

graves, the dead were no longer borne from their resting place to their former homes; but the ancient rites had left their impress on the calendar of the Peruvians, and stamped it with the history of the festival. The month in which it was held, which, as we have seen, is still called *Ayamarka*, "*the month of carrying corpses in arms*," connects our November "All Souls" with the primitive celebration of the wild tribes of America.

The Japanese in their Lanthorn Festival seem to have retained a less distinct memorial of this celebration. Yet still the transition from the primitive custom is very palpable and most interesting. They no longer carry the remains of their relatives from the grave, but they believe that for *three days* in every year *the spirits of deceased relatives return to their former homes*. The grave yards, as we have seen, are lighted with lanthorns on their All Halloweve, to guide their visitors on their way; on All Saints they are regaled with feasts, and welcomed with festivities; and on All Souls are sent home to the world of spirits in a boat made of straw, which is lighted with tapers to cheer the souls on their dark journey.

We have seen that the Fiji custom of bathing the god of the dead existed among our ancestors, as well as in ancient Greece, India and Ceylon; but I have only recently discovered that it must also have existed in Peru* as an annual ceremony. The sacred lake Gualavita represented the Italian Avernus and the Egyptian Lake of Sais. The rush boat of the dead among the Japanese is the rude prototype of the Egyptian Isis Navigium. But it appears that funereal new year's customs got mixed up with the deluge and even with creation itself. After the flood of Deucalion, he and Pyrrha *threw stones behind them*, which became men and women. This is simply the Hindoo custom after funerals mingled with annual rites observed at the Roman Lemuria.†

The continuation of the festival of the dead for *three days*, among almost all nations, even still attested to by the calendars of Christendom, carries us to the Australians, who have also their Halloween, All Saints and All Souls. "They have no sacred days or moveable feasts" except when they make an offering to the dead, "*when after three days continued dancing, their bodies are cleared from all appearance of mourning, and there is rejoicing in its stead.*"‡

The Halloween torches, the Feast of Lanthorns, and the festival of the dead, recall to us the Persian belief, that the soul of the deceased before

* See ante p. 34, 55. See Rivero's *Peruvian Antiq.* 162, note.

† Beans were substituted for stones, at this festival of the dead. *Ov. Fast.*, Lib. v. 435.

‡ See Report on Aborigines, p. 70, also 63 and 94. See also ante p. 9.