

elders, they drag out the corpses from their graves, some already decomposed, with flesh scarcely clinging to the bones, others thinly covered with putrid flesh, others teeming with vile worms and smelling fearfully. The loose bones they place in sacks, the bodies not yet disintegrated they place in coffins, and bear them, in the manner of suppliants, to the appointed place, proceeding amid deep silence and with regular step, uttering sighs and mournful cries. But, in order that the memory of chiefs and of those especially famous in the art of war, who lack offspring, may not fail, they choose some person in the flower of his age and strength, to whom they give the name of the dead man. The namesake immediately makes a levy of warriors and starts for battle, in order that by the achievement of some glorious deed he may prove himself the heir not only of the name but also of the valor of him whose place he has taken. Names of lesser note are condemned to everlasting silence. Therefore, as soon as any one in the village has departed this life his name is proclaimed in a loud voice throughout all the lodges, in order that no one may rashly use it. But if, nevertheless, it be necessary to name the dead man, they use a circumlocution and preface something by which the unpleasant [346] recollection of his death may be softened. If that be omitted they consider it a deadly insult; nor do they think that son or parent can be wounded by more savage abuse than when their dead relatives are defamed before them.