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54. Note on a Stone Implement from the Embabaan Valley, South Africa.

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place of greater or less depth, is left upon the parent block and that this hollow often shows tiny ripple marks curving away from the direction of the blow. We know of no power than can produce like results save that of force applied in the form of a blow, unless it were very direct and consistent pressure at one particular point. From the likeness of the results, therefore, and the absence of evidence of any other possible cause, we decide in the case of the flakes or single pieces struck off that a like cause must have produced them in both ancient and modern times.

We next find that some of the flints from the river gravels are covered with ripple-marked hollows, and must, therefore, have received a large number of blows. In the cases of single pieces which have been struck off from a parent block, we admit to ourselves the possibility, so far as our argument has at present gone, that one of the forces of Nature, such as violent river action, may have struck off the flake. But we notice that in the case of those flints which are covered with hollows resulting from blows, the said hollows are so shallow and at such an angle to the edge of the stone, that a method and a skill must have been required for the majority of the strokes such as no power of Nature in our experience is capable of giving under existing or pre-existing circumstances. Experiment, at the same time, proves to us that man is capable of producing to-day similar flaked stones with no other tools than such as primitive man may have found to hand. In addition to the foregoing evidence, we notice that the implements are of a convenient shape for use in the cutting, boring, scraping, &c., of such articles as ancient man must have needed to operate on.

By experiment, by our experience of the powers of nature and their work, and by a process of reasoning which may be described as common sense, and which, though it comes short of absolute proof, is practically unanswerable, we conclude that these stones have been flaked by an intelligent being.

Can arguments of similar weight be produced to show that man has operated on the trimmed, as distinct from flaked, pieces?

In my collection I have more than a thousand Knowle Farm Pit palæolithic implements from the best to the rudest. I have perhaps a like number of ruder pieces. There is no clear-cut dividing line between the two groups. Numbers of flaked implements have the trimmed edges. Other pieces precisely similar in form are trimmed only. Some pieces not of implemental shape are flaked and trimmed, other similar pieces are trimmed only. At this pit implements have been exceedingly numerous within a small space. Within the same space and in the same strata as the implements, the trimmed pieces are numerous or the reverse in exact proportion to the implements.

I have also searched pits in the Lea valley in Hertfordshire where, ordinarily, an implement is a very rare thing; and here, also, the trimmed pieces are correspondingly rare. What stronger proof can be forthcoming that man operated on these trimmed palæolithic pieces? Now, finally, ranged side by side in my cabinets with the Knowle Farm Pit trimmed, and trimmed and flaked pieces, are trimmed pieces from the top of Hackpen Hill which, as regards form and trimming, are perfect duplicates of the Knowle specimens. I may add that I shall be happy to show to any one interested in the subject my collection in which series after series and numberless details and comparisons bear witness to the truth of the above arguments.

H. G. O. KENDALL.

Africa, South : Archæology.

Johnson.

Note on a Stone Implement from the Embabaan Valley, South Africa. *By J. P. Johnson.*

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The occurrence of typical palæolithic (Acheulian) implements in the tin-bearing gravels of the Embabaan river was announced some time ago by Professor Rupert

Jones, who described thirteen examples found by Mr. Ryan. His account* is illustrated by a drawing to actual size of one of the specimens.

I also have a number of typical palæoliths of quartzite, chert, quartz and aphanite, from the Embabaan valley. They were given to me by my friend Mr. Nash, who received them from Mr. Ryan. Together with them were a number of chert flakes trimmed to a point and suggestive of a more advanced stage of culture. Most of these are trimmed on one side only, but two or three of them have been worked on both. The object of this note is to draw attention to one of these last. The accompanying drawing is a fairly accurate representation of the specimen in question, though it does not do full justice to a really beautiful example of the work of the Stone Age. Its resemblance to certain of the well-known Solutro-Magdalenian types

STONE IMPLEMENT, EMBABAAN VALLEY (ACTUAL SIZE).

of Europe is unmistakeable, and there can be little doubt, I think, that it is of more recent date than the associated Acheulian types.

I have shown elsewhere that implements belonging to that stage of culture are widely distributed over South Africa, while, long before my discoveries, the double-pointed type had been described from the Cape Town flats. Moreover, in every case where both groups have been found at the same place, *e.g.*, at the junction of the Riet and Modder rivers, at the Taaibosch spruit and at Prieska, the evidence is

* *Journ. Anthr. Inst.*, Vol. XXVIII. (N.S. I.), 1898, pp. 48-54.

decidedly in favour of their being of different age. I may add, in conclusion, that some further discoveries which I have made in the Boshof district, and which I hope to describe shortly, likewise point in that direction. J. P. JOHNSON.

Totemism.

Lang.

Conceptional Totemism and Exogamy. By Andrew Lang.

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The "conceptional" theory of the origin of totemism, as accepted by Mons. A. van Gennep in his *Mythes et Légendes d'Australie*, may be briefly stated thus : women, when first conscious of approaching maternity, attributed their experiences to the invasion of a spirit, emanating from any object which, at the moment, caught their eyes, or struck their fancy ; or had recently been eaten by them. The child, then, must be a member of the species of that object—a cloud, a star, a beast, a bird, an insect, or anything *except a human being*. Yet, surely, men and women were as likely as clouds or stars, or toads, or cockatoos, to catch the eye and strike the fancy at the critical moment.

They never did ; at least we know no human totems except in a single tribe, where we find the Man and the Laughing Boy totems. No girl or woman totem is known. How does the conceptional theory account for this fact ? The children being always human, it was much easier and more natural to account for them as invading spirits from adjacent human beings, male or female, than from toads, fish, clouds, trees, grubs, or stars. Yet human beings as sources of the invading spirits which became children were never selected as totems, save in the two isolated cases mentioned. How can this be explained on the conceptional theory of the origin of totemism ?

A recent theory of the origin of exogamy (Mr. Frazer's in *The Fortnightly Review*, September, 1905) also presents difficulty. "The division of the tribe into "two exogamous halves . . . is obviously to prevent the marriage of brothers "with sisters . . ." The rules "were deliberately devised and adopted as a "means of preventing the marriage, at first, of brothers with sisters." "Each tribe "was, in fact, divided into two halves, all the children of the same mothers being "assigned to the same half, and the men of each half were obliged to take their "wives from the other half." (*Op. cit.*, pp. 457-460.)

If this hypothesis be correct, it seems that the relationship of "own" (not "tribal") brothers and sisters was universally recognised even before the beginning of exogamy. As far as I understand the situation, "tribal" brothers and sisters must stand in a *later* sort of relationship, created by the exogamous organisation. The "tribal" brothers and sisters must be brothers and sisters *in law* ; they had no such relations before they were regimented into the two phratries. Thus, as far as brothers and sisters, recognised as such, are concerned, the "descriptive" must be earlier than the "classificatory" system. This I conceive to be true, but this view is not usually taken by students who hold that exogamy arose in a deliberate segmentation of a previously "undivided commune."

If the scheme—a deliberate regimenting of brothers and sisters uterine into two exogamous and intermarrying divisions—is conceived as having been universal, it will follow that all tribes began by reckoning descent in the female line. If we suppose that, everywhere, "conceptional" totemism came first, and then was developed into the local totemism of the Arunta, it is obvious that, from the very beginning, all totems would appear in both phratries, and thus everyone might marry into his or her own totem. All tribes, except the Arunta, must have later redistributed the totems, so as to make inter-totemic marriage impossible. It is not easy to see why the Arunta, who have advanced so far as to develop the eight class system, stood apart from the otherwise universal redistribution of the totems, except on the hypothesis that they never recognised anything hereditary in the totems.