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TORDAY, Emil

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SUPPLEMENTARY NOTE
to "Notes on the Ethnography of the Ba-Mbala"

(Emil Torday)

The Journal of the Anthropological Institute of Great Britain and Ireland, Vol. 36 (Jan.–Jun., 1906), p. 59.

SUPPLEMENTARY NOTE TO "NOTES ON THE ETHNOGRAPHY OF THE BA-MBALA", *Journ. Anthropol. Inst.*, xxxv, p. 398-426.

Since the publication of the above paper a few more details have come to light concerning the peculiar *Muri* caste who may not eat human flesh found among this people. It appears that they are in some way connected with hunting; for instance, when a man has killed game he must offer part of it as a present to the *Muri*. Should he omit to do so it is believed that he will in future be unsuccessful in hunting. It will be remembered that in the Ba-Mbala paper it was hinted that this *Muri* sect might possibly be connected with the revolution against cannibalism which took place in Angola three centuries ago. The connection of the *Muri* with hunting is at least a strange coincidence. The band of conspirators against the cannibalistic domination of the Jaga veiled their revolutionary designs under the pretence that they were a society of buffalo-hunters (Empacaceiros, Pakassero; Mpakasa = a buffalo),¹ and subject to a magical tabu as regards human flesh.

No such class could maintain its organisation for long in the country at present inhabited by the Ba-Mbala, where all game is extremely rare, but would tend rapidly to decay until it became a mere survival.

Another piece of additional information concerning the *Muri* is the following: If a *Muri* has no sisters, or his sisters no sons, he buys and adopts a slave to whom when he dies he leaves his insignia. The slave in consequence becomes a free man and a *Muri*.

¹ See Ladislaus Magyar, *Reisen in Süd Afrika*, trans. by J. Hunfalvy, p. 267.