

and remarks that this name was applied to the Arctic races in America by the neighbouring Indians; but Mr. Lang should surely be aware that no Eskimo native ever calls himself, or rather speaks of himself by this term, but always by his own name of Inuit or its equivalent. I could cite scores of cases of names applied by one Indian tribe to another, but I know of no single instance where those tribes have ever adopted and assumed them, and the only evidence Mr. Lang himself offers that any of those sobriquets "stick" and become recognized and adopted by the people to whom they are applied, is that drawn from the practice of schoolboys of the present day. He remarks: "Each group would, I suggest, evolve animal and vegetable nicknames for each neighbouring group. Finally some names would 'stick,' would be stereotyped, and each group would answer to its nickname just as Pussy Moncrief, or Bull-dog Irving or Piggy Fraser or Cow Maitland does at school."<sup>1</sup> But even accepting this kind of evidence seriously, Mr. Lang forgets that the cases are not parallel. The schoolboy cannot help himself; when his seniors or his physical superiors address him by his nickname, he *has* to answer to it or be kicked; but does the youth pride himself on his nickname and desire that he shall be known in the family circle by it, and thereafter retain it? Mr. Lang will pardon me if I say that to my mind his hypothesis is truly a "guess" and nothing more. I am bound to remind him, too, that he found fault with the evidence Miss Fletcher, I, and other American students offered for the origin of group-totems taken from savage tribes immeasurably nearer to the primitive condition of mankind than his European villagers and Scotch schoolboys, and rejected it on the ground that these tribes had passed beyond the matriarchal state. What shall be said then for his main evidence, which is drawn from modern English and French villages and from schoolboys life? Mr. Lang may claim that he has offered evidence from American tribes under patriarchy, from the same stock, indeed, from which Miss Fletcher drew her evidence. But even granting the validity of this evidence, or rather Mr. Lang's interpretation of it, which I am unable to do, as it appears to me to be founded upon a misconception, why, I would ask, should Mr. Lang desire to refer to the customs of the Siouan tribes in support of his theory, and preclude Miss Fletcher or others from doing the same? Of the two classes of evidence, the superior cogency of that of Miss Fletcher must be apparent to anybody.

Now I submit, in conclusion, that the view of totemism here advocated suggests at the same time an origin for totem group-names that does no violence to the modes of savage thought and reasoning, and

<sup>1</sup> The origin of Totem Names and Beliefs. Trans. Folk-Lore, Vol. VIII, No. 4, 1902, p. 386.