

offering to the dead, for when an article is broken, it belongs to the spirits. On Haugmena night, New Year's Eve (for "Haug" means a "ghost," and the spirits then pay the earth a visit, as they do also at Hallow-eve, and the Eve of May-Day), it is a custom among Highlanders to drink a toast, and then to throw the wine-glasses over the left shoulder, no doubt once a mode of making an offering to ancestral ghosts. The Maori used to always offer a grace to ancestors by throwing a little food over the left shoulder. On spilling salt, many people, to avert ill-luck, throw salt over the left shoulder. All this dates back to an era when our ancestors were somewhat like the old aborigines at Pedro.

The ashes and a few bones were quite consistent with funeral, or memorial feasts. There were indications that the place had been opened before, and it is possible that skeletons may have been carried away.

The pottery we found was of singular interest. There were some dishes about six inches long, very shallow and graceful in shape, with handles formed of frogs' heads most artistically executed. I have not seen anything of the sort to equal them in the Peabody Museum collection from Central America.

The frog was the symbol of rain and of the rain-god in Mexico and in Central America. The pottery was evidently intended to be hung up, as it was pierced, or had handles for that purpose, like Guanche pottery. The gypsies, who, like the Berber tribes on the coast opposite the Canaries, hang up their drinking cups, believe that if they are allowed to touch the ground they are thereby consecrated to the dead, and must be broken in pieces.

Before I dismiss the subject of destroying articles as a mode of offering them to spirits, I may mention a singular custom of the Spanish gypsies, who at a certain feast collect many bushels of confections made (if I remember right) of white powdered sugar. These are thrown on the floor of the dancing room, until it is covered with a layer two or three inches deep. Of course the cost of this proceeding is a very heavy one. The gypsies then, men and women, commence a weird, frenzied dance, in which they work themselves up into a delirium, and then sink down exhausted. The sugar clogs their feet, and covers their legs and garments, and when they cease dancing they present a most singular and sorry picture.

Though archaeologists cannot conjecture the origin of this custom, we may form a shrewd guess as to what this dance means. The ghosts are in for a big candy frolic, and the sweetmeats must be destroyed before the spirits can own them. The rationale of these ideas is, I think, capable of a very simple explanation. With primitive races of men everything in nature has its spiritual double. The soul of the hunter's dog goes to the Land of the Blessed and hunts game there for his master, just as he did on earth; and the warrior fights, loves, and feasts as heartily as he did when in the flesh.<sup>1</sup>

In the Peabody Museum of Anthropology there is to be seen half a bushel of pearls, some of large size, that have been subjected to the action of fire. They have not been destroyed; they have only been translated to the necks and arms of tawny warriors. Who knows that the only pale-faced ghost, that of the late George Washington, that ever found its way into the Red Man's Paradise, may not have often seen and admired them?

All this serves to explain the meaning of the Mysteries, or initiations of prehistoric man, and of antiquity. With Christians admission to the society of the

(1) Maspero in "The Struggle of the Nations," a translation of which has just been published by Appleton & Co. (N.Y., 1897), since the above paper was read, says (p. 523) of the mummies of pets of the deceased placed in Egyptian tombs, "A few of the principal objects were broken or damaged, in the belief that by thus destroying them their double would go forth and accompany the human double, and render him their accustomed service during the whole of his posthumous existence."

This is a singular confirmation of my conjecture, and shows how much of prehistoric man survived in the Egyptian.