

Great Lord, and regarded as equal in rank to the Dutch Resident. Crocodiles are kindly and protective beings, to kill whom is murder, indeed they may be man's near relatives; offerings are made to them, and people look forward to the great blessedness of becoming crocodiles when they die. So it is with tigers, whom the Sumatrans worship and call ancestors (*nenek*), whom their countrymen will not catch or wound but in self-defence, so that when one has been trapped they try to persuade him that it was not their doing. Wilken sees in this transmigration of souls the link which connects totemism with ancestor-worship, and on considering his suggestion, we may see how much weight is to be given to the remarks made independently by Dr. Codrington¹ as to Melanesia. He found that the people in Ulawa would not eat or plant bananas, because an influential man had prohibited the eating of the banana after his death because he would be in it; the elder natives would say, we cannot eat so-and-so, and after a few years they would have said, we cannot eat our ancestor. In Malanta, a man will often say he will be in a shark. Dr. Codrington has lately sent me a note from Mr. Sleigh, of Lifu, who writes: "When a father was about to die, surrounded by members of his family, he might say what animal he will be, say a butterfly or some kind of bird. That creature would be sacred to his family, who would not injure or kill it; on seeing or falling in with such an object the person would say, 'That is *kaka* (papa),' and would, if possible, offer him a young cocoa-nut. But they did not adopt thus the name of a tribe." As to such details, we may, I think, accept the cautious remark of Dr. Codrington, that in the Solomon Islands there are indeed no totems, but what throws light on them elsewhere. The difficulty in understanding the relation of a clan of men to a species of animals or plants is met by the transmigration of souls, which bridges over the gap between the two, so that the men and the animals become united by kinship and mutual alliance; an ancestor having lineal descendants among men and sharks, or men and owls, is thus the founder of a totem-family, which mere increase may convert into a totem-clan, already provided with its animal name. By thus finding in the world-wide doctrine of soul-transference an actual cause producing the two collateral lines of man and beast which constitute the necessary framework of totemism, we seem to reach at least something analogous to its real cause. But considering the variations found even between neighbouring tribes in the working of their ideas, it would be incautious to lay down as yet a hard and fast scheme of their origin and development. As an example of this may be taken the remarkable new information by Professor Baldwin Spencer,² of Melbourne, as to the totem-system of the Arunta tribe, contained in papers communicated to the Royal Society of Victoria in anticipation of his forthcoming work on the *Tribes of Central Australia*. The exogamous arrangements of the Aruntas, as is common in the country, depend on classes or phratries, descent being on the father's side. Individuals are classed by totem-names, Hawk, Witchetty Grub, Emu, Kanguru, Grass Seed, etc., though these do not

¹ R. H. Codrington, *The Melanesians*, pp. 32-3.

² W. B. Spencer in *Proc. Roy. Soc. Victoria*, vol. x, N.S., 1897-8.