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52. Hafted Copper Implements from Peru.

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f.

d.

e.

c.

HAFED COPPER IMPLEMENTS FROM PERU.

b.

a.

ORIGINAL ARTICLES.

Peru: Copper Implements. With Plate F.

Giglioli.

Hafted Copper Implements from Peru. By Professor E. H. Giglioli.

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I have had occasion to photograph some copper implements from Peru found in tombs (*huacas*) and provided with their original hafts, which form part of my collection, and as such specimens are decidedly rare and of high interest, showing, as they do, various modes of hafting, I believe it may prove interesting to the readers of MAN to see a reproduction of those photographs with short explanatory notes. The specimens illustrated are the following:—

(a.) COPPER AXE.—Long and narrow, chisel-shaped; it widens slightly at the butt end, where it evidently widens further so as to have a T-shaped butt, which fits (possibly in a groove) against the wooden handle, to which it is firmly bound by a broad piece of stout raw-hide, through which the blade passes; the hide is doubled back and projects as a square appendage at the back of the handle, being kept tight by a treble stitching of raw-hide. No more stout and solid binding could be devised; the hide is well preserved, the haft is cylindrical and has the polish of use; it is of a tough yellow wood, also well preserved. In point of fact this implement does not look ancient, and it certainly recalled to my mind the assertion of David Forbes (*Journ. Ethn. Soc.*, II., p. 71 (extract); London, 1870), that the *Aymará* or *Colla* Indians yet used copper axes. My specimen was found at Caraburo on the eastern shore of Lake Titicaca, within the old *Colla-suyu*, the territory of the *Colla* or *Aymará*. Length of haft, 515 mm.; of blade and binding 190 mm. Width of blade at uncovered butt end, 30 mm.; thickness of blade at same place, 5 mm. This is evidently a good working implement and might prove an efficient weapon.

(b.) COPPER CEREMONIAL AXE.—Blade crescentic, with a piece cut out parallel to the outer contour; it has a short peduncle which widens out into two lengthened, horizontal, narrow prolongations, T-like, which fit into a groove cut into the haft, to which the blade is secured by a binding of cord and cotton twine, blue and yellow, artistically wound. The haft is a stout cylindrical stick of *chonta*, i.e., palm wood. This singular axe was found in a *huaca* at Chimbote in the ancient *Yunca-suyu* and pertained, I believe, to *Chimu* people; I think it was a ceremonial badge, for the blade is thin and has no cutting edge. Length of haft, 890 mm.; length of blade from haft, 102 mm.; width of blade, 120 mm.

(c.) COPPER AXE.—Thin, straight, semi-lunar blade, with a long narrow tang; this passes right through a slender cylindrical haft of *chonta* or palm wood; the haft is there strengthened by an artistic binding of blue and yellow cotton twine. The end of the long tang is bent. The copper blade is sharp and may have been used for light chopping, certainly not for heavy work. From a *huaca* at Cielayo, in the land of the old *Chimu*. This implement is very similar in shape to some of the battle axes of the Zulus and Basutos of South Africa. The length of the haft is 550 mm., that of the blade from the bent end of the tang to the cutting edge 135 mm., the vertical width of the blade is 138 mm.

(d.) COPPER AXE.—Also chisel-shaped, but widening at the cutting edge, stout and thick; its narrow but thickish butt passes right through a stout cylindrical haft of *chonta*, which is strengthened by an artistic binding of blue cotton twine. This is evidently an efficient working tool; it was found in a *huaca* near Truxillo, Peru, the centre of *Yunca-suyu* and the old *Chimu* Kingdom. Length of haft, 510 mm.; of blade, 135 mm.; width of blade at cutting edge, 38 mm.

(e.) COPPER HAMMER.—It is oval in shape, with a raised incised zone round its middle, simulating a binding. It is hollow, and has an aperture on the under-side, into which is fitted the end of a flat-pointed handle of tough light wood; it is well balanced

on its handle. This small but efficient tool could only have been used by gold and silver smiths; it was found in a *huaca* at Ciclayo. Length of haft, 285 mm.; long diameter of head, 40 mm.; short diameter, 34 mm.

(f.) COPPER CHISEL.—A big, massive implement with a hollow butt-end, into which is fitted a stout cylindrical rough handle of tough wood. From a *huaca* near Eten, at the northern end of the old *Yunca-suyu* and of modern Peru. It is a most efficient tool, but can hardly have been used in excavating “dug outs,” for which it appears most adapted, for the region where it was found can boast of no trees, and, besides, *balsas* (rafts) and not boats were used on that coast; it might have been an agricultural tool. Total length, 680 mm.; of copper blade, 230 mm.; width, 28 mm.; thickness at the base of quadrangular portion, 30 mm.

E. H. GIGLIOLI.

Totemism.

Thomas.

Further Remarks on Mr. Hill-Tout's Views on Totemism. By **53**
N. W. Thomas, M.A.

In my remarks on Mr. Hill-Tout's paper (MAN, 1904. 48) I dealt with his definition and canons of totemism, leaving for future discussion the American theory of origin and the criticisms passed on some European conceptions of totemism. With the latter I do not propose to deal fully, as they do not, with one exception, concern essential features. This exception is the question of exogamy and the idea of kinship.

Mr. Hill-Tout argues that social organisation is, indeed, frequently associated with totemism, but that this conjunction is purely accidental, that the clan is a normal unit of organisation, and that it does not depend for its extension or its limitation on its association with totemism. With regard to exogamy his contention is the same. Admitting that it has become in a measure associated with totemism, he says, “Is it not “because the endogamous (*sic*) or incest group is the same thing as the clan group?” On the same page he argues that “if the canon of exogamy were of totemic origin, we “ought to find a uniformity of practice,” whereas we, in fact, find “totem groups living “under endogamous regulations, and marrying strictly within the totem group.”

The objections to Mr. Hill-Tout's views and arguments are numerous. In my criticism of his definition and general treatment of the subject (MAN, *loc. cit.*) I pointed out that for the endogamous totem clan we had no evidence. Even if we call Mr. Hill-Tout's village communities clans it is not true. For the mere practice of marrying with the local group, which Mr. Hill-Tout calls a clan, is not, properly speaking, endogamy. There is no sanction, so far as I know, attached to the violation of the custom. Supposing, however, that the totem kin, as defined by Mr. Hill-Tout, were sometimes endogamous, it is by no means clear how this fact proves that the totem kin, as defined by English anthropologists, is (or was in its typical stage) anything but exogamous. If I am asked if I have been to London it is hardly a reply to state that I have a brother who has been to Liverpool. Unless Mr. Hill-Tout can produce totem-kins in the English sense, which are not, and never were, exogamous, his case is a mere *ignoratio elenchi*.

The Papuan evidence cited by Mr. Hill-Tout to prove the non-coincidence of the kin with the exogamous group (I may point out in passing that he has himself asserted their identity) is, as he admits, inconclusive, for the very simple reason that the people in question are passing out of totemism. If this fixity of species is not true in biology it is still less true in sociology. Unless social organisation, once brought into existence, is unchangeable and changeless there must be mixed forms. A crocodile, in the art of primitive man, may look very unlike a crocodile, but that does not entitle us to say that it may not, as a matter of convenience, be called a crocodile. If the crocodile appears in savage art without legs, we may term it a crocodile without committing ourselves to the doctrine that it takes its walks abroad on the banks of the Nile without these appendages.