are divided into totem clans; the clansmen will not kill their totems (the swan, goose, raven, &C.);@@1 and the clans are exogamous.@@2 The Altaians, also in Siberia, are divided into twenty-four clans, which, though interfused with each other, retain strongly the clan feeling ; the clans are exo­gamous ; each has its own patron divinity and religious ceremonies ; and the only two names of clans of these and kindred tribes of which the meanings are given are names of animals.@@3 Totemism exists among the mountaineers of Formosa,@@4 and there are traces of it in China.@@5 In

Polynesia it existed, as we have seen, in Samoa. In

Melanesia it appears in Fiji,@@6 the New Hebrides,@@7 and

the Solomon Islands.@@8 Amongst the Dyaks there are

traces of totemism in the prohibition of the flesh of certain animals to certain tribes, respect for certain plants, &c.@@9 It exists in the islands of Ambon, Uliase, Leti, Moa, Lakor, Keisar (Makisar), Wetar, and the Aaru and Babar archipelagos.@@10 In the Philippine Islands there are traces of it in the reverence for certain animals, the belief that the souls of ancestors dwell in trees, &c.@@11

With regard to ancient nations, totemism may be re­garded as certain for the Egyptians, and highly probable for the Semites,@@12 Greeks, and Latins. If proved for one Aryan people, it might be regarded as proved for all; since totemism could scarcely have been developed by any one Aryan branch after the dispersion, and there is no evi­dence or probability that it ever was borrowed. Prof. Sayce finds totemism among the ancient Babylonians, but his evidence is not conclusive.@@13

No satisfactory explanation of the origin of totemism has yet been given. Mr Herbert Spencer finds the origin of totemism in a “ misinterpretation of nicknames ” : savages first named themselves after natural objects, and then, confusing these objects with their ancestors of the same names, reverenced them as they already reverenced their ancestors.@@14 But this view attributes to verbal mis­understandings far more influence than, in spite of the so-called comparative mythology, they ever seem to have exercised.

Literature.—Apart from the original authorities, the literature on totemism is very scanty. The importance of totemism for the early history of society was first recognized by Mr J. F. M'Lennan in papers published in the Fortnightly Review (Oct. and Nov. 1869, Feb. 1870). The subject has since been treated of by E. B. Tylor, Early History of Mankind, p. 284 sq. ; Sir John Lubbock, Origin of Civilization, 260 sq. ; A. Lang, Custom and Myth, p. 260, &c. ; Id., Myth, Ritual, and Religion, i. p. 58 sq., &c. ; E. Clodd, Myths and Dreams, p. 99 sq.; W. Robertson Smith, Kinship and Marriage in Early Arabia. See also Sacrifice, vol. xxi. p. 135. For fuller details, see J. G. Frazer, Totemism (Edinburgh, 1887). (J. G. FR.)

TOTILA. See Justinian and Narses.

TOTTENHAM, or Tottenham High Cross, a suburb of London, in the county of Middlesex, is situated on the old “ Great Northern ” road, about 4½ miles north from Shoreditch. The cross at Tottenham is not a market-cross, and its origin is doubtful. Towards the close of the 16th century it consisted of a column of wood, capped with a square sheet of lead. The present cross of brick was erected by Dean Wood about 1600, and the ornamental work of stucco was added in 1809. In the time of Isaak Walton there stood over it a shady arbour of woodbine, sweetbriar, jessamine, and myrtle. Formerly Tottenham was noted for its “ greens,” in the centre of one of which stood the famous old elm trees called the “Seven Sisters”; these were removed in 1840, but the name is preserved in the Seven Sisters Road. Bruce Castle, occupying the site of the old mansion of the Bruces, but built probably by Sir William Compton in the beginning of the 16th century, is now occupied as a private boarding school. The church of All Hallows, Tottenham, was given by David, king of Scotland, probably when he visited Henry in 1126, to the canons of the church of Holy Trinity, London. It has frequently been restored and altered. The older parts are the tower, nave, and south aisle of the Perpendicular period and the south porch of the 16th century. There are a large number of monuments and brasses. Tottenham consists chiefly of an irregular line of houses for about two miles along the high road, with short side streets at intervals. There are a number of almshouses, including the Sanchez almshouses, founded in 1596 by Balthazar Sanchez, or Zanchero, confectioner to Philip of Spain ; Reynardson’s (1685); Pheasunt’s, or “The Pound,” for poor widows, originally founded by George Hynningham in 1536, and further endowed by Pheasunt and Saunders; and the sailmakers’ almshouses, founded in 1869 by the Drapers’ Company for forty-five inmates. The free gram­mar school was enlarged and endowed in 1686 by Sarah, dowager duchess of Somerset. The population of the urban sanitary district (area 4642 acres) in 1871 was 22,869, and in 1881 it was 46,456.

In the reign of the Confessor the manor of Tottenham was pos­sessed by Earl Waltheof, who in 1070 married Judith, niece of the Conqueror, and was created in 1072 earl of Northumberland, Huntingdon, and Northampton, but joined the conspiracy against William, was betrayed by his wife, and was beheaded at Winchester. It was inherited by his daughter Maud, who was married first to Simon de St Liz and afterwards to David, sou of Malcolm III., king of Scotland, who was created by Henry I. earl of Hunting­don, and received possession of all the lands formerly held by Earl Waltheof. In 1184 the manor was granted by William the Lion, king of Scotland, to his brother David, earl of Angus and Gallo­way, the grant being confirmed in 1199 by King John of England, who created him earl of Huntingdon. He married Maud, heiress of Hugh, earl of Chester, and his son John inherited both earldoms. The son married Helen, daughter of Llewelyn, prince of Wales, by whom he was poisoned in 1237, dying without issue. She retained possession till 1254, when the manor was divided between his coheirs Robert de Brus, John de Baliol, and Henry de Hastings, each division forming a distinct manor bearing the name of its owner. In 1429 they all came into the possession of Alderman Gedeney. William Bedwell, the Arabic scholar, was vicar of Tottenham, and published in 1632 a Briefe Description of the Towne of Tottenham, in which he printed for the first time the burlesque poem, the “ Turnament of Tottenham. ”

See Robinson’s *History of Tottenham,* 1840.

TOUCAN, the Brazilian name of a bird,@@15 long since adopted into nearly all European languages, and apparently first given currency in England (though not then used as an English word) in 1668@@16 by Charleton *(Onomasticon,* p. 115) : but the bird, with its enormous beak and feather-

@@@1 Strahlenberg, Description of the North and Eastern Parts of Europe and Asia, London, 1738, p. 383.

@@@2 Middendorf, Siber. Reise, p. 72, quoted by Lubbock, Origin of Civilization, p. 135. The present writer has been unable to find the passage of Middendorf referred to.

@@@8 W. Radloff, Aus Siberien, i. 216, 258. The Ostiaks, also in Siberia, are divided into exogamous clans, and they reverence the bear (Castren, Vorlesungen über die Altaischen Völker, 107, 115, 117). This, however, by no means amounts to a proof of totemism.

@@@4 Verhandl. d. Berl. Gesell. Anthropologie, &c., 1882, p. (62).

@@@s Morgan, A. S., p. 364 sq. One of the aboriginal tribes of China worships the image of a dog (Gray, China, ii. 306).

@@@6 Williams, Fiji and the Fijians, ed. 1860, i. 219 sq.

@@@7 Turner, Samoa, 334.

@@@8 Fison and Howitt, p. 37 n.

@@@9 Low, Sarawak, 265 sq., 272-274, 306; St John, Life in the Forests of the Far East, i. 186 sq., 203; cf. Wilken in Ind. Gids, June 1884, p. 988 sq.; Ausland, 16th June 1884, p. 470.

@@@10 Riedel, De sluik- en kroesharige rassen tusschen Papua en Selebes, pp. 32, 61, 253, 334, 341, 376 sq., 414, 432.

@@@11 Blumentritt, Der Ahnencultus und die religiösen Anschauungen der Malaien des Philippinen-Archipel, 159 sq.

@@@12 See W. R. Smith, Kinship and Marriage in Early Arabia.

@@@13 A. H. Sayce, The Religion of the Ancient Babylonians, p. 279 sq.

@@@14 Spencer, Principles of Sociology, i. 367.

@@@15 Commonly believed to be so called from its cry ; but Prof. Skeat (Proc. Philolog. Society, 15th May 1885) adduces evidence to prove that the Guarani Tucã is from tĩ, nose, and cáng, bone, i.e., nose of bone.

@@@16 In 1656 the beak of an “ Aracari of Brazil,” which was a Toucan of some sort, was contained in the Musæum Tradescantianum (p. 2), but the word Toucan does not appear there.