

Bedoruins, or Arabs, given by Burckhardt is fully applicable to that of the islands. The community consists of several independent clans or hapus, and the government is the council composed of the heads of these clans. This council can only act in accordance with the wishes or with the consent of the whole people. The chief lives exactly like the rest of the people, nor dare he speak rudely to the meanest, lest he be repaid in kind and with interest. Nor dare he punish any of the hapu on his own authority. The Polynesian, like the Arab, is a free man. This is shown in his personal bearing. If you wish to see, says Emerson, personal grace and dignity exhibited in the human gait, go to the Arab of the desert, and, it may be added, to the islander of the sea. In the religion of the Polynesian, sacrifice stands pre-eminent. Whether animals or men were slain at a burial in the South Seas, it was in order that they might accompany the deceased into the spirit world, for their benefit. The Polynesians practiced infanticide to avoid trouble.

Theft was extremely rare among the Polynesians. When it did occur the thief was required to restore four fold to the person whom he had robbed. Generosity among them is much esteemed and stinginess despised. A strange custom was that of assigning to the guest some female of the house to be his companion during the night. Among the Polynesians the women do a large portion of the work of cultivation as well as being engaged in making garments, cooking and other employments. The seducer of another man's wife was punished with death as was also the adulteress. The huts of the Arabs who are too poor to have tents are exactly like those of the Polynesians, formed of sticks, palm branches and grass and reeds. The Polynesian is exactly like the Arab oven, being nothing more than a hole made in the ground in which some stones are heated. The fire is then withdrawn, the stones covered with nikau palm leaves, or other material upon which the food is placed, and over this leaves are also placed, which are covered with earth. The Maori fireplace is also like that of the Arab, being a hole in the ground in the center of the apartment. The art of making pottery is still practiced by the Fijians, New Caledonians and people of Espritu Santo.

Tattooing is common in Polynesia as well as in Arabia. This practice obtained in Egypt before the time of Moses, by whom the Israelites were forbidden to make any marks upon their bodies in honor of the dead. It is possible, however, that the Israelites lawfully made certain tattoo marks upon them by which they were distinguished from the heathen as worshippers of God. The apostle perhaps referred to such marks when he wrote to the Galatians of his bearing in his body the marks of the Lord Jesus. The Israelitish laws respecting ceremonial uncleanness contracted by touching a dead body, at childbirth, etc., and the modes of purification—bathing, pouring or sprinkling water over one, are exactly reproduced in Polynesia. Facts and considerations seem irresistibly to prove that the relation between the Oceanica race and the Israelitish nation is as intimate as that between Britain and America or Australia. Among the New Zealanders or Maories were preserved traditions concerning the following subjects, viz.: Their arrival in New Zealand, the creation of the world, the conspiracy of the gods, the flood, the creation of man, Lot's wife, the first man, Adam, the Savior, persons being taken up to heaven alive; thus many of their traditions are an-

alogous to Jewish and Christian records.

The Maoris had no marriage rites; yet there was a custom among some of them called Pa Kuha, which consisted in giving a woman to her suitor; and was usually done when the people were assembled together in a set speech, by the relatives of the female (especially her brothers and uncles), the father and mother taking but little or no part in the proceedings. Young chiefs were initiated into the priesthood by the grandfather, if alive. The eldest son was heir to the priesthood, but for various reasons he may be deprived of that priesthood. The priests stand in great awe of unlawfully revealing the secrets of the priesthood lest the gods should kill them. The fact of shedding blood, as also that of touching a dead body, renders the Maori tapu or unclean, and until the tapu is removed by certain ceremonies he cannot mingle with the others. The Polynesians had fixed laws relative to the possession of land, concerning individual possession, as also tribal rights to land, to land taken in war and to other grounds on which claims were made to land. They have strict laws relative to the burial of the dead.

The ancient Maoris lived under a system analogous to the "United Order" since the crops of a minor tribe or hapu were common property. The produce of a hapu was stored altogether, and the food cooked at a settlement was a common meal, at which all the hapu partook. The way in which their genealogies were preserved was this: It was a custom among them for the old men to assemble in a house built for the occasion, then to invite all the young chiefs of their tribe to listen to the recital of their genealogy, which was done by one of the old men commencing as far back as it had been taught; and after he had recited as many names and historical statements as he thought proper, he allowed another old man to continue the account. Thus each of the old men took his part in relating to their history.

The following Polynesian customs are identical with those followed by the ancient Israelites, viz.:

1. Fringes were worn on their garments. Numbers xv: 37-41.
2. Cutting their bodies, and cutting off their hair in lamentation for the dead. Deut. xiv: 1; xxii: 6, 7. Lev. xix: 28.
3. Any person touching a dead body was polluted and kept separate until the pollution was removed by washing in water and other ceremonies. Numbers xix.
4. Any vessel used for cooking food, touched by a person so polluted, was broken to pieces.
5. The bones of the dead, especially of the chiefs, were carefully preserved, often in caves and sacred places.
6. Warriors going on a dangerous expedition strictly observed the custom recorded in Samuel xxi: 4, 5.
7. Women at regular periods were kept separate from others.
8. Marriages were always confined to alliances with members of the same tribe.
9. Polygamy was practiced.
10. Conquered enemies were reduced to slavery.
11. Adultery was punished with death.
12. Theft was punished by requiring the thief to pay four times the value of the thing stolen.
13. The land was the common property of the tribe, each member being allowed to cultivate a portion for his own benefit.
14. The law of tapu or consecration was strictly observed.
15. The law of muru or of restitution for injuries carelessly or accidentally inflicted was strictly enforced.

16. Lands conquered from their enemies were considered to be forfeited.

17. The eldest son of a chief was heir to his father's chieftainship or priestly office.

18. The issue of a battle was sometimes divined by the throwing of small darts.

19. Sorcerers were punished with death.

20. Grandchildren were rightful heirs to the property of their grandfather to the exclusion of their uncles.

21. Genealogies were strictly observed.

22. Their priests were regarded as sacred.

23. Priests professed to have the power of prophecy, of interpreting of dreams, of controlling the elements.

24. The shedding of blood in war rendered a person unclean and until this taint was removed by certain ceremonies the warriors could not mix with the others.

25. Sacrifices were often made to the gods.

26. It is still customary for a man to marry his brother's widow.

Not only are so many customs of the Polynesian race identified with similar Israelitish customs, but the Polynesian language has its root in the Hebrew. It has been shown that these various essential processes and particles of Polynesian grammar, namely, the construct state and the analytic or prepositional genitive, the accusative, "the personal inflections," the auxiliary of the present tense, the forms of the verbs, especially the intensive and passive, or reflexive, the passive participle, and the verbal noun, or nomen action-is, are compared with the same essential processes and particles of Shemitic grammar, thoroughly analogous even when they are not, as, however, they are very largely identical; and this amounts to a virtual demonstration of the affinity of Polynesian and Shemitic, or that they constitute one linguistic group or family. "This proof, however, is confirmed by a discussion of the numerals and other matters."

HAPPINESS OF MISSIONARY LIFE.

Colfax, Wash., Jan. 3, 1898.

Six weeks ago I left my peaceful home amid the pleasant vales of Zion to cast my lot with other Elders who have been called, as I had, to leave their pleasant homes and loving wives and precious children to go abroad and proclaim the Gospel to the honest in heart and warn the wicked to repent and serve the living God. I and my companions have been very busy in the labors assigned us. We have traveled over considerable country, visited a great many families, distributed a great deal of literature and have held two public meetings at Colfax. We have sown the good seed among the people and under the blessings of God have caused a spirit of inquiry to go abroad among the people. Many honest souls are investigating the message we bear. We have had much to contend with, as we are the first Elders that have ever visited these parts, but the Lord has been with us and raised up friends to minister to us in time of need, for which we are truly thankful.

It is a glorious thing to be a Latter-day Saint and to know that God blesses us, but no one thoroughly enjoys that happy feeling until he is called on a mission, responds to the call and gets the spirit of his mission.

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The school lands on the Nez Perce reservation, Idaho, are about to be appraised by the state land board, the tract embracing about 19,000 acres.