

Bantu folk lore (medical and general) / by Matthew L. Hewat, M.D.

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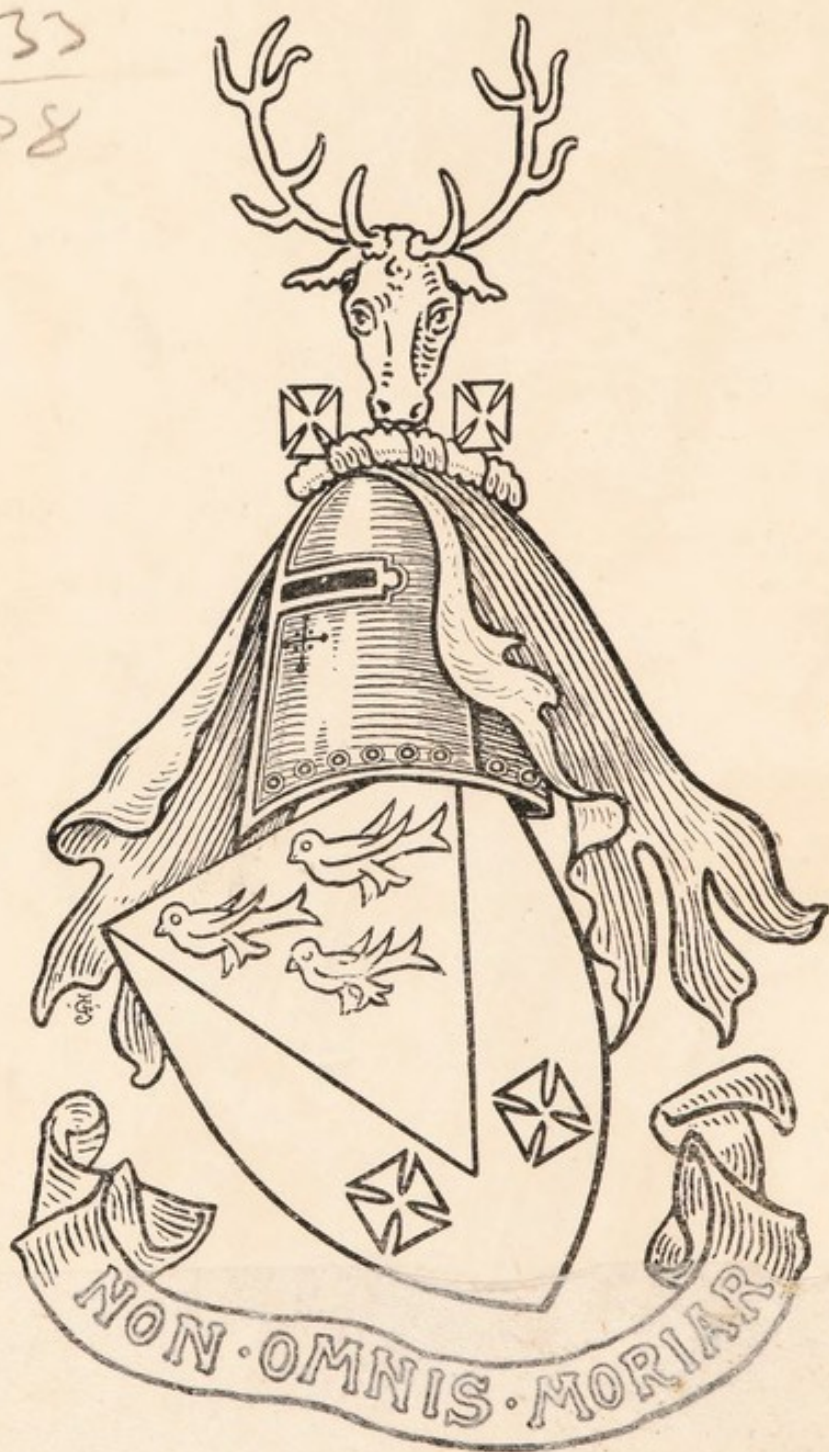
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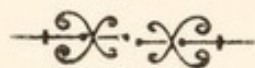
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BANTU FOLK LORE.

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BANTU FOLK LORE

(MEDICAL AND GENERAL).



BY
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BANTU FOLK LORE.

MEDICAL AND GENERAL.

INTRODUCTION.

Having been for some time located in the border districts of the Cape Colony, 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. Breeks 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 and blankets or skins give 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.

The following pages are the result of an extensive study of the records available on the subject, combined with much valuable information supplied to me chiefly by educated Natives, Missionaries, 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. To all of whom I wish to record my best thanks, more especially to Mr. W. Hammond Tooke for the Chapter on the Bantu Nation; Mr. Andrew Smith, of St. Cyrus, for assisting in gathering information, and for his valuable assistance in the preparing of the Chapter on the Herb treatment of Disease; Mr. W. C. Scully, of the Cape Civil Service; and to Mr. J. M'tombeni, Native Teacher, for gathering and editing much valuable information from amongst the Kaffirs.

I trust that the result here set forth, which they have assisted in producing, may be of some value, and not wholly disappointing to them.



CHAPTER I.

BANTU TRIBES

THE Bantu race comprises one great family extending over all Central and South Africa, South of a line drawn roughly from the Kamerun to the Pokomo River, but excluding the South West corner—Great Namaqualand and Western Cape Colony—which from time immemorial has been occupied by Hottentots.

Although strictly speaking the term “Bantu” is philological, and this classification based on linguistic grounds, and although the different tribes it embraces show largely but in varying degrees that they result from a mixture with oriental or negro blood, yet the similarity of speech, custom and religion, warrant our treating them collectively as one homogenous ethnological group.

It is now a generally received opinion that the Bantu originally emanated from a region in the Congo basin, probably north of that river where it receives the tributary Mubangi, and that the Europeans first met the Kaffirs as the vanguard of this invading army when their long march southward to the furthest extremity of the Continent was nearly completed.

The Ova Herero when burying their dead place the corpse with the face turned towards the north "to remind them whence they originally came," and the bodies of the Bechuana are made to face in the same direction. No such custom is recorded among the Zulu or Kaffir but we have other evidence that the exodus southward of the tribes who fled before the devastation of Tshaka was but the continuance of a migration from a more northerly region.

The testimony of the Arabian geographer of the tenth century El Masudi shows that what we now call the Kaffir tribes had not at that time advanced south of Zanzibar, the country of Zenj as it was then called. In the sixteenth century shipwrecked mariners from Portuguese vessels thrown on the inhospitable coasts stretching from Cape Agulhas to

Delagoa Bay found Kaffirs as far south and west as the Umtata River, but no further. At the end of the seventeenth century however they were found by the Dutch beyond the Great Fish River intermarrying with the Hottentots.

The Ova Herero and Ovampo probably represent other branches of Bantu who took a more westernly direction, and the Bechuana formed, it is likely, a more recent wave of invasion, in its turn moving southward but by a more central route.

Whatever the cradle of their race, the Kaffirs are now located in the region situated between the Great Fish River, the Kathlamba or Drakensberg mountains and their outlying spurs and subsiding ranges; the northern boundaries of the Portuguese settlements around Delagoa Bay, and the Indian Ocean. Those tribes most intimately connected with the history of the Cape still occupy territory partly within the bounds of the Colony proper—the divisions of Queenstown, Woodhouse Glen Grey, Cathcart, Stutterheim, Komgha, King Williams Town, East London, Peddie, Victoria East and Fort Beaufort—and partly in the region lying between the North Eastern

Frontier, Basutoland, Natal and the Ocean and known as the Transkeian territories of Tembuland, Pondoland and East Griqualand. They are named as follows: Aba-'Tembus ama-Mpondo, ama-Mpondumise, ama-Ntinde, ama-Ngqika, (Gaika), ama-Ndhlambe and ama-Gcaleka. The three last spring from one large tribe, the ama-Rarabe, and comprise with the ama-Ntinde the "fighting ama-Xosa" of the Kaffir Wars. These are the tribes to which Dr. Hewat's researches more particularly refer. Their chiefs trace back their origin to the common ancestor Zwide who lived about Cromwell's time, perhaps earlier. There are a few isolated and comparatively insignificant classes who have separated through feuds and quarrels from the main tribes, or have mingled with the Hottentots by inter-marriage. such as the ama-Qate (or ama-Xesibe), ama-Baca, and ama-Gqunukwebe; and we must not omit to mention the ama-Bele, ama-Zizi, and aba-Mbo classes who were formerly large tribes occupying at one time Natal and perhaps Zululand and from whom are derived the Fingoes of the Cape Colony—also referred to by Dr. Hewat—the Natal Kaffirs, the Zulus, and the Matabele of Rhodesia.

The aba-Xosa and aba-Tembu tribes with whom we first came into contact, the pioneers of the Kaffir advance southward are supposed to show least modified and developed the distinguishing characteristics of their race. Their lighter colour argues a slight admixture of Hottentot blood and their intercourse with this race was doubtless considerable. From it they have borrowed the clicks which distinguish their speech from other Bantu dialects. In other respects their language is archaic and free from phonetic decay compared with that of other tribes such as the Swaheli. Their pursuits were exclusively those of the hunter and herdsman, war and hunting were their pastimes, cattle tending and cattle rearing the serious business of their lives. Indeed cattle mainly constituted their wealth and everything connected therewith was deemed of the highest importance. Herding and milking were privileged labours jealously confined to the men, who also took much pride in training oxen for racing purposes.

It is not surprising to find therefore that their skill as veterinary surgeons was considerable and quite equal to that which Dr. Hewat has shown they possess as medical practitioners and surgeons.

Maize or Indian corn [*Zea mais*, Kaffir "Umbilo"] which the Kaffir somewhat recently used for food in addition to their milk and flesh diet and millet a Kaffir corn [*Hotcus sorghum* "Mabele"] from which they still make "beer" were grown and consumed to a much greater extent by the Fingoes.

These refugees (ama-mfengu i.e. wanderers) remnants of the ama-Bele, ama-Zizi and aba-Mbo who formerly occupied the territory now comprising Natal, from which they were driven some seventy or eighty years ago by Tshaka show a much greater capacity for agricultural pursuits. Besides growing extensive patches of mealies and millet they cultivated pumpkins, and some of them the imphie, or wild sugar cane [*H. Saccharatum*.] Moreover in addition to cattle and poultry they reared sheep and a small kind of goat. A softer climate and soil more fruitful than are characteristic of Kaffraria south of the Kei River most likely induced these classes to resort to avocations more agricultural than those of the savage Xosa and Tembu tribes.

There is one tribe mentioned by Dr. Hewat to which I have not yet referred, and that is the Basuto.

The Basuto speak a dialect so distinct from that of the Kaffir that individuals of these tribes have as much difficulty in understanding each other as a Dutchman would have in understanding a German. They are a branch of the Bechuana group of Bantu which comprises the Barotse, Bamangwato, Batlapin, Barolong and other tribes. Unlike most of these which are tribes of pure descent ruled by a succession of hereditary chiefs the Basuto is composed of fragments of many fugitive peoples who escaped from the armies of Tshaka and Unsilikazi (Moselekatze) and had taken refuge in the mountainous regions of the Drakensberg and Maluti, and were welded together into a nation by Moshesh. This chief like Romulus of old created a sanctuary for all outcasts and broken men and by the judicious use of war and diplomacy not only preserved an independence against the threats and attacks of neighbouring tribes but dexterously held his own against both Boer and British. By his astute rule for which since his death British control has gradually been substituted, a country which was once a mere *colluvies gentium* is now as compared with other native territories a well ordered state, the home of a homogeneous

population forward in the arts of peace and formidable in war.

The slopes of the Maluti and the basin of the Caledon are depastured by cattle or covered with wheat or other grain owned by a peasantry each member of which is a good customer to the Colonial trader and possesses his pony his saddle and his rifle.

One must not however jump to the conclusion that the average Mosuto has raised himself in intellectual capacity or freedom from sensualism and superstition far above the other Bantu tribes. Good government has however so improved his material condition and raised his standard of comfort that it may at least be said that the seeds of civilisation are sown on favourable soil.

I am indebted to Mr W. Hammond Tooke, of the Cape Civil Service, for the foregoing facts relating to the ethnology of the "Bantu Tribes."

CHAPTER II.

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 what the Kaffir believes to be their causes, there are several subjects that are of interest in the study of Kaffir 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 they run, in the practice of adultery, drinking, dancing, etc. Their mode of living on simple mixed diet, and practically entirely in the open air, in a fine climate is exceeding favourable to robust health and longevity and perhaps no nation enjoys, on the whole, better health.

When disease does occur in man or animal it is almost invariably ascribed by the Kaffir to

the agency of human beings, either a living person or as often as not some departed relation who has used witchcraft or "Umtagati."

Even the vast majority of Mission or school natives who are more or less educated, retain this belief, so deep is it rooted in the native mind, in spite of the fact that Missionaries have preached against it for years.

Throughout South Africa the practice of witchcraft is a criminal offence and severely punished; nevertheless the belief remains, and witchcraft, and "Smelling out" are carried out in secrecy. Many hut burnings and solitary murders being undoubtedly traceable to this practice.

It is a well recognised fact amongst those living in the Native Territories that of all the deaths amongst cattle that have taken place there in the recent epidemic of Rinderpest probably nineteen out of twenty have been ascribed to witchcraft.

From the foregoing it will be seen that it is, to the Kaffir, possible that *anyone may attain power over disease* and inflict a fellow being, usually by calling in the assistance of the Ghosts of the departed, or of natural spirits or

demons. It will be observed when studying the methods of curing disease that many of the cures are for the purpose of driving out the bewitching spirit. Just as in the ancient folklore of England offensive drugs were administered etc. for this purpose so it is at the present day in native practice.

The Natives believe that several agencies are often the chief cause of disease and have much power over the sick person.

The chief of these are. 1. Icanti. Uhili or Tikoloshe and Im-pundulu. 2. Im-paka. 3. U-buti (poison).

1. Icanti. U-hili or Tikoloshe and Im-pundulu. These three bodies are combined in their action and any person possessed of any one of them must needs be possessed of all three. They are however three distinct bodies

They are often used by women and in many instances in order to secure the affection of someone of the opposite sex or of their families.

(a). Incanti in its natural state is a rare water snake which is believed to have the power of changing its colour or assuming various forms resembling different objects and has great powers of fascination.

Any one who comes upon an Icanti suddenly remains motionless and speechless.

This snake can be preserved in various ways, and is secretly kept by some woman who hands it down to her daughters and they to their female decendants so that disease occurring in a tribe and to which certain families are liable (hereditary disease) is ascribed to the influence of the Icanti, always be it understood with the assistance of his co-workers, the Tikoloshe and Im-pundulu.

(b). U-hili or Tikoloshe. A short stumpy creature living in water, half man, half animal. The Kaffir has a special belief, attached to this U-hili; thus if a woman be fond of her husband and children, she is credited with having been tempted by the Tikoloshe and having resisted his importunities.

(c). Im-pundulu, is supposed to be a bird which can assume the appearance of a man. This bird has besides the power of bringing disease, that of bringing down lighting.

It will thus be seen that the Native recognises hereditary disease, and he believes that the triple association of these three I'canti, Tikoloshe and Im-pundulu is the chief cause of this hereditary disease in a family, being handed down from mother to daughter. Of

course it is understood that these agencies are engaged or induced to act by some enemy or some outraged spirit of a departed ancestor.

2. *Im-paka* This is a creature resembling a cat, which has the power of getting inside any hut and by scratching the body of a person of inoculating him with poison. The Im-paka is bred by wizards and set on by them to spread or give disease.

This is a superstition that exists mostly amongst the Fingoes.

3. *Ubuti*. (Poison). The usual methods of putting poison in food or drink is here considered the cause, This Ubuti may be used by living people or by the usual and ever present "spirits."

Other things which are believed to cause disease are :—

4. *In-Qumbabane*. This is a wand like snake which is believed to be the chief cause of fevers. By getting inside a person it eats up the inside of the man and so causes his death. Speaking generally as in old English lore the methods adopted to get rid of this In-quambabane are aimed at making the host an unpleasant abode for it and thus evil smelling

herb are rubbed on the orifices of the body and bitter nauseating drugs swallowed.

5. *Mamlambo*. This is another snake chiefly known by Zulus and used by them as a charm. If not properly used it causes sickness or death, and has come to be looked on as a possible cause of sickness in many cases.

6. Omitting to observe certain ceremonies or rites is supposed to cause umbrage to the spirits and thus, bring about illness. Thus if the finger of a new born infant is not cut, the infant will be sickly and die young.

If "circumcision" in man or "Intonjane" in woman is omitted the Imishologu (spirits of the dead) are dissatisfied and disease or barren-results.

7. *Etc.* Certain superstitions are attached by the Kaffir to a number of things or practices ; for example.—Heaps of stones, which they call "Isivivane," a stone lifted from the path and placed on the branch of a tree ; a heap of small dry sticks placed by the roadside ; tying the long grass by the wayside into knots ; chewing certain leaves, roots, or barks, of certain plants ; or wearing these last ; crossing certain streams, especially in the case of women or children ; washing in or drinking of certain pools or streams ; dogs howling at

night ; owls hooting as if from the top of cattle or hut etc.

They also have superstitions about the bird "Broomvogel" or "Intsikizi" e.g: it is terribly unlucky to kill one ; about a cow or ox entering a hut or a calf lying down when its mother is being milked ; about the killing of the Umntanizulu or mantis, the insect called the "Hotentots God" by the Boers. And many other things or acts of like nature into the description of which it would be foreign to the present subject to enter.

The following superstition and practice with reference to the dead existed in the early times, though it is seldom heard of now. When the head of a family died without saying where he was going e.g. suddenly ; immediately after his expiring the sons or daughters were compelled to place a piece of old leather or some similar thing between his teeth or into his mouth to show that he had died unhappily, in consequence of being bewitched. This had the effect of bringing all his acquaintances under suspicion of having bewitched him and the general public were in great danger of being accused by the "Isanusi" of witchcraft. The death of such an one is at once reported at the

"great place" and the chief despatches a number of men to the kraal to seize and confiscate all his property and cattle.

The belief is that a person dying under these circumstances had gone to a place of punishment; but the Amaxosa have no name for it. They, have, however a name for a happy place although they cannot describe it.

The superstitious idea attached to the death above referred to, is that the soul of the dead man, being dissatisfied is likely to inspire his children or near relatives with a spirit of witchcraft and that they are likely to become a public danger in consequence.

These relatives are therefore forever looked upon with suspicion, and are frequently "smelled out" as the cause of bewitching in subsequent events. They are often severely tortured, sometimes fatally, in order to get them to confess their sins. One of the chief methods of torture is to tie them inside the hut while it is kept filled with dense pungent smoke.

Superstition pervades the whole of the Bantu family. They all believe in the spirit world and the 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 certain christian nations. It will be remembered that at the great "Cattle Killing Craze" of the Kaffirs, they believed, as told by their seer, that their ancestors would all come back on a certain day and help them to drive the white people into the sea. So that they would again come to inherit the land.

Sacrifices. "Idini" are offered by the "Medicine man" to appease the wrath of the offended spirits of ancestors, who are supposed to have caused the sickness of a patient or some such calamity. It being thought that they can by thus appealing to the pleasure of the "imi-Nyanga" (ghosts), buy them off or secure future immunity.

The following circumstances are instances of cases demanding sacrifices : e.g.

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."

2. Should there be illness either of man or beast, and a doctor (Isanuse) be called in and

declare, " I see your ancestors. They are angry because you have not rendered them their due "; it was understood that an " Idini " was required.

3. Should there be a scarcity of rain, the people would go to the chief and say, " Why do you allow this drought to go on ? Why do you not approach your ancestors "; when a great sacrifice would be offered.

The most common method of offering a sacrifice is the following :—

Fuel is first prepared, consisting of chips of " Sneezewood," a very hard, slow burning wood.

An ox is slaughtered in the centre of the cattlefold in the afternoon, and the blood carried over to the hut of the person, who requires the sacrifice. Who, for instance, has dreamt about his ancestors or whose relative is ill, etc., and deposited in a Kaffir basket (these baskets are watertight) at the back of the hut. In carrying it, drops are purposely allowed to fall on the way, as a guide to the spirits from the hut to the Kaffir kraal, where on the morrow the ceremony is to be performed. The rest of the carcase is carried in sections to the hut, and piled up in the centre on sneezewood and laurel twigs.

Next day a fire is made of sneezewood on the

spot of slaughter i.e. the centre of the cattle fold and, with the exception of the women's portion, (the inferior pieces) the meat is brought to the fire where it is roasted or boiled and around which it is eaten ; the internal fat around kidneys, etc., "in-thukuhla" being given to the "imi-Nyanga (ghosts) before the general cooking commences.

The whole of the animal is consumed that day. It is simply astonishing what an enormous quantity of meat can be consumed by a Kaffir on these occasions.

Frequently there is a great deal of Kaffir beer, (an intoxicating beverage brewed by the natives from Kaffir corn), consumed at these functions, and as a consequence much debauchery, often ending in bloodshed occurs.

At these sacrifices the women have their own little demonstration with the children at the calves'-fold.

In the case of sacrifices by chiefs on great occasions, carcasses are sometimes wholly burned.

Amulets and Charms. are often worn by the natives, such as :—

1. Necklace of the long hairs of a cow's tail plaited together. The cow furnishing the hairs

is held sacred and never killed or sold.

2. Seeds of the rhiza to keep away convulsions, worn by infants.

3. Pieces of "mooti," medicinal wood, to keep away 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 lobolo, or purchase system of getting a wife.

The *Drugs that comprise the Native Pharmacopœia* are very numerous and varied, and are dealt with and used as described in subsequent pages. Speaking generally, they are derived mostly from natural products. The vegetable kingdom supplies the greatest part in the form of roots, bark, wood, leaves, juice, flowers and fruit prepared in various 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 use vesicants or irritants according to the degree of dilution or mode of application.

The animal kingdom also supplies some remedies, *e.g.*, The skin of a python, powdered, used for soothing; Hide of Alligator; Ox Gall;

Snake venom with gall. Cantharides beetle (Mylabris), a severe irritant which has caused death in several known instances when administered too freely internally.

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

The more valuable remedies have been used by the Herb doctors for ages, and a knowledge of their properties transmitted from one to another, so that there is a considerable heritage of experience to justify their use.

We often find the same herb, perhaps under a different name used by the 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 by both 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 collecting it, nor do they take

note of the seasons, moon phases, &c., in so doing.

In contrast to what one finds in the Folk Lore of other savage races, the Kaffir tribes appear to take very little heed to the phases of the elements. They have no astronomical knowledge and except in some few authentic cases of eclipse of sun or moon, carry out their daily life uninfluenced by sun, star, or moon.

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

The King is the chief Doctor, but with this exception anyone may become a medicine man or woman.

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

Few *Surgical Instruments* are used. Knives and needles for scarifying: a cupping glass of cowshorn about 6 or 8 inches long are about the only instruments used.

The cupping glass is used thus. The skin is

scarified by needles and the larger end of the horn placed over the wounds. Suction by the mouth is then exerted at the smaller end through which a small hole has been bored.

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

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

Deformed infants, that is, those born deformed, are generally got rid of by order of the chief: usually by leaving them in the open at night when carnivora make short shrift of them. In addition, there are several minor abnormalities that are looked upon as evidence of the child being a witch child, and rendering it likely to be got rid of in a similar way or even openly destroyed. Such conditions for instance, as hare lip, obvious squints, born with teeth, arrival of the upper incisors before the lower, are looked upon with grave suspicion.

In case of a *death* taking place, the hut is

burned down, and the spot whereon it stood obliterated as much as possible: it being considered bewitched and avoided in consequence.

At the *graveside*, for the Bantus bury their dead, much ceremony is observed, and 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 power over the lives of the living usually exercised for ill. 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 and not give future trouble.

CHAPTER III.

DOCTORS (AMAGQIRA).

The Kaffirs have great faith in the power 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 ; to secure their departed spirits rest ; and so on almost "ad infinitum."

One day talking to a Fingo headman, a Wesleyan preacher, over the case of a sick Fingo woman, and arguing that, after all the District Surgeon should be trusted to know best what to do, as he had had years of study so as to recognise and treat disease. I was met by this reason for his preferring **his** native doctor, "Oh yes but you see our native doctors are taught by God."

The "Medicine man" is in all ordinary cases openly called in ; but in cases where witchcraft is suspected 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 a retaining fee and a good one if successful.

Speaking generally his 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 a 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 some departed spirit, sacrifices are offered to appease his wrath.

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 is 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 disease. Thus we have the "Isanuse," the witch doctor, diviner of secrets, etc., and on the other hand the "Igquira Elemicisa," the herb doctor ; some of these latter even going the length of specializing different classes of diseases ; and the "Awamatambo," Kaffir Surgeons.

The Kaffir *Doctor* may be of either sex, except in the case of the war doctor, who is always a male ; and in the puberty rites of (intonyana) and (ubukweta), each sex is treated by a practitioner of like sex.

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, vide Isanusi, where the process of Ukutwasa is described. They all carry on their person charms

of numerous kinds, dried lizards, tiger's teeth, fish bones, etc., etc., etc., that have for them special virtues ; and the large majority claim to have power over the demons of disease ; for to the unsophisticated Kaffir, all disease is caused by "Umtagati" or witchcraft, and although the doctor may rely on his herbs and treatment to cure his patient, he is led to practice spells and go through incantations to meet the evident expectations of his patients, 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.

The Kaffir uses a pronominal prefixual polysyllabic language, and attention to the structure of Kaffir words is necessary in order to understand the terms applied to the various kinds of Kaffir doctors.

"Isanuse" 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 preceded by Igqira, which means “doctor,” just as we use the term Doctor of Herbs, the Kaffir uses that of

Singular	Plural
igqira elemicisa	amagqira awemicisa
the doctor of herbs.	the doctors of herbs.
and so on.	

The etymology may be briefly shown thus :
Singular—Iligqira, or contracted, i-gqira—the doctor.

e	la	imi	cisa	} elemicisa
who	of	the	herbs	
Plural—Amagqira.			Plural prefix—ama.	
a	wa	imi	cisa	} awemicisa
who	of	the	herbs	

There are five classes of “Doctors,” each having sub-classes.

A. The Witch doctors.

1. Isanuse—Diviner of secrets.
2. Igqira elemishologu—Spirit doctor.
3. Igqira eliligogo—Foreteller of events.
4. Igqira elemilozi—Doctor of sounds or whistles.
5. Igqira elokuvumisa—Doctor who goes by consent.

6. Igqira elamatambo—Doctor who uses bones.
7. Igqira elobulongo—Cow-dung doctor.
8. Igqira ilixukwazana — The learning student.
9. Igqira elokuqubula—The doctor who rubs, etc.
10. Igqira elilicamagu—Faith healer.

B. Surgeon or Bonesetter.

Igqira elokuqapula—The Doctor who inoculates or lets blood.

C. Herb Doctor. Physician.

Igqira elemiciza—Doctor of herbs.

D. Rain Doctor.

Igqira elesebe—The doctor who controls the rain bird, "Isebe."

E. War Doctor.

Igqira elilitola—The war doctor.

A. The Witch Doctors.

1. *The Isanuse* (Umgoma of the Zulus) is a witch doctor, who professes to have direct intercourse with the spirit world, and practices divination, or in his language, "Ukunuka" or "smelling out." Their assistance and influence is employed in "smelling out sorcerers or bewitchers, "Amagqira" or "Abatakati," and although they are forbidden to practice in the

Cape Colony or Natal under heavy penalties if discovered, they practice secretly and do much harm; mysterious burnings of Kraals, etc., taking place 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 "smelled out" and put to death within recent times.

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

Nothing is unimportant, and such things as the pattern of a snuffbox, a dent in an assegai handle or blade, the number and etc., of shells worn in a necklet or charm, are noted for possible use against the owner, should it be advisable to convict him of Sorcery.

Scully thus describes an hypothetical case.

Let us suppose that a child is ill, and the friends have decided to consult their Isanuse, and find out who has bewitched him, for, to the Kaffir, sickness is always due to witchcraft or "Umtagati." A present of a goat or ox or something else is brought, depending on the wealth of the individual and the importance of the Isanuse. The friends sit down in front of the Isanuse's hut, when he, being previously warned of their coming and its object, comes forth and tells them to "Vuma" or acknowledge what he says to be the truth. After a time of consideration he will say, "You have come to find out who has bewitched the child of "Sogolima." All clap their hands and shout "Vuma" "Siyavuma," we acknowledge.

If a false statement is made, the clapping and shouting is 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 of hands will show how his hearers admire his wonderful powers.

The next stage is to say who has been the bewitcher. He points at the individual whom he has decided to incriminate saying, "you

took the assegai with the crack in the handle which you mended with a thong of goat hide in the spring last year, and digging in front of the hut of the sick person, buried something (previously and in secret placed there by the Isanuse), by which you bewitched the child. This knowledge of details fills the spectators with dread and wonder at the powers of the "doctor" and convinces his friends, who know that he has an assegai, so mended, of his guilt. The subsequent finding of the buried charm drives away all further doubt from their minds.

The accused is then dealt with, by heavy fines or physical torture or even death.

No doubt these individuals come in time, to believe that they actually possess magical powers ; and certainly it must be allowed that their faculties are often wonderfully trained, with at times startling results, at least startling to the uninitiated.

Usually the Isanuse takes his cue from the Chief as to whom he may accuse ; but not always ; and 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 respected and acknowledged as "Sanctuary" for people smelt out, but they dared never 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 may 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 measels, followed by chronic cough and wasting "Phtisis." An "Isanuse" is consulted as above described. He decides on the illness and advises a certain Gqira. This Gqira (Native doctor) is sent for and a goat killed for his entertainment. He doses the little patient

with infusion of various herbs, frog's feet, baboon's hair, lizard's tails and other items of his grotesque pharmacopœia. He then hangs some infallible charms, tied up in the inevitable bag round the child's neck and departs next morning with an ox or other good fee, promising certain cure : Result nil.

Another "Gqira" a most celebrated practitioner is sent for. This one requires a fat black ox to be killed. With the blood of this animal he freely sprinkles all the members of the family, the little patient getting an extra share. After speaking in most slighting terms of the other doctor's treatment, he makes a powder of burnt bones of several kinds of snakes and birds, then, making small incisions with a sharp stick across the chest and round the neck, arms and legs of the patient, he rubs the powder well into them. After this he applies a plaster of fresh cowdung to the sick child's chest, and wrapping him up in the skin of the black ox killed on the previous evening, he carries him out of the hut and lays him in the middle of the cattle kraal. It is now noon and until sundown the "Gqira" dances and chants around his patient in the most grotesque and frantic manner conceivable.

Just at sundown, he falls down in a swoon or fit, foaming at the mouth and yelling horribly, presently he comes to, and crawling over to where the poor little child is looking on with horrified eyes from the wraps, he inserts his hands amongst the folds of the skin and extracts a lizard about 4 in. in length, and holds it up to the gaze of the admiring and applauding crowd. Here was the cause of the malady, rid of which the child will at once mend! The mother weeps tears of joy as she loosens the child from its unsavoury durance.

The "Gqira" leaves next morning having established his reputation ; taking as fees two of the best cattle. Result nil.

As the child got worse, the mother becomes convinced that someone has bewitched him, and goes to consult one of the wizards or witch doctors "Awamatambo," who is believed to be 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 or metacarpal bones of sheep and antelopes variously coloured. They are thrown, about a dozen, like dice ; and the "Gqira" studies them and reads the answer.

His procedure is something thus :—Having

been paid his fee, a goat or something, he sits down with his kaross, throws the "Indawuli" and then proceeds.

First he recapitulates the disease and details of treatment that have been adopted, and then accuses someone of witchcraft, someone whom he has a spite against or whom he knows to be suspected. Says the child was charmed by the individual by means of magic medicines which he had burned, which drew the lizard and toad and snake, "Uhili, Icanti and Impundulu" to the mother's hut and then the child sickened. He predicts his certain death : a self evident fact by this time and which soon takes place, resulting in much trouble in the king's household and often bloodshed.

The story is told of a great witch doctor being called to cure a girl of Epilepsy, which was supposed to be "Umdhlemmyana," sickness caused by the casting of a love spell by a young man in the neighbourhood ; also of an instance where a child accidentally buried in a landslip 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.

There is another form of "smelling out,"

a more fearful affair the "Umhlalho," or in Zulu "Ingoboko." This is a tribal affair, and is carried out in the following manner :

The chief agrees to the summoning of a great "Umhlalho," a great public dance, to which selected tribes are invited, and must attend. The "Gqira," 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 a guilty party, by throwing ashes over them. This act being called "Ukunuka." These parties may have been guilty of, say, causing sickness in the king's household, making one of his wives miscarry, or, in the case of a tribe, having assisted in the escape of a fugitive.

Those proclaimed guilty at an "Umhlalho" by means of the "Ukunuka" (throwing ashes), the signs of being "smelled out," are often summarily slaughtered or at least severely punished, often with horrible tortures.

It was an "Isanusi" called "Malakaza," who was responsible, under the direction of Kreli, for the great "Cattle Slaughter of the Kaffirs in 1856," by which, according to the Hon. Charles Brownlee, an undoubted authority, it is com-

puted that over 20,000 natives died of starvation and other diseases, and 30,000 were forced to seek relief in the Cape Colony.

An "Insanuse" goes through a regular course of initiation and education after the following methods :—

He or she gets an inspiration or has a dream in which he is called to visit a river, near a deep and quiet pool, alone. 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, "Iminyanga." While he is at the river he is instructed by the "Ihili," a sort of fairy who also guards his interests. He begins to see visions, and is supposed to have some intercourse with spirits. In this stage of his initiation, or as it is called "Ukutwasa," he is known as "Elemishologu," analagous 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 or full fledged doctor to complete his education; this stage being called "Uku penleleliva," and eventually becomes a full fledged member of one or other or perhaps several of the numerous

classes of native doctors or "Amagqira" (singular, Igqira").

The fees paid to these "Amagqira" 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 plan is to pay fees as follows :—

1. A small fee, about 5s., to get him to speak.

2. The after payment to a regular practitioner is "Umkonto," a visiting fee for diagnosing the disease or advising a specialist.

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 communities.

This "Insanuse" is therefore a sage or diviner, who treats all kinds of disease, 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.

e-la-imishologu.

The doctor who (is) of spirits.

Plural.

Ama gqira Awemishologu.

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 "Inanuse," and has gone through the initiation "Ukutwasa," only. He has still to pass his "Uku Penleleliva" to become an "Isanuse." Many, however, remain at this stage, and are recognised as diviners and spiritualists.

A 3. Igqira Eliligogo (e-la-igogo—who is "Igogo?" *i.e.*, and observer. Plural—"Ama-gogo").

"Igogo," is a native name for a sort of antelope, which usually, when seen, is gazing or observing.

The title is applied to an individual, who foresees or foretells coming events. Some of them, from continued observations, are very able in estimating chances or judging of future

events by present and past facts, and so come to have quite a reputation as seers. They will be asked such things as : "Will the rains be early, late or severe ? Will the crops suffer from hailstorms ? Is an enemy to be expected, when and from where ?" They pretend to be told by dreams and visions that which they reveal, and some of them go through forms of incantations, *e.g.*, throwing certain roots on a fire, &c., while using passes and phrases.

As the Kaffir prophets, like other prophets, are often wrong, the term "Igogo" is sometimes used to mean a pretender.

They, as a rule, receive no fees.

A 4. Singular.

Plural.

Igqira elemilozi.

Amagqira alemilosu.

(The doctor of Whistlings).

"Umlozi" means a whistle or whistling sound. A doctor of whistlings is one who pretends to hear a whistling noise about, *e.g.*, in the roof of the hut, which gives him the instructions required as to which charms, roots, drugs, &c., are good for a certain case, and where to find them. He is a sort of ventriloquist and physician ; does not practice surgery ; is paid the usual fees ; and is usually a Fingo.

A 5. Igqira elokuvumisa

(A doctor who goes by consent).

Plural—Amagqira Awokuvumisa,

This is a consulting practitioner who does not use medicines. He will find out what the disease is, and directs the patient to a regular practitioner; or he will point out the sorcerer or bewitcher.

The method adopted by this individual is described under Isanusi. He, however, is a specialist in this line. He finds out by getting the people collected around him to Vuma, or consent to various assertions made by himself, and judges by the loudness of their Vuma and clapping of hands, whether he is near the truth or otherwise. *See* Isanusi.

A6. Igqira elamatambo

(The doctor of bones.)

Plural—Amagqira Awamatambo.

This is a class of practitioner chiefly found amongst the Basutos, who pretends to find out things by the manner in which his "Indawuli" (Cape Dutch—Dolossi bones) fall when thrown.

These "Indawuli" may be thus described :—

1. Two flat pieces of bone, roughly carved,
i.e., the king and queen.

2. Two others, usually thicker pieces, and of the metatarsus of a calf, also ornamented, *i.e.*, the ox of the king and queen respectively.
3. Eight metacarpal bones of sheep, *i.e.*, the common people.

He proceeds thus:—Holding the bones in his hands, held horizontally, with a turn of the wrist, he throws them on the ground as one would throw dice. He looks at their relative position. Should they give no indication 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. He then proceeds to give his opinion.

These doctors are frequently very shrewd and possessed of wonderfully well trained memories.

By observation and information of spies, they know everybody's business, and of every event, and by reasoning are often able to judge correctly. There are well-known instances, where the information received from these Amagqira has led to the discovery of lost or stolen goods or cattle, after apparently all other means have been tried in vain.

A 7. Igqira elobulongo, Amagqira awobulongo, (the doctor, who is of cowdung).

This individual employs moist cowdung, often taken fresh from a recently slaughtered beast, to draw out the evil spirits that are causing the disease. He proceeds thus:—A ball of cowdung is secured over the affected parts, and after a time removed by the Igqira, who produces from it by sleight of hand some charm, such as a lizard, previously had handy for his purpose. These are the “Izidlanga,” diseased parts of the body or charms that have been put into the patient by the evil spirits or bewitchers.

A 8. Igqira Ililixukwazana.

Plural—

Amagqira Amaxukwazana.

This is a witch doctor of much inferior kind to the “Isanusi,” whose methods he adopts. He is a learner of little experience and may become an “Isanusi” later on.

A9. Igqira Elokuqubula,

Uku-qubula—to fall upon, to attack.

Plural—

Amagqira Awokuqubula.

This is a term used to designate the practitioner who professes to draw out the malady by rubbing or grasping with the hand or sucking with the mouth. They often also use herbs and leaves as applications, and, as in the case of the "Awobulongo" (cowdung doctor), frequently produce things as the cause of the disease, the presence of which they have previously arranged. Thus an Igqira Elokuqubula will suck over a painful joint after having well rubbed it, and produce from his mouth a snake or lizard, previously placed there, as the cause of the disease and pain.

A 10, Igqira Elilicamagu.

Plural—

Amagqira Amacamagu.

These are seers, foretellers and faith healers, their practice and treatment corresponding greatly with the faith healers of more civilized lands.

The following is a description given me by an educated native, who claimed to have been cured of mortification, "Ubulima," in this way. The doctor collects the patients friends and makes them vuma, *i.e.*, confess to the disease, he then orders the slaughtering of a certain

cow, which he will most minutely describe, though he is supposed never to have seen the herd. The cow is found and made a living sacrifice of.

The beast is bound and thrown, and the people round, led by the doctor, stab it on the navel and belly, and while the poor brute bellows from pain, the doctor and people shout out "You are well;" "Get up," etc., etc., and in some miraculous way the patient is immediately cured of his pain. Another Agqira is then called in to complete the cure by means of herbs, &c., which frequently produce vomiting and purging.

B—SURGEONS, BONESETTERS, &c.

Igqira Elokuqapula. Amagiqira Awokuqapula.
Uku-qapula,, means to inoculate or to
let blood.

These Kaffir specialists show a considerable surgical skill. They are called in for all surgical complaints.

In most cases the surgeon 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 native surgeon. Thus, I know of a case where one of these Awo-kuqapula on 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 method of treating pleuritic pain is to scarify over the ribs and rub in some irritant.

The native Surgeon, 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. He usually selects one of the veins of the forearm, using direct pressure to stop the hæmorrhage when he considers that his patient has lost enough.

A cupping instrument called "Luneka" and needles "Izinthlum" are used by the Kaffir Surgeon for acupuncture and bleeding in such cases as snake bite, pleurisy, etc.

Surgical cases of any degree are put in clean huts and usually on the top of a hill, thus shewing that the Kaffir appreciates the value of fresh, clean surroundings: and the ashes of plants (carbon) used for wounds shows a

spontaneous knowledge, that an antiseptic is of value in assisting healing.

C. THE HERB DOCTOR (Physician),

Igqira elemiciza.

Amagqira awemiciza.

(The doctor, who is of herbs.)

The herb doctor is simply a Kaffir practitioner and differs in no essential respect from the European "herbalist," only, he employs South African herbs and drugs.

Some of them devote their attention to one disease or to some small group 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 the cure of disease; and people send for them, or go to them from great distances, and often reward them very liberally *if they be successful*.

It is not uncommon for the isanuse (witch doctor) to practice also as an igqira elemicisa (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.

Igqira elsebe. The term elsebe (who is of isebe) is derived from "isebe" a bird, this bird being the being from which the doctor is supposed to receive the rain.

A doctor who has passed his initiation (ukutwasa) is supposed to have communication with things in the water, or with wild animals; but this individual claims to hold communication with a bird.

There are birds well-known, which by their actions or calls indicate the approach of rain; thus we have Egyptian vulture; the turkey buzzard which does so by its "booming" and the South African rain bird by its call "bok—ma—keri."

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.

Igqira elilitola. (the doctor who is of war.)

Plural. Amagqira amatola.

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

The war doctor (Itola) always a man, is sent for and prepares a large vessel of war medicine, with much ceremony and incantation, and of this each warrior partakes, and is in consequence considered immunised from the danger of his enemies' weapons (always, be it understood, provided he be at peace and in the good graces of his departed ancestors.)

These ancestors have sacrifices offered to them by every warrior, including the king and chief indunas on the eve of battle. Many curious practices take place at such a time which it is outside the province of this essay to describe. They are, however, very interesting, as evidence of various superstitions believed by the Kaffir.

CHAPTER IV.

NATIVE PRACTICES.

A. MEDICINE. *Diseases known to Natives :*

*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, classifications and nomenclature of disease, etc.

“ICESINA,” Fevers. Natural Diseases.

There is a wand-like snake called “In-Gumbabane,” which is supposed to eat up the man inside and thus cause death. The Kaffirs try to stop the entrance of the snake or to arrest its progress by using bitter and strong smelling herbs, which they administer internally, as well as by rubbing well all round the orifices of the body, mouth, nose, anus, etc.

A general method of treatment for these fevers as well as other constitutional diseases is

called "Uku Nyakamisa Imbiza" (to wet a pot).

This is carried out in the following way :—

Roots of several kinds of medicinal plants are collected, placed in a gourd, covered with water and allowed to soak. Of which infusion repeated doses are administered to the patient. The supply of the infusion is kept up by adding more water until the roots either shoot or putrify. The patient is then given a severe purge and emetic and is expected to be cured.

Measles. I-Masisi. *Scarlatina.* I-Rashalala, or more usually Ungana. These two diseases are considered as one, scarlatina being the more grave.

Treatment :—*a* Fresh goats dung, "Ingqata," is taken and boiled in goats milk and this drunk hot in cupfulls. It helps to bring out the rash and cause profuse perspiration. The remaining dung is dried, powdered, mixed with fat and rubbed all over the body. *b*. Wormwood (Um-hlonyane) is also sometimes used for steaming the patient, and if the throat be bad, infusions are gargled, made from a mucilaginous wood the (Indlebe yemvu) *Helichrys-mum appendiculatum* (Less).

c. The leaves and shoots of (Um-pafa) wait-a-bit thorn tree, are boiled, the steam inhaled

and the concoction gargled.

d. The throat may be fomented and poulticed.

e. The poison taken from a snake, mixed with gall (from the snake) and clay is also given in small quantities by some doctors.

Mealie-meal porridge and meat-soups are allowed and solids forbidden. So it is in all fevers.

Smallpox. In-gqakaqa, as in the case of Measles.

Typhoid Fever. I-cesina Seronya.

This is the typical Kaffir fever disease, caused by the entrance of the snake, In-qumbabane and its eating the patient up inside.

Treatment :—*a.* The patient is steamed, dosed, and rubbed all over with wormwood (Unhlonyane), the dosing being very liberal. All intended to prevent the snake killing the man and to drive it out of him.

b. The following herbs are also used as the infusions of their roots :—I-tshongwe (*Xysmalobium lapatifolium*) Dutch : Bitter wortel, and ubuvumba (*Withania somnifera*.)

The residuum of any of the above infusions is well rubbed over the orifices, to prevent the In-qumbabane from entering in numbers. The

couch and hut are strewn with the leaves of evil smelling plants and even nicotine has been used to rub round the orifices, principally the anus, through which the snake usually enters and the I-qwili (*Alepidea amatymbica*), an evil smelling plant is similarly used.

Diet as in fevers generally.

Memo. Owing to the practice of throwing refuse and excreta about the neighbourhood of kraals, this disease, as might be expected, 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 the natives feeding on the meat of anthractuose cattle. So confident are the natives in their power to cure the disease, should it appear, that they have little hesitation in eating the infected meat ; a fair proof of the success of their doctors' practice. The procedure is this :—Generally speaking, be as early as possible, for should the pustule, which under their treatment should rise properly, be allowed by delay to subside, a native doctor will not undertake the case, as he considers 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. Externally a paste of the leaves of the same plants is put around, not on the pimples, to limit the local disease and prevent the inflammation spreading. The pustule itself is treated by dropping the juice of a sedative plant on it. It is left uncovered and freely exposed to the air, and the application made from time to time until the 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 dangerous treatment.

1. Internally : The usual prescription is :—

Blepharis Capensis (Ubu-hlungu basig-cawa) leaves and roots one part: *Cluytia hirsuta* (Ubu-hlungu bedila), leaves one part and *Monsonia ovata* (Igqita), two parts. Use about 5oz. of this mixture made into a decoction of a pint and take about a table-spoonful 6-8 times daily till recovery.

2. Externally.

Blepharis Capensis 2 parts, *Cluytya* and *Monsonia* one part each. Rub up to paste with lard and apply all round the pustule.

3. Locally.

i.e. On the pustule. The juice squeezed from the green leaves of *Monsonia*.

Withania somnifera (Ubu vumba) is sometimes used instead of *Monsonia*.

Another method sometimes adopted is to use the *Cluytia* alone. Administer an infusion, and apply a soft paste of the leaves all over the affected part.

Other drugs used are :— *a* *Matricaria nigelloefolia*, (Um-hlonyane womlambo) (river wormwood) used in the same way as the *Cluytia*.

b *Xanthoxylon Capense*, (um-Nungumabele) (wild cardamon), mostly taken as a condiment with the anthractus beef to disinfect it.

c *Teucrium Africanum* (Ubu-hlungu ben-yushu) same as *Xanthoxylon*.

d *Solanum nigrum*, (Umsobo) and

e *Lippia asperifolia*, (in-Zinziniba).

These two last are risky and poisonous.

Malaria. Inkatazi tonizimba, a disease sent by dissatisfied ancestors.

Treatment. Sacrifices, singing, and dancing are practised round the sick to satisfy the ancestors.

Vomitives and purgatives are used and by some the *Lasiosyphon Meisneri*, one of the

"Snakebite" drugs is used, the dose being $\frac{1}{2}$ oz. of the dried root taken as an infusion.

Malaria is not a prevalent disease amongst the Kaffirs owing principally to the fact that their kraals are always built on high ground.

B. CONSTITUTIONAL DISEASES.

Syphilis. I-gcushiuva or I-hashe elingwevu (grey horse) to be distinguished from I-hashe (gonorrhoea) which latter is treated by fomentations and is not common.

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

In the same manner *Cisampelos campensis* or the *Solanum melongena*, (Um-tuma) or the *Withania somnifera*, (Ubu-vumba) may be used and are believed to have cured many cases.

The natives state that this disease was introduced by the white man, and certainly it is within the knowledge of many that even in the last twenty years its prevalence has greatly increased among the tribes, probably due to the common use of drinking and other utensils and the close and often overcrowded life led at night in the huts.

Another undoubted cause of spread is the lewd practices which accompany, of late years, the ceremonies of Intonyane and Abakweta at puberty.

Leprosy. I-qenqa or In-Gqinda, said to be caused by suddenly seeing the Icanti in his natural form in the river. This suddenly seeing something is called "Ukwalama" and a person who has thus seen the Icanti must not talk until he has been doctored lest he take some disease such as the I-qenqa.

Some of the Kaffir doctors blame Hottentots (an altogether different race) for having introduced leprosy among them from the Cape Colony. It is certainly a disease of comparatively recent occurrence amongst the Kaffir.

Treatment. If seen in the early stages the leaves of the Umsolo omkulu, a plant found in marshy places, are bruised and boiled. The decoction is drunk and used as a lotion locally.

Under this treatment the sores are said to diminish or even disappear.

Note. From what I can gather the skin manifestations, are, as one would expect, confused with other skin diseases such as eczema psoriasis &c.

Mortification. Uku fa (death.)

A case of spreading gangrene of the hand came under my notice which was treated by a Native doctor, my patient refusing resolutely to have the hand amputated. The method of his doctor was the following: In the floor of a small hut a hole was dug four feet deep by one foot diameter and this filled with soft dung, taken, warm from the intestine of an ox killed for that purpose. The patient was laid on his side and his arm fixed down in this hole where it was kept for ten days; the patient in the meantime being fed freely of the ox's meat and soup, as well as being freely supplied with Kaffir beer. The doctor was practically continuously in attendance all the time. Result, gangrene stopped and spontaneous amputation at the seat of the disease, lower third of the forearm. He informed me that the bones stuck out when his arm was withdrawn and some sinews were adherent to the diseased hand. The bones were forcibly broken off and the sinews cut. When I saw the wound it was healing very slowly and he came to me to see if some salve would not heal it.

Gangrene of parts after accident, or foul sores are all treated with poultices, powder or

ointments made from the Um-sintsi (large Kaffir broom), Withania (Ubu-vumba) etc.

Scurvy is unknown to the native in his uncivilised state, and owing to the large proportion of his diet being vegetable, it must be of extremely rare occurrence.

Rheumatism, Gout. Isi-dlanga or in-dubula. These are not defferentiated though fairly common, especially, however, amongst the natives who, owing to their going at times near the European villages, are forced to wear European costumes, usually terribly dilapidated. If called in-dubula it is supposed to be ideopathic, due to natural causes, and the name is that used to distiuguish a small hairy insect, the patient feeling as if it were this insect gnawing at his joints.

Treatment: In these cases one of the "Amgqira Awokuqubula" is called in, and he, after rubbing etc., applies his mouth to the part and sucks out the disease, spitting out one of these insects as proof of his success. Or one of (Amagqira-awobulongo); cow-dung doctors, who applying his cow-dung poultice with much ceremony, will when removing it later, also produce an ocular proof of his

having got away the tormentor.

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 rheumatic pains. This is a curious fact, when one realizes that these leaves are rich in "Salicin" the very drug used as a specific in modern medicine.

Scrofula. I-hashe. This is a fairly common disease, looked upon as due to bad blood or weak parents.

Treatment: A very large variety of herbs is used by the Amagqira Awemiciza for this disease either as a paste to external manifestations or internally in infusion. The best known are :—

Um-Bangandlela—*Heteromorpha arborescens*

Um-Pafa — *Ziziphus mucronata*

I-Yeza lehashe — *Bulbine asphodeloides*

I-Rubuxa — *Pentanisia variabilis*

Um-Sintsana — *Erythrina Humei*

Um-Tumana — *Solanum Capense*

I-Yeza lehashe (No. 2) *Thunbergia Capensis*

Each or all of these drugs, amongst others is used for I-hashe or if a running sore (I-quita) *Scrofula*, multiple running swellings, or enlarged glands,

Cancer. Isi-hlava or Um-hlaza a name given to all sores that refuse to heal or continue to spread.

Mumps. Uqilikwana. The following curious practice is the only method of treatment I can find. The sufferer finds the burrow of a hare and stooping down, calls down the hole Qilikwana ! Qilikwana ! Nika Kum" (Mumps ! Mumps ! get away from me) and then walks straight home without looking back. A cure follows in time !

C. TUMOURS and NEW GROWTHS.

Ili-fa, plural Ama-fa, supposed to be collections of bad or useless blood.

Treatment : When small they are pressed frequently by the teeth of a menstruating or suckling woman. When large and having resisted this last treatment they may be incised or even excised ; (Treated by Ukutyadwa, which means to cut open). If painful they are poulticed.

Boils. I-tumba are specially recognised and treated by poulticing. The discharging pus is believed to be bad blood and its removal a great good to the person's system.

D. RESPIRATORY ORGANS.

Bronchitis, Consumption, Isifuba, the chest; a generic term used generally to indicate a complaint with a cough.

Consumption is only recently known although, painful to relate, it is now becoming rather prevalent.

Treatment. Various decoctions are used and usually in large quantities. The plants Umsintsana (*Erythrina Humei*), Ubu-vumba (*Withania somnifera*), Um-pafa (*Ziziphus mucronata*), Undende, Um-kwenkwe (*Pittosporum virideflorum*), Ise-dikele (*Lasiosiphon Meisnerii*), Um-bungosh (*Eichensteinia interrupta*). The root of this last boiled in milk has a great reputation. It has, however, to be used with caution as it is liable to cause severe headaches. Um-hlonyane (*Artemisia Afr*), I-colocolo (*Helichrysum mudiflorum*), Umtumana (*Solanum Capense*), In-dlebe yemvu (*Helichrysmun appendiculatum*), In zinziniba (*Lippia asperifolio*), I-tyolo (*Clematis brachiata*), etc., are all used in the form of decoction or infusion in chest cases with cough or in Umbefu (Asthma.) The leaves may be smoked or burned in a closed hut and so inhaled.

In cases where there is pain as well as cough as in Pleurisy, I-hlaba (a stitch) the roots and bark of Um-nungumabele (*Xanthoxylon Capense*) (wild cardamom) are boiled and freely used.

The skin over the pain is freely incised and scarified "Ukuqapula" and the powdered dry root of the *Xanthoxylon* well rubbed in. This local treatment is called "Uku faka umhlabelo"

Note: Special inquiry elicits the fact, that except where European influence has intervened poultices are not used in chest complaints without local pain.

E. CIRCULATORY SYSTEM.

Heart Disease, Aneurism are not specially recognised as such.

Mothers Marks. "Isifo" are looked upon as the result of some item in the ceremony of the "Intonjane" (menstruation ceremony), or marriage ceremony of the mother having been omitted. The mother is often sent back to the parents, who have to return the lobola (price of a wife paid by the husband to the parents); or the child is weaned at once, doctored by incantations, etc., the while the mother confesses her sins before the people. No local treat-

ment is adopted but should the mark be conspicuous and persist, the infant during life is looked upon as one specially marked out by the ancestral spirits and may in time become a great sorcerer (Isanuse).

A curious practice is sometimes carried out with the idea of preventing this viz.: the periodical use of severe purging by the mother by means of the tuberous root of the Um-Nyangi (*Phytolacca stricta*).

Varicose Veins. Umtambo omkulu wyazi occur usually in pregnant women, and are treated by other women by cupping, sometimes by incision or rubbing, or cold affusions.

F. SKIN DISEASES.

Itch. Uku-rauzela is not usually distinguished from intolerable itching (Um-babane) and both are treated by washing the parts and rubbing in animal fats; or applying Iyeza lomlambo, a parasiticide; or umtuma, one of the solanums of similar action.

Eczema. Um solo or Um-lambo

Psoriasis. Umkondo.

Leprosy. In gquinda.

Are all looked upon as different manifestations of the same disease, caused by coming across the Icanti. Vide "Leprosy."

Treatment is described under leprosy.

Another method of treating these diseases chiefly Eczema is to gather the little cones of mud raised on the banks of a stream by a small crab or worm and rub the sores with the mud; or to collect specimens of all the available riverside medicinal herbs, boil them, and with this decoction freely bathe and massage the patient, after which the remainder is taken to that part of the river where the sick man is supposed to have been smitten, and there thrown in while the sick man shouts something equivalent to "Dont stare at me with those eyes."

Lupus. Isitshangubo is treated thus :

a. Pieces of sneezewood (Umtote) are burnt and the resinous juice (Incinde) which exudes from the ends of the stick is rubbed into the spot while still warm. As it dries on it forms a covering, which in time falls off with a scab. If needed the process is repeated.

b. The fleshy branches of the Isi-hlehle (a

kind of Euphorbia usually found in clusters on the ground) are bruised and the milky juice, very caustic in action, carefully rubbed on : the process being repeated from time to time.

Psoriasis. Umkondo, attributed to the sufferer having crossed the track of the Icanti (see leprosy).

Treatment. Umsolo omkulu, a plant resembling the Ityolo is used here. The leaves are, bruised, put into a vessel covered with water and stirred briskly and for a time (Ukupehla). After much stirring a thickish lather as of soap-suds rises and this is applied externally, the liquor being taken in ounce doses frequently repeated.

The roots of the Ipuzi-lomlambo (*Gunnera perpensa* ; river pumkin) are sometimes prepared and used in the same way.

The Um-nyanji (*Phytolacca stricta*), a vomitive, used much in chest cases and also in snake poisoning is sometimes administered in small doses and also applied externally.

Warts. In-tsumpa.

Treatment *a.* The milk of the Isihlehle a species of Euphorbia is painted on the wart,

and causes it to wither. *b.* The juice (Incinde) which comes out of Sneezwood twigs (Um-tote) when they are burned is used similarly. *c.* When large, a fine piece of hide is firmly tied round them and they in time 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 enough he is expected to become so by sly and cunning means not necessarily of a high moral standard.

There are few Bald Kaffirs.

Amaas. A disease fairly common amongst Kaffirs, occurring in epidemics and variously described by medical men as Small-pox *i.e.* in its severe forms, or chicken-pox, in its milder manifestations. Many hold that it is a disease *sui generis*.

The treatment adopted is the same as in a case of Smallpox.

Ringworm. *a.* The leaf pulp and yellow juice of the In-gcelwane (Aloe soponaria) is well rubbed into the patches. *b.* A paste of

the green berries of the Um-sobo (*Solanum nigrum*) similarly. *c.* A paste of the green berries of the Ubu vumba (*Withania somnifera*) *d.* The milky juice of the In-tsema, a large wild bulb.

The natives are very successful in their treatment of this disease, which is fairly common amongst them, and believed by them to be caught from a dog. Dogs are found everywhere where Kaffirs do congregate, and certainly, if one is to judge by the appearance of the curs one sees about a Basuto or Fingo kraal, they are a very likely source of skin disease.

G. NERVOUS SYSTEM.

Paralysis. I-dumbe is attributed entirely to supernatural causes and for its treatment the Isanuse (witch-doctor) is called in to find out, "who has bewitched him." The bewitcher may be severely dealt with.

Epilipsy. (Fits) Isi-tutwani is recognised as a constitutional disease and treated by the Igqira elemiciza (herb doctor). His method is as follows:—*a.* Various Herbs are mixed, which administered in decoction, act as a strong

emetic. A sheep is killed and the dung from its entrails is rubbed all over the patient's body. He is now made to stand up in a hole made in a large ant-heap, Isi-duli (in Kaffirland these ant-heaps are often very large), 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 the 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.

b. The sick man is treated as before, only at home in his hut. The refuse, *i.e.* vomited matter and washed off dung is burned in a brisk fire and the ashes used as Umhlabelo, medicine used in lancing (Ukuquapula) in the following way.

An incision is made above the forehead, the blood being collected carefully and subsequently buried at the threshold of the hut; and this Umhlabelo well rubbed into the incision.

c. Another method I have had described is to lance the temple, collect the blood 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 see the hare depart. Similarly a cock may be used (failing the hare), its beak soaked in the blood and it allowed to go free.

d. A most prized, and secret cure for "fits" is the administration of about a tablespoonful of a decoction in goats milk of the leaves of *Exomis oxyrioides*. This is a method used in the domestic medicine of the back-country Boer, who calls the bush "Honde bos" (dog bush) and is said to be very successful.

N.B.—the watery decoction of this is dangerous and strongly soporific.

Insanity. U-gezo. Three varieties are recognised.

1st U-gezo proper, probably mostly delirium or convulsions, which is treated the same way as "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 goats milk.

2nd A form of madness known to attack those who are in the initiation or student stage for the position of Isanusi, when they are supposed to be in communication with the

"Imi-shologu" departed spirits. During the initiation the candidate is hypnotised by the Isanuse and made to see and converse with these spirits, as it is from them that all his knowledge comes when in practice. As one would expect, the impressions of the lessons are at times lasting and unhinge the minds of weak ones, who continue to have delusions and are then considered to be possessed by their departed ancestors. In the treatment of this, therefore, every endeavour is made to propitiate these ancestors, by sacrifices and offerings, mostly with the assistance of one of the witch doctors. In the old days of Chacka a case is recorded as occurring, and after treatment had 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 customer.

3rd. Uku-posela, evidently Acute Mania, attributed to being bewitched by some one having a grudge, and the process of smelling out "Ukunuka" as described previously is gone through.

Tetanus. Supposed to be due to having crossed the path of the Icanti (water snake) or Inamba (python) and the plants used in snakebite are administered as well as the usual observance of ceremonies calculated to appease the wrath of the ancestor whom the snake represents.

Sunstroke. Uku-zolika or Uku-hlatywa lilanga, is well recognised and fairly common amongst the workers of the fields.

Treatment. 1. The sufferer is placed in as cool a place as is available, soused with cold water, and drugged with emetics and purgatives.

2. Seated in a cool spot on the ground his finger and thumb tips are freely incised so that he may bleed, and he is dosed freely with Ubu-hlungu (teucrium Capense), a carminative snakebite 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.

Treatment. Small doses and local application of Ubuhlungu benyoka "Acoçanthera venenata" a nervine tonic and favourite snake-

bite cure are used ; or the sufferer chews the bark of the Um-nungumabele (*Xanthoxylon Capense*) and expectorates the juice ; or a paste may be made of the powdered bark and placed in the hollow tooth (this is another favourite snakebite and anthrax drug). Other plant drugs used in much the same way are :—

Ubuhlungu besigcawu (*Blepharis Capensis*)

Um-tumana (*Solanum Capense*)

Isi-dikili (*Lasiosyphon Meisneri*)

Root of *Indegofera potens*.

All having distinct antiseptic and anæsthetic values.

The Kaffir surgeon or domestic sympathiser tries to extract the offending tooth by means of a strip of thong tied to it.

Speaking generally the Kaffirs have splendid teeth and take great care of them by frequent cleansing.

Headache.

a. I-yeza Elininyama (*Anemone Caffra*) is used ; the root being dried, powdered 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 or bound on the affected part.

b. Um-hlavutwa (*Ricinus communis*) is also used externally as a paste and internally in decoction.

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

DIGESTIVE SYSTEM.

Thrush. Ama-vila, said to be caused by the child eating green mealies off the cob and leaving its saliva on a cob that is accidentally burnt ; or putting its father's pipe into its mouth.

Treatment. The mouth is frequently washed out, either with an infusion of the leaves of Isi-duli (*Brachylæna elliptica*) or an infusion of Mimosa bark.

Quinsy. Um-qala. Gargles are used of hot infusions of Isi-duli, Mimosa, or bitter olive tree, etc.

Diphtheria. I have no record of this disease being recognised by the Kaffir as anything but sorethroat Umqala, if it occur at all.

Dyspepsia and Indigestion. I-dliso.

Believed to be caused by eating poisonous foods, and usually treated by emetics *e.g.* In-kamamasane (*Euphorbia pugniformis*) one

of the class of drugs known amongst the natives as Intsema, acting as a severe emetic and purge. The juice tapped from the living stem of these plants is collected in maize meal and made into a bolus to be swallowed; about half a drachm of the drug being taken at a time. As this is nearly as severe as croton oil, the action is easily to be understood and in a country and nation where at times great over-feeding and gorging is practiced, such a treatment is a valuable asset.

Another favourite purge is Um-gwali (*Euclea lanceolata*), the bark of the roots being used.

Colic. Uku kunywa or I-honya.

Treatment. *a.* The Powdered root of In-nyongwane, (*Deconia anomala*) is administered in cold water.

This plant is also put to a curious use by the Kaffir. When visiting a strange place he eats some of it, believing that if he gets poisoned food he will immediately vomit it.

b. 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. It has an aromatic pungent taste.

c. The powdered root of I-qwili (*Alepidea amatymbica*) is also used for colic or abdominal pain, a teaspoonful to a dose.

In larger doses this drug is an emetic and purgative, in smaller a stomachic.

d. Um-bangandlela (*Heteromorpha arborescens*) is also used in infusion.

Purgatives are used and sometimes injections. This is one of the diseases which lend themselves so well to the treatment of the Amagqira Awokuqubula or doctors who use massage and sucking accompanied by incantations, and profess to produce, in the form of a lizard, frog, or something, the cause of the disease.

The Awobulongo, cow-dung doctors are 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 crassulæfolia*), a bitter astringent used also in dysentery and colic.

Vomiting. In-hlanzo, caused by bewitchment or poisoning is arrested by copious draughts of hot water followed by purgatives.

Dysentery or *Diarrhœa*. Uxaxazo referred to gastronomic errors and treated by :

a. I-yeza lezikali (*Pelargonium reneforme*) administered hot as a decoction in milk of the powdered root, about a teaspoonful of the powder.

b. Um-tuma (*Solanum Capense*) as in (*a*).

c. I-gqita (*Monsonia ovata*). Much used and valued in this disease. It is sedative and astringent and now used as a tincture in the armamentarium of most colonial physicians, and by some considered very valuable in Typhoid fever.

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

Treatment : Diet is changed and purgatives administered.

Gallstone and its *colic*. are not recognised.

Constipation. Uku-qunjeliva.

Treatment : 1. Sometimes enemata are administered. The method adopted being, to insert the smaller end of a cowhorn, with the point cut off, into the bowel and having filled the horn with the required liquid to blow with

the mouth applied to the other end and so empty the horn of its contents into the bowel.

2. Many purgatives are known and used, the chief being *a*. Um-quali (*Euclea lanceolata*) of which the bark of the roots is used.

b. In-kamamasane (*Euphorbia pugniformis*) The milk from the stem is a drastic cathartic, and like croton oil an escharotic.

c. Um-hlaba (*Aloe ferox*). The long fleshy leaves of this plant are broken off and hung up in a sun over a vessel. The juice which collects is dried in the sun, and being mixed with meal or clay is used in the form of a pill.

In some parts the juice of this aloe is used by the natives, dropped into the eye, for purulent ophthalmia.

There are many other cathartics known to and used by the native doctors as well as domestically.

Obstruction of the bowels. Uku-quina.

Treatment: All the usual cathartics may be tried and they failing, the rubbing doctor "Igqira-elokuqubula," may be called in who massages the belly. If he fails the person must be bewitched; when the witch doctor is requisitioned to see the end of the chapter and have

someone punished for the result.

Peritonitis. Inflammation of the bowels. is treated generally as colic and fever.

Dropsy. I can get no authentic record of this being recognised. One informant calling it "Igalimoya" gives as a method of treatment used the injection and administration by the mouth of infusions of Utangazano (*Cucumis Africanus*) a wild cucumber, which is a hydrogogue cathartic.

Piles. U-mzi.

a. Charms are used to cause their disappearance, *e.g.*, I-kubalo or lika Mlanjeni (*Pelargonium pulverulentum*) of which the leaves are chewed.

These leaves were given to the warriors in the Kaffir Wars of 1850, as war medicine, by the great witch doctor Mlanjeni, to charm away the British bullets, and make the guns miss fire. Kaffirs were found, dead on the field, who had these leaves chewed in their mouths.

b. Another method of treatment is to mash into a pulp the rootstalk of the Isi-kolokoto

(*Sansivira thyrsiflora*) and use the pulp locally and internally.

Thread worms. Izlio.

Tape worm. I-palo.

Round worms. Intshulube.

These are all grouped for treatment as worms and submitted to the same kind of treatment. As they are very common amongst the Kaffirs there is a very large variety of remedies.

The following are a selection from many more.

1. Iyeza lentshulube (*Hibiscus trionum*.)
2. Isi-kolokoto (*Sansiviera thyrsiflora*), of which the root is used.
3. Ikalana (*Aloe tenuior*) one of the best of these drugs. It is cathartic as well as toenicide and non-poisonous in ordinary doses. For tape worm a decoction of the roots is taken on an empty stomach, after purgation.
4. Um-fincafin Kane (*Leontis leonurus*), the leaves and flowers are used in decoction or powder.
5. I-dolo lenkonyana (*Rumex Eckloni*) of which the roots are taken, boiled in sweet milk.

6. Um-muncwane (*Oxalis Smithii*). A handful of the dried bulbs is boiled in milk and the decoction drunk.

7. In-nyinga (*Agremonia Capensis*) a paste of the leaves with sour milk.

8. A decoction of a mixture of Um nukambeba (*Myeris inequalis*), of Um-nungumabele (*Xanthoxylon Capense*) and of Umnquma (olive) is used.

9. Crushed pumpkin seeds are also used. About 30 seeds slightly roasted being the usual dose.

Kidney Disease. is unknown ; but urinary troubles are treated. Thus for painful micturition and difficult as well as scanty or thick urine a decoction of the root of Um-tumana (*Solanum Capense*) may be tried.

General Debility. Tonics are used by the igqira elemiciza thus :

1. I-tshongwe (*Xysmalobium latifolium*) of which the root is infused and the liquor which is exceedingly bitter, drunk.

2. Ubu-hlungu benyushu (*Feucrium Africanum*) a few grains of the dried bark being a dose.

3. In-dawa (*Cyperus*.) The knobs which grow on the roots, have a strong, bitter, pungent and aromatic flavour. These are used for this condition as also for colic.

4. Ubu-hlungu bedilia (*Cluytia hirsuta*) of which the leaves are chewed or taken in infusion.

A person suffering from prolonged debility unrelieved by treatment, naturally (for a Kaffir) comes to believe that he is under the malign influence of someone around him who is working on him by means of witchcraft, and journeys are taken to get away from the spell. Thus in a way the idea of "Change of Air." is practiced.

CHAPTER V.

SURGERY.

Fractures. The Kaffir Surgeon (Igqira Elokuqapula) is fairly expert in such cases and carries out a routine treatment. The usual drawing out of the limb is performed, replacing any noticeable deformity. It is then held in position while the surgeon makes three parallel incisions over the seat of fracture. Into these incisions he rubs the ashes derived from burning the roots of certain plants "awatunga" of which one is the plumbago. The limb thus treated is then bound firmly with strips of the inner bark of the mimosa tree which form an excellent splint material. Some surgeons profess to know a "bone root" which taken internally promotes rapid healing. I have been unable to identify this. It is just possible that this incising and rubbing in of charcoal acts as a counterirritant and thus prevents inflammatory mischief of deeper structures. The selection of carbon in preference to other substances shows at least a rudimentary knowledge of an antiseptic substance being preferable.

Internally purgatives are administered to promote healing and ease restlessness.

Dislocations. Are not generally defferentiated 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 seem that some tradition had taught these people that wounds heal best in fresh air and cleanly surroundings).

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 leave of the Ungcelwane (*Aloe latifolia*) is cut open and the inner surface applied to the wound. The juice of this is pungent and has a marked healing effect.

c. Swollen and inflamed wounds are poulticed with U-nomolwana (mallow leaves in paste), which soon reduces the inflammation or brings the abscess to a point. When the wound is cleaned in this way it is washed with a decoction of mallow leaves made in an

earthenware vessel (not a metal pot) and an application made of one of the in-kubele (healing plants), *e.g.*, The leaves of the *Pelargonium alchemilioides* in the form of a paste.

I have the record of a man with a perforating ulcer of the foot, who refused amputation and who was ultimately cured by a Kaffir surgeon.

d. Callous ulcers or slow healing wounds are treated by applying the juice of the Isi-dikili (*Lasiosiphon Meisneri*), which acts as a pretty considerable irritant and answers its purpose admirably. It is also used internally in infusion as an alterative and blood purifier.

e. The leaves of the Iyeza lezikali (*Pelargonium-reniforme*) when boiled yield a mucilage that is applied on and around wounds to protect them from flies which in this climate rapidly breed maggots in unhealthy sores.

f. The leaves of the Ubu-shwa (*Venidium arctotoides*) are used for callous ulcers after they have been scarified.

g. A paste of the leaves of I-dwara (*Senecio latifolium*) is used.

h. Um dambiso (*Senecio concolor*) also used in the form of a paste of the mashed leaves.

i. An ointment made by boiling in lard the

leaves of the Ubu-vumba (*Withania somnifera*) is frequently applied in painful cases.

Burns. The following is a graphic description of the mode of treating burns, given me by a Fingo. It is certainly not a gentle one. Here is the case of a child who through carelessness has fallen into the fire and lies screaming. It is found on examination to have a severely burned arm and shoulder. The father takes the case in hand. He goes out and secures some in-kubele (healing plants) and one or two mealie cobs (the centre of the Indian-corn cob after the grain has been removed). He has some water boiled and is now ready to commence operations. The child is laid over his knee, while the mother stretches out the injured arm and holds it firmly. The whole of the charred and injured tissues are firmly rubbed off with the mealie cob, which has been soaked in the hot water, until the wound is considered clean.

The screams of the child are not considered of any importance compared with the scraping process which must be thorough.

The wound is then freely dressed with the leaves or mashes used in healing wounds.

Tumours and Abscesses. Ama-fa, quba or i-tumba are looked upon as collections of bad blood growing out. They, especially if painful are treated by poultices of various herbs (*vide* healing wounds) and if they point are frequently incised and evacuated.

Large tumours are not touched and are considered, in some tribes, to be due to the touch of a bewitcher.

Lightning Stroke. The Basutos attempt resuscitation in cases of apparent death from lightning stroke. They lay the person on his back, extend his arms and make rythmical traction on the tongue, the while the body and limbs are being well rubbed. Amongst most tribes a person killed by lightning is looked on with great awe and as a rule no one will touch him. The Isanusi is called, and after many incantations and purifyings, a hole is dug near him and the body rolled into it. The spot is then "Isitshu," sacred and enchanted. The whole kraal is then put in "Coventry" and no communication allowed with anyone, neighbours or visitors, for months. An isanuse is then engaged, paid a large fee and proceeds

to purify all the people in the kraal by means of ceremonies and incantations.

A beast, cow, ox etc., killed by lightning is treated in the same way (buried whole and untouched), and the kraal avoided.

The isanuse in purifying the inhabitants of a kraal for "lightning stroke" enchantment, doses them freely with Is-cimambilo (*Pentania variabilis*) which, as its name implies, extinguishes the fire.

The *Grahamstown Journal* remarking on a recent case says. The reason why the corpse of the native, struck by lightning, 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 them always afterwards, but their very lives will be 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 had to stay there. No food was given to strangers and they were

warned off. This was the inhospitable state of affairs till the Amagqira had done their duty and driven off the lightning.

The natives say the lightning is really a bird which they call "Impundulu" or the lightning bird.

This bird appears as such only to women ; but as lightning it darts down and lays a big egg, where it strikes, which eggs bring ill-luck to the neighbourhood where it is laid.

The only way to circumvent the bird, is to stand ready with a kerrie (club) and hit right through the flash. (Putting salt on its tail in fact). Needless to say that no one has ever succeeded in killing one yet. The Isanusi is supposed to dig for this egg in order to destroy it, but so far none has been demonstrated to the common public. Great hopes are entertained for the future ! The possession of the egg would bring great good fortune to the possessor.

In olden times the "doctor" was a really clever man in many cases, would come and do work for a bull, cow, or even heifer ; but now the "Doctors " have sadly deteriorated, 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 the case.

Need we remark doctors are now not so much used or respected. Down near Alexandria in 1894, we know of only one hut being burnt down in the whole year. That hut, the doctors say was burned down by the lightning bird. The lightning struck near the huts of two men. They rushed out and began digging for all they were worth; but failed to find the eggs. Then one of them called in an Isanuse, and his place and himself were "disinfected," he paying besides the usual fee a bull calf. The other man had no brandy, no money, no tobacco, and the doctor loved him not. The former is a wealthy native now, owns a lot of cattle, and has two wagons and plenty of wives and children; the latter man's hut was burnt down a week afterwards, and his little store of fifty bags of grain, totally destroyed. Of course the lightning bird as I said before "fired that hut."

Ophthalmia. I-ndloloti.

Treatment. *a.* The fresh juice of the umhlaba (*Alce ferox*) is dropped into the eye with good effect.

b. U-tywala bentaka (*Lantano salviaefolia*) in the form of an infusion of the fresh leaves or at times the dried leaves is used. It is very astringent, causes much smarting and only used in severe cases.

c. The juice pressed from the leaves of U-watile (*Hippobromus alata*) is dropped into the eye; or by some, these leaves are chewed and the saliva applied.

d. Iyeza bamehlo (*Scabiosa columbaria*) in infusion of the root.

e. I-ran (*Urtica*) nettle. Of this a paste is made of the leaves and used externally.

Other affections of the eye are not specialised.

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

I should before describing the treatment, notice the curious fact that the native never wastes a snake. One seen is pursued till killed, then its gall bladder is emptied and the gall mixed with the venom from its venom sacks, and these mixed with clay into a bolus, which is then in part or whole, swallowed, usually in two doses of a day's interval. The immediate effect is one of pleasant somnolence, and according to the

Native, the ultimate effect and that aimed at, is more or less complete immunity from the dangers of snake-bite for the future.

Some Natives as a result of this practice acquire immunity and will handle poisonous snakes with a freedom from fear, only accounted for by a conviction of its being safe for them to do so.

The general method of treatment is :—

The bitten limb is at once tied with a thong or anything available between the body and the bite and the wound freely incised and bled. A native cupping-glass "luneka" (a cow's horn open at either end, suction by the mouth being applied at the smaller) is then thoroughly used. The patient is in the meantime dosed freely with one or other of the numerous snake-bite cures, a mash of the leaves being finally put on as a poultice.

In some tribes a pit is dug, and filled with bushes, which are burnt. The ashes are rapidly raked out, and the bitten man rolled in skins placed in it so as to induce an excessive perspiration, while plant infusions are freely administered. Not a bad attempt at a domestic Turkish bath.

The snake-bite plants most commonly used by the Kaffirs are :—

1. Um-fincafincane (*Leontis leonurus*) chiefly used by the Fingoes.

2. Ubu-hlungu benyushu (*Teucrium Africanum*) chiefly used by Gcalekas, Tembus and Pondos.

It is interesting to note that to some extent the native Igqira recognises the difference of bites by different snakes, using a different species of *Leontis* for different cases.

3. Ubu-hlungu - bemamba (*Melanthus comosus*) is a valued cure amongst the Pondos and Gaikas. This bark of the root is used.

This plant is also used for other poisonous bites *e.g.* The intojane, a poisonous caterpillar, of the shaggy tarantula, this latter being very common in the thatch of huts.

4. Ubu-hlungu besigcawu (*Blepharis Capensis*) is also used, as its name implies for tarantula bite.

5. Isi-dikili (*Lasiosiphon Meisneri*) in doses of $\frac{1}{2}$ oz. of dried root often repeated. This plant is also used by the Gaikas as a gargle in sore throat and a paste for open sores.

6. Ubu-hlungu benyoko (*Acocanthera venenata*) a very poisonous plant. A small

piece of the leaf is rubbed up in cold water and administered. It produces violent vomiting. Several deaths are directly traceable to the use of this highly dangerous plant.

Professor Sir T. Fraser of Edinburgh has extracted the active principle of this and describes it (Acocantherine) as a glucoside, which powerfully increases the systolic act of the heart, killing in this way.

The Bushmen use this juice as an arrow poison.

7. Ubu lembu belitye (*Parmelia conspersa*) is a lichen. Scraped off the rocks it is used for snake and other venomous bites.

8. Ili-bulawa. (*Sebæa crassulæfolia*) has been used with success in recorded cases of puff-adder bite.

9. Um-nungumabele (*Xanthoxylon Capense*). A decoction of the tree root is used.

There are also many others.

Kaffir beer is used as a stimulant in cases of collapse.

CHAPTER VI.

MIDWIFERY AND CHILDREN.

Childbirth is an exceedingly simple process, as a rule with the Kaffir ; a native woman only allowing it to interfere with her duties for a few hours. Abnormal labours are seldom heard of.

Should any difficulty arise, a severe rubbing is sometimes resorted to by the women in charge.

Whereas this statement holds good for the commonality and some tribes, yet in others, *e.g.*: The Basutos, the time and method of childbirth is very different.

The woman when near her time returns to the kraal of her father, who pays the expenses if any, and of her mother, who is chief superintendent of details. Some expert old women of the tribe acts as midwife.

A special hut is built and kept carefully clean. On the floor is spread a thick layer of dry cowdung to collect the lochia etc, and the woman usually sits near this in a crouching position. She may, however, be on her knees or even lying down. A 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 umbilical cord, usually forcibly torn asunder several inches from the child's abdomen. The cord may, however, be cut or sometimes chewed through by the midwife. The abdomen is, during the birth, rubbed and pressed, and the back assisted by an assistant.

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

To facilitate labour, and strengthen the uterine contractions, the natives administer the root of the Um-kanzi (*Typha latifolia*).

Other herbs are used also for the purpose, one igqira being in the habit of getting his patient stupified by much smoking of dagga. (Indian hemp).

Two months after the birth of the child the mother reappears in public; but should the child be still-born, after a shorter interval.

So much for the mother who usually recovers without much trouble.

The *Newborn 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 die 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 of a slow fire of aromatic woods till it sneezes or coughs to show that it is not bewitched. Then commence its ablutions. It is first thoroughly rubbed all over with a solution of cowdung and then rubbed clean as possible and rolled in the skin of a goat or sheep recently killed.

Then commences a course of treatment that 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 or calabash 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 into its mouth and compelling it to swallow. This is continued for three days, and as a result the bowels become much distended and bowel complaint, often ending in death, frequently results.

They do this as they believe that the new "Amasebele" new mother's milk would cake in the stomach, corrode it, and cause premature decay.

So that if a child be sickly the doctor often ascribes it to the child having been fed on mothers 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 amasebele or breast milk. During these three days if necessary, the breasts are milked by hand.

The Kaffir, not content with the above extraordinary treatment is in the habit of administering drugs to the newborn infant.

Thus on the day of its birth as a purgative, an infusion made by steeping in cold water the tubers of the U-jyane (*Chlorophyton comosum*) is administered. This is a common infantile aperient but when it is not obtainable, a paste of the leaves or an infusion of the leaves of the U-sikiki (*Salvia scabia*) is administered for the same purpose.

The Zulus have some curious practises, with regard to children.

At the age of about ten days the first "charm" is worked. It consists of partly burying the infant at some spot near where lightning has

been known to strike. The hole need not be more than a few inches deep. The mother places her naked infant in the hole, when the Isanuse chewing some medicine roots, squirts it over the child, muttering an incantation as he does so.

The child is then taken up by the father, who is usually present, and handed to the mother. When the ceremony is over, on leaving the spot, no one dare look back, lest the efficacy of the charm be spoiled. This operation is supposed to instil courage into the unwitting heart of the little one; 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 momentarily close an eye.

The temporary burying of a child at a later age is thought to be a deterrent of diseases more especially of fevers and colds.

Mothers of children take their little ones, of any age up to five or six years, early in the morning some little distance from home, and dig holes in which each child is placed separately, and into which earth is thrown until the child can only move its arms and

head, the body being in an upright position. The mothers then walk away, singing songs and behold them from afar, when they return and release them.

Another charm to prevent sickness is one which is sometimes called "Umtshopi."

Young maidens are here the performers. When "Umtshopi" is to be played, these maids rise early in the morning and go to some brook or riverside where grows, a kind of long, broad leaved rush, which they pull, and fashion into a fantastic kind of dress, thus :—

A rope is plaited sufficient to go round her waist, on this she works the reeds, so as, to form a fringe or kind of kilt which will touch the ground when she moves. Another is made to fasten round the chest under the arms, and a third thickly worked is worn round the neck so as to conceal the arms and bust. A hat is then made in the same manner, only the rushes are burned so as to stand up, thus giving the girl in this green costume, the appearance of a moving bunch of grasses.

Each girl being thus arrayed, they set out on a round of calls to the kraals of the neighbourhood. Each chants a weird song, dancing, 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 of sheer fright; for now the mothers forcibly lay down on the ground all the younger ones, who cannot be persuaded to do so, and an Umtonjane 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 kraal have been "jumped," the performers go off and kindling a fire, burn their "Umtshopi," a process of some difficulty and duration owing to the greenness of the reeds. Any garment or ornament which a girl may happen to wear while playing "Umtshopi," must be burnt, otherwise the efficacy of the charm is quite destroyed.

Among the charms practiced 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 chosen 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'

or men's 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 soidisant herds returning home until sunset, when they bring the cattle back. No one of the opposite sex dares go near the girls on this day, or speak to them.

Seriously *deformed children* are left in the open veldt with the hope that the spirits, who bewitched them will relent and either cure them or take them away. Usually carnivora manage the latter alternative.

The method of doctoring children though curious is on the whole rational.

When the child is sick, emetics or purgatives are used. If the former, the usual way of laying the child on its back and holding its nose is adopted. If the latter, a decoction is prepared, a short piece of small reed is obtained. The mother takes the liquor into her mouth and inserting one end of the reed into the child's fundament, blows the mixture into the bowels giving the picanini what she thinks sufficient.

The Placenta is burned, with the lochia mixed with cowdung, and as far as I can find out there is no superstition attached to its

disposal such as exists in the Highlands of Scotland and in Ireland. The infant is first rolled in a fresh goat skin and no special treatment of the navel adopted.

Mother's Milk. Deficiency is almost unknown, but a foster mother is usually ready to supply the needful in such a case.

When 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 that purpose,

Pregnancies. Dr. Cassalis gives some useful statistics on this subject amongst the Basutos.

100 women, chosen hap-hazard, had 490 children, 215 boys, 275 girls, of which 330 were alive and 160 dead.

Of the 100 women, 30 had from 8—9 children ; 62 had from 3—6 ; and 7 from 1—2.

Six had twins, and only one was sterile, but as many as 45 had aborted at one time or another during her child-bearing period. And he remarks "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 amongst savages, were it not for the fact that here a mother suckles her babe for two years, and so usually avoids pregnancy for that period. The Sesuto have a proverb, "Many babes spoil the womb."

Sterility, is extremely rare and a great disgrace to Mosuto woman, who 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 prove sterile after a 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 of his daughter : hence their welcome.

Miscarriages are mostly attributed to witchcraft, but the sufferers therefrom are sometimes treated medicinally.

a. The Um-kwinti (*Gazania pinnata*) is drunk in infusion of all its parts.

b. The Isi-kolokoto (*Sansevieria thyrsoiflora*) an infusion of the root being used.

c. The In-gcelwane (*Bulbine latifolia*) of which a decoction of the root and stalk is taken.

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:— Amongst the Sesutos, the maiden is sent to the Native school (kept for the purpose by a woman), and turned in what is known as a “Bale.” Much difficulty is experienced in finding out what exactly takes place; but from what one gathers, there is no removal of parts, as in circumcision in the male. 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 fuba in Sesuto (adultery) means to have complete intercourse, and if followed by conception is punished usually by fining. A few head of cattle or less, clearing the culprit even if she be a wife.

Papali (play), however, is an innocent flirt, and here the elongated labia minora comes into use.

An old Basuto once said "Were it not for this custom all our woman would repeatedly become pregnant, and thus 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 Bantu tribes the custom is different.

The maid is confined with others in a separate hut. She has her own mat to lie on, made of a peculiar kind of grass called "Nxopo," her own cooking pot and eating utensils. 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 throughout the Bantu races and most strictly adhered to. I cannot find out any stated reason for it.)

She is not allowed to go near the father's hut, nor to wander near the kraals of the calves or cattle, or the other 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 is allowed to use the meat before her share is removed.

On the tenth day she covers up her face and goes to her home, preceeded by her nurse, Sour milk (a sort of Koumis) is poured out for her. She drinks some, gargles her throat and spits it out on to some dry cowdung.

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 "Intonyani," dress themselves in fantastic fashion in reeds, go through wild dancing with much feasting and dancing and excitement. Then follow orgies impossible in civilization. The old people go to their huts, content 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 may be 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 "Intonyane" festival the "Intonyanis" 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, thus performing "Umtshopi" *i.e.* charming away sickness.

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

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

This rite is performed on the 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

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conforming to all the rights and ceremonies 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 ; but the wish to be, or appear a man, prevents signs of suffering. The hemorrhage is stopped by application of astringent juices mixed with 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 article is afterwards much valued and carefully preserved.

A number of youths from the same kraal are done at the same time, and during the healing process are set apart from their fellows in a locality some distance from the kraals, where they must provide for themselves in every way. They are then called "Abakweta" and keep many restrictions and observances, 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 very much degenerated into an unthinkable immoral custom. Free love with the Abakweta not being considered improper amongst the young women and "Intonyane."

Conclusion.

The foregoing pages prove, I think, 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 show in an astonishing degree, the 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.

— FINIS —

