

the heads they capture suspended by a string which passes through a perforation in the top of the skull." Mr. Gillman adds that he had learned from an Indian, who remembered hearing his father say it, that formerly the heads of distinguished men and chiefs were honoured by this mark after death. In Harper's Magazine, for 1875, there is a note of "a communication by Dr. Prunieres, before the French Association for the advancement of Science, on the curious artificial perforations common among the Neolithic skulls of the Lozere. The men of the stone age practised trepanning, for if some of the skulls appear to have been perforated after death, others were treated during life, and the patients had lived for years afterward. The motive was either medical or superstitious. They probably attributed disease (as do the Indians of the present day) to supernatural agencies, the evil spirit escaping by the opening made by the sorcerer." Dr. Chil, from the Canary Islands, says that perforated skulls had been found in the ancient burial-places of his country. The same have been found in the Grotto de Lorde, and a similar one was found by Mr. E. G. Squier, among some ancient Peruvian crania collected by him. In the latter case the excision having been made during lifetime was very evident. Mr. Gillman thinks that the superstition of the Indians, in regard to there being two souls, one of which visits the body after death, may be of illuminative tendency in regard to this peculiarity. The roof-like coverings of their graves, made of wood or bark, always have a perforation at one extremity for the supposed entrance and egress of the soul. But the question arises, why is not the skull perforation more general or more frequent in the burial mounds. Considering the rude implements at their disposal, these perforations were remarkably well executed. It may have been, judging from various specimens, performed in some cases during life, and in others after death, for the purpose of suspending the skulls on