

with strips of bark. At the back of it is a large stone supported by a small bow, to which a thread is tied. At the end of the thread there is placed the bait. The rat enters, and as it nibbles at the bait, the thread is jerked in consequence, which pulls the bow down with the circle, thus entrapping the rat. Sometimes the trap is put in the house, and sometimes it is placed on the paths frequented by the rats. Here is one formula used:

"*Ka ma my azi moke su ra*
Ka ma mu tca arrigo oti ofe
Mi fi dia orra gupi-ru
Ka mu so oyo onzi, mi fi dia odro
oko ru."

"If I find a good work,
 If I will succeed in revenge —
 Enter here, small male rat!
 If I find bad work —
 You enter, female rat."

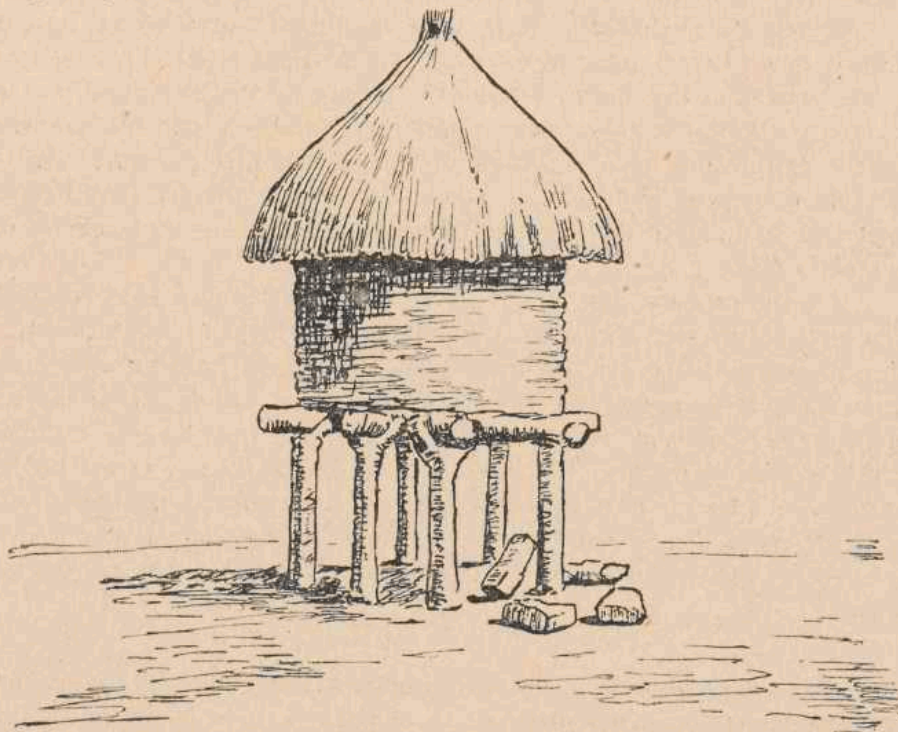
When this divination is made, it generally follows the one of *Buro*.

Part III. Occasional Rites.

1. *Ambogo* and other major rites.

Ambogo.

In the territory of Aringa, this name is applied to that shrine consisting of three stones lying flat under the granary; a fourth is supported by the granary stick. (See figure.) The rite performed on this shrine as on all the major ones which follow, requires the elders as priests. Victims of the first class are also needed and these include oxen, goats and sheep. A shrine is always required.



"*Ambogo*" shrine.