

FOREIGN CORRESPONDENCE.

PARIS, November 1, 1883. A marked animation reigns in an around the cemeteries on the present anniversary of the dead Guardians; gardeners and laborers are busy trimming shrubs, and renovating and planting shrubs and flowers about graves. Outside, the dealers in mortuary mementos recall in petto a fair. Beyond doubt there is a real and sincere culte for the dead in France. Other ceremonies of life may be viewed as having to be done, but in these annual pilgrimages to the churches and to the cemeteries, true duty and sentiment are the sources of impulsion. Heart goes with the act, and a sense of satisfaction follows from the reverential step. All Saints Day is devoted in memoriam prayers in the churches, and All Souls Day to homages at the graves. Churches yesterday, churches today.

The Fete des Morts was instituted by the Abbot of Cluny in 998, and soon became general in the West. Prayers were offered up for the repose of the souls of the faithful defunct and in commemoration of their good works, notably also giving. In the vestries were kept parchment scrolls on which were inscribed the names of the departed for whom prayers were desired, and setting forth the exemplary events of their lives. For each new death, a fresh portion of parchment was attached to the scroll, and this became the *Roll of the Dead*. In some parts of France the laborers worked gratuitously on the day of the fete for the benefit of the poor, and offered wheat to the church, which according to Saint Paul, symbolized the resurrection of the body.

But the fete of the dead is not peculiar to Christians; the Druids had one for the night 1-2 of November, and the Gauls believed it was during that night that Samhan judged all the souls of those who died during the year. In parts of Brittany still, fires are extinguished during the night of the fete, a relic of the old Druid practice. Independent of all religious motives, it is a duty to visit the graves and tombs of relatives and friends on the second of November. If the defunct be a political notoriety, his resting place is visited by crowds as a protest against the Government. Such occurred in 1847, when the people defiled before the temporary grave of Daniel Defoe, the dictator of Venice, as a protest against the march of the French troops to attack Garibaldi at Mentana. But the most serious demonstration from its consequences, was in November, 1865, when the grave of Dr. Alphonse Baudin, till then studiously concealed, was discovered. He was a deputy killed on the barricade while defending law and right against the Coup d'Etat of 1851. Next day Dessezeux proposed in his paper a national subscription to erect a monument over his grave. The Imperial government persecuted Dessezeux; he was defended by Gambetta, who instantly became famous, by placing as it were the second Empire in the dock, and converting by his eloquence, the hostile bench.

We do not criticize the tributes that love and grief deposit on a grave, whether it be a wreath in beads, a crown in artificial flowers, a saint in plaster, or a photo of the departed; nor even the toys of a child, or the bridal wreath of a bride-wife. But nothing harmonious so appropriate with death as natural flowers. They shade off sorrow somewhat, and blunt not a little the sharp pangs of grief. They are the inmates of prisons who produce nearly all the grave mementoes in head-work; these are sold outside the cemeteries by hawkers with such indifference as playthings. They have wreaths with a black ground, on which they will at once stick with wire prepared letters to express "regrets," or a *non pare, ma mere, non mari, or ma femme*. If the vendor guesses you are not in very deep sorrow, your purchase will be guaranteed to keep sound forever—or at least till the day of judgment. The saddest spectacle in a cemetery is to visit the lumber corner, shaded off by trees or a boarding. Here lie in piles, used up, unclaimed headstones that marked a five or ten years' exclusive grave, covered with every expression of sorrow but from the heart. These stones, when the surface is chiseled off, will become the labels for another grief. Macanlay says we remember at most only our grandfathers; and Baron Hutzmann asserted that after thirty-five years Parisians forget their dead relatives.

A Visit to the Lord Howe Group, Western Polynesia. A correspondent of the Auckland Weekly News gives a detailed account of his visit to the Lord Howe Group. In the concluding part of his interesting letter he says: "In parts of Aotearoa and Vate Island, New Hebrides, there are distinct traces of Polynesian colonies among the Malanesians; in their language and traditions, and they evince superiority in courage, probably on account of their descent. In a stay of seven days in the group, it was scarcely possible to acquire much insight into the construction of the language, which I consider to be allied to the Samoan and Tongan. The native name for the group is Hengua, which I take to be the general term for land, affected by the nasal pronunciation of these people. In Sikkana and in Vate Island, New Hebrides, and in Samoa it is femu, while in the Aotearoa Island colony it is the same as in Fiji, namely, vana. In Rotumah, near Fiji, and in Manicki Island, which is in the latitude of Samoa, but 500 miles further east, the word is henna. Their numerals and words in frequent use, like water, tree, fowl, canoe, ship, cocconut, the moon, and various parts of the body, are very similar to all the Polynesian dialects, and agree closely with the colonies before mentioned in the New Hebrides. The nose sits affect the general sound of the language, causing them to speak as if they had cold. In the word 'The names of the islands are of the Polynesian type, and I am indebted to Judge Fournander, of Hawaii, for a clue to the name of Leneuwa, the largest island. In Polynesia this would be written Luana. In his valuable work 'The Polynesian Race,' he gives a traditional genealogy of the present Hawaiian King, Kala-kaua, which goes back to the first man, Kumu-houa, who was said to be formed of red earth. He had two sons the younger of which was killed by his brother. Then thirteen generations are given, ending with one Nua, whose wife's name was Leneuwa. This man Nua built a vessel by the command of a god, and was saved from flood. Then ten generations are given, ending with one Luan-nua, meaning the second Nua. He was said to have introduced the custom of circumcision, and to have left his native land and moved a long way off to a country called Hona-houlo, or the southern country. He had two sons, one of whose mother was a slave woman; and he was ordered by Kane, the sun deity of the Hawaiians, to go to a certain mountain, and there perform a sacrifice. In this account Nua bears a marked resemblance to the Nua of Jewish history, and Luan-nua to Abraham, and it does not seem improbable that the name of this early Polynesian ancestor may have been perpetuated in the principal island of this remote group. The objection may be urged that this is simply the teachings of early missionaries, colored by indigenous tradition. Judge Fournander has lived 33 years among the Hawaiians, and from his intimacy with the old chiefs, long since dead, was able to collect traditions which can scarcely, in those early days, have been at all colored by missionary teaching. Moreover, the legends of the creation and the flood are found all over

Polynesia in very similar forms. He is of opinion that the resemblance of the Polynesian to the Hebrew and to the ancient Chaldean folk lore indicate a common origin. In his lectures on 'The Science of Language' Professor Max Muller says: 'The original elements of the Arian language consisted of open syllables of one consonant followed by one vowel, or of a single vowel.' As the Arian was then so is the Polynesian to this day, from the very simplicity of its roots indicating a considerable antiquity. 'The next island to Leneuwa is Nu-arak, or the island of the chief. Other islands are Nuangi, Gor, Goro, Kamai, Waikae, Amama, Kukurou, Waikoa, Awaka, Waga, Kehango, Hara, Kasie, Hagorwa, Heaku, Rakahe, Se-lera, Nuikan, Wakoha, Akuba, Tubey, Kalo-monaga, Kinan, Kekele, Moibeto, Kabale, Mau-nu, Tamala, Akaha, Nu-hika, Ngu-u-u, Lu-basa, Kayla and Pelau. The most patent of these in meaning are those ending with no or man, such as Amama, and those ending with ku, such as Au-uku, Woga, Peaku, Nuika. These affixes imply the east or west respectively, and occur in that sense in old songs of the Hawaiians and Samoans, and in root forms are found in many words in Polynesia, such as moe (sleep)—the time when the sun has gone to moe, the west. I noticed the position of these islands in the group always agreed with the termination of their names as thus interpreted. Other names are similar to those given to some of the Fijian Islands, and probably refer to the facility for anchorage or the size of their reef passages.

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MR. F. W. WALLACE, Our authorized Agent for receiving advertisements, will wait upon our customers and the public generally with prospects, etc., and solicit their orders. Honolulu, 20th November, 1883.

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