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80. The Puzzle of Kaiabara Sub-Class Names

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and broken up the wooden coffin. Mud had been poured into the passage to close it, and this had run into the chamber to about a foot deep, thus wetting and rotting away any linen. But it had preserved a curious piece of evidence, for the mud had flowed into the hip joint, filling the acetabulum around the ball of the thigh which was still in place. This proves that the bones must have been separated and cleaned, and that there was no tissue or skin over them when the pit was closed.

Thus the two greatest nobles of the end of the III Dynasty are seen to have been entirely unflashed, and their bones to have been buried recomposed in order. Both the bodies were extended at full length, as were the dismembered burials of the V Dynasty at Deshasheh. The present examples show that dismembering of the bodies was the custom for the highest classes in the beginning of the Pyramid Period. The full account by Mr. Wainwright, who excavated these tombs, will appear in *Meydum and Memphis*, the annual volume of the British School in Egypt.

A very important result has been the finding a series of quarry marks of Sneferu, which cover the whole range of the working season. This, we know, by the conditions of the country, was from April to October, and thus we find the interval from the XII to the III Dynasty to be 1,113 years, with about 40 years of uncertainty. This accords nearly with Manetho's statement of 1,198 years: if we credit the Egyptians with knowing their own history, and do not make any arbitrary reductions, this gives the date of 4600 B.C. for Sneferu, the first of the Pyramid builders.

The other main results of the season were the removal of the whole of the sculptures of Meydum, the earliest known, to Cairo and other museums for safety; the successful opening of the low levels of the great temple of Ptah at Memphis by working 10 feet under water level, and beginning thus to find the sculptures, a work that will occupy twenty years at least, and the finding of many sealings of Persian and early Greek work which illustrate the fifth and sixth centuries, B.C. Work will be continued at Memphis and its neighbourhood in the coming winter.

W. M. FLINDERS PETRIE.

DESCRIPTION OF PLATE.

The skull was found with the rest of the bones in the granite sarcophagus. Its measurements are: length, 187 mm.; optryon, 186; breadth, max. 141; biauricular, 118; bi-zygomatic, 123; height to bregma, 140; basi-nasal, 99; basi-alveolar, 87; nasi-alveolar, 79; nasal height, 59; width, 24; nasion to chin, 127; jaw length, max. 119; breadth at joint, 121; breadth at base, 101. As compared with usual Egyptian heads this is large with narrow face, extremely orthognathous, and very narrow nose. In every respect it is of high type.

The section of the mound shows the strata of pyramid masons' chips which were piled over the stone burial chamber. The clearance was much wider within the mound in order to reach the chamber safely. At the left of the cutting is seen the brick wall of the tomb façade.

The granite sarcophagus in the stone chamber had been opened by plunderers. The block in front of it is one of two on which the lid had rested before the burial.

The stone vases, limestone and granite, were found in a contemporary tomb of the age Sneferu, 4600 B.C.

Australia.

Lang.

The Puzzle of Kaiabara Sub-class Names. By A. Lang.

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If we study the sub-class names of the Kaiabara tribe, of the mountains Bunya Bunya, so called from the fruit of that name (the hills are within sixty miles of Maryborough in South Queensland), we are puzzled. The passages are in *Journ.*

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Anthr. Inst., 1884, p. 336, in *Native Tribes of South-East Australia*, pp. 116, 228, 230, and in Mr. Frazer's *Totemism*, Vol. I, pp. 443, 444, 446.

Mr. Howitt (*N. T. S. E. A.*, p. 231) saw that there is probably "an inaccuracy." There are about seven inaccuracies! Mr. Frazer rightly suspects confusion of the names of classes and sub-classes with those of totems, in Mr. Howitt's paper in *Journ. Anthr. Inst.* (XIII, p. 336), but himself makes a curious oversight.

If I may conjecturally emend a document certainly erroneous, Mr. Howitt's table of Kaiabara "totemic marriages" (*N. T. S. E. A.*, p. 229) the results will be lucid, and, I think, convincing. The puzzle is intricate.

In writing on the social organisation of the Australian tribes (*N. T. S. E. A.*, p. 104), Mr. Howitt, when he comes to the Kamilaroi (female descent and four sub-classes), arranges matters thus :—

CLASSES (PHRATRIES).	SUB-CLASSES.	TOTEMS.
Kupathin.	Ipai.	Ten.
	Kumbo.	
Dilbi.	Murri.	Eight.
	Kubbi.	

Dealing with the Kaiabara tribe (*N. T. S. E. A.*, p. 116) he gives :—

CLASSES (PHRATRIES).	SUB-CLASSES.	TOTEMS.
Kubatine.	Bulkoin.	Four.
	Bunda.	
Dilebi.	Baring.	Five.
	Turowain.	

Treating of the marriage rules of the Kamilaroi, Mr. Howitt mentions only the four sub-class names, he here gives none of the totem names, and all is plain sailing. Only the four class names occur (*N. T. S. E. A.*, p. 200).

But, on reaching the marriage rules of the Kaiabara, Mr. Howitt "comes to the "totemic marriages," as he says (*N. T. S. E. A.*, pp. 229, 230), and at once all is confusion. His informants mix up with the four sub-class names certain totem names within the sub-classes, one name having been reported to him clearly by mistake. "The table was carefully taken down from the statements of some of Mr. Brooke's "native police, as to themselves, they being Kaiabara" (*N. T. S. E. A.*, p. 229).

There was certainly some misunderstanding between Mr. Brooke and the blacks.

Thus, looking at the classes, sub-classes, and totems of the Kaiabara, as previously given (*N. T. S. E. A.*, p. 116), we find :—

CLASSES.	SUB-CLASSES.	TOTEMS.
Kubatine.	Bulkoin.	Carpet snake, flood-water.
	Bunda.	Native cat; white eagle hawk.
Dilebi.	Baring.	Turtle, lightning; rock carpet snake.
	Turowain.	Bat, black eagle hawk.

The native names for the totems are not given, nor are the four sub-class names translated.

But, looking again (*N. T. S. E. A.*, p. 229) at the police report on Kaiabara marriages, we find that in giving the sub-class names of the *males* who marry, the informants have mixed in one of the four totem names in Bulkoin and Bunda, and two of the five totem names in Baring and Turowain.

This is precisely as if in the marriage rules of the Kamilaroi one totem name out of the ten totem names in the sub-classes, Ipai and Kumbo, were mixed with the sub-class names of the males ; while, in Murri and Kubbi, two of the eight totems in these two sub-classes were substituted for the sub-class names of the males.

The result, in the case of the Kaiabara, is the following strange confusion :—

MALE.	MARRIES	CHILDREN ARE
Bulkoin, carpet snake.	Turowain, black eagle.	Bunda, white eagle hawk.
Bunda, native cat.	Baring, rock carpet snake.	Bulkoin, scrub carpet snake.
Baring, turtle.	Bunda, white eagle hawk.	Turowain, black eagle hawk.
Turowain, bat.	Bulkoin, female carpet snake.	Baring, scrub carpet snake.

Here "carpet snake" (1) clearly means scrub carpet snake, as does "female carpet snake" (8) mean scrub carpet snake ; while (12) scrub carpet snake occurs *twice* in the children's sub-class names, once as of Bulkoin, once as of Baring sub-class, so that it occurs in both phratries! and (2, 3, 4) three totem names are substituted for class names.

It will be observed that the confusion is only in the sub-class *translated* names of the males, not in those of the females (bar female carpet snake) or (emending the double appearance of scrub carpet snake in their sub-class names, and the accompanying absence of rock carpet snake) in the sub-class names of the children. Here this is manifestly incorrect ; the double appearance of scrub carpet snake in both phratries "suggests an inaccuracy which I was unable to check," says Mr. Howitt (*N. T. S. E. A.*, p. 230). It is easy to correct this inaccuracy by reading for "Bulkoin, female carpet snake," "Bulkoin, scrub carpet snake" (as given as to children's sub-class names), and for "Baring, scrub carpet snake," "Baring, rock carpet snake." For "Bulkoin, carpet snake," in the male sub-class names, we must read "Bulkoin, scrub carpet snake" (as in the children's sub-class names). In the male names the habitat "scrub" has been carefully omitted.

Mr. Frazer has, I think, hit on the true cause of the confusion. In his *Totemism* (Vol. I, p. 443, note 3, continued on p. 444) he speaks of Mr. Howitt's paper in *Journ. Anthr. Inst.*, Vol. XIII (1884), p. 336. Here "Baring is interpreted as 'turtle,' " Bulkoin as 'carpet snake,' and Bunda as 'native cat.' But these interpretations "are not repeated by Dr. Howitt in his book."

Yet two pages later (*Totemism*, Vol. I, p. 446) Mr. Frazer quotes these very interpretations from Mr. Howitt's book (*N. T. S. E. A.*, p. 229). Here, as in 1884, Bulkoin is given as "carpet snake," Baring as "turtle," Bunda as "native cat," and Turowain as "bat" (in the male names), just as in *Journ. Anthr. Inst.*, Vol. XIII, p. 336. Therefore what Mr. Frazer says in *Totemism*, Vol. I, p. 443, note 3, about Mr. Howitt's interpretations of the sub-class names given in *Journ. Anthr. Inst.*, 1884, equally applies to the same interpretations repeated by Mr. Howitt in his book (1904). "Perhaps in Dr. Howitt's earlier statement" (and therefore in his identical latest) "the names of the classes and sub-classes were confused with those of the totems, of which none were given" (in 1884). This is just what has happened.

In 1884 Mr. Howitt interpreted the Kaiabara phratry names (spelled Dilebi and Cubatine) as flood-water and lightning. He now (*N. T. S. E. A.*, p. 116) gives flood-water as a totem, not in Dilebi but in Kubatine phratry, and lightning as a totem, not in Kubatine but in Dilebi phratry. Of course, Kubatine *may* mean flood water, and be a totem in Kubatine phratry, and Dilebi may mean lightning, and be a totem in Dilebi phratry, as we very frequently find the phratry animals to be also totems in the phratries. But the names of the sub-classes appear also to have been confused with the names of some of the totems by Mr. Brooke and the police. Totems in the sub-classes of the males have been given in place of the sub-class names of

the males, *which themselves are names of animals*, as in the Annan River tribe, where we have—

SUB-CLASSES.

Wandi, eagle hawk.	Jorro, a(nother) bee.
Walar, a bee,	Kutchal, salt-water eagle hawk.

(*N. T. S. E. A.*, p. 118).

Assuming this, we have :—

SUB-CLASSES.	MARRIES	CHILDREN ARE
Bulkoin, scrub carpet snake.	Turowain, black eagle hawk.	Bunda, white eagle hawk.
Bunda, white eagle hawk.	Baring, rock carpet snake.	Bulkoin, scrub carpet snake.
Baring, rock carpet snake.	Bunda, white eagle hawk.	Turowain, black eagle hawk.
Turowain, black eagle hawk.	Bulkoin, scrub carpet snake.	Baring, rock carpet snake.

All this is in the regular normal order. The children, with male descent and four sub-classes, take the linked sub-class of the father, the sub-class which is not his own. The totem names of some males, except “Bulkoin, carpet snake” (when we must read scrub carpet snake), the totem names native cat, turtle, bat, have been erroneously given as names of the sub-classes; really they are totem names *within* their sub-classes. “Bulkoin, female carpet snake,” has been given in the female sub-class names by misinterpretation, in place of scrub carpet snake. Finally, “scrub carpet snake,” in the children’s sub-class names, has been impossibly given to Baring, which is rock carpet snake.

Thus, as in Mr. Frazer’s suggestion, the names of the sub-classes were confused with those of the totems, and when two other careless blunders are corrected, we solve the puzzle of the Kaiabara. Mr. Howitt, on the other hand, says that “while there is male descent in the classes and sub-classes, it is in the female line with the totems, with the peculiarity that while the child takes the same beast or bird as its mother, it is of a different colour or gender” (*N. T. S. E. A.*, p. 230).

In fact, the child’s totem is not mentioned at all, it takes the sub-class name (an animal name) that is linked with its father’s sub-class, as is normal. The totem names, native cat, turtle, bat, erroneously given as male sub-class names, do not again appear in the tables, nor do any names except sub-class names reappear.

Mr. Frazer says, “It is curious that with male descent of the class and sub-class, the totem of the child should be akin to that of its mother instead of to that of its father” (*Totemism*, Vol. I, p. 447). But, unless I am strangely mistaken, the *totem names of the children are not given*, only their sub-class names are given, and these happen, as on the Annan River, and among the Kuinmurbura (*N. T. S. E. A.*, p. 111), and I believe, among the Kamilaroi, to be names of animals. It is, of course, possible that the animals which give these names to the sub-classes are also totems within the sub-classes. In the Kaiabara sub-class names, as in the phratry names of so many tribes (eagle hawk—crow, black cockatoo—white cockatoo ; crow—white cockatoo, &c.), we observe the marked contrast, in colour or in habitat (black eagle hawk—white eagle hawk, rock carpet snake—scrub carpet snake), of the opposite exogamous sets.

When Mr. Howitt, followed by others, says that the Kuinmurbura’s is “one of the rare instances of class” (phratry) “or sub-class names being totems” (*N. T. S. E. A.*, p. 111), he probably means “one of the cases in which the names of phratries or sub-classes are *known* to be names of animals.” As a matter of fact, only some sixty phratry names are known to us, of these only a third can be translated, while all that can be translated, save one (the Euahlayi), are animal names. Because we can translate but a few sub-class names—almost all being animal names—we cannot decide

that the untranslated names are *not* names of animals. Animal names and phratries are so far from being rare that all the translated names, with one exception, are animal names. I may add that in Mr. Howitt's tables of the Kuinmurbura sub-classes and totems (*N. T. S. E. A.*, pp. 111, 218; *Totemism*, pp. 418, 419) the same confusion of totem names and sub-class animal names appears to have been made by informants as in the case of the Kaiabara.

A. LANG.

America, South.

Hardenburg.

The Indians of the Putumayo, Upper Amazon. *By W. E. Hardenburg.* **81**

The extensive area traversed by the River Putumayo—one of the principal northern tributaries of the Upper Amazon—and, at present in dispute between the three rival republics of Colombia, Peru, and Ecuador, is inhabited by many distinct tribes of Indians, such as the Huitotos, the Boras, the Cionis, the Andoques, and several others. Of these the largest and most important tribe is the Huitoto.

The Huitoto tribe is divided up into numerous sub-tribes or *naciones*, each having a distinct name, as, for example, the Maynanes, the Recígaros, the Yabuyanans, &c. Each of these sub-tribes has its own chief, called a *capitán* or *tuchaua*, and appears to be quite independent of the rest. A sub-tribe may vary in size from twenty-five to five hundred individuals, and often more.

All these sub-tribes speak more or less the same language—Huitoto, a simple dialect with but little grammar, employing neither conjunctions nor articles. The words in a sentence are pronounced slowly, with a prolonged and harmonious intonation, producing a melodious effect which is pleasing to the ear.

The Huitotos are a well-formed race, and, although small, are stout and strong, with broad chests and prominent busts; but their limbs, especially the lower, are but little developed. Their hair, long and abundant, is black and coarse, and is worn long by both sexes. A peculiar custom is that of pulling out the eye-brows, eye-lashes, and the fine hairs of the other parts of the body. That repugnant sight, a protruding abdomen, is very rare among these aborigines.

Among the women, the habit of carrying their young on their backs makes them adopt an inclined position, which they generally preserve all their life. Their feet are turned inwards, and when they walk their thighs often strike against each other. Notwithstanding these defects, I have frequently observed among these women many really beautiful, for their magnificent figures, their free and graceful movements, and a charming simplicity, peculiar to them, give them a pretty attractiveness of a type rarely met among civilized women.

The men, on the contrary, walk with their feet turned outwards, as a rule; but when crossing a log or a tree, which in this region often serves as a bridge over a stream, they turn them inwards, in this way obtaining greater stability, and avoiding slipping. The big toes of their feet are endowed with great flexibility, and they use them to pick up things from the ground.

The custom of mutilation is very common among all the male Huitotos. Those of the Upper Igaraparaná and the Caraparaná—the two principal tributaries of the Central Putumayo—perforate the dividing wall of the nose, and stick through the orifice a tube of *junco*, often as thick as a lead-pencil, while the inhabitants of the central portion of the Igaraparaná pierce the whole lower extremity of this organ with variously coloured sticks and feathers, sometimes traversing vertically the lower lip with others. All have a long, thick rod, often adorned with curious carvings, stuck through the lobe of the ear.

These Indians are humble and hospitable to a marked degree, except a few of the more remote sub-tribes, who are still—happy beings!—free and independent, and not