

- Hauser-Schäublein, Brigitte (Hrsg.)**
 1998 James Cook. Gifts and Treasures from the South Seas – The Cook/Forster Collection, Göttingen. Gaben und Schätze aus der Südsee – Die Göttinger Sammlung Cook/Forster. München: Prestel Verlag.
- Hochstetter, Ferdinand von**
 1863 Neu-Seeland. Stuttgart: Cotta.
 1865 Voyage à la Nouvelle-Zélande. *Le Tour du Monde* 11: 273–320.
- Hornell, James**
 1951 Indian Molluscs. Bombay: The Bombay Natural History Society.
- Janata, Alfred**
 1988 Schneekentrompete. In: W. Hirschberg (Hrsg.), Neues Wörterbuch der Völkerkunde; p. 426. Berlin: Dietrich Reimer Verlag.
- Kaeppler, Adrienne L.**
 1987 Concerning a Maori Shell Trumpet from Cook's Second Voyage and Some Implications. *The Journal of the Polynesian Society* 96: 243–249.
- Ludwig, Wilhelm**
 1970 Das Rechts-Links-Problem im Tierreich und beim Menschen. Berlin: Axel Springer Verlag.
- McLean, Mervyn**
 1996 Maori Music. Auckland: Auckland University Press.
- O'Regan, Stephen**
 1985 Knife. Maripi. In: S. M. Mead (ed.), Te Maori. Maori Art from New Zealand Collections; p. 228. Auckland: Heinemann.
- Paget, Oliver**
 1979 Indische Chank-Schnecke, *Turbinella pyrum* LINNAEUS. In: Naturhistorisches Museum Wien (Hrsg.), Das Naturhistorische Museum in Wien; p. 206. Salzburg: Residenz.
- Pfeffer, J.**
 1928 Was ist ein "Schneckenkönig"? *Archiv für Molluskendekoration* 60: 66.
- Ries, Hans**
 1992 Der Triumph des Holzstiches. Die Originalillustrationen des Romanwerks Jules Vernes. In: H. Pleticha (Hrsg.), Jules Verne Handbuch; pp. 249–261. Stuttgart: Verlagshaus Stuttgart.
- Robertson, Robert**
 1993 Snail Handedness. *National Geographic Research & Exploration* 9/1: 104–119.
- Schifko, Georg**
 2002 Der Kiwi (Gattung *Apteryx*) und seine kulturgeschichtliche Bedeutung bei den Maori im Spiegel von Jules Vernes Romanen. *Annalen des Naturhistorischen Museums in Wien (Ser. B)* 104: 27–37.
 2004a Das Moko im Spiegel von Jules Vernes Romanen – Ein Beitrag zur ethnographischen Rezeption und Imagologie der Maori in der Literatur. *Mitteilungen der Anthropologischen Gesellschaft in Wien* 134. [Im Druck]
 2004b Eine Untersuchung zur Rezeption von Ferdinand v. Hochstetters Schrifttum zu Neuseeland in Jules Vernes Roman "Die Kinder des Kapitäns Grant". *Annalen des Naturhistorischen Museums in Wien (Ser. B)* 106. [Im Druck]
- Simmons, David R.**
 1986 Ta Moko. The Art of Maori Tattoo. Birkenhead: Reed.
- Starmühlner, Ferdinand**
 1992 Menschengötter – Zauberhaftes Südindien. Wien: Edition Va Bene.
- Te Riria, Ko, and David R. Simmons**
 1989 Maori Tattoo. Takapuna: Bush Press Communications.
- Verne, Jules**
 1881 Die großen Seefahrer des 18. Jahrhunderts. Wien: Hartleben.
 1902 Die Gebrüder Kip. Wien: Hartleben.
 1977a Die Kinder des Kapitäns Grant. Bd. 2. Zürich: Diogenes.
 1977b 20 000 Meilen unter den Meeren. Frankfurt: Büchergilde Gutenberg.

Contemporary Zoological Transformation and the Semai of Malaysia

An Addendum to Forth (1998)

Gregory Forth

In an article published several years ago, and devoted to ideas about animal transformation among the Nage of eastern Indonesia, I mentioned that evidence for a belief in "contemporary zoological transformation" – a regular metamorphosis of animals of one kind into animals of another kind – is not "clearly present among non-Austronesian aboriginal populations of Peninsular Malaysia," somewhat in contrast to what has been reported for the Malays of that region (Forth 1998: 272). Recently, I had occasion to read again Robert Dentan's well-known monograph on the Semai aborigines (1968), where I came across a statement that appears to contradict the foregoing assessment. In a footnote on page 99, Dentan briefly refers to Semai reports of striped frogs "chang[ing] into tigers and vice versa, eels into cobras, and so forth." The author remarks that many Semai doubt whether these transformations ever occur. At the same time, he states without further clarification that some food restrictions observed by menstruating women are "explained as precautions against such transformations."

Although Dentan's observations may appear to qualify my generalization about Malaysian aborigines, how far they actually do so is moot. A key element of my definition of "contemporary zoological transformations" is that the idea involves animals of one kind permanently changing into an-