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"BANTU MEDICAL FOLK-LORE"

INTRODUCTION

Having been for some time located in the border districts, and there coming into frequent contact with the natives; I was struck with the fact that there was a large field for investigation, and record of the "Medical Folk Lore of the Bantu Tribes;" which was becoming more and more difficult of attainment as time went on; owing to the fact that the true unsophisticated native was rapidly becoming a thing of the past, or if one may put it so, becoming contaminated by the advance of civilization. Under the pressure of Colonial rule, magistrates and missionaries, the native character and ways are changing. Brecks and petticoats are endowed with positive virtues. They are made steps in the ladder that tends upwards, and the old fashioned Kaffir is fast disappearing. Red clay gives way to veneer and varnish; outward conformity to a kind of civilization knocks off some objectionable, and some quite unobjectionable ways, and leaves the inside man as superstitious and as ignorant as ever.

With a view to the carrying out of this idea, I,

after considerable study of the works of travellers and others who had written about these tribes, drew up a list of questions on the subject. These I had printed, and sent to a large number of all those likely to be able to assist me in my investigation; including missionaries to the tribes, doctors long settled in native areas, educated natives and a large number of others, such as some of the Cape Civil Servants who had to deal with the aborigine in the early days of European occupation of the country.

The replies to these circulars were in many instances very valuable for my purpose, and the following pages are the result of a very careful sifting of this information, combined with such other facts as I have been able to gather together from an extensive study of the records available in the matter.

In submitting this study I trust it will meet with approval and that the matter here brought together for the first time, may prove of some value as a record of the "Folk-Lore of the Bantu Tribes".

For convenience sake I have divided my subject into three chief sections.

- (1) The Kaffir Doctor
- (2) Some observations of interest in the Folk Lore of the Kaffir.

(3) Native Practices.

- (a) Medicine
- (b) Surgery
- (c) Midwifery and Gynecology

THE KAFFIR DOCTOR

As one gathers more and more information on the Medicine man and medicine practices of the Natives one is struck with the conviction, that, as pointed out by Herbert Spencer, the medicine man as such, is a natural evolution from the priest, and he a natural sequence to a belief in Ghosts and the continuous existence and influence for good or evil of the souls, spirits, ghosts or something else of dead ancestors.

As one would expect, there is a gradual evolution amongst the Natives of the Bantu tribes from the priest pure and simple, to the Medicine man proper; one who leaves the supernatural out of his method of treatment and depends on nature and combination of nature's products for the cure of diseases. Thus we

have the "Isanuse" the witch doctor, diviner of secrets &c., and on the other hand the I-gqira Elemicisa the herb doctor, some of these even going the length of specializing different classes of diseases, and the Kaffir Bonesetter and surgeon (Awamatambo).

Attention to the structure of Kaffir words is necessary in order to understand the terms applied to the various kinds of Kaffir doctors.

Isanusi is a substantive term of unknown origin meaning a witch finder or witch doctor. Most of the other names consist of two parts - a distinguishing part proceeded by Igqira or doctor, just as we use the term Doctor of Herbs; and the Kaffir uses that of

<u>Singular</u>	<u>Plural</u>
i-gqira elemiciza	ama-gqira awemiciza
the doctor of herbs.	the doctors of herbs.

and so on as shown below:

The etymology may be briefly shown thus:

Singular

<u>ili-gqira</u>)	Imi-ciza
or contracted) e la	prefix
<u>i-gqira</u>) who of	Herbs
The doctor)	

a i contract to e

Igqira elemiciza, the doctor who (is) of herbs.

Plural

ama-gqira : a wa imi - ciza
 Plural prefix who of herbs
 a i = e

hence

ama-gqira awemiciza, the doctors who (are) of herbs.

There are five classes of Doctors, each with sub-classes: thus we have.

- A. The Witch Doctors
- B. The Surgeons & Bonesetters.
- C. The Herb Doctors
- D. The Rain Doctors
- E. The War Doctors.

(A) 1. The Isanuse; Abangoma of Zulus, is a witch doctor, one who professes to have direct intercourse with the spirit world, and who practices divination or as they call it smelling out "Ukunuka". Their assistance and influence is employed in "smelling out" Sorcerers, or bewitchers "Amagqira" or "Abatakati". They are forbidden to practice in the Cape Colony, and Natal; but practice secretly and do much harm. Mysterious burnings of Kraals etc., taking place now and then after the departure of one of these gentry. Until recently they practiced unrestrained in Zululand

and Pondoland and exercised a truly awful power for evil; hundreds and even thousands having been smelt out, and put to death within recent times.

Isanuse: "Probably no more villanous and unmitigated fraud than the Kaffir "Isanuse" or witch doctor exists on the face of the earth. Pretending to the faculty of divination he trains his memory and powers of observation to an extraordinary degree. Every little circumstance coming within his cognizance is hoarded up for future use, nothing is too trivial and by the help of spies he is kept informed of everything that goes on in his clan or tribe. Rich and influential men are of course special objects of his keenest regard.

Nothing is unimportant and such things as the pattern of a snuff box, a dent in an assegai handle or blade, the number of shells &c., in a necklet or armlet, are noted for possible use against the owner should it be advisable to convict him of sorcery. Such facts are used thus,—for instance if a man be accused it is very useful to be able to say. You took the assegai with the crack in the handle which you mended with the sinew of a she goat last spring and dug a hole in front of the sick man's hut and buried

(something duly placed there). This knowledge of details fills the spectators with dread at the powers of divination of the doctor and convinces the friends who know that the accused man has such an assegai, of his guilt. No doubt in time these individuals deceive themselves as to the idea that they actually possess magic powers.

When an "Isanuse" is consulted a present of a goat or ox is brought, depending on the wealth of the applicant. This person with his friends sit down in front of the "Isanuse" who, having previously heard from a spy of their probable visit, comes forth and tells them what they have come for. He then tells them to "Vuma" or acknowledge what he says. This they do whether he says true or false: thus supposing a child be ill and the friends have come to find who has bewitched it, for sickness is believed to be due to "umtagati" or witchcraft, the witch doctor will say, "You Sogolima have come to find out who has bewitched your child". All clap their hands and shout "Siyavuma" i.e. we acknowledge. If a false statement, the hands and shouts are involuntarily not so emphatic when he will say "No you lie, it is not so and so," when loud shouts of "Siyavuma, Siyavuma mhloko!! Siyavuma!!

and clapping will show how his hearers admire his wonderful powers. They go away thinking wonders of the seer who must have intercourse with spirits, or how could he know what was wrong, or where the stolen or lost property was to be found!

Usually the "Isanuse" takes his cue from the chief as to whom he will accuse, but not always. He is of course amenable to bribery from other sources:

Women practice this horrible form of doctoring more than men.

Scully from whom I have obtained much information tells how an aged and rich Pondo becoming a convert to christianity became a suspect, was accused at a smelling out of treachery to his chief and was hunted down and murdered while fleeing for sanctuary at a mission station within sight of the missionary who was powerless to interfere.

Mission stations were acknowledged as sanctuary for people smelt out, but who dared not return to their kraals.

The following description, culled from the same source, of the ordinary course of action in the event of illness admirably describes what might well have taken place.

A fine baby is born. His proud mother fastens

round his neck, the seeds of the "Rhiza" to keep away convulsions, a piece of "Mooti" or medicinal wood to prevent illness generally, The father gave a leopard's tooth to hang on to make him brave. He takes measles, followed by chronic cough and wasting "Phthisis". An "Isanuse" is consulted as above described. He decides on the illness and recommends a certain Igqira (practitioner). This Igqira (native doctor) was sent for and a goat killed for his entertainment. He made an infusion of ashes obtained from burnt roots of different sorts, frogs feet, baboon's hair, lizard's tails and other items of his grotesque pharmacopoeia and heavily dosed little Tobe with this. He then hung some infallible charms tied up in the inevitable bag round the child's neck and departed next morning promising immediate recovery. Result nil.

Another "Gqira" a most celebrated practitioner is sent for. This one required a fat black ox to be killed, with the blood of which he sprinkled every member of the family, the little patient getting an extra share. After speaking in most slighting terms of the other doctor's treatment; he made a powder of the burnt bones of several kinds of snakes

and birds. He then made small incisions with a sharp stick across the chest and round the neck, arms and legs of the patient and into these he rubbed the powder. After this he applied a plaster of fresh cowdung to the sick child's chest and wrapped him up in the skin of the black ox killed on the previous evening. After this he carried him out of the hut and laid him in the middle of the cattle kraal. It was then noon and until sundown the "Gqira" danced and chanted around his patient in the most grotesque and frantic manner conceivable. Just at sundown he fell down in a kind of fit, foamed at the mouth and yelled horribly and then seemed to swoon. When he awoke from this he crawled over to where the poor little child was looking out with horrified eyes from his wraps, inserted his hands amongst the folds of the skin and extracted a lizard about 4" in. in length, This he held up to the view of the admiring and applauding crowd. Here was the cause of the malady, rid of which the child would at once mend. The mother wept tears of joy as she loosened the child from its unsavoury durance. The Gqira" left next morning having established his reputation taking as fees two of the best cattle. Result nil.

As the child got worse the mother became convinced that someone had bewitched him and goes to consult one of the wizards or witch doctors, Awamatambo, who is believed able to foretell the future and reveal the secrets of the past, by the method known as throwing the "indawuli"; Dutch (dolossi bones). These are the metatarsal and metacarpal bones of goats, sheep and antelopes variously coloured. They are thrown down (about one dozen) like dice, and he studies them and reads the answer: Having been paid a goat and other things, he sits down with his kaross, , throws the "indawuli" and then proceeds. First he recapitulates the disease and other details of treatment that have been adopted, then accuses of witchcraft some one whom he has a spite against or whom he knows to be suspected. Says the child was charmed by this individual by his having buried the magic medicines that draw the lizard and the toad and the snake in the floor of the mother's hut and then the child sickened. He predicts his certain death; a self evident fact which soon takes place, result great trouble in the King's household.

The story is told of a great witch doctor being called to cure a girl of Epilepsy which was supposed

to be "Umdhlemyana" sickness caused by the casting of a love spell by a young man in the neighbourhood. Also of an instance where a child buried in a land-slip alive and heard crying is allowed to die unreleased while witch doctors have cattle and then goats driven over the place to appease the "Imishologu" in whose custody the child was, and because it does not come out it is left to die.

There is another form of smelling out. A more fearful affair is the "Umhlalho" or in Zulu language "Ingoboko. This is a tribal affair and is carried out in the following manner:- The chief agrees to the summoning of a great "Umhlalho" which is a very great public dance to which selected tribes are invited and must attend: The doctor, the tribes being assembled, after various incantations and probably working himself or herself, (for females often take to this profession) into a frenzy, will single out an individual, or even at times a whole tribe as the guilty parties, by means of "Ukunuka", throwing of ashes over them, guilty of, say, causing sickness in the King's household, making one of his wives miscarry, or in the case of a tribe, say having assisted in the escape of a fugitive. Those proclaimed guilty

at such "Umhlahlo", by means of throwing of ashes or "Ukunuka", the signs of smelling out: are often summarily slaughtered or at least severely punished. Sometimes by fearful tortures.

It was an "Isanuse" called Malakaza who was responsible under directions of Kreli, for the great cattle slaughtering of the Kaffirs in 1856, by which, according to the Rev. Charles Brownlee, an undoubted authority, it is computed that over 20,000 natives died of starvation and other diseases, and 30,000 were forced to seek relief in the colony.

An "Isanuse" goes through a regular course of initiation and education after the following method:- He or she gets an inspiration or has a dream in which he is called to a river where he goes alone to a large pool. He is said to be called by the Spirit King of the river, or the "Ingwenya" or alligator with a view to his destruction. He is, however, protected by his guardian spirits or the "Iminyanya." While there he is under the tutorship of the fairy "Hili" or an old woman fairy who guards his interests and instructs him: He then begins to see visions and is supposed to have some intercourse with Spirits: In this stage of his initiation or as it is called "Uku-Twasa" he is known as an "Awemishologu";

analogous to the condition of a medical student. He, however, does some practising on his own account even now. Later he pays in kind or in service, a superior full fledged doctor to complete his education - this stage being called "Uku-Penleleliva"-and eventually becomes a member of one or other or perhaps several of the numerous classes of native Doctors or "Amagqira", or in the singular "Iggira". The fees paid to these practitioners vary considerably: they usually take the form of cattle or other live stock or agricultural produce and seem to depend on the case and the wealth of the individual seeking assistance.

The general practice is to pay fees as follows:-

1. A small fee of about 5/-"to open their mouths" at first.
2. The after payment to a regular practitioner is "Umkonto" = visiting fee for saying what the disease is.
3. "Umlandu" fee for actual attendance: generally an animal, large or small, - only given if the treatment proves successful.

A truly excellent method of remuneration and which might be followed in more civilized countries.

This "Isanuse" is therefore a diviner or sage and one who also treats all kinds of diseases, often by

charms and incantations calculated to drive out the evil spirits, (for to him all disease is caused by "Umtagati" or witchcraft), and frequently by the use of herbs and drugs. He does not practice surgery.

A. 2.Singular

I-gqira elemishologu

The doctor e la imishologu
who (is) of Spirits

Plural.

Amagqira Awemishologu

Ama gqira a - wa imi shologu

The Doctors who (are) of Spirits.

This is a spirit doctor- one who professes to see and be guided by Spirits. He is really the medical student stage of the Isanuse; One who has gone through his initiation (uku-twasa) but who to become Isanuse must pass the further stage of education or (Uku-Pehleleliva).

Many however, remain at this stage and are recognised as diviners and spiritualists.

A. 3.

Singular

Plural

Igqira Eliligogo

Ama gqira amagogo

e la igogo

who is igogo.

Ili or igogo is a term which does not require iggira before it (meaning observer) but should it be used the joining particle is li - is, not le of, thus the doctor who is an observer.

The term is applied to individuals who foretell coming events and has come to be thus used in this way. Igogo is a sort of deer, which when seen is always gazing or observing and the name originally meant an observer. Such a man from continual observation comes to be able to foretell events, that will probably happen and people come to consult him as to the future. Thus he will be asked whether season of rains will be early, or late or severe. Whether the wheat crops will suffer from hailstones or not &c., &c., If an enemy may be expected and when &c., They pretend to be told in dreams or by visions that which they reveal and some of them go through forms of incantation such as throwing roots on a fire and using passes and phrases.

As they are often wrong the term igogo is sometimes used to mean a pretender.

As a rule they receive no fees.

A. 4.

<u>Singular</u>	<u>Plural</u>
Igqira elemilozi	Ama-gqira alemilozi
The doctor of whistlings	The doctors of whistlings

Umlozi means a whistle or whistling sound.

A doctor of whistlings is one who pretends to hear a whistling voice about (as in the roof of the hut) which gives him the instruction required, to know what herbs, roots, leaves or drugs are good for a certain case and where to find them. He is a sort of ventriloquist and physician. He does not practice surgery.

They are paid in the usual way and are mostly Fingoes

A. 5.

<u>Singular</u>	<u>Plural</u>
Igqira elokuvumisa)	Amagqira Awokuvumisa
A doctor who goes by consent)	awa-ukuvumisa
e la-ukuvumisa)	

This is a consulting practitioner who does not use medicines. They will say what is the disease, and direct the patient to a regular practitioner, or they will point out a sorcerer or bewitcher. Their method has been described under isanuse, they, how-

-ever are specialists in this line.

They find out by getting the collected people to Vuma, or consent, to various assertions of his, which he judges as right or wrong by the loudness or confidence or the opposite of their Vuma, or clapping &c.,. See "Isanuse".

A. 6

<u>Singular</u>	<u>Plural</u>
<u>Iggira elamatambo</u>	<u>Amaggira awamatambo</u>
The doctor of bones	" "

This practitioner is usually a "Basuto tribesman" and pretends to find out things by the manner in which his "Indawuli", (Cape Dutch "Dolossi") sorts of bones fall when thrown.

These "indawuli" may be thus described.

1. Two flat pieces of bone, roughly carved, the king and Queen.
2. Two others, usually thicker pieces, and of metatarsal of calves, also ornamented, the ox of the king and of the Queen respectively
3. Eight metacarpal bones of sheep's leg - the common people.

He proceeds thus. He holds his hands horizontally with the bones between them and gives a twist as he throws the bones on the ground. He looks at their position. Should they give no sign he throws again.

This time, perhaps they lie favourably: The king touches one of the common people and the queen is looking in that direction. This is good, now there is a clue. These doctors are particularly shrewd and by practice have marvellous memories. By observation and spies they know every body's affairs and occurrences and are thus often able to judge correctly, and have been known to give information which has led to the recovery of stolen goods or cattle after apparently every other means has been tried in vain.

A. 7.

Singular

Plural

Igqira elobulongo

Amagqira awobulongo

The doctor who (is) of cow-
dung

These individuals employ moist cow dung to draw out the evil spirits that are causing the disease. They proceed thus:-

A ball of cow dung is put on the painful part and bound there for a time. The doctor then removes it and produces the cause of the disease in the form of a piece of wood, or lizard or other charm which he has previously placed in the dung or now by sleight of hand produces from about his person. These are the "Izidlanga" i.e. diseased parts of the body or charms which have been put into the patient by the

evil spirits or bewitchers.

They are paid the usual fees - the retaining fee, "Umkonto", and the successful fee "Umlandu."

A. 8 Singular Plural

Igqira Ililixukwazana Amagqira amaxukwazana

This is a witch doctor of a much inferior kind to the isanuse - a learner of little experience, his methods are as those of the Isanuse.

A. 9.

Singular Plural

Igqira Elokugq**u**bula Amagqira awokugq**u**bula

Uku- qubula — to fall upon, to attack.

This is a term used to designate the doctor who professes to draw out the malady, by rubbing, grasping with the hand or sucking with the mouth. They often also use roots and leaves as applications, and as in the case of the "Awobulongo" cow dung doctors frequently produce things as the cause of the disease the presence of which they have secured before hand. Thus an igqira-elokug^{qub}qubula will suck over a diseased or rheumatic joint, after having rubbed it, and produce from his mouth a snake or lizard (which he had previously placed there) as the cause of the pain.

A. 10.SingularPluralIggira ElilicamaguAmaggira Amacamagu

There are seers or foretellers who work by divination using branches of particular trees in various ways.

Their practice and treatment corresponds to the faith healing of to-day. (Ngenkolo = by faith)

The following is a description given me by an educated native who claims to have been cured of mortification, Ubulima, in this way. The doctor collects the patient's friends and makes them "Vuma" i.e. confess to the disease - he then orders the slaughtering of a certain cow which he will minutely describe, though he is supposed never to have seen the herd. This cow is found and made a living sacrifice of..

The beast is thrown and bound, and the people round, led by the doctor stab it on the navel and belly and while the poor brute bellows from pain the people and doctor shout out "You are well" "get up" etc., etc., and in some miraculous way the patient is immediately cured of the pain.

Another igqira is then called in to complete the cure by means of herbs and medicines which usually produce vomiting and purging.

B.SURGEONS, BONESETTERS &c.,

Kaffir specialists show a considerable amount of Surgical skill. The Surgeon is called

<u>Singular</u>	<u>Plural</u>
I-gqira elokuqapula	awakuqapula
e-la-ukuqapula	a-wa-ukuqapula.

Uku-qapula means to inoculate or to let blood

This practitioner is called in for all surgical complaints. He is a skilful bonesetter and his method is carried out as follows:- For a simple fracture, the limb is forcibly pulled out to straighten it and then bound in position with splints: The part over the fracture is incised in three or four places and the charcoal from certain plant roots, well rubbed in ; one of these plants is the plumbago and of others that I have examined, it seemed to me that the only virtue could be, that the charcoal could act as a foreign substance, and its use as a counter irritant would perhaps help to allay and prevent inflammatory mischief. The selection of Carbon in preference to other substances shows at least a rudimentary knowledge of an antiseptic substance being preferable

The surgeon in most instances exhibits internal

as well as external remedies.

Using purgatives and emetics freely to assist healing and relieve pain.

Blood letting, as his name implies, is frequently had resort to, by the Kaffir Surgeon. Thus, I know of a case where a Kaffir surgeon, of his own initiative, incised the temporal artery for persistent neuralgia.

Blood letting by means of incisions or scarifications is frequently used to relieve deep seated pain. A common mode of treating pleuritic pain is to scarify over the ribs and sometimes to rub in an irritant.

The native doctor, whether taught by outside practice or not it is hard to say, resorts to venesection as one of his routine methods of treatment for violent fevers. Opening usually one of the veins of the forearm, and using direct pressure to stop the hemorrhage when he considers that his patient has lost enough.

A cupping instrument used for bleeding and snake bite called "Luneka" is used and needles "Izinthlum" by the Kaffir surgeon for acupuncture &c., or in pleuritic pain &c.,

THE HERB DOCTOR.

Physician

Singular.

I-gqira elemiciza

e-la-imiciza

who is of herbs

Plural

AMagqira Awemiciza

A-wa-imiciza

who are of herbs.

The herb doctor is simply a Kaffir practitioner and differs in no essential respect from a European doctor, only he employs native drugs and herbs. Some of them devote their attention to one disease, or to a small range of maladies, and by close observation and long experience as also by benefitting by transmitted and traditional knowledge; they acquire fame as specialists and experts in treating a disease. People send for them or go to them from great distances and often reward them very liberally if they are successful.

It is not uncommon for a witch doctor to practice also as a Herb doctor. As a witch doctor he administers emetics (see later) which have no relation to the healing art, but as a Herb doctor he acts on the same principles as the others do and may be skilful as such. He is at any rate not more grossly inconsistent than the Roman augurs were.

D. THE RAIN DOCTOR.Singular

I-gqira Elesebe

e-la- isebe

who -- is of - (isebe= a bird)

Isebe is a bird, and from that bird, this doctor, as he pretends, receives the rain. A doctor who has become so by the process called Uku-twasa is supposed to have communication with things in the water, or with wild animals, as a lion; but this individual claims to hold communication with a bird. There are birds which by their actions or calls indicate the approach of rain. Thus the Egyptian vulture or turkey buzzard, does so by its booming, and the S. African Rain Bird by its call "bok-makeri."

Some men of great natural observing powers are skilful in weather signs and probably the rain doctors are no fools in this respect, and hold off with various excuses when their natural barometer stands at "very dry".

E.THE WAR DOCTOR.

I-tola a substantive term like isanuse or it may be also thus:

Igqira elilitola

e-la-litola

DR who is of war

Itola is the familiar contraction for ilitola with the plural Ama-tola

In time of war, before proceeding to battle the various companies are doctored, each individual soldier being submitted to the process.

The Itola is sent for and he prepares a large vessel of war medicine, with much incantation, and of this each warrior partakes and is in consequence considered immured from the danger of his enemy's weapons (always, be it understood, provided he is at right with his departed ancestors.)

These ancestors have sacrifices offered to them by the King and chief indunas on the eve of battle.

Many curious practices take place at such time, which it is outside the province of this essay to describe. They are, however, very interesting.

The Kaffir doctor may be of either sex except that in the puberty rites of (intonyana) and circumcision each sex is treated by a practitioner of same sex and in war-doctoring a male doctor is de riguer.

Some of these doctors inherit, or are taught the knowledge possessed by their father or mother e.g. the "Awemiciza".

Others become so by voluntary submission to rites and training. See Isanuse where the process "Ukutwasa" is described.

They all carry on their persons charms of numerous kinds, dried lizards, tiger's teeth, fish bones, &c., &c., &c., that have for them special virtues; and the large majority claim to possess power over demons of disease; for to the unsophisticated Kaffir all disease is caused by "umtagati" or witch craft and although the doctor may rely on his herbs and treatment to assist towards the cure of his patient, he is led to practice spells, and go through incantations to meet the evident needs of his patient and perhaps more so of the relatives.

Taking a "Herb Doctor" all round he is often a clever fellow, good at the cure of some diseases, and his methods and principles compare favourably with those ascribed to Aesculapius and Galen in the early history of medicine.

Some observations of Interest in the Folk
-Lore of the Kaffir.

Before proceeding to enumerate and describe the diseases as recognised by the natives, their cures and causes, there are several subjects that are of interest in the study of Native Folk Lore which I propose shortly to notice.

The Kaffirs would be a healthy long lived people were it not for the excesses of riot which they run in, the practice of adultery, drinking and dancing &c.,

Their mode of living on simple mixed diet, and exercise in the open air in a fine climate is exceedingly favourable to robust health and longevity, and perhaps no nation enjoys, on the whole, better health.

Disease whether in man or animals is believed by the native to be caused by a human agency, sometimes a living person, sometimes a departed relation, who has used witchcraft or "Umtagati". Even the vast majority of mission or school natives retain this belief, so deep is it rooted in the native mind. Missionaries have preached against this belief and it is now a penal offence to accuse any man or woman of

witchcraft: With the result that while the belief is kept secret it is none the less a conviction and practised in secrecy. "Smelling out" is carried out secretly and many hut burnings and solitary murders must undoubtedly be traced to it. Of all the cattle that have died in the Native territories lately of Rinderpest probably in 19 cases out of 20 the death is quietly ascribed to witchcraft.

It will thus be seen that anyone may, under given circumstances, attain the power over disease and inflict a fellow being, usually by calling in the assistance of the ghosts of the departed or natural spirits and demons; and many of the cures used are intended to drive out the bewitching spirit. Just as in ancient folk-lore in England offensive drugs were administered &c., for this purpose so is it at the present day in native territories.

The Natives believe that several agencies are the chief causes of disease and have much power over the sick person. The chief of these are (1) Icanti, U-hili or Tikoloshe and Im-pundulu. (2) Im-paka (3) Ubu ti (poison). Icanti, u Hili and Impundulu. These three bodies are combined in their actions. They are, however, three distinct bodies:

Any person possessed of any one of these must needs be possessed of all three. They are chiefly used by women and often to secure the affection of their husbands or their families.

(a) Icanti in its natural state is a rare water snake which has the power of changing itself into many colours and different objects and has great power of fascination. Any one who comes upon it suddenly remains motionless and speechless. This snake can be preserved by drugs and is secretly kept by some woman, and is handed down to her daughters and to their female descendants, and thus disease occurring in a hut and to which certain families are liable (hereditary disease) is ascribed to the influence of the Icanti and his co-workers: Tikoloshe and Im-pundulu

(b) U-Hill or Tikoloshe. A very short creature living in water, half man and half animal. Takes possession of a married woman and tries to become her husband. He is supposed to kill one member of the family in order to succeed: Thus should a woman be fond of her children and husband, she is credited with having been asked by the Tikoloshe and having

resisted his importunities

(c) Im-pundulu is supposed to be a bird which sometimes assumes the character of "a man" This bird has the power to bring down lightning and disease.

Thus it will be seen that the Native recognises the hereditary disease, and he believes that the triple association of I-canti, u-Hili, and Im-pundulu is the chief cause of the hereditary disease in a family by being handed down from mother to daughter, Of course as a rule among the Kaffirs diseases are sent by, and governed by enemies, assisted by departed and other spirits, and very seldom follow a natural course or have a natural cause.

II. Im-paka. Creatures resembling cats who have supernatural powers, amongst which is the power of entering a closed hut. They are supposed to scratch the body of a person and put in poison. They are bred by wizards and used by them to bewitch and carry disease. This belief mostly exists among the Fingo tribes.

III. Ubu-ti - poisoning. The usual methods of putting known poisons in food and drink is here the cause.

Other known causes of disease are

IV. In-qumbabane . A kind of wand like snake which is the chief cause of feverishness, and is supposed to eat up the inside of a man and cause his death.

V. Mamlambo. Another snake known to the Zulus and used by them as a charm. If not properly used it caused sickness or death and has come to be looked on as a possible cause of sickness in many obscure cases.

VI. Omitting to observe certain customs and ceremonies. If the finger of a child (new born) is not cut it will be sickly. "If circumcision" in man or "Intonjane" in woman is omitted the Imishlogu (spirits of the dead) are dissatisfied, and disease or barrenness results.

The Natives have superstitious beliefs in connection with:

Heaps of stones, which they call "Isivivane"; or with a stone lifted and placed between the branches of a tree; or a heap of small dry sticks by the road side; or tying the long grass by the way side into knots: or chewing certain roots or barks or leaves of certain plants; or wearing them; or crossing strange streams, especially women and little children; or washing or drinking out of such rivers; or

dogs howling, or the hooting of an owl, especially on a cattle kraal or top of a house. They also have superstitions about the "Broom Vogel" or Intsikizi, or the killing of one; about a cow or ox entering a dwelling house or a calf lying down while its mother is being milked; about killing the Umntanizulu or mantis, the insect called the "Hottentot's God" by the Boers,

In very old times when the head of a family died without saying where he was going; immediately after expiring his sons or daughters or other near relatives would put a piece of old leather or anything similar into the deceased's mouth to show that he died unhappily, in consequence of being bewitched. This had the effect of bringing all his friends under the gravest suspicion of being implicated in his bewitchment and the public were in the greatest danger of being accused by the isanuse as the workers of the witchcraft. The death of such an one was immediately announced at the great place, and a number of men despatched to his Kraal to seize and confiscate all his property and cattle. They believed he had gone to a place of punishment but the Amaxosa had no name for it. They have, however a name for

a happy place although they cannot describe it. The superstitious ^{idea} ~~rites~~ attached to the death above referred to, is that the soul of the dead man is likely to inspire his children and friends with a spirit of witchcraft and that the public is in danger of being bewitched by them, they are in consequence ever after chief subjects of smelling out and may be subjected to all kinds of tortures, such as being fastened and suspended in a hut and fumigated with dense volumes of suffocating smoke. They often die of suffocation.

Superstition pervades the whole of the Bantu family. They all believe in the spirit world and resurrection from the dead even of the lower animals. They believe that a new state of things is going to be, only in a different way from that generally understood by christian nations

D O C T O R S

The Kaffirs have great faith in the powers of their medicine man and consult him on every possible event. They requisition his services for sickness and pain, and accident, foretelling and causing the fall of rain. As detectives to find stolen or strayed or

lost property, to point out criminals and bewitchers, to steer them clear of witchcraft, to make them brave in war and secure their departed spirits peaceful and satisfied rest and so almost ad-infinitum.

One day talking to a Fingo headman, a Wesleyan preacher and arguing that the Dr. must be looked on as an authority in disease and its treatment, as he had spent years of his life in study so as to recognise and treat disease. I was met by this unsailable statement. "Oh, yes your men require to take years to study, but our Native doctor is taught by God."

The Medecine man in all ordinary cases is openly called in; but in case of a possibility of witchcraft he is, owing to such an accusation and its consequences being now-a-days criminal, called by stealth and works in secrecy. He is paid good fees, - a retaining fee and a good one if successful.

Speaking generally their powers are quite unlimited although in many instances some particular Medico will specialize and become famous for some one or group of diseases, his patients often coming great distances to consult him, or her, as the case may be for sex makes except in few cases, no difference.

As a general rule some form of incantation is used to exorcise the demon of disease and if the

doctor attributes the illness to the work of the offended spirit of some ancestor, sacrifices are offered to appease its wrath.

Such sacrifices "i-Dini" are also offered to appease the "imi-Nyanga" (ghost)

1. Should anyone dream about his ancestors who are dead, that was taken as an indication that they were displeased at some neglect and demanded an idini sacrifice.

2. Should there be illness either of man or beast and a doctor be called in and say, I see your ancestors, they are displeased because you have not rendered them their due; it was understood that a sacrifice was demanded.

3. Should there be no rain, the people would go to the chief and say, why do you allow it to be thus, why don't you invoke your ancestors, whereupon he would offer a sacrifice.

These sacrifices were offered in the following ways: (a) Fuel was prepared consisting of chips of sneezewood. (b) An animal is slaughtered in the centre of the cattlefold in the afternoon. The blood is carried in a basket from that spot away into the house of the person who dreamt about the ancestors

or who is ill, and placed at ^{the} back ~~most far~~ of the hut. As it is being carried, drops are purposely allowed to fall. All the bones and all the flesh of the animal are carried into the same hut and laid on sneeze wood or laurel twigs.. (c) Next day a fire is made chiefly of split sneezewood on the spot where the animal was slaughtered. The flesh is brought out of the hut; all of it, except the women's portion, is carried back to the cattlefold and laid on sneezewood twigs near the fire or hung on the stakes of the fold. The women's portion is taken to a fire beside the calves fold. The first part offered is the fat upon the liver (in-Tlukuhla), which is cast upon the fire and wholly burnt. After that pieces of meat may be roasted and eaten during the morning, but most of the animal is boiled partly on the fire in the centre of the cattle-fold, and partly on the fire beside the calve's fold. All the boiled meat is taken off the fire in the afternoon and all eaten at the same time by both parties. Next day all the fat and every bone and remaining portion of meat and every twig used, are burnt on the fire in the centre of the cattlefold. The blood if not poured out at that fire, is poured out at the fence, but still within the fold.

On the day the sacrifice is eaten, a person is posted at the entrance of the cattlefold and another at the calve's fold and everyone who partakes of the sacrifice, must deposit something in the hands of one or other of the posted persons, and as he gives it, he says "Camagu". All these articles no matter what they be, are finally scattered within the cattlefold near the fence. Some sacrifices made by the chiefs were wholly burnt.

Amulets and charms are often worn by the natives such as

1. Necklets of the long hair of a cow's tail plaited together. The cow is never sold or killed &c.,
2. Seeds of the rhiza to keep away convulsions
3. Piece of "mooti", medecinal wood, to protect from disease generally.
4. Leopard's tooth to make him brave

&c. &c.,

and such things as love philtres are not unknown to the Kaffir beaux, in spite of the lobola or purchase system of getting a wife.

The drugs that comprise the Native pharmacopoeia are very numerous and varied, and are dealt with, ~~as~~ used, ~~as~~ in subsequent pages of this essay.

Speaking generally. They are derived mostly

from natural products. The vegetable kingdom supplies most in the form of roots, bark, wood, leaves juice and flowers and fruit prepared in several ways, and used as powders, infusions, extracts and applications. Medicated baths are much used by some Kaffir specialists.

Those for internal use are most commonly purgatives or emetics and for external, vesicants or irritants according to dilution and mode of application.

The Animal kingdom also supplies some remedies: e.g. The skin of a python used powdered for asthma. Hide of Alligator. Ox gall, Cantharides beetle (several deaths have been traced to the internal use of this) &c.,

Minerals are little used by the natives:(although now-a-days Paraffine is a favourite)

The more valuable remedies have been employed by herb doctors for ages and a knowledge of their properties transmitted from one to another, so that they have a heritage of experience. We often find the same herb, perhaps under a different name used by Gaikas, Gcalekas, Fingoes, Tembus, &c., for the same malady; conclusive proof of the efficacy and

ancient origin of its use. As the maxim of "No cure, no pay" is accepted both by doctor and patient worthless remedies are sifted out, and the high fee often paid for a cure tends in the same direction.

The Materia Medica of the Kaffir is apparently collected at any time, and they observe no ceremonies in the collecting of it, nor do they take note of the seasons, moon &c., in doing so.

In contrast to what one gathers from the folklore of many other savage races, the Kaffir tribes appear to pay very little heed to the phases of the elements. They have no astronomical knowledge and except in some few authentic cases of eclipse of the sun or moon, carry out their daily life uninfluenced by the stars, sun or moon.

Perhaps the only seasonal Medical practice known is the habit of the Fingoes in early spring, of taking an emetic often very strong, and lowering to the system.

The king is the chief doctor, but with this exception any one may become a medicine man or woman.

Domestic remedies are much used amongst the commonality, but such things as appeal to saints or deities do not take place for the Kaffir has no good saint or deity.

Few surgical instruments are known: knives and needles for scarifying; A "cupping glass", of cows horn, about 6 or 8 inches long: the skin is scarified the thick end applied and suction exerted through a small hole in the smaller end.

It is the practice of the natives to attend their sick at home and except in known infectious cases e.g. smallpox amaas &c., they are certainly not avoided in any way - quite the contrary, many visits are paid by friends and much assistance afforded by them.

Incurables are usually looked on as pensioners of the Kraal and charitably treated

Deformed infants are usually got rid of by order of the Chief of the Kraal: Usually by leaving them in the open at night where carnivora make short shrift of them.

Several abnormalities are looked on as being evidence of being a witch child, and such child is in danger of being killed in a similar way or even openly. Thus a child whose upper incisors come before the lower or who is born with teeth would be so treated: Harelips, evident squints &c., are so treated.

In case of death the hut is burned down and the spot where on it stood obliterated as much as possible, it being considered bewitched and avoided in consequence.

At the grave side, where much ceremony is observed; the relations leave offerings for the dead saying "Look on us favourably where you are going".

They believe in a vague sort of way in a future existence and that the spirits of the departed have some sort of continuous existence and influence, usually for ill in the lives of the living. For this reason many ceremonies are observed, which it is foreign to the intention of this essay to describe in detail; in order to secure that the departed spirit will rest in peace.

NATIVE PRACTICES

A. Medecine

Diseases known to natives, their native names:

Supposed causes: and recognised cures.

In dealing with this subject I have as far as possible compiled information received from a large number of individuals, chiefly, native chiefs, Educated natives, Missionaries &c., and, as in soliciting information terms understood by such had to be used, I have continued to use the same terms, classification and nomenclature of disease &c.

"Icesina" Fevers: Natural Diseases:

There is a wandlike snake called In-Gumbane which is supposed to eat the man up inside and thus cause death. The Kaffirs to stop the entrance of the snake or to arrest its progress, use bitter and strong smelling herbs internally and also rub all his orifices: nose, mouth, anus with the same.

A general method of treatment for these as for all constitutional diseases is called Uku Nyakamisa Imbiza, (to wet a pot). This is carried out in the following manner.

Roots of several kinds of medicinal plants are collected, placed in a gourd, covered with water and

the patient made to drink the infusion, the supply of which is kept up by adding more water, till the roots either shoot or putrify. The patient is then given a strong emetic or purgative and is considered cured.

Measles- I-Masisi.

Scarlatina- I-Rashalala. more usually Ungana.

These two are considered as one, Scarlatina being the more grave. The treatment is the same viz:-

INGQATA

Fresh goats dung "Ingqata", is taken and boiled in goats milk and this drunk hot in cup fulls. It helps to bring out the rash and cause perspiration. The dung is now powdered, mixed with fat and rubbed all over the body.

Worm-wood. (Um Hlonyane) is also used at times for steaming the patient, and the throat if bad gargled with the infusions from a mucilaginous wood. (Indlebe Yenvu) *Helichrysum appendiculatum* (Less)

The leaves and shoots of the Um-Pafa: (wait-a-bit thorn tree) are boiled and the steam inhaled: and the infusion gargled. The throat is also fomented and poulticed. Snake poisons well diluted with bile and clay are also given by some.

Mealie Meal Porridge and meal soups are allowed and solids forbidden.

This dieting is adopted in all feverish cases.

Small-pox. In-Gqakaqa. as in the case of Measles and Scarlet fever.

Typhoid Fever. I-cesina Seronya. (

This is the typical Kaffir fever disease, caused by the entrance of the I-ngumbane, (a snake) and its eating the inside up. The patient is washed or steamed with worm-wood (Um-Hlonyane) and an infusion of this is drunk in large draughts to prevent the I-Ngumbane killing the man, The following herbs are used in the form of infusions of their roots viz: Its hongwe, (*Xysmalobium lapathifolium*)- Dutch: Bitter wortel, and Ubu-Vumba. (*Withania somnifera*)

The residuum is rubbed about all the orifices where the In-Gumbane may enter. The couch and hut is strewed with the leaves of evil smelling plants. Nicotine has been used to rub round the anus the chief entry of the snake and the I-Qwili (*Alepidia Amatymbica*) an evil smelling plant is similarly used.

Diet as in fever generally.

No special treatment is adopted for ordinary diarrhoea but if too much this is treated, (see Diarrhoea).

Owing to the practice of throwing refuse & excreta about the kraals this disease, as might be expected, is frequent, and often occurs in epidemics.

ANTHRAX. I-dila.

A disease well known to the natives and treated by their doctors with great success.

It is contracted by them mostly by eating the meat of stock suffering from the disease; and so confident are the natives of curing it, should it arise, that they readily feast off the carcase of such an animal. A fair proof of the success of the native treatment. The procedure is this:-

I. Be as soon as possible and should the pustule which under their treatment should rise properly, be allowed by delay to go down, a native doctor will not undertake the case, thinking it useless to do so.

A decoction of two bacteria killing plants: and controlled by a sedative plant, is given internally in oft repeated doses, while externally a leaf paste is made of the same plants to put around, not on, the pimples, to limit the local disease and prevent the inflammation spreading; while the pustule itself is treated by dropping the juice of a sedative plant onto it.

The pustule is left uncovered and freely

exposed to the air, and this application made till the first scab falls off. The Kaffir believes, and experience has been his guide, that the pustule must be left alone and meddling with it either by incision, excision or irritation is fatal treatment.

The usual prescription is:- *Blepharis Capensis*; (Ubu-Hlungu Basigcawu,) leaves, roots one part: *Cluytia hirsuta*; (Ubu Hlungu bedila) leaves, one part; and *monsonia ovata*, (I-Gqita,) two parts. Take of this about 5 oz. and make decoction in a bottle 20 oz. water.

Take. $\frac{3}{4}$ 6 - 8 times daily till recovery.

Externally: *Blepharis Cap.* 2 pts. *Cluytia* and *Monsonia* 1 pt. make as before and apply in paste round the pustule: daily repeated.

Locally. i.e. on the pustules, drop the juice squeezed from 6 moist leaves of *Monsonia*.

2. *Withania somnifera*, (Ubu-Vumba) is sometimes used instead of *Monsonia*.

3. Another method adopted is to use "*Cluytia*" alone, administer as an infusion and apply a liquid paste of the leaves all over the affected part.

4. (*Matricaria nigellaefolia*,) um-Hlonyane womlambo, (river wormwood) used as the *Cluytia*.

5. (*Xanthoxylon Capense*,) um-Nungumabele. (wild

cardamom). mostly taken along with Anthractus beef to disinfect it.

6. Teucrium Africanum, (Ubu-Hlungu benyushu.) same as Xanthoxylon.

7. Others used are: Solanum Nigrum, (Umsobo)

8. Lippia asperifolia, (in-zinziniba) but these are risky and poisonous.

Malaria: Inkatazi Tonizinba:

sent by dissatisfied ancestors and sacrifices and singing and dancing exercised round the sick to satisfy them.

Vomitives and Purgatives are often used, or the isi-Dikile, Lasiosphon Meisneri: dose $\frac{1}{2}$ oz. dried root in infusion. This is one of the snake-bite cures.

Malaria is not a prevalent disease, owing to the fact that the Kaffir frequents mostly high-lands and builds his huts on high ground.

(B) CONSTITUTIONAL DISEASES.

Syphilis I-Geushiuva also I-Hashe elingwevu (grey horse). (To be distinguished from I-Hashe a disease characterised by runnings from penis and swellings of glands (gonorrhoea). which is treated

by poulticing and purgation and is not prevalent.)

Syphilis is said by the Ksffirs to have been brought by the white man,

The leaves of the Ubu-Lembu belitye (Paramelia conspersa) a lichen of very bitter taste, are used in infusion and tinctures, and the dry powder used on the sores or mixed with fat as an ointment.

In the same manner Cissampelos Capensis or the Um-Tuma (Solanum Melongena) or the Ubu-Vumba (Wethania Somnifera) may be used, and are believed to have cured many cases.

This disease has become very prevalent among certain of the tribes owing to the use of common drinking and other utensils and the very close and overcrowded life led at night in the huts.

Amongst, especially the Basutos, the lewd practices which accompany the practices of abakwata and intonjane greatly tend to spread this poison.

Leprosy. I-Qenqa or in Gquinda, said to be caused by suddenly seeing the I-canti in his natural form by the river.

This is called Ukwalama, to come upon something suddenly; A man who has seen an I-canti must not talk till he is doctored or something grave will happen, amongst others he may have I-Qenqa.

Some of the native Kaffirs blame the Hottentots

(another race entirely) for introducing leprosy, from down the Colony to the native territories. It is certainly a disease of recent advent to the Kaffir.

If seen in its early stages the leaves of the Umsolo Omkulu, a plant found in marsh places are bruised and boiled. The product is drunk and used as a lotion locally. Under this treatment the sores are said to diminish and even disappear.

See also Eczema.

Mortification. Uku Fa (death)

A case of spreading gangrene of the hand came under my notice, which was treated by a Kaffir doctor. Amputation was refused and my patient left, to return after two months with an unhealed stump, both bones protruding. His Kaffir doctor had dug a hole in clay soil, 4 ft. deep by 9 in. diameter and filled this with dung taken from the large intestine of two oxen filled for the purpose mixed with water. The patient was laid on his side with his arm fixed in this hole and lay there for 10 days. He being fed well and kept well supplied with Kaffir beer and attended to by his doctor.

Result gangrene stopped and amputation of seat

of disease i.e. near the middle of the fore arm, as the ulna & radius protruded they were broken off forcibly but not neatly and he came to me to heal the wound.

Gangrene of parts after accident and foul sores are all treated with poulticing and powder or ointments made from the leaves and bark of Um sintsi (large Kaffir broom) Ubu Vimba (Withania) &c.

Scurvey. is unknown to the native and owing to the large quantity of vegetable diet consumed must be extremely rare.

Rheumatism & Gout: Not differentiated though both are fairly common, especially however in the native who is forced to wear European costume instead of blankets. Isi-Dlanga or in-dubula: If the former name be used it is supposed to be due to the revival of the results of some old injury; if the latter (in-dubula) it is believed to be due to natural causes and the name is that used to distinguish a small hairy insect, the patient feeling as if this were gnawing at his body.

In these cases the "Awokuqubola" Sucking doctors are called in and they, applying, their mouths to the part, suck out the disease and, as proof, usually show a living specimen of the cause.

as the result of their exertions. Or the "Amagqira Awobulongo," cow dung doctors who apply poultices of dung and to satisfy the patient and his friends that the disease is gone usually contrives to find one of the (in-dubula-insect) in the poultice.

Scrofula: A disease common amongst the Kaffirs. They look upon it as due to bad blood and weak parents, and have many herbs which are used by different herb doctors (Amagqira Awemiciza) for its cure.

Most of them are used externally as applications (bruised pulp poultices) to swellings in the neck &c., and internally in small doses of tincture or decoction.

The best known are:-

Um-Bangandlela	---	Heteromorpha arborescens.
Um-Pafa	---	Ziziphus mucronata.
I-Yeza lehashe	---	Bulbine asphodeloides
I-Rubuxa	---	Pentanisia variabilis
Um-Sintsana	---	Erythrena Humei
Um-Fisi	---	Eryosema salignum
I-yeza lomoya olubomvu-		Rhynchosia gibba
Um-Tumana	---	Solanum Capense
I-yeza lehashe (No. 2)		Thunbergia Capensis.

Each and all of these are vaunted native cures for what they know as I-hashe or if a running (I-quita), Scrofula multiple runnung swellings and enlarged glands.

Rheumatism. The Kaffirs have for generations been in the habit of using the leaves of the Um-Gcunube (*Salix Capensis*) or Cape river willow, for the cure of rheumatism and deep body pains. This is certainly a curious coincidence when one considers that the young shoots and leaves of this tree are very rich in "Salicin".

Cancer Isi-Hlava or Um-Hlaza a common name given to all sores that refuse to heal and continue to spread. It has no special treatment.

Mumps. U-Qilikwana. The following curious method is the only cure I can elicit. The sufferer who has U-Qilikwana should go to the hole of a hare and putting his head to the hole shout out "Qilikwana! Qilikwana!! Mka Kum" (Mumps, Mumps get away from me) He should then walk straight home and not look back when a cure follows in time.

(C) Tumours and New Growths.

(Ili-fa plural Ama-fa) supposed to be collections

of bad and useless blood:

When small they are pressed frequently by the teeth of a menstruating or suckling woman when they disappear:

When large and resistant to this treatment they are cut open or if possible excised. This is called (Ukutyadwa- to cut open).

Tumours. Ili-fa (plural) Ama-fa.

If painful they are poulticed.

Boils are specially recognised and called I-Tumba. They are supposed to be bad useless blood coming out of the body.

(D) _____ Respiratory Organs _____

(Consumption

(Bronchitis Isi-fuba - the chest, a generic

name applied generally to all chest complaints with cough.

Various decoctions are used, and administered in large quantities: The plants. Um-sintsi; (Erythrina Humei) Ubu-Vumba, (withania somnifera) Um-pafa. (Zizyphus mucronata); Um-dende. Um-Kwenkwe, (Pittosporum veridiflorum); Isi-dikili (Lasiosiphon

Meisneri) Um-Bungosh (*Liechensteinia interrupta*).
the root of which boiled in milk has a great reputation among the Kaffirs: It however causes severe headache and must be used with caution..

Um-Hlonyane (*Artemisia Afra.*)

I-Colocolo. (*Helichrysum nudiflorum*)

Um-Tumana (*Solanum Capense*). Ubu Vumba (*withania Somnifera*), In-Dlebe Yenvu. (*Helichrysum appendiculatum*) In-Zinziniba (*Lippia Asperifolia*) I-Tyolo (*clematis brachiata*) Isi-Petshane (*Schistostephium flabelliforme*) are all used in the form of either infusion or decoction in chest cases with cough.

Where there is local pain as in

Pleurisy. I-hlaba (or stitch) the roots and bark of the Um-Nungumabele. (*Xanthoxylon Capense*) (wild cardamom) are boiled and used like tea.

The seat of the pain is incised freely "Ukuqapula" and the powdered burned root of the Umhungumabele.

(*Xanthoxylon Capense*) is rubbed into the wound.

The whole process (local) is called "Uku faka Um-hlabelo".

Asthma. Um-Befu. The leaves of the herbs used in Bronchitis &c., are smoked in a pipe or roasted over charcoal and inhaled.

Note. Special inquiry elicits the fact that, except where European influence has interfered,

poultices are not used in chest complaints without local pain.

(E) _____ Circulatory System. _____

Heart disease, Aneurism, Varicose Veins are not specially noted.

Mothers Marks. (Isi-fo) are looked upon as the result of some item in either the "Intonjane" menstruation ceremony or the marriage ceremony having been omitted. The mother is often sent back to her parents to return the (lobola) or the child is weaned at once and treated by incantations &c., while the mother confesses her sins before the people. No local treatment is used but should the mark be conspicuous the infant is looked upon as one specially marked out as being the messenger of the departed spirits and may live to be a great sorcerer (isanusi).

A curious prophylactic measure is sometimes adopted for this viz. severe purging periodically by means of a tubercous root of the Um Nyanji (*Phytolacca stricta*)

Varicose Veins. Umtambo Omkulu. Wyazi.

mostly attended to by female practitioners some of whom apply cupping, some incise the smaller vessels. Others use cold affusions to the spine, loins and give purgations.

(F) Skin Diseases

Itch:- Uku-Rauzela is not distinguished usually from Um-babane.- intolerable itching. and both are treated by washing the parts and smearing freely with animal fats or applying Iyeza Lomlambo. a parasiticide or: Um-Tuma one of the solanums of similar action .

Lupus. - Isitshangubo is treated thus.

1. Pieces of sneeze-wood are burnt and the resinous exudation (Incindi) from the ends of the stick is rubbed on the lupus spots. As the juice dries the scales fall off and the process is repeated.

2. The branches of the Isihlehle (a kind of Euphorbia growing in thick masses on the ground) are bruised and the milk like juice (very caustic

in action) rubbed on the part until cured.

Psoriasis - Umkondo, attributed to the sufferer having passed over the track of the I'canti (see back) A plant resembling Ityolo and called Umsolo Omkulu is the chief remedy used here. The leaves are bruised, put into a vessel covered with water and the mash freely stirred (Ukupehla). After much stirring a thickish lather as of soapsuds rises and this is applied externally and internally from time to time.

The roots of the Ipuzi-lomlambo (Gunnera Perpersa) river pumpkin are sometimes prepared and used in the same way.

The um-nyanji (Phytolacca Stricta), a vomitive used much in lung sickness and snake poisoning is sometimes administered both externally and internally in small doses.

Warts. In-Tsumpa: The milk of the Tsihlehle (a species of Euphorbia) is painted on the wart, causing it to wither or (2) The juice which comes out of the sneeze-wood (Um-Tote) when burnt for the same purpose. (3) When large they are tied tightly with a thin piece of hide, strangulated and fall off.

Baldness. Ubu-Nquyi (a bald person In-Nquyi)

No treatment is used and a bald person is considered wise and eloquent in speaking and likely to be rich, but curiously he is supposed to become so, by sly and cunning means not necessarily of a high moral standard.

Eczema. Um-Solo or Um-Lambo. i.e. to be eaten by the river, see Leprosy: supposed to be caused by being near the river and offending the Icanti or spirits.

Note that. Leprosy (in-Gquinda), Psoriasis (Umkondo), and Eczema. (Umsolo) are all looked upon as forms of one disease (In-Gquinda), being the most severe: For treatment see Leprosy.

Another method of treating these diseases, chiefly Eczema, is to gather the mud raised by the crab and other riverside animal life and rub this on the sores or (2) to collect specimens from all the available riverside medicinal herbs, and boil them. With this the patient is freely steamed and massaged. The remainder after having washed the patient is taken to that part of the river where the sick man is supposed to have been bitten and there thrown in

while the sick one shouts "Don't stare at me with your ugly eyes."

Amaas: A disease variously described by European medical men as Small-pox (in its severe types) or as Chicken-pox (in the less grave types) This point is not yet settled. The treatment adopted however is same as in Small-pox.

Ringworm. The leaf pulp and yellow juice of the In-Geelwane (aloe soпонaria) well rubbed into the patches.

A paste of the green berries of the Um-Sobo (Solanum Nigrum)

A paste of the green berries of the Ubu-Vumba (withania Somnifera). Or the milky juice of the In-Tsema. A large wild bulb, is used to cure this affection by the Natives, and they are usually very successful. This disease is well known to them and thought to be contracted from the dogs. These latter are found wherever Kaffirs are and certainly if one is to judge by the appearance of the curs one sees about the Basuto and Fingo huts, they are a likely source of this disease.

(G) Nervous System

Paralysis: I-Dumbe is attributed entirely to supernatural causes and for its treatment the isanuse (witch doctor) is called in and if the bewitched be one of authority the individual "smelled out" i.e. the bewitched may be very severely dealt with.

Epilepsy Isi-Tutwani is recognised as a constitutional disease and the "herbalist" is summoned. The method adopted is as follows. Various herbs are mixed which in a decoction form a strong emetic. A sheep is killed and the dung from it is rubbed all over the patient's body. He is now placed standing in a hole dug in a large anthep. (Isi-Duli) and the emetic administered till vomiting is induced, the remainder being poured over him to wash off the dung. The hole is then covered up and his disease supposed to be left there. He now goes home and avoids this spot for ever afterwards.

Should this treatment fail, the following is adopted. The sick man is treated at home, drugged as before and washed down with much rubbing with the remainder: The refuse i.e. vomit and body

washings is now burnt in a hot fire and the ashes used as Umhlabelo, medicine used in lancing (Ukuqapula) An incision is made in the top of the forehead, the blood being collected and subsequently burned at the threshold of his hut; and this Umhlabelo well rubbed into the wound.

Another method I have had described is to bleed the patient from the temple and having caught a hare and lanced its head between the ears, to rub the patient's blood into the wound and let the hare go free, the spectators and patient not daring to watch the hare depart. Similarly a cock may be used. The beak soaked in blood and let go free, patient avoids that way home. A most prized secret cure for Epilepsy is the administrations of about a tablespoonful of a decoction in milk of the leaves of "Exomis Axyrioides" and cases of cure are recorded in lore even after other things have failed.

Mania U-Gezo Three varieties are recognised, 1st. U-Gezo proper, probably mostly delirium or convulsions. The treatment is as in "Isi Tutwani" epilepsy. Here also the herb Um-Nyanji (Phytolacca-stricta). and other emetics are used till the patient is utterly prostrate, when he is left

to slowly recover, while being fed on goat's milk.

2nd. This form of Mania is caused by the brain giving way while the individual is supposed to be in communication with the "Imi-Shologu" (departed spirits) during his or her initiation or studentship for the position of doctor "Isanuse" During the initiation the candidate is hypnotised by the isanuse and made to see spirits and converse with them as it is here his inspirations come from, when in practice.

If however the individual has not been properly acted on by the isanuse but sees spirits &c., (Delusions) he is said to be mad and under the spell of his departed ancestors. In his treatment as a consequence every endeavour is made to propitiate these spirits by sacrifices and offerings, mostly with the assistance of one of the witch doctors.

In the old days of Chaka a case has been noted as occurring, when after treatment has failed either to kill or cure, the maniac was sent to join his ancestors by order of the king (the greatest doctor).

A truly summary method of at once appeasing the offended spirits and getting rid of a troublesome case.

3rd. The third recognised kind "Uku-posela" evidently Acute Mania, was attributed to being bewitched by someone having a grudge, and the process of smelling out "Ukunuka" as described under the section "Kaffir Doctors and their functions", is gone through:

Tetanus. Supposed to be due to having crossed the track of the Icanti (rattle snake) or Inamba (python) and the plants used for snake bites are administered as well as many ceremonies to appease the insulted snake who represents a dead ancestor.

Sunstroke. Uku-Zolika or Uku-Hlattywa Lilanga, is well recognised and fairly common among the workers in the fields. The individual is taken to a cool place and soused with water, besides being drugged with purgatives and emetics.

(2) Seated on the ground, freely gashed at the tip of each finger and thumb and allowed to bleed freely, and dosed internally with Teucrium Capense.

(Ubu-Hlungu)(a carminitive snake bite cure)

Toothache Ama-Zinyo The Kaffirs say that in the old days this was unknown and they attribute it now to eating food cooked and hot:

Small doses and local applications of Ubuhlungu

Benyoka. "Acocanthera venenata" a nervine tonic and favourite snake bite cure are used, or the sufferer chews the bark of Um-Nungumabele (*Xanthoxylon Capense*) and expectorates the juice. This is another snake bite and anthrax cure, or a paste is made of the bark and a small ball placed in the hollow tooth; Other plant drugs prepared and used in much the same way are:-

Ubu-Hlungu besigcawu (*Blepharis Capensis*).

Um-Tumana (*Solanum Capense*)

Isi-Dikili (*Lasiosiphon Meisneri*)

root of *Indigofera potens*. All having antiseptic and anaesthetic value.

The Kaffir surgeon or domestic sympathiser tries to extract the offending tooth by means of a strip of thong tied round it. Speaking generally the Kaffirs have splendid teeth.

Headache. I-Yeza Elimnyama (*Anemone Caffra*) of this the root is ground fine and used as a snuff. Should this fail the upper rootstalk is burned and the smoke inhaled, while a paste of the leaves is rubbed into the affected part.

Um Hlavutwa (*Ricinus communis*)

The leaves applied externally and a decoction drunk.

A common practice is to bind the head firmly with a thong.

(H) _____ Digestive System _____

Thrush Ama-vila, said to be caused by the child eating green mealies leaving its saliva on the mealie cob, which is accidentally burnt, or putting its father's pipe in its mouth.

The mouth is frequently washed, either with hot water or a decoction of the leaves of the Isi-Duli (*Brachyloena Elliptica*) or an infusion of the mimosa bark.

Quinsy. (Um-Qala) Gargles of the Isi-Duli (*Brachyloena Elliptica*) leaves are used as also the bark of the mimosa, or bitter olive tree &c.,

I have no record of diphtheria being recognised by the natives as anything but sore throat (Um-Qala) if it occur at all.

Dyspepsia & Indigestion I-Dliso.

Believed to be caused by eating poisonous foods, and usually treated by emetics e.g. in-Tsema (*Euphorbia pugniformis*) zi. of juice in meal porridge, this also purges severely acting like

croton oil, or purgatives e.g. Um-Gwali (*Euclea Lanceolata*); the bark of the roots being a rapid purge and much used for this purpose ("biliousness")

Colic (Uku-Kunywa or I-Honya) Powdered root of In-Nyongwane (*Deconia Anomala*). is administered in cold water. The plant is also put to a curious use viz. A Kaffir visiting a strange place eats some of it believing that if he get poisoned food he will immediately vomit it. The knobs from the roots of the In-Dawa *Cyperus* are used either chewed as they are or as an infusion of the powdered knob, having an aromatic pungent taste.

The powdered root of I-Qwili (*Alepidea Amatymbica*) is also used for colic or abdominal pain in teaspoonful doses. In larger doses the plant is purgative and emetic and in smaller a stomach tonic. The Um-Bangandlela. (*Heteromorpha Arborescens*) is also used here.

Purgatives are used and sometimes injections. N.B. This is one of the diseases which lend themselves so well to the treatment of the Ama-Gqira-Awokuqubula or doctors who use massage and sucking accompanied by incantations and profess to

produce, in the form of a frog, lizard, or something the cause of the disease.

The Awobulongo, cowdung doctor is also successful in this illness.

Stitch (Ili-hlaba) is treated by rubbing the part and administering infusions of the root of the Ili-Bulawa (*Seboea Crassuloefolia*) a bitter astringent used also in Dysentery and Colic.

Vomiting In-Hlanzo. caused by bewitching or poisoning and generally assisted by copious draughts of hot water followed when emesis has ceased by purgation.

Dysentery or Diarrhoea (U-Xaxazo) referred to gastronomic errors: treated by (1) I-Yeza Lezik-ali (*Pelargonium reniforme*) The powdered root boiled in milk and administered hot in small doses. (about a teaspoonful) (2) Um-Tumana (*Solanum Capense*) as in 1. (3) I-Gqita (*Monsonia Ovata*) is much used in this disease, and much valued, it is sedative and astringent and used in the form of infusions.

Jaundice I-Nyongo (bile) believed to be due to a too long continuance of the same diet.

Diet is changed and purgatives administered to get rid of ^{the} cause.

Gallstone and its colic are not distinguished.

Constipation. Uku-Qunjeliva The natives know many methods of treating the complaint, Purgatives are given:- Injections are administered as described previously, by a person using a cowhorn with the point cut off and after filling his mouth ejecting the enema into the rectum.

Amongst the purgatives used are:-

Um-quali (Euclea Lanciolata) bark of roots used.

In-Kamamasane (Euphorbia pugniformis) the milk from the stem being a drastic cathartic. Like croton oil this milky juice is escharotic.

Um-Hlaba (Aloe Ferox) which is collected by the native in the following manner:- The long silky leaves are broken off and hung up over a vessel, and the juice which drops from them is thus collected and then dried in the sun after which it is mixed with meal dough or clay and used as pills.

The natives in some parts use the juice of this aloe, dropped into the eye for purulent ophthalmia. Many other plants are also used.

Obstruction of the bowels. Uku-Quina. All the usual constipation remedies are tried including massage by the rubbing doctor, and that failing withcraft is suspected

and the isanusi called in. (see ante)

Inflammation of the Bowels (Peritonitis)

treated generally as colic and fever.

Dropsy. I can get no record either of its recognition or treatment. One informant only mentions it as Igalimoya and gives as a method of treatment injections of infusion of utangazano (a wild cucumber) (*cucumis Africanus*)

Piles U-Mzi Charms are used to cause their disappearance thus:- I-Kubalo, lika Mtanjeni (*Pelargonium pulverulentum*) leaves are chewed.

These leaves were given to the warriors in the Kaffir wars of 1850 by the great Witch doctor Mlanjeni to charm away the British bullets and make the guns miss fire. Kaffirs were found shot while chewing these leaves. The root stalk of the Isi-Kolokoto (*sansevieria thyrsiflora*) is pulped and applied locally as well as taken internally (Pappe)

Thread Worms. Izilo.

Tape Worm I-Palo.

Round Worms intshulube.

These are all grouped as worms and submitted to the same method of cure. These methods of treatment are many as the malady is extremely common amongst the Kaffirs.

1. I-Yeza lentshulube (*Hibiscus Trionum*)
2. Isi-Kolokoto - *Sanseviera thyrsiflora*, the root is used.
3. I-Kalana (*Aloe tenuior*) one of the best drugs known to the Kaffir for Tape Worm. It is purgative as well as toenicide and non poisonous in ordinary doses.

A decoction of the roots is used on an empty stomach after purgation.

4. Um-Fincafincane (*Leontis Leonurus*). the leaves and flowers are used in decoction or powder.
5. I-Dolo lenkonyana (*Rumex Eckloni*) roots boiled in sweet milk)
6. Um-Muncwane (*Oxalis Smithii*) the dried bulbs boiled in milk (a handful to the cup) and drunk.
7. In-Nyinga (*Agrimonia Capensis*) paste of the leaves in sour milk.
8. A decoction of a mixture of Um-Nukambeba (*Myaris inaequalis*), of um-Nungumabele (*Xanthoxylon Capense*) and of Um-Nquma (olive) is also used.
9. Crushed pumpkin seeds are also used. About 30 seeds slightly roasted, being the usual dose.

Other remedies are known.

Kidney Disease is unknown but urinary troubles are treated. Thus for Painful micturition and difficult as well as scanty and thick urine

Um-Fisi (*Eriosema Salignum*) a decoction of the root.

Um-Tumana (*Solanum Capense*) leaves and stalks may be exhibited.

General Debility: Tonics are used by the Herb Doctor. Thus:-

1. I-Tshongwe (*Xysmalobium Latifolium*) which has an exceedingly bitter root is used in infusion.

2. Ubu-Hlungu Benyushu (*Teucrium Africanum*) a few grains of the plant being a dose.

3. In-Dawa (*Cyperus*) The knobs that grow on the roots are used. They have a strong bitter, pungent, aromatic flavour and are also much used in colic.

4. Ubu-Hlungu bedila (*Cluytia Hirsuta*) the leaves are chewed or an infusion made.

A person suffering from prolonged debility comes naturally, to consider that, as there is no tangible disease, he must be under the malign influence of some one; acting on him by means of witchcraft and journeys are undertaken to other parts to escape this influence. Thus in a way carrying out the idea of "Change of Air".

IV.

B.

S U R G E R Y

Fractures: The Kaffir Surgeon (I-gqira Elokuqa-pula) is fairly expert in such cases, and carries out a routine treatment. The usual drawing out of the limb is performed, replacing any noticeable crookedness. The limb is then held in position while the surgeon makes three parallel incisions over the seat of fracture, into which is rubbed freely the charred roots of certain plants "awatunga" one of which is the plumbago. Some surgeons also profess to know a "bone root" which taken internally promotes rapid healing, - I have been unable to identify this.

The limb after these incisions and application is then firmly bound up with the inner bark of the Mimosa tree which forms an excellent splint material-

Dislocations. are not generally differentiated from fractures.

Healing Wounds. Sufferers from extensive wounds are usually taken to the top of a neighbouring hill and there kept in a newly built hut (It would almost seem as if some tradition had taught these

people that fresh air is best for healing of wounds)

2. In-Kubele (Kaffir generic name for healing plants) are frequently used thus:-

(a) The wound is sometimes dressed by the application of the leaves of a small white lily soaked in brandy or Kaffir beer.

(b) The leaf of the *Aloe latifolia* (in Gcelwane) is cut open and applied to the wound. The juice of this is pungent and certainly has a marked healing effect.

(c) Swollen and inflamed wounds are poulticed with Mallow leaves in paste (u-Nomolwana) which soon reduces the inflammation or brings the abscess to a point. This is then opened and washed with a decoction of the mallow leaves made in an earthenware vessel (not a metal pot), and the leaves, in the form of a paste, of the in-Kubele (*Pelargonium Allchemiloides*) applied which soon heals the wound.

A case of perforating ulcer of the foot, which an European surgeon wished to treat by amputation was ultimately healed by this treatment by a Kaffir surgeon.

(d) Callous sores or weak ulcers are treated by the juice of the isi-Dikili (*Lasiosiphon Meisneri*), this plant externally acts as a pretty considerable

stimulator of wounded surfaces and restarts the healing process when it seems stopped. It is also used internally as a tincture, and seems to act as an alterative or blood purifier.

(e) I-Yeza lezikali (*Pelargonium reniforme*) The leaves of this when boiled yield a mucilage which is used to keep the fly from depositing its eggs on a chronic wound and thus starting maggots (which in this warm climate appear very quickly in unhealthy sores.)

(f) ubu-Shwa (*Venidium arctoides*) the leaves are used for callous ulcers after scarification.

(g) i-Dwara (*Senecio Latifolius*) a paste of the leaves is used

(h) um-Dambiso (*Senecio Concolor*) a paste of the leaves is used.

(i) ubu- Vumba (*Withania Somnifera*): an ointment made by boiling the leaves in lard, is used

Burns: The following is a graphic description of the mode of treating burns.

Here is a case of a child who through carelessness has fallen into the fire and lies screaming, it is picked up and is found to have a severely charred arm from shoulder to elbow. The father takes the case in hand. He goes out and secures

healing leaves (See healing wounds) and one or two mealie-cobs (the centre of the Indian corn cob after the grain has been rubbed off) He then makes the wife boil some water. He is now ready to commence operations. The child is laid over his knee, the mother holding the injured arm stretched out. The mealie cob which has been steeping in the hot water is then taken by the man, and the whole of the charred mass rubbed off until the wound is considered clean. The yells and screams of the child are not considered of any importance compared with the scraping process. The wound is now dressed with leaves and mashes as in "Healing Wounds".

Tumours & Abscesses. Ama-fa quba, or i-Tumba are looked upon as collections of bad blood growing out, they especially if painful (abscess and boils) are treated by poultices of various herbs (See healing Wounds) and if they point are frequently incised and evacuated.

Large tumours are not touched and in some tribes are considered to be due to bewitching

Lightning Stroke. The Basutos attempt resuscitation in cases of apparent death from Lightning

Stroke in the following manner. The person is laid on his back with the arms extended and rythmical traction is made of the tongue. A person killed by lightning stroke is treated with much awe. No one dare approach him. The Isanuse is called and after many incantations and purifyings, a hole is dug round him and the body rolled in to it. This spot is then "Isitshu" enchanted and sacred. The whole kraal is then put in "Coventry" and no communication allowed with anyone, neighbours or visitors for months, when the Isanuse comes, purifies them all and pockets a large fee. A beast, cow, ox &c., so killed is treated in the same way (buried whole and untouched) and the kraal avoided as in human case.

The whole of the inhabitants of the kraal are dosed with isi-Cimamlilo (*Pentania varia bilis*) which as its name implies means to extinguish fire.

The "Graham's Town Journal" has been making researches as to native superstitions apropos of which it says: Our representative had heard that the reason why the corpse of the native who was struck by lightning at Brak River Hill had been allowed to rot in the road for a week was because nobody could be found to bury it. No Kaffir would go near it, as they

say if they meddle with anything struck by lightning, or indeed go near it, not only will ill-luck attend their subsequent life, but their very lives are in danger from the "fiery bolts of Jove."

In Tembuland the lightning had been unusually active one hot season, and had killed several cattle. The natives would not allow any stranger to enter their kraals, and if by chance anyone got in he must stop. No food was given to strangers and they were plainly told to go. This was the inhospitable state of things till the witch doctors or "amagqira" had been smelling round and driven off the lightning.

The natives say the lightning is really a bird, which they call "Impundula" or the lightning bird. This bird appears only to women folk, and it darts down in the lightning flash and lays a big egg, where the lightning strikes. This egg brings all sorts of evil to those near by. The only way to circumvent the bird, is to stand ready with a kerrie and hit right through the flash. Then you will kill the bird. We may say this has never yet been accomplished successfully. If, however, one cannot get the bird, the egg must be immediately dug for, and destroyed when found. No one has ever discovered

the egg, which is as large as a brick, but we have great hopes for the future. If any one finds the egg, he will become very lucky and very rich, but if he does not, then must he hie to the "Amagqira" who will smell the mischief out.

In olden times the doctor, a really clever man in many cases, would come and do the work for a bull calf or a heifer, but now the "Doctors" have sadly degenerated, and first his fee of a bottle of brandy, three shillings, and a roll of tobacco, must be paid before he will fix up the "case". Need we remark that the doctors are not so clever now-a-days. Down near Alexandria in 1894, we know of only one hut being burnt down in the whole year. That hut, the Doctors say, was destroyed owing to the lightning birds direct influence. The lightning struck near the huts of two men, and they both at once set out and dug for all they were worth. They didn't find the egg. Then one of them called in a doctor, and his place and himself were disinfected, he paying besides the fee, a black bull calf. The other man had no brandy, no money, no clothes, no tobacco, and the doctor loved him not. The first man is a wealthy native now, owns a lot of cattle, and has two wagons and plenty of wives and children. The other man's

hut was burnt down a week afterwards, and his little store of fifty bags of grain, totally destroyed. Whether the lightning-bird or the doctor fired the hut is a question we think.

Ophthalmia. I-ndloloti. The fresh juice of the um-Hlaba (*Aloe ferox*) is dropped into the eye with good effect.

(2) U-Tywala bentaka (*Lantano salviaefolia*) in the form of an infusion of the fresh leaves, or at times dried leaves, this produces a smarting, and is used in severe forms only.

(3) The juice squeezed from a paste of the leaves of the u-Lwatile (*Hippobromus alata*) squeezed into the eye, or by some the leaves are chewed and the saliva placed in the eye.

(4) i-Yeza lamehlo (*Scabiosa Columbaria*) the root is used.

(5) i-Ran (nettle) *Urtica*, a leaf paste used for sore eyes.

Other eye affections are not specially treated.

Snake bite, is a very common occurrence and one in the treatment of which the native is fairly expert.

I should premise the treatment description by noticing the curious fact that the native never wastes a snake. He removes the gall bladder and poison sack, mixes the contents of both with clay into the form of pills and usually in two doses of a day's interval, swallows the mass. The immediate effect is one of pleasant somnolence and according to the native the ultimate effect, that aimed at, more or less complete immunity from the dangers of snake bite for the future.

Some natives as a consequence of this acquired immunity will handle poisonous snakes with a freedom from fear only to be accounted for by a firm belief in their safety.

The General Method of treatment is:-

The bitten limb is at once firmly bound with a thong or other available thing above the bite and the wound well incised till it bleed freely. A native cupping glass (a cow's horn, open at either end suction being applied by the mouth at the smaller end) is then used thoroughly. The patient is meanwhile dosed with one or other of the vaunted snake-bite plants, see under. A wash of the leaves being finally put on the wound as a poultice.

In some tribes a pit is dug and filled with

bushes which are set fire to. The ashes are cleared out and the bitten man placed in it, in a skin and covered up with skins, so as to induce profuse perspiration. Plant infusions being freely administered all the time. In fact a sort of Turkish bath.

The plants most commonly used by the Kaffirs are:-

(1) Um Fincafinca (*Leontis leonurus*) Chiefly used by the Fingoes.

(2) Ubu-Hlungu-Benyusho (*Teucrium Africanum*) chiefly used by the other Kaffir tribes, Gcalekas Pondos, Tembus, &c.,

The Native doctor recognises the distinction in some way between the danger of a bite from a viperine and one of the colubrine species for they use a different species of *Leontis*, (*Dagga*) for each.

(3) Ubu-Hlungu-Benamba. (*Melianthus Comosus*) is a valued cure, amongst the Pondos: The leaves and the bark of the root are used. The Gaikas value this plant much also.

This plant is also used for other venomous bites, e.g. The Intonjane, a poisonous caterpillar, Shaggy tarantula (spider) very common in the thatch and walls of huts.

(4) Ubu-Hlungu-besigcawu. (*Blepharis Capensis*)

is also used as its Kaffir name implies as a cure for the Tarantula bite.

(5) isi-Dikili. (*Lasiosiphon Meisnerii*) dose from $\frac{1}{2}$ oz. of dried root, repeated often, is used also by the Gaikas as a gargle in sore throat, and also for open sores as a paste.

(6) Ubu-Hlungu-Benyoke (*Acocanthera venenata*)

A highly poisonous plant. A small piece of the leaf is rubbed up in cold water administered and produces violent vomiting.

Several cases of death are directly traceable to the use of this highly dangerous plant.

R. Prof. T. A. Fraser has extracted the Active principle of this and describes it (*Acocantherine*) as a glucoside which powerfully increases the systole of the heart - killing in this way. (The bushmen use this as an arrow poison).

(7). Ubu-Lembu-Belitye. (*Poramelia conspersa*)

is a lichen scraped off rocks and used for snake and other venomous bites.

(8) Ibi-Bulawa. (*Seboea crassulaefolia*) is used with success in recorded cases of puff-adder bite.

(9) Um nungamabele (*Xanthoxylon Capense*) decoction of tree root.

firm band is tied above the uterus (to keep it from rising) and this is tied lower down after the birth. The child is received into the hands of an assistant, and the cord usually forcibly torn asunder several inches from the child's abdomen. The chord is sometimes cut and sometimes chewed through by the midwife.

The abdomen is then rubbed and pressed and the back, assisted by friends.

In very serious cases, and only in extremis an Iggira elemicisa is called in, who however, seldom, does much more than administer herbs. .

To facilitate parturition by increasing the uterine contraction, the Natives employ the root of the um-kanzi (*Typha latifolia*). Other herbs are also used for this purpose one Iggira being in the habit of getting his patient stupified by much smoking of dagga (indian hemp).

Two months after the birth of her child the mother appears in public; but should the child be still born, then after a much shorter period.

The still born infant is buried in the hut, which is afterwards destroyed.

So much for the mother who usually recovers without trouble.

The new born infant is, to say the least of it curiously treated. Dr Cassilis in recording the birth of 490 Basuto children states that of these 160 died in infancy, and one is not surprised when one considers the trying ordeals of their first few days of life.

No sooner is the baby born than the points of its fingers are bled for luck. The infant is then held in the smoke from a slow fire of aromatic woods till it sneezes to show that it is not bewitched; then commences its ablutions. It is first thoroughly rubbed over with cow dung paste and then rubbed as clean as possible. Then commences a course of treatment which is in violation of all laws of nature and propriety. Instead of the infant being allowed to use the mother's milk, "amasabele," they give it sour curdled milk (a sort of koumiss = Kalabash milk) from the cow, the same as that used by adults; This they force down the throat of the poor little mortal by blowing it out of the hand into its mouth and compelling it to swallow it. This is continued for three days. As a result the bowels become much distended and bowel complaints, often ending in death frequently result. They do this, as they believe that the "amasabele" would cake in the stomach.

corrode it and cause premature decay. So that if a child be sickly the doctor often attributes it to the child having been fed on mother's milk too early which must be purged away by a course of medicine.

At the end of three days the infant is allowed to take the "amasabele" or "breast milk".

The mothers breasts are milked by hand during these three days.

Children. The Kaffir not satisfied with thus withholding the mother's milk for the first three days is in the habit of administering drugs to the newborn. Thus on the day of birth as a purgative, an infusion made by steeping in cold water the tubers of the u-Jejane (*Chlorophytum comosum*) is administered. This is a common infantile aperient and when it is not get-at-able, a paste of the leaves or infusion of the leaves of the u-sikiki (*Salvia Scabia*) is administered for the same purpose.

Mrs. Carbutt in the long defunct South African Folk Lore Journal thus describes some curious practices of the Zulus, with regard to children.

"I believe that the first charm to which a newly born infant is subjected, takes place when it is about ten days old; it consists in partially burying

the child at a spot, or beneath some tree, that has been struck by lightning. The hole in which the child is laid need not be more than two or three inches in depth; and when the mother puts it in, the "doctor" chews some medicine root, and squirts it over the child, muttering an incantation as he does so. The child is not allowed to remain long in the hole. It is usual for the father to be present at the ceremony as well as the mother, and when the parents and doctor leave the spot with the child, it is imperative that none of the party looks back; for, by so doing, the entire efficacy of the charm would be destroyed. This operation is supposed to instil courage into the unwitting little heart of the future man or woman;- such courage, that even when lightning, the most fearful of all silos (beasts) is flashing on every side, and the thunder roars as if the very earth would burst, he or she may not even momentarily close an eye.

The temporary burying of children at a later age is thought to be a deterrent of disease, more especially of fevers and colds. Mothers of children take their little ones, from any age reaching to five or six years, early in the morning some little distance from home, and dig holes wherein each child is placed

separately, and into which the earth is thrown, until the child is unable to move any part excepting the arms which are left free; the body being in an upright position. The mothers then walk away, and behold them from afar; and, after a short time, return, and remove them.

Another charm to prevent sickness is one which is sometimes called "Umtagati," and at others Um-tshopi. Girls are here the actors. When Umtagati is to be "played", they rise early in the morning, and go to some convenient brook or river by the edge of which grows a kind of broad leaved soft rush, which they pull, and fashion into a fantastic kind of dress. This is made in the form of fringes, a rope being plaited first, equal in length to the circumference of the waist of the girl who is to wear it; on the rope, she works on the rushes, making a fringe that will touch the ground as she moves. Another is made to fasten round the chest under the arms, and a third, thickly worked, is worn as a cloak round the neck, thus concealing the arms. A hat is then made in the same manner, the rushes, however, instead of being bent over the foundation string or

rope to make the edge of the fringe, are allowed to stand upright, thus giving a girl in this green costume the appearance of a moving bunch of grass. Each girl being thus arrayed, they set out on a round of calls to the kraals of the neighbourhood, at each chanting a weird song, and dancing, and gyrating in a most fantastic manner, frequently increasing the effect of their grotesque appearance by wild whoops and unearthly yells, until the smaller children begin to scream from sheer fright; for now the mothers forcibly lay down on the ground all the younger ones who cannot be persuaded into doing so, and an Umtagati jumps over each one, from the tiny mite, just learning to crawl, to urchins of from twelve to fourteen years of age. After all the little ones of the neighbourhood have been "jumped" the performers go off and kindle a fire to burn their Umtagati, and as it is always made of the greenest rushes, it takes some time before it is consumed. Any garment, or ornament, which a girl happened to wear whilst playing Umtagati, must also be burnt, otherwise the efficacy of the ^{as}charm is quite destroyed.

Among the charms to prevent sickness from visiting a kraal, is the umkuba or custom of the girls

herding the cattle for a day. No special season of the year is set apart for this custom. It is merely enacted when diseases are known to be prevalent. On such an occasion, all the girls and unmarried women of a kraal rise early in the morning, dress themselves entirely in their brothers' skins, and taking their "knobkerries" and sticks, open the cattle pen or kraal, and drive the cattle away from the vicinity of the homestead, none of these so-called herds returning home, or going near a kraal, until sunset, when they bring the cattle back. No one of the opposite sex dares go near the girls on this day, or to speak to them.

The same writer bears out the statement previously made that seriously deformed children are exposed in the open veld where carnivora are known to exist. They are thus sent back to the spirit world.

The mode of doctoring the children is unique but on the whole rational. They usually give either emetics or injections when the child is sick. In the administration of the former there is not much trouble. The child is laid on its back. The drug often made of bitter herbs, poured into the mouth, the nose held and down it has to go. In the latter

case the decoction is prepared by the Doctor or domestic quack. A short piece of small reed is obtained; the mother takes the liquor into her mouth one end of the reed is placed in her mouth, the other in the fundament of the child, - thus she ejects what she wishes the piccanini to receive.

The Placenta is burned with the lochia steeped cow dung, and as far as I can find out there is no superstition attached to its disposal as exists for instance in the Highlands of Scotland and in Ireland.

The infant is at first rolled in a goat skin and no special treatment of the navel adopted.

Mother's milk. Deficiency is almost unknown, but a foster mother ready to afford nourishment is always at hand.

Where the infant dies or is still born the breasts are emptied by the mother or an older child and allowed to dry up as soon as possible. No herbs are used specially for the purpose.

Pregnancies. Dr Cassilis gives some useful statistics on this subject amongst the Basutos, 100 women had 490 children, 215 boys, 275 girls of which 330 were alive and 160 dead.

30 women had 8-9 children: 62 between 3-6 and three

between 1 & 2: Six had had twins and only one was sterile, but as many as 45 had aborted at one time during the child bearing period of their life, and he remarks of this; "The relative frequency of girls to boys is not abnormal nor is the number of pregnancies unusually large, in fact one would expect a larger one amongst savages, were it not for the fact that here the mother suckles her babe for two years, and avoids pregnancy for that period. The Sesuto language has a proverb of "Many babes spoil the womb".

Sterility is very infrequent and a great opprobrium and a Mosuto woman will do anything rather than be considered sterile.

The general practice of Kaffir tribes is to send the sterile wife back to her father if she proves sterile after fair trial and to demand back the "lobola" i.e. her cost price.

Twins. are not looked upon with favour although if they be females they are welcomed. In this connection one must remember that the female is the labourer and when she marries her father receives several head of cattle as "lobola" or purchase price for his daughter, hence their welcome.

Miscarriages, are mostly attributed to bewitchment but the sufferers therefrom are sometimes treated medicinally; thus the um-Kwinti (*Gazania pinnata*) in the form of infusion of all its parts is used to prevent miscarriage.

(2) The isi-Kolokoto (*Sansevieria thyrsiflora*) its root being the part used

(3) The in-Gcelwane (*Bulbine latifolia*) a decoction of the root and stalk

Menstruation: The first arrival of this, the average age being 14 years, is made the occasion of great ceremonies which vary however greatly in different tribes: thus:-

By the Sesutos, the maiden is sent to the Native school and turned into what is called "a bale". Much difficulty is experienced in finding out exactly what takes place but from what one gathers, there is no removal of parts, as in the circumcision of the male but the result of the treatment is that the labia minora are considerably elongated, sometimes very much so, and the female thus converted into an animal of lust and desire. It is notorious that the Basuto women are excessively immoral. According to them, adultery is not an immoral act, unless there has been complete possession. Ho-feba in Sesuto (adultery

means to have complete intercourse and if followed by conception is punished usually by fining. A few head of cattle clearing the culprit even if she be a wife. Papali (play) however is an innocent flirt, and here the elongated labia minora come into use.

An old Basuto once said, "Were it not for this custom all our women would repeatedly become pregnant and spoil their children.

Chiefs frequently lend their wives to their headmen that they may "raise children to their kraal."

Among the Zulus and most of the other tribes the custom is different. The maid is confined with others in a separated hut, she has her own mat to lie on, made of a peculiar kind of grass called "Nxopo", her own cooking pot and her own dishes; only her nearest female relatives are allowed to approach. She never touches flesh with her hands, using for this purpose a forked stick and she never uses milk.

This practice of never using milk at menstrual periods is almost universal among the Kaffir tribes and very strictly adhered to. I cannot find out any assigned reason.

She is not permitted to go near her father's hut nor to wander into the kraal of the calves or the open space between that and the cattle kraals and huts.

A special beast is killed for her and the first

cut viz:- a slice from between the right shoulder, and the ribs is reserved for her use. No one must use the meat of this animal before her.

* On the 10th. day she covers up her face and goes to her home, preceded by her nurse, sour milk (a sort of koumiss) is poured out for her, She drinks gargles her throat, and expectorates into some cow-dung. Her nurse follows suit and then runs out calling out, "So and so has drunk milk, so and so has drunk milk:" The second stage that of rejoicing and sad to relate general immorality then commences. The friends are called together and the girls now "intonjanes", dress themselves in fantastic fashion in reeds, go through wild dancing accompanied with much feasting and drinking, Then follows orgies impossible in civilization. The old people go to bed quite contented to leave these newly fledged maidens and the youths of the gathering to spend the night together. Free love becomes the order of the day. Complete connection is not supposed to take place, and should a girl conceive as a result, the reputed father is forced to marry her, and pay a fair premium "lobola" to the father. This is not however, essential, a fine often being accepted.

During the few days of this "intonjane" festi-

-val, the intonjane's go about from kraal to kraal. It is now the custom of the mothers to lay their scared infants on the ground for the girls to jump over them and thus performing "Umtshopi" i.e. charming away the sickness.

After these ceremonies all the articles, including dress, hut, fork, mat, &c., &c., of the "intonjane" used during the ceremony must be burned.

Circumcision "Ubukweta" is universally practised among the Kaffir tribes. Its origin is lost in antiquity, and it is held by many as proof that the Kaffir is the descendant of peoples who emigrated from central Asia and are allied to the Jewish nations.

This rite is performed on boys at puberty and is partly civil, in that, it introduces boys to the rights of manhood, and partly religious in that it imposes on them the responsibility of conforming to all the ceremonies and rites of their superstition.

It is performed by one of the old men of the tribe, by cutting. The instrument used being by no means sharp. The wish to be a man prevents signs of suffering. The heomorrhage is stopped by application of astringent juices mixed in clay: or in some tribes by winding from the point of the glans up

round the penis a long strip of pliable goat skin, which is after use much valued and carefully preserved. A number of youths from a kraal are done at the same time and during the healing process are set apart from their fellows, "abakweta" and many restrictions and observances strictly followed out: which I do not propose to describe here, suffice it to say that when the soreness passes off, they are allowed unlimited licence and as a consequence, the rite has degenerated into an unthinkably immoral custom. Free love with abakweta being the correct thing for the unmarried damsels and "intonjane"

Conclusion. The foregoing pages prove to us that the Kaffir races, as represented by their "Amagqira" possess no mean amount of knowledge of disease and its treatment, and their extensive use of herbs shows, in an astonishing degree, the very valuable information which the tribes possess of the therapeutic actions, and uses of the vegetable kingdom, as it exists in those parts of the country which they inhabit.

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 J.P. Lib. Conf. Ed. 22