performed down to a very evolved stage of civilisation, as

we know well in Peru and Egypt.

One word must be said in passing as to the frequent habit of specially preserving, and even carrying about the person, the head or hand of a deceased relative. This has been already mentioned in the case of Timurlaut; and it occurs frequently elsewhere. Thus Mr. Chalmers says of a New Guinea baby: "It will be covered with two inches of soil, the friends watching beside the grave; but eventually the skull and smaller bones will be preserved and worn by the mother." Similarly, in the Andaman Islands, where we touch perhaps the lowest existing stratum of savage feeling, "widows may be seen with the skulls of their deceased partners suspended round their necks." The special preservation of the head, even when the rest of the body is eaten or buried, will engage our attention at a later period: heads so preserved are usually resorted to as oracles, and are often treated as the home of the spirit. Mr. Herbert Spencer has collected many similar instances, such as that of the Tasmanians who wore a bone from the skull or arm of a dead relation. He rightly notes, too, that throughout the New World "the primitive conception of death as a long-suspended animation seems to have been especially vivid;" and we find accordingly that customs of this character are particularly frequent among American savages. Thus, to draw once more from his great storehouse, the Crees carried bones and hair of dead relations about for three years; while the Caribs and several Guiana tribes distributed the clean bones among the kinsmen of the deceased. In the Sandwich Islands. also, bones of kings and chiefs were carried about by their descendants, under the impression that the dead exercised guardianship over them.

At this stage of thought, it seems to me, it is the actual corpse that is still thought to be alive; the actual corpse that appears in dreams; and the actual corpse that is fed and worshipped and propitiated with presents.