

4

1, MARLOES ROAD.

KENSINGTON. W.

May 9.

My dear son

You will think me  
interminable. But,  
it suits my purpose to  
make the Arenta of  
all known men the  
most "thoroughly primitive".

Of course they are as far  
from primitive men, as  
~~we~~ <sup>we</sup> are from the Arenta.

See in your book. (p. 36.  
note) your remarks ~~of~~ on  
the uncertainty of

degrees of primitiveness;  
Male lineage no longer  
counting as a test.

Passer pour ca, but

you attend the relative  
primitiveness of the  
Urabunga to over the

Arunta (p. 121. lines 3  
d 4 from top.) You then

have your case, for

to (p. 59) Group

marriage is earlier than

is divided marriages, 4

and group marriage, modified  
but inimitable, occurs  
among (p. 63) the

Urabunga, but (p. 74)  
but among the more

highly developed (p. 121)

Arunta, Ispira etc.

In these matters, then,  
you make the Urabunga

more "primitive" than  
the Arunta. Now the

Totem, <sup>here</sup> regulates marriage  
in the more primitive,

not among the more

advanced tribe. You see

Tracy's theory rests on

the belief that know-  
regulation of marriage by

the Totem is the  
most primitive, indeed  
the primitive arrangement,  
unless (as by Huxley's  
tradition) inter-totem  
endogamy is the  
primitive rule. I cannot  
find out whether the  
Arabs are or  
exophagous as well as  
exogamous. Don't put  
them Totems. But as, in  
your view they are  
decidedly the more  
archaic tribe, Totem  
regulation of marriage ought

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to be more accurate  
than its absence among  
the more advanced

groups. Mr. Hager can't  
argue - the MaBanna  
are advanced (in  
adopting Totem  
regulation) "where it  
suits my theory, and not  
where it does not."

He makes no reference to  
the MaBanna  
primitiveness. I disagree  
all this has occurred  
to you. In my part,  
till we have more of

to Mabunna. I think  
system making  
premature: but I have  
not laid this objection  
before him. Nobody is  
very fond of objections.

Yours very sincerely

A Lang