

Emeline and her husband, John W. Hess, were in the valley. They had arrived from the Pueblo in Captain Brown's detachment. I also learned that President Young with a company of 143 pioneers arrived in the valley on the 24th of July. Since then they had been busy plowing and planting seeds and potatoes. A number of brethren were at work making adobies for building houses. The whole face of the country was covered with large black crickets. Salt Lake valley was surrounded by high mountains, some of the peaks were capped with snow, and that there were nice streams of water so situated as to be easily made to irrigate the land. Provisions were scarce and the Saints were living on half rations. The valley would be organized into a stake of Zion and his (George A's) father appointed to preside, and President Young and the Twelve would soon return to Winter Quarters.

On the morning of the 8th of September thirty of our number, myself one of them, gave our brethren the parting hand with blessings on each other's head. They continued their journey up to Salt Lake, we to return to California. We divided provisions, scarcely reserving enough to last us to the settlements, 150 miles distant. It was hard to part, but all knew it was best to obey the counsel of the servants of God. It was stated in the epistle that inasmuch as we would turn back we would be blessed—that one dollar earned and brought to Salt Lake would be worth five times its value.

On the 11th we passed a little grave. It had been opened by wild beasts, the box and coffin torn open, the little bed and pillow of feathers strewn all around, and to one side lay the skull of a child. Near by was another grave and on the head board the name "Ann West, aged 62 years"

We passed Brother Henry Hoyt's grave. He was buried so shallow that the air got to his remains. He had been in the end company, and the pioneers, being two days in advance when he died, had all the tools for digging and the men had nothing but a hatchet or two with which to dig his grave. He was buried high up on the side of a mountain, under a low spreading oak. He was a good man, a faithful brother, and it might be said he died as a martyr.

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### IN MAORIDOM.

AUCKLAND, New Zealand, Sept. 8, 1894.—"King Tawhiao is dead." This message was sent over the colonial wires August 27th, and revived many almost forgotten reminiscences of old New Zealand.

A brief reference may not be uninteresting to the Saints, as a few representatives of the Maori race recently have gathered to Zion.

The departed monarch could appropriately be styled a king without a crown, or a ruler without a dominion. Ancient Maoridom was ignorant of a titled monarchy, each distinct tribe recognizing and almost revering its own "rangatiras" or chiefs.

There were no hereditary kings among the natives, and, before the advent of the "pakeha" (European), the natives knew no monarch.

The tribes all trace their ancestry to the pioneer chiefs who first landed in

New Zealand, having come from the far-distant Hawaiki, in their war canoes, about 500 years ago. From the date of their arrival, their history has been marked with tribal wars, and the records of the fearful slaughter and cannibalism which followed show the enmity which existed between them.

Every rangatira is proud of his ancestral line, and sacredly preserves his genealogical record.

King Tawhiao was one of this class, and could trace back twenty generations to one of the first pioneers, Hotunui, who crossed the mighty deep in the famous canoe Tainui.

The story of the first immigration of the Maoris in the fifteenth century is too long for the present article. Suffice it to say their traditions, language and customs clearly indicate that they are closely related to the Tongans, Samoans, Hawaiians and other inhabitants of the Polynesian islands; and Latter-day Saints have not hesitated to declare that they are a remnant of the house of Israel and descended from the ancient inhabitants of America.

The foregoing brief statement is penned for the purpose of introducing a strong testimony to this fact, by one of the greatest authorities in Polynesian history, viz., Right Hon. Sir George Grey, who, during his long residence in New Zealand, as governor of the colony, became an accomplished Maori scholar and has written many works on the history, traditions, mythology, etc., of the aborigines.

The New Zealand Times of August 6th, 1894, contains the following extract from Sir George Grey's address in London, on the occasion of a reception tendered to Bishop Selwyn, from the Melanesian mission: "Sir George spoke of his own researches into Melanesian history. He believed they were descended from some race who had occupied part of Africa, and the Polynesians, he averred, were descendants partly of the kings of Mexico, an opinion he had formed from the similarity in language, religious rites, and opinions, cannibalism, and their war songs."

Is it possible that the southern G. O. M. can have read of "Hagoth building his ships on the borders of the land Bountiful, and launching them forth into the west sea, by the narrow neck which led into the land northward?" (Alma 63, 5.) It may be so, as the Book of Mormon and other Church works are to be found in his extensive and magnificent library, presented to the city of Auckland some years ago.

But to return to King Tawhiao. His father, Te Wherowhero, is inseparably connected with the history of Maoridom, having proved himself a valiant leader of his tribe in many a sanguinary war. In 1857 the central tribes of New Zealand desired a king, and Te Wherowhero was selected, but his life was spared to enjoy his empty honors only a few years.

His son, Tawhiao, succeeded to his title, and was subsequently actively engaged in the disastrous Waikato wars. The principal tribes, in what is known as the King country, were loyal to the recently deceased monarch, but the majority of the tribes did not recognize his "mana" (authority), and only smiled at his feeble efforts to sustain the role of king. He exercised great influence, however, over his own tribe and others in the vicinity, and hence it has been

very difficult to introduce the Gospel among them.

Tawhiao could remember the first European missionaries who visited his people, and, in a characteristic manner, would relate "how they were told that they would be burned up unless they believed, so they believed."

The Church of England invariably gave their converts (if such believers can be called converts) new names, and Tawhiao was baptized as Methusaleh (Matutaera). His full name then was *Matutaera te Pukepuke te Paue Tu Karato Te a Potatau Te Wherowhero*.

There is evidently no virtue in a name, for the old chief was not long lived, according to Maori records. He had scarcely reached three score and ten—the writer has interviewed a number of natives who must be centenarians, and a few are supposed to be six score.

A number of old Maori veterans have passed away lately, and it is now hoped that better counsels will prevail, and that the Gospel may be introduced to many who hitherto have been averse to it.

The following item is deemed worthy of reproduction, as it shows how the labors of the Elders are viewed by one of the government officials. The article appeared in the Wellington (N. Z.) Post

"Mormonism is shown, by the report of the government native agent, to be almost the only religion professed by the natives of the Waikato and King country. Missionaries, from Salt Lake City, have lived among the Maories for several years.

"The objections raised against their sect in America and elsewhere do not, however, apply to New Zealand, for whatever was objectionable in their religion, or character, has not been introduced here, and the agent testifies that the result of their teaching among the Maoris has been good.

"The reason assigned why the missionaries and their teachings have found favor with the Maoris is in their evident sincerity, their humility, the cheerfulness with which they put up with hardships, and their readiness to adopt the Maori style of living. They never make collections or ask for money, neither do they seek to acquire land, or mix themselves up in any matters which do not belong to their particular sphere.

"The theology of the Maories does not represent the numerous phases which characterize that of Europeans (whose distinctions of creed and sect they wonder at), but when they find anyone putting up with personal loss and discomfort, all for the purpose of doing them good, and that without expectation of fee, or reward, they at first view him with curiosity, and after that, if he proves to be genuine, they believe in him, and become converts to his teachings. A considerable number of natives at the Thames and Te Aroha have also adopted the Mormon faith."

A visit was recently paid to the Houses of Parliament, Wellington, where Maoridom's law-makers are now engaged framing laws, and discussing subjects pertaining to the welfare of the colony. New Zealand's legislative halls are a credit to the colonials, and every department is suitably and elaborately furnished. A cordial welcome was obtained through a letter of introduction to an honorable member of the