

regulate the marriages. The explorers were much perplexed to find that such totem-names of the children did not necessarily follow those of either parent; thus of two parents, both Witchetty Grubs, one child might have the same totem and another be a Wild Cat. On inquiry into this apparent confusion, a mythical meaning was disclosed by the natives somewhat as follows: In the old alcheringa or dream times, it was explained there were ancestors who lived and wandered about the land in groups of kangaroo-men and emu-men and the like, of whom one could not say whether they were men, or kangaroos and emus. That these names represented totems seems clear from the belief that at first each group belonged to its proper half of the tribe. As these ancestors wandered over the land, some of them went into the ground at certain spots and turned into the sacred churingas or bull-roarers so important in native Australian rites, and thus in the Arunta country there are numerous spots where these wooden humming instruments are buried, each associated with a spirit-ancestor, and carrying his or her totem-name. As the natives now wander about the country, wherever a child is conceived, one of the ancestor-spirits deposited in that place enters into that child, who takes the local totem accordingly, becoming a Bandicoot or a Witchetty Grub, or what not. A more extraordinary animistic scheme was perhaps never known, yet even here the transference of souls between the man-line and the beast-line is evident.

In these remarks it has seemed safest not to pursue analogies, developments, or survivals of totemism into the religions of the old civilised world, Egypt, Babylonia, India. It may be best to postpone such inquiries until savage and barbaric animal-worship has been more strictly classified, and the totem has shrunk to the dimensions it is justly entitled to in the theological schemes of the world. Nor do I propose to enter into detailed discussion of the social results on the strength of which totemism claims a far greater importance in sociology than in religion, connected as it is with the alliance between clans which ensues from the law of exogamy only allowing marriage between different clans, as determined by the clan totems. Exogamy can and does exist without totemism, and for all we know was originally independent of it, but the frequency of their close combination over three-quarters of the earth points to the ancient and powerful action of the totems at once in consolidating clans and allying them together within the larger circle of the tribe. This may well have been among the most effective processes in the early social growth of the human race.

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