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clan has typically four, a bird, a fish, a snake, and a plant. The bird is the most important; a man always gives this when asked his Sulu, while the plant totem is so decayed that many cannot name their "tree." Further, they avoid injuring—I use the word in a very general way—their father's bird and fish totems more carefully than they do their own.

C. G. SELIGMANN.

Africa, South: Animal Superstitions.

Blackburn: Thomas.

Animal Superstitions among the Zulus, Basutos, Griquas, and Magatese, and the Kafirs of Natal. By Douglas Blackburn. *Communicated by N. W. Thomas, M.A.* **115**

The following replies to my questionnaire (*Journ. Anthr. Inst.*, XXX., 114) have been sent me by Mr. Douglas Blackburn, of Loteni, to whom I am much indebted for this very interesting information.

The Magatese inhabit the region in N.E. Transvaal, on borders of Limpopo, a hot and mountainous country. A Natal Kafir is a cross between the Zulus, Basutos, and Griquas. As a body they are more in touch with civilisation, and owing to missionary influence are comparatively free from tradition and folklore. The initials after each paragraph indicate the tribe among whom I have found the superstition observed.

1. Most small crested birds are lucky. One kind, a crested wren, is caught, carried to the neighbourhood of the hut and released. This procures an easy childbirth. Others flying over the crops betoken good harvest. Z. B. K. G.

2. The snake *umlangwa*—a snake as to poisonous character of which local authorities are not agreed. Its entry to a hut is a serious event, as misfortune is certain to befall the hut entered. It is killed carefully so as to avoid mutilation, carried out and entwined round a bush or branch, or laid on a path so that the shadow of the first passer-by may take away the curse. Invocations are made by the witch doctor to the *theozi*, a small snake said to be the chief spirit snake, and having the power to remove the curse. The Zulus say that the spirit of Chaka, the founder of the Zulu nation, entered a *theozi* after being burned, then became a *hlozi* ghost [pronounced *shlôzi*, or an approximation to the Welsh "ll." *Theozi* pronounced *dhéozî*]. *Theozi* is not killed by old natives, but, no serious results having followed its accidental slaughter by natives ignorant of its character, this superstition is rapidly dying in Natal and Zululand.

4. The presence of herons or cranes in unusual numbers is a sign of a bad harvest. This superstition was amply borne out this summer (1903). Herons abounded in this district in numbers larger than ever seen. The harvest has been a complete failure, and natives are receiving Government aid. Z. K. G. B.

7. A white ox is slaughtered on declaration of war. It is stabbed by a woman in Zululand, and the longer it is in dying the more fortunate the portent. [See Rider Haggard's very accurate *Nada the Lily*.] Basutos slaughter a pure black ox in the same way.

12. The fat of a lion, poison fangs and gall bladder of a python, will ensure (1) courage; (2) power to cure snake-bite to a layman, i.e., other than a witch doctor. A python killed on the place fetched £16 for "muti,"—medicine.

15. Certain snakes carry the souls of great fighters, but the belief is local and the snake varies with locality. A small non-poisonous snake called *Mabibini* carries the souls of women and children. Z. K.

16. Certain powerful witch doctors are believed to have the power to consign the spirit of a person to the body and keeping of the iguana, ant eater, and python, but these are specialists and rare. I was troubled by an astute Zulu who surreptitiously sold drink to my Kafirs. Having twice failed to secure a conviction before a magistrate, I was advised to send for a Basuto witch doctor, then enjoying great repute. He asked for the *moucha* or skin worn round the loins by the Zulu, and was proceeding with his incanta-

tions when the Zulu bolted. He has not dared to enter the infected zone since. He was to have been turned into an iguana, the most objectionable form of obsession. I cannot find out whether the death of the iguana kills the victim ; some say yea, others, equal authorities, nay.

I have devoted considerable effort to solving the question, how does a man become a wizard and find that, like the poet, he is born, not made. Among the Natal Kafirs we have a sort of hereditary cult, but they do not stand high in native estimate. The craft is apparently an open one, and its most successful representatives are exemplars of the doctrine of the survival of the fittest. Like other professors they have their vogue, and a witch doctor with a great reputation does not confine himself to one tribe or kraal. He will be called in to the exclusion of the tribal doctor on the strength of his repute, and one I know travels from Zululand to the mines at Johannesburg, Kimberley, and Jagersfontein. I quite recently cashed a cheque for him for £130, which represented his fee and expenses for visiting a wealthy native at Johannesburg to throw the bones to ascertain whether an impending law suit should be proceeded with.

Witch doctors are generally specialists in one branch only—witchcraft or medicine—rarely both. General practice is confined to the small fry with merely local reputation. Of their knowledge of the use of certain herbs I could write much, and am strongly of opinion that a systematic effort should be made by qualified experts to discover the properties of some of them, which are so marvellously efficacious that it is simply idle to pooh-pooh them. No European treatment for snake-bite, for instance, is as good as theirs, and Englishman though I am, and brought up in a medical family, I would rather ride fifty miles to be treated for a puff-adder bite by a certain witch doctor than go ten to the district surgeon. I have twice been under treatment by them for bite, and though the physis is nauseous, and I was not too eager to know of what it consisted, I was free from pain in two and three days respectively. Persons similarly bitten and treated by English methods suffer agonies for weeks. Dysentery and gravel or stone in bladder they treat with marvellous results. Their surgery is, however, the crudest butchery and often fatal.

But the most interesting phase of the doctor is his witchcraft. I have studied him much and often been impressed. I have arrived at the following conclusions, which I am satisfied I could prove to the satisfaction of competent observers :—

1. That the successful wizard is always intellectually the strongest man in the tribe.
2. That he has perfect faith in his power ; that is, I do not believe he is a conscious charlatan.
3. That he possesses mesmeric power ; and
4. That many of his divinations are the result of the unconscious transference, from the mind of the subject to his, of the answer sought.

One case out of several that have come within my own knowledge will illustrate this telepathic suggestion of mine.

I was engaged in studying some ancient Bushmen's paintings in a cave on my place. The cave had a projecting roof in the form of an isosceles or equilateral triangle. While so engaged my dogs discovered some valuable otter and tiger cat skins, which I recognised as part of a collection of my own. I suspected our post boy, but said no word of the matter. Several other articles having disappeared at various times, I sent for a big witch doctor to smell out the culprit, giving several days' notice of my intention in the hope that the thief would reveal himself by disappearing. I collected some sixty natives, including the suspect, and was careful to stand behind the doctor so that no unconscious sign on my part should reveal my thoughts. I did not tell him any of the circumstances beyond that I had a thief on the farm and wished to find him. He went through the customary grotesque gesticulation, chanting and drawing figures on the ground with his stick. After a time he began drawing triangles, then boldly declared that the stolen

articles were hidden in a cave, and after several dashes at the suspect, indicated him as the thief. Later the real thief confessed. He had sold some skins and had hidden the others where I found them. My suspect was entirely innocent, but the witch read my thoughts and pictured the cave as I was seeing it during his performance.

Have we not here an explanation of the fact that in the smelling out of criminals the witch doctor almost invariably spots the person suspected by the chief?

Re witch doctor, I have not been able to find whether any ceremony prefaces initiation, but I believe not. A wizard qualifies by his success, and any member of a tribe may aspire to witch doctorship.

17. Among the Natal Kafirs certain families are supposed to be always unfortunate with certain animals, as sheep, goats, horses, cows, oxen, &c. One man will avoid keeping goats or sheep. Another has as little to do as possible with oxen. One Kafir's family in this district has eschewed horses for generations, hiring or borrowing one when a journey has to be performed and generally paying at an enhanced rate to cover the supposed risk. I have not met cases of the converse where special fortune attaches to certain animals.

19, 20, 21. Belief in a creature called Togolosh, or Togolash, is universal. It is invisible to men but visible to women, and infants. At irregular periods it haunts reedy springs and water holes, waiting for young women whom it ravishes. It is described as being a well-developed black man with long hair to the waist, but is never seen below the knees. This belief is so emphatic that parents will accept it in explanation of a girl being *enceinte*, and the usual penalties for unchastity are withheld from a girl pleading Togolosh. I have heard native women relating their experience in the most matter-of-fact manner, and my head man, a very intelligent Natal Kafir, assures me that he quite believes in the existence of the Togolosh, and in the event of one of his daughters pleading it he would accept the assurance. No special virtue appears to attach to the offspring of the Togolosh, and his operations are rapidly being relegated to the regions of the great rivers.

N. W. THOMAS.

REVIEWS.

Australia, South-East.

Howitt.

The Native Tribes of South-East Australia. By A. W. Howitt, D.Sc. 116
London: Macmillan & Co., 1904. Pp. xix + 819. 23 × 15 cm. Price 21s.

Before reviewing Dr. Howitt's *Native Tribes of South-East Australia* it is natural and seemly to congratulate him on the accomplishment of his great work. During forty years he has been busy in collecting the fragments of customary laws and beliefs among tribes of which many have succumbed to the ferocity, and the almost equally fatal goodwill, of the invading European. Opium is the latest means of exterminating the Queensland black—"Belgian newspapers will please copy" when we wax virtuous over Belgian misdeeds on the Congo. Dr. Howitt has written not from his own knowledge alone; he has stirred up an army of correspondents who have added each his mite. During some thirty years of controversy Dr. Howitt has not written one discourteous word, but has displayed a perfect candour and openness of mind. He knows the value of a *docta ignorantia*, and, though firm in his opinions on one or two obscure and debated points, is not disposed, on others, even to hazard an hypothesis. By necessity Dr. Howitt's work differs in character from that of Messrs. Spencer and Gillen. They write from personal observation of tribes still little contaminated by European contact. He speaks on the authority of observers among tribes contaminated, or all but extinct or quite vanished, in several cases, as well as on the basis of his own studies. We cannot precisely estimate the value of evidence from many observers, as we do not even know how far they were masters of the various languages. In some cases, as in that of Mr. Gason among the Dieri, Dr. Howitt is able to rectify earlier