jennifer as they posed for Mama's first attempts in a life-size portrait; a couple drawing of young Jeffrey with his arms around his Dad—I wanted so much to show the tender love that can exist between a father and child; and a pencil drawing of my father carrying the milk buckets.

It was in 1946—the year we moved our family to Hawaii—my Hawaiian-art-history began. I became a part of Polynesian Church History. I produced some art work for two years. Examples of my work during this time show portraits of models at the Art Academy where I took a class: A watercolor of the Polynesian Cultural Center; the children on the beach at Punaluu in the early morning sun rendered in pastel; cousin Dora and Joe Hao's daughter, Betty; two sisters from Makiki Ward; George Hao's fishing boat (George Hao was my husband's home-teaching companion when he was a young man); Elmer's grandfather, King Tong Tu, had a store on the corner of Kuakini and Lisitana Streets. I painted a watercolor of the store before it was torn down in 1965; a sketch of Aunt Mary Furman's home on the inside of a brown shopping bag; a drawing of Auntie Alice done on the same brown paper; a drawing of Aeveliilimu Ward; and finally two drawings of our fifth child, Jacqueline.

Following the complications of the traumatic birth experience of our fifth child, I became a "hibernating artist" until the time was right to continue actively in art work. I focused my energy on the challenging art of parenting and in between I recorded history in written form.
During the seventeen years that followed, I used my art for
lessons taught in church and particularly in the summers, I exposed my
children to the use of various painting mediums and drawing materials.
As a result of these summer classes the seven children are all artists of
one type or another.

Since the summer of 1981 I felt it was time to return to my art
work. There has been a new surge of creativity in my life. I have
produced major works of art since that time: Portraits of my family
and children, our beautiful Hawaiian environment, and many portrait
commissions for others. Examples of my art work which records history
would include the following: Charcoal portraits of my parents, George
David Ward and Callie Belle Arrington Ward, as they were in 1960.

Charcoal portraits of my husband’s parents, Khi Fong Tsuau and
Mary Ah Ping Kalapaupahiwa Wong Tsuau. Mary was very active in the
building of the Church in Hawaii. She was known and loved by
thousands as she fulfilled her callings as a leader in the Primary,
MIA, and Relief Society. It was, of course, necessary to work from
old photographs to render life-size portraits of these, our parents.

An oil portrait of my handsome husband, Elmer Doong Shing Tsuau,
is an important highlight of my history rendered in art. I wanted to
show him in the image of his mother; so he is squinting with the
sun in his eyes, as his mother was in her portrait. I have painted
him with a background of sky, ocean, and rocky mountains of the
bow-hole region of Oahu hoping to communicate that he is a part of
Hawaii. The viewer is perhaps next aware that my husband has but one
full arm and can know that here is a man who has suffered much in his
life. In the moment I have recorded on canvas he is seriously
contemplating his own future on earth which he fears is limited all
too soon in time, but today is his day in the sun and he is thinking
deeply about it. I titled the portrait, "Elmer Doong Shing Tsuau—His
Day in the Sun" and it was awarded the Grumbacher Gold Medallion in
the 1982 Easter Art Festival. I see this portrait as a 'visual-
biography' of my husband.

Another visual-biography is the portrait in oils of our eldest
daughter, Jennifer Lei Tsuau, whose interest in fashion designing
seemed to call for showing her in an elegant setting. So, I painted
Jennifer with a penetrating gaze and wearing a satin dress. We did
not have the elegant setting necessary in our home so I borrowed the
chair and this backdrop from a painting done by John Singer Sargent in
the early 1900’s of Lady Agnew. I have titled the portrait, "Miss
Jennifer Lei in Lady Agnew’s Chair."

A drawing in conte-pastel of our third son, Warren Khi Pong Tsuau,
at age three, was recently transferred to canvas in oil paints and
rendered in monochromatic browns. It will preserve for posterity the
small boy as he crept about wearing his big toe dressed in a baggy shirt
and pants holding a toy in his hands. I have titled this portrait, "Our Little Warren."

Another visual-biography is the portrait in oil painted on mason-
ite rather than canvas of our 22-year-old 'returned mis-
sonary'. He is dressed in his suit. He holds his scriptures in his
own unique way and I hope to communicate that here is a young man who
loves the Lord and his revelations to us. I show Warren standing on
the side of Round Top Drive with Diamond Head and the City of Honolulu
and heaven behind him. I wanted it to say that Warren is a 'Hawaiian
boy' who loves the Lord and is ready to go forth in life to teach the
Gospel in his actions and precepts to all he comes in contact with.
Warren was painted life-size but I have striven to give the illusion
of greater height because I wanted to say, "He's a giant in spirit."
I have titled this portrait, "Warren Khi Pong Tsuau, a Giant in Spirit."

A portrait of our daughter, Jacqueline, at the age of 18 shows
her in her lovely pink prom dress. I painted Jacqueline standing in
front of a drapery used by the artist, James Whistler, in his portrait
of a young woman titled, "Symphony in White." I also painted
Jacqueline in the same pose as his famous portrait. I wanted to show
Jacqueline’s gentle sweet spirit and the depth of being which she
possesses. If I have given a glimpse of Jacqueline’s great beauty,
the visual biography was accurately recorded. I have titled this oil
portrait, "Jacqueline Laulani—Symphony in Life."

A double portrait of Jacqueline shows her as she looked during
her high school days at Kamehameha School. The left portrait is done
in oil paints using only shades of the color burnt umber. The right
portrait was painted identical to the left one and then was color
blended in an attempt to understand some of the techniques of the 'old
masters'. I titled this double portrait simply, "Jacqueline." It was
in the 1982 12th Annual Aloha Exhibit at the Federal Building.

A charcoal portrait of our daughter, Michele, was rendered as a
surprise for her birthday. It is life-size, and was enlarged from a
photograph.

A visual-biography painted in oil of our daughter, Michele, shows
her in a lovely two-tone purple dress which she made during the
summer of 1961. I wanted to show what a loving and sweet young woman she is.
This is our Michele at age 13. I have titled this portrait, "Michele Kalapaupahiwa—Extremely Precious One."

A portrait of our seventh child, MaryCallie Dilani Tsuau, shows
her standing by her father’s Kapiolani Park in Waikiki. This portrait
was painted from a photograph that MaryCallie had framed in the
camera, put on time setting, and then rushed into the picture! I felt
the photograph captured a special love, warmth, and compassion which I
wanted to portray in an oil painting of them both. Her daddy is
always saying to her, "I'm so glad I've got you." I felt that they
both looked like they were glad they had each other. This painting
was selected to be in the 1983 Easter Art Festival at Ala Moana Center
and earlier it was in the 1982 ‘Summer Dreams’ show at the Honolulu
Estate. It is titled, "Daddy and MaryCallie—I'm So Glad I've Got You."
A watercolor painting shows the view we see from our living room window looking up Ohelo Lane. It was in the 1982 Hawaii Watercolor Society’s 20th Anniversary Exhibit at the Amfac Plaza in Honolulu.

My husband’s ancestors came to Hawaii from China as merchants. A watercolor of the Oahu Fish Market and adjoining stores on King Street was painted to represent those early stores of the ancestors. I titled it, “They Came as Merchants.” It was selected to be in the 1982 Hawaii Watercolor Exhibit at the Amfac Plaza.

An oil painting of the Koolaus records a view of the mountains which we enjoy seeing on our drive from Laie to Honolulu. I titled it, “The Koolaus.” It won the “Jurors’ Award” in the 1982 Aloha Exhibit at the Federal Building in Honolulu.

A watercolor showing the Hawaii I love—the sky, mountains, ocean, and rocks. I titled it “Paradise Poured.” It was selected to be in the Association of Honolulu Artists Prelude to Spring Show at Ala Moana Center in 1982.

An acrylic painting of a horse, bathed in the late afternoon setting sun, was painted because it reminded me of the happy days of my youth when I rode a horse on our Idaho farm. I titled this painting, “The Grass is Greener on the Other Side,” all the while thinking of “the next life”. The painting was selected to be in the AHA show at Ala Moana Center in 1982.

An oil painting of the unique coral flower. I desired to paint this as a study in light and shadow. It is history in that it portrays one aspect of our environment in Hawaii. It is titled, “Coral Flowers in Hawaii.” It was in the AHA show at Ala Moana Center in 1982.

An acrylic painting shows the view from the top of Tantalus mountain. Our family has many times hiked a certain Tantalus trail and sat on a platform at the top and viewed the island. I titled the painting, “A View from Above,” thinking in my mind of the view of Heavenly Father. It was selected to be in the 1982 Easter Art Festival at Ala Moana Center.

Our two sons away from home, Winston and Jeffrey, have yet to be portrayed by their mother’s history motivatmed paint brush in the last two years. Five years ago I did unfinished head studies of them but I look forward to painting visual biographies of our two fine, returning missionary sons and their companions and our grandchildren.

I have hundreds of drawings, paintings, and sculptures in my mind. If I am privileged to live longer on earth, I shall endeavor to record more of our history in art work.

A number of sisters in the Church have asked me to paint portraits of themselves, their husbands, parents or children, so they could have visual biographies as a treasure for their posterity: Isa luna, Vivian Apo, Abbie Dela Cruz, Darlene Ching, Grace Hemenway, Velma Francisco, Helen New Len, Floro Tano, Beverly Wilson, Muriel Pong and many other family and friends. As time permits I hope to record history by art work for others.

Artists who have a testimony of the Gospel of Jesus Christ have a special responsibility in their art endeavors. Art work cannot be separated from the artist anymore than any work cannot be separated from the creator. There cannot be genuine appreciation and recognition of art without appreciation and recognition of the artist. Artists striving to live the Gospel of Jesus Christ have high artistic standards to uphold and high ideals to work towards. Eventually our art should not only record history of earth life, but should foreshadow the goals of Eternity. This can only be done when the artist has insights into spiritual and eternal values. This is the only way that religion can spiritualize art. When religion spiritualizes the artist, then the art is uplifted and spiritualized.

Jesus used parables, homely illustrations, to teach great eternal principles. The artist may see people, mountains, water, rocks, trees, flowers, vegetation, animals, and objects of our environment, and they may be reproduced as illustrations of eternal symbols.

In viewing art work I hope you will notice how variety is essential to the concept of beauty and art. The artist is largely involved with unifying contrasts—contrast of light and dark and of shapes and spaces. Yet, may I add, there is something greater than all art work—and that is the work of art that can take place in each person on earth! Each of us can be true artists and unify the contrast of a mortal man or woman with our Divine Spirit. In the oneness we can achieve with the spirit; we can move toward our Eternal Destiny to become perfect in our sphere, as God is in Heaven.

A human being in the process of transformation! A carnal being who is born of God! The Finite becoming Infinite! Mortal becoming Immortal! Man and woman becoming a living work of art—a masterpiece! The artist becoming an artist!

These are the goals of Human-Divine Art.

"Let me read with open eyes the book my life is writing—and learn.” Yes, our lives are the history of the Church in Polynesia. It is my hope that we will all be diligent in recording our histories in written form as well as on tapes and through the use of photographs, drawings, paintings, and sculpture. May my personal sharing of history recorded by art work encourage you to use art work in your histories. Remember that Art and History are combined in an embrace of Love and Beauty—a legacy for all time.
TONGA: A Receptacle of New Concepts
by
Emil Wolfgange

LECTURE OUTLINE

Introduction
An Operational Definition of Culture
A Definition of Tongan Culture
Comments on Syncretism
The Functional Role of the Poet in Tongan Society
Moana 'Ofahengae: An Example of Creative Expression of Mormon Doctrine in Tongan Expressive Forms
Performance of Compositions by Moana 'Ofahengae and POC Associates
Conclusion; Questions and Answers

KO E MAMALOA 'O E MO'UI FAKALUALIE

'ULUAKI KUPU:
1 'He Vahana 'i 'Ameika Nao te mo e Saoe
Within the vast expanse of North and South Dakota (America)
2 Kumi ki he Mamalao e Mo'ui Fakalualie
Seek recognition through missionary service
3 Fokotu'u ko e Kapasa mei he Fuamalie
That which has been established as a directive from your source (parents)
4 Tukufua'anga 'o fononga 'a e Kalisitiane
The beginning on the journey of a Christian disciple

KUPU HONO UAI:
5 Ekiakipona Tonga Fionoa mo Funga 'Onetaka
(You are) The white tawahe of Koloa and Navotoka (parents)
6 Si'i'Haia ki Langi mo e 'Ana 'o Hina
The Road to Heaven and Cave of Hina (reference to Koloa: father, Sione)
7 Mataliki e pupunga lose he Fala Loutoa
Budding blossoms of rose appear from Fala Loutoa (Koloa: referring to Mehe Hi, the missionary)
8 Ko e laukau'anga ia 'o e ngaahi to'tangata
A source of pride to succeeding siblings

KUPU HONO TOLU:
9 Na'ati e Lolo-a-Haalavalu no e Fanga 'i he Si
(You are) The sweet fragrance from Lolo-a-Haalavalu and from the Fanga 'i he Si (your parents)
10 Ko e pne fakamasi 'o e'oku nofo mamani
(Your parents are) The fastening pin to your life on earth
11 Lau matakalau he ngaahi ha'a ko 'euku palakalafi
(Your relationships to other men is in your genealogy)
12 Fale 'o e Mafi mo e Fauke'a 'o e Nofo Langi
(Allusion to the House of the Almighty: temple and eternal marriage)

KUPU HONO 4:
13 ''Eukalesia 'o e mo'ui ni fakamatelie
Eucharist (overcoming) of mortality
14 Kupu i kuna e falamasi 'o e Telestitiale
I have triumphed over the promise of the (this) celestial life
15 'Ofa ke muliaki ola Tama Tu'u he Fe'a
May you seek to follow obediently the counsel from your mother
16 He ko e 'Ulu ko e Tapaki Fakapatelieke
The leader of your family (and future) is the (your) patriarchal blessing

TAU:
17 Liuaki a mu'a a si'o Siutaka
Royally return (from your mission)
18 Inisemisi he 'Ofa ni ho'omo tou'anga
This (parental) love envelopes your (missionary) dedication
19 Ko e ngata'anga pe a mo e kanata'anga
This is the ending (omega) and the beginning (alpha) of all things
20 Mala'e 'o e 'ilo mo e poto 'o e tangata
(This is the) Arena for knowledge and intelligence of man; Eternal marriage

Moana 'Ofahengae
1982