

Analecta et Additamenta.

Trial by Ordeal among the Bantu-Kavirondo. — At the present time, the Bantu-Kavirondo have recourse to trial by ordeal only for settling cases of homicide. Death from natural causes is not admitted among them. Superstition has such a deep hold on the minds of this people that immediately on a person's decease, someone is accused of having caused his death either by casting a spell over him or by secretly administering poison to him. On a person's decease, the witch-doctor of the tribe is summoned and the symptoms of the dead person's sickness are described to him. After much secret consultation with his brother witch-doctors, the supposed murderer is named and he is summoned to trial. If he admits his guilt, condemnation follows and the customary fine is imposed. If, on the other hand, the accused protests in declaring his innocence, the accuser challenges him to undergo the ordeal.

The mode of procedure for trial by ordeal among the Bantu-Kavirondo is this. A poisonous concoction mixed in native beer is prepared by the witch-doctor and the chiefs and their followers are summoned to witness the proceedings. Both accused and accuser partake in equal parts of the poisonous draught and stand facing each other surrounded by the assembled crowd. If the accused is the first to fall senseless to the ground, he is declared to be guilty of the charge made against him. Judgment is there and then pronounced against him and confiscation of his goods follows. In case the poison proves fatal and the accused person succumbs to it, his body is thrown into the high — grass to be eaten by wild animals — all funeral ceremonies are denied him and compensation is exacted from his relations. When the accuser is the first to succumb to the effects of the poison, a further meeting is arranged to take place after the lapse of three days and in the meantime search is made for a substitute. This is continued until the accused is tired out, admits his guilt and produces the compensation demanded. In case the accused refuses to admit his guilt and declines to submit to the "trial by ordeal", his cattle and other domestic animals are seized, his food is cut down and destroyed, his huts are burned to the ground and he himself driven forth from the society of his tribesmen. No one will admit him into their midst and food and shelter are denied him. If he removes further away and builds anew, he is followed up and the same treatment again meted out to him. This policy is followed until he admits his guilt or consents to prove his innocence by undergoing the ordeal.

In other cases, when the accused denies his guilt, he is seized by force, his throat, arms and legs are pinned to the ground by strong forked sticks, a heavy stone is placed on his stomach and the draught administered.

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Mutilatio ethnica in Australia subincisio (mika) dicta existitne in insula Fiji? — Mediante R. P. SCHMIDT, direttore huius ephemeridis "Anthropos" D. Liber Baro DE LEONHARDI mihi transmiserat duas quae sequuntur quaestiones:

"In 2. Report of the Australasian Association for the Advancement of Science, 1890, p. 645 seq., berichtet B. C. CORNEY (Chief medical officer, Colony of Fiji) on certain mutilations practised by natives of the Viti-Islands.

"*Thoka losi*. It consists in passing a round into the male urethra as far as the membranous portion and in making an incision about an inch in length upon it from without at the bulbous portion." Es geschieht dies als Heilmittel bei schweren Erkrankungen. Man läßt die Wunde wieder zuheilen. Es kommt vor, daß die Operation zwei- bis dreimal an demselben Mann ausgeführt wird. *Thoka losi* = Durchstechen mit *losi* (Holzart). Häufiger im Zentrum als im Osten der Insel ausgeführt.