

The folk medicine of Blanchisseuse, Trinidad / Wesley Y.Y. Wong.

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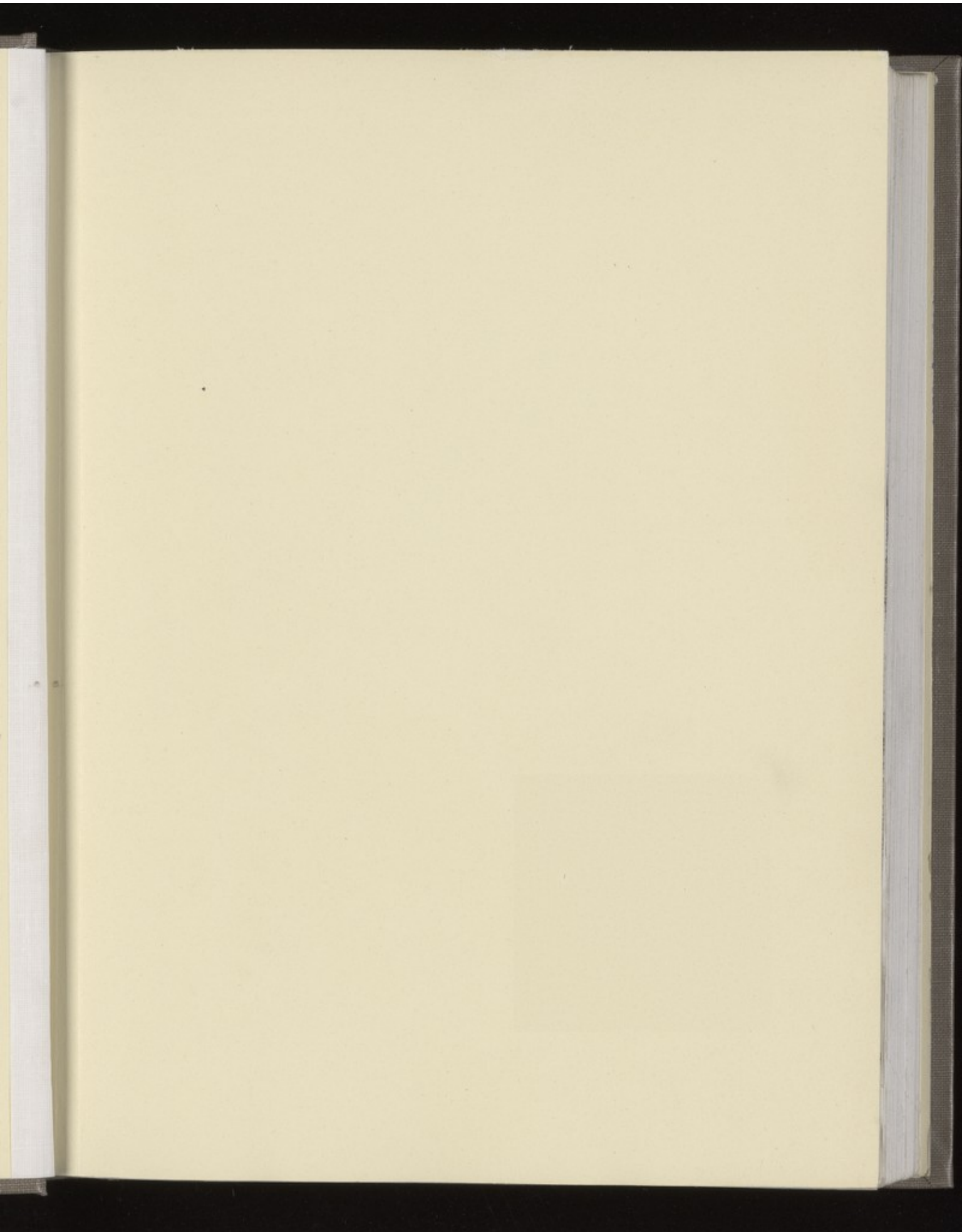
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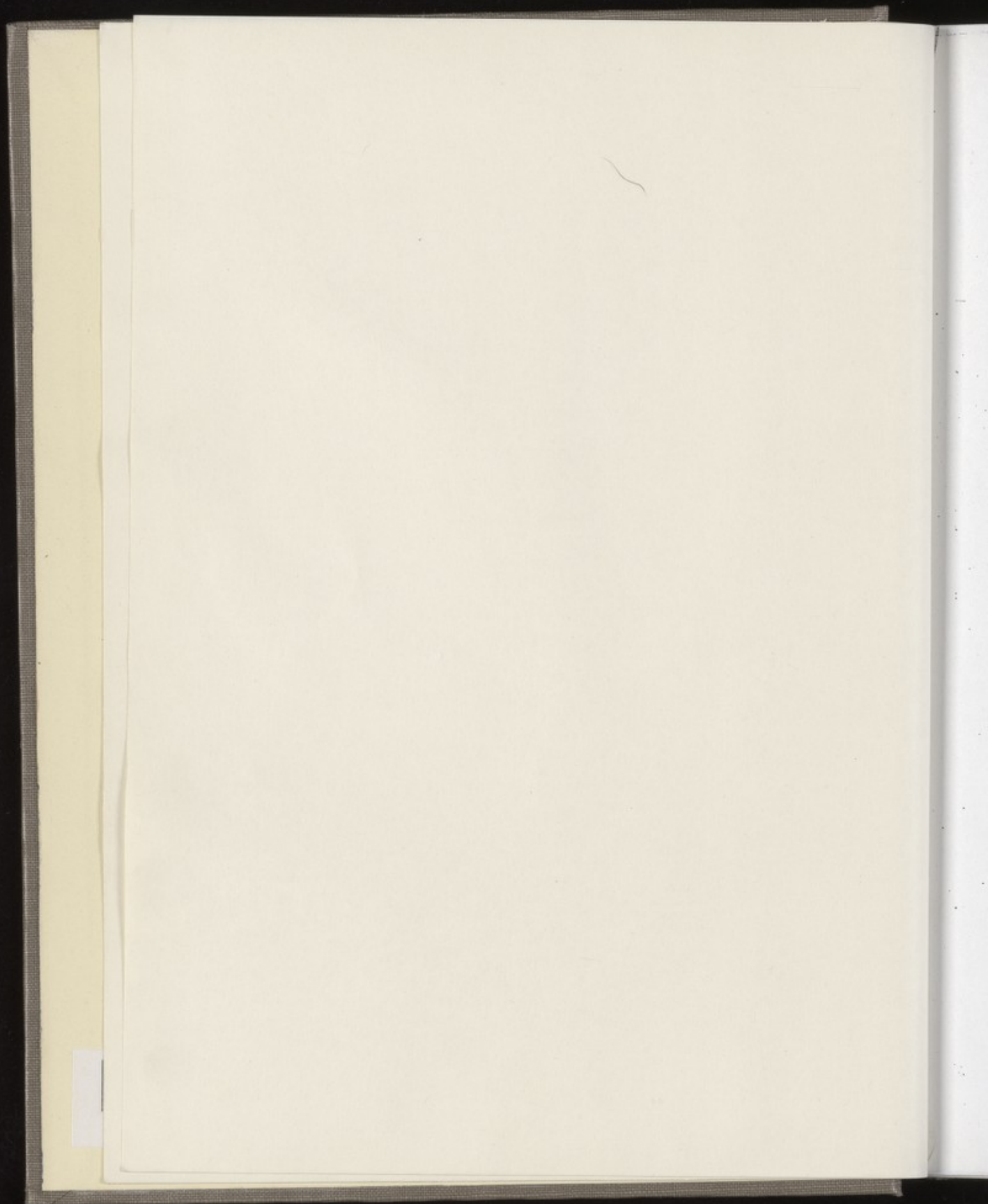
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The Folk Medicine
of Blanchisseuse, Trinidad

Wesley Y. Y. Wong
Anthropology 30Ca
Brandeis University
June, 1967

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One day I met an old lady
She said she had some bush for selling
I ask her to name me the names
Of the bush that she was selling
She said she had

Man Piyaba, Woman Piyaba

Tan Tan Fall Back, Lamaina Grass

Minnie Root, Guinea Root

Granny Backbone

Bitter Sally and Stinking Toe

Coolie Bitters and Airanote

Down to the one called Bois Bande

That good for young boys today.

-- local calypso

-- Local papers --

That good for young boys today.

Both 45 and 46 are called this name.

Costs \$10.00 and \$15.00.

Stays daily and drinking too.

Grumpy Jackson.

Wanda's Room, Wilson's Room.

Ten Ten Tell Book, Jackson's Room.

Man's Room, Wilson's Room.

She said she had

Of the book that she was selling

I ask her to have the name

She said she had some book for selling

One day I met an old lady

Preface

The folk medicine of Blanchisseuse is discussed in this text in three sections. The first section concerns the preparation and administration of the remedies for therapy, and the second is a list of the substances used in the remedies. The third section is a consideration of the local principles of disease and therapy. Following the discussion are the appendices, which include a comparison of the disease concepts of Blanchisseuse with those prevalent in the Spanish-speaking Caribbean countries. Next, there is a list of the medicinal plants with their local names, etymologies, classification according to one of the local principles of disease, and taxonomic names as they have so far been determined. Finally, there is a collection of drawings of 128 of the local medicinal plants, and a catalogue of the local remedies, which are grouped according to the disease entities for which they are prescribed.

The phonemes that are used here for Blanchisseuse patois are those proposed by Morris Goodman¹, with the following modifications: substitution of symbol /a/ for /a/, /ã/ for /ã/, and addition of /r/, a frictionless continuant. In most cases, /r/ appears in words of English and Spanish origin. It appears in place of the Spanish alveolar flap /r/ in words such as /mapurit/, /siriyo/, and /korosiy/. Patois words of French origin which have /r/ are few, such as /rivys/, /raydeparèl/, and /raydamat/. Words of dubious origin which have this frictionless continuant are /matraj/, /matrive/, /jaraba/, /waray/, and /roksan/, among others.

1. Goodman, Morris, "On Phonemes of French Creole of Trinidad", *Word*, 14: 208-212, 1958.

Preface

The folk medicine of Hispaniola is discussed in this text in three sections. The first section concerns the preparation and administration of the remedies for therapy, and the second is a list of the substances used in the remedies. The third section is a comparison of the local principles of disease and therapy. Following the discussion are the appendices, which include a comparison of the disease concepts of Hispaniola with those prevalent in the Guianan-speaking Caribbean countries. Next, there is a list of the medicinal plants with their local names, synonyms, classification according to one of the local principles of disease, and taxonomic names as they have so far been determined. Finally, there is a collection of drawings of 125 of the local medicinal plants, and a catalogue of the local remedies, which are grouped according to the diseases which for which they are prescribed.

The phonetic script used here for Hispaniolan words are those proposed by Morris Goodman, with the following modifications: substitution of symbol /ə/ for /e/, /ɛ/ for /i/, and addition of /v/ to /r/ in words such as /vɛrɛ/, /vɛrɛrɛ/, /vɛrɛrɛrɛ/. Words of French origin which have /v/ are /vɛrɛ/, /vɛrɛrɛ/, /vɛrɛrɛrɛ/, and /vɛrɛrɛrɛrɛ/. Words of Indian origin which have this /v/ are /vɛrɛ/, /vɛrɛrɛ/, /vɛrɛrɛrɛ/, /vɛrɛrɛrɛrɛ/, and /vɛrɛrɛrɛrɛrɛ/.

I. Goodman, Morris, "On Phonetics of French Guiana
of Trinidad", *Word*, 10: 208-212, 1954.

Introduction

The village of Blanchisseuse is located on the north coast of the island of Trinidad. It contains 277 households, and has a population of 902 persons, of which 57 % is Negro, 40 % is of mixed ancestry, and 3 % Chinese and Indian.² Fishing, gardening, and road-working are the major occupations. The majority of the people are of the Roman Catholic faith, and the rest are followers of the Seventh Day Adventist and Reformed Evangelical Churches. There are also a few Spiritual Baptists and Jehovah's Witnesses. Most of the houses are of ajoupa, and the rest are made of wood or concrete; all of them have corrugated metal roofs. Electricity is lacking, except for that generated locally at the police station and at the Roman Catholic church.

There is no full-time doctor present, but a government nurse works daily in the infirmary, and holds prenatal and pediatric clinics, gives inoculations, dresses wounds, and dispenses certain medications such as cough syrups, ointments, and codeine. A government physician is supposed to hold bi-monthly clinics at the infirmary.

In spite of the modern medical services offered by both nurse and government physician, the inhabitants of Blanchisseuse continue to practice traditional folk medicine. Nearly everyone knows a few remedies for the most common ailments. In this respect, Blanchisseuse is an apparent exception among villages in Trinidad, for it lacks specialists in folk medicine known as "bush doctors". True, there are residents, most often the older ones, who "know more bush", but these individuals merely have a wider repertory of remedies, many of which are familiar

Introduction

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There is no full-time doctor present, but a government nurse works daily in the infirmary, and makes general and pediatric clinics, gives inoculations, dresses wounds, and dispenses certain medicines such as cough syrups, antibiotics, and vitamins. A government physician is supposed to hold bi-monthly clinics at the infirmary.

In spite of the modern medical services offered by both nurse and government physician, the inhabitants of Blanchisseuse continue to practice traditional folk medicine. Nearly everyone knows a few remedies for the most common ailments. In this respect, Blanchisseuse is no exception among villages in Trinidad, for its people specialists in folk medicine known as "punch doctors". True, there are residents, most often the older ones, who "know more than", but these individuals merely have a wider repository of remedies, many of which are familiar

to others. Several folk remedies are the personal possessions of the local informants. Most of the remedies, however, are common knowledge, a situation manifested by the existence of so many duplicate recipes in the data.

Seventy informants provided the 825 individual recipes for remedies gathered during the summer field trip. Twenty-two of these informants contributed over 10 recipes each, while 13 of the 70 provided 15 or more recipes. Hence, about one-third of all the local informants accounted for 78 % of all the recipes.

The term "herb" refers to the stalk, stem, and leaves of a woody plant. The term "bush" refers both to "herb" and to various parts of woody plants, i.e., the stalk, stem, leaves, roots, bark, seeds, and flowers. In some cases of "bush" collection, one refers to the use of the aforementioned plant parts in medicine. The term "bush" is not the equivalent of the term "bush medicine". The villagers use it to translate "bush medicine", but it does not refer specifically to remedies utilizing only whole herbs and parts of herbs.

A. Collection

Herbs, flowers, and the green parts of woody plants are collected from the garden, field, or roadside during the daytime. In the morning, the collection must be done after the dew has evaporated, and in the evening, before the dew has settled. Some remedies require that the parts of trees be collected from one or two of the four cardinal points of direction, but others lack this specification. The collected herbs and plant parts are washed, and then are used immediately for making the medicine. However, there are several remedies that call for the use of

The Techniques of Preparation and Administration

of Remedies

I. Preparation

As one can see from the accompanying list of materia medica, the majority of medicaments used by the people of Blanchisseuse are of plant origin. Hence, the description of preparation concerns primarily medicinal plants. A large number of these are herbs. The patois equivalent is /zəb/, and both "herb" and /zəb/ refer to the stalk, stems, and leaves of nonwoody green plants. The term "bush" refers both to "herb" and to various parts of woody plants, i.e., the stalk, stems, leaves, roots, bark, seeds, and flowers. So when one speaks of "bush medicine", one refers to the use of the aforementioned plant parts in remedies. The patois term /wiməd zəb/ is not the equivalent of the term "bush medicine". The villagers use it to translate "bush medicine", but /wiməd zəb/ refers specifically to remedies utilizing only whole herbs and parts of herbs.

A. Collection

Herbs, flowers, and the green parts of woody plants are plucked from the garden, field, or roadside during the daytime. In the morning, the collection must be done after the dew has evaporated; and in the evening, before the dew has settled. Some remedies require that the barks of trees be collected from one or two of the four cardinal points of direction, but others lack this specification. The plucked herbs and plant parts are washed, and then are used immediately for making the medicine. However, there are several remedies that call for the use of

I. Preparation

As one can see from the accompanying list of materia medica, the majority of remedies used by the people of Hainan are of plant origin. Hence, the description of preparation concerns primarily medicinal plants. A large number of these are herbs. The whole plant is used in /ash/, and both "herb" and /ash/ refer to the stalk, stem, and leaves of nonwoody green plants. The term "herb" refers only to "herb" and to various parts of woody plants, i.e., the stalk, stem, leaves, roots, bark, seeds, and flowers. So when one speaks of "herb medicine", one refers to the use of the aforementioned plant parts in remedies. The term /ash/ (which is not the equivalent of the term "herb medicine") is to denote "herb medicine", but /ash/ refers specifically to remedies utilizing only whole herbs and parts of herbs.

A. Collection

Herbs, flowers, and the green parts of woody plants are gathered from the garden, field, or roadside during the daytime. In the morning, the collection must be done after the dew has evaporated; and in the evening, before the dew has settled. Some remedies require that the bark of trees be collected from one or two of the four cardinal points of direction, but others lack this specification. The gathered herbs and plant parts are washed, and then are used immediately for making the medicine. However, there are several remedies that call for the use of

dessicated herbs or leaves. For instance, /bwa kano/ leaf is always used dry, and is gathered from the ground where the leaf has fallen. Other recipes call for the yellow leaves, such as those of black sage and sapodilla. Fruit skins, such as orange peel, are sometimes used dried. All barks are used dried, while all ^{fleshy} roots are used fresh. Flowers are always used fresh. The herbs and plants required in each recipe are supposed to be fairly mature and in flower or in fruit. Only a few exceptions call for younger plants; for instance, a recipe for diabetes calls for a sprig of sweet broom before it has flowered (remedy #3 for diabetes).^{2a} The collection of the stinging nettle requires special care, and this is described in recipe #5 for diabetes.

B. Measurements

Measurements are imprecise. Differential quantities of herbs and other medicinal substances are indeed required, but no exact measurement of quantity is necessary. Herbs are measured in terms of number of "bushes" or "sprigs" or "trees". As to the number of bushes or leaves to be used in a recipe, the majority of informants follow the rule of odd numbers. A brewer uses one, three, five, or seven leaves of a certain plant together with an odd number of leaves of another. Several recipes call for even numbers, or odd and even numbers, of leaves for one dose of medicine. When asked about this deviation from the rule, informants indicate that an odd or even number of leaves does not matter for that particular recipe, or that they personally do not follow the rule.

Lengths of bushes and of pieces of bark, vines, and roots, are stated in finger-lengths, usually the index finger, or extended hand-

2a. See Appendix D

desiccated herbs or leaves. For instance, the bark of the tree is always used dry, and is gathered from the ground where the tree has fallen. Other recipes call for the yellow leaves, such as those of black sage and rosebush. Fruit skins, such as orange peel, are sometimes used dried. All herbs are used dried, while all roots are used fresh. Flowers are always used fresh. The bark and stems are dried in each recipe are supposed to be fairly mature and in flower or in fruit. Only a few exceptions call for younger plants; for instance, a recipe for diabetes calls for a twig of sweet broom before it has flowered (recipe 43 for diabetes). The collection of the standing water (recipe 43 for diabetes) and this is described in recipe 43 for diabetes.

B. Measurements
Measurements are indicated in the recipes. The measurements of herbs and other medicinal substances are indicated, but no exact measurements of quantity is necessary. Herbs are measured in terms of number of "bunches" or "sprigs", as to the number of bunches or leaves to be used in a recipe, the majority of informants follow the rule of odd numbers. A prescription uses one, three, five, or seven leaves of a certain plant together with an odd number of leaves of another. Several recipes call for even numbers, or odd and even numbers, of leaves for one dose of medicine. When asked about this deviation from the rule, informants indicate that an odd or even number of leaves does not matter for that particular recipe, or that they personally do not follow the rule.

Lengths of bunches and of stems of bark, vines, and roots are stated in finger-lengths, usually the index finger, or extended hand-

length, or extended forearm -and-hand-length. In several cases measurements are stated or translated into feet and inches. Fluid measurements are stated in terms of wine-bottle size, quart or pint can size, or pot size, this latter being qualified as to the size of pot by "small", "medium", or "large". Teaspoons and tablespoon measurements are also used, but that it is a level or heaping quantity depends on individual preference.

C. Methods of Preparation

There are several recipes that call for using the plant or plant parts fresh after plucking and without further alteration, but most of the remedies involve some preliminary preparation. Significant in number are the infusions. Making an infusion involves steeping the herb, herbs, or plant parts in an aqueous solution (mainly water, but also human urine and fruit juices) or an alcoholic solution (mostly alcoholic beverages like rum and vermouth) without boiling so as to extract certain qualities from the plants. The length of time for such soaking varies with the remedy, but most remedies require three days. The container may be a pot, bottle, or /boli/. A /boli/ is a young calabash which has been halved and the contents removed, such that the remaining shell forms a suitable container.

A few other recipes require mixing the raw ingredients with an oil, or with a syrup such as molasses and honey. The ingredients that are so used are usually crushed or grated. Crushing is accomplished usually by grinding the ingredient against a hard surface with the bottom of a bottle. The oils are either commercial ones, such as Kuparilla and sweet oil; or they are home-made, such as coconut oil and carap seed oil.

length, or extended forward and back-length. In several cases measurements are stated or bracketed like feet and inches. Fluid measurements are stated in terms of wine-bottle size, quart or pint size, or not size, this latter being qualified as to the size of container, "small", "medium", or "large". Temperature and caloric measurements are also used, but that is as a level or heating capacity depends on individual preference.

C. Methods of Preparation

There are several recipes that call for using the skin or shell parts fresh after bleeding and without further alteration, but most of the remedies involve some preliminary preparation. Significant in this part are the instructions: taking an infusion involves steeping the herb, making a tincture in an aqueous solution (usually water), but also making wine and fruit (juice) or an alcoholic solution (usually alcohol). However, this is not universal; strong boiling or as in extract preparation involves from the skin. The length of time for steeping varies with the remedy, but most remedies require three days. The container may be a pot, bottle, or shell. A shell is a young caliche which has been bleached and the contents removed, such that the remaining shell forms a suitable container.

A few other recipes require mixing the raw ingredients with an oil, or with a syrup such as caliche and honey. The ingredients that are powdered are usually crushed or ground. Grinding is accomplished usually by grinding the ingredients against a hard surface with the bottom of a bottle. The oils are either commercial ones, such as linseed and sweet oil, or they are home-made, such as coconut oil and castor seed oil.

Fruit juices are obtained by squeezing or crushing the fruit manually or by mastication. Juices from leaves are obtained by first passing the leaf over a flame, such that the heat causes the leaf to soften or quail. Then it is rolled in the hands, and the juice squeezed out. More often, it is placed with a little water in a piece of clean, porous cloth, and the cloth is squeezed so that the juice is strained through it. One recipe is unique in that the leaf is stretched over the mouth of a glass, and a warmed iron placed over it, so that the juice drips into the glass (remedy #3 under Ophthalmia). If dew is called for, the dew is removed in the early morning from the surface of the herb or leaf, which has been left outdoors overnight.

Other methods of preparation are burning, patching, and roasting. Burning merely involves setting the medicament on fire, until it burns to an ash, such as a piece of coconut shell (remedy #4 for toothache). Roasting means that the medicinal substance is placed over a fire or is buried in hot ashes for a variable length of time, e.g., remedy #9 under Flatulence. Patching is called for in a few remedies, and involves cooking the medicinal substance in dry heat in a pot or pan over a hot fire, and crushing the substance when it has begun to burn with the back of a spoon or bottom of a bottle. Two examples of this method occur in remedies #28 and #29 for flu.

By far the largest number of remedies are decoctions. A decoction is a liquid preparation made by boiling medicinal plants in water. The container can be either a pot of appropriate size, if more than one cup of the decoction is desired, or a metal can which holds the proper amount of water for one dose. The water is brought to the boiling point, and is left boiling from five to ten minutes, but rarely longer. An excep-

tion to this time limit occurs when one wants to make a fairly concentrated decoction, so that one starts out with a given amount of water and herbs, and boils the water down to the desired amount.

This method is to be distinguished from the local concept of "drawing". Drawing consists of placing the herb or plant parts in proper amounts into a cup or a larger container, and pouring the proper amount of boiling water over them. The container is covered, and the plants are allowed to steep or draw for five minutes or slightly more, during which time the hot water removes the essential qualities from the plants. The greens are then taken out, or the decoction is separated from them into another container by straining. This results in what is essentially an infusion.

There are four local categories of remedies involving the use of boiling water, and which are made by one or the other of the two methods described above. The categories are "tea" or /dite/, "tisane" or /tizan/, "coffee", and /lok/. Among the four, the majority are teas. A tea is made from one or more medicinal plants or plant parts by either decocting or drawing. The plant parts are mostly leaves, stems, bark, roots, and sometimes flowers and seeds. It is made in one dose, and is not specified to be drunk over any regular time period. A tisane is a decoction of more than one plant and plant parts, and is drunk in regular doses over a period of time as specified by the particular remedy. Hence, tisanes are usually made in large quantities. The plant parts are the same as those used in a tea. Both tea and tisane may have added to them other ingredients such as soft candle, oil, and salts. However, a tisane is drunk without sweetening whatsoever; whereas a tea can be drunk either "brackish" (unsweetened) or sweetened with milk and/or

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decoction of more than one plant and high water, and is drunk in regular
doses over a period of time as specified by the particular remedy.
Hence, steams are usually made in large quantities. The plant parts
are the same as those used in a tea. Both tea and steam may have added
to them other ingredients such as salt, honey, oil, and spices. However,
a steam is drunk without sweetening whatsoever; whereas a tea can be
drunk either "straight" (unsweetened) or sweetened with milk and/or

sugar. The difference between a tea and a tisane, then, lies in their administration rather than in their preparation.

The other two categories are coffee and /lɔk/. Coffee refers to the use of seeds in making a decoction. The seeds are ground or crushed into a fine powder. A /lɔk/ is a decoction or infusion of one or more types of flowers, and sometimes including herbs, to which is added a large quantity of sugar or other sweetening agent, so as to make a thick syrup. These two types, together with tea, lack the time specification in their administration, which contrasts them with a tisane.

Several recipes call for bottling the decoction or infusion, and placing the bottle outdoors at night for the dew to collect on the bottle. The bottle may be corked or uncorked. Fewer recipes call for leaving the bottled tisane in the sunlight. Bathwater can be prepared by allowing an infusion to remain in the sun until it becomes warm. This method is utilised in only a few remedies.

II. Administration

A. Internal and External Remedies

Remedies are administered either externally or internally. Remedies of internal administration constitute 67 % of the total number of the 825 individual recipes. These remedies are taken by mouth, are inhaled, or are used as suppositories. The external remedies are those that are applied topically to the skin and mucous membranes, and also include baths, charms, prayers, and a few surgical manipulations.

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II. Administration

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that are applied topically to the skin and mucous membranes, and also
include baths, clays, creams, powders, and a few topical medications.

B. Temperature

Decoctions may be drunk warm or cooled. When informants say ^{to} drink a tea hot, they qualify this by saying that the tea should be allowed to sit awhile or be poured back and forth into two separate cups so that the decoction can be drunk without discomfort. It should not be drunk boiling hot. Teas taken lukewarm have been allowed to sit even longer, while those taken cool are at room-temperature. Teas and tisanes taken cool are usually described as "water". This means that the decoctions are drunk unsweetened and in place of water throughout the day.

C. Dosage

There is no consistent rule for all illnesses as to how much and how long a remedy is to be taken. Several informants mention that a remedy should be taken as long as the illness lasts, therefore the length of administration depends entirely on how one feels. Others specify that a remedy for any illness should be taken for a span of an odd number of days, i.e., three, five, seven, etc. A few of the older and more knowledgeable informants insist that the traditional rule to be followed is to take a medicine for nine days. If by the end of that time the illness has not improved, another remedy should be taken for another span of nine days. There are a few recipes, however, that require administration every other day. In general, the period of time of administration depends entirely on the specifications of the particular remedy; and this itself depends on tradition, or has an empirical basis. Likewise, how many times per day a medicine should be taken varies with the particular remedy. Most informants agree that those

B. Temperature

Procedures may be taken to control. When patients are taken to a hot bath, they usually find that the bath should be allowed to sit awhile or be poured back and forth into two separate tubs so that the decoction can be drunk without discomfort. It should not be drunk boiling hot. Tests taken before have been allowed to sit even longer, while those taken cool are at room temperature. Tests and patients taken cool are usually described as "water". This means that the decoctions are drunk unmedicated and in place of water throughout the day.

C. Dosage

There is no constant rule for all illnesses as to how much and how long a remedy is to be taken. Several informants mention that a remedy should be taken as long as the illness lasts, whether the length of administration depends entirely on how one feels. Others say only that a remedy for any illness should be taken for a span of an odd number of days, i.e., three, five, seven, etc. A few of the older and more knowledgeable informants insist that the traditional rule be followed in taking a medicine for nine days. If by the end of that time the illness has not improved, another remedy should be taken for another span of nine days. There are a few reasons, however, that require administration every other day. In general, the period of time of administration depends entirely on the specification of the particular remedy, and this itself depends on tradition, or has an empirical basis. Likewise, how many times per day a medicine should be taken varies with the particular remedy. Most informants agree that those

for internal administration should be taken on an empty stomach, that is, before breakfast and the midday meal. The final dose of the day should be taken just before retiring at night.

D. Prayer

Only four remedies involve prayers. A few informants say that prayer should be a part of every remedy, but only in those four cases were accompanying prayers submitted. Whether or not individual prayers are always said during the nine days of therapy by most villagers remains to be documented. In any case, most of the informants are familiar with the rule.

III. Examples

A few examples serve to illustrate the foregoing principles of preparation and administration.

An example of a tea that is made by drawing is #9 for cooling:

shiny bush

Wash a small bunch of the herb, place in a cup, and pour in boiling water. Cover, and draw for 15 to 20 minutes. Sweeten with sugar. Drink as water throughout the day.

An example of a tea that is made by boiling is #12 for cooling:

/fimal malome/

Wash a handful of the herb, and drop into a pot filled halfway with boiling water. Boil at least 5 minutes, at most 10. Cool a little, then strain. Drink warm as a tea with milk and sugar, or drink cool as water without sweetening.

For internal administration should be taken on an empty stomach, that is, before breakfast and the midday meal. The final dose of the day should be taken just before retiring at night.

B. Prayer

Only four remedies involve prayer. A few informants say that prayer should be a part of every remedy, but only in those four cases were accompanying prayers submitted. Whether or not individual prayers are always said during the nine days of therapy by most village remains to be documented. In any case, most of the informants are familiar with the rules.

III. Examples

A few examples serve to illustrate the foregoing principles of preparation and administration.

An example of a tea that is made by drawing is #1 for cooling:

Shing bush

Wash a small bunch of the herb, place in a cup, and pour in boiling water. Cover, and draw for 15 to 20 minutes. Sweeten with sugar. Drink as water throughout the day.

An example of a tea that is made by boiling is #12 for cooling:

(Leafy material)

Wash a handful of the herb, and drop into a pot filled halfway with boiling water. Boil at least 5 minutes, at most 10. Cool a little, then strain. Drink warm as a tea with milk and sugar, or drink cool as water without sweetening.

Notice that these two recipes do not specify an exact amount of herb to be used; one calls for a "handful", the other "a small bunch". The amount of water called for in #12 is also inexact. For #9, a small bunch of shiny bush to one cup of water is equivalent to one dose of tea; but for #12, a handful of /fime1 malome/ to half a pot of water, the size of the pot unspecified, might be equivalent to more than one dose. The time length for drawing in #9 includes time enough for the boiling water to cool down, so both teas in fact are taken lukewarm. Moreover, both recipes recommend that the decoctions be taken as water, which means that they be drunk cooled to room-temperature and unsweetened. In such cases, a large quantity of tea is made and kept on hand to avoid having to boil water for every dose.

An example of a tisane is #13 for venereal disease:

/kan rrvye/ root	white stinging nettle root
/lay bef/ root	Kuparilla oil
male papaw root	epsom salts
/pwētā/ root	round calabash or /boli/

Boil all the roots together in enough water to last all day. Pour the decoction into a /boli/, and add a pinch of epsom salts. Drink one large cup per dose as water throughout the day. Continue for fifteen days.

In this recipe, one root of each plant is to be taken, and added to as much water as one needs to drink for the entire day, usually a minimum of three cups. One cup of tisane, and no more, should be taken at one time, and this therapy is to be continued for fifteen days. This is the only remedy in the catalogue that has this requirement, for the usual length of time specified is nine days.

Notice that these two recipes do not specify an exact amount of water to be used; one calls for a "handful", the other "a small amount". The amount of water called for in #12 is also inexact. For #9, a small bunch of shiny bark is one cup of water is equivalent to one dose of tea; but for #12, a handful of (fresh) salvia is half a cup of water, the size of the pot unspecified, might be equivalent to more than one dose. The time length for drinking the #9 includes time enough for the boiling water to cool down, so both teas in fact are taken lukewarm. However, both recipes recommend that the decoction be taken as water, which means that they be drunk cooled to room-temperature and unspiced. In such cases, a large quantity of tea is made and kept on hand to avoid having to boil water for every dose.

An example of a tisane is #13 for venereal disease:

San seivya root	white stringing willow root
Yag bel root	Sumatran oil
Male paper root	green salvia
Yag bel root	round calamus or bell

Boil all the roots together in enough water to last all day. Pour the decoction into a bowl, and add a pinch of green salvia. Drink one large cup per hour as water throughout the day. Continue for fifteen days.

In this recipe, one root of each plant is to be taken, and added to as much water as one needs to drink for the entire day, usually a minimum of three cups. One cup of tisane, and no more, should be taken at one time, and this therapy is to be continued for fifteen days. This is the only remedy in the catalogue that has this recommendation, for the usual length of time specified is nine days.

Finally, an example of an externally administered remedy is #8
for pain:

white physic nut leaf
soft candle, or sweet oil

For pain from a fall, take nine leaves and rub six
on the "wrong" side, three on the "right" side, with
sweet oil or soft candle. Apply the leaves to the
affected area and wrap around with a cloth. Repeat
this procedure every day for nine days.

This remedy is exemplary in its stipulation of odd numbers -- nine
leaves and nine days. Sweet oil and soft candle are the most popular
substances for coating leaves, fresh or warmed, to be used as a
poultice.

Finally, an example of an externally administered remedy is as follows:

- for pain.

White Phosphorus and Iodine
Self-candle, or sweet oil

For pain from a fall, take nine leaves and rub the
on the "wrong" side, three on the "right" side, with
sweet oil, or self-candle. Apply the leaves to the
affected area and wrap around with a cloth. Repeat
this procedure every day for nine days.

This remedy is especially in the situation of old wounds -- nine
leaves and nine days. Sweet oil and self-candle are the most common

substances for coating leaves, fresh or warm, to be used as a

Poultice.

Materia Medica

This section presents a list of all the items used in the folk medicine of Blanchisseuse. I have grouped them into seven categories. The first is the vegetable category, which is divided into the different plant parts that are specifically called for in the recipes. The other categories are animal, mineral, organic compounds, commercial medications, aqueous solutions, and a miscellaneous category. A separate list of various commercial medications that are available at the largest Blanchisseuse general store, but are not called for in the recipes, is provided at the end.

I. Vegetable

The medicinal plants are listed according to plant parts. The common name is listed first in English or patois, depending on which is the more frequent and on the presence of a specific name in either one or the other language. The Latin taxonomic name then follows.

A. Herbs

/alëtu kay/, Heliotropium procumbens Miller

/altamis/, Artemisia spp.

bachelor-button, Gomphrena globosa

bamboo fern, Coniogramme japonica ?

carpenter bush, Justicia secunda

chive, Allium schoenoprasum

congo lala, Eclipta alba (L.) Hassk.

thyme, Coleus aromaticus ?

- /ditĩ Jaraba/ white-back fern
- /dite peyi/, Carraria biflora L. shiny bush, Peperomia pellucida Kunth.
- evergreen sweet broom, Scoparia dulcis
- /gwen āba fay/, Phyllanthus amarus Schum and Thom. /ti mawi/, Mimosa pudica L.
- /Yapana/ water grass, Commelina elegans H.B.K.
- /Jewi tut/ wild coffee, Cassia occidentalis L.
- jump-up-and-kiss-me, Portulaca pilosa wild margaret, Borreria verticillata (L.) Meyer
- pussley, Portulaca oleracea L. whitehead broom
- /kuzĩ/, Desmodium frutescens (Jacq.) Schindl. wild mint or /fimal amat/
- love vine, Cuscuta americana /mal amat/
- /fimal malome/, Euphorbia thymifolia L. worm grass, Chenopodium ambrosioides L.
- /mal malome/, Euphorbia hirta L. /zeb a fam/, Ageratum conyzoides L.
- man-better-man, Achyranthes indica /zeb zeywi/, Bidens pilosa L.
- /mĩĩe kabwit/ /zizye pul/
- /mawi guža/, Passiflora foetida red stinging nettle, Fleurva aestuans Quad.
- /inowĩ/, Peperomia emarginella white stinging nettle, F. aestuans Quad.
- /patakĩ/, Cissampelos pareira
- wild ground nut, Desmodium adscendens (Sw.) D.D. B. Leaf
- /piti ditĩ/ aguma, Solanum nigrum L.
- /pwa maldyo/, Canavalia ensiformis almond, Terminalia catappa L.
- rabbit meat, Alternanthera ficoidea (L.) R. Br. aloes, Aloe vera
- rosemary, Rosemarinus officinalis avocado, Persea americana Mill.
- /šado beni/, Eryngium foetidum L. angelin, Andira inermis
- balisier fig, Heliconia bihai
- bamboo, Rambusa vulgaris

- barbadine, Passiflora quadrangul-
laris
 bay leaf, Pimenta racemosa
 bird pepper, Capsicum frutescens L.
 black sage, Cordia curassainca
 /fey muš/
 /bwa kano/, Cecropia peltata
 breadfruit, Artocarpus communis
 caimite, Chrysophyllum cainito
 round calabash, Crescentia
cujete L.
 cashew, Anacardium occidentale L.
 castor-oil bush, Ricinus commun-
is L.
 carille, Momordica charantia L.
 Christmas bush or /fey klusət/,
Euratorium odoratum L.
 Christmas bush, Cassia bacillaris
 Christmas bush or /san migel/
 coffee plant, Coffea arabica L.
 /degʒfle/
 /do blā/, Rolandra fruticosa
 /estrolɔg/
 /fey koway/
 /fey pisa/, Euphorbia oerstidiana
 (Klotzch and Gareke) Boiss.
 creole fig, Musa sp.
 frangipani, Plumeria rubra
 ground nut, Arachis hypogaea L.
 guava, Psidium guajava L.
 hog plum, Spondias monbin L.
 /ʒimov/
 /kanʒanapiri/
 /kapet/
 /kuzē maho/, Urena lobata L.
 /lanibwa/, Piper marginatum,
 var. catalpaefolium
 /lay baf/, Smilax salsaparilla ?
 /madi gwa/
 mango vert, Mangifera indica L.
 /marakiy/, Crotalaria retusa
 /susi/, Calendula officinalis
 /matraŋ/
 /mil flore/
 moco fig, Musa balbisiana
 olive bush or kidney bush
 patchouly
 /pat ʒyē/, Urena sinuata
 red physic nut, Jatropha gossypifolia
 white physic nut, Jatropha curcas L.
 pigeon pea, Cajanus cajan
 pineapple, Ananas comosus (L.) Merrill
 balsam, Copaifera officinalis ?
 /plātē/, Plantago major L.
 /pəm dilyan/
 pumpkin, Cucurbita pepo L.
 rchette, Nopalea cochenillifera (L.)
 Salm-Dyck
 periwinkle, Lochnera rosea, var. alba

rayo, Cordyline terminalis

red cotton, Gossypium spp.

licorice, Adenanthera pavonina ?

/rokšan/

ruku, Bixa orellana L.

Saint-John bush

/šandilye/, Leonotis neoretifolia

/santa mariya/, Lantana involucrata

sapodilla, Achras zapota

/savonet/

senna

/sišin bo lame/

silk cotton, Ceiba pentandra L.

/siriyō/, Sambucus intermedia

soursop, Annona muricata L.

sugar cane, Saccharum spp.

tanya, Xanthosoma sagittifolium
Schott

tobacco, Nicotiana glauca ?

tomato, Lycopersicon esculentum
Mill.

/təp a tən/, Physalis angulata L.

/tural/

/twaf/

/vaz/

/gwo veven/, Stachytarpheta jamaicensis L.

/vevan lače wat/, S. cayannensis
Vahl.

/vevan bo lame/, Wedelia trilobata
Hitchc.

/waku/

white sage, Lantana camara L.

wild okro, Hibiscus bifurcatus

wild senna

wild tobacco, Acnistus arborescens ?

wonder-of-the-world, Kalanchoe spp.

mamee apple, Mammea americana L.

/zəb a pik/

/zəb bič/

/zəb kinin/

/zəb lešofi/

/zəb šat/, Euratorium macrophyllum

/šəbwan/, Pseudo elefantopus

C. Flower

bachelor-button, Gomphrena globosa

cashew, Anacardium occidentale L.

clove, Eugenia aromatica

/degšfle/

double hibiscus, Hibiscus rosa-sinensis

/susi/, Calendula officinalis

mountain rose, Brownea latifolia

papaw, Carica papaya L.

periwinkle, Lochnera rosea, var. lba

pumpkin, Cucurbita pepo L.

rose, Rosa spp.

/šandilye/, Leonotis nepetifolia

wild coffee, Cassia occidentalis L.

D. Fruit

balisier fig, Heliconia bihai

bird pepper, Capsicum frutescens L.

breadfruit, Artocarpus communis

carille, Momordica charantia L.

guava, Psidium guajava L.

lemon, Citrus limonia

lime, Citrus aurantiifolia

okra, Hibiscus esculentus L.

papaw, Carica papaya L.

plantain, Musa spp.

pumpkin, Cucurbita pepo L.

sour orange, Citrus aurantium

sweet orange, Citrus sinensis

tomato, Lycopersicum esculentum
Mill.

tonka bean, Dipteryx odorata

C. Seeds, Nuts, and Pods

cashew, Anacardium occidentale L.

coconut, Cocos nucifera L.

coffee plant, C. arabica L.

corn, Zea mays L.

/fšbaze/

guinea pepper, Amonum melegueta

/kas/, Cassia fistula

nutmeg, Myristica fragrans Houtt.

obi seed

black pepper, Piper nigrum

cowitch

ruku, Bixa orellana L.

sapodilla, Achras zapota

senna

wild okro, Hibiscus bifurcalis

mannee apple, Mammea americana L.

/watamal/

F. Roots, Tubers, and Bulbs

arrowroot, Maranta arundinaceae L.

bamboo, Bambusa vulgaris

carrot, Daucus carota L.

bitter cassava, Manihot utilissima

sweet cassava, M. utilissima

chaconia, Warszewiczia coccinea

coconut, Cocos nucifera L.

coffee plant, C. arabica L.

thyme, Coleus aromaticus ?

fat pork, Chrysobalanus icaco

creole fig, Musa sp.

fiddle bush

- gamalote, Setaria poiretiana
Kunth.
- garlic, Allium sativum
- ginger, Zingiber officinalis
Roscoe
- /kalanda/
- /kan riva/, Costus cylindricus
- /koko šat/
- /korosiy/
- /kuzě maho/, Urena lobata L.
- /šaspawzy/, Smilax salsaparilla ?
- lime, Citrus aurantiifolia
- lemon grass, Cymbopogon citratus
- /lyan taso/, Bauhinia excisa
- /lyan zewšs/, Smilax cubensis
- /loyš dil/
- /madi gwa/
- manac, Euterpe broadwayana
- /mapurit/, Petiveria alliacea
- /marakiy/, Crotalaria retusa
- /masala/, Curcuma longa
- /mayok šapel/
- /metriwa/
- minnie root, Ruellia tuberosa
- papaw, Carica papaya
- /nat šyě/, Urena sinuata
- periwinkle, Lochnera rosea,
var. alba
- /pwěšš/, Asclenas curassavica L.
- /pye pul/, Eleusine indica (L.) Gaertn.
- /rafiyao/
- /raydeparal/
- /raydemat/, Merrima umbellata (L.)
Hallierf.
- ruku, Rixa orellana L.
- /šado beni/, Eryngium foetidum L.
- sapodilla, Achras zapota
- /ti mawi/, Mimosa pudica L.
- /tural/
- /wasin manepi/, Plumbago canensis,
var. alba
- wild coffee, Cassia occidentalis L.
- /zab kinin/
- G. Bark
- avocado, Persea americana Mill.
- bois bande, Roupala montana
- cashew, Anacardium occidentale L.
- cedar, Cedrela mexicana
- coconut tree, C. nucifera L.
- fat pork, Chrysobalanus icaco
- guava, Psidium guajava L.
- hog plum, Spondias monbin L.
- jumby calabash, Courounita guianensis
Aublet
- /lēšš/, Protium guianensis

mango vert, Mangifera indica L.

mauby, Colubrina reclinata

mountain rose, Brownea latifolia

olivier, Chuncoa obovata

sapodilla, Achras zapota

seaside grape, Coccoloba uvifera

mamsee apple, Mammea americana L.

H. Stem

dasheen, Colocasia esculenta (L.)
Schott

/kan rive/, Costus cylindricus

white physic nut, Jatropha curcas L.

tanya, Xanthosoma sagittifolium
Schott

I. Grass

/kãbut/, Paspalum conjugatum
Bergius

/pye pul/, Eleusine indica (L.)
Gaertn.

savannah grass, Axonopus compressus
(Swartz) Beauv.

/šyě dã/

J. Vine

/lyan taso/, Bauhinia excisa

/tošš/

/lyan wak/

K. Oil

carap, Carapa guianensis

castor-oil bush, Ricinus communis L.

coconut tree, C. nucifera L.

L. Milk

aralie, Clusia rosea Jacq.

breadfruit tree, Artocarpus communis

chataigne, A. communis

/matanzl/, Clusia spp.

M. Silk

corn, Zea mays L.

II. Animal

An important part of the materia medica of Blanchisseuse are the following human and animal parts and products.

- | | |
|--|--|
| 1. cobweb | 10. /mat/ skin, <u>Tupinambis nigro-</u> |
| 2. crapaud, /kwapo/ <u>Bufo marinus</u> | <u>punctatis</u> |
| 3. dog hair | 11. merle corbeau blood, |
| 4. feather | <u>Crotonhagus</u> spp. |
| 5. fowl gizzard lining | 12. pig gall, <u>Sus scrofa</u> |
| 6. krouper gall, /fyel viyay/ | 13. /pin karzt/ or tortoise penis |
| 7. jack nest, <u>Polistes canadensis</u> | 14. /pul bwa/ |
| 8. manicou or /maniku/ crab shell, | 15. scorpion |
| <u>Pseudothelphusa</u> spp. | 16. wild hog miss, <u>Dicotyles tajaçu</u> |
| 9. manicou crab fat | 17. human urine |

III. Mineral

- | | |
|-------------------------------------|--------------------------------|
| 1. alum or /lalẽ/ | 6. soda, or sodium bicarbonate |
| 2. earth | 7. salt |
| 3. epsom salts | 8. rock salt |
| 4. glover salts | 9. sulfur, or /suf/ |
| 5. potash, or potassium bicarbonate | |

IV. Organic Compounds

Included in this category are those plant and animal products which are mostly processed and used primarily as food, drink, or for a purpose other than for medicine alone. Some have to be brought in from

II. Animal

The important parts of the materials of Blau's system are the following human and animal parts and products.

1. Bones
2. Crystals, (sugar), (oil), (fat)
3. Dog hair
4. Leather
5. Food (animal) lining
6. Food (animal) (oil), (fat), (sugar)
7. Food (animal) (oil), (fat), (sugar)
8. Food (animal) (oil), (fat), (sugar)
9. Food (animal) (oil), (fat), (sugar)
10. Food (animal) (oil), (fat), (sugar)
11. Food (animal) (oil), (fat), (sugar)
12. Food (animal) (oil), (fat), (sugar)
13. Food (animal) (oil), (fat), (sugar)
14. Food (animal) (oil), (fat), (sugar)
15. Food (animal) (oil), (fat), (sugar)
16. Food (animal) (oil), (fat), (sugar)
17. Human urine

III. Mineral

1. Salt or (oil)
2. Salt
3. Salt
4. Salt
5. Salt
6. Salt
7. Salt
8. Salt
9. Salt
10. Salt
11. Salt
12. Salt
13. Salt
14. Salt
15. Salt
16. Salt
17. Salt

IV. Organic Compounds

Included in this category are those plant and animal products which are mostly processed and used primarily as food, drink, or for a purpose other than for medicine alone. Some have to be brought in from

the outside or purchased at local stores.

A. Foods

- | | |
|---------------------|---------------------------------|
| 1. barley | 10. oats |
| 2. butter | 11. pickle water |
| 3. cheese | 12. rice |
| 4. egg | 13. round hops bread |
| 5. farine (cassava) | 14. salt fish |
| 6. flour | 15. spice |
| 7. honey | 16. starch, manioc or arrowroot |
| 8. milk | 17. sugar |
| 9. molasses | 18. white vinegar |

B. Alcoholic Beverages

- | | | |
|------------|-----------------|-------------|
| 1. bay rum | 4. puncheon rum | 7. stout |
| 2. brandy | 5. red wine | 8. vermouth |
| 3. gin | 6. rum | 9. whiskey |

C. Oils, Waxes, Fats, Dyes, Perfumes, Resins

- | | |
|-------------------------------|----------------------------------|
| 1. asafoetida, or /kaka dyab/ | 10. pitch oil, or kerosene |
| 2. camphor | 11. olive oil, or sweet oil |
| 3. castor oil | 12. red lavender, or /lavan wuž/ |
| 4. cod-liver oil | 13. resin |
| 5. creosote | 14. sassafras |
| 6. eucalyptus oil | 15. shark oil, or /lwil owes3/ |
| 7. indigo blue | 16. soft candle |
| 8. lamp oil, or whale oil | 17. turpentine |
| 9. lard | |

The outside or purchased at local stores.

A. Foods

1. barley
2. butter
3. cheese
4. egg
5. farina (cassava)
6. flour
7. honey
8. milk
9. molasses
10. oats
11. potato water
12. rice
13. round pork head
14. salt fish
15. yams
16. yams, sauté or stewed
17. sugar
18. white vinegar

B. Alcoholic Beverages

1. beer
2. brandy
3. gin
4. rum
5. red wine
6. whisky
7. stout

C. Oils, Waxes, Fats, Gums, Resins

1. castor oil, or (palm oil)
2. camellia
3. castor oil
4. cod-liver oil
5. crocodile
6. eucalyptus oil
7. Indian blue
8. lamp oil, or whale oil
9. lard
10. olive oil, or (palm oil)
11. olive oil, or (palm oil)
12. red lavender, or (palm oil)
13. resin
14. rosin
15. shark oil, or (palm oil)
16. soft candle
17. turpentine

V. Commercial Medications

These commercial medications are specifically called for in local recipes. They are sold usually under brand names, and are obtainable at Blanchisseuse grocery stores.

- | | | |
|----------------------|-------------------------|----------------------|
| 1. Angostura Bitters | 5. Canadian Healing Oil | 9. Kupailla Oil |
| 2. Belgium stone | 6. disinfectant | 10. Seven Spirits of |
| 3. Buldimas | 7. Extra Strong | Vinegar |
| 4. Cafenol | 8. iodoform | 11. Steel Drop |

VI. Aqueous Solutions

- | | |
|---------------|--------------|
| 1. water | 3. sea water |
| 2. Holy Water | 4. brine |

VII. Miscellaneous

- | | |
|--|-------------------|
| 1. wood ashes, soot, or /sēn/,
/mama dife/, /šimine dife/ | 7. sack cloth |
| 2. bandage | 8. rusty nail |
| 3. brown paper | 9. soap |
| 4. gold (amulet) | 10. Castille soap |
| 5. jet (amulet) | 11. thread |
| 6. matches | 12. tobacco ash |

V. Commercial Medications

These commercial medications are specifically called for in local recipes. They are sold usually under brand names, and are obtainable at Hinchman's grocery stores.

- | | | |
|----------------------|-------------------------|---------------------|
| 1. Angostura Bitters | 2. Canadian Healing Oil | 3. Keweenaw Oil |
| 4. Balsam of Peru | 5. Disinfectant | 6. Seven Sisters of |
| 7. Eucalypti | 8. Eucalypti | 9. Eucalypti |
| 10. Eucalypti | 11. Eucalypti | 12. Eucalypti |

VI. Aqueous Solutions

- | | |
|-------------|---------------|
| 1. Water | 2. Holy Water |
| 3. A. Water | 4. A. Water |

VII. Miscellaneous

- | | |
|-------------------------------|----------|
| 1. Wood ashes, soap, or (oil) | 2. Soap |
| 3. Soap | 4. Soap |
| 5. Soap | 6. Soap |
| 7. Soap | 8. Soap |
| 9. Soap | 10. Soap |
| 11. Soap | 12. Soap |
| 13. Soap | 14. Soap |
| 15. Soap | 16. Soap |

1. v. Pul
2. Bu
3. Per
4. Sa
5. Ph
6. Al
7. Opt
8. 10
9. Syr
10. Exp
11. Pul
12. Ur
13. Cho
14. PKL
15. Vas
16. Min

Commercial Medications

This is a list of commercial medications that are not specified in the local remedies. They are all available at the largest general store in Blanchisseuse.

1. Pulmotoxin (for cough and cold, flu, asthma, bronchial affections; contains creosote, guaicol)
2. Buckley's Mixture (for cough, cold, bronchitis)
3. Pertussin
4. Sanatogen
5. Phosferine Tonic
6. Allenbury's Castor Oil
7. Optrex Eye Lotion
8. 10-Hour Influenza Mixture
9. Syrup Easton's-Dakin (syrup of phosphate of iron with quinine, strychnine)
10. Expectorant
11. Pulmo Bailly -- medication for affections of the respiratory organs
12. Urasal -- contre les douleurs rhumatismes et les troubles du rein et de la vessie
13. Choleleryl Syrup (choline theophyllinate)
14. PKL (pain-killing linament)
15. Vaseline
16. Minards Liniment
17. Rodway's Ready Relief
18. Eno -- "sparkling antacid"
19. Elliman's Embrocation (rheumatism, lumbago, sprains)
20. Eye Water
21. Uriseptic Pills
22. Camphorated Oil
23. Phensic (headaches, pain, fever, colds, flu)
24. Neville (neuralgia, toothache, rheumatism, colds)
25. Tiger Balm (camphor 20%, cassia oil 10%, menthol crystal 30%, wax/vaseline 40%)
26. Jarabe para ninos (vitamin C)
27. Jack and Jill cough syrup
28. Bengue's Balsam
29. Jamaican Healing Oil (bronchitis, burns, bruises, cuts, catarrh, coughs, colds)
30. Aceite -- medicinal canadiense (bronchitis, burns, bruises, cuts, catarrh, coughs, etc.)
31. Quickeze -- antacid tablets
32. Vick's Vapo Rub
33. Allenbury's Cod Liver Oil

Commercial Medications

This is a list of commercial medications that are not specified in the local remedies. They are all available at the largest general store in Hanchuan.

1. Polioxin (for cough and cold, flu, acute, bronchial infection, containing eucalypt, menthol).
2. Bock's Mixture (for cough, cold, bronchitis).
3. Eucalypt Water.
4. Eucalypt Water.
5. Eucalypt Water.
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| 34. Cystex | 57. Codol with Creosote and Guaiacol |
| 35. Sacrool | 58. Para Asma |
| 36. Pragmatar | 59. Phillip's Milk of Magnesia |
| 37. Dodd's Kidney Pills | 60. Solucion Pautauberge |
| 38. Cafenol (acetylsalicylic acid, caffeine anhydrous, glycine) | 61. Rexall Bone and Nerve Liniment |
| 39. Veganin (headache, colds, toothache, rheumatism, influenza) | 62. Ferrol Cod Liver Oil with Iron |
| 40. Virilex -- Vitamin and Mineral Tonic | 63. Ferrol Compound -- a tonic cough remedy |
| 41. Easton's Syrup B. P. | 64. Tablette |
| 42. Eurexyl | 65. Contac-C -- soulage nuit et jour |
| 43. Terror of Malaria | 66. Seven Seas Cold Liver Oil |
| 44. Howard's Mentholated Syrup -- White Pine and Tar | 67. Thermogene -- medicated rub |
| 45. Bates Worm Syrup | 68. Exterminator de Lombriges de Mother Graves |
| 46. White Pine Cough Syrup | 69. Nixoderm |
| 47. Balsam of Linseed Horehound and Honey | 70. Hydrogen Peroxide B. P. |
| 48. Davis and Lawrence -- Le sirop vert pour la toux | 71. Listerine Antiseptic |
| 49. Rector's Blood Purifier | 72. Centepar |
| 50. Raymond's Mixture | 73. Effervescent Andrews Liver Salt |
| 51. Scott's Emulsion -- Tonic Food supplement | 74. Fenox |
| 52. Seven Seas -- huile de foie de moine | 75. Endrine |
| 53. Swamp Root | 76. Musterole |
| 54. Woodward's Celebrated Gripe Water | 77. Ringworm Remedy |
| 55. Kepler Cod Liver Oil | 78. Vicks Inhaler |
| 56. Tisane de Durbon | 79. Kruschen Salts |
| | 80. Pulmotoxin Rub |

31. Cyston	57. Codal with Eucalypt and Gualacol
32. Sacrool	58. Fars Iron
33. Fragmat	59. Phillip's Milk of Magnesia
34. Bobb's Kidney Pills	60. Solon's Panache
35. Calanol (acetylsalicylic acid, salicylic anhydrous, lysine)	61. Bexall Bone and Nerve Liniment
36. Vaseline (Vaseline), cods, tooth-ache, rheumatism, (Vaseline)	62. Feroi Cod Liver Oil with Iron
37. Vitolax -- Vitamin and Mineral Tonic	63. Feroi Compound -- a family cough remedy
38. Kanton's Syrup B. F.	64. Tabella
39. Kurexyl	65. Contact-C -- codage with at four
40. Tetter of Kurexyl	66. Seven Seas Cod Liver Oil
41. Kurexyl's Handicapped Syrup -- White Pine and Tar	67. Therogone -- codicated cod
42. Bales Bone Syrup	68. Kurexyl's Handicapped Syrup -- White Pine and Tar
43. White Pine Cough Syrup	69. Wixoderm
44. Bales of Linseed Horseband and Honey	70. Hydrogen Peroxide B. F.
45. Davis and Lawrence -- is strip very poor in form	71. Lactofine Lactopasta
46. Bector's Blood Purifier	72. Contact
47. Raymond's Mixture	73. Eucalyptus and Iron Liver Salt
48. Bector's Emulsion -- Tonic Food Supplement	74. Fenox
49. Seven Seas -- white de laide de	75. Solina
50. Swamp Root	76. Wixoderm
51. Woodbury's Colicured (ripe water)	77. Wixoderm Remedy
52. Bector's Cod Liver Oil	78. Vicks Inhaler
53. Tiansa de London	79. Kurexyl's Bala
	80. Potholoxin Sub

The Principles of Disease and Therapy

Analysis of the data obtained during the summer's field study indicate that the folk medicine of Blanchisseuse is based on a set of ten principles. These principles are related to different aspects of folk medicine. Those on which the local concept of illness and disease generation is based are four:

1. temperature, or the opposition of "hot" and "cold"
2. body fluids
3. food and diet
4. the supernatural

Those principles which relate to medicinal plants and other medicaments and to the remedies are

1. temperature
2. the supernatural
3. taste, or the opposition of bitter and sweet
4. time
5. strength, with reference to dilution and efficacy
6. color
7. moisture, or the opposition of wet and dry
8. odor

These ten principles vary relatively in significance and emphasis, and the quantity of data given by informants on each principle seems to support the relative importance of each of them. The most important principle is that of temperature. It is the only one of the ten, besides the supernatural, that relates the local concept of illness to the concept of therapy. Between these two principles of temperature and the

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9. Strength, with reference to duration and efficacy
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12. Color

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supernatural, however, the data are most complete and extensive only in regard to the "hot-cold" opposition. In the following discussion we analyse the principles one by one, and consider the relationships that exist between them.

I. Temperature

In Blanchisseuse, disease entities are classified as either "hot" or "cold".³ From the explanations of informants and from analysis of the classification of particular illnesses, "hot" and "cold" are qualities which have two aspects. One has a direct reference to temperature, i.e., temperature of the body, as in the case of fever when the "body feel hot". The other has no direct reference to natural temperature, but is an abstract quality. This abstraction is evident from the classifications of ailments manifested by skin changes, such as measles and jaundice, which are considered to be "hot". Very often, the differences between these two aspects are obscure, such that expressions as "heat in belly", "throat hot", and "too much heat in body", may refer to either the abstract aspect or to the actual temperature, or often to both simultaneously.

Most of the folk disease categories are recognized by Western medicine, and those that bear the same English terminologies are directly translatable into our own perceptual categories, e.g., asthma, diabetes, sore throat, and sprain. What is most important for Blanchisseuse folk medicine, however, is how these very same categories are placed into the

3. See Appendix A for a consideration of the "hot-cold" system of classification in Spanish America.

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2. See Appendix A for a consideration of the "hot-cold" system of classification in Spanish America.

local system of "hot" and "cold" diseases, such that they determine the type of remedy to be administered. The classification is not an arbitrary one, and there are criteria for classifying certain diseases as "hot" or "cold". The classification is by no means consistent, for one disease may have either quality assigned to it, according to which informant does the assigning. The data account for only a few diseases whose classification can be explained with any consistency. These diseases are fresh cold, flu and cold fever -- which are three stages in a disease process -- and those ailments due to "dirty blood", some of which are manifested by skin eruptions, e.g., boils, measles, and rash. A discussion of their classification must be postponed until other factors in this "hot-cold" system are first considered.

The medicaments that are used in the remedies are also classified as "hot" or "cold"; and the remedies themselves are likewise classified, according to the quality of the predominating medicament. This latter aspect concerns the principle of strength to be explained later on. Data on classification are most complete in regard to the medicinal plants (see Appendix B). Like the classification of diseases, there is an inconsistency in the assignment of a quality to a particular plant, but a significant number of these plants do have an agreed-upon classification.

The classification of plants differs from that of diseases for which they are used in terms of two features: 1) parts of the plant may have different qualities, and 2) there are degrees or differing intensities of quality. In regard to the first feature, most of the classifications involve the entire herb or plant, but there are a few plants whose leaves, bark, fruit, and root have different qualities.

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For example, the coconut root is "hot", while coconut oil and the coconut itself are "cold"; mango vert leaf is "hot", while its root is considered "cold". Only one plant is agreed upon to have both a "hot" and "cold" quality when used for medicinal purposes; this is /*Yewi tut*/.

As for the second feature, there is a general agreement among informants that certain herbs are more "hot" than others, and can be described as "very hot". This is true of herbs such as /*Yapana*/ and /*Šandilye*/; but among these "very hot" herbs, there is no hierarchy of "very hot". Such distinctions do not exist for the "cold" herbs and plants, all of which are described merely as "cold". The classification of plants is likewise not arbitrary, but is related to the classification of the diseases for which they are used. Let us now consider how the local classification of disease accounts for the classification of medicinal plants and the remedies in which they are used.

As mentioned above, there are only a few diseases for which the available data can account as to the assignment of a particular quality. The classification of fresh cold, flu, and cold fever is based on certain etiological criteria, and the skin diseases, as measles, rash, etc., are based on the particular condition of the blood called "dirty blood". These latter diseases strictly lack causal circumstances as a basis for their classification which are on the same comparative level as fresh cold, flu, and cold fever. Instead, their classification is a consequence of a blood condition which itself must be accounted for. Lacking such data, we are left with only the three stages of fresh cold, flu, and cold fever, whose causal circumstances are explainable in etiological terms.

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Looking such data, we are left with only the three stages of fresh cold, flu, and cold fever, whose causal circumstances are explainable in etiological terms.

There is a distinction between pathogenesis and etiology which we must make in regard to our discussion of the "hot-cold" classification of diseases. Pathogenesis refers to the causes of disease, and specifically concerns agents of disease. Questioning several informants about how a disease is caused or what is the mechanism for the production of a disease, resulted in answers that relied on the modern germ theory and on physiological changes of the body. As these responses are thoroughly consistent with our present-day understanding of the pathogenesis of different disease, notwithstanding the expected vagueness and scientific inaccuracies of layman explanations, we find it unnecessary in our discussion of folk categories to discuss "pathogenic criteria" even though they exist in the minds of the informants. What we are interested in most, rather, is how these diseases with local germ theory or physiological explanations of pathogenesis are classified according to the local "hot-cold" system and for what reasons.

Etiology, on the other hand, is the defining of circumstances or conditions that lead an individual to contract an illness. Such conditions are usually defined in terms of the "hot-cold" theory. Illnesses are classified as either "hot" or "cold", but the circumstances leading up to the eruption of the illness actually determine the subsequent therapy, i.e., that the medicinal plant or remedy is to be "hot" or "cold". That it is the "hot-cold" classification of the specific illness which affects the classification of its remedies and the medications which compose it, is substantiated by the way informants responded to questions regarding the classification of a particular herb or plant. With most of the medicinal plants, informants gave an answer unhesitatingly. However, it was with those plants of whose classification they

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were uncertain that provided a clue as to how the quality of the herb was assigned. When faced with such a dilemma, informants indicated aloud for what disease the herb is used. After having determined the specific disease and its own quality, the informant then assigned a quality to the herb in question. In most cases, the quality of the herb was opposite to that of the specific disease; in other cases, the herb was assigned the same quality as that of the disease. In such instances, the informants were asked to provide etiological criteria for the disease category and explanations as to why a remedy of the same or of the opposite quality is used to treat the disease.

Informants differed in their explanations and also differed in their attribution of a quality to the disease and to the remedial plant, whether it was of the same or of the opposite quality to the illness. Such individual differences are to be expected. Although the data are far from consistent in providing a clear-cut classification of diseases according to "hot" or "cold" quality, what is important is that the folk categories of diseases are indeed thought of in terms of these two qualities.

Moreover, the quality of the illness is uppermost in the minds of the informants. Only after the quality of the ailment is determined is the matter of medicinal plants and their specific qualities considered. Again, that the treatment is of a quality similar or opposite to the one assigned to the illness is less important than that the treatment is likewise considered in terms of the "hot-cold" classification. Differences between informants as to assignment of a quality to a disease and to a remedial bush do occur frequently, but for only one illness category, or categories -- fresh cold, flu, and cold fever -- do the

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differences measure up to a consistent approach to therapy. We will discuss this shortly.

Very important to the understanding of the local "hot-cold" classification of plants in general is the recognition that there are different domains of classification. So far we have been dealing only with the domain of medicine. According to some Blanchisseuse informants, plants have separate "hot-cold" classifications for other domains as well. For example, wonder-of-the-world is considered to be a "hot" bush when used in folk medicine. However, it is a "cold" bush when considered as an indicator of richness of soil. Wonder-of-the-world grows in a "cold" place, where there is moist earth and where the land is "good", but not in "hot" soil, which is poor and dry. Hence, there is a "hot-cold" classification for soils. Unfortunately, no data exist for the classification in other domains and for that of other medicinal plants in relation to them.

Many of the inconsistencies in attribution of quality to an illness and to its remedial plant are due to individual experience. There are no data on the history and source of each remedy, but a large part of the folk remedies of the village is the result of current individual experience and experimentation, as opposed to another part which is traditional and handed down through generations.⁴

Suppose that a villager contracts an illness, be it systemic or local. He may treat it with a remedy which is either familiar to him from family tradition, or he may ask a neighbor or friend how to treat it. The third possible mode of treatment using folk medicine is experi-

4. Only one informant reported having arrived at a remedy in a dream.

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mentation. If he is familiar with the general local classification of the illness as "hot" or "cold", he may take a bush opposite in quality and use that as medication. If the illness is relieved, the remedy enters his personal repertory of folk medicine, and as an informant he may recommend this treatment for the specific illness. Should he not find relief, he may turn to another bush, either of the same quality as the first, or of the opposite quality. If he finds relief or cure with this latter bush, then for the specified illness, he recommends that very same bush of the same quality as the illness itself.

Another situation that informants described is that in which the patient knows neither the classification of the illness he has nor that of the bush that brings him relief, but which he himself has discovered through experimentation on his own. In such a case, a personal attribution of quality to both illness and to the bush results. Such an individual classification, they said, depends on "feel". The illness receives a "hot" or "cold" classification according to the patient because it "feels hot" or "cold"; and the herbal remedy assumes the patient's personal classification of quality because it produces the opposite effect and brings relief. Individual experience and experimentation, then, are the basis for a not inconsiderable part of the folk classification of illnesses as "hot" or "cold". And it is probably this situation that accounts for many of the inconsistencies in the classifications of the diseases and medicinal plants when considered as a whole.

Another factor that contributes to the inconsistency in classification of medicinal plants, remedies, and disease entities, is the interplay between the abstract attribution of temperature and the natural one. Some medicinal plants of one quality may have a different

mentation. If he is familiar with the general local classification of the illness as "hot" or "cold", he may take a hush encounter in quality and was that as mentioned. If the illness is referred, the remedy enters his personal repository of folk medicine, and as an informant he may recommend this treatment for the specific illness. Should he not find relief, he may turn to another hush, either of the same quality as the first, or of the opposite quality. If he finds relief or cure with this latter hush, then for the specified illness, he recommends that very same hush of the same quality as the illness itself.

Another situation that informant described is that in which the patient knows neither the classification of the illness nor the nature of the hush that brings him relief, but which he himself has discovered through experimentation on his own. In such a case, a personal attribution of quality to both illness and to the hush results. Such an individual classification, they said, depends on "feel". The illness receives a "hot" or "cold" classification according to the patient because it "feels hot" or "cold"; and the hush remedy which the patient's personal classification of quality because it produces the opposite effect and brings relief. Individual experience and experimentation, then, are the basis for a not inconsistent part of the folk classification of illnesses as "hot" or "cold". And it is probably this situation that accounts for many of the inconsistencies in the classification of the diseases and medicinal plants when considered as a whole.

Another factor that contributes to the inconsistency in classification of medicinal plants, remedies, and disease entities, is the interplay between the abstract attribution of temperature and the natural one. Some medicinal plants of one quality may have a different

effect if used in a remedy that is administered at a natural temperature opposite to the quality of that plant. For example, /mowō/ is a "hot" bush, but it can have a "cooling" effect if it is taken "cold", i.e., cooled to room-temperature. Informants indicate, moreover, that there are bushes of one quality that have the same effect if they are administered as remedies even at a temperature opposite to that quality. An example of such bushes is /japana/. It is a "very hot" bush, and informants consider that its "hot" quality prevails even if the tea is served cooled. Another example is the bird pepper. The pepper burns, according to informants; that is, its effect, or its natural temperature and "feel", is "hot". Yet, it receives a "cold" classification. Thus, inconsistencies may also arise in regard to classification, depending on whether the abstract quality of the bush is considered, or the effect of the bush when it is administered as a remedy.

Let us now consider this interplay of abstract quality and natural quality of temperature in regard to disease classification and application of therapy. The disease for which there is most reliable data as to etiological criteria is that which we would call the "common cold", but which exists in the folk category as three distinct stages with their individual terminologies. It is a disease category, or categories, which also illustrate very well the necessity of considering etiological conditions in order to determine which type of therapy, whether predominantly "hot" or "cold", is to be pursued.

Both etiological criteria and mode of therapy revolve around the quality of the body. The body is normally "hot". Apparently this quality has the dual aspect of both the abstract attribution and direct reference to the actual temperature, both of which coincide in this case.

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Most important in this consideration is also the condition of the pores. Normally, the pores should be open enough to allow for the adequate loss of heat from the body. Although the body is normally "hot", the level of "hotness" must be kept at a constant level, so any excess heat that accumulates should be allowed to leave through the open pores. This excess "hotness" is usually lost by means of perspiration, so that normally perspiring persons are in a state of health as far as the level of body "hotness" is concerned.

The etiological criteria for generation of a fresh cold next involve the state of the external environment to which the body is exposed. There are two major conditions that concern this environmental state. The difference between these two conditions is significant enough to result in two contrasting body states that subsequently determine the mode of therapy and whether or not a "hot" or "cold" remedy is used. These conditions are displayed in the accompanying observer model of the generation of the fresh cold, flu, and cold fever, according to the Blanchisseuse folk theory of illness. It is a synthesis from data given by three informants, and substantiated by remedies given for each of the stages by others.

The common situation to the two, otherwise contrasting, conditions is that the normally "hot" body is exposed to a "cold" environment. The difference between the conditions of this environmental state is based on the effect on the pores. In certain instances, outlined in the upper left column of the model, the body exposed to a "cold" environment results in wide-open pores. The condition of open pores deviates from the normal condition because the exposure is such that the body is deprived of its "heat", and the level of "hotness" in the body drops

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The physiological criteria for generation of a fresh cold must involve the state of the external environment in which the body is exposed. There are two major conditions that concern this environmental state. The difference between these two conditions is significant enough to result in two contrasting body states that substantially determine the mode of therapy and whether or not a "hot" or "cold" remedy is used. These conditions are displayed in the accompanying diagram.

Diagram of the generation of the fresh cold, flu, and cold fever, according to the Wundt-Wundt theory of illness. It is a synthesis from data given by three informants, and substantiated by further data given for each of the stages by others.

The common situation to the two, otherwise contrasting, conditions is that the normally "hot" body is exposed to a "cold" environment. The difference between the conditions of this environmental state is based on the effect on the pores. In certain instances, outlined in the upper left column of the model, the body exposed to a "cold" environment results in wide-open pores. The condition of open pores deviates from the normal condition because the exposure is such that the body is deprived of its "heat", and the level of "hotness" in the body drops

exposure
cold env
poros
body

1. stand
2. rest
3. stand
4. not d
5. sitti
6. exerc

day
withou
sleee

exposure hot body to
cold environment:
pores open
body deprived of heat

1. standing uncovered in draft
2. getting wet in river, sea, rain
3. standing beside cold river on hot day
4. not drying off after bathing
5. sitting on hot sand uncovered without going into water
6. exercising or working after a sleepless night.

prolonged exposure hot body to
cold environment:
pores closed
"congested heat", /ʒalt ʃfame/

1. immersing body in cold water for too long, e.g. skin-diving, sea-bathing
2. exercising or working in hot sun, then being soaked by rain
3. perspiring heavily without removing wet clothes.

diagnosis

therapy

fresh cold, /lawim/

runny nose,
sneezing,
(body feels warm)

cold, flu, /fwadi/

sneezing,
severe cough,
eyes red and watery
pain in lower back

cold fever, /pawswim/
/fwadi lafyav/

sneezing,
coughing,
burning throat,
hoarseness (throat tight)
fever: thin skin over

soles and palms peels

A. hot remedies, if pores open.

B. cold remedies, if cause is "congested heat". When body feels cooler, then treat with hot.

C. Those who do not know which condition they have, and those who feel a fever is imminent, would prefer to proceed cautiously by drinking a tisane of both hot and cold bushes. If they have "congested heat", the cold aspect will counteract it. If it is fever they have, it will be relieved by the hot bushes.

A. Use hot medication to "draw out water". Hot tea opens pores to let out perspiration.

B. take a cold tea, followed by a hot bath.

If fever does not go away by day 3, you know you have a cold. Treat for cold.

Observer Model for the Etiology, Diagnosis, and Therapy
of the Disease Categories Fresh Cold, Flu, and Cold Fever

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of the Blauwe Categories Fresh Cold, Flu, and Cold Fever

If fever does not go away quickly,
you have a cold. Treat for
cold.

B. Take a cold bath, followed by a hot bath.

A. Use hot medication to "draw out water".
Hot tea or open pores for hot out-purging.
Also.

C. Those who do not know which condition
they have, and those who feel a fever
in the morning, would prefer to proceed
cautiously by drinking a liter of
hot tea and cold water. If they have
"cold fever", the cold water will
counteract it. If it is fever they have,
it will be relieved by the hot water.

B. Cold fever, if case is "complicated"
heat. When body feels cooler, then
treat with hot.

A. Hot fever, if fever again.

cold fever, (fresh)
/fresh fever/
morning
counting
burning throat
- symptoms (fresh cold)
fever: this is over
sides and pain points

fresh cold, (fresh)
morning
morning
cold, flu, fever/
morning
fever: rough
eyes red and watery
pain in lower back

standing uncovered in draft
putting in river, sea, rain
standing beside cold river or hot
day
not drying off after bathing
sitting on hot-rail-car
without going into water
exhaustion or working after a
sleepless night.

prolonged exposure hot body to
cold environment;
never closed
"complicated heat", (cold fever)
1. Immature body in cold water for too
long, or, skin-diving, sea-bathing
2. covering or working in hot sun, then
bath soaked by rain
3. sweating heavily without removing
wet clothes.

below that characteristic of the normal state of health. "Heat" loss from the body in these instances is not a normally occurring one by perspiration. The sixth instance -- exercising or working after a sleepless night -- is a curious one, in that the same effect of abnormal deprivation of body "heat" results. According to an informant, a sleepless night "weakens" the body, and it loses its "resistance". Hence, heavy exercise or even more dangerous, bathing in cold water the following day, will cause normal body "heat" to be lost.

By contrast, the second condition of the "cold" environment, manifested by the three instances in the upper right column of the model, will cause the pores to be closed. In these instances, the body undergoes a prolonged exposure to such an environment; the "hot" body is wholly immersed in a "cold" surrounding. The excess body "heat" that should normally leave the body in the perspiration is now prevented from leaving because the pores are closed. A resulting condition of "congested heat" occurs. The body now has a "heat" level higher than that of normal.

The contrast that this particular set of instances makes with the other set of six mentioned above is very interesting. In all the instances, except for the peculiar sixth instance in the upper left column, the normally "hot" body is exposed to a normally "cold" environment. We call such an environment normal because all of the instances are far from being novel circumstances in the daily life of the residents of Blanchisseuse. They occur frequently. To keep from contracting illness, however, is to avoid such instances as much as possible. However, should any of these instances take place, the condition of the

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The contrast that this particular set of instances makes with the other set of six mentioned above is very interesting. In all the instances, except for the peculiar sixth instance in the lower left column, the normally "hot" body is exposed to a normally "cold" environment. We call such an environment normal because all of the instances are far from being novel circumstances in the daily life of the residents of Massachusetts. They occur frequently. To keep from contrasting illness, however, is to avoid such instances as much as possible. However, should any of these instances take place, the condition of the

pores determines the resulting condition of the body in terms of its level of "hotness". If circumstances were such that gave rise to open pores, the resulting "heat" level of the body is low, and the body is "cold". If the pores were shut tight, the condition of "congested heat" results, and the body is "hotter" than normal.

However, both of these conditions of contrasting etiological criteria produce the same illness. The illness has three folk categories or stages: fresh cold, flu, and cold fever. The length of time to pass through each of these three stages varies with the individual and with the intensity of "heat" loss or "congested heat". Some individuals pass through the first or second stage so fast, that the initial signs and symptoms of illness are those of the third stage. The first and second stages, fresh cold and flu, are similar only in that they are treated with the same modes of therapy. The second stage, moreover, duplicates the signs and symptoms of the first stage, but has as its hallmark the cough. The cough must be present for a diagnosis of cold or flu to be made. The other signs and symptoms may or may not be present.

Both the fresh cold and the flu have the same therapeutical approaches, and there are three of them. Which one of these approaches is to be followed depends on the etiological circumstances and also to the personal "feeling" of the patient. If the ill individual recalls the circumstances under which he contracted the illness, and once the diagnosis is made, he usually follows one of the first two approaches, i.e., A or B. If the circumstances were such that the pores had been open, the body has a low "heat" level, so that he must take a "hot"

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remedy to restore the normal "heat" level of the body. There is here the combination of the abstract and natural aspects of "hotness" in the generation and treatment of this illness. An example of such a "hot" remedy is #1 for fresh cold:

/alētū kay/ soft candle

Drink this tea in the evening. Boil a bunch of the herb in a cupful of water, and boil it "strong" until the water turns green. Strain, add a little soft candle rolled into a ball to the tea, and drink lukewarm.

If, however, the circumstances were such that left the individual with closed pores and "congested heat", the course of action is twofold. First, the treatment must consist of "cold" remedies; this is evidently to lower the level of "hotness" of the body. He continues to administer "cold" therapy, until the body feels cooler. At this point, he follows up the therapy by administering a "hot" remedy. This latter action is explained by the body's being in a state of "cold", underlying the condition of "congested heat". An example of such a course of action is afforded by remedy #46 for flu:

hops bread corn cloves

For cooling, mash half a loaf of burned hops bread, add nine grains of corn, and pour boiling water over them. Let draw, cool, and drink the infusion as water throughout the day. When you feel the body becoming cooler, proceed with the following.

Boil nine cloves. Cool, and drink the tea outside in the dew. This is the "hot" aspect of the therapy.

In a number of cases, however, the individual does not recall the circumstances which led to his contracting the illness, and so the pre-

remedy to restore the normal "heat" level of the body. There is here the combination of the abstract and natural aspects of "heat" in the generation and treatment of this illness. An example of such a "hot" remedy is A for fresh colds.

Artificial heat
Drink this tea in the evening. Boil a bunch of dried tea leaves in a quart of water, and boil it "strong" until the water turns brown. Strain, add a little salt, and candle rolled into a ball to the tea, and drink late.

It, however, the circumstances were such that left the individual with closed pores and "dampness", the course of action is twofold. First, the treatment must consist of "cold" remedies; this is evidently to lower the level of "heat" of the body. It continues to administer "cold" remedy, until the body feels cooler. At this point, the follow-up therapy by administering a "hot" remedy. This latter action is explained by the body's being in a state of "cold", whereby the condition of "congested heat". An example of such a course of action is afforded by remedy B for flu.

For cooling, wash half a pint of brewed chamomile tea, add nine grains of castor, and run half hot water over it. Then, let brew, cool, and drink the infusion as water throughout the day. When you feel the body becoming cooler, proceed with the following:
Boil nine cloves, "Cool", and drink the tea over-ride in the day. This is the "hot" aspect of the therapy.

In a number of cases, however, the individual does not recall the circumstances which led to his contracting the illness, and so the

ferred treatment is a tisane of both "hot" and "cold" medicaments. This same treatment is taken by those in either the first or second stage who also feel that a fever, hallmark of the third stage of cold fever, is imminent. If the basis of his illness is "congested heat", the "cold" aspect of the tisane will bring relief; if the illness resulted from loss of "heat", the "hot" aspect will counteract the condition, and likewise will treat any oncoming fever. Remedy #50 for flu is an example of such therapy. /*Japana*/ and /*matray*/ are both "hot" bushes, while shiny bush is "cold":

/*Japana*/ leaf /*matray*/ leaf (3-4)
shiny bush

Boil together for one dose. Drink in the evening.

The third stage of illness brought about by exposure of the "hot" body to a "cold" environment is referred to as cold fever, the distinguishing sign of which is a fever. The folk category of fever seems to include not only a personal feeling of an elevation of body temperature -- a feeling of abnormal warmth -- but also, according to one informant, the peeling of skin over the soles and palms. There are two courses of action in this stage, both of which are aimed at opening the pores in order to rid the body of the excess fever "heat" through perspiration. The efficacy of the remedy for this stage of illness, then, is determined by how much sweating is induced; the better the remedy, the more it makes one perspire. One mode of therapy is to take a "hot" medication, a "very hot" one in order to open the pores and "draw out the water". An example of this is #3 for cold fever. Lemon grass root is "very hot". Notice, moreover, the specification of Cafenol, which

lateral treatment in a disease of both "hot" and "cold" miasmata. This same treatment is taken by those in either the first or second stage who also feel that a fever, hallmark of the third stage of cold fever, is imminent. If the basis of the illness is "complicated heat," the "cold" aspect of the disease will bring relief; if the illness resulted from heat of "heat," the "hot" aspect will counteract the condition, and likewise will treat any secondary fever. Nearly 50 for the is an example of such therapy. (Japan) and (Korea) are both "hot" bushes, while white pine is "cold."

(Japan) leaf (Korea) leaf (3-4)
white pine

Boil together for one hour. Drink in the evening.

The third stage of illness brought about by exposure of the "hot" body to a "cold" environment is referred to as cold fever, the distinguishing sign of which is a fever. The folk category of fever seems to include not only a personal feeling of an elevation of body temperature -- a feeling of abnormal warmth -- but also, according to one informant, the feeling of heat over the soles and palms. There are two courses of action in this stage, both of which are aimed at opening the pores in order to rid the body of the excess fever "heat" through perspiration. The efficacy of the remedy for this stage of illness, then, is determined by how much sweating is induced; the better the remedy, the more it makes one perspire. One mode of therapy is to take a "hot" medication, a "very hot" one in order to open the pores and "draw out the water." An example of this is 5) for cold fever. Jason Grass root is "very hot." Hollice, moreover, the application of Calomel, which

is an antipyretic:

lemon grass root . Cafenol tablets

Boil a root, and drink the tea hot with two Cafenol tablets in a closed room. Get into bed and cover up. There will be profuse sweating.

The second mode of therapy is to take a hot bath, usually an herbal bath of "hot" bushes, preceded or accompanied by a "cold" tea. Unfortunately, the present data do not account for the taking of the "cold" tea, but presumably it moderates the strength of the "very hot" bath. Remedy #37 for flu exemplifies such a mode of therapy:

bamboo leaf

Boil plenty of these leaves in a gallon of water. Remove one cupful for tea, and put the balance in a tub. Add some warm water to fill the tub. First, wet the head with cold water, then bathe the whole body in the decoction. Wipe dry after bathing, and drink warm the cup of tea set aside earlier.

We have here another example of the combination of abstract and natural attributes of temperature involved in therapy: pores are opened by one's taking a "hot" (natural and abstract) bath together with a "cold" (abstract) tea.

A few informants indicate, furthermore, that one may drink a "hot" (natural quality) tea of "cold" (abstract) bushes, or a cool (natural) tea of "hot" (abstract) bushes. In either case, the tea is considered to be "cold". Moreover, a necessary part of this sudorific treatment by the first mode of therapy, as illustrated above, is to drink the "hot" tea outdoors in the evening, then jump into bed and cover up with sheets and blankets. Again we have a combination of "hot" and "cold" in both

is an indication

James Grant Ross Calneal Tablets

Roll a towel, and drink the tea hot with two Calneal Tablets in a closed room. Get into bed and cover up. There will be profuse sweating.

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has been lost

Roll a towel of broad leaves in a gallon of water. Remove one cupful for tea, and put the balance in a tub. Add some water to fill the tub. First, wet the head with cold water, then bathe the whole body in the decoction. Allow dry after bathing, and drink some the cup of tea as early as possible.

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attributes of temperature involved in therapy: pores are opened by

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and blankets. Again we have a combination of "hot" and "cold" in both

their abstract and natural aspects: drinking a "hot" (natural and abstract) tea outdoors in the cool (natural) evening, then perspiring in bed covered with sheets (natural temperature) in order to rid the body of excess "heat" (natural and abstract qualities).

In those cases where the initial symptom is fever, the above courses of action are taken. By the third day of illness, should the fever not pass, i.e., the body not feel cooler, the individual then knows for certain that he is in a state of "cold", so he follows this up with the required treatment. This takes him back to the three possibilities for the first two stages of the illness. The patient may then take either a "hot" medicine or a "cold" one, or more often, drink a tisane of both these qualities. Whichever course of action is assumed, it is continued or discontinued in favor of another course largely on the basis of "feel". The point of relief, according to informants, is the feeling of the body in a state of normalcy as far as natural temperature is concerned. Solely titrating the body with alternating "hot" and "cold" medicines, or even "hot" - "cold" tisanes, is of no value without due regard as to how the body feels as a consequence of the administration of the remedy.

Etiological criteria for the generation of diseases in the remainder of the repertory of folk categories of illnesses are unfortunately not available from the data. However, from the information so far obtained, we can classify 45 of the locally recognized diseases according to their "hot" and "cold" classification. These disease categories are those which informants individually agreed on most consistently in their classifications.

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stract) tea outpouring in the cool (natural) evening, then perspiring in
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the fever not pass, i.e., the body not feel cooler, the individual then
knows for certain that he is in a state of "cold", so he follows this
up with the reversed treatment. This takes him back to the third point-
pillules for the first two stages of the illness. The patient may then
take either a "hot" medicine or a "cold" one, or more often, drink a
glass of both these qualities. Whichever course of action is assumed,
it is continued or discontinued in favor of another course largely on
the basis of "feeling". The point of relief, according to informants, is
the feeling of the body in a state of normalcy as far as natural tem-
perature is concerned. Slightly tilting the body with alternating "hot"
and "cold" medicines, or even "hot" - "cold" illness, is of no value
without due regard as to how the body feels as a consequence of the
administration of the remedy.

Ethnological criteria for the formation of disease in the remain-
der of the repository of folk categories of illnesses are unfortunately
not available from the data. However, from the information so far ob-
tained, we can identify 57 of the locally recognized illnesses according
to their "hot" and "cold" classification. These disease categories are
those which informants individually agreed on most consistently in their
classifications.

The "cold" diseases include

- | | | |
|---------------|--------------------------------|------------------|
| 1. abortion | | 7. menorrhagia |
| 2. cough | | 8. pain |
| 3. erysipelas | | 9. postpartum |
| 4. fresh cold | } as a result
of open pores | 10. stroke |
| 5. flu | | 11. swollen feet |
| 6. marasmus | | |

By far the largest number of diseases are placed in the "hot" classification:

- | | | |
|-------------------------------|---|----------------------|
| 1. abscess | | 18. /maldyo/ (fever) |
| 2. burns | | 19. measles |
| 3. constipation | | 20. nephritis |
| 4. cystitis | | 21. oliguria |
| 5. diabetes | | 22. palpitation |
| 6. diarrhea | | 23. pleurisy (fever) |
| 7. dog bite | | 24. pneumonia |
| 8. eczema | | 25. pregnancy |
| 9. flatulence | | 26. rash |
| 10. fresh cold | } as a result of
closed pores or
"congested heat" | 27. scorpion sting |
| 11. flu | | 28. snake bite |
| 12. cold fever | | 29. sore throat |
| 13. hypertension | | 30. thrush |
| 14. "internal lash" or /bles/ | | 31. toothache |
| 15. insomnia | | 32. venereal disease |
| 16. jaundice | | 33. vitiligo |
| 17. malaria (fever) | | 34. yellow fever |

The "cold" diseases include

- | | | | | | |
|---------------|----------|----------------|---------------|------------------|--------------|
| 1. rhinorrhea | 2. cough | 3. coryza | 4. fresh cold | 5. flu | 6. pneumonia |
| 7. hemorrhage | 8. pain | 9. prostration | 10. stridor | 11. swollen face | |

By far the largest number of diseases are placed in the "cold" classification:

- | | | | | | |
|----------------------------------|----------------------------------|----------------------------------|----------------------------------|-----------------------------------|----------------------------------|
| 1. rhinorrhea | 2. cough | 3. coryza | 4. fresh cold | 5. flu | 6. pneumonia |
| 7. hemorrhage | 8. pain | 9. prostration | 10. stridor | 11. swollen face | |
| 12. cold fever | 13. hyposthenia | 14. "internal" fever or "chills" | 15. influenza | 16. jaundice | 17. malaria (fever) |
| 18. "internal" fever or "chills" | 19. "internal" fever or "chills" | 20. "internal" fever or "chills" | 21. "internal" fever or "chills" | 22. "internal" fever or "chills" | 23. "internal" fever or "chills" |
| 24. "internal" fever or "chills" | 25. "internal" fever or "chills" | 26. "internal" fever or "chills" | 27. "internal" fever or "chills" | 28. "internal" fever or "chills" | 29. "internal" fever or "chills" |
| 30. "internal" fever or "chills" | 31. "internal" fever or "chills" | 32. "internal" fever or "chills" | 33. "internal" fever or "chills" | 34. "internal" fever or "chills" | 35. "internal" fever or "chills" |
| 36. "internal" fever or "chills" | 37. "internal" fever or "chills" | 38. "internal" fever or "chills" | 39. "internal" fever or "chills" | 40. "internal" fever or "chills" | 41. "internal" fever or "chills" |
| 42. "internal" fever or "chills" | 43. "internal" fever or "chills" | 44. "internal" fever or "chills" | 45. "internal" fever or "chills" | 46. "internal" fever or "chills" | 47. "internal" fever or "chills" |
| 48. "internal" fever or "chills" | 49. "internal" fever or "chills" | 50. "internal" fever or "chills" | 51. "internal" fever or "chills" | 52. "internal" fever or "chills" | 53. "internal" fever or "chills" |
| 54. "internal" fever or "chills" | 55. "internal" fever or "chills" | 56. "internal" fever or "chills" | 57. "internal" fever or "chills" | 58. "internal" fever or "chills" | 59. "internal" fever or "chills" |
| 60. "internal" fever or "chills" | 61. "internal" fever or "chills" | 62. "internal" fever or "chills" | 63. "internal" fever or "chills" | 64. "internal" fever or "chills" | 65. "internal" fever or "chills" |
| 66. "internal" fever or "chills" | 67. "internal" fever or "chills" | 68. "internal" fever or "chills" | 69. "internal" fever or "chills" | 70. "internal" fever or "chills" | 71. "internal" fever or "chills" |
| 72. "internal" fever or "chills" | 73. "internal" fever or "chills" | 74. "internal" fever or "chills" | 75. "internal" fever or "chills" | 76. "internal" fever or "chills" | 77. "internal" fever or "chills" |
| 78. "internal" fever or "chills" | 79. "internal" fever or "chills" | 80. "internal" fever or "chills" | 81. "internal" fever or "chills" | 82. "internal" fever or "chills" | 83. "internal" fever or "chills" |
| 84. "internal" fever or "chills" | 85. "internal" fever or "chills" | 86. "internal" fever or "chills" | 87. "internal" fever or "chills" | 88. "internal" fever or "chills" | 89. "internal" fever or "chills" |
| 90. "internal" fever or "chills" | 91. "internal" fever or "chills" | 92. "internal" fever or "chills" | 93. "internal" fever or "chills" | 94. "internal" fever or "chills" | 95. "internal" fever or "chills" |
| 96. "internal" fever or "chills" | 97. "internal" fever or "chills" | 98. "internal" fever or "chills" | 99. "internal" fever or "chills" | 100. "internal" fever or "chills" | |

Of the "hot" diseases listed above, the following ones deserve further comment in our consideration of the principle of temperature: abscess, cystitis, diabetes, eczema, hypertension, jaundice, measles, palpitation, rash, venereal disease, and vitiligo. According to most informants, all of these ailments require for therapy a special kind of remedy called "cooling". Cooling remedies are cathartics. The data on their application indicate that they are used in two ways. In one way, they are prescribed for specific ailments as those mentioned above, and in another, they are prescribed for periodic administration, e.g., daily or weekly. Taken regularly, cooling remedies are said to "clean the blood" and purify the body, i.e., clean it of the impurities that normally accumulate from day to day, and give rise to a "hot" condition of the blood. Therefore, even if one does not feel unwell, periodic cooling is regarded as a good thing, "to make body feel good." An example of a good cooling remedy to be taken regularly is #1:

/mayok šapal/ root

Cut off a finger's length of root, and use a knife to string it into shreds. The shreds are placed in a cup, boiling water is poured into it, and the infusion is permitted to cool. This is to be made fresh everyday, and drunk as water three to four times a day.

Taken for specific ailments, cooling remedies are intended to moderate certain characteristics of the blood. Analysis of the data shows that these characteristics are impurity or dirtiness, heat, and tension or pressure. Taking cooling is indicated when any of these characteristics are excessive. Diseases that informants attribute to impurity, or "bad blood" and "dirty blood", are those manifested by skin changes, i.e., abscess (pimples, boils), eczema, jaundice, measles, rash, venereal

Of the "hot" diseases listed above, the following ones deserve further comment in our consideration of the principle of temperature regulation. Scarcely, diphtheria, diabetes, worms, pyrexia, measles, pertussis, typhoid, scarlet fever, and others. According to most authorities, all of these ailments require for therapy a special kind of remedy called "cooling". Cooling remedies are indicated. The data on their application indicates that they are used in two ways. In one way, they are prescribed for specific ailments as those mentioned above, and in another, they are prescribed for periodic administration, e.g., daily or weekly. These regularly cooling remedies are said to "clean the blood" and purify the body, i.e., clean it of the impurities that normally accumulate from day to day, and give rise to a "hot" condition of the blood. Therefore, even if one does not feel unwell, periodic cooling is regarded as a good thing. "To make body feel good" is an example of a good cooling remedy to be taken regularly in this

Ways to keep cool

Get off a dinner's length of food, and use a knife to stir it into shreds. The shreds are placed in a cup, boiling water is poured into it, and the infusion is permitted to cool. This is to be taken fresh everyday, and drunk as water three or four times a day.

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disease, and vitiligo. Those attributed to excessive heat and impurity are cystitis and diabetes; and those to excessive heat and pressure are hypertension and palpitation. In all of these cases, informants describe the remedies as working to "cool down inflammation, heat, and rush of blood", "cool it down", and "clean your blood". Hence, cooling is associated with a cleansing and purifying action. As many of these ailments are characterized by a natural increase in temperature at the site of the lesion, e.g., abscess, or generalized throughout the body, e.g., hypertension, both the abstract aspect and the natural aspect of temperature are relevant to the concept of "impure blood" and cooling therapy.

II. Body Fluids

From the Blanchisseuse data so far obtained, two body fluids have any importance in the concept of disease. They are blood and bile. Concerning the blood, one informant regards it as the seat of the body's normal level of "hotness": "If you have chill in the blood, you use hot things...you are bringing the temperature of the blood up to normal." Also, "Cooling teas are used...when the blood is hot, or its temperature is too high." Moreover, this informant said that too many "hot" bushes "irritates" the blood.

Two other informants confirmed this view in their discussion of two disease categories, cold fever and pneumonia, which are characterized by a "heat" level of the body that is higher than normal. In these two cases, treatment is aimed at removal of blood by either expectoration or emesis, and in that way the "heat" level of the body is lowered to normal. Contrast this mode of therapy with other modes which aim for the same result but instead are based on the principle of the "hot-cold"

disorder, and vitiation. These symptoms are excessive heat and intensity
are cystitis and phlebotomy, and those to excessive heat and pressure are
hyperemia and palpitation. In all of these cases, the symptoms describe
the remedies as working to "cool down inflammation, heat, and rush of
blood," "cool it down," and "draw your blood." Hence, cooling is asso-
ciated with a cleansing and purifying action. As many of these ailments
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Two other informants confirmed this view in their discussion of
two disease categories, cold fever and pneumonia, which are characterized
by a "heat" level of the body that is higher than normal. In these two
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separation, and in that way the "heat" level of the body is lowered to nor-
mal. Contrast this mode of therapy with other modes which aim for the
same result but instead are based on the principle of the "hot-cold."

opposition. One of these informants, in discussing his remedy for /gwaswim/ or "bad cold", said that the remedy "makes you vomit out blood." The particular etiological circumstances leading to this stage -- a "hot" body that experiences a chill -- causes the blood to "clot". Hematemesis is a favorable treatment, so his particular "hot" remedy strikes at the clotted blood, "wakes it up...and brings out the blood." This is remedy #37 for cold fever:

guinea pepper grains	coffee
black pepper grains	shark oil

Boil nine grains of guinea pepper and nine grains of black pepper together in coffee. After boiling, let stand to allow the grains to settle. Then add one teaspoon shark oil. Drink, and get into bed and cover up. "Makes you vomit out blood."

A third informant indicated the importance of the blood in his discussion of pneumonia. His particular view of the etiological circumstances leading to the generation of pneumonia is similar to those expressed by other informants for the generation of fresh cold, flu, and cold fever. He said that pneumonia results when "...body hot from walking in river, and hot blood rushes up and remains inside, cracks inside." The resulting condition of the body is then one with an increased "heat" level, for "too much heat inside causes inflammation." Adequate therapy for this condition involves administration of a remedy that either a) "melts the blood to make it pass up or down", or b) "passes away blood", or c) "cools down, in case too much heat inside." Thus, he regards passage of blood out of the body by emesis or cough as favorable for treatment of the disease.

Data concerning the concept of bile came from only one informant, who also related it to the concept of blood. This dual concept of blood

and bile assumes importance in regard to the taking of cooling remedies, or cooling tisanes. According to the informant, tisanes clean the blood of impurities and "stir up the liver." This effect on the liver causes the release of bile into the blood. So after nine days of tisane administration, one should take a purge, e.g., epsom or glover salts, in order to "clear the blood of the bile." 4

Without mentioning bile, another informant confirmed the preceding recommendation by saying that after any type of therapy for any disease, one needs to take a purge. His own explanation for this is that although after therapy one may feel better, the illness essentially remains inside the body and in time is liable to spring back on the individual, i.e., a relapse can occur, if a purge does not rid the body of it. These two concepts appear to be similar, but only with the former informant was the bile specifically mentioned.

The principle of body fluids is evidently not as commonly shared among informants as that of temperature. However, from the data provided by three informants, we see that the "hot-cold" opposition is intimately related to the principle of body fluids. Among the fluids, the blood is of primary significance in relation to the principle of temperature, for it is involved in both the concepts of disease generation and of therapy. The bile, on the other hand, is involved only with the concept of therapy.

A healthy, normally functioning body appears to depend on two conditions. First, there must be maintained the normal "heat" level of the body. This level of "heat" resides in the blood. Normally, excess "heat" is lost in perspiration through pores which should be in such a

4. Or, one can take the tisane for a month, after which a purge of castor oil will clean out the intestines.

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body. This level of "heat" resides in the blood. Normally, disease
"heat" is lost in perspiration through pores which should be in a
state of closure for a month after
which a purge or cathartic will clean out the
intestines.

state as not to cause loss of too much body "heat". Second, the bowels should be functioning adequately, and this condition is particularly important in the follow-up treatment of any disease. These two conditions can be considered as base-line conditions. Any deviation from them explains the generation of some of the disease categories, e.g., fresh cold, flu, cold fever, pneumonia, and relapses of all sorts. Other diseases such as those manifested by skin changes, cystitis, diabetes, hypertension, and palpitation, are also attributed to excess of "heat" of the blood as well as to excess impurity and tension.

III. Foods and Diet

Foods assume significance in the concept of the generation of a few diseases and in the concept of therapy of others. There are three disease entities whose causes some informants attribute to the eating of certain foods: marasmus, "impach" or empacho, and abortion. Marasmus is an illness of infants and very young children. According to one informant, youngsters acquire it from their mother's milk. During her pregnancy, a mother should avoid eating foods such as avocado, eggs, and balata, for they have a "bad" effect. The principle of strength is apparently related here, for the informant said further that such foods are "powerful", and can affect the infant through its mother's milk. Empacho is another condition that a mother can transmit to her child through the milk. Such a pediatric ailment also originates from the mother's eating certain foods during pregnancy, e.g., mangoes and eggs. Finally, consuming a lot of boiled okra during pregnancy is supposed to promote abortion, for boiled okra is said to be very slimy and cooling,

state as not to give loss of too much body heat. Second, the power should be functioning adequately, and this condition is particularly important in the follow-up treatment of any disease. These two conditions can be considered as basic-line conditions. Any deviation from them explains the generation of some of the disease categories, e.g., fresh cold, flu, cold fever, pneumonia, and release of all sorts. Other diseases such as those mentioned by skin changes, cystitis, diabetes, hypertension, and "hypertension" are also attributed to excess "heat" of the blood as well as to excess impurity and retention.

III. Foods and Diet

Foods assume significance in the concept of the generation of all diseases and in the concept of therapy of others. There are three diseases entities whose names some informants attribute to the eating of certain foods: "hypertension," "hypertension" or "hypertension," "hypertension," "hypertension," and "hypertension." According to one way in an illness of infants and very young children. According to another informant, youngsters acquire it from their mother's milk. During her pregnancy, a mother should avoid eating foods such as avocados, eggs, and butter, for they have a "hot" effect. The rejection of strength is apparently related here, for the informant said further that such foods are "powerful," and can affect the infant through its mother's milk. Perhaps is another condition that a mother can transmit to her child through the milk. Such a condition is almost always obtained from the mother's eating certain foods during pregnancy, e.g., mangoes and eggs. Finally, concerning a lot of bottled milk during pregnancy is supposed to promote abortion, for bottled milk is said to be very strong and cooling.

and it aides in "loss of baby." Thrush is said to be acquired "from eating dirty things", but no particular foods are specified as "dirty". The ailment is more likely due to putting "dirty things" in the mouth.

Foods are also used in several remedies for a variety of illnesses. However, we are primarily concerned with those foods that are eaten in special diets as part of the therapy, rather than with those foods that are used in making decoctions, infusions, and other medications. Five disease entities have remedies that recommend the eating of certain foods. For asthma, special foods are given to children: These are roasted and unsalted merle corbeau killed on Good Friday (remedy #11), and coffee together with a diet of much cheese and greens and avoidance of grease (remedy #13). One informant recommends drinking every other day the fresh blood of a merle corbeau killed not necessarily on a Good Friday; this is for adults as well as children (remedy #12). The diabetic diet consists of boiled green figs (bananas) together with fried carlie fruit, served with just a little rice, for there should also be avoidance of excess starch. A remedy for erysipelas calls for eating a teaspoon of red butter daily (remedy #5); while a remedy for sore throat involves eating a handful of raw shiny bush "like water-cress" (remedy #5). Finally, for measles an informant specifies that the diet during therapy should consist of only boiled white rice and cooked pumpkin.

According to the present data, the only principle to which foods and diet appears to bear some relation is the principle of strength, as mentioned above. Moreover, the principle of food and diet is not a unifying one, like that of the "hot-cold" opposition, which relates the concept of disease generation to the concept of therapy. All that the

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According to the present data, the only principle to which foods and diet appears to bear some relation is the principle of strength, as mentioned above. Moreover, the principle of food and diet is not a unitary one, like that of the "hot-cold" opposition, which relates the concept of disease generation to the concept of therapy. All that the

data bear out is that some foods are said to cause certain diseases, and certain other foods are recommended to be eaten during therapy for certain other diseases.

IV. Taste

The principle of taste concerns the opposition of bitter and sweet. There is no consistent application of the quality of sweetness to either the concept of disease or to therapy, however. Sweetness is evidently not an important natural quality of any of the local medicinal plants, except for /mow²/, for informants mentioned only this bush in that regard. Informants described the tea made from the bush as "tastes very nice" and "nice bush, it sweet." Otherwise, sweetening agents must be used in remedies; these are milk, honey, molasses, and sugar. Spice is added sometimes for flavor, but informants did not mention this specifically as a sweetener. The sweetening agents are specified in only some recipes for teas, and frequently they are optional. As mentioned above in Preparation, a decoction or infusion can be drunk as a "tea" when it is warm and sweetened, or as "water" when it is cooled and unsweetened. In these cases, sweetening is left to individual taste.

Where sweetness does take on a significant role in therapy is in the administration of syrups and /lok/. An informant said that a /lok/ is for the lungs, for "building up the lungs." Hence, we find the majority of remedies for "cold in chest" requiring a /lok/; these are remedies #63, #64, #65, #66, #71, and #72 under Flu. A /lok/ is also used, among other types of remedies, for cough; these are remedies #11, #12, #13, and #15. A thick, sweet syrup other than a /lok/ is used for other ailments as flu (remedies #25, #48, and #54), debility (#2), and

that bear out the fact that some foods are said to cause certain diseases, and certain other foods are recommended to be eaten during therapy for various other diseases.

IV. Taste

The principle of taste concerns the opposition of bitter and sweet. There is no constant application of the quality of sweetness to either the concept of disease or to therapy, however. Sweetness is evidently not an important natural quality of any of the local medicinal plants, except for honey, for informants mentioned only this bush in that regard. Informants described the bark from the bush as "tastes very nice" and "also bush, it sweet." Otherwise, sweetening agents must be used in remedies; these are milk, honey, molasses, and sugar. Spice is added sometimes for flavor, but informants did not mention this specifically as a sweetener. The sweetening agents are specified in only some recipes for food, and frequently they are optional, as mentioned above in preparation, a decoction or infusion can be drunk as a "tea" when it is warm and sweetened, or as "water" when it is cooled and unsweetened. In these cases, depending on the individual's taste. Where sweetness does take on a significant role in therapy is in the administration of syrups and junks. An informant said that a junk is for the lungs, for "building up the lungs." Hence, we find the majority of remedies for "cold in chest" requiring a junk; these are remedies 403, 404, 405, 406, 407, and 412 under 412. A junk is also used, among other types of remedies, for cough; these are remedies 411, 412, 413, and 414. A thick, sweet syrup other than a junk is used for other ailments as the remedies 422, 423, 424, and 425, definitely (42), and

asthma (remedies #4, #7, and #9). Except for debility, the disease entities of flu and asthma have signs and symptoms referable to changes in the lungs, such as productive cough and difficulty breathing. Therefore, the principle of sweetness in context of a syrup or /lak/ is associated with therapy for certain pulmonary ailments.

The principle of bitterness has a more definite application. An informant stated that "anything bitter is good for blood." Although referring specifically to diabetes, the statement nevertheless is applicable to most remedies that are used for diseases which the local concept of disease attributes to "bad blood", "impure blood", or "dirty blood". The following chart presents bushes whose remedies are described by phrases such as "bitter as gall", "bitter for so", and "very bitter", along with their corresponding diseases:

<u>Bush</u>	<u>Disease Entity</u>
/kas/ pod	for cooling, flu, jaundice
bamboo root	for cooling and /bles/
/šandilye/ flower	cold fever
/ti mawi/ root	cystitis, insomnia
/twaf/ leaf	diabetes, hypertension, dysmenorrhea, menorrhagia, postpartum and abortion, snake bite
carilie leaf	diabetes, dysentery, dysmenorrhea, hypertension, rash
wild coffee seed	palpitation
wild coffee root	for cooling, postpartum and abortion
ruku leaf and root	oliguria, diabetes
/top a top/ leaf	nephritis, cold fever, hemorrhoids
/zab šat/ leaf and root	for cooling, dysmenorrhea, oliguria, postpartum and abortion
carap seed oil	flu

asthma (remedies 44, 45, and 46). Short for cough, the disease in-
dicates of the and asthma have signs and symptoms referable to changes
in the lungs, such as obstructive cough and difficulty breathing. There-
fore, the principle of treatment in cases of a type of /asthma/ is asso-
ciated with therapy for certain pulmonary ailments.

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informant stated that "sugaring blood is good for blood. Diabetes
referring specifically to diabetes, the statement nevertheless is ap-
plicable to most remedies that are used for diseases which the local
concept of disease attributes to "bad blood", "impure blood", or "stagnant
blood". The following chart presents those remedies whose functions are as-
cribed by persons such as "diabetes as gall", "diabetes for eye", and "diabetes
bitter", along with their corresponding diseases:

Diabetes Bitter	
for cooling, the, jaundice	leaf and root
for cooling and /also/	rhizome root
cold fever	/rhizome/ flower
erythema, insecta	/at root/ root
diabetes, hypertension, dysmenorrhea, menstrual, postmenstrual and abortion, and the like	/leaf/ leaf
diabetes, dysmenorrhea, dysmenorrhea, hypertension, tooth	carilla leaf
colicitation	wild coffee seed
for cooling, postmenstrual and abortion	wild coffee root
algaria, diabetes	rubia leaf and root
hypertension, cold fever, hemorrhoids	/top a few/ leaf
for cooling, hypertension, algaria, postmenstrual and abortion	/rub leaf/ leaf and root
the	carap seed oil

<u>Bush</u>	<u>Disease Entity</u>
/mil flore/ leaf	prolapse of womb
/reydemat/ root	snake bite, scorpion sting, dysmenorrhea, jaundice, postpartum
/to33/ vine	snake bite, scorpion sting

Among the diseases listed above, those for which bitter remedies are used most frequently are cystitis and oliguria, diabetes, postpartum and abortion, dysmenorrhea, palpitation and hypertension, snake bite and scorpion sting, flu and cold fever, jaundice, and rash. All of these diseases are classified locally as "hot", except for postpartum and abortion. Hence, we most likely cannot associate bitterness with therapy of a "hot" disease. However, a majority of these ailments are described by informants as necessitating "cleaning the blood" or "cleaning". We mentioned before that "cleaning the blood" is a concept associated with cooling, and the remedies that accomplish this are cathartics or "blood purifiers". Taken for specific ailments, cooling acts against "bad blood", cleans out "inflammation", and "cools down" any excess of impurity, heat, and pressure of the blood. Bitterness, therefore, is associated with a cleansing and purifying effect on the blood.

However, not all cooling remedies or cathartics are bitter. Moreover, some informants warned that a particular bush is so bitter that only a small part of it should be used in a remedy. For example, in remedy #14 for hypertension and #8 for postpartum, one /twaf/ leaf or a portion of one leaf is required in the same recipe that asks for several leaves of other herbs together with a given amount of water. Bitterness, therefore, is one principle that determines the proportion of herbs and plant parts required for a remedy.

Disease Entity	Dose
prophylaxis of warts	1/2 to 1/4 oz
snake bite, scorpion sting, hemorrhoids, jaundice, respiratory	1/2 to 1/4 oz
snake bite, scorpion sting	1/2 to 1/4 oz

Among the diseases listed above, those for which bitter remedies are used most frequently are dysentery and diarrhea, postpartum and abortion, hemorrhoids, jaundice and hypertension, snake bite and scorpion sting, flu and cold fever, jaundice, and rash. All of these diseases are classified locally as "hot", except for postpartum and abortion. Hence, we most likely cannot associate bitterness with therapy of a "hot" disease. However, a majority of these ailments are described by informants as necessitating "cleaning the blood" or "cleansing". We mentioned before that "cleaning the blood" is a concept associated with cooling, and the remedies that accomplish this are characterized as "blood purifiers". Taken for specific ailments, cooling acts against "bad blood", cleans out "inflammation", and "cools down" any excess of humidity, heat, and pressure of the blood. Bitterness, therefore, is associated with a cleansing and purifying effect on the blood.

However, not all cooling remedies or cathartics are bitter. Moreover, some informants warned that a particular herb is so bitter that only a small part of it should be used in a remedy. For example, in remedy #11 for hypertension and #8 for constipation, one 1/2 oz leaf or a portion of one leaf is required in the same recipe that calls for several leaves of other herbs together with a given amount of water. Bitterness, therefore, is one principle that determines the proportion of herbs and plant parts required for a remedy.

V. Strength

This is a vague principle, whose opposition of weak-strong is associated with the "hot-cold" opposition in some cases, and in others appears to be a principle that is independent of that of temperature. In the latter cases, strength refers to dilution and efficacy. The first indications of the concept of strength occurred in the discussion of the preparation of folk remedies. Plants and their parts are to be collected in the morning after the dew has evaporated, or in the evening before the dew has settled. Unless the dew itself is desired, informants said that dew-covered plants are not good for making bush medicine because the dew draws out the strength and quality from the plant, which consequently loses its maximum efficacy. However, that some remedies call for placing bottled tisanes outdoors at night for the dew to settle on them does not appear to have any relation to this concept of strength. Another informant said that one may "hot" things

Other aspects of preparation that bear a relation to the concept of strength are proportion and boiling and drawing. Although measurements are imprecise, a maximum and minimum amount exists for every medicinal substance that is used in relation to a specified quantity of something else for a given remedy. Bitterness as one determining factor of proportion was mentioned above, and two exemplary remedies were cited. Where bitterness is not concerned, however, the principle of temperature appears to be the determinant. In making decoctions and infusions, various plants of opposing qualities are used. If a tisane is to be a "hot" one, predominantly "hot" bushes must be used, but there must also be a certain amount of "cold" bushes present, because too "hot" a medicament is undesirable. In such cases, a certain number and amount of

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Other aspects of preparation that bear a relation to the concept of strength are proportion and boiling and drying. Although numerous points are important, a maximum and minimum amount exists for every medicinal substance that is used in relation to a specified quantity of something else for a given remedy. Bitterness as one determining factor of proportion was mentioned above, and two secondary remedies were cited. Where bitterness is not concerned, however, the principle of temperature appears to be the determinant. In making decoctions and infusions, various kinds of opposing qualities are used. If a plant is to be a "hot" one, predominantly "hot" bushes must be used, but there must also be a certain amount of "cold" bushes present, because too "hot" a medicine is undesirable. In such cases, a certain number and amount of

"cold" bushes are used with a given number and amount of "hot" plants.

An example of such a remedy is #50 for flu:

/Japanan/ leaf /matran/ leaf (3-4)
shiny bush

Boil together for one dose. Drink in the evening.

/Japanan/ and /matran/ are "very hot" and "hot" bushes, respectively, and shiny bush is "cold". Yet, the remedy is predominantly "hot", and as such is a good one for the ailment. The specification of odd numbers, i.e., 3, 5, 7, or 9 leaves, in a remedy is an important concept relating to proportion. However, from the available data we cannot account for why some informants specify odd numbers and others do not, and for the relationship the use of odd numbers has to the principles of Blanchisseuse folk medicine.

According to one informant, too many "hot" bushes "irritates the blood too much." Another informant said that too many "hot" things together causes the skin and mucous membranes to become too red, which is "bad". Informants did not mention the dangers, if any, of taking too many "cold" bushes. Apparently, excessive "hotness" of remedies has greater perils. All of this is not to say that purely "hot" things should not be taken alone, however. Certainly some decoctions, such as #32 and #33 for cold fever, are made from all "hot" bushes. Moreover, #30 for cooling is made of only "cold" bushes. However, these particular teas are to be taken in single doses and for specific purposes: for cold fever, the "hot" remedy is to induce profuse perspiration; and for cooling, the "cold" remedy is to "clean the blood." Other decoctions and infusions that are to be taken over a longer span of time and in several

"cold" bushes are used with a given number and amount of "hot" plants.
An example of such a remedy is 530 for flu:

Japanese leaf /matsug/ leaf (3-4)
shiny bush

Roll together for one dose. Drink in the evening.

Japanese and /matsug/ are "very hot" and "hot" bushes, respectively, and shiny bush is "cold". Yet, the remedy is predominantly "hot", and as such is a good one for the ailment. The specification of odd numbers, i.e., 3, 5, 7, or 9 leaves, in a remedy is an important concept relating to proportion. However, from the available data we cannot account for why some informants specify odd numbers and others do not, and for the relationship the use of odd numbers has to the principles of Chinese folk medicine.

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doses, by contrast, require judicious mixtures of plants of both qualities.

Drawing or boiling the medicinal plants depends on individual preference. Remedies using many types of plants are more likely to involve boiling merely as a matter of convenience, for recipes that require drawing usually call for placing the plants in a cup, which cannot hold too many plants at one time. Those who boil their medicinal plants claim that this method extracts more of their "strength". Thus, when informants talk of boiling a decoction "strong", they refer to boiling a tea down to a minimum amount of fluid so that a very concentrated solution results. On the other hand, those who prefer drawing claim that boiling either extracts too much of the plants' "strength", or results in a decoction with decreased efficacy because the boiled plants lose their freshness. Drawing, however, provides just the right amount of needed "strength".

One other aspect of strength needs to be mentioned. In discussing remedy #11 for venereal disease, an informant mentioned that red stinging nettle is "stronger" than white stinging nettle. This difference may possibly be due to the difference in color, but only in this example does the principle of strength show apparent relation to that of color.

A few other bushes are described as "strong" and "powerful" when used in remedies for certain conditions. The following chart lists six of them, together with the diseases for which they are prescribed, and the manner of administration of the remedy. The first three bushes are outstanding in that taking too much and too concentrated a decoction made from each of them causes undesirable consequences. Informants

offered no explanations for the effects of such overdosage, however. The data provide only these three examples in which reasons are given for why proper dilution of remedies is necessary.

<u>Bush</u>	<u>Remedy</u>	<u>Result of Overdose</u>
/estrolg/ leaf	in tisane for constipation	vomiting
bois bande bark	in tea for impotence	priapism
soursop leaf	in tea for insomnia	giddiness, faintness
guinea pepper	chewed for flatulence	
/pin karat/	in rum for impotence	
olivier bark	in rum for rheumatism and diabetes	

The principle of strength also governs the administration of remedies. One informant said that rest should always accompany the taking of remedies, for "when you lie down, medicine fights sickness better." Therefore, one should avoid taking a remedy during the day when one is active because there is "not so much power (in the remedy) when you walking and body hot." This explanation accounts for the recommendation that a dose be taken before bedtime. However, that medications be taken before mealtimes is a specification that has still to be accounted for in the data.

Another relationship that the "hot-cold" system has with the concept of strength and also with the concept of time is evident in the specification of the natural temperature of the remedy when administered. One informant said that a remedy that is drunk warm "gives quicker relief." These three principles also appear to apply together to the idea of the "master" tea or tisane. According to one informant, a

offered no explanation for the effects of such overcharge, however. The data provide only three examples in which reasons are given for why proper dilution of remedy is necessary.

Remedy	Remedy	Remedy
Antispasmodic	in cases for constipation	vomiting
Bole bands bark	in cases for indigestion	pruritus
Comfrey leaf	in cases for insomnia	itchiness, faintness
Guinea pepper	chewed for flatulence	
Hydrocyanic acid	in cases for indigestion	
Opium bark	in cases for rheumatism and	
	diabetes	

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master tisane "gives relief altogether in shortest length of time." In Blanchisseuse folk medicine, then, the principle of strength is related to the "hot-cold" system in regard to proportion, to time in regard to relief, and operates as an independent concept in regard to dilution and efficacy.

VII. Color, Odor, and Moisture

VI. Time

Several remedies are specified to be taken for any length of time, or as long as the ailment lasts. We are more interested in the specified lengths of time in therapy, however. Such time periods are stated in odd numbers of three days, nine days, and fifteen days. The majority of such remedies specify nine days. That is, the remedy is to be taken according to the daily dosage every day for nine days. If the individual does not attain relief or cure by the end of the period, he can take another remedy, or if he desires, retain the original one. A few informants recommend that their remedies be taken for the stated length of time even if discomfort ceases before the nine days are up.

The stress on the number nine may possibly be related to the Roman Catholic novena. During this period of nine days, one prays daily to the proper Saint in regard to the fulfilling of a specified wish or the attainment of a goal. How this purely religious use of the novena can be translated into a medical one can perhaps be surmised from the data from a few informants who said that prayer should always accompany the taking of a remedy for any illness. Relief or cure is the goal to be attained at the end of nine days. The use of nine is also important in midwifery, but the ninth day is only one of the important days in the

major terms "given" rather than "received" in the sense of time. In
Blanchard's view, then, the principle of strength is related
to the "hot-cold" system in regard to proportion, to time in regard to
value, and operates as an independent concept in regard to duration
and efficacy.

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take another remedy, or if he desires, retain the original one. A few
informants remark that their remedies be taken for the stated length
of time even if discomfort ceases before the nine days are up.
The stress on the number nine may possibly be related to the human
cathartic process. During this period of nine days, one prays daily for
the proper gain in regard to the fulfilling of a specified wish or the
attainment of a goal. Now this purely religious use of the number can
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alchemy, but the ninth day is only one of the important days in the

series of three, nine, and fifteen days. There are no data to explain how three and fifteen days fit into the principles of medicinal administration.

VII. Color, Odor, and Moisture

Like the principles of taste, strength, and time, the concepts of color, odor, and moisture concern remedies rather than medicinal substances and disease. Informants gave no positive statements regarding the relationship of color, odor, and moisture to curing, however; and any such relationship that we present are surmised from the data.

Local informants mentioned only the color red as a noticeable characteristic of a few decoctions and infusions. The following chart presents those bushes whose remedies are said to be "red as wine":

<u>Bush</u>	<u>Disease Entities</u>
double hibiscus	flu, cough, amenorrhea
seaside grape bark	diarrhea
/ti mawi/ leaf and root	oliguria, insomnia
ruku seeds	oliguria
/lyan taso/ vine	pain, venereal disease, cooling
/lan baf/ root	flatulence, rheumatism, venereal disease, cooling
bay leaf	flu

series of three, nine, and fifteen days. There are no data to explain how three and fifteen days fit into the principles of medicinal application.

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Herb	Diseases Treated
double hibiscus	flu, cough, anemomorphs
seaside grape bark	diarrhea
fat root / leaf and root	oliguria, insomnia
trichostema	oliguria
Asian larch / vine	fever, venereal disease, cooling
fat root	diarrhea, dysentery, venereal disease, cooling
fat root	flu

Except for cough, pain, and rheumatism, all of the ailments have a "hot" classification. From the available data, then, there appears to be no relationship between the color red and the "hot-cold" opposition. Among the "hot" disease, however, the majority are those that local informants attribute to "bad blood", i.e., oliguria, venereal disease, and the general condition of "bad blood" that requires periodic catharsis or cooling. If any connection exists between the color red and concepts of therapy, then, we would say that red might be connected with remedies having a cleansing and purifying action. We concluded above that bitterness is associated with this very same effect. However, red and bitterness are mutually exclusive in regard to remedies, with only one exception. Only in a decoction of /ti mawi/ root are both red and bitterness found together.

As far as odor is concerned, informants named only two plants whose odor is of any interest. The most well-known of the two is /mapurit/, whose smell emanating from the crushed leaves and stems is quite unpleasant and offensive. The other bush is /mil flore/, with which only one informant was familiar. Describing the bush, she said, "Flowers smell sweet, sweet...leaf does smell like dead people."

In regard to therapy, odor is important in only a few remedies that one administers internally by inhalation. In the treatment of "cold in head" and catarrh, the following recipe is given (#60 under Flu):

Take fig leaf, soft candle, or sweet oil.
Pass a young leaf over a flame until it is soft.
Then rub it with soft candle or sweet oil. Tie the
leaf over the lesion.

Recent for cough, pain, and rheumatism, all of the ailments have a "hot" classification. From the available data, then, there appears to be no relationship between the color red and the "hot-cold" concept. Among the "hot" diseases, however, the majority are those that local informants attribute to "bad blood", i.e., *mal de sangre*, *mal de la sangre*, and the general condition of "bad blood" that requires medical catarrhs or cooling. If any connection exists between the color red and concepts of therapy, then, we would say that red might be connected with remedies having a stimulating and warming action. It is concluded above that bitterness is associated with this very same effect. Now, red and bitterness are mutually exclusive in regard to remedies, with only one exception. Only in a discussion of *El mal de la sangre* both red and bitterness found together.

As far as odor is concerned, informants named only two plants whose odor is of any interest. The most well-known of the two is *Impatiens*, whose smell emanating from the crushed leaves and stems is quite unpleasant and offensive. The other plant is *El limón*, with which only one informant was familiar. Describing the smell, she said, "flowers smell sweet, sweet... just does smell like dead people."

In regard to therapy, odor is important in only a few remedies that one substitutes internally by inhalation. In the treatment of "cold in head" and catarrh, the following recipe is given (see under *El mal de la cabeza*):

young tobacco leaves	human urine
ginger root	young /boli/

Dig out the insides of the /boli/, and place the medicinal ingredients inside. Let soak for 7 to 9 days, while inhaling the aroma every day. Then take a purge.

The ammoniacal vapors of the week-old urine probably accounts for a good part of the effect of this inhalant.

The only remedy for the treatment of fainting calls for placing crushed soursop leaves before the nostrils of the unconscious individual for him to inhale the "strong scent". And part of one remedy for worms involves placing a pounded garlic clove before the nostrils of a sleeping child for him to inhale, so that the small worms emerging from the nose will be forced to retreat back through the nostrils. From these three examples, the principle of strength is evidently tied in with this concept of odor. The stronger the odor, the more effective the remedy.

Analysis of the remedies indicates that moisture plays a significant role in therapy. This role concerns primarily the remedies of external administration, and specifically the poultices. As used in Blanchisseuse, a poultice or /kataplam/ is a soft, moist mass, usually heated, and applied to a lesion to provide moist warmth, relieve pain, and act as a counter-irritant. The majority of substances used for making a poultice are leaves, for example #2 for abscess:

moco fig leaf soft candle, or sweet oil

Pass a young leaf over a flame until it is soft.
Then rub it with soft candle or sweet oil. Tie the leaf over the lesion.

Young tobacco leaves human urine
Young roots Young roots

Big out the tension of the foot, and place the
medicinal ingredients inside. Let each for 7 to 9
days, while infusing the serum every day. Then
take a purge.

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external administration, and specifically the poultices. As used in
Hinduism, a poultice or *malachan* is a soft, moist mass, usually
heated, and applied to a lesion to provide relief, soothe pain,
and act as a counter-irritant. The majority of substances used for
making a poultice are leaves, for example 33 for abscesses.
Most of the last soft edible, or sweet oil
Then a young leaf over a flame until it is soft.
Then rub it with soft candle or sweet oil. Tie the
leaf over the lesion.

VIII.

The heat warms and softens the leaf, and, in effect, draws out water from it to make it moist. The oil or wax acts as a lubricant as well as aides in retaining the moisture.

Dryness or dessication achieves significance in only two instances. In the treatment of a sore, an external remedy is applied to "eat up all the dead flesh" and to "dry it out." This remedy must also "clean and cure the sore." The drying effect of such a remedy thus appears to be associated with a cleansing action. The other ailment that requires a cleansing remedy, but which is of the internal type, is eczema. One informant said that the remedy should "pass in blood and dries it (the eczema)." Here we have a hint of a relationship between the concept of dessication and that of temperature; the cooling effect of remedies for eczema also have a drying effect. Only in these two cases, however, is the quality of dryness relevant to therapy.

VIII. The Supernatural

So far we have been concerned with natural causes for the explanation of disease generation. There are several instances, however, in which informants attribute the cause of a particular illness to the supernatural. One instance is picking up a coin at the roadside or "crossroads". Coins are the means by which an ill individual may "sell his illness." The coin is usually copper, but informants say either a copper or silver coin is potentially dangerous. The sick person takes an herbal bath, and the coin is then dipped in the bathwater. Following this washing, he places the coin in some convenient spot where it will be seen, sometimes on the pile of herbs used in the bath. He who

The heat which is drawn out of the body, and in effect, draws out water from it to make it softer. The oil or wax acts as a lubricant as well as a means of retaining the moisture.

By means of these various remedies attention is only too frequently, in the treatment of a case, an external remedy is applied to "set up all the dead flesh" and to "dry it out." This remedy must also "clean and cure the wound." The drying effect of such a remedy thus appears to be associated with a cleansing action. The other element that renders a cleansing remedy, but which is of the internal type, is osmium. The informant said that the remedy should "pass in blood and clear it (the osmium). Here we have a kind of a relationship between the concept of desiccation and that of penetration: the cooling effect of osmium for osmium also have a drying effect. Only in these two cases, however, is the quality of osmium relevant to therapy.

VIII. The Suppurative

So far we have been concerned with natural causes for the explanation of disease phenomena. There are several instances, however, in which informants attribute the cause of a particular illness to the supernatural. One instance is that of a corn at the forehead or "crossroads". Corns are the result of which an individual may "sell his illness". The corn is usually copper; the informant says either a copper or silver corn is potentially dangerous. The sick person takes an herbal bath, and the corn is then dipped in the bathwater. Following this washing, he places the corn in some convenient spot where it will be used, sometimes on the rim of a bowl used in the bath. He who

picks up the "bewitched" coin becomes the unlucky victim who contracts the illness, while the other person becomes well. Therefore, informants said, people should be particularly cautious about picking up a coin lying on the roadside.

However, there exist means to indicate that a coin is "bewitched", and there are also means of counteracting the "spell". Should one either spit, pour lime juice, or urinate on the coin in question, the liquid will foam and bubble on the coin if it is indeed "bewitched". These very same actions also serve as counteractions to the bewitchment, according to a few informants, so that the coin can be picked up without harm after the ritual is accomplished.

Another instance is a prolonged illness that does not recede or improve despite long-term treatment with all sorts of remedies. One would begin to suspect that he is being "humbugged" or "bewitched". Such suspicions are especially aroused if the ailment is a minor one, such as a small cut, which refuses to heal and is intractable to any remedy.

Bewitchment (and its other appellations "humbug", "blight", "crookedness", "black spell") is not only a cause of an illness, but is also considered to be an illness itself. Both as a disease and as a cause of disease, the concept centers around the belief in personal power or "occult force of nature". An informant said that everyone has this force, but in some individuals it is "more developed." Certain persons may not be conscious of this inner force, and so they cannot or do not use it to their advantage. This power is also equivalent to hope, confidence, and faith. It is something that "flows" from the individual source to the object to which the person is attracted, or which

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lying on the roadside.

However, there exist means to indicate that a coin is "bewitched",
and there are also means of countering the "spell". Should one
discover this, four lines follow, or variants on the coin in question, the
victim will find and handle on the coin if it is indeed "bewitched".
These very same actions also serve as counteractions to the bewitch-
ment, according to a few informants, so that the coin can be picked up
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cause of disease, the concept centers around the belief in harmful
power or "occult force of nature". An informant said that everyone has
this force, but in some individuals it is "more developed". Certain
persons may not be conscious of this inner force, and so they cannot or
do not use it to their advantage. This power is also available to
hope, confidence, and faith. It is something that "flows" from the in-
dividual source to the object to which the person is attracted, or which

he covets and wishes to master. As it is used to the individual's advantage, the intentions underlying the use may be good or evil and thus harmful to the object. This power can also act without the conscious intention of that individual, as in some cases of /maldyo/, but nevertheless the effect on the object is one of domination and harm.

An example given by an informant serves to illustrate local thoughts on this concept. A person covets a valued possession of someone else, and he steals it. As the possession is vital to the well-being and livelihood of the owner, he grieves over its loss. The thief is thus "blighted". The victim, in his grief, essentially wills back the stolen object, and this will or power affects the thief such that ill luck follows him, and he is forever compelled to steal. However, if the stolen item were of no value to the victim, and he did not grieve over its loss, no blight would stain the thief. This blight or crookedness passes on from generation to generation, as when a blight affects one part of a vine, the whole plant is considered diseased. Both thief and victim have their proper rituals and medications to take as a consequence. The thief may take a bath, e.g., a lime bath, to wash away this blight; while the victim takes a bath of patchouly, to bring luck and avoid further misfortune.

The "evil-eye" or /maldyo/ belongs to the concept of bewitchment and personal power. What distinguishes /maldyo/ from blight or humbug is somewhat subtle. The majority of cited cases indicate that the person with the "evil-eye" physically expresses his desire or admiration for the object, be it verbal or nonverbal behavior. The person may or may not have a conscious intention to do the object harm, and in most cases he does not realise that his admiration is harmful. A furtive glance,

he never and never to return, is it to be used to the individual's advantage, the intention underlying the law may be good or evil and thus harmful to the object. This power can also act without the conscious intention of that individual, as in some cases of hypnotism, but nevertheless the effect on the object is one of domination and harm.

An example given by an informant serves to illustrate local thoughts on this concept. A person covets a valued possession of some one else, and he steals it. In the possession is vital to the well-being and livelihood of the owner, he grieves over the loss. The thief is thus "blighted". The victim, in his grief, eventually will seek the stolen object, and this will in power affect the thief such that he will follow him, and he is forever compelled to steal. However, if the stolen item were of no value to the victim, and he did not grieve over its loss, no light would stain the thief. This light or crosshairs passes on from generation to generation, as when a light affects one part of a vine, the whole plant is considered diseased. Both thief and victim have their proper rituals and motivations to take as a consequence. The thief may take a bath, e.g., a fine bath, to wash away this blight; while the victim takes a bath of rebirth, to bring back and avoid further misfortune.

The "evil-eye" or "mal'eye" belongs to the concept of bewitchment and personal power. That distinguished "mal'eye" from blight or bewitchment is somewhat subtle. The majority of cited cases indicate that the person with the "evil-eye" typically expresses his desire or intention for the object, be it verbal or nonverbal behavior. The person may or may not have a conscious intention to do the object harm, and in most cases he does not realize that his intention is harmful. A female friend,

a single caress, or even an inadvertant gasp of appreciation constitute a power that flows from the admirer to the object, and causes the latter to wither and eventually to die. Most of the victims are infants or children. That the child is indeed the victim of /maldyo/ is indicated by such signs as fever, change of color, inability to urinate, and loss of appetite and of weight. Suspicion of /maldyo/ is further indicated if the child has recently been admired in any way by a passer-by or stranger.

/maldyo/ can also affect animals and plants. An informant related that one day a woman passed by his yard and exclaimed, "Oh, what darling chicks you have!" A few days later all the chicks perished. The same informant had a tomato patch that was complimented by someone, and who, carried away by his admiration, plucked a tomato without asking permission to do so. By the next day, the whole patch had withered. When confronted with the accusation of /maldyo/, the individual was quite offended and defended his innocence. One informant stated that /maldyo/ is rooted in jealousy, hence it can be either conscious or unconscious. For example, "too much love" can cause /maldyo/ sickness, as when a mother causes her child physical and emotional harm by being too possessive.

The supernatural also appears to have an importance in therapeutic techniques as well as in concepts of disease causation and generation. This view-point is indicated by the prescription of prayer to accompany the treatment of any ailment. Moreover, as is shown in the catalogue of disease entities under the headings of Bewitchment and /maldyo/, there are remedies of a supernatural nature like ritual baths, amulets, and charms, which can be used for any kind of disease, whether or not its

A single person, or even an individual group of individuals, is a power that flows from the subject to the object, and causes the latter to either and eventually to die. Most of the victims are infants or children. That the child is indeed the victim of *maligay* is indicated by such signs as fever, change of color, inability to urinate, and loss of appetite and of weight. Suspicion of *maligay* is further indicated if the child has recently been visited in any way by a neighbor or stranger.

Maligay can also affect animals and plants. An informant related that one day a woman passed by his yard and exclaimed, "Oh, what terrible things you have!" A few days later all the children perished. The same informant had a tomato patch that was commented by someone, and who, carried away by his admiration, plucked a tomato without asking permission to do so. By the next day, the whole patch had withered. When confronted with the accusation of *maligay*, the individual was quite offended and defended his innocence. One informant stated that *maligay* is rooted in jealousy, hence it can be either conscious or unconscious. For example, "too much love" can cause *maligay* sickness, as when a mother causes her child physical and emotional harm by being too possessive.

The supernatural also appears to have an importance in therapeutic techniques as well as in concepts of disease causation and prevention. This view-point is indicated by the prescription of prayer to accompany the treatment of any ailment. Moreover, as is shown in the catalogue of diseases entitled under the headings of bewitchment and *maligay*, there are remedies of a supernatural nature like ritual baths, amulets, and charms, which can be used for any kind of disease, whether or not the

cause is attributed to the natural or to the supernatural. In addition, for a few of the specific disease categories, there are one or two remedies of a supernatural nature, e.g., wearing a leaf of /pat šyž/ around the neck for a sore throat (remedy #6), and slicing a lime on the tree and leaving one half behind to counteract a dog bite (remedy #1).

Yet most of the remedies lack the supernatural element, and aim at bringing relief to ailments that have a natural causal explanation. Moreover, the character of the belief in the supernatural varies from person to person. For example, one elderly informant, a staunch Jehovah's Witness, scoffed at the aforementioned remedy of tying the leaf around the neck to cure a sore throat, saying that it is "superstition". However, this same individual claimed that the cause of all illnesses is Original Sin.

Several informants were asked whether or not they believe that bush remedies can cure the diseases for which they are intended. Some answered that such remedies can indeed bring about a cure. One informant exclaimed, "You go for years to doctor and no cure. Then you drink (beer) tea and you cured!" Another informant pointed out, however, that for those diseases which even Western medicine has no cure, like cancer and diabetes, bush medicine likewise has no cure; and in such cases it is best to rely on modern medicine for treatment. Another informant added that for a disease such as high blood pressure for which neither modern medicine nor bush medicine has a cure, bush medicine can at least be relied on to bring comfort from the troublesome symptoms of hypertension, such as flushing, headache, and dizziness. Finally, a third informant, a young local school teacher, admitted that for certain diseases, bush remedies can effect a cure. He confirmed this from

cause is attributed to the natural or to the supernatural. In addition, for a few of the specific diseases mentioned, there are one or two remedies of a supernatural nature, e.g., wearing a leaf of (leaf 12) around the neck for a sore throat (remedy 16), and placing a line on the face and leaving one half buried in coals to cure a bad skin (remedy 17). Yet most of the remedies lack the supernatural element, and aim at bringing relief to ailments that have a natural causal explanation. Moreover, the character of the belief in the supernatural varies from person to person. For example, one elderly informant, a staunch Jehovah's Witness, scoffed at the aforementioned remedy of tying the leaf around the neck to cure a sore throat, saying that it is "superstition". However, this same individual claimed that the cause of all illnesses is

Original Sin.

The following are some of the remedies mentioned by the informants, arranged in order of their frequency of use. The first five are of a supernatural nature, and the remaining ten are of a natural nature. The remedies are given in the order in which they were mentioned by the informants, and not necessarily in order of their effectiveness. The remedies are given in the order in which they were mentioned by the informants, and not necessarily in order of their effectiveness. The remedies are given in the order in which they were mentioned by the informants, and not necessarily in order of their effectiveness.

On the Curative Properties of Folk Medicine

Although this discussion is not so much concerned with whether or not the local remedies have curative properties, nevertheless the attitudes of some informants in this regard are worth mentioning. That the people of Blanchisseuse still maintain a vast repertory of bush remedies for their diseases and ailments, and that many of these remedies are still in use, indicate that there is an assurance that folk medicine can indeed bring relief of some sort. This indication is supported by statements the villagers themselves make regarding the efficacies of bush medicine, and by claims that it is sometimes more effective and brings quicker relief than what the doctor gives them.

Curing the disease, however, is altogether another matter. In regard to this, several informants were asked whether or not they believe that bush remedies can cure the diseases for which they are intended. Some answered that such remedies can indeed bring about a cure. One informant exclaimed, "You go for years to doctor and no cure. Then you drink (bush) tea and you cured!" Another informant pointed out, however, that for those diseases which even Western medicine has no cure, like cancer and diabetes, bush medicine likewise has no cure; and in such cases it is best to rely on modern medicine for treatment. Another informant added that for a disease such as high blood pressure for which neither modern medicine nor bush medicine has a cure, bush medicine can at least be relied on to bring comfort from the troublesome symptoms of hypertension, such as flushing, headache, and dizziness. Finally, a third informant, a young local school teacher, admitted that for certain diseases, bush remedies can effect a cure. He confirmed this from

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actual experience, in which a personal case of ground itch was cured by the remedy employing cedar bark ashes and disinfectant. Yet, he added that for other diseases like diabetes and infectious diseases, there is no cure with bush medicine.

Some informants agree, then, that bush medicine can cure some minor illnesses. Looking over the remedies listed in Appendix D, we notice that the majority of them are indeed intended for chronic, minor ailments. As far as the remedies for the acute and major illnesses are concerned, however, the opinion of a few informants is that if these remedies cannot achieve absolute cure, they can at least provide temporary relief from the most aggravating symptoms. Hence, informants are in agreement that relief is what they seek in folk remedies for any kind of ailment, be it major or minor. That a remedy can cure the disease is apparently less important to them than that it can effect some degree of comfort and can relieve the individual of the symptoms of the illness.

On the Medicinal Properties of Local Plants

Examination of the many remedies and their composition for the various disease entities reveals that there are quite a variety of bushes that are used in the treatment of one disease. Moreover, some of these bushes are not used solely for one disease, but are used for many diseases.

For example, consider the disease entity of diarrhea. Notice that four of the individual recipes call for guava leaves (#7, #8, #9, and #11). Two other recipes, however, require the bark of the guava tree as part of the decoction (#10 and #13). For this same ailment, other recipes call for using either the bark or the leaves of the cashew tree,

actual experience, in which a permanent case of growth that was cured by the remedy employing water bark and distillate. Yet, he added that for other diseases like diabetes and infectious diseases, there is no cure with such medicine.

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On the Medicinal Properties of Local Plants

Examination of the many remedies and their composition for the various diseases enables us to see that there are quite a variety of bushes that are used in the treatment of one disease. However, some of these bushes are not used solely for one disease, but are used for many diseases.

For example, consider the disease entity of diarrhea. Notice that four of the individual recipes call for Grava leaves (57, 58, 59, and 61). Two other recipes, however, require the bark of the Grava tree as part of the concoction (60 and 62). For this same ailment, other recipes call for using either the bark or the leaves of the cashew tree,

the sapodilla tree, and the avocado tree. However, guava leaves and bark are also good for treating dysentery. Diarrhea and dysentery are the only two ailments for which parts of the guava plant are used. However, the same parts of the cashew, sapodilla, and avocado trees are good for other distinctly different ailments. Cashew bark is used for treating dysentery; but the leaves are not used, instead they are used for flatulence. Sapodilla leaves are popular in remedies for cough, fresh cold, flu, and cold fever, ailments which are quite different physiological entities from diarrhea. Finally, avocado leaves are recommended as poultice for headache and sprain, but for no other internal use other than in one recipe for a tisane against fresh cold. Purely on pharmacological grounds, there seems to be no basis for all of them to be used in common for diarrhea, but not in common for dysentery, flatulence, cough, etc.

The therapy for diarrhea provides only one illustration of the diversity of remedial possibilities for one disease using the medicinal plants of Blanchisseuse. From the examination of the list of medicinal plants and the catalogue of remedies, one can see that any single plant or plant part can be utilized for many different diseases. Likewise, any one disease category can have a diversity of plants as constituent units for its remedies. We do not deny that there may be a pharmacological basis for the effects of these medicinal plants when they are used in the specified remedies. What we do question is that on pharmacological grounds, one can account for the diversity of the plants that are used for any one ailment and for the variations in which a plant can be prepared to be used as treatment. Moreover, for any one disease entity, we wonder if all of the plants that are recommended for

the sapotilla tree, and the avocado tree. However, these leaves and bark are also good for treating dysentery. Bananas and plantains are the only two plants for which parts of the green plant are used. However, the same parts of the banana, sapotilla, and avocado trees are good for other distinctly different ailments. Banana bark is used for treating dysentery but the leaves are not used, instead they are used for flatulences. Sapotilla leaves are popular in remedies for cough, fresh cold, flu, and cold fever, ailments which are quite different phy- siological entities from dysentery. Finally, avocado leaves are recom- mended as good for headache and vertigo, but for no other internal use other than in one recipe for a flu against fresh cold. Finally on pharmacological grounds, there seems to be no basis for all of them to be used in common for diarrhea, but not in common for dysentery, flatulences, cough, etc.

The therapy for diarrhea provides only one illustration of the diversity of potential possibilities for one disease using the medicinal plants of Blanchard. From the examination of the list of medicinal plants and the catalogue of remedies, one can see that any single plant or plant part can be utilized for many different diseases. Likewise, any one disease category can have a diversity of plants as constituents for its remedies. We do not deny that there may be a pharmacological basis for the effects of these medicinal plants when they are used in the specified remedies. What we do question is that on phar- macological grounds, one can account for the diversity of the plants that are used for any one ailment and for the variations in which a plant can be prepared to be used as treatment. Moreover, for any one disease entity, we wonder if all of the plants that are recommended for

its treatment have any medicinal properties in common that could effect relief from symptoms of the disease. This is a formidable task to prove or disprove chemically, and as far as we know, no thorough analysis has yet been made of the chemical composition of the more than 5000 species of flora of Trinidad.

Therefore, in the discussion of the folk medicine of Blanchisseuse, the medicinal properties of plants and the pharmacological basis of remedies are difficult to document. What is more important to our study, however, is the unifying principle of the "hot-cold" opposition. Only in this basic principle do we find a common ground for the analysis of folk disease categories considered as a whole and of their corresponding remedies and the units that compose them.

Among the principles organizing the folk medicinal system of Blanchisseuse, this principle of the "hot-cold" opposition is unique in that it has two aspects with reference to temperature. "Hot" and "cold" can be natural qualities, in that they refer to the actual temperature of a remedy, such as a hot tea, and of an illness, such as fever. "Hot" and "cold" can also be abstract qualities as related to the classification of both medicinal plants and diseases. The natural aspect and the abstract one are infinitely connected, and the two aspects are opposed to each other, such that a hot tea can be "cold" if it is made from a bush classified abstractly as "cold".

The data indicate that the other principles which organize the folk medicine of Blanchisseuse are of lesser significance, except for the concept of the supernatural, in bewitchment, healing, weakness,

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folk disease categories considered as a whole and of their corresponding
remedies and the units that compose them.

The folk medicine of Trinidad is a complex system of beliefs and practices
which has developed over centuries. It is based on the idea of the "hot-cold"
opposition, which is a fundamental principle of the system. The "hot-cold"
opposition is a way of classifying diseases and remedies. Diseases are
classified as "hot" or "cold" based on their symptoms. Remedies are
classified as "hot" or "cold" based on their effects. The "hot-cold"
opposition is a way of thinking about the body and its relationship to the
environment. It is a way of understanding the causes of disease and the
ways to treat it. The folk medicine of Trinidad is a rich and complex
system of beliefs and practices. It is a system that has been passed down
from generation to generation. It is a system that is still very much
alive and well in Trinidad today.

Conclusion and Summary

The principle of the "hot-cold" classification of illnesses and remedies appears to be the most important concept that unifies in the most complete way the disease entities with the remedies and their constituents in the folk medicine of Blanchisseuse. The list of medicinal plants and the catalogue of recipes for remedial treatment of diseases are not the haphazard collections they seem to be at first glance, but they are ordered by the application of the "hot-cold" opposition to both. The diseases themselves need not necessarily have a description or explanation that is consistent with our modern Western understanding of diseases and their pathogenesis. The important part of the folk conception of these disease categories is their local "hot-cold" classification.

Among the principles organizing the folk medicinal beliefs of Blanchisseuse, this principle of the "hot-cold" opposition is also unique in that it has two aspects with reference to temperature. "Hot" and "cold" can be natural qualities, in that they refer to the actual temperature of a remedy, such as a hot tea, and of an illness, such as fever. "Hot" and "cold" can also be abstract qualities in regard to the classification of both medicinal plants and diseases. The natural aspect and the abstract one are intimately connected, and in many cases are opposed to each other, such that a hot tea can be considered "cold" if it is made from a bush classified abstractly as "cold".

The data indicate that the other principles which organize the folk medicine of Blanchisseuse are of lesser significance, except for the concept of the supernatural. As bewitchment, humbug, crookedness,

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The data indicate that the other principles which organize the folk medicine of Hanchuan are of lesser significance, except for the concept of the supernatural. As bewitchment, humbug, crookedness,

blight, or evil-eye, the supernatural is an important factor in the generation and persistence of disease, and itself is a disease entity. Manifested in remedies such as ritual baths, charms, and prayers, the supernatural is also an important factor in the local approach to therapy and cure. This principle and the principle of temperature, then, are the only two which are related to both the concept of disease and the concept of therapy.

The other principles, however, are related to either one or the other concept. Taste, strength, time, color, odor, and moisture are principles involving the remedies and their application to specified diseases. The principle of body fluids appears to concern primarily the blood, and is closely related to the "hot-cold" opposition in the concept of disease generation. Food and diet is a principle that concerns disease and also therapy separately, but there appears to be no association of food with the generation of a particular disease, on the one hand, and with that particular disease's therapy, on the other.

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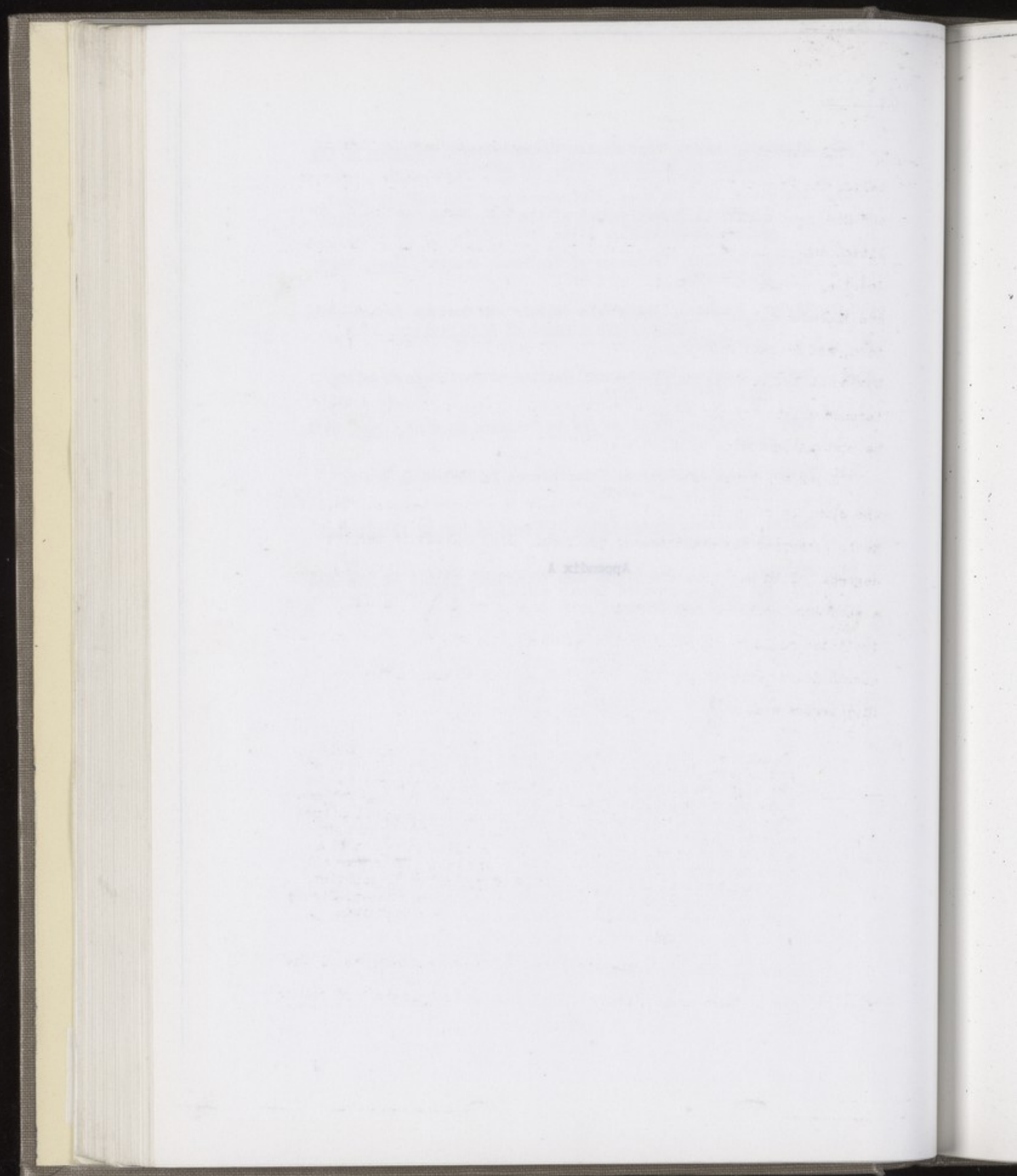
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The concept of the "hot-cold" opposition also appears in what is called the Hippocratic classification of diseases and remedies. Foster and Rose report that this Greek-Roman concept of "hot" and "cold" qualities concerning health and illness is found in many parts of Hispano-America, notably the countries bordering the Caribbean Sea.^{1,2} There are indeed local modifications of the original Hippocratic classification, and in fact Hudson says that the system varies in detail, for Mexico at least, from village to village.³ Whether or not this difference exists for the "hot-cold" opposition system in Trinidad would be most enlightening to discover.

Greek and Roman science held that all substances were made up of the elements of earth, air, fire, and water in varying proportions, and hence possessed the qualities of cold, hot, dry, and wet in varying degrees. Cold was opposed to Appendix A the opposite of dry, so that a substance could be described in terms of two qualities. Moreover, the qualities could be characterized in terms of degrees, e.g., hot to the second degree, dry to the third degree. In *The Nature of Man*, Hippocrates writes:

It follows, then, each being the nature of the human body and of everything else, that man is not a unity but each of the elements contributing to his formation preserves in the body the potentiality which it contributed. It also follows that each of the elements must return to its original nature when the body dies; the wet to the wet, the dry to the dry, the hot to the hot and the cold to the cold. The constitution of animals is similar and of everything else. All things have a similar generation and a similar dissolution, for all are formed of the substances mentioned and are finally resolved in the same constituents as produced them. 4

The basis of medical theory was also formed by the doctrine of the four "humors". Each humor had its own quality or "complexion" of hot or



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It follows, then, such being the nature of the human body and of everything else, that man is not a unity but each of the elements contributing to his formation preserves in the body the potentiality which it contributed. It also follows that each of the elements must return to its original nature when the body dies; the wet to the wet, the dry to the dry, the hot to the hot and the cold to the cold. The constitution of animals is similar and of everything else too. All things have a similar generation and a similar dissolution, for all are formed of the substances mentioned and are finally resolved in the same constituents as produced them.⁴

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It follows, then, such being the nature of the human body and of everything else, that man is not a unity but made of the elements contributing to his formation, whereas in the body the potentiality which is contradicted. It also follows that each of the elements must return to its original nature when the body dies; the wet to the wet, the dry to the dry, the hot to the hot and the cold to the cold. The constitution of animals is similar and of everything else too. All things have a similar generation and a similar dissolution, for all are formed of the substances mentioned and are likewise resolved in the same constituents as produced them.

The basis of medical theory was also formed by the doctrine of the four "humors". Each humor had its own quality or "complexion" of hot or

cold and wet or dry: blood was hot and wet; phlegm, cold and wet; black bile, cold and dry; yellow bile, hot and dry.

The human body contains blood, phlegm, yellow bile and black bile. These are the things that make up its constitution and cause its pains and health. Health is primarily that state in which these constituent substances are in the correct proportion to each other, both in strength and quantity, and are well mixed. Pain occurs when one of the substances presents either a deficiency or an excess, or is separated in the body and not mixed with the others. 5

Foster reports also that the heart, brain, and liver were considered the most important organs of the body, and as they were respectively dry and hot, wet and cold, and hot and wet, the healthy body had an excess of heat and moisture. 6 The excess varied with the individual, however, in different degrees. Hence, medical practice "consisted largely in understanding the natural complexion of the patient, in determining the complexion of the illness or its cause, and in restoring the fundamental harmony which had been disturbed." 7

Therapy involved primarily restoring the natural balance of the body in terms of heat and moisture by the prescription of foods and medicines of qualities opposite to those produced in the body by the illness. Certain sicknesses were believed to be "hot", and were treated with "cold" remedies, while "cold" diseases were treated with "hot" remedies. According to Hippocrates,

...the only thing that will mix with heat and reduce its warmth is coldness and vice versa. The various forces in the body become milder and more health-giving when they are adjusted to one another. 8

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...the only thing that will mix with heat and reduce the warmth is coldness and vice versa. The various laws by which the body becomes either hot or cold are health-giving when they are adjusted to one another.

Also,

...the physician should treat disease by the principle of opposition to the cause of the disease according to its form, its seasonal and age-incidence, countering tenseness by relaxation and vice versa. This will bring the patient most relief and seems to me to be the principle of healing. 9

Both Madsen and Foster and Rowe report, moreover, that hot, cold, wet, and dry in the system were abstract qualities, and attribution of a substance or illness to any one of the categories was arbitrary. Thus the qualities of "hot" and "cold" had nothing to do with temperature, nor "wet" and "dry" with the actual moisture of the matter; and neither had they necessarily to do with physiological effect.

According to Foster, Spanish medicine at the time of the conquest of the New World had largely the Graeco-Roman tradition as its base, and had been modified by Arab medicine, and included contributions as far east as Persia. He says also that pre-Christian beliefs of the Celts and other early Europeans can be identified in Fifteenth Century Spanish folk medicine.¹⁰ At the time of its introduction into America, the Hippocratic classification did include "hot" (caliente), "cold" (frío), "wet" (húmedo), and "dry" (seco), and each attribute was graded in intensity on a scale from 1 to 4 for each substance. Physicians and geographer-natural historians were some of the earliest travelers to the New World, and as they discovered the different forms of fauna and flora, they classified each find according to that system. So apparently by the end of the Sixteenth Century, a good part of the local indigenous pharmacopoeia had been recognized and each item categorized in terms of temperature and moisture.

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Spanish medicine was maintained in the New World through establishment of chairs of medicine at the University of Mexico in 1580 and at the University of San Marcos in Peru in 1638. Foster says that until the end of the Eighteenth Century, few changes in classical medical concepts and practices were apparent, and that the isolation of Spain and its American colonies from European scientific progress maintained the traditional theories for more than a century after they had been done away with in northern Europe. There is an apparent paucity of documentation of how the knowledge of classical medicine was transmitted from the academic world to the folk world. Foster says that "the mechanisms whereby university medical beliefs and practices filtered down to the folk level can only be surmised." ¹¹ Perhaps because of a lack of enough doctors, priests were largely responsible for the care of the sick among both the Indians and mestizos so that the Church may have been a chief channel through which academic medical knowledge reached the common folk. Moreover, guides to home curing were published to make up for the lack of doctors. ¹²

At the time of the Conquest, then, a well-developed body of folk belief about the nature of health, causes of illness, and curing techniques, was wide-spread among the native populace of the Spanish New World. According to Foster, this body of belief was made up of native American, Spanish folk, and classical medical elements. Madsen documents the case for the incorporation of native American beliefs into the body of general medical knowledge from his experience with the Indians of Tecospa, a Nahuatl village. They believe in what he labels the "contrario" system, by which the universe is seen as ordered by a balance of opposites such as night and day, war and peace, hot and cold.

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 much the same for the interpretation of native American beliefs into
 the body of general medical knowledge from his experience with the In-
 dians of Tecoma, a Mexican village. They believe in what he labels
 the "contrario" system, by which the universe is seen as ordered by a
 balance of opposites such as night and day, wet and moist, hot and cold.

This system is essentially like that of the Aztecan concept of the universe as one in which war is continually waged between opposing supernatural forces of opposites. Madsen concludes that "the Hippocratic classification of foods and diseases as hot or cold dovetails neatly into the contrario system." ¹³

Anthropologists have found that the classic Hippocratic system has been modified in all of the Spanish-American countries in which it is prevalent. ¹⁴ Both Madsen and Foster report that the homogeneity in all the areas from Mexico to Chile consists in the belief of the inherent "hot" and "cold" quality in nature, and in the general absence of belief in the wet-dry opposition, and absence of the ranking of qualities by four degrees. The belief in the humors and their changes as the basis of illness is less pronounced. Agreement is also found in the "basic attitudes toward health and sickness", names of the folk categories of illnesses, and curing techniques and medicaments. ¹⁵

Foster and Rowe have found that, in place of degrees, qualities may be ranked by intermediate stages, terms for which vary from locality to locality. In parts of Mexico, for instance, "irritante" and "fresco" replace "caliente" and "frío", respectively. If frío is used, fresco may also appear as intermediate between hot and cold. They have also found that although the principle of opposition is still largely followed in therapy, there may still be some "inconsistencies" in application of the Hippocratic system where a "hot" remedy is used for a "hot" illness in addition to the usual "cold" remedy. ¹⁶

Mention was made above that the classification of hot or cold is purely abstract and arbitrary and have no reference to the temperature of the subject classified, according to most reports. Madsen has found

that in Tecospa, attribution of coldness comes from water and of heat from the sun or from "energy by an animal or plant within itself." 17 Water is cold even when boiling, but its frozen forms are hot (ice "burns"). Plants that grow in wet ground derive their coldness from the excess moisture in the ground, but as the sun's rays hit them directly, the coldness is diluted, and hence they are classified as fresh. 18 He reports that color, piquantness and effect on body temperature are also criteria in establishing the subject's position in the hot-cold complex. Both he and Foster and Rowe emphasize the fact that as the hot-cold opposition was used in classical science to describe all substances in relation to the elements of earth, air, fire, and water, the classification may be extended in the New World to all matter besides medicinal substances and foods. That the Hippocratic system of classification extends beyond the world of curing and is important in a people's "world view" is fully demonstrated by Madsen in his study of San Francisco Tecospa.

Footnotes

1. Foster, George M., and John E. Rowe, "Suggestions for Field Recording of Information on the Hippocratic Classification of Diseases and Remedies", Kroeber Anthropological Papers, no. 5, Fall, 1951, p. 1.
2. A fairly complete bibliography is found in Richard, L. Currier, "The Hot-Cold Syndrome and Symbolic Balance in Mexican and Spanish-American Folk Medicine", Ethnology, vol. 5, no. 3, July, 1966, p. 252.
3. Madsen, William, "Hot and Cold in the Universe of San Francisco Tecospa, Valley of Mexico", JAF, 68; 1955, p. 124.
4. Hippocrates, The Nature of Man 3.
5. Ibid., 4.
6. Foster, George M., "Relationships between Spanish and Spanish-American Folk Medicine", JAF, 66, 1953, p. 203.
7. Ibid.
8. Hippocrates, Tradition in Medicine 19.
9. Hippocrates, The Nature of Man 9.

that in Tescora, attribution of coldness comes from water and of heat from the sun or from "energy" by an animal or plant within itself.¹⁷ Water is cold even when boiling, and the frozen forms are hot (ice "burns"). Plants that grow in wet ground derive their coldness from the excess moisture in the ground, but as the sun's rays hit them directly, the coldness is diluted, and hence they are classified as fresh.¹⁸ He reports that color, brightness and effect on body temperature are also criteria in establishing the subject's position in the hot-cold complex. Both he and Foster and Howe emphasize the fact that as the hot-cold opposition was used in classical science to describe all substances in relation to the elements of earth, air, fire, and water, the classification may be extended to the New World to all water besides medicinal substances and foods. That the Hippocratic system of classification extends beyond the world of curing and is important in a people's "world view" is fully demonstrated by Hansen in his study of San Francisco Tescora.

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1. Foster, George W., and John E. Howe, "Suggestions for Field Recording of Information on the Hippocratic Classification of Diseases and Remedies," *Biological Anthropology*, vol. 2, Fall, 1951, p. 1.
2. A fairly complete bibliography is found in Richard L. Gurley, "The Hot-Cold System and Symbolic Science in Mexican and Spanish-American Folk Medicine," *Ethnology*, vol. 2, no. 2, July, 1966, p. 322.
3. Hansen, William, "Hot and Cold in the Universe of San Francisco Tescora, Valley of Mexico," *JAL*, 66, 1955, p. 126.
4. Hippocrates, *The Nature of Man*.
5. *Ibid.*, A.
6. Foster, George W., "Relationships between Spanish and Spanish-American Folk Medicine," *JAL*, 66, 1955, p. 203.
7. *Ibid.*
8. Hippocrates, *Treatise on Medicine*.
9. Hippocrates, *The Nature of Man*.

10. Foster, op. cit., p. 203.
11. Ibid., p. 204.
12. Ibid.
13. Madsen, op. cit., p. 125.
14. See Currier, Foster, Madsen, op. cit.
15. Foster, op. cit., p. 204.
16. Foster and Rowe, op. cit., p. 1.
17. Madsen, op. cit., p. 125.
18. Ibid.

The Folk Medicine of Manchukuo

Appendix B

Gedley T. Y. Wong

Anthropology 300a

Stanford University

June, 1967

10. Foster, Geo. W., p. 207.
11. Ibid., p. 208.
12. Ibid.
13. Mahan, Geo. W., p. 193.
14. See Curtis, Foster, Mahan, Geo. W.
15. Foster, Geo. W., p. 207.
16. Foster and Mahan, Geo. W., p. 1.
17. Mahan, Geo. W., p. 193.
18. Ibid.

Medicinal Plants of Blanchisseuse

This list presents all of the data on plants used in the folk medicine of Blanchisseuse which I gathered during the summer field trip of 1966 and from post-field work research. The plants are listed in roughly alphabetical order according to their local English name, or if this is lacking, their local French Creole name. In some cases, an informant translation of the name follows in quotation marks. The etymology is provided in the third column, together with the folk categories of illnesses for which the plant is most used in therapy. I utilized these sources for determining the etymologies of the local names:

The Folk Medicine of Blanchisseuse:

- | | | |
|---------|--------------------------------------|------------|
| Spanish | 1. <i>Curatela</i> , <i>Curatela</i> | Appendix B |
| | 2. <i>Malaret</i> , <i>Malaret</i> | |
| | 3. <i>Peora</i> , <i>Peora</i> | |
| French | 1. <i>Saker</i> , <i>Saker</i> | |
| | 2. <i>Blach</i> , <i>Blach</i> | |
| | 3. <i>Requet</i> , <i>Requet</i> | |
| English | <i>Hollison</i> , <i>Hollison</i> | |

Wesley Y. Y. Wong
 Anthropology 300a
 Brandeis University
 June, 1967

The fourth Medicinal Plants of Blanchisseuse

This list presents all of the data on plants used in the folk medicine of Blanchisseuse which I gathered during the summer field trip of 1966 and from post-field work research. The plants are listed in roughly alphabetical order according to their local English name, or if this is lacking, their local French Creole name. In some cases, an informant translation of the name follows in quotation marks. Its etymology is provided in the third column, together with the folk categories of illnesses for which the plant is most used in therapy. I utilized these sources for determining the etymologies of the local names:

- Spanish 1. Corominas, Joan, Breve diccionario etimológico de la lengua castellana, Madrid, 1961.
2. Malaret, Augusto, Diccionario de Americanismos, Buenos Aires, 1946.
3. Peers, E.A., et al., Cassell's Spanish Dictionary, New York, 1959.
- French 1. Baker, E.A., ed., Cassell's French-English English-French Dictionary, New York, 1951.
2. Bloch, Oscar, et al., ed., Dictionnaire Etymologique de la langue Française, Paris, 1960.
3. Dauzat, Albert, Dictionnaire Etymologique de la langue Française, Paris, 1938.
- English Neilson, W.A., et al., ed., Webster's New International Dictionary of the English Language, Springfield, Mass., 1960.

The fourth column presents the quality of the plant according to the local principle of "hot-cold" classification. I obtained the classification of each plant by directly questioning informants. For each plant, there is an average of three decisions. I have recorded in the list an unqualified "hot" or "cold" when there is perfect agreement among all informants who gave independent responses to the question regarding each plant. When there is 50 % agreement, I have recorded "no agreement". When there is one dissension, I have placed a question mark after the decision of the majority.

The last column provides the Latin taxonomic name: the plant family first, followed by the genus and species. The suprascript refers to the source from which I obtained the identification. Those taxonomic names which lack a suprascript belong to those plants identified by Dr. N. Bhorai of the herbarium at the University of the West Indies, St. Augustine, Trinidad. This is the complete bibliography of sources which I used to identify the remaining plants:

1. Graham, V.E., Tropical Wild Flowers, Multon Educational Publications, Ltd., London, 1963.
2. Hargreaves, Dorothy and Bob, Tropical Trees, Hargreaves Industrial, Portland, Oregon, 1965.
3. Kasasian, L., Common Weeds of Trinidad, Regional Research Centre, University of the West Indies, 1964.
4. Neilson, W.A., et al., ed., Webster's New International Dictionary of the English Language, Springfield, 1960.
5. Williams, R.O., The Useful and Ornamental Plants in Trinidad and Tobago, revised fourth edition, 1951, Port-of -Spain.

The fourth column presents the results of the plant according to the local "folklore" or "folklore" classification. I obtained the classification of each plant by directly questioning informants. For each plant, there is an average of three decisions. I have recorded in the list an unqualified "Yes" or "No" when there is perfect agreement among all informants and gave independent responses to the question regarding each plant. When there is no agreement, I have recorded "no agreement". When there is no decision, I have placed a question mark after the decision of the majority.

The last column provides the Latin taxonomic name. The plant family listed follows the genus and species. The taxonomic name refers to the source from which I obtained the identification. Those taxonomic names which lack a superscript belong to those plants identified by Dr. M. S. S. of the Department of the University of the West Indies, St. Augustine, Trinidad. This is the complete bibliography of sources which I used to identify the remaining plants:

1. Graham, E. E., Trinidad Wild Flowers, Nelson House, Trinidad Publications, Ltd., London, 1955.
 2. Hargreaves, Dorothy and Bob, Trinidad Trees, Hargreaves Industrial, Portland, Oregon, 1955.
 3. Kesteven, J., Common Trees of Trinidad, Regional Research Centre, University of the West Indies, 1956.
 4. Holford, W. A., et al., ed., Winters' New Indians, Annual Bibliography of the English Language, Springfield, 1960.
 5. Williams, E. O., The Local and Ornamental Plants in Trinidad and Tobago, revised fourth edition, 1951.
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An Illustrated Flora of the Northern United States,
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7. Simpson, George Eaton, The Shango Cult in Trinidad,
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 Caribbean Studies, University of Puerto Rico, 1965.

8. Mischel, Frances, "Faith Healing and Medical Practice
 in the Southern Caribbean", Southwestern Journal of
Anthropology, 15: 407-417, 1959.

Cambridge, Massachusetts
 April, 1972

Corrected List of Medicinal Plants of Blanchisseuse, Trinidad

Local Name	Family	Botanical Name
1. <i>...</i>	Solanaceae	<i>Solanum elaeagnifolium</i> L.
2. <i>...</i>	Phytolaccaceae	<i>Micrasia schottii</i> Sw. 72
3. <i>...</i>	Convolvulaceae	<i>Portulaca oleraceae</i> L.
4. <i>...</i>	Compositae	<i>Ambrosia artemisiifolia</i> DC. 30
5. <i>...</i>	Liliaceae	<i>Alia ...</i> Miller
6. <i>...</i>	Guttiferaceae	<i>Elephantopus ...</i> Jacq.
7. <i>...</i>	Marantaceae	<i>Maranta ...</i> L.
8. <i>...</i>	Lauraceae	<i>Persea ...</i> Miller
9. <i>...</i>	Fabillaceae	<i>Andira ...</i> (L. Wright) DC.
10. <i>...</i>	Anacardiaceae	<i>...</i> L.

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Addendum

The following list presents updated and corrected identifications of the plants used in the folk medicine of Blanchisseuse, Trinidad. It is arranged according to the list in Appendix B, which it now supercedes. During the second field research project in Blanchisseuse from July to December, 1967, the author collected and mounted specimens of about one-third of the total number of these plants. The numbers following the taxonomic names of the plants refer to the voucher specimens presently kept in the herbarium of the Department of Botany, University of the West Indies, St. Augustine, Trinidad, and in the author's personal collection.

Although only one-third of the plants of this list are represented by mounted specimens, nevertheless all identifications were made from specimens collected in the field, except for the most common food and ornamental plants. Messrs. M. Bhorai and R. Ramkissoon of the University of the West Indies, St. Augustine, identified the specimens, and the author is grateful to them for their assistance.

Cambridge, Massachusetts

April, 1972

Corrected List of Medicinal Plants of Blanchisseuse, Trinidad

Local Name	Family	Taxonomic Name
1. aguma	Solanaceae	<u>Solanum nigrum</u> L.
2. /alētu kay/	Phytolaccaceae	<u>Microtea debilis</u> Sw. 72
3. almond	Combretaceae	<u>Terminalia catappa</u> L.
4. /altamis/	Compositae	<u>Ambrosia cumanensis</u> HBK. 30
5. aloe	Liliaceae	<u>Aloe barbadensis</u> Miller
6. aralie	Guttiferae	<u>Clusia rosea</u> Jacq.
7. arrowroot	Marantaceae	<u>Maranta arundinacea</u> L.
8. avocado	Lauraceae	<u>Persea americana</u> Miller
9. angelin	Papilionaceae	<u>Andira inermis</u> (W.Wright) DC.
10. bachelor-button	Amaranthaceae	<u>Gomphrena globosa</u> L.

Local Name	Family	Taxonomic Name
11. balisier fig	Musaceae	<u>Musa</u> sp.
12. bamboo fern	Liliaceae	<u>Asparagus plumosus</u> Baker
13. bamboo	Gramineae	<u>Bambusa vulgaris</u> Schrad. ex Wendl.
14. barbadine	Passifloraceae	<u>Passiflora quadrangularis</u> L.
15. bay leaf	Myrtaceae	<u>Pimenta racemosa</u> (Mill.) J.W. Moore var. <u>racemosa</u> Fosberg
16. bird pepper	Solanaceae	<u>Capsicum frutescens</u> L.
17. black sage	Boraginaceae	<u>Cordia curassavica</u> (Jacq.) R. & S. 6
18. blister bush	Vitaceae	<u>Cissus sicyoides</u> L. 43
19. bois bandé	Proteaceae	<u>Roupala montana</u> Aubl.
20. bois canot	Moraceae	<u>Cecropia neltata</u> L.
21. breadfruit	Moraceae	<u>Artocarpus altilis</u> (Park.) Fosberg
22. caimite	Sapotaceae	<u>Chrysophyllum cainito</u> L. 83
23. round calabash	Bignoniaceae	<u>Crescentia cujete</u> L.
24. carap	Meliaceae	<u>Carapa guianensis</u> Aubl.
25. carpenter bush	Acanthaceae	<u>Justicia pectoralis</u> Jacq.
26. carrot	Umbelliferae	<u>Daucus carota</u> L. var. <u>sativa</u>
27. cashew	Anacardiaceae	<u>Anacardium occidentale</u> L.
28. bitter cassava	Euphorbiaceae	<u>Manihot esculenta</u> Crantz
29. sweet cassava	Euphorbiaceae	<u>M. esculenta</u>
30. castor-oil bush	Euphorbiaceae	<u>Ricinus communis</u> L.
31. carilie	Cucurbitaceae	<u>Momordica charantia</u> L. 49
32. cedar	Meliaceae	<u>Cedrela odorata</u> L.
33. chaconia	Rubiaceae	<u>Warszewiczia coccinea</u> (Vahl) Kl.
34. chataigne	Moraceae	<u>Artocarpus altilis</u>
35. chive	Liliaceae	<u>Allium schoenoprasum</u> L.
36. clove	Myrtaceae	<u>Syzygium aromaticum</u> (L.) Merr. & L. M. Perry
37. Christmas bush	Compositae	<u>Eupatorium odoratum</u> L.
38. Christmas bush	Caesalpiniaceae	<u>Cassia fruticosa</u> Miller 62
39. Christmas bush, San Miguel	Compositae	<u>Eupatorium inulaefolium</u> HBK. 59
40. coconut tree	Palmae	<u>Cocos nucifera</u> L.
41. coffee plant	Rubiaceae	<u>Coffea arabica</u> L.

Local Name	Family	Taxonomic Name
42. congolala	Compositae	<u>Eclipta alba</u> (L.) Hassk. 37
43. corn plant	Gramineae	<u>Zea mays</u> L.
44. dasheen	Araceae	<u>Colocasia esculenta</u> (L.) Schott & Endl.
45. /dogŏfle/	Labiatae	<u>Hyptis capitata</u> Jacq.
46. thyme	Labiatae	<u>Coleus aromaticus</u> Benth.
47. /ditē ʒaraba/	Labiatae	<u>Ocimum gratissimum</u> L.
48. /dite peyi/	Scrophulariaceae	<u>Capraria biflora</u> L. 24
49. /do blā/	Compositae	<u>Rolandra fruticosa</u> (L.) Kuntze
	Compositae	<u>Chaptalia nutans</u> (L.) Polak. 31
50. /astrolog/	Cucurbitaceae	<u>Gurania spinulosa</u> (Poepp. & Endl.) Cogn.
51. evergreen	Urticaceae	<u>Pilea microphylla</u> Liebm.
52. coco plum, /zikak/	Rosaceae	<u>Chrysobalanus icaco</u> L.
53. /fay koway/	Rubiaceae	<u>Hamelia erecta</u> Jacq. 12
54. /fay pisa/	Euphorbiaceae	<u>Euphorbia corstediana</u> (Kl. & Garcke) Boiss. 26
55. /fay solay/	Piperaceae	<u>Pothomorphe peltata</u> (L.) Hiq.
56. creole fig	Musaceae	<u>Musa paradisiaca</u> L. var. <u>sapientum</u> (L.) Kuntze
57. /fōbazē/	Labiatae	<u>Ocimum micranthum</u> Willd. 85
58. frangipani	Apocynaceae	<u>Plumeria rubra</u> L.
59. Guinea pepper	Zingiberaceae	<u>Anomum melegueta</u> Rosc.
60. gamalote	Gramineae	<u>Setaria poiretiana</u> (Schult.) Kunth
61. garlic	Liliaceae	<u>Allium sativum</u> L.
62. ginger	Zingiberaceae	<u>Zingiber officinale</u> Rosc.
63. ground nut, peanut	Papilionaceae	<u>Arachis hypogaea</u> L.
64. guava	Myrtaceae	<u>Psidium guajava</u> L.
65. /gwen ŋba fay/	Euphorbiaceae	<u>Phyllanthus anarus</u> Schum. & Thonn. 38
66. double hibiscus, fencing flower	Malvaceae	<u>Hibiscus rosa-sinensis</u> L. var. <u>duplex</u>
67. hog plum	Anacardiaceae	<u>Spondias mombin</u> L.
68. /ʒapana/	Compositae	<u>Eupatorium triplinerve</u> Vahl
69. /ʒawi tut/	Compositae	<u>Pluchea odorata</u> (L.) Cass. 61
70. /ʒimov/	Malvaceae	<u>Malachra alceifolia</u> Jacq. 55
71. jumby calabash	Lecythidaceae	<u>Couroupita guianensis</u> Aubl.

Local Name	Family	Taxonomic Name
72. /kãbut/	Gramineae	<u>Paspalum conjugatum</u> Bergius
73. dragon's blood	Iridaceae	<u>Trimezia martinicensis</u> (Jacq.) Herb.
74. /kan rivyε/	Zingiberaceae	<u>Costus cylindricus</u> (Plum.) Jacq.
75. /kan kanapiri/	Euphorbiaceae	<u>Croton flavens</u> L. 2
76. carpet, /tapi/	Euphorbiaceae	<u>Acalypha wilkesiana</u> Muell.-Arg.
77. /kas/	Caesalpiniaceae	<u>Cassia fistula</u> L.
78. jump-up-and-kiss-me	Portulacaceae	<u>Portulaca pilosa</u> L.
79. pussley	Portulacaceae	<u>Portulaca oleracea</u> L. 19
80. fiddle bush	Schizaeaceae (Filices)	<u>Lygodium volubile</u> Sw.
81. /koko šat/	Bignoniaceae	<u>Doxantha unguis-cati</u> (L.) Miers emend. Rehder
82. /korošiy/	Cyperaceae	<u>Cyperus</u> sp.
83. /kuzē/, sweetheart	Papilionaceae	<u>Desmodium canum</u> (J.F. Gmelin) Schinz & Thellung 21
84. /kuzamaho/	Malvaceae	<u>Urena lobata</u> L.
85. /lani bwa/	Piperaceae	<u>Piper marginatum</u> Jacq. var. <u>catalpaefolium</u> (HBK.) C.DC. 81
86. /lay bſf/	Agavaceae	<u>Furcraea cubensis</u> Vent.
87. lemon	Rutaceae	<u>Citrus limon</u> (L.) Burm. f.
88. lime	Rutaceae	<u>Citrus aurantifolia</u> (Christm.) Swingle
89. lemon grass	Gramineae	<u>Cymbopogon citratus</u> (DC.) Stapf
90. incense tree	Burseraceae	<u>Protium heptaphyllum</u> (Aubl.) March.
91. love vine	Convolvulaceae	<u>Cuscuta americana</u> L.
92. /lyan taso/	Caesalpiniaceae	<u>Bauhinia excisa</u> (Griseb.) Hemsl.
93. devil vine, /lyan zewšs/	Liliaceae	<u>Smilax cumanensis</u> Humb. & Bonpl. ex Willd.
94. /loyš dil/	Amaryllidaceae	<u>Hymenocallis tubiflora</u> Salicb.
95. Mardi Gras	Zingiberaceae	<u>Renealmia exaltata</u> L. f.
96. /malome/	Euphorbiaceae	<u>Euphorbia thymifolia</u> L. 54
97. /malome/	Euphorbiaceae	<u>Euphorbia hirta</u> L. 18
98. manac	Palmae	<u>Euterpe</u> spp.
99. man better man	Amaranthaceae	<u>Achyranthes indica</u> (L.) Mill. 32
100. mango vert	Anacardiaceae	<u>Mangifera indica</u> L.

Local Name	Scientific Name	Local Name
12. Arore	<i>Agave</i>	12. Arore
13. Arore	<i>Agave</i>	13. Arore
14. Arore	<i>Agave</i>	14. Arore
15. Arore	<i>Agave</i>	15. Arore
16. Arore	<i>Agave</i>	16. Arore
17. Arore	<i>Agave</i>	17. Arore
18. Arore	<i>Agave</i>	18. Arore
19. Arore	<i>Agave</i>	19. Arore
20. Arore	<i>Agave</i>	20. Arore
21. Arore	<i>Agave</i>	21. Arore
22. Arore	<i>Agave</i>	22. Arore
23. Arore	<i>Agave</i>	23. Arore
24. Arore	<i>Agave</i>	24. Arore
25. Arore	<i>Agave</i>	25. Arore
26. Arore	<i>Agave</i>	26. Arore
27. Arore	<i>Agave</i>	27. Arore
28. Arore	<i>Agave</i>	28. Arore
29. Arore	<i>Agave</i>	29. Arore
30. Arore	<i>Agave</i>	30. Arore
31. Arore	<i>Agave</i>	31. Arore
32. Arore	<i>Agave</i>	32. Arore
33. Arore	<i>Agave</i>	33. Arore
34. Arore	<i>Agave</i>	34. Arore
35. Arore	<i>Agave</i>	35. Arore
36. Arore	<i>Agave</i>	36. Arore
37. Arore	<i>Agave</i>	37. Arore
38. Arore	<i>Agave</i>	38. Arore
39. Arore	<i>Agave</i>	39. Arore
40. Arore	<i>Agave</i>	40. Arore
41. Arore	<i>Agave</i>	41. Arore
42. Arore	<i>Agave</i>	42. Arore
43. Arore	<i>Agave</i>	43. Arore
44. Arore	<i>Agave</i>	44. Arore
45. Arore	<i>Agave</i>	45. Arore
46. Arore	<i>Agave</i>	46. Arore
47. Arore	<i>Agave</i>	47. Arore
48. Arore	<i>Agave</i>	48. Arore
49. Arore	<i>Agave</i>	49. Arore
50. Arore	<i>Agave</i>	50. Arore
51. Arore	<i>Agave</i>	51. Arore
52. Arore	<i>Agave</i>	52. Arore
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67. Arore	<i>Agave</i>	67. Arore
68. Arore	<i>Agave</i>	68. Arore
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73. Arore	<i>Agave</i>	73. Arore
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98. Arore	<i>Agave</i>	98. Arore
99. Arore	<i>Agave</i>	99. Arore
100. Arore	<i>Agave</i>	100. Arore

Local Name	Family	Taxonomic Name
101. gully root	Phytolaccaceae	<u>Petiveria alliacea</u> L. 22
102. /marakiy/	Papilionaceae	<u>Crotalaria incana</u> L. 20
103. marigold	Compositae	<u>Calendula officinalis</u> L.
104. turmeric, /masala/	Zingiberaceae	<u>Curcuma domestica</u> Valet.
105. matapalo	Moraceae	<u>Ficus nymphaeaeifolia</u> Miller
106. /matraj/	Labiatae	<u>Hyptis suaveolens</u> (L.) Poit.
107. /māze kabwit/	Solanaceae	<u>Cestrum latifolium</u> Lam.
108. mauby	Rhamnaceae	<u>Colubrina reclinata</u> (L'Herit.) Brongn.
109. /mawi guža/	Passifloraceae	<u>Passiflora foetida</u> L. var. <u>hispida</u> (DC.) Killip
110. /mayok šapel/	Mimosaceae	<u>Entada polystachya</u> (L.) DC.
111. vetiver	Gramineae	<u>Vetiveria zizanioides</u> (L.) Nash
112. /mil flore/		
113. minnie root	Acanthaceae	<u>Ruellia tuberosa</u> L. 23
114. moko fig	Musaceae	<u>Musa balbisiana</u> Colla
115. mountain rose	Caesalpiniaceae	<u>Brownea latifolia</u> Jacq.
116. /mowš/	Piperaceae	<u>Peperomia emarginella</u> (Sw.) C.DC.
117. nutmeg	Myristicaceae	<u>Myristica fragrans</u> Houtt.
118. obi seed	Meliaceae	<u>Trichilia</u> sp.
119. okra, ochroes	Malvaceae	<u>Abelmoschus esculentus</u> (L.) Moench
120. olive bush	Myoporaceae	<u>Bontia daphnoides</u> L. 44
121. olivier	Combretaceae	<u>Terminalia amazonia</u> (J.F. Gmel.) Exell
122. papaw, /papay/	Caricaceae	<u>Carica papaya</u> L.
123. /patakš/	Menispermaceae	<u>Cissampelos pareira</u> L.
124. patchouly	Labiatae	<u>Pogostemon cablin</u> (Blanco) Benth.
125. /pat šyē/	Malvaceae	<u>Urena sinuata</u> L.
126. black pepper	Piperaceae	<u>Piper nigrum</u> L.
127. periwinkle, old maid	Apocynaceae	<u>Catharanthus roseus</u> (L.) Don forma <u>albus</u> (Sweet) Woodson
128. red physic nut	Euphorbiaceae	<u>Jatropha gossypifolia</u> L. 50
129. white physic nut	Euphorbiaceae	<u>Jatropha curcas</u> L.
130. pigeon pea	Papilionaceae	<u>Cajanus cajan</u> (L.) Millsp.
131. pineapple	Bromeliaceae	<u>Ananas comosus</u> (L.) Merr.

Local Name	Family	Scientific Name
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Local Name	Family	Taxonomic Name
132. wild ground nut	Papilionaceae	<u>Desmodium adscendens</u> (Sw.) DC. 71
133. balsam, /ti bom/ (cf. #57)	Labiatae	<u>Ocimum micranthum</u> Willd. 85
134. /piti ditē/	Verbenaceae	<u>Lippia micromera</u> Schau. 70
135. plantain, /banan/	Musaceae	<u>Musa paradisiaca</u> L.
136. /plātē/	Plantaginaceae	<u>Plantago major</u> L.
137. /pōm dilyan/	Passifloraceae	<u>Passiflora laurifolia</u> L.
138. pumpkin	Cucurbitaceae	<u>Cucurbita pepo</u> L.
139. cowitch	Papilionaceae	<u>Mucuna pruriens</u> (L.) DC.
140. /pwa maldyo/	Papilionaceae	<u>Canavalia ensiformis</u> DC.
141. /pwētā/	Asclepiadaceae	<u>Asclepias curassavica</u> L. 8
142. /pye pul/	Gramineae	<u>Eleusine indica</u> (L.) Gaertn.
143. /māže lapē/	Labiatae	<u>Hyptis atrorubens</u> Poit.
144. ratchet	Cactaceae	<u>Novalea cochenillifera</u> (L.) Salm-Dyck
145. rayo	Agavaceae	<u>Cordyline terminalis</u> Kunth
146. red cotton	Malvaceae	<u>Gossypium hirsutum</u> L. 3
147. /refriyau/	Moraceae	<u>Dorstenia contrajerva</u> L. 87
148. licorice, /wēglis/	Papilionaceae	<u>Abrus precatorius</u> L. 46
149. /raydeparsl/	Apocynaceae	<u>Rauvolfia ligustrina</u> Willd. ex Roem. & Schult. 84
150. /raydamat/	Aristolochiaceae	<u>Aristolochia rugosa</u> Lam.
151. /rōkšan/	Compositae	<u>Vernonia scorpioides</u> (Lam.) Pers. 4
152. rose	Rosaceae	<u>Rosa</u> spp.
153. rosemary	Labiatae	<u>Rosmarinus officinalis</u> L.
154. ruku	Bixaceae	<u>Bixa orellana</u> L.
155. /šado beni/	Umbelliferae	<u>Eryngium foetidum</u> L. 58
156. Saint John bush	Acanthaceae	<u>Justicia secunda</u> Vahl 29
157. /šandilye/	Labiatae	<u>Leonotis nepetaefolia</u> (L.) R.Br. 10
158. Santa Maria	Verbenaceae	<u>Lippia alba</u> (Mill.) N.E. Br. ex Britt. & Wils. 25
159. sapodilla	Sapotaceae	<u>Manilkara zapota</u> (L.) P. van Royen
160. savannah grass	Gramineae	<u>Axonopus compressus</u> (Sw.) Beauv.
161. /savyonst/	Rhamnaceae	<u>Gouania polygona</u> (Jacq.) Urb.
162. white back fern	Polypodiaceae (Filices)	<u>Pityrogramma calomelanos</u> (L.) Link

Local Name	Family	Taxonomic Name
163. seaside grape	Polygonaceae	<u>Coccoloba uvifera</u> L.
164. senna	Caesalpiniaceae	<u>Cassia angustifolia</u> Vahl <u>Cassia acutifolia</u> Delile
165. shining bush	Piperaceae	<u>Peperomia pellucida</u> Kunth 52
166. /si'in bə lamə/	Araceae	<u>Philodendron latifolium</u> C. Koch
167. silk cotton	Bombacaceae	<u>Ceiba pentandra</u> (L.) Gaertn.
168. /siriyo/	Caprifoliaceae	<u>Sambucus intermedia</u> Carr. 60
169. soursop	Annonaceae	<u>Annona muricata</u> L.
170. sour orange	Rutaceae	<u>Citrus aurantium</u> L.
171. sweet orange	Rutaceae	<u>Citrus sinensis</u> (L.) Osbeck
172. sugar cane	Gramineae	<u>Saccharum officinarum</u> L.
173. sweet broom	Scrophulariaceae	<u>Scoparia dulcis</u> L. 42
174. tanya	Araceae	<u>Xanthosoma sagittifolium</u> Schott
175. ti marie	Mimosaceae	<u>Mimosa pudica</u> L. 11
176. tobacco	Solanaceae	<u>Nicotiana tabacum</u> L.
177. tomato	Solanaceae	<u>Lycopersicon esculentum</u> Miller
178. tonka bean	Papilionaceae	<u>Dipterix odorata</u> (Aubl.) Willd.
179. /topatop/	Solanaceae	<u>Physalis angulata</u> L. 80
180. /təʒ/	Cucurbitaceae	<u>Luffa operculata</u> (L.) Cogn.
181. /tural/	Agavaceae	<u>Sansevieria thyrsiflora</u> Thunb.
182. /twəf/	Aristolochiaceae	<u>Aristolochia trilobata</u> L.
183. /vaz/	Loranthaceae	<u>Phoradendron piperoides</u> (HBK.) Nutt. <u>Phthirusa adunca</u> (Mey.) Maguire <u>Stachytarpheta jamaicensis</u> (L.) Vahl 17
184. /gwo vavən/	Verbenaceae	<u>Stachytarpheta cayennensis</u> (L.C. Rich.) Vahl 82
185. /vavən laʒə wat/	Verbenaceae	<u>Wedelia trilobata</u> (L.) Hitchc. 66
186. Spanish verveine	Compositae	<u>Mikania micrantha</u> HBK.
187. /waku/	Compositae	<u>Plumbago scandens</u> L.
188. /wasin mapepi/	Plumbaginaceae	<u>Myrospermum frutescens</u> Jacq.
189. /watamal/	Papilionaceae	<u>Commelina elegans</u> HBK. 40
190. water grass	Commelinaceae	<u>Lantana camara</u> L. 7
191. white sage	Verbenaceae	<u>Cassia occidentalis</u> L. 53
192. wild coffee	Caesalpiniaceae	<u>Borreria verticillata</u> (L.) Mey. 67
193. wild margaret	Rubiaceae	

Local Name	Family	Botanical Name
194. wild nutmeg	Rubiacae	<i>Pterocarpus indicus</i> (L.) Hay.
195. wild coffee	Cameliaceae	<i>Cordia alliodora</i> L.
196. white sage	Verbenaceae	<i>Lantana camara</i> L.
197. water grape	Camelinaceae	<i>Conium maculatum</i> L.
198. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
199. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
200. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
201. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
202. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
203. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
204. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
205. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
206. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
207. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
208. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
209. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
210. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
211. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
212. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
213. (Latin name?)	Compositae	<i>Conium maculatum</i> L.
214. (Latin name?)	Compositae	<i>Conium maculatum</i> L.

Local Name	Family	Taxonomic Name
194. whitehead broom	Rubiaceae	<u>B. verticillata</u>
195. wild mint (cf. #143)	Labiatae	<u>Hyptis atrorubens</u> Poit.
196. wild mint	Labiatae	<u>Salvia occidentalis</u> Sw.
197. wild okro	Malvaceae	<u>Abelmoschus moschatus</u> Medic. 34
198. wild senna	Caesalpiniaceae	<u>Cassia alata</u> L.
199. wild tobacco	Solanaceae	<u>Acnistatus arborescens</u> (L.) Schlecht.
200. wonder-of-the-world	Crassulaceae	<u>Bryophyllum pinnatum</u> (Lam.) Kurz.
201. worm grass	Chenopodiaceae	<u>Chenopodium ambrosioides</u> L. 16
202. /zabwiko/, mammee apple	Guttiferae	<u>Mammea americana</u> L.
203. /zab a fam/	Compositae	<u>Ageratum conyzoides</u> L. 36
204. /zab a pik/	Compositae	<u>Neuroleena lobata</u> (L.) R. Br.
205. /zab bič/	Sapindaceae	<u>Cardiospermum microcarpum</u> HBK. 56
206. /zab kinin/	Gentianaceae	<u>Enicostema verticillatum</u> (L.) Engl. 39
207. /zab lešofi/	Gentianaceae	<u>Lisianthus chelonoides</u> L.f. 27
208. /zab šat/	Compositae	<u>Eupatorium macrophyllum</u> L. 5
209. /zab zejwi/	Compositae	<u>Bidens cymatophylla</u> HBK. 79
210. /šyē dā/	Gramineae	<u>Sporobolus virginicus</u> (L.) Kunth
211. /zizye pul/	Amaranthaceae	<u>Iresine herbstii</u> Hook. f.
212. /šbwen/, devil broom	Compositae	<u>Pseudelephantopus spicatus</u> (B. Juss. ex Aubl.) C. F. Baker 45
213. red stinging nettle	Urticaceae	<u>Fleurya aestuans</u> (L.) Gaud.
214. white stinging nettle		<u>F. aestuans</u>

1. Enal
1. a. yura
- 2.
3. almon
(lea)
- 4.
5. aloes
6. arali
?mil
7. arrow
8. avocad
(leaf, l)
9. angel
10. bachel
butte
(flower)
11. balisi
(leaf, -)
12. bambo

Wesley Wong
 Anthropology 300a
 Brandeis University
 December 19, 1966

Medicinal Plants of Blanchisseuse, Trinidad,
 as compiled during Summer, 1966

Note: The phonemes are those of Morris Goodman in "On Phonemes of French Creole of Trinidad", Word, 14: 277, 1958, 203-212, with the following modifications: substitution of symbol /a/ for /a/, and addition of /r/, a frictionless continuant, and substitution of /ã/ for /ã/.

local English name	local patois name	etymology; medicinal value	quality	taxonomy
1. ajuma (leaf)	/aʒuma/	no data; also known as black nights ² for shingles	cold	Solanaceae, <u>Solanum nigrum</u> L. ⁶
2.	/alɛtu kay/ "all around the house"	French à l'entour and /kay/ "house". cough, fresh cold, flu	hot	Boraginaceae, <u>Heliotropium procumbens</u> Miller
3. almond (leaf)	/zaman/	Fr. amande, the fruit; or maybe zannande, the tree? diarrhea, erysipelas, mumps, sprain, rheumatism.	hot	Combretaceae, <u>Terminalia catappa</u> L. ²
4.	/altamis/ "High Mass"	Spanish altamisa or artemisa via Latin from Greek artemisia, deriv. of Artemis. menorrhagia, postpartum, flu.	hot	Compositae, <u>Artemisia</u> sp.
5. aloes (leaf)	/laluwe/	Fr. l'aloë, 16th c.; now l'aloës. "internal lash" (/blas/),	cold	Liliaceae, <u>Aloe vera</u>
6. aralie (milk)	/arali/	Fr. aralie from New Latin aralia. plaster for pain.		Cuttiferae, <u>Clusia rosea</u> Jacq. ²
7. arrowroot	(not obtd)	dysentery.		Marantaceae, <u>Maranta arundinacea</u> L. ⁵
8. avocado (leaf, bark)	/zaboka/	Fr. avocat from Sp. avogado from Carib avoka. diarrhea, headache, sprain.		Lauraceae, <u>Persea americana</u> Mill. ⁵
9. angelin (bark leaf)	/lãxiɛ/	Fr. probably l'angelin, the cabbage tree. worms.	cold	Leguminosae, <u>Andira inermis</u> ⁵
10. bachelor-button (flower, leaf)	/maʒwit blã/ "white margaret"	Fr. Marguerite, the flower, "stoppage of water", cooling, hypertension.	cold	Amarantaceae, <u>Gomphrena globosa</u>
11. balisier fig (leaf, fruit)	/fig balizye/	Fr. figue. In patois, means "banana". worms, burns, snake bite.	cold	Musaceae, <u>Heliconia bihai</u> ⁵
12. bamboo fern		"stoppage of water"		Coniogramme japonica? ⁴

Number	Common Name	Local Name	Family	Part Used	Preparation	Effect
16.	bird pe					
17.	black s (leaf)					
18.	blister fly leaf					
19.	bois ba (bark)					
20.	bois ca (leaf)					
21.	breadfr (leaf, : milk)					
22.	caimite					
23.	round c bush (1)					
24.	carap (c)					
25.	carment bush					
26.	carrot					
27.	cashew (: bark, nu					
28.	bitter cassava					

13. bamboo (leaf, root)	/bābu/	Fr. <u>bambou</u> via Portuguese from Malay. flu, fever, pneumonia, /blas/.	hot	Gramineae, <u>Bambusa vulgaris</u> ⁵
14. barbadine (leaf)	/babadin/	prob. Sp. diminutive of <u>bar- bado</u> , a vine or tree trans- planted. Also <u>granadilla</u> . hypertension, diabetes.	cold	Passifloraceae, <u>Passiflora</u> <u>quadrangularis</u> ⁵
15. bay leaf	/fay bwadan/	Fr. <u>bois d'Inde</u> . flu, fever, pneumonia.	hot	Myrtaceae, <u>Pimenta racemosa</u> ²
16. bird pepper "birds like it too much"	/pima zwazo/	Fr. <u>piment</u> , "spice", and <u>oiseau</u> . sore throat, indigestion.	leaf cold pepper cold	Solanaceae, <u>Capsicum frutescens</u> L.
17. black sage (leaf)	/bwa nwā/	Fr. <u>bois</u> and <u>noir</u> . fresh cold, flu, fever, pneu- monia, diabetes, malaria.	hot	Boraginaceae, <u>Cordia curassavica</u>
18. blister bush, fly leaf (leaf)	/fay muš/	Fr. <u>feuille</u> , "leaf", and <u>mouche</u> , "fly". fresh cold, flu, boils.	no agree- ment	
19. bois bande ⁵ (bark)	/bwa bāde/	Fr. <u>bois</u> , "wood, timber", and <u>bande</u> , "stiff, taut". impotence	very hot	Proteaceae, <u>Roupala montana</u> ⁵
20. bois canot ⁵ (leaf)	/bwa kano/	Fr. <u>canot</u> , "canoe", or also <u>canon</u> , "cylinder, pipe, tube". flu, fever, cough.	hot	Moraceae, <u>Cecropia peltata</u> ⁵
21. breadfruit (leaf, fruit, milk)	/pā bwa/	Fr. <u>pain</u> , "bread" hypertension, stoppage of water, pain.	cold	Moraceae, <u>Artocarpus communis</u> ⁵
22. caimite (leaf)	/fay kaymit/	Fr. via Sp. <u>caimito</u> from Taino <u>caymito</u> , "star apple". fever.	hot	Sapotaceae, <u>Chrysophyllum</u> <u>caimito</u> ⁵
23. round cala- bash (leaf)	/fay kalbas/	Fr. <u>calabasse</u> , 16 c., from Sp. <u>calabaza</u> , "human head". palpitation, hypertension, flu.	cold	Bignoniaceae, <u>Crescentia cujete</u> L. ²
24. carap (oil)	/kawap/	prob. Fr. via Sp. <u>carapa</u> from Carib <u>krapa</u> , "oil". flu, lice.	oil hot	Meliaceae, <u>Carapa guianensis</u> ⁵
25. carpenter bush	/zab šepātye/	Fr. <u>charpentier</u> ; or also <u>herbe serpentaria</u> ? flu, fever, pneumonia, vomit	very hot	Acanthaceae, <u>Justicia secunda</u>
26. carrot	/kawot/	Fr. <u>carotte</u> . jaundice, pneumonia.	cold	Amniaceae, <u>Daucus carota</u> L. ⁶
27. cashew (leaf, bark, nut, flower)	/pom/	Fr. <u>pomme</u> , "nut", likely from diarrhea, dysentery, asthma, indigestion, cough.	hot	Anacardiaceae, <u>Anacardium</u> <u>occidentale</u> L. ²
28. bitter cassava	/mayok/	Fr. <u>manihot</u> , 16 c., now <u>manioc</u> . from Brazilian Tupi <u>manioch</u> . snake bite	cold	Euphorbiaceae, <u>Manihot</u> <u>utilissima</u> ⁵

29. sweet cassava /kamayak/ flu, boils cold Manihot utilissima ⁵
30. castor-oil bush (leaf, oil) /fey pmaskwiti/ Fr. ^{from} L. palma Christi, or "palmarist". leaf cold Euphorbiaceae, oil hot Ricinus communis L. ⁶
pain, flu, dysmenorrhea.
31. carilie, ⁹ or coreyelee² /masiēz/ carilie from karola (Hind¹), hot? Cucurbitaceae, (leaf, fruit) "balsam apple" M. charantia, Momordica charantia L. ³
prob. Fr. mexican, a yellow of medium brilliance (French yellow), color of the ripe fruit? diabetes, hypertension.
32. cedar (bark) /kažu/ Fr. acajou, cedarwood for cabinets, prob. from Tupi acajú via hot Meliaceae, Portug., "cashew tree or fruit". Cedrela mexicana ⁵
"ground itch", "bad eyes".
33. chaconia /balizyo/ Fr. balisier, "reed, cane". Rubiaceae, scorpion sting. Warszewiczia coccinea ⁵
34. chataigne (milk) /šatayn/ Fr. châtaigne, from L. castanea, "chestnut". hot Moraceae, plaster for pain Artocarpus communis ²
35. chive poultice for flu Liliaceae, Allium schoenoprasum ⁵
36. clove /klužunof/ Fr. clou de girofle very hot Myrtaceae, flu, postpartum, dysmenorrhea, Eugenia aromatica ⁵
scorpion sting, venereal dis.
37. Christmas bush /flawi nwel/ /fay kluset/ Fr. prob. fleur or fleuré, and hot Compositae, Noël, "Christmas"; and croisette, Eupatorium odoratum L. ³
"small cross". flu, fever, cough, diabetes.
38. Christmas bush /flawi nwel/ cold in the chest hot Leguminosae, Cassia bacillaris
39. Christmas bush /flawi nwel/ /san migal/ Sp. San Miguel. hot "bad eyes"
40. coconut^{tree} (root, shell, bark, oil) /koko/ Fr. coco, fruit of coco tree, root hot Palmae, by Vasco da Gama to husked fruit oil cold Cocos nucifera L. ²
bec. it resembles a phantom. nut cold
toothache, erysipelas, ven. dis., rash, lice, amenorrhea, flu.
41. coffee plant /kafé/ (root, leaf, seed) Fr. café Rubiaceae, sores, scorpion sting, jaundice Coffea arabica L. ²
42. congo lala³ /kəngolala/ etymology? hot Compositae, marasma Helipteris alba (L.) Hassk. ³
43. corn (silk, seed) /mi/ Fr. maïs from Sp. maíz, l6c., Gramineae, from Taino mahis, máyz, "corn" Zea mays L. ⁵
flu, dysmenorrhea, stoppage of water, cutting teeth.

44. dasheen (stem) ground itch Araceae, Colocasia esculenta (L.) Schott ⁵
45. /degʃfle/ (leaf, flower) Fr. dégonfler, "to reduce in swelling, deflate" indigestion cold?
46. thyme (leaf, root) /ditk/ Fr. du thym. indigestion, menorrhagia. hot? Labiatae, Coleus aromaticus ? ⁵
47. /ditɛ jaraba/ "tea of Yoruba" prob. Sp. jarabe, "potion"? flu very hot
48. /dite peyi/ "tea of the country" Fr. du té, "tea", and pays, "land, country". flu, fever, "bad eyes", measles. cold? Scrophulariaceae, Catarraria biflora L.
49. /do blã/, /lãve blã/ Fr. dos, "back", blanc, "white"; l'envers, "reverse side". Leaf underside is white. cooling, sores, amenorrhea, fever. cold? Compositae, Rolandra fruticosa
50. /estrelag/ (leaf) etymology? for as purge. hot
51. evergreen stoppage of water
52. fat pork; coco pluma (bark, root) /zikak/ Fr. via Sp. icaco from Arawak, perhaps ikaku. dysentery hot Rosaceae, Chrysobalanus icaco ⁵
53. /fay koway/ "coral snake leaf" Fr. prob. corail, "coral". dysentery
54. urine bush /fay pisa/ Fr. prob. from pissat, 13c., or pissas. stoppage of water, as cooling. cold Euphorbiaceae, Euphorbia oerstidia (Klotzsch and Gereke) Boiss.
55. /fay solay/ Fr. soleil, "sun". Leaf resembles a huge sunburst. headache. no agrmt.
56. creole fig (leaf, root) /fig kwɔl/ Fr. créole. Prob. refers to "Gros Michel" variety. marasma Musaceae, Musa spp. ⁵
57. /fɛbazɛ/ (seed) prob. Fr. framboise, "raspberry", or framboisier? to remove foreign body from eye cold?
58. frangipani (leaf) It. Frangipani, name of a Roman marquis. crysipelas. Apocynaceae, Plumeria rubra ⁵
59. guinea pepper /pwɛv jine/ Fr. poivre de Guinée, "grains of Paradise". indigestion, bad cold. hot Zingiberaceae, Amomum melegueta ⁵

60. gar

61. gar

62. gin

63. gro
tes

64. gun'
bar!

65.

66. doubt
cus;
flow
red

67. hog
creo
wild
(lea

68.

69.

70.

71. jumby
bash;
calab

72.

73. dragon
blood

60. gamalote
(root) /gamelot/ Sp. camalote, or camelote hot
from Fr. camelot, water-repel-
lant fabric which compares with
character of the leaf.
stoppage of water. Gramineae, Setaria
poiretiana (Schult.)
Kunth
61. garlic /garl/ worms, indigestion, protective
charm, hypertension. Liliaceae,
Allium sativum ⁵
62. ginger /ging/ indigestion, cold in head hot
Zingiberaceae,
Zingiber officinale
^{Roscoe} ⁵
63. ground-nut,
peanut (leaf) /pistaš/ Fr. pistache, from It. pis- cold
taccio, "pistachio nut".
flu Leguminosae,
Arachis hypogaea L. ⁵
64. guava (leaf,
bark, fruit) /guyav/ Fr. gouave, 16 c., now goyave, no
from Sp. guayaba, fruit of gua- agrmt.
yabo tree, from Arawak or Carib.
diarrhea, dysentery. Myrtaceae,
Psidium guajava L. ²
65. /gwan āba fty/ Fr. graine, enbas, and feuille. cold
"seed under stoppage of water, venereal dis.
leaf" Euphorbiaceae,
Phyllanthus amarus
Schum and Thom.
66. double hibis- /fla bays/, Fr. fleur, "flower"; barrier, no
cus; fencing /gwo fla bays/, "railing, fence"; gros, "big", agrmt.
flower; wild /wəz bays/, rose.
red rose /gwo wəz bays/ flug cough, amenorrhea. Malvaceae,
Hibiscus rosa-
sinensis, double
variety ⁵
67. hog plum; /mubē/ proper name Monbin. cold
creole plum; thrush, sores, sore throat,
wild plum diarrhea, pain, dysmenorrhea,
(leaf, bark) fresh cold. Anacardiaceae,
Spondias monbin L. ⁵
68. /japana/ etymology? very hot
flu, fever, as purge.
69. /jewi tut/ Fr. guérir, "to cure"; tout. hot or
"cure all flu, fever, pneumonia, cold in
things" head, hypertension, headache. cold
70. /jimov/ Fr. guimauve, "marsh-mallow", no
(leaf) mauve, "mallow"; gui "mistle-
toe". for sores. agrmt.
71. jumby cala- /kalbasye/ Fr. calabassier, the round
bash; wild calabash tree C. cujete.
calabash (bark) fiber for pain. Lecythidaceae,
Couroupita
guianensis Aublet ²
72. /kābut/ prob. Sp. (Peru) cambuto, hot
"small, thick".
pleurisy, flu, fever. Gramineae,
Paspalum
conjugatum Bergius
73. dragon's /kalanda/ prob. Fr. calendes or Sp. ca- cold
blood (root) lendas, "the first day of
each month".
amenorrhea, stoppage of water.
- /kan rivyē/ Fr. canne and rivière. cold
"river cane" venereal dis., as cooling. Zingiberaceae,
(stem, root) Costus cylindricus

No.	Plant	Part	Use
75.	<i>Albizia leucodermis</i> (Schomb.) Benth	leaf	for tanning, mixed with bark of the tree.
76.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
77.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
78.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
79.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
80.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
81.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
82.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
83.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
84.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
85.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
86.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
87.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
88.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
89.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.
90.	<i>Albizia leucodermis</i>	leaf	for tanning, mixed with bark of the tree.

75. /kaykanapiri/ (leaf) etymology? Sp. cáncana is "fleshy spider", piripiri (Peru) is herb to obtain happiness in love. earache.
76. /kapat/ (leaf) etymology? headache.
77. /kas/ (pod) Fr. casse, "fruit of the cassia" hot Leguminosae-Cacalpinieae, Cassia fistula ⁵
flu, jaundice, as cooling.
78. jump-up-and-kiss-me /kupyé/, Fr. coupier? cold Portulacaceae,
/l3bwisal/ Fr. nombril, "navel", more likely from Sp. lombriz, "earth-worm", as plant resembles mass of writhing worms.
worms, boils, empacho. Portulaca pilosa
79. passley /kupyé/ worms, palpitation cold? Portulaca oleracea L. ³
80. fiddle bush /kod a viyol3/ Fr. corde de violon. Stem is no
(root) "violin string" slender and tough, very difficult to cut. agrmt.
venereal disease, as cooling
81. /koko šat/ (root) Fr. coco. Patois means "nut" and "genitals". Chatte, "cat", stoppage of water.
82. /korošiy/ (root) prob. dimin. of Sp. corozo, a hot type of palm.
diarrhea, yellow fever.
83. /kuzē/ Fr. cousin, "cousin" or cold Leguminosae,
"midge". Desmodium frutescens
cystitis, fever, stoppage of (Jacq.) Schindl.
water, as cooling.
84. /kuzamaho/, /kuzi maho/ (leaf, root) /maho/ is "fiber, rope". This cold Malvaceae,
fibrous bush is "cousin of the true maho bush". Urena lobata L.
pain, flu, as cooling.
85. /lanibwa/ etymology of /lani/? very hot Piperaceae, Piper
"a good scent" flu, for bathing marginatum, var. catalpaefolium
(leaf)
86. leaf: /lan baf/ Fr. langue and bœuf; leaf cold Smilacaceae,
"cow's tongue", salsepareille from Sp. root hot Smilax salsaparilla? ⁴
root: /šaspawty/ zarsaparrilla; name given to American S. salsaparilla.
or /šaspaway/ la belongs to European S. aspera.
venereal dis., as blood purifier
87. lemon (fruit) eczema, as purge cold Rutaceae,
Citrus limonia ⁵
88. lime (fruit, root) /sitwō/ Fr. citron, "lemon". cold Citrus
flu, fever, insomnia, dogbite, aurantiifolia ⁵
erysipelas, venereal dis., protective charm, scorpion bite

No.	English	Japanese	Latin	Chinese	Notes
99.	lemon fever (root)	(root)			
10.		(root)			
11.	love v wild v cell	(root)			
12.		(root)			
13.	devil (root)	(root)			
14.		(root)			
15.		(root)			
16.		(root)			
17.		(root)			
18.	manac	(root)			
19.	mangrove man	(root)			
20.	mango (leaf)	(root)			
21.	gully (kejo)	(root)			
22.		(root)			

39. lemon grass, fever grass (root)	/sitwonal/	Fr. <u>citronelle</u> , 17 c., or "verveine des herboristes" (<u>Lippia citriodora</u>), a mint. fresh cold, flu, fever.	very hot	Gramineae, <u>Cymbopogon citratus</u>
40.	/lěsā/ (bark)	Fr. <u>l'encens</u> , "incense". venereal dis.	no agmt.	Burseraceae, <u>Protium guianensis</u> ⁵
41. love vine, wild vermicelli	/vamisel/	Fr. <u>vermicelle</u> from It. <u>vermicelli</u> , by comparison of the form of vermicelli with that of worms; hence plant name. marasma, jaundice.	hot	Convolvulaceae, <u>Cuscuta americana</u>
42.	/lyan taso/ (vine, root)	/lyan/ or /lyan/ "vine" whence Fr. <u>liane</u> . Vine resembles <u>taso</u> , salted beef from Venezuela. snake bite, scorpion sting, flu, pain, venereal dis, as cooling.	cold	Leguminosae, <u>Bauhinia excisa</u>
43. devil vine (root)	/lyan zewōs/	Fr. <u>ronce</u> , a dart, a sorrel or patience dock, a bramble. Plant has sharp thorns. as blood purifier.	hot	Smilacaceae, <u>Smilax cubensis</u>
44.	/loyō dil/, or /loyō dilil/ (root)	Fr. <u>l'oignon</u> , "bulb, onion", and prob. <u>de l'ail</u> or <u>d'ail</u> , "garlic"? asthma, boils, vomit.	cold	
45.	/madi gwa/ (leaf, root)	prob. Fr. <u>mardi gras</u> , Shrove Tuesday. sores, as cooling.	cold	
46.	/fimal malome/	etymology? flu, fever, venereal dis., postpartum, abortion, cooling.	cold	Euphorbiaceae, <u>Euphorbia</u> <u>thymifolia</u> L.
47.	/mal malome/	Fr. <u>māle</u> , "male." flu.	cold	<u>Euphorbia hirta</u> L.
48. manac (root)	/manak/	Sp. <u>manaca</u> ? snake bite, venereal dis.	cold	Palmae, <u>Euterpe</u> <u>broadwayana</u> ⁵
49. manabetter- man	/nām msa/ nām/ /wandelakay/	Fr. <u>un homme</u> and <u>meilleur</u> . Sp. <u>Juan de la cay</u> , or <u>calle</u> ? flu, fever, marasma.	hot	Amarantaceae, <u>Achyranthes indica</u>
50. mango vert (leaf, bark)	/māgo vā/ /mapurit/ /wasin kojo/ "it stink"	Fr. <u>mangot</u> and <u>vert</u> , "green". hypertension, diarrhea.	leaf hot root cold	Anacardiaceae, <u>Mangifera indica</u> L. ⁵
51. gully root, kojo (?) root	/mapurit/ /wasin kojo/ "it stink"	Sp. <u>mapurito</u> , "skunk" (C. Am.). Kodjo among Bush Negroes of Su- rinam is given name of person born on a Monday. flu, abortion, dysmenorrhea.	hot	Phytolaccaceae, <u>Petiveria alliacea</u> ¹
52.	/marakiy/ /sumat/ (leaf, root)	Sp. dimin. of <u>maraca</u> , musical instrument ("shak-shak") which flowers resemble. rash, /bles/.	hot	Leguminosae, <u>Crotalaria retusa</u>

103. marigold: stinking suzy (leaf, flower)	/susi/	Fr. <u>souci</u> , the marigold. flu, toothache.	cold	Compositae, <u>Calendula officinalis</u>
104. turmeric (root)	/masala/	etymology? sprain.	hot	Zingiberaceae, <u>Curcuma longa</u> ⁵
105.	/matapal/ (milk)	Sp. <u>matapalo</u> , name for <u>Clusia</u> and <u>Ficus</u> spp., or Scotch Attorney. plaster for pain.		Guttiferae, <u>Clusia</u> spp. ²
106.	/matrag/ or /matrajk/(leaf)	etymology? flu, fever, menorrhagia	hot	
107.	/māše kabwit/ "goat feed"; /kalalu māše/	Fr. <u>manger</u> and <u>cabrit</u> , or Sp. <u>cabrito</u> , "kid". Fr. <u>micher</u> or <u>marcher</u> ? rash.	cold	
108. mauby (bark)	/mabi/ "bitter thing"	etymology? flu, as purge and tonic.	cold	Sapindaceae, <u>Colubrina reclinata</u>
109.	/mawi guža/	Fr. <u>Marie</u> and <u>goniat</u> , "vulgar person, cad". Frab. refers to commonness of vine. worms, as cooling.	cold	Passifloraceae, <u>Passiflora foetida</u>
110.	/mayək šapal/ "altar root"	Fr. <u>charolle</u> . venereal dis., as cooling	cold	
111.	/matrivz/ /vativz/ (root)	Fr. <u>vétiver</u> from Tamil <u>vetti- veru</u> , "the root which is dug up". flu, fever, pleurisy.	very hot	
112.	/mil flore/ "thousand flowers"(leaf)	Fr. <u>mille</u> and prob. <u>fleuret</u> . prolapse of uterus.		
113. minnie root "many roots"	none known	etymology? flu, stoppage of water, venereal dis., as purge, cooling.	cold	Acanthaceae, <u>Ruellia tuberosa</u>
114. moko fig (leaf)	/moko/	Sp. <u>moco</u> , "viscid, glutinous matter"? boils, burns.	cold	Musaceae, <u>Musa balbisiana</u> ⁵
115. mountain rose (flower, bark)	/bwa diwz/ /wz mšāy/	Fr. <u>rose montagne</u> , <u>bois de rose</u> , "rosewood". amenorrhoea, abortion, cough, hemorrhage.	no agmt.	Leguminosae-Caesal- pinieae, <u>Brownia latifolia</u> ⁵
116.	/nowš/	etymology? flu, fever	hot	Piperaceae, <u>Piperaria</u> <u>emarginella</u>
117. nutmeg (seed)	/miskad/	Fr. <u>muscade</u> . flu, fever, pneumonia, stroke, asthma, dysmenorrhoea, postpartum	hot	Myristicaceae, <u>Myristica fragrans</u> Houtt. ²

No.	Plant Name	Part	Use
118.	obli		
119.	okra		
120.	olive		
121.	olive		
122.	papa		
123.			
124.	patel		
125.			
126.	black		
127.	periw		
128.	red p		
129.	white		
130.	pigeon		

118. obi seed etymology? cough.
119. okra, ochro (fruit) corruption of Tshi nkuman. cold? Malvaceae, Hibiscus esculentus L.⁵
120. olive bush, /zoliv/ kidney bush (leaf) Fr. olive. cold nephritic, fresh cold, cough, pain, cooling for pregnancy.
121. olivier /olivye/ (bark) Fr. olivier. Combretaceae, Chuneca obovata rheumatism, diabetes, pain.
122. papaw, /papay/ male papaw (root, fruit, flower) Fr. papaye, 10. c., from Carib cold Caricaceae, Carica papaya L.⁵ /bias/, venereal dis., flu, hypertension, stoppage of water, asthma, as purge and cooling.
123. /patakó/ Sp. patacón, "silver dollar", cold Menispermaceae, Cissampelos pareira deriv. of Pg. pataca, the dollar of Portugal and Brazil early 19 c. Leaf shaped like coin. for palpitation.
124. patchouly⁴ /pačuli/ (leaf) Fr. patchouli (1826) from Eng. hot? patch-leaf from Tamil paccilai, "green leaf" or Pogostemon patchouly, a mint. flu, bad cold, pneumonia, in charms for luck and power.
125. /pat šyč/ "dog paw" (leaf, root) Fr. patte and chien. Leaf resem- cold? Malvaceae, Urena sinuata bles a dog paw-print. palpitation, cold in chest.
126. black pepper (grains) bad cold Piperaceae, Piper nigrum⁵
127. periwinkle, /kaka pul/ old maid "found everywhere" Fr. and Sp. paca, "dung" in cold Apocynaceae, Lochnera rosea, var. alba⁵ infant vocabulary, and poule, "fowl". diabetes.
128. red physie /mē'siyē wuž/ nut /tuwatu/ (leaf) Fr. médicine or médiciner? hot Euphorbiaceae, Jatropha curcas similar to physic, "a remedy; a mental, moral, spiritual medicine". gossypifolia sores, ven. dis., protec. charm.
129. white /mē'siyē blā/ physie nut /mē'siyē beni/ (leaf, stem) diarrhea, sores, sprain, pain, cold Jatropha curcas L. fever, as cooling and protective charm. Stem used as charm of power.
130. pigeon pea /pna aɣɔl/ (leaf) Fr. pois d'Angole, referring to hot Leguminosae, Cajanus cajan⁵ C. cajan or C. indicus. flu, stroke, protective charm.
131. pineapple /anana/ (leaf) Fr. ananas 10. c., from Sp. Bromeliad, Ananas (L.) sprain.

132. wild ground nut (leaf) herb	/pistaš mawš/	Fr. marron, "fugitive, run- away slave, gone wild". venereal dis., as cooling.	cold	Leguminosae, <u>Desmodium adscendens</u> (Sw.) D.D.
133. balsam (leaf)	/piti bwa/	Fr. petit and bois. "bad eyes"		Leguminosae-Caesal- piniae, <u>Copaifera</u> <u>officinalis</u> ? ⁵
134.	/piti ditš/ "little thyme"	Fr. petit, "little", and <u>du thym</u> . flu, stoppage of water.	hot	
135. plantain (peel)	/banan/	Fr. banane, 17 c., via Ptg. from a lang. of Guinea. migraine, hypertension		Musaceae, <u>Musa</u> spp. ⁵
136.	/plātš/ (leaf)	Fr. plantain. "bad eyes"	cold	Plantaginaceae, <u>Plantago major</u> L. ⁶
137.	/pom dilyan/ (leaf)	Fr. pomme and de liane. worms, palpitation, sprain.		
138. pumpkin (fruit, leaf, flower)	/šowomn/	Fr. giraumon, a small round pumpkin. measles, sprain.	cold	Cucurbitaceae, <u>Cucurbita pepo</u> L. ⁶
139. cowitch (seed)	/pwa gwate/ "itch peas"	Fr. pois and gratter, "to scratch". Pods covered with fine hairs that cause intense itching. for worms.	hot	
140.	/pwa maldyo/	Fr. pois and mal d'oeil, "evil eye". grown as protective charm.		Leguminosae-Papilio- natae, <u>Canavalia</u> <u>ensiformis</u> ⁵
141.	/pwētš/ (root)	Fr. printemps, "spring- time" ? Leaves reputed to be poisonous to stock. venereal disease.	cold	Asclepiadaceae, <u>Asclepias</u> <u>curassavica</u> L.
142.	/pye pul/ "fowl foot" (³⁻⁴⁻⁵ root)	Fr. pied, "foot", and poule. pneumonia, cystitis, as blood purifier.	hot?	Chlorideae, <u>Eleusine indica</u> (L.) Gaertn. ³
143. rabbit meat	/mšče lapš/ "rabbit feed"	Fr. manger, "to eat", and <u>lapin</u> . flu, fever.	cold?	Amaranthaceae, <u>Alternanthera</u> <u> ficoidea</u> (L.) R.Br. ³ ?
144. rachette	/wačət/	Fr. raquette, earlier rachette, cold "racket; prickly pear or In- dian fig." diarrhea, boils, erysipelas, as cooling.	cold?	Cactaceae, <u>Nopalea cochenillifera</u> (L.) Salm-Dyck ⁵
145. rayo (leaf)	/fey tone/	Fr. tonner or tonnerre? "to thun- der" or "thunderclap" ? prob. translation of Sp. rayo, "thun- derbolt, lightning flash". amenorrhea, fever, protective charm.	hot	Liliaceae, <u>Cordyline terminalis</u> ⁵

<i>Leptocarpus</i>	146. r	<i>Leptocarpus</i>	146. r
<i>Leptocarpus</i>	147.	<i>Leptocarpus</i>	147.
<i>Leptocarpus</i>	148. 14	<i>Leptocarpus</i>	148. 14
<i>Leptocarpus</i>	149.	<i>Leptocarpus</i>	149.
<i>Leptocarpus</i>	150.	<i>Leptocarpus</i>	150.
<i>Leptocarpus</i>	151. roc	<i>Leptocarpus</i>	151. roc
<i>Leptocarpus</i>	152. ros	<i>Leptocarpus</i>	152. ros
<i>Leptocarpus</i>	153. ros	<i>Leptocarpus</i>	153. ros
<i>Leptocarpus</i>	154. ruk	<i>Leptocarpus</i>	154. ruk
<i>Leptocarpus</i>	155.	<i>Leptocarpus</i>	155.
<i>Leptocarpus</i>	156. Sain	<i>Leptocarpus</i>	156. Sain
<i>Leptocarpus</i>	157.	<i>Leptocarpus</i>	157.

146. red cotton (leaf) /kot³/ wuž/ Fr. coton, "cotton", and rouge. hot Malvaceae, Gossypium spp.
fresh cold, flu, fever, cough.
147. /rəfiyap/ (root) prob. Sp. resfriado, cold (illness) ~~etymology~~ dysentery, fever.
148. licorice (leaf) /wəglis/ Fr. réglisse, 14 c., via earl- no Leguminosae-Mimosae, Adenanthera pavonina ²?
ier licorice and ricolice, 12c. agrmt. Also possibly from reyglisse, 16 c., from rai de Galice, rai from L. radix. All refer to European Glycyrrhiza glabra root. cough, flu, fever.
149. /nəydeparal/ (root) prob. Fr. rai (from radix) and paralle, the yellow-dock of cold? genus Rumex, medicinal plant. snake bite.
150. /nəydepat/ (root) prob. Fr. rai (from radix); cold? Convolvulaceae, Merrina umbellata (L.) Hallier.
/pat/ may be Fr. menthe, "mint", or Sp. mato, "coppice, brake". snake bite, jaundice, dysmenorrhea, postpartum.
151. rockshen, wild patchouly /rəkšan/ (leaf) Fr. Roxane? hot? tonic, protective charm.
152. rose /rəzə wəz/ Fr. rose. no Rosaceae, Rosa spp. ⁵
dysmenorrhea, cold in chest. agrmt.
153. rosemary /rəzə/ cold in head hot Labiatae, Rosemarinus officinalis
154. ruku (root, seed, leaf) /ruku/ Fr. roucou, from Brazilian Tupi or Guarani urucu. cold Bixaceae, Bixa orellana L. ⁵
stoppage of water, diabetes, flu, venereal dis., scorpion bite. sting.
155. /šado beni/, /šadnš beni/, /kulanšro/ (root, bush) Fr. Chardon, "thistle"; chardon bénit is the knapweed Centaurea spp. hot Ammiaceae, Eryngium foetidum L.
Sp. culantro or cilantro, refers to coriander Coriandrum sativum. fresh cold, flu, fever, diabetes.
156. Saint-John bush (leaf) /šadamušin/, /šadāmunšin/ etymology? cold? rash, asthma, stoppage of water.
157. /šandilye/ (leaf, flower) Fr. chandellier, "candlestick". very hot Labiatae, Leonotis nepetifolia
cold and fever.
- /santa mariya/ (leaf) Sp. Santa María. hot Verbenaceae, Lantana ²
flu, cold in chest, fever.

159. sapodilla /zapoti/ Fr. sapotillo, from Sp. zapotillo, dim. of zapote, from Aztec tzapotl, "fruit of the zapote." very hot Sapotaceae, Achras zapota ⁵
(seed, leaf, bark, root) fresh cold, flu, fever, diarrhea, stoppage of water, cough.
160. savannah grass flu Paniceae, Axonopus compressus (Swartz) Beauv. ³
161. /savonit/ (leaf, vine) Fr. savonette, "soap-ball" or "toilette wash." cold flu, venereal dis., as cooling
162. white-back /flawi bɔ/ fern, larivyɛ/ Fr. fleuris bord, "bank, strand"; la rivière. "Medicine is in powder underneath". hot amenorrhea, menorrhagia, flu, fever, hypertension, consumption.
163. seaside /wezɛ/ grape (bark) Fr. raisin, "grape". no agrmt. Polygonaceae, Coccoloba uvifera ⁵
164. senna (leaf, pod) L. senna, dried leaflets of certain Cassia spp., esp. C. acutifolia, C. angustifolia. as purge; jaundice, postpartum.
165. shiny bush, /zab kwas/ shining "runs along the ground" Fr. course, "running"? cold diarrhea, flu, as cooling. Piperaceae, Peperomia pellucida Kunth.
166. /siʃin bɔ/ etymology? Fr. la mer, "sea". hot /siʃin gɔd bwa/ erysipelas, rheumatism, fever. (leaf)
167. silk cotton /fɔmaʒɛ/, (leaf) /bwa dyab/ Fr. fromager, "kapok tree"; bois and diable. Tree said to be dwelling place of spirits. no agrmt. Bombacaceae, Ceiba pentandra (L.) ²
168. /sirigo/ Sp. cirio, "church candle". hot? flu, fever, cough, asthma. (leaf) Caprifoliaceae, Sambucus intermedia
169. soursop /kɔwɔsɔl/ Fr. corossol was borrowed from Creole, 16 c., possible alteration of Curacao. cold Annonaceae, Annona muricata L. ²
(leaf) hypertension, insomnia, faint.
170. sour /zowɛy si/ orange Fr. orange and cur, "sour". cold indigestion, stoppage of water, (peel, fruit) thrush. Rutaceae, Citrus aurantium ⁵
171. sweet /zowɛy du/ orange Fr. doux cold flu, pneumonia, indigestion, (leaf, peel) thrush. Citrus sinensis ⁵
172. cane /kan/ Fr. canna, "cane, reed". very hot Gramineae, Saccharum spp. ⁵
(leaf, flower)

Number	Plant	Part	Use
173.	grew	leaf, root	leaf, root
174.	tang	leaf, root	leaf, root
175.	GI	leaf, root	leaf, root
176.	tob	leaf, root	leaf, root
177.	toma	leaf, root	leaf, root
178.	tonk	leaf, root	leaf, root
179.		leaf, root	leaf, root
180.		leaf, root	leaf, root
181.		leaf, root	leaf, root
182.		leaf, root	leaf, root
183.		leaf, root	leaf, root
184.		leaf, root	leaf, root
185.		leaf, root	leaf, root
186.	Span	leaf, root	leaf, root

173. sweet broom /balyz du/ Fr. balayer or balier, or root cold Scrophulariaceae,
balayeur, "sweeper". bush hot Scoparia dulcis.
maldyo, sores, diabetes,
as cooling, dysmenorrhea.
174. tanya, /bu/ etymology? Patois refers to hot Araceae,
malanga the root. Xanthosoma
(stem, leaf) headache, "ground itch". sagittifolium Schott⁵
175. El marie herb /ti mawi/ Fr. petit and Marie. cold Leguminosae,
(root, bush) "little Mary" insomnia, stoppage of water, Mimosa pudica L.
as cooling.
176. tobacco /tabak/ Fr. tabac from Sp. tabaco from Solanaceae,
(leaf) Arawak, which referred to a Nicotiana alata ?⁵
type of cigar.
cold in head
177. tomato flu, /lota/. Solanaceae,
(leaf, fruit) Lycopersicum
esculentum Mill.⁵
178. tonka bean /noyo/, Fr. noyau, "stone of a fruit", hot Leguminosae,
/sarapya/ Sp. sarapia. Dipteryx odorata⁵
indigestion.
179. /top a top/ Eng. top, which passed to Fr. cold Solanaceae,
(leaf) as toupe. Fruit resembles Physalis angulata L.
the spinning top.
nephritis, fever, hemorrhoids.
180. /t335/ Fr. terchon, "duster or house- cold
(vine) cloth". Vine resembles a twisted
piece of hay or straw.
snake bite.
181. /tural/, etymology? hot
/bu/ (root, leaf)
182. /twaf/ Fr. trèfle, "clover; clubs", hot
(leaf) resemblance to leaves of vine.
diabetes, postpartum, abortion,
menorrhagia, dysmenorrhea, pain,
hypertension, snake bite.
183. /vaz/ Fr. vase, "vase" or "slime, mud"? ho? ho?
(leaf) maresma, as blood purifier.
184. /gwo vavan/ Fr. verveine from L. verbeza, cold? Verbenaceae,
(leaf) sacred boughs of laurel, olive, Stachytarpheta
myrtle for pagan rites. jamaicensis (L.)
flu, pneumonia, cough, eczema. Vahl.³
185. /vavan Fr. la queue, "tail", and rate, no Stachytarpheta
laçe wat/ "female rat". agrmt. cayannensis (L.C. Rich)
(leaf) "bad eyes", as cooling. Vahl.³
186. Spanish /vavan bo lam/ Fr. caraibe, "Carib". cold? Compositae,
verveine /vavan kwayib/ dysentery, amenorrhea, Wedelia trilobata (L.)
(leaf, flower) abortion. Hitchc.³

No.	Plant Name	Locality	Altitude	Season	Notes
187.	<i>Adiantum</i>	...	...	...	...
188.	<i>Adiantum</i>	...	...	...	...
189.	<i>Adiantum</i>	...	...	...	...
190.	<i>Adiantum</i>	...	...	...	...
191.	<i>Adiantum</i>	...	...	...	...
192.	<i>Adiantum</i>	...	...	...	...
193.	<i>Adiantum</i>	...	...	...	...
194.	<i>Adiantum</i>	...	...	...	...
195.	<i>Adiantum</i>	...	...	...	...
196.	<i>Adiantum</i>	...	...	...	...
197.	<i>Adiantum</i>	...	...	...	...
198.	<i>Adiantum</i>	...	...	...	...
199.	<i>Adiantum</i>	...	...	...	...
200.	<i>Adiantum</i>	...	...	...	...
201.	<i>Adiantum</i>	...	...	...	...

187. /waku/
/lyen wak/
(leaf, vine) prob. Sp. guaco (Nicaragua), type of creeping vine used as a counterpoison. snake bite, scorpion sting, "ground itch". hot?
188. /wasin
mapepi/ Fr. racine, "root"; /mabeni/
is the fer-de-lance ^{and bushmaster} snakes snake bite. hot Plumbaginaceae,
Plumbago capensis,
var. alba
189. /watamal/
(seed) etymology? flu hot
190. water grass; /zab gwa/
pussley Fr. herbe and gras, "fat". cold Commelinaceae,
Commelina elegans
water grass flu, cystitis, as cooling H.B.K.
191. white sage /kayakit/
(leaf) etymology? prob. dimin- of hot Verbenaceae,
Lantana camara L.
Sp. *cariquito ?
flu, fever, jaundice.
192. wild coffee /kafé zab
(^{leaf} root, pyant/
flower) etymology of /pyant/ ? hot Leguminosae,
Cassia occidentalis L.
postpartum, abortion, dysmen-
orrhea, ~~hyp~~spitation, cooling
193. wild /sive
margaret nagwa/ Fr. chouens, "hair", and cold Rubiaceae,
Borreria verticillata
(L.) Meyer³
négresse.
dysmenorrhea, fever.
194. whitehead /balytst
blla/ Fr. tête, "head". diabetes.
195. wild mint /fimsal lamat/ Fr. la menthe, "mint". hot
diarrhea, dysentery, infantile
dyspnoea.
196. wild mint /mal lamat/ dysentery, diarrhea, indiges- hot
tion, infantile dyspnoea.
197. wild okro, /gboom mis/
gumbo miss via Fr. from Umbundu ocin- hot Malvaceae,
(seed, leaf) gombo or Kimbundu kingombo.
flu, worms, snake bite. Hibiscus bifurcatis
198. wild senna /talanta/
(leaf) etymology? cold
cold in chest, /lota/, as purge.
199. wild tobacco /tabak
(leaf) waray/ etymology of /waray/ ? cold Solanaceae,
Acnistus arborescens ?⁵
migraine, mumps, fever.
200. wonder-of-the- /fay pavo/
world (leaf) /kawaktelzom/ Fr. caractère des hommes, hot Crassulaceae,
refers to the orchid tree, Kalanchoe spp.
Bauhinia variegata.
Fr. pavot, "poppy" ?
ear ache, sprain, badeyes,
protective charm, flu.
201. worm grass; /sime kentwa/
semen-contra Fr. semen-contre, 17 c., from hot or
L. semen-contre (les vers), cold? Chenopodiaceae,
"worm-seed"; refers to Europ. Chenopodium
Artemisia pauciflora, an anthel- ambrosioides L.
mintic drug
worms, indigestion.

202. *manure*
(leaf
seed

204.

205.

206.

207.

203

209

210

211

212

213. red
ne

214. whi
in

222. mammee apple (leaf, bark, seed)	/zabwiko/	Fr. abricot, "apricot". hypertension, cough, lice.	hot	Guttiferae, <u>Mammea americana</u> L. ²
	/zab a fam/ "grass for women"	Fr. femme. postpartum, dysmenorrhea, menorrhagia, abortion, flu.	cold?	Compositae, <u>Ageratum conyzoides</u> L.
204.	/zab a pik/ (leaf)	Fr. pic, "pák". malaria fever, dysmenorrhea.	very hot	
205.	/zab biš/ (leaf)	/biš/, like hemorrhoids. hemorrhoids, indigestion, fever. agrmt.	no	
206.	/zab kinin/ (leaf, root)	Fr. quinine from Sp. quina- quina from Quechuan. Prob. refers to bitterness of herb. dysentery, fever.		
207.	/zab lešofi/ "ground itch bush" (leaf)	Fr. l'écouffure, "red rash". "ground itch".	cold	
208.	/zab šat/ "cat bush" (leaf)	Fr. chatte. postpartum, dysmenorrhea, abortion, stoppage of water.	hot?	Compositae, <u>Eupatorium</u> <u>macrophyllum</u>
209.	/zab zšjwi/ "needle bush"	Fr. aiguille, "needle, pointer". ear ache, fever.	no agrmt.	Compositae, <u>Bidens pilosa</u> L.
210.	/šyč dā/ /zab zšjwi/	Fr. chien and dent. "tooth". venereal disease, cutting teeth.	cold	
211.	/zizye pul/ "fowl gizzard"	Fr. gésier. stoppage of water, thrush.		
212.	/šobwan/ (leaf)	etymology? diarrhea, "bad eyes".	no agrmt.	Compositae, <u>Pseudo elephantopus</u>
213. red stinging nettle	/zoti wuž/	Fr. ortie, "nettle". venereal dis., hypertension.	cold?	Urticaceae, <u>Fleurya aestuans</u> Quad.
214. white sting- ing nettle	/zoti blā/	diabetes, venereal dis.	cold	<u>F. aestuans</u> Quad.

Illustrations of the Medicinal Plants
of Blanchisseuse

These 128 drawings of the 211 medicinal plants listed in Appendix B are arranged in roughly alphabetical order according to the local English or patois name. I drew many of the plants on the spot in their natural habitat, while the others I drew indoors, using dried specimens. Identifying each drawing is the Latin taxonomic name together with the family of the plant, the local names in English and patois, and the local medicinal uses of the plant. Finally, the approximate scale of the drawing is indicated by a fraction.

There there is a The Folk Medicine of Blanchisseuse: 117-118.

Appendix C

Wesley Y. Y. Wong
Anthropology 300a
Brandeis University
June, 1967

Wesley F. F. Wood
Anthropology 300
Brandeis University
June, 1967

Illustrations of the Medicinal Plants
of Blanchisseuse

These 128 drawings of the 214 medicinal plants listed in Appendix B are arranged in roughly alphabetical order according to the local English or patois name. I drew many of the plants on the spot in their natural habitat, while the others I drew indoors, using plucked specimens. Identifying each drawing is the Latin taxonomic name together with the family of the plant, the local names in English and patois, and the local medicinal uses of the plant. Finally, the approximate scale of the drawing is indicated by a fraction. Where there is no indication of scale, the drawing is life-size.

3. Combretaceae
Yucca catesbaei L.
alsoed
/samo/
leaf used as poultice for
erysipelas, ulcers, rheumatism,
sprains; in tisane for diarrhoea



Illustrations of the Medicinal Plants
of Massachusetts

These 128 drawings of the 128 medicinal plants listed in
Appendix B are arranged in roughly alphabetical order according to
the local English or Latin name. I drew many of the plants on the
spot in their natural habitat, while the others I drew indoors, using
collected specimens. Identifying each drawing is the Latin taxonomic
name together with the family of the plant, the local name in Eng-
lish and Latin, and the local medicinal uses of the plant. Finally,
the approximate scale of the drawing is indicated by a fraction.
Where there is no indication of scale, the drawing is life-size.





1. Solanaceae
Solanum nigrum L.

aguma
/aguma/

juice from leaf
for shingles

1



2. Boraginaceae
Heliotropium procumbens Miller

/alē tu kay/

herb used in teas for cough and
fresh cold; in tisanes for flu, cold
fever, dysmenorrhea

3. Combretaceae
Terminalia catappa L.

almond
/zaman/

leaf used as poultice for
erysipelas, mumps, rheumatism,
sprain; in tisane for diarrhea



1. *Solanum elaeagnifolium* L.
Solanum elaeagnifolium L.

leaves
 for medicine



2. *Infusoria microscopica* Miller
Infusoria microscopica Miller

leaves
 used in tea for cough and
 fresh colds in the chest; also
 for dysentery



3. *Convolvulus sepium* L.
Convolvulus sepium L.

leaves
 used as poultice for
 rheumatism, muscle, rheumatism,
 swelling in the chest for dysentery





4. Compositae
Artemisia spp.

/altamis/

herb used in tisanes for menorrhagia,
cold fever, yellow fever, and as purge;
in tea for flu; root used in tisane for
postpartum

$\frac{1}{2}$

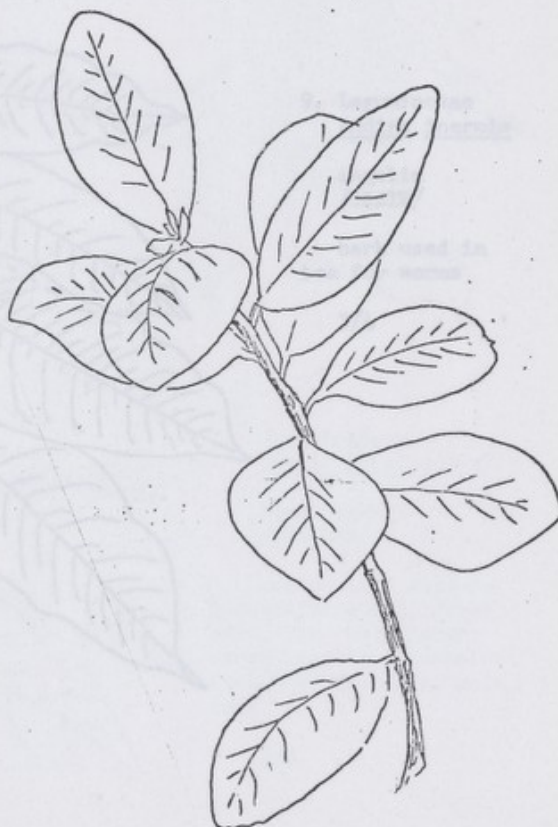


5. Liliaceae
Aloe vera

aloes
/laluwe/

leaf consumed fresh with egg
white and milk for /blas/ and
venereal disease

1/5



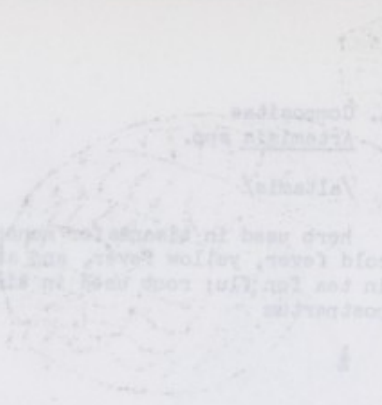
6. Guttiferae
Clusia rosea Jacq.

aralie
/arali/

milk used as plaster for
pain

$\frac{1}{2}$

1. *Convolvulus*
Albanicus
 herb used in Albania for
 cold fever, yellow fever, and as purgative
 in the East; root used in Albania for
 postpartum

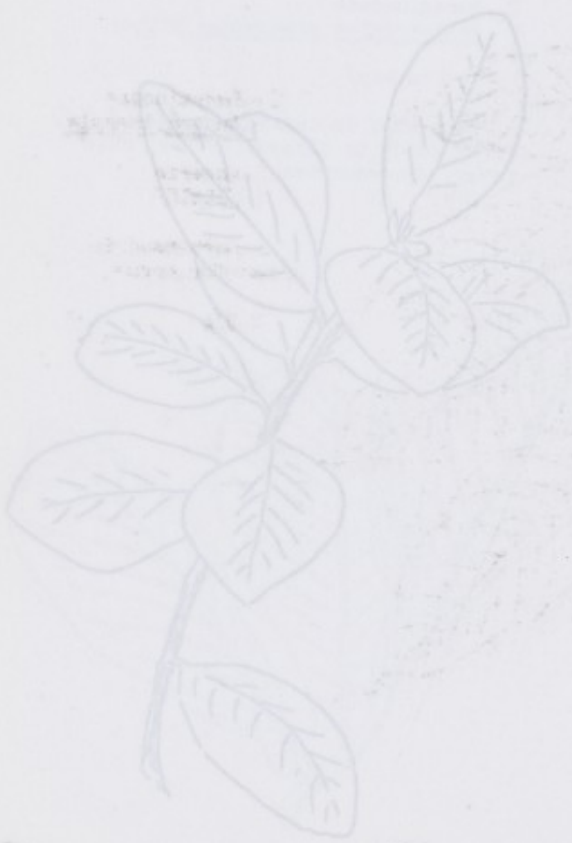


2. *Albanicus*
Albanicus

leaf consumed fresh with
 white and milk for (fever) and
 venereal diseases

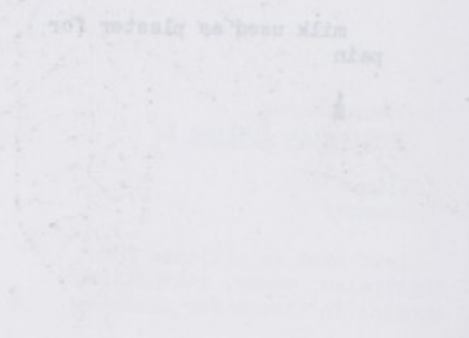


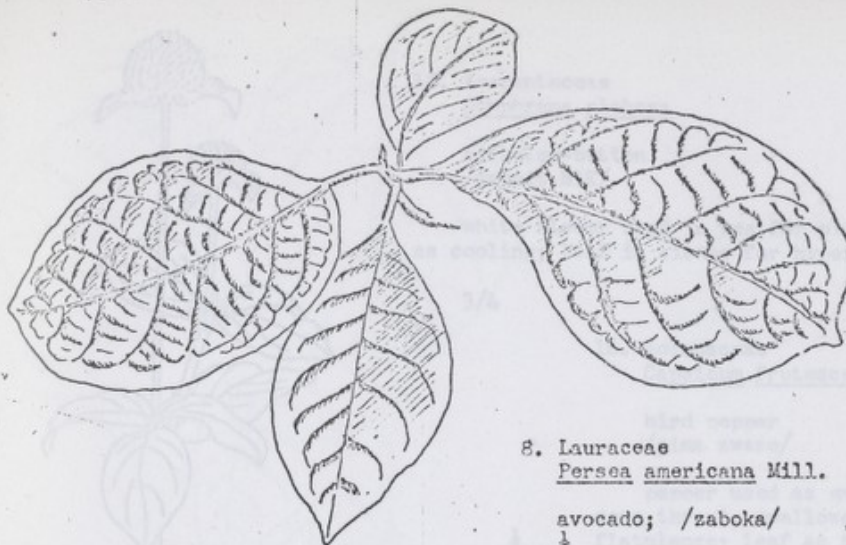
3. *Albanicus*
Albanicus
 leaf consumed fresh with
 white and milk for (fever) and
 venereal diseases



4. *Albanicus*
Albanicus

milk used as plaster for
 pain

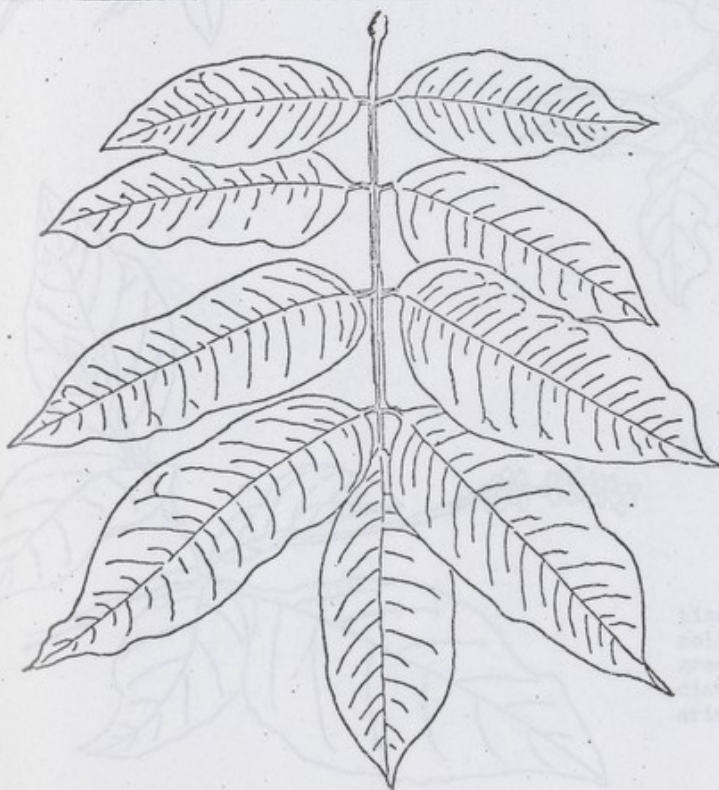




8. Lauraceae
Persea americana Mill.

avocado; /zaboka/

leaf used in tisane for diarrhea,
fresh cold; as poultice for headache,
rheumatism, sprain; bark in tisane
for diarrhea



9. Leguminosae
Andira inermis

angelin
/laxlɛ/

bark used in
tea for worms

3/4



Urtica dioica L.
Urtica dioica L.

var. *dioica* L.

Leaf used in tisane for diabetes.
 Fresh root as substitute for hops in
 tisane, contains bark in tisane
 for diabetes.

Urtica dioica L.
Urtica dioica L.

var. *dioica* L.

Leaf used in
 tisane for diabetes.

MA





10. Amarantaceae
Gomphrena globosa

bachelor-button
/magwit blā/

white flower used in tea for oliguria and
as cooling; leaf in tisane for hypertension

3/4

16. Solanaceae
Capsicum frutescens L.

bird pepper
/pima zwezo/

pepper used as gargle for
sore throat, swallowed whole for
flatulence; leaf as tea for asthma

1/2



17. Boraginaceae
Cordia curassainca

black sage
/bwa nwe/

yellow leaf used in
tisanes for cough, fresh
cold, flu, cold fever;
green leaf in tisanes for
diabetes, insomnia, mal-
aria

2/3

10. *Coronilla varia*
Coronilla varia
 (white flower)
 as cooling leaf in cases of hypertension

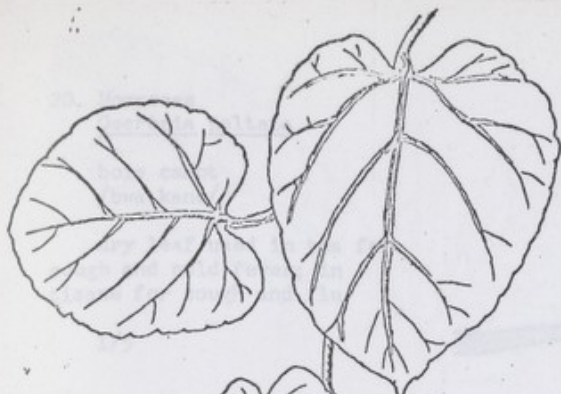


11. *Coronilla varia*
Coronilla varia
 (white flower)
 as cooling leaf in cases of hypertension



12. *Coronilla varia*
Coronilla varia
 (white flower)
 as cooling leaf in cases of hypertension





18.

blister bush, fly leaf
/fey muš/

leaf used as poultice
for abscess; in tea for fresh
cold; in tisane for flu

1/2



22. Sapotaceae
Chrysonhyllum cainito

caimite
/fey kaymit/

leaf used in tea for
cold fever

2/3



18. *Alnus incana* (L.) Mill.
leaf used as fuel for
the charcoal in the iron
works in the north of
the island.

19. *Alnus incana* (L.) Mill.
leaf used as fuel for
the charcoal in the iron
works in the north of
the island.

20. *Alnus incana* (L.) Mill.
leaf used as fuel for
the charcoal in the iron
works in the north of
the island.



20. Moraceae
Cecropia peltata

bois canot
/bwa kano/

dry leaf used in tea for
cough and cold fever; in
tisane for cough and flu

1/5



23. Bignoniaceae
Crescentia cujete L.

round calabash
/fey kalbas/

leaf used in tea for
palpitation and hyperten-
sion; in tisane and bath
for flu and pneumonia
/boli/ used as con-
tainer for infusions and
tinctures

1/5

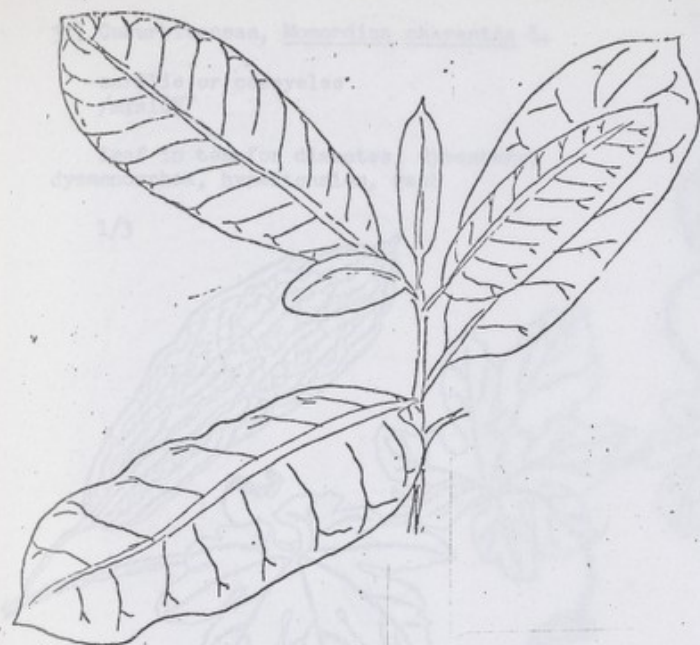
25. Acanthaceae
Justicia secunda

carpenter bush
/zeb šepātye/

herb used in teas for cough, fresh
cold in chest, cold fever, vomiting;
in tisane for flu and pneumonia

1





27. Anacardiaceae
Anacardium
occidentale L.

cashew
 /pɔm/

leaf used in tea for
 flatulence; in tisane for
 diarrhea; bark used in
 tisane for diarrhea and
 dysentery; nut used in
 infusion for asthma; and
 white flower used in ;
 /lok/ for cough

1/3



30. Euphorbiaceae
Ricinus
communis L.

castor-oil leaf
 /fey pɔmaskwiti/

leaf used as poultice
 for pain and flu; as suppo-
 sitory for dysmenorrhea

1/4



Artemisia
trifida
leucophylla L.

leaves

leaf used in tea for
 flatulency in children for
 diarrhea; also used in
 decoction for rheumatism and
 dysentery; the seed in
 infusion for asthma; and
 whole flower used in
 wine for cough.

17



Artemisia
trifida
leucophylla L.



Artemisia
trifida
leucophylla L.

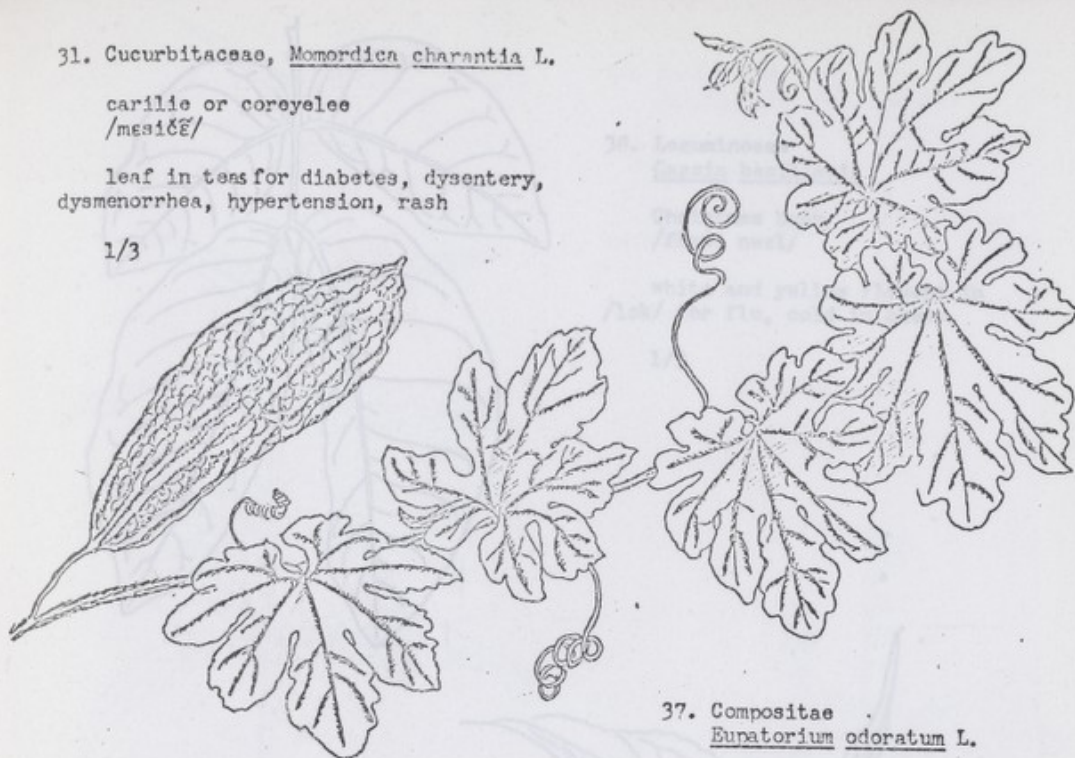
leaf used as poultice
 for pain and lipo, as sugar
 syrup for children.

31. Cucurbitaceae, Momordica charantia L.

carille or coreyelee
/mesicē/

leaf in teas for diabetes, dysentery,
dysmenorrhea, hypertension, rash

1/3



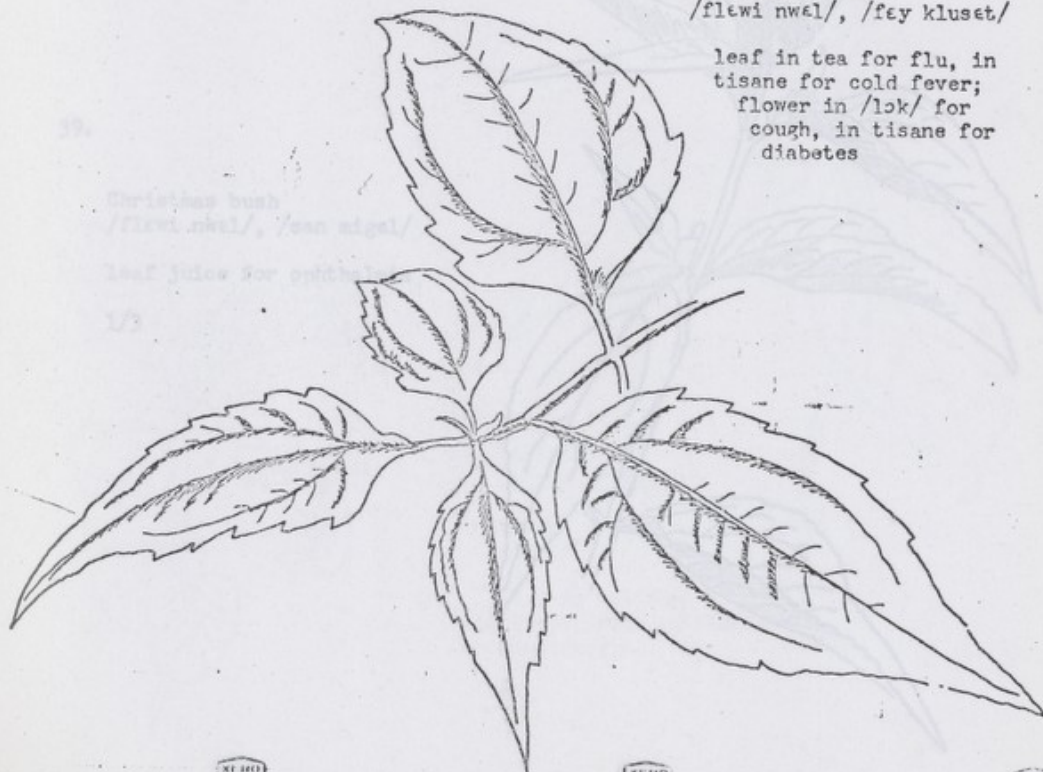
37. Compositae

Eupatorium odoratum L.

Christmas bush

/flewi nwel/, /fey kluset/

leaf in tea for flu, in
tisane for cold fever;
flower in /lok/ for
cough, in tisane for
diabetes





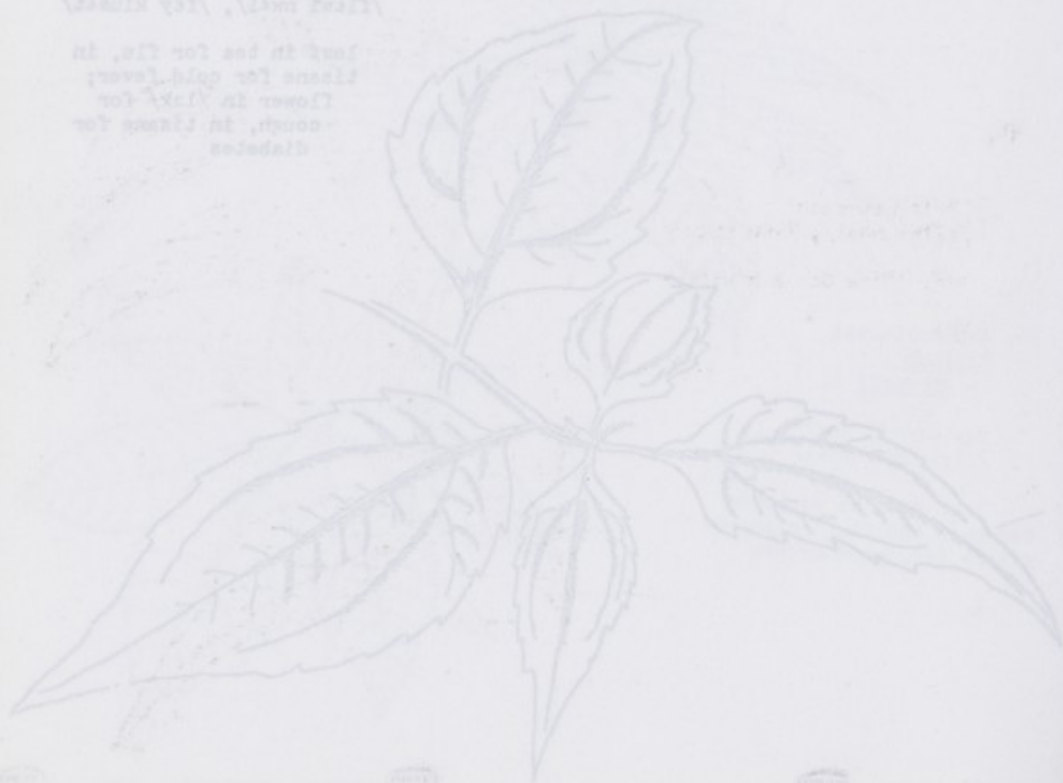
36. *Cucurbitaceae, Cucurbita*

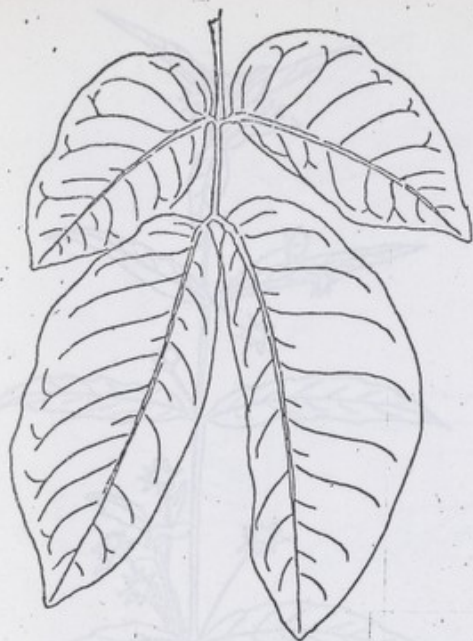
Leaf in fruit for diabetes, dysentery,
gout, rheumatism, and
various other complaints.



37. *Compositae, Eupatorium*

Leafy twigs (Key Brand)
Leafy twigs for the
lungs for colds, cough,
throat, and lungs for
diabetes.





38. Leguminosae
Cassia bacillaris

Christmas bush
/fləwi nweɪ/

white and yellow flowers in
/lɒk/ for flu, cold in chest

1/3

39.

Christmas bush
/fləwi nweɪ/, /sæn miːɡəl/

leaf juice for ophthalmia

1/3





38. *Desmodium*
Desmodium
 Desmodium *Desmodium*
 white and yellow flowers in
 (not for the cold in chest)



39. *Desmodium*
 Desmodium *Desmodium*
 leaf juice for ophthalmia





42. Compositae
Eclinta alba (L.) Hassk.

congo lala
/kəngolala/

herb used in tea and bath for
marasmus $\frac{3}{4}$

47.

/ditē Yaraba/

leaf used in tea or
tisane for flu $\frac{1}{2}$



46. Labiatae
Coleus aromaticus ?

thyme
/ditē/

leaf in tea for
flatulence; root in tisane
for menorrhagia

$\frac{3}{4}$



46. *Conoclinium*
Conoclinium (L.) Hook.

leaves
 (young)

herb used in tea and bath for
 nervous

47.

With. Java

leaf used in tea or
 stems for tea



48. *Labiatae*
Colsona

leaves
 (young)

leaf in tea for
 flatulence; root in steam
 for menorrhagia

49.





48. Scrophulariaceae
Canraria biflora L.

/dite peyi/

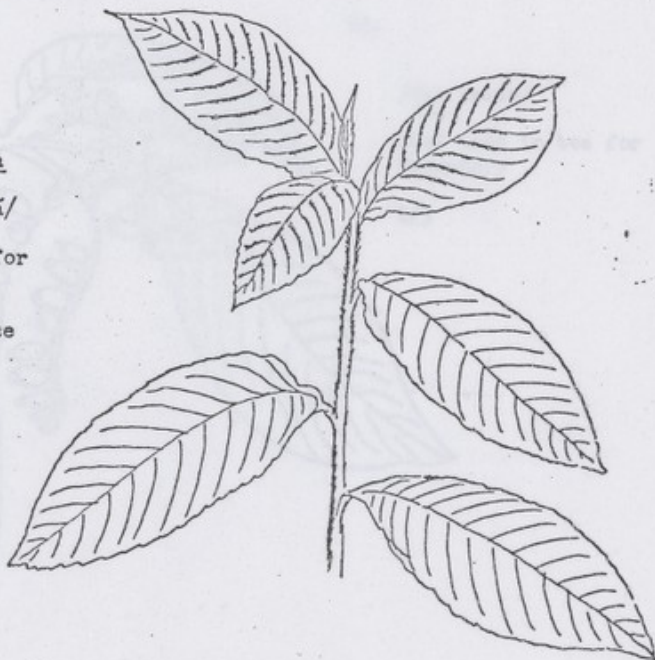
tea from leaves used as
eye-wash for ophthalmia;
leaf or herb in tisane for
flu, cold fever, measles,
dysmenorrhea, postpartum

49. Compositae
Rolandra fruticosa

/do blā/, /lāve blā/

leaf used in tea for
oligomenorrhea and as
cooling; in bath for
cold fever; as poultice
for sores and sprains

n.B. undersurface
of leaf is white



14. *Strophilanthus*
sp. affinis

Little tree

The fruit leaves used as
eye-wash for ophthalmia;
leaf or bark in tincture for
the cold fever, measles,
dysentery, postpartum



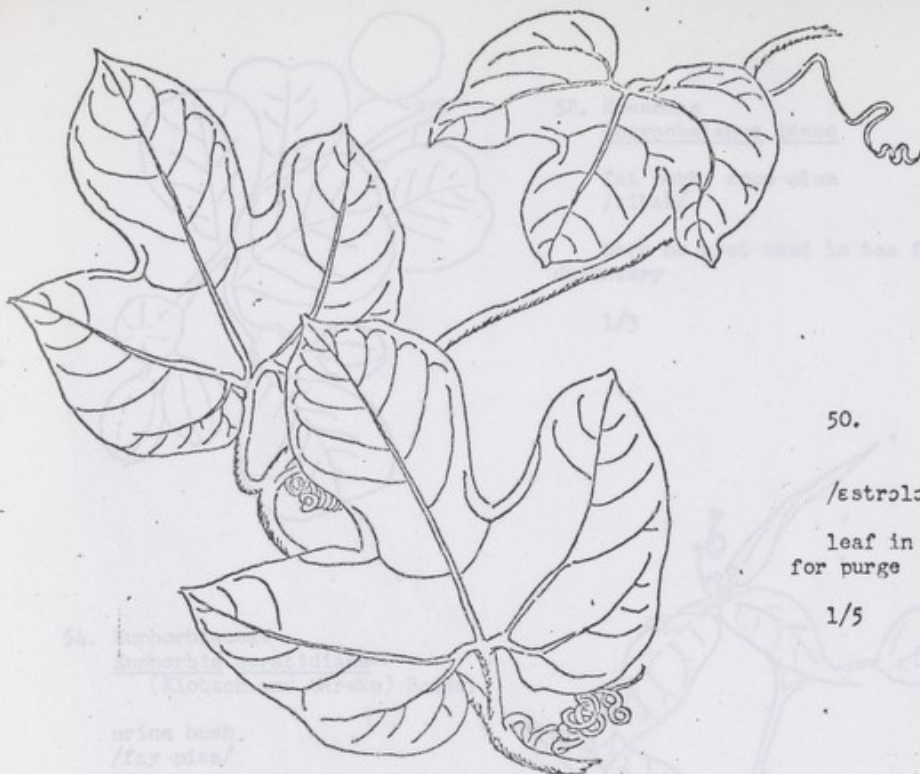
15. *Strophilanthus*
sp. affinis

Little tree

Leaf used in tea for
dysentery and for
cooling the body;
cold leaves are used
for sore and itching

16. *Strophilanthus*
of leaf in tincture





50.

/estrolag/

leaf in tisane
for purge

1/5



53.

/fey koway/

leaf used in tea for
dysentery

1/3



leaf in flower
leaf buds

leaf used in tea for
dysentery



52. Rosaceae
Chrysobalanus icaco

fat pork, coco-plum
/zikak/

bark or root used in tea for
dysentery

1/3

54. Euphorbiaceae
Euphorbia oerstidiana
(Klotzsch and Gareke) Boiss.

urine bush
/fey pisa/

leaf used in tea for oliguria,
in tisane as cathartic

1/2



57.

/f3bazē/

seed used to remove
foreign body from eye;
leaf in tisane for flu

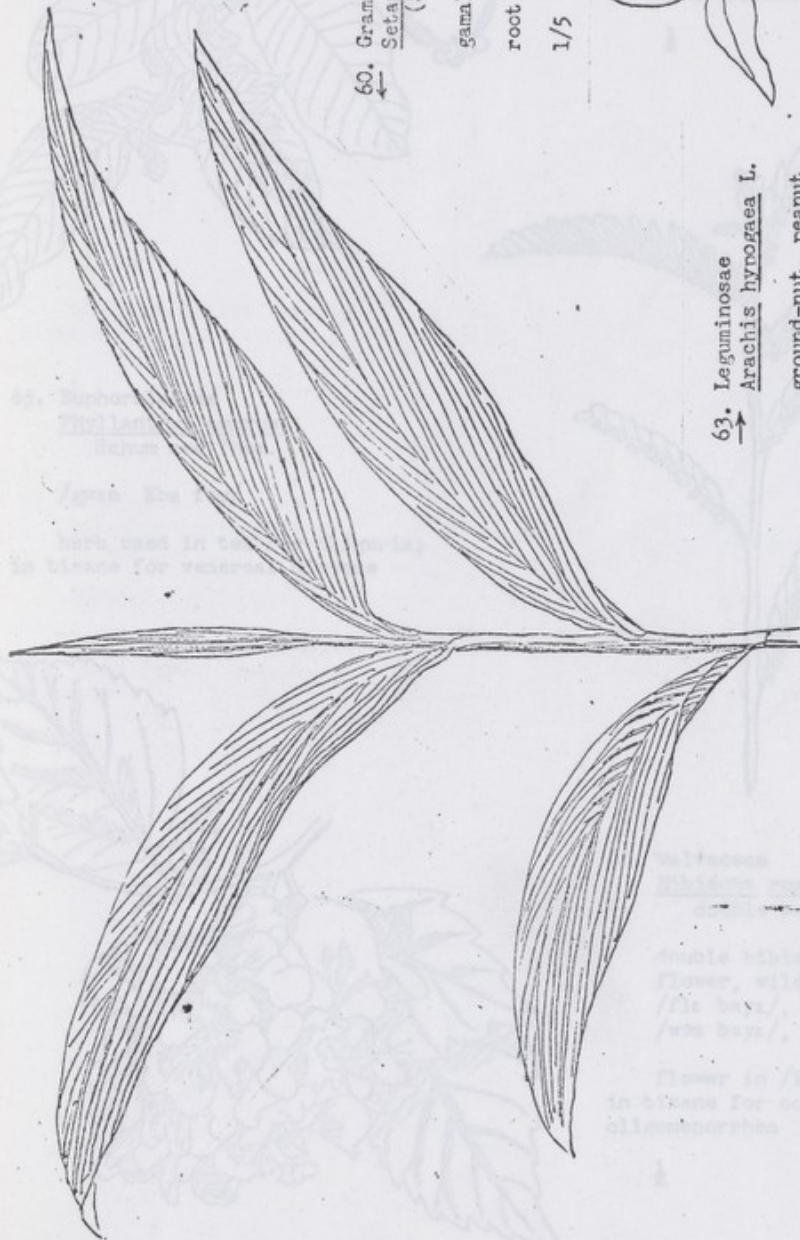
25. *Hamamelis virginica*
Hamamelis virginica
 1st year - green stem
 bark on root used in tea for
 rheumatism



26. *Hamamelis virginica*
Hamamelis virginica
 (1st year - green stem)
 bark on root used in tea for
 rheumatism

27. *Hamamelis virginica*
 bark on root used in tea for
 rheumatism





60. Gramineae
 ← Setaria polifolia
 (Schult) Kunth

gamalote; /gamelot/

root in tea for oliguria

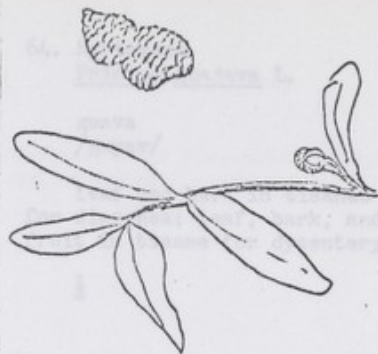
1/5

63. Leguminosae
 → Arachis hypogaea L.

ground-nut, peanut
 /pistaš/

leaf used in infusion
 bath for flu

1/2





12
 Long 10 1/2 to 12, 1/2 to 1 1/2
 (width) 1/2 to 1
 (thickness) 1/2 to 1
 (weight) 1/2 to 1

13
 Long 10 to 12, 1/2 to 1 1/2
 (width) 1/2 to 1
 (thickness) 1/2 to 1
 (weight) 1/2 to 1



14
 Long 10 to 12, 1/2 to 1 1/2
 (width) 1/2 to 1
 (thickness) 1/2 to 1
 (weight) 1/2 to 1



64. Myrtaceae
Psidium guajava L.

guava
/guyav/

leaf and bark in tisanes
for diarrhea: leaf, bark, and
fruit in tisane for dysentery

$\frac{1}{2}$

65. Euphorbiaceae
Phyllanthus amarus
Schum and Thom.

/gwen aba fay/

herb used in tea for oliguria;
in tisane for venereal disease



66. Malvaceae
Hibiscus rosa-sinensis,
double variety

double hibiscus, fencing
flower, wild red rose
/fle baya/, /gwo fle baya/,
/wz baya/, /gwo wz baya/

flower in /lok/ for flu:
in tisane for cough; in tea for
oligomenorrhea

$\frac{1}{2}$

61. *Hydrocotyle*
radicans L.
 Leaves
 Root and bark in disease
 for diabetes; leaf, bark, and
 fruit in disease for dysentery



62. *Hydrocotyle*
radicans L.
 Leaves and fruit

(See page 10)
 Root and bark in disease
 in disease for venereal disease

63. *Hydrocotyle*
radicans L.
 Double hibiscus, female
 flower, with rose
 (the page), (two the page)
 (two the page), (two the page)
 flower in fruit for fruit
 in disease for cough in tea for
 almonthea





68.

/Japana/

herb used in tisanes for flu, cold fever,
yellow fever, and as purge

$\frac{1}{2}$

70.

/Yimov/

tea from leaves used to
bathe sores

$\frac{1}{2}$

72. Gramineae

Paspalum conjugatum
Bergius

/kãbut/

grass used in tisanes for
flu, cold fever, pneumonia,
pleurisy

$\frac{2}{3}$



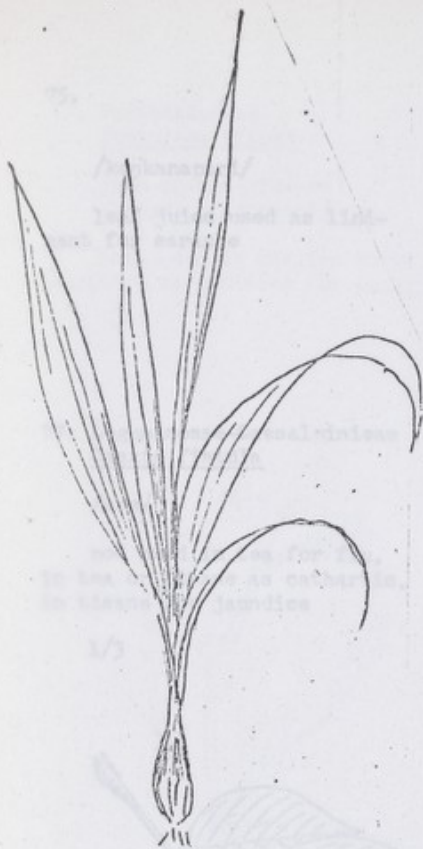


10.
 (Linn.)
 See from leaves used in
 bathes some

11. Prunella
Prunella
 Prunella
 (Linn.)
 Green used in tisane for
 flu, cold fever, pneumonia,
 pleurisy



12. Prunella
Prunella
 Prunella
 (Linn.)
 Green used in tisane for
 flu, cold fever, pneumonia,
 pleurisy



73.

dragon's blood
/kalenda/

root used in tea for flu, oliguria,
oligomenorrhea

n.B. root is red

76.

/kapet/

leaf used as poultice for
headache



74. Zingiberaceae
Costus
cylindricus

/kan rivye/

root in tisane for
venereal disease and as
cathartic; stem used in tea
for cooling

1/6

37.
 Dracopis's blood
 (Salsola)
 root used in tea for the stomach
 allgemonorides
 n. b. root is red
 38.
 Thapsa
 leaf used as poultice for
 headache



39. Strophomena
Cosmos
Strophomena
 (see 25)
 root in water for
 venereal disease and as
 cathartic; root used in tea
 for cooling
 40



75.

/kaykanapiri/

leaf juice used as lini-
ment for earache



77. Leguminosae-Caesalpinieae
Cassia fistula

/kas/

rod used in tea for flu,
in tea or tisane as cathartic,
in tisane for jaundice

1/3





17. *Castanea*
 18. *Castanea*
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 100. *Castanea*

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 74. *Castanea*
 75. *Castanea*
 76. *Castanea*
 77. *Castanea*
 78. *Castanea*
 79. *Castanea*
 80. *Castanea*
 81. *Castanea*
 82. *Castanea*
 83. *Castanea*
 84. *Castanea*
 85. *Castanea*
 86. *Castanea*
 87. *Castanea*
 88. *Castanea*
 89. *Castanea*
 90. *Castanea*
 91. *Castanea*
 92. *Castanea*
 93. *Castanea*
 94. *Castanea*
 95. *Castanea*
 96. *Castanea*
 97. *Castanea*
 98. *Castanea*
 99. *Castanea*
 100. *Castanea*



78. Portulacaceae
Portulaca pilosa

jump-up-and-kiss-me
 /kupyē/, /lɔbwisəl/

herb used in tea for worms and
 empacho; as poultice for carbuncle



79. Portulacaceae
Portulaca oleracea L.

pussley
 /kupyē/

herb used in tea for worms, in tisane
 for palpitation



81.

/koko šat/

root used in tea for oliguria

1

75. *Portulaca*
Portulaca

(Linn.) (Linn.)

herb used in tea for worms and
expansion; as poultice for carbuncles



76. *Portulaca*
Portulaca

(Linn.) (Linn.)

herb used in tea for worms, in steams
for relaxation



(Linn.) (Linn.)

root used in tea for worms

4

87. Leguminosae
Desmodium frutescens
 (Jacq.) Schindl.

/kusi/

leaf in tea for
 cold fever, oliguria,
 cystitis; herb in
 tisane for cooling

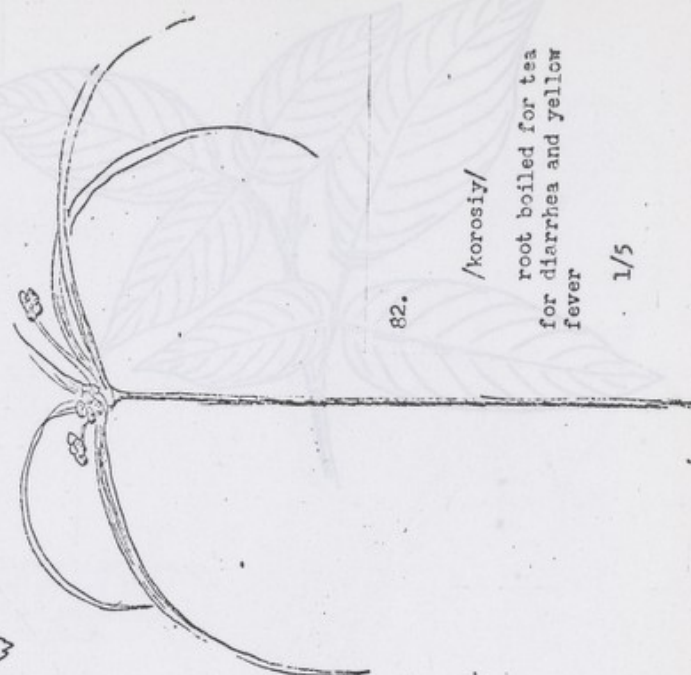


82.

/korozi/

root boiled for tea
 for diarrhea and yellow
 fever

1/5



80.

fiddle bush
 /kɔd a viyolɔ/

root used in tisane
 for venereal disease and
 as cathartic





not lifted from
yellowish

212



small at base of
leaf
yellowish
not
at base of
leaf

213

214

83. Leguminosae
Desmodium frutescens
 (Jacq.) Schindl.

/kuzě/

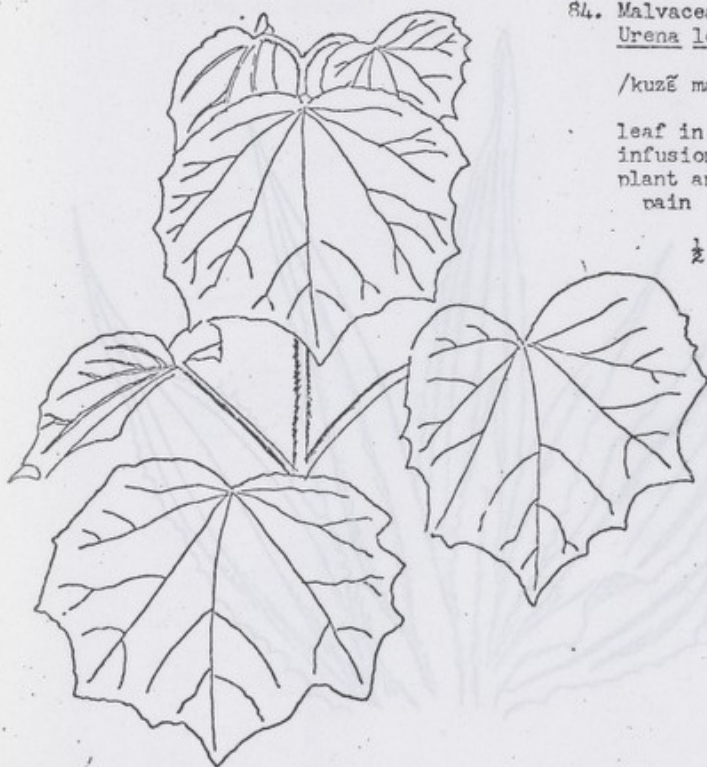
leaf in tea for
 cold fever, oliguria,
 cystitis; herb in
 tisane for cooling



84. Malvaceae
Urena lobata L.

/kuzě maho/

leaf in tea for flu, in
 infusion for cooling; whole
 plant and root in tea for
 pain





St. Leonardia
St. Leonardia
 (Jacq.) Spreng.

/root/

Leaf in tea for
 cold fever, influenza,
 cystitis; herb in
 tisane for cooling

St. Leonardia
St. Leonardia

/root/

Leaf in tea for flu, in
 infusion for cooling; whole
 plant and root in tea for
 pain



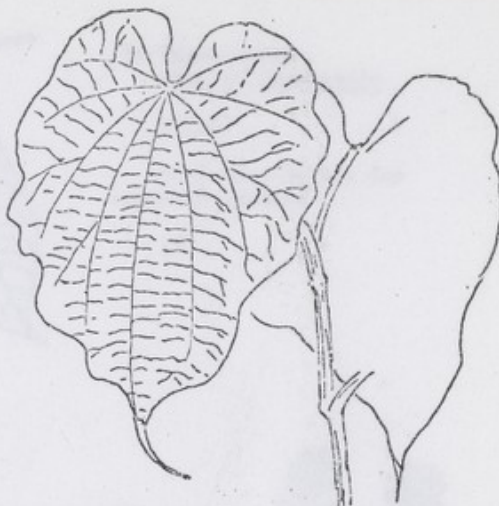
85. Piperaceae

Piper marginatum,
var. catalpaefolium

/lanibwa/

leaf in infusion bath for flu;
root in tea as cathartic

1/3



86. Smilacaceae

Smilax salsaparilla ?

leaf: /lay baf/

root: /saspawey/

leaf applied fresh to ulcerating sores;
leaf juice for /blas/; root in tea for
flatulence, rheumatism, and as cathartic;
root in tisane for venereal disease 1/6





85. *Phytolacca*
Phytolacca
 Very common in low
 (fruiting)
 Leaf in inflorescence for fruit
 root in low ex. (fruiting)

1/2

86. *Salicaria*
Salicaria salicarioides ?
 (fruiting) (fruiting)
 (fruiting) (fruiting)

Leaf in inflorescence for fruit
 Leaf in inflorescence for fruit
 Leaf in inflorescence for fruit
 Leaf in inflorescence for fruit
 Leaf in inflorescence for fruit



87. *Salicaria*

88. *Salicaria*

89. *Salicaria*



90. Burseraceae
Protium guianensis

/lĩsã/

bark used in tea for
venereal disease

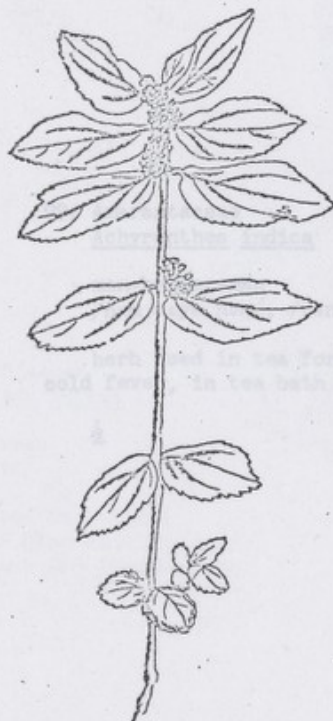
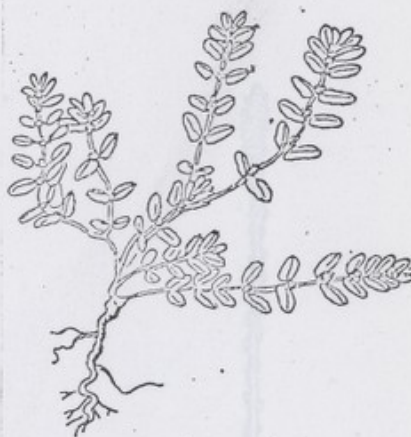
1/3

96. Euphorbiaceae
Euphorbia thymifolia L.

/fimel malome/

herb used in tea for flu, cold fever,
and as cooling; in tisanes for venereal
disease, postpartum, and abortion

n.B. lies flat on ground



97. Euphorbiaceae
Euphorbia hirta L.

/mal malome/

herb used in tea for flu



93. Smilacaceae
Smilax cubensis

devil vine
/lyen zewōa/

root used in tisane as
cathartic

2/3

99. Amarantaceae
Achyranthes indica

man-better-man
/nom meye nom/, /wan dala kay/

herb used in tea for flu and
cold fever, in tea bath for marasmus

1



St. John's Wort
Hypericum perforatum

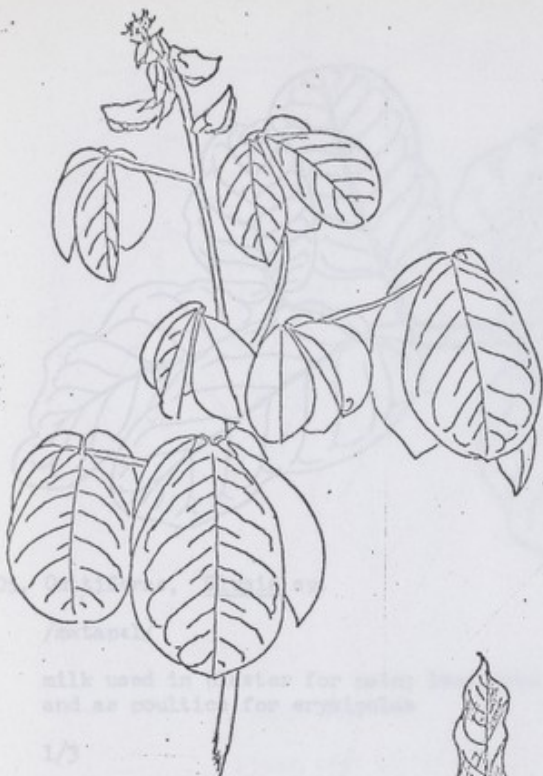
Leaves opposite, small, oval, with serrated margins.
 Flowers yellow, in dense terminal clusters.
 Root used in decoction for rheumatism.



St. John's Wort
Hypericum perforatum

Leaves opposite, small, oval, with serrated margins.
 Flowers yellow, in dense terminal clusters.
 Root used in decoction for rheumatism.



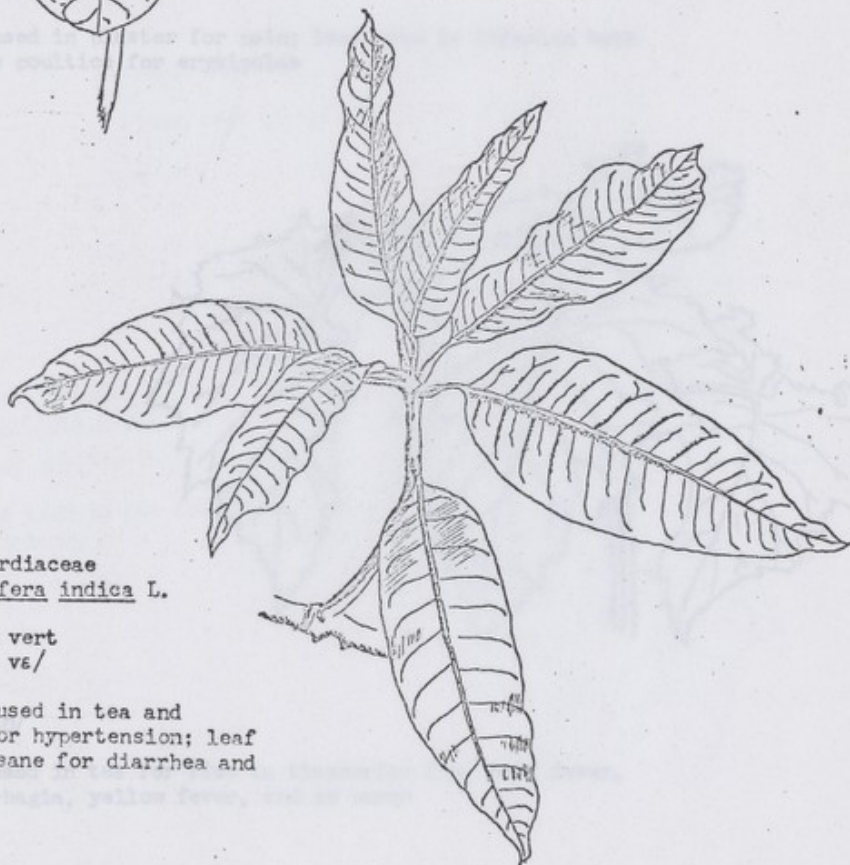


102. Leguminosae
Crotalaria retusa

/marakiy/, /sumaše/

leaf and root used in tea for /bles/; leaf used in tea and infusion baths for rash; root used in tea for rash

3/4



100. Anacardiaceae
Mangifera indica L.

mango vert
/māgo vs/

bark used in tea and tincture for hypertension; leaf used in tisane for diarrhea and insomnia

2/3

102. *Leucanthes*
Leucanthes
Leucanthes
 Leaf and root used in
 tea for dysentery; leaf used in
 tea and infusion for
 rheumatism; root used in tea for
 cough.

3A



103. *Leucanthes*
Leucanthes

Leaf and root used in
 tea for dysentery; leaf used in
 tea and infusion for
 rheumatism; root used in tea for
 cough.

3B

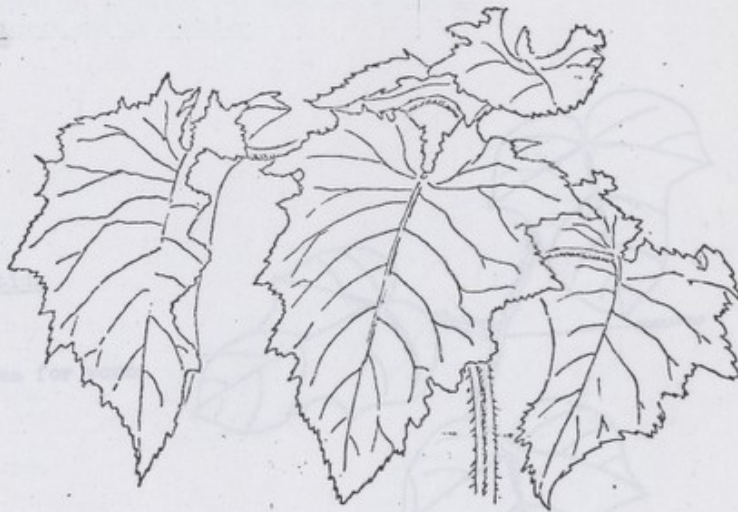


105. Guttiferae, Clusia sp.

/matapel/

milk used in plaster for pain; leaf used in infusion bath
and as poultice for erysipelas

1/3



106.

/matrap/

leaf used in tea for flu; in tisanes for flu, cold fever,
menorrhagia, yellow fever, and as purge

1/4



102. *Catalpa*, *glabra* L.

(Mammal)

Milk used in plaster for joint used in Indian bath and as poultice for rheumatism.

103. *Catalpa*, *bicolor* L.



104.

(Mammal)

Leaf used in tea for fever in classical lit. cold fever, hemorrhage, yellow fever, and as purge.



107.

/māže kabwit/, /kalalu maše/

leaf used in infusion bath for rash

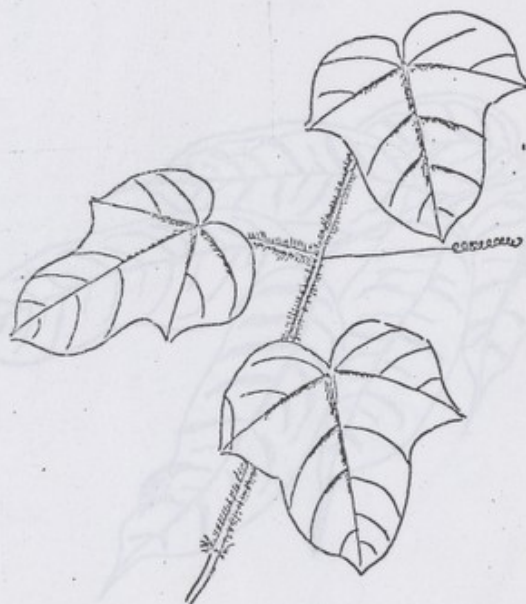
$\frac{1}{2}$

109. Passifloraceae
Passiflora foetida

/mawi guža/

leaf used in tea for worms
and as cooling

$\frac{1}{2}$





107.

Magnolia speciosa (Sw.) Walp.

Leaf used in infusion for fever and as cooling agent.



108. *Magnolia speciosa* (Sw.) Walp.

(var. *speciosa*)

Leaf used in tea for fever and as cooling agent.

1



110.

/mayok šapel/

root used in infusion for venereal disease,
in tea as purge and as cooling

115. Leguminosae-
Caesalpinieae
Brownea latifolia

mountain rose
/bwa diwcz/
/wcz mōtāy/

flower used in tea
for abortion, cough, and
oligomenorrhea; bark
applied fresh for bleed-
ing

1/3





110.

(very large)

root used in infusion for venereal diseases
in hot as purgative and as cooling



111. *Lachnophora*
Canadensis
Bromus latifolius

mountain rose
two discs
two wings

flower used in tea
for asthma, cough, and
croup; bark
used fresh for blood

112.



113. Acanthaceae, Ruellia tuberosa

minnie root

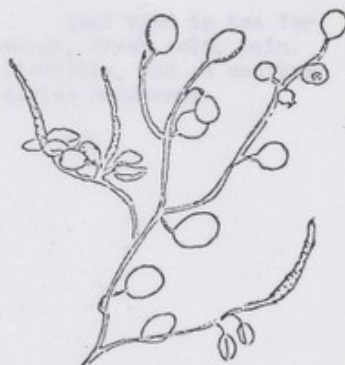
root used in tea for oliguria; in tea, /lok/, or tincture for flu; in tisane as purge and as cooling; in infusion and tincture for venereal disease; and in tincture for scorpion sting

2/3

116. Piperaceae
Piperomia emarginella

/mow3/

herb used in tea for flu and cold fever





113. *Acnuthaceae*, *Ruellia* *sp.*

rhizome root

root used in tea for dysentery; in tea, low, or tincture for liver inflammation as purgative; in infusion and tincture for venereal diseases; and in tincture for scorpion sting



114. *Phoradendron*, *Phoradendron* *sp.*

leaves

herb used in tea for the cold fever

119. Malvaceae
Hibiscus esculentus L.

okra, ochro

fruit used as poultice for
 abscess and whitlow; cooked and
 eaten for abortion

$\frac{1}{2}$



120.

olive bush,
 kidney bush
 /zoliv/

leaf used in tea for
 cough, fresh cold, pain,
 nephritis, and as cooling
 during pregnancy

$\frac{3}{4}$



117. *Hibiscus*
Hibiscus

okra, okra

Fruit used as poultice for
abscesses and whitlow; cooked and
eaten for abortion

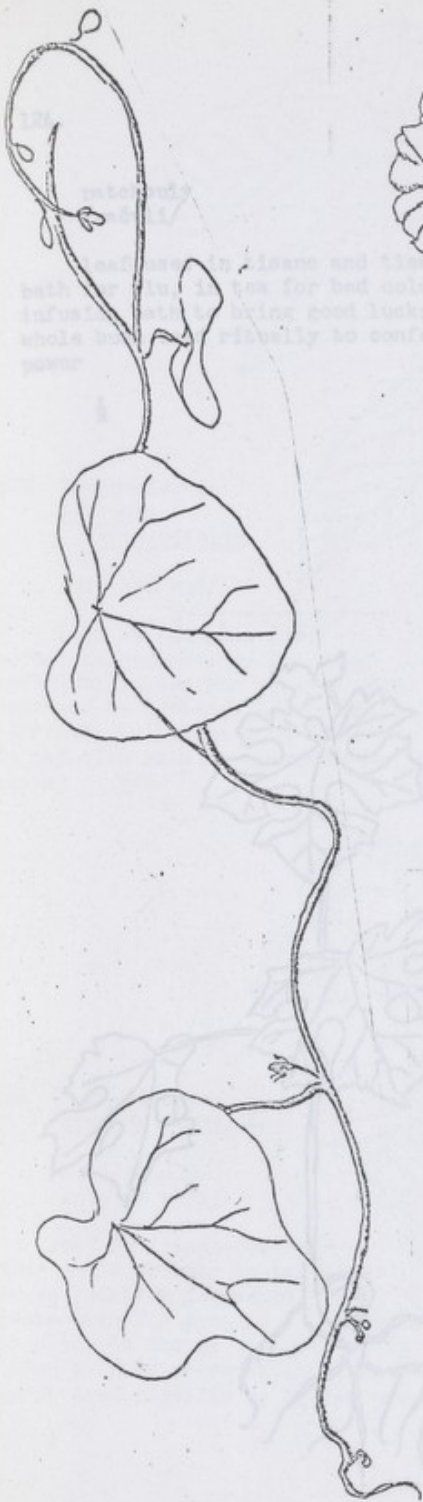


118.

olive bush,
olive bush
(olive)

Leaf used in tea for
cough, fresh cold, pain,
neuralgia, and as cooling
during pregnancy

119.



123. Menispermaceae
Cissampelos pareira

/patak3/

leaf boiled for tea for
palpitation

3/4



127. Apocynaceae
Lochnera rosea,
var. alba

periwinkle,
old maid
/kaka pul/

leaf and flower in
tea or tisanes for dia-
betes; root in tincture
for diabetes

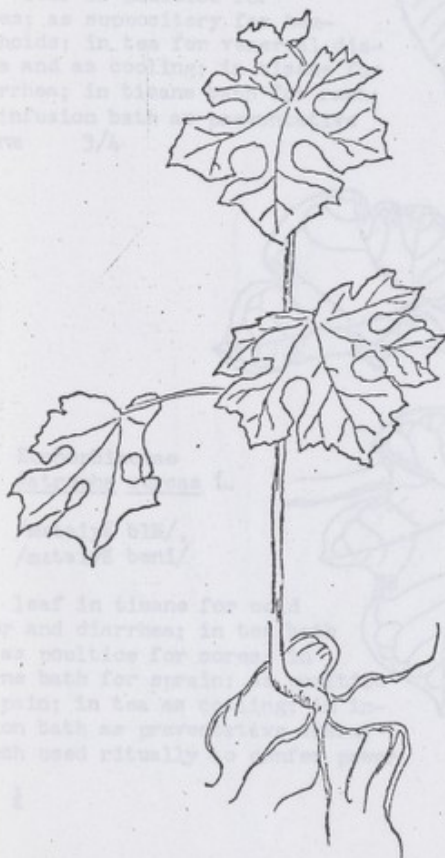
1

124.

natchouly
/pačuli/

leaf used in tisane and tisane
bath for flu, in tea for bad cold, in
infusion bath to bring good luck;
whole bush used ritually to confer
power

$\frac{1}{2}$



125. Malvaceae
Urena sinuata

/pat šyě/

leaf used in tea and tisane
for palpitation and dyspnoea, in
/lok/ for flu; root used in
tisane for postpartum

$\frac{1}{2}$



121. *Urtica dioica*
Leaves used in tisane and steam
bath for flu, in the cold stage, in
influenza and to break food, food;
whole plant used ritually to control
cancer.

122. *Urtica dioica*
Leaves used in tisane and steam
bath for flu, in the cold stage, in
influenza and to break food, food;
whole plant used ritually to control
cancer.



128. Euphorbiaceae
Jatropha
rossynifolia

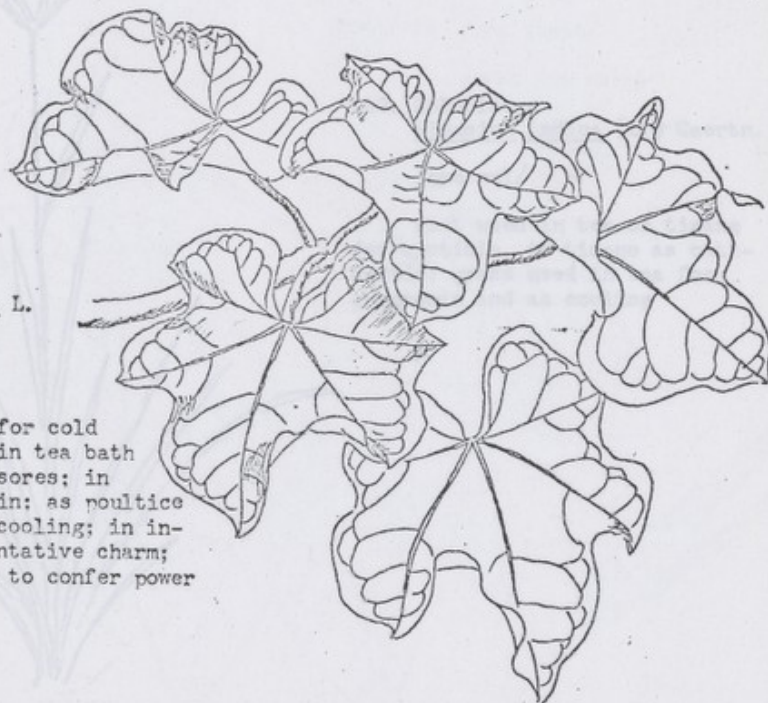
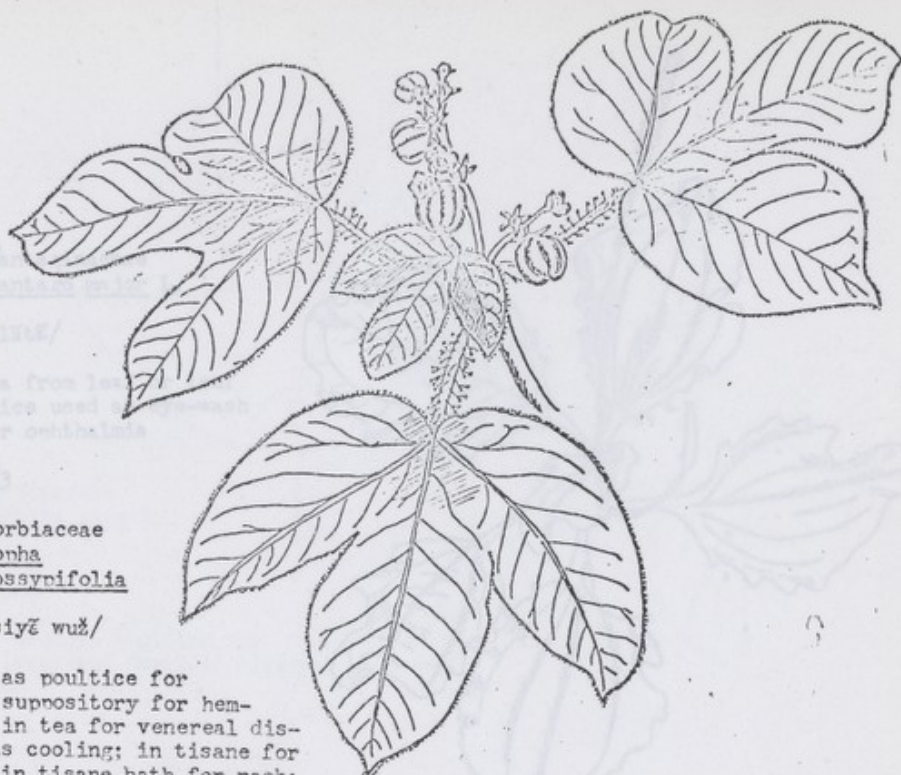
/metsiyě wuž/

leaf as poultice for
 sores; as suppository for hem-
 orrhoids; in tea for venereal dis-
 ease and as cooling; in tisane for
 diarrhea; in tisane bath for rash;
 in infusion bath as preventative
 charm 3/4

129. Euphorbiaceae
Jatropha curcas L.

/metsiyě blā/
 /metsiyě bení/

leaf in tisane for cold
 fever and diarrhea; in tea bath
 and as poultice for sores; in
 tisane bath for sprain; as poultice
 for pain; in tea as cooling; in in-
 fusion bath as preventative charm;
 branch used ritually to confer power





128. *Euphorbia*
leptophylla
(Macleay det.)

Leaf as poikil for
tumor; as suppuratory for hem-
orrhoids; in tea for venereal dis-
eases and as cooling in clams for
diarrhoea; in clams bath for rash;
in infusion bath as preventive



129. *Euphorbia*
curvata
(Macleay det.)

Leaf in clams for cold
fever and diarrhea; in tea bath
and as poikil for tumor; in
clams bath for rheumatism; as poikil
for pain; in tea as cooling in di-
arrhoea; in infusion bath as preventive; clams
bath used ritually to confer power

136. Plantaginaceae
Plantago major L.

/plātē/

tea from leaf or leaf
 juice used as eye-wash
 for ophthalmia

1/3



142. Chlorideae
Eleusine indica (L.) Gaertn.

/pye pul/

root used in tea or tisane
 for cystitis, in tisane as cath-
 arctic; grass used in tea for
 pneumonia and as cooling

1/2



136. *Plantaginifolia*
Plantago var. *l.*
 (Lam.)
 Leaves from leaf or leaf
 juice used as eye-wash
 for ophthalmia

137. *Plantaginifolia*
Plantago (Lam.) Gaertn.

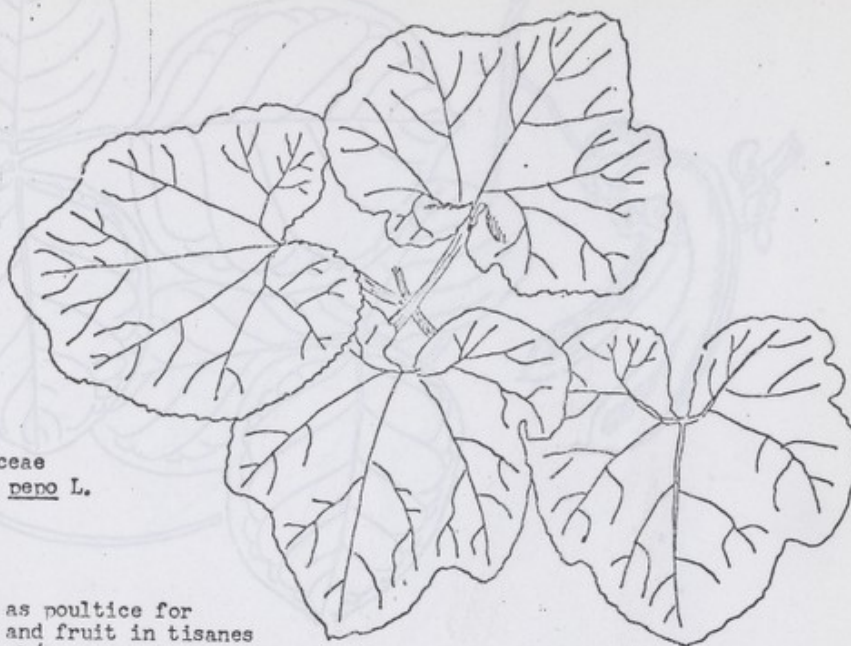
Leaves from leaf or leaf
 juice used as eye-wash
 for ophthalmia



138. Cucurbitaceae
Cucurbita pepo L.

pumpkin
 /zowomu/

leaf used as poultice for
 sprain; flower and fruit in tisanes
 for measles 1/5

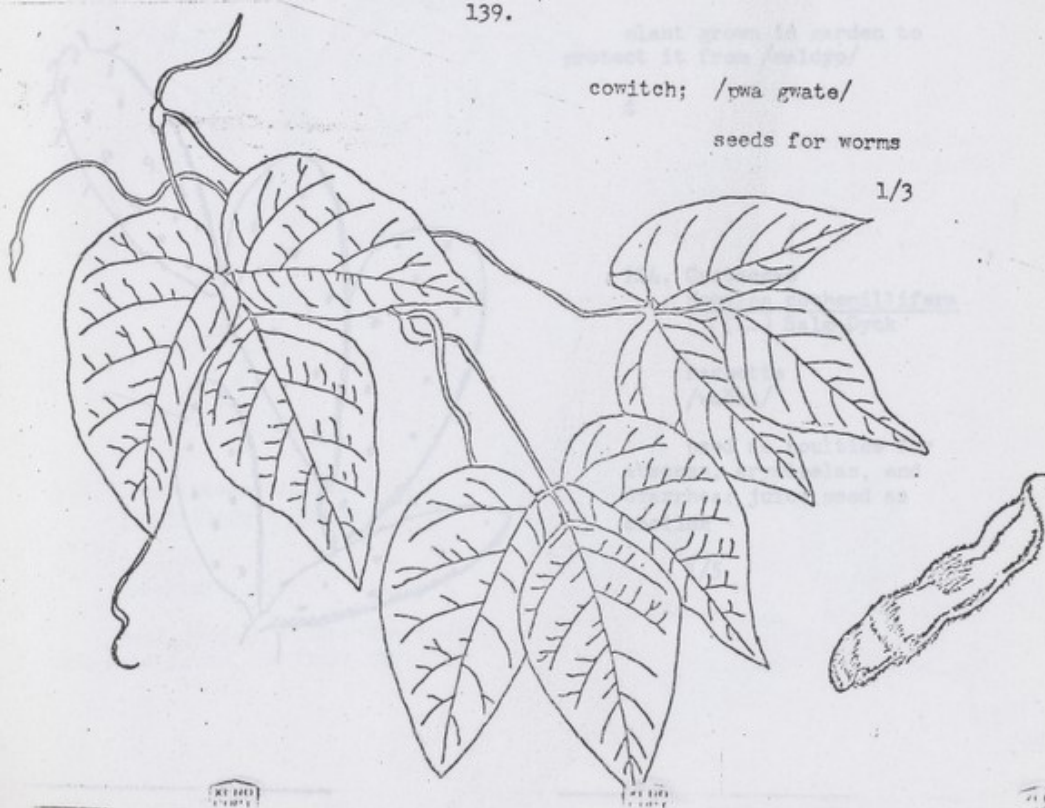


139.

cowitch; /pwa gwate/

seeds for worms

1/3





136. Cucurbitaceae
Cucurbita L.

gourden
gourden

leaf used as wrapper for
 sweet; flower and fruit in leaves
 for medicine 1/2

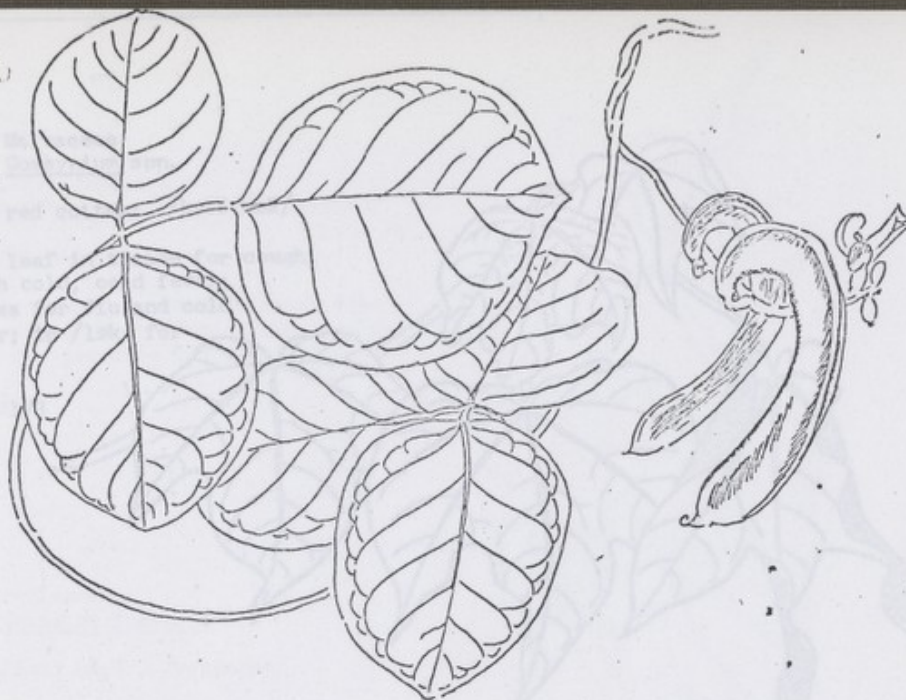


137.

Cucurbit (see 136)

seeds for wine

1/2

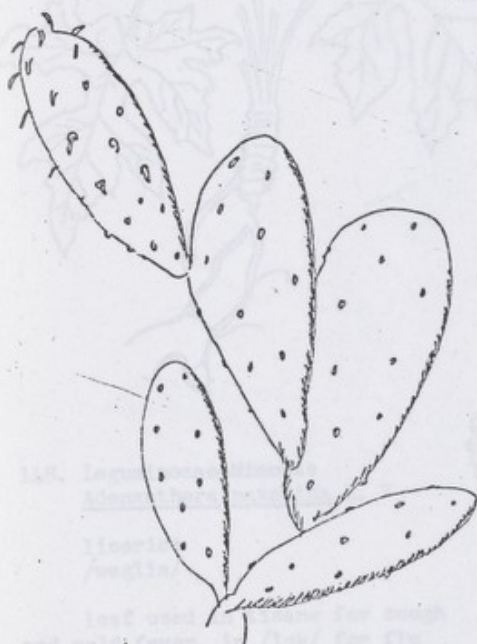


140. Leguminosae-Papilionatae
Canavalia ensiformis

/pwa maldyo/

plant grown in garden to
protect it from /maldyo/

$\frac{1}{4}$



144. Cactaceae
Noralea cochenillifera
(L.) Salm-Dyck

rachette
/wačat/

used as poultice for
abscess, erysipelas, and
diarrhea; juice used as
cooling

$\frac{1}{5}$



140. *Lumnitzera-Boellhaeria*
Canavalia ensiformis

(see notes)

Plant grown in garden to
protect it from (mildew)

and (mildew) and
the (mildew) and (mildew)

141. *Canavalia*
Canavalia ensiformis
(L.) (L.)

(see notes)

used as mulch for
beans, eggplants, and
tomatoes; also used as
cover

1/2

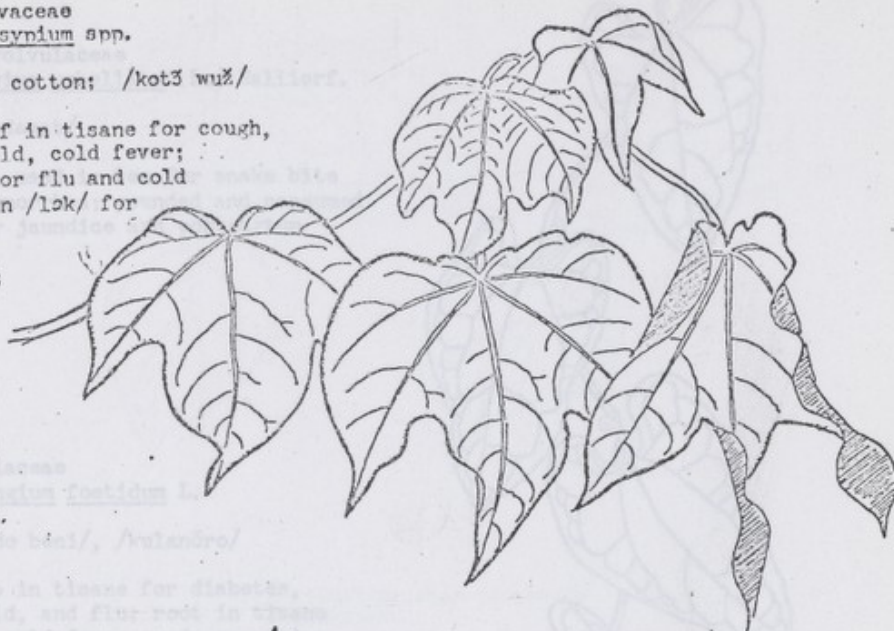


146. Malvaceae
Gossypium spp.

red cotton; /kot3 wu%/
147.

leaf in tisane for cough,
fresh cold, cold fever;
in tea for flu and cold
fever; in /lok/ for
flu

1/3



147.

/refiyao/

root used in tea for
dysentery; in tea or infu-
sion for cold fever

1/3

148. Leguminosae-Mimosae
Adenantha pavonina L. ?

licorice
/weglis/

leaf used in tisane for cough
and cold fever, in /lok/ for flu

3/4





125. *Malvaceae*
Corchorus sp.
 -red cotton, black seed-
 Used in steam for cough,
 fresh cold, cold fever,
 in tea for flu and cold
 fever; in /ink/ for
 flu



root used in tea for
 dysentery in tea or info-
 also for cold fever



126. *Leguminosae-Mimosae*
Adiantum sp.
 florifer
 (sepal)
 Used in steam for cough
 and cold fever, in /ink/ for flu

150. Convolvulaceae
Merrima umbellata (L.) Hallierf.

/reydemat/

root used in tea for snake bite
and dysmenorrhea; pounded and consumed
fresh for jaundice and postpartum

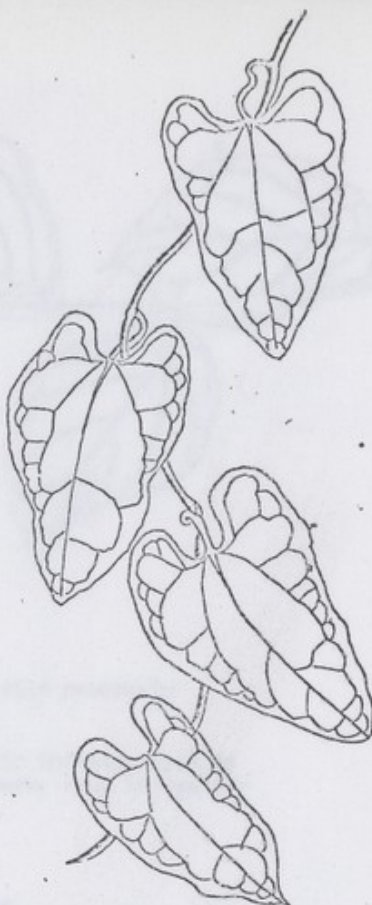
$\frac{1}{2}$

155. Ammiaceae
Eryngium foetidum L.

/šado bení/, /kulančro/

herb in tisane for diabetes,
fresh cold, and flu; root in tisane
for flu, cold fever, and pneumonia;
for malaria, yellow fever, and as
purge; in tincture for /blis/, in
/lok/ for flu

$\frac{1}{2}$





130. *Corymbosus*
Hortia nobilis (L.) Willd.
 (Leguminosae)
 root used in tea for snake bite
 and dysentery; powdered and squeezed
 fresh for jaundice and colic

131. *Antennaria*
Antennaria dioica L.
 (Ranunculaceae)
 (Rado herb, Antennaria)

herb in tincture for diabetes,
 fresh cold, and flux in tincture
 for flu, cold fever, and dysentery;
 for malaria, yellow fever, and ague;
 tincture in tincture for flu, in
 (ask for flu)

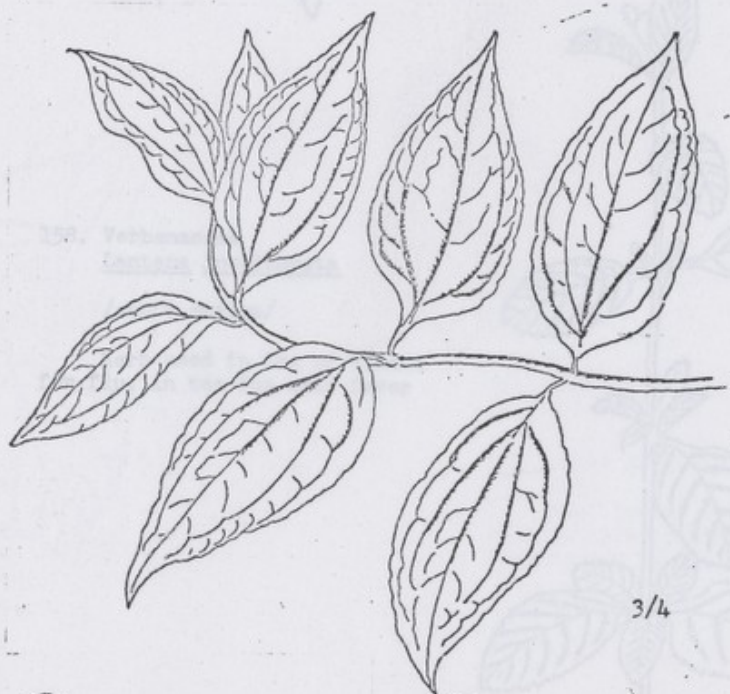




151.

rockshen, wild patchouly
/rokšan/

leaf used in infusion bath as
preventative charm; root in tea for
impotence



3/4



1871
 1872
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 1887
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 1889
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 1900





157. Labiatae
Leonotis nepetifolia

/sandilye/

leaf used in tea for
cold fever; flower in
tincture for cold fever

$\frac{1}{2}$

158. Verbenaceae
Lantana involucrata

/santa mariya/

herb used in tea or tisane
for flu, in tea for cold fever





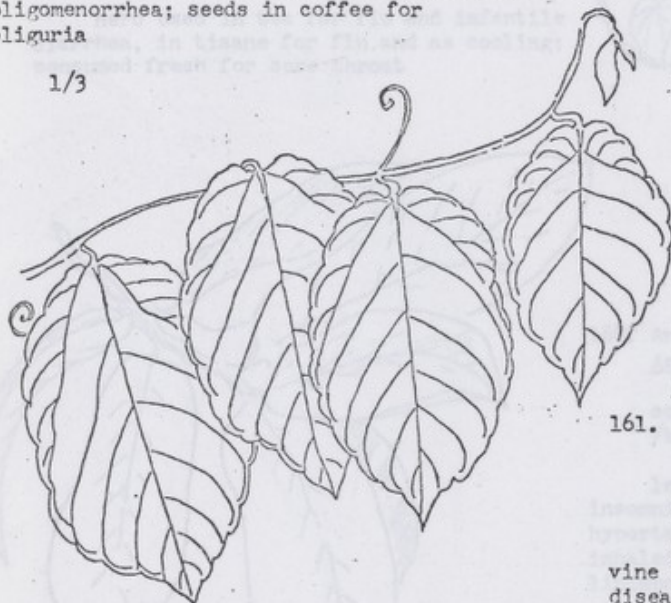


159. Sapotaceae
Achras zapota

sapodilla
/šapoti/

yellow leaf in tisane for cough, fresh cold, flu,
cold fever; green leaf in tisane for diarrhea and flu;
bark in tisane for diarrhea; root in tisane for
oligomenorrhea; seeds in coffee for
oliguria

1/3



161.

/lyen savonst/

leaf in tea for flu;
vine in infusion for venereal
disease and as cooling

1
2



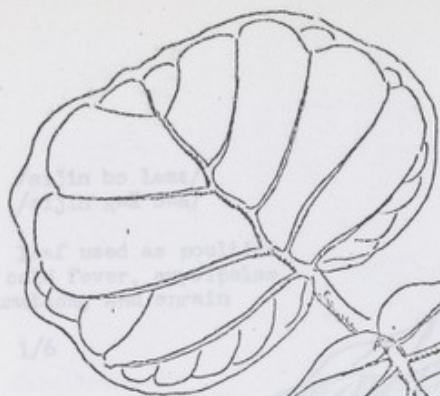
127. Sapotaceae
Adansonia digitata

Adansonia digitata
Baobab

Yellish, leafy in leaves for cough, fresh cold, flu,
cold fever, head, feet in leaves for diarrhea and flu,
bark in leaves for diarrhea, root in leaves for
diarrhea, seeds in coffee for



Yellish, leafy in leaves for cough, fresh cold, flu,
cold fever, head, feet in leaves for diarrhea and flu,
bark in leaves for diarrhea, root in leaves for
diarrhea, seeds in coffee for

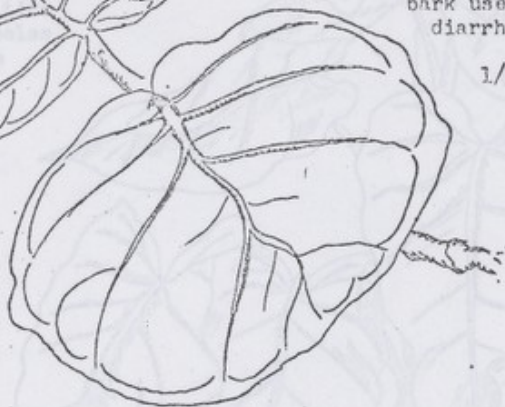


163. Polygonaceae
Coccoloba uvifera

seaside grape
/wezē/

bark used in tea for
diarrhea

1/3



165. Piperaceae
Piperomia pellucida Kunth.

shiny bush, shining bush
/zeb kwes/

herb used in tea for flu and infantile
diarrhea, in tisane for flu and as cooling;
consumed fresh for sore throat



169. Annonaceae
Annona muricata L.

soursop
/kowsol/

leaf used in tea for
insomnia, in tisane for
hypertension; crushed leaf
inhaled and juice used as
liniment for syncope

1/2



187. *Phytolacca*
Phytolacca

seeds in
leaves

both used in the
leaves

18



188. *Phytolacca*
Phytolacca

stems, roots, and
leaves

both used in the
leaves, in leaves for
the roots for the
leaves for the roots



189. *Phytolacca*
Phytolacca

leaves, in leaves for
the roots for the
leaves for the roots

leaves, in leaves for
the roots for the
leaves for the roots

leaves, in leaves for
the roots for the
leaves for the roots



166.

/si'jin bo lame/,
/si'jin gwā bwa/

leaf used as poultice
for cold fever, erysipelas,
rheumatism, and sprain

1/6

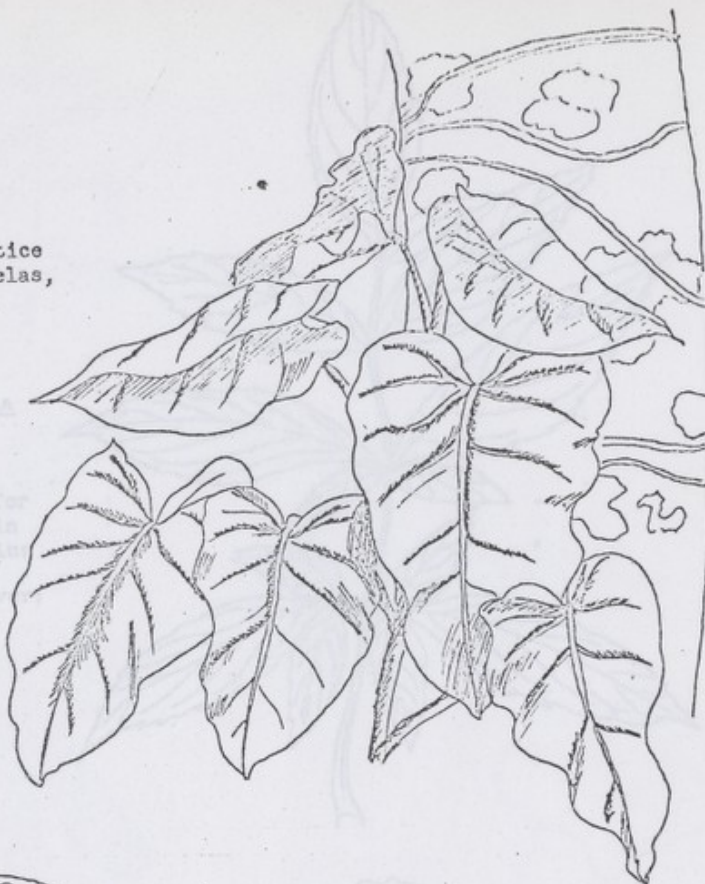
166. Saprotellaceae

Saprotella intermedia

/si'jiyo/

leaf used in tea for
cough and cold fever; in
tisané for cough and flu
flower used in tea for
cough, cold fever
in /tisa/ for flu

2/3



167. Bombacaceae
Ceiba pentandra (L.)

silk cotton tree
/fomaže/, /bwa dyab/

leaf used in tea bath,
tisané bath, and poultice
for erysipelas; in tea bath
for swollen feet

1/3

(at/in the same)
(at/in the same)
leaf used as poultice
for cold fever, erysipelas,
rheumatism, and again

107



107. *Rhus glabra*
(L.)
with cotton tree
(leaves), (one leaf)
leaf used in tea bath
against heat, and poultice
for erysipelas, in tea bath
for rheumatism

108

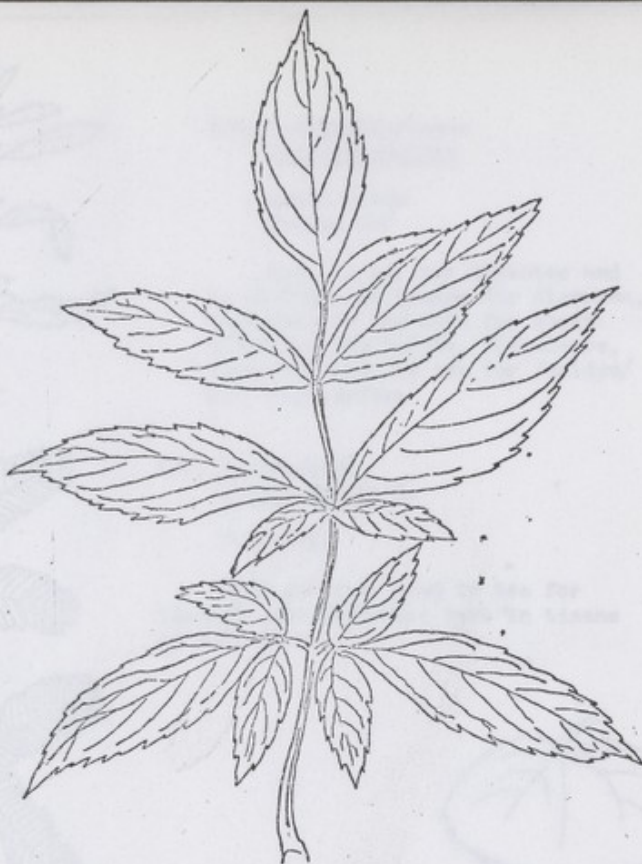


168. Caprifoliaceae
Sambucus intermedia

/siriyo/

leaf used in tea for
cough and cold fever; in
tisane for cough and flu;
flower used in tea for
asthma, cough, cold fever;
in /lok/ for flu

2/3

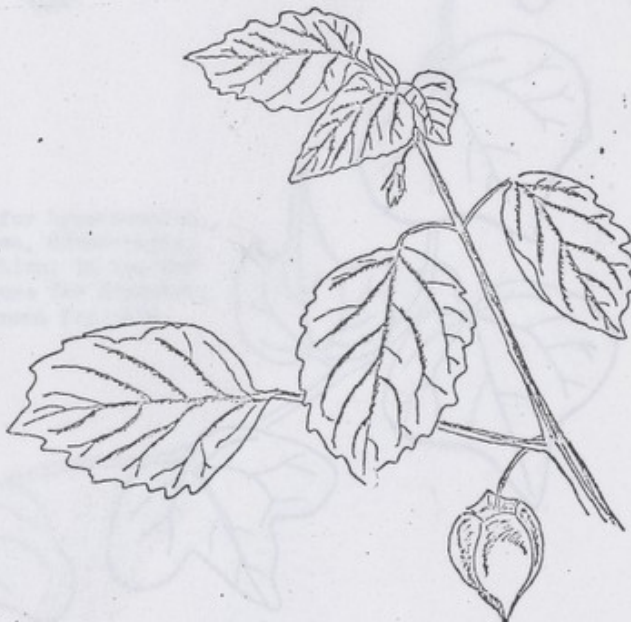


179. Solanaceae
Physalis angulata L.

/top a top/

leaf used in tea for
nephritis, in tisane for
cold fever and hemorrhoids,
as suppository for hemor-
rhoids

2/3





166. *Coryliifolia*
Sorbus intermedia
(L.) Poir.

Leaf used in tea for
cough and cold fever; in
flavor for cough and fever.
Flower used in tea for
cough, cold fever;
in / for the

25



167. *Sorbus*
Sorbus annulata L.
(L.) Poir.

Leaf used in tea for
cough, cold fever; in
flavor for cough and
cold fever; as
an emollient for
cough

25



173. Scrophulariaceae
Scoraria dulcis

sweet broom
/balye du/

herb in tea for diabetes and
as cooling; in tisane for diarrhea,
diabetes; in tea bath for sores;
juice for ophthalmia, flatulence,
jaundice; root in tea for /maldyo/
and dysmenorrhea



175. Leguminosae
Mimosa pudica L.

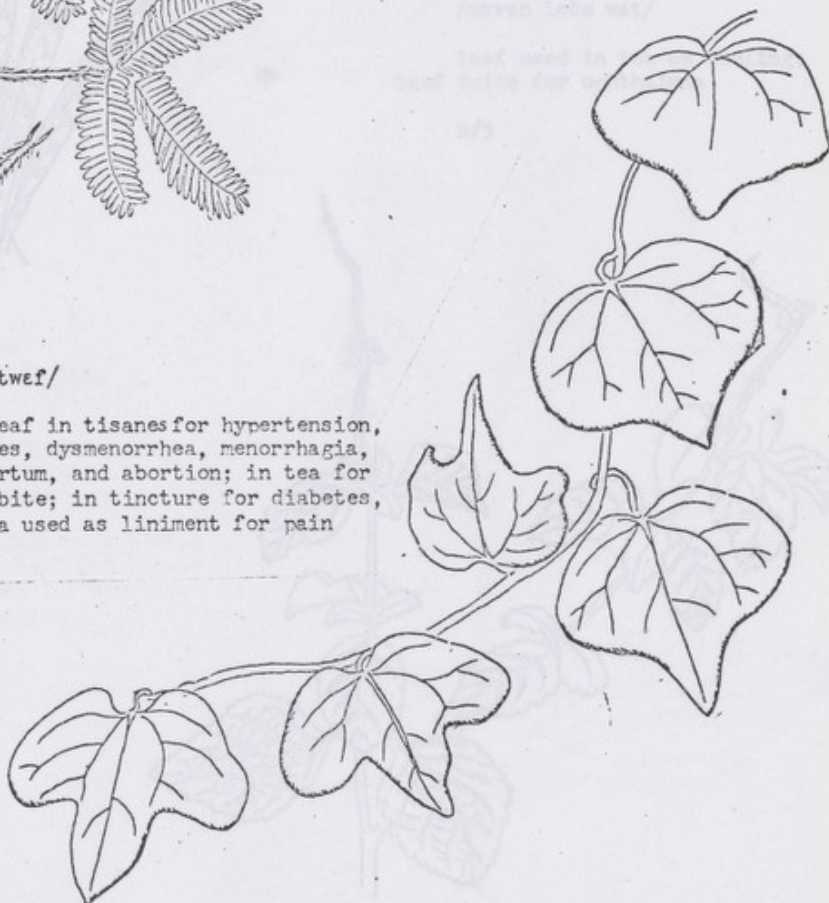
/ti mawi/

herb and root used in tea for
insomnia and oliguria; herb in tisane
as cathartic

182.

/twef/

leaf in tisanes for hypertension,
diabetes, dysmenorrhea, menorrhagia,
postpartum, and abortion; in tea for
snake bite; in tincture for diabetes,
and tea used as liniment for pain



177. *Scorodolifera*
Scorodolifera

Leaves brown
Herb

Leaves in tea for diabetes and
as cooling in cases for diabetes
diabetes in tea for diabetes
diabetes in tea for diabetes
diabetes in tea for diabetes
diabetes in tea for diabetes
diabetes in tea for diabetes

178. *Lamproloma*
Lamproloma

Herb

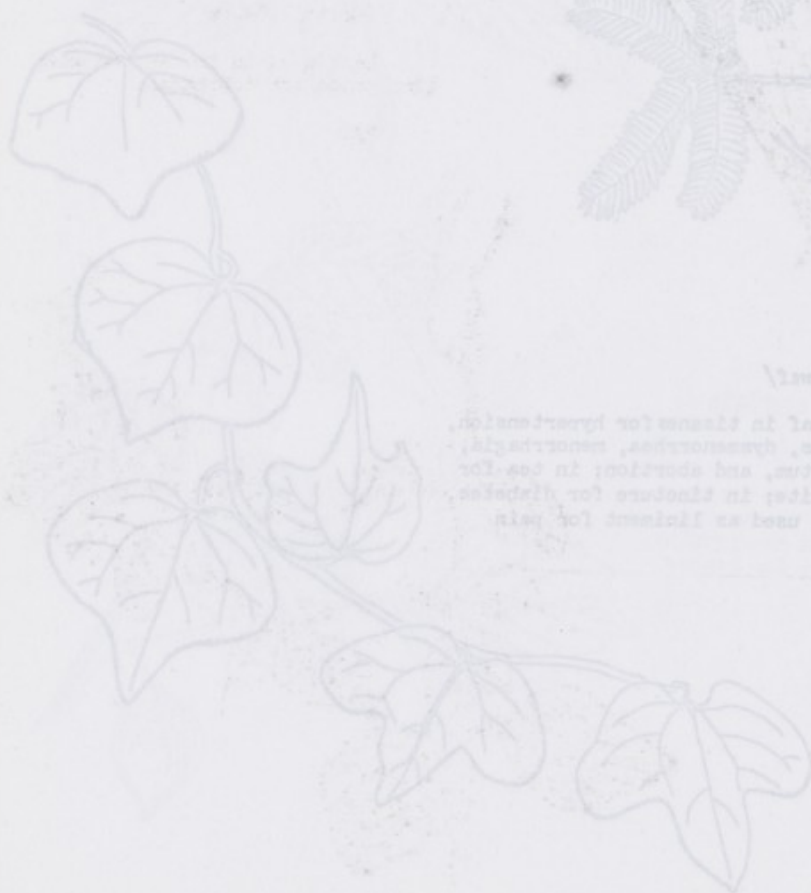
Herb and root used in tea for
diabetes and diabetes; herb in cases
as cooling in cases for diabetes

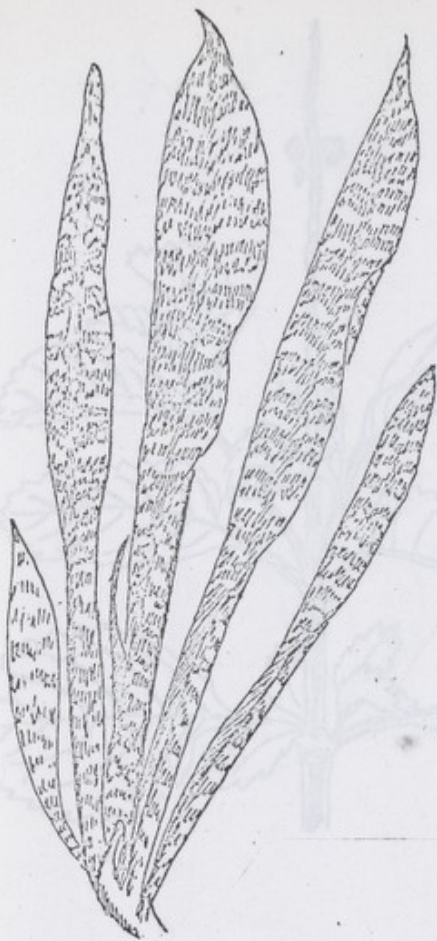


178.

Herb

Leaf in cases for diabetes
diabetes, diabetes, diabetes
diabetes, diabetes, diabetes
diabetes, diabetes, diabetes
diabetes, diabetes, diabetes
diabetes, diabetes, diabetes
diabetes, diabetes, diabetes





181.

/tural/

root used in tea for worms;
leaf juice for snake bite

$\frac{1}{2}$

185. Verbenaceae

Stachytarpheta cayennensis
(L.C. Rich) Vahl.

/vaven lače wat/

leaf used in tea as cooling;
leaf juice for ophthalmia

2/3



186. Compositae
Helianthus trilobatus
(L.) Hitchc.

Spanish verbena
/vaven lače wat/

herb and flower in tisane
for dysentery; leaf and flower
in tea or tisane for shortness
and oligomenorrhea

187. *Veronica*
Veronica L.
 Root used in tea for cough;
 fruit eaten for asthma.



188. *Veronica*
Veronica L.
 (L.C. Rich) Vahl.
 (even late wet)
 Root used in tea as cooling;
 fruit eaten for asthma.



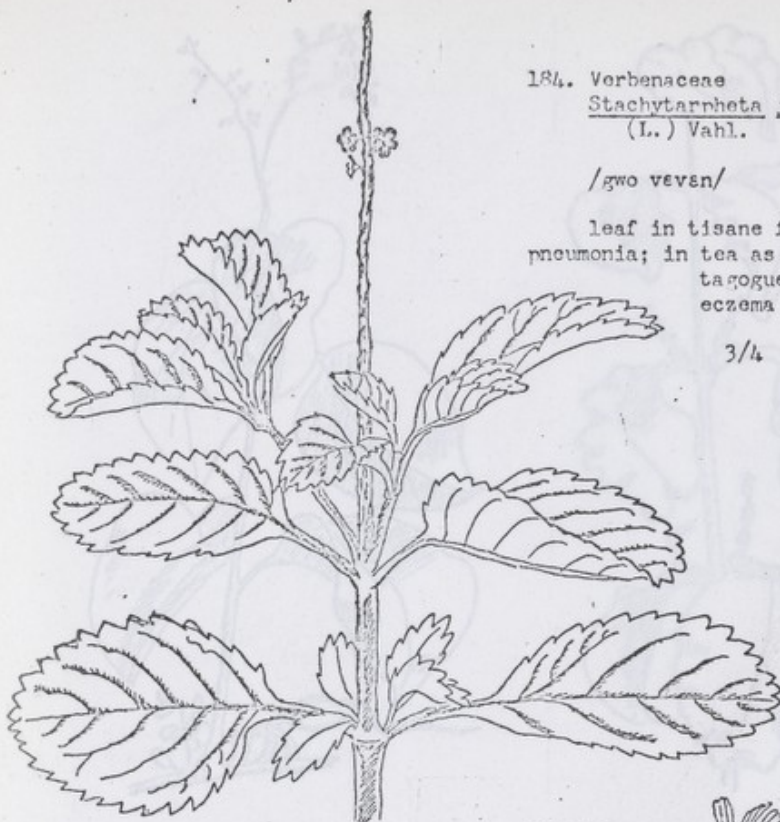
189. *Veronica*
Veronica L.
 Root used in tea as cooling;
 fruit eaten for asthma.

184. Verbenaceae
Stachytarpheta jamaicensis
 (L.) Vahl.

/gwo vevan/

leaf in tisane for cough, flu, and
 pneumonia; in tea as cooling and galac-
 tagogue; leaf juice for
 eczema

3/4



186. Compositae
Wedelia trilobata
 (L.) Hitchc.

Spanish verveine
 /veven bo lame/
 /veven kwayib/

herb and flower in tisane
 for dysentery; leaf and flower
 in tea or tisane for abortion
 and oligomenorrhea

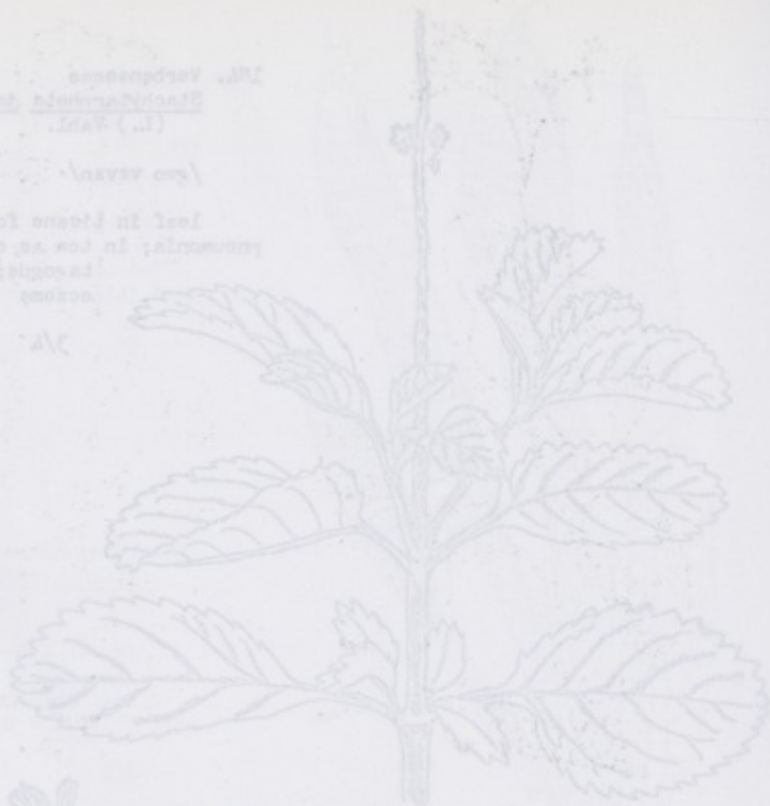


185. *Stachytarpheta jamaicensis*
(L.) Vahl.

(see above)

leaf in stems for cough, flu, and
feverish in low as cooling and relax-
ing; leaf juice for
eczema

3/4



186. *Coronilla triflora*
(L.) Hill.

Spanish veronica
fever as fast
fever (very)

herb and flower in stems
for dysentery leaf and flower
in tea or stems for abortion
and oligomenorrhea





183.

/vaz/

leaf used in tea bath or tisane bath
for marasmus; bush in tea as cathartic

3/4



190. Commelinaceae
Commelina elegans H.B.K.

water grass, pussley water grass
/zeb gwa/

herb used in tea or tisane as
cooling, in tea for flu, in tisane
for cystitis and as cathartic

1/2





187.

(var.)

Leaf used in tea bath or steam bath
for nervous; wash in tea as cathartic

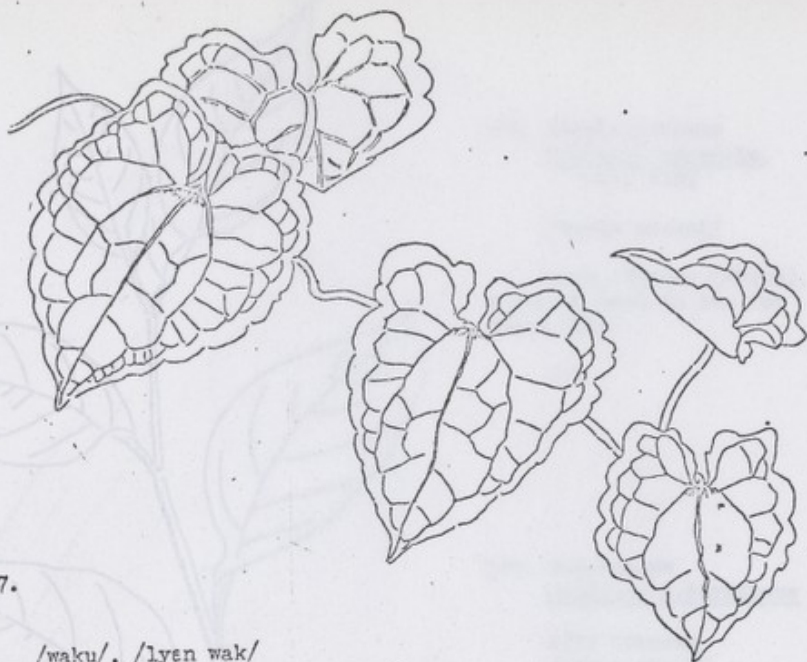


190. *Commelina*

Commelina diffusa L.

Water grass, water hyacinth
(var.)

Leaf used in tea or steam as
cooling, in tea for liver in disease
for dysentery and as cathartic



187.

/waku/, /lyen wak/

vine used as bandage for snake bite
and scorpion sting; leaf juice as lini-
ment for ground itch

$\frac{1}{2}$

201. Chenopodiaceae
Chenopodium ambrosioides L.

worm grass, semen-contra
/sime kontwa/

herb used in tea for worms and
flatulence, in tea bath and poultice
for sores, in tisane for postpartum;
herb, flower, and young root also used
in tea for palpitation





187. *Chenopodium* (Linn.)
 Vine used as bandage for snake bite
 and sprout eaten; leaf juice as lin-
 iment for ground itch.



188. *Chenopodium* (Linn.)
 Worn grass, sheep-corn
 (also called)
 Herb used in tea for worms and
 flatulency, in tea bath and poultice
 for sores, in steam for rheumatism;
 herb, flower, and young root used
 in tea for palpitation.



188. Plumbaginaceae
Plumbago carensis,
 var. alba

/wasin mapepi/

herb, flower (white),
 and root used in tea for
 snake bite

2/3

199. Solanaceae
Acnistus arborescens ?

wild tobacco
 /tabak waray/

leaf used as poultice
 for cold fever and mumps;
 used to wipe brow for
 migraine

1/5



100. *Phytolacca*
Phytolacca
var. *sp.*

(var. *sp.*)
leafy shoot (cut)
and food used in tea for
cancer cure

100. *Phytolacca*
Phytolacca

leafy shoot
(cut)
leaf used as medicine
for cold fever and mumps;
used to wipe brow for
relieving

1/2





191. Verbenaceae
Lantana camara L.

white sage
/kayakit/

leaf used in tea or tisane for
flu and cold fever; leaf juice for
jaundice



193. Rubiaceae
Borreria verticillata
(L.) Meyer

wild margaret
/šive nagwes/

herb used in tisane for
cold fever, in tea or tisane
for dysmenorrhea



191. Verbascum
 Verbascum
 white rays
 (purple)

leaf used in tea or tisane for
 flu and cold fever; leaf juice for
 jaundice



192. Euphorbia
 Euphorbia
 (to 1 meter)
 with numerous
 (five leaves)

herb used in tisane for
 cold fever, in tea or tisane
 for dysenteries



192. Leguminosae
Cassia occidentalis L.

wild coffee
 /kafé zeb pyant/

root used in teas or tisanes for abortion
 and postpartum, and as cooling, cathartic,
 and purge; bush in tisane for dysmenorrhea;
 flower in tisane for cough; seeds in coffee
 for palpitation

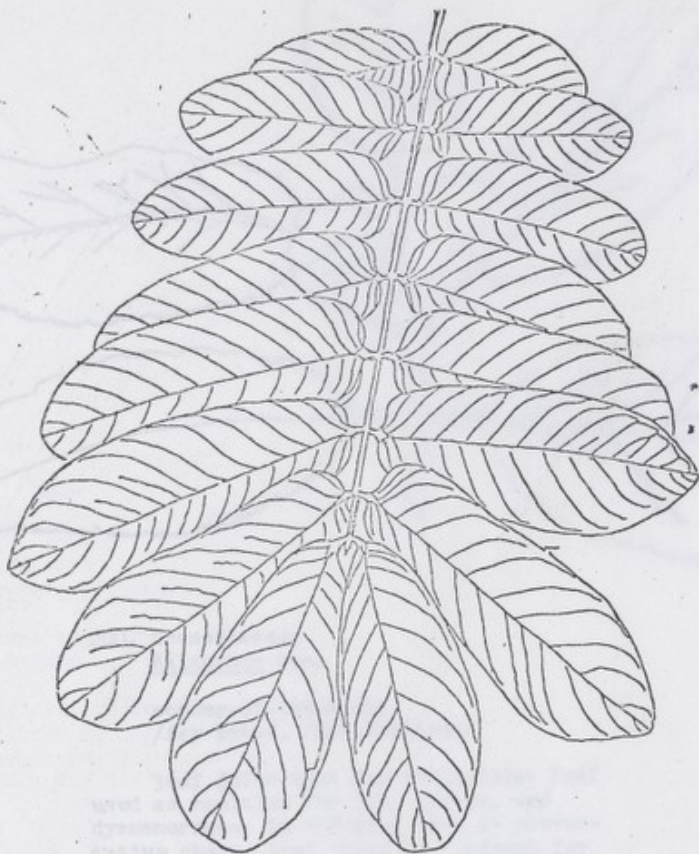
2



195. *Laportea*
Cordia occidentalis L.

Wild coffee
 (Asteraceae)

Root used in form of decoction for dysentery
 and hemorrhage, and as cooling, cathartic,
 and purgative. In some cases for dysentery;
 flower in some cases for cough; seeds in coffee
 for poisoning.



198.

wild senna
/talanta/

leaf and young flower used in tea
as purge; leaf in /lok/ for flu or cold
in chest; leaf tea for vitiligo, and
leaf juice as liniment for vitiligo

1/3



100.
with young
leaves
as young leaf in food for the birds
in chest: leaf for distillation, and
leaf juice as stimulant for distillation

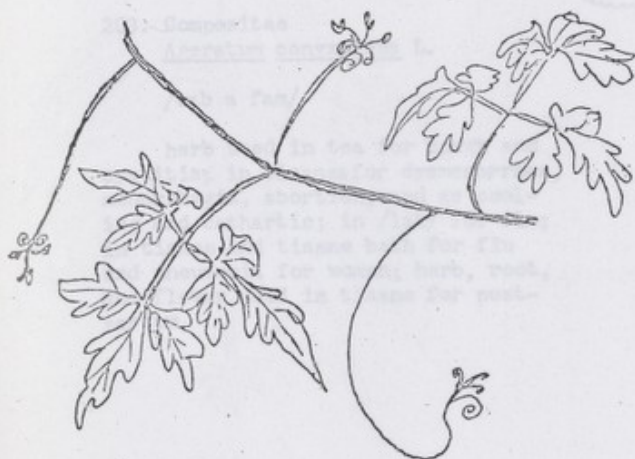


202. *Guttiferae*
Marcia americana L.

200. *Crassulaceae*
Kalanchoe spp.

leaf used in
tension; bark in
wonder-of-the-world
/fey pavo/, /kawaktelazom/

leaf juice used for ophthalmia; leaf
used as poultice for flu, sprain, and
dysmenorrhea; in infusion bath as preven-
tative charm; leaf juice as liniment for
ear ache $\frac{1}{2}$



205.

/zēb bīč/

bush or leaves used
in tea and tisane for hem-
orrhoids; leaf used as
suppository for hemorrhoids,
in tisane for cold fever
and flatulence

$\frac{1}{3}$



200. *Cassia*
leucocarpa var.

... world
 ... (Pavlovskaya)

... leaf juice used for ...
 ... used as ...
 ... in ...
 ... leaf juice as ...



201.

... leaf juice used
 ... used as ...
 ... in ...
 ... leaf juice as ...





202. Guttiferae
Mammea americana L.

mamnee apple
/zabwiko/

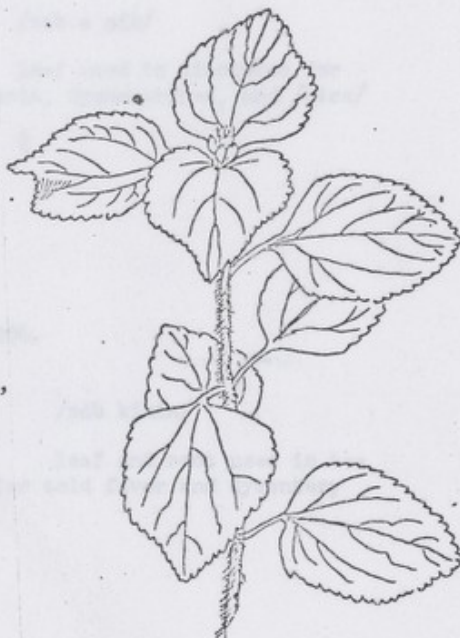
leaf used in tea for hyper-
tension; bark in tea for cough;
grated seed used with coconut oil
as liniment for jiggers and lice

1/3

203. Compositae
Ageratum convzoides L.

/zeb a fam/

herb used in tea for cough and
cystitis; in tisanes for dysmenorrhea,
menorrhagia, abortion, and as cool-
ing and cathartic; in /lok/ for flu;
in tisane and tisane bath for flu
and pneumonia for women; herb, root,
and flower used in tisane for post-
partum





202. *Gallium*
hermaphroditum L.

hermaphroditum
(hermaphroditum)

Leaf used in tea for fever-
tending back in tea for cough;
mixed seed used with coconut oil
as liniment for ligaments and like

1/2

203. *Compositae*
Leucanthemum vulgare L.

(see p. 104)

herb used in tea for cough and
coughs; in essence for dysmenstrua,
menorrhagia, abortion, and as cool-
ing and cathartic in /tea/ for /flu/
in essence and tincture both for /flu/
and rheumatism for women; herb, root,
and flower used in essence for post-
partum





204.

/zab a pik/

leaf used in tinctures for
malaria, dysmenorrhea, and /blas/

1



206.

/zab kinin/

leaf and root used in tea
for cold fever and dysentery

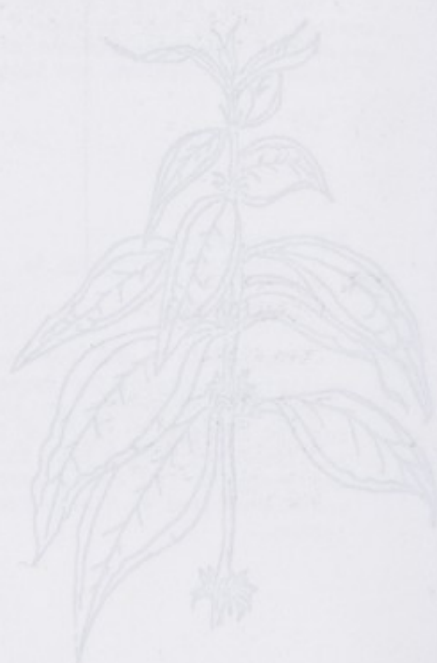


306.

Leaf a pair
 Leaf used in structure for
 malaria, dysentery, and fever

307.

Leaf a pair
 Leaf and root used in tea
 for cold fever and dysentery





207.

/zeb lešofi/

infusion of leaves and leaf juice
used for ground itch or athlete's foot

3/4

209. Compositae
Bidens pilosa L.

/zeb zejwi/

herb used in tea for
cold fever; leaf juice
used as liniment and
leaf as poultice for
ear ache





207

Verbena officinalis

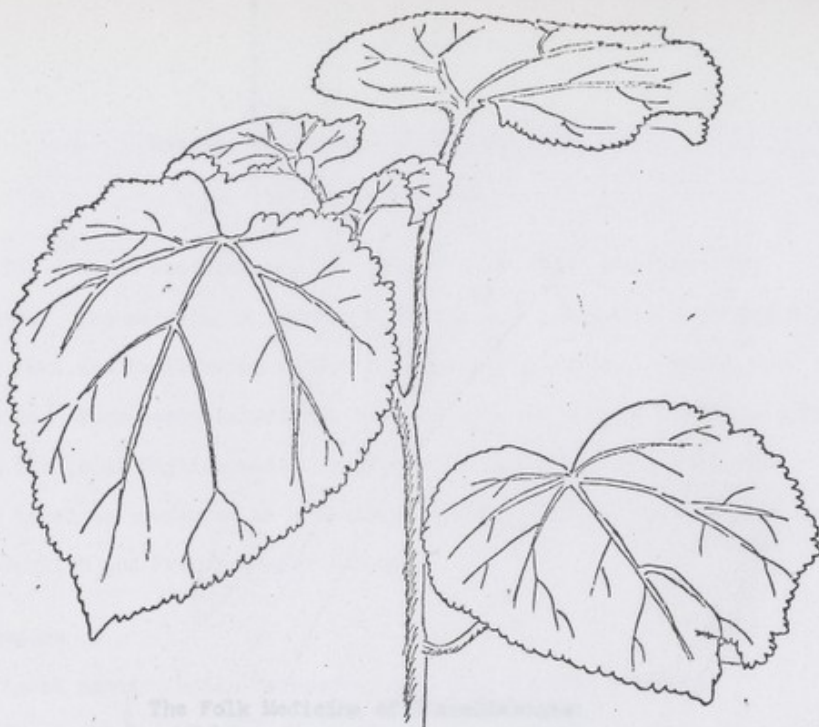
Used for ground herb or cathartic leaf juice



Verbena officinalis

Used for ground herb or cathartic leaf juice

Used for ground herb or cathartic leaf juice



208. Compositae
Eupatorium macronyllum

/zab šat/

leaf in tea for dysmenorrhea;
 root in tea for oliguria, in tisane
 as cathartic; leaf and root in tea
 for abortion; bush and root in tea
 or tisane for postpartum 4

213. Urticaceae
Fleurya aestuans Guad.

red stinging nettle
 /zoti wuž/

herb or root used in tisane for
 venereal disease; leaf and root in
 tea for hypertension

2/3





208. Compositae
Quercus macrocarpa
 (red oak)

leaf in tea for dysentery;
 root in tea for cholera, in tincture
 as cathartic; leaf and root in tea
 for abortion; bark and root in tea
 or tincture for postpartum



212. Urticaceae
Urtica dioica L.
 (stinging nettle)

herb or root used in tincture for
 venereal diseases; leaf and root in
 tea for hypertension

Disease Categories of Blanchisseuse

and Their Remedies

The disease entities are listed here with their corresponding remedies. The majority of these native disease categories have English names that are familiar to us and are recognized currently by Western medicine. Such nomenclature has been retained as headings in this list. Where the local English names are incorrect and unusable to us, the Latin label is preferred as a heading. Local names for the diseases in both English and French Creole follow.

1. Abscess

Local names: *boile*, *carbuncle*, *abscess*, *légion* /*lagos*/

The Folk Medicine of Blanchisseuse:

The local term "abscess" is certainly a vague one, and I was unable to establish certainty as to its meaning. What is evident is that it

Appendix D

has two categories. One category is manifested by boils or furuncles, pimples, and carbuncles. Depending on the relative profusion of the lesions, either internal or external remedies are used for therapy. Profuse boils and skin eruptions are said to be due to "dirty blood", so internal remedies such as teas and tinctures are used for cooling, purging, and "cleansing the blood". These particular remedies are listed under the separate heading of Cooling. The external, nonsystemic approach is directed at one or a few isolated boils, and involves breaking the ripe head of the lesion. Hence, the Wesley Y. Y. Wong topical application of a poultice or other medicines Anthropology 300a this. Such remedies are listed here under the heading Brandeis University

The second category of "abscess" comes June, 1967 separate heading of /*légion*/ or Internal Leak. The word "abscess" is frequently used to describe this condition, which is the result of a severe fall or blow

Disease Categories of Blanchisseuse

and Their Remedies

The disease entities are listed here with their corresponding remedies. The majority of these native disease categories have English names that are familiar to us and are recognized currently by Western medicine. Such nomenclature has been retained as headings in this list. Where the local English names are imprecise and unwieldy to use, the Latin label is preferred as a heading. Local names for the diseases in both English and French Creole follow.

I. Abscess

Local names: boil, carbuncle, abscess, button; /lapse/

The local term "abscess" is certainly a vague one, and I was unable to establish certainty as to its pathology. What is evident is that it has two categories. One category is manifested by boils or furuncles, pimples, and carbuncles. Depending on the relative profusion of the lesions, either internal or external remedies are used for therapy. Profuse boils and skin eruptions are said to be due to "dirty blood", so internal remedies such as teas and tisanes are used for cooling, purging, and "cleaning the blood". These particular remedies are listed under the separate heading of Cooling. The external, nonsystemic approach is directed at one or a few isolated boils, and involves breaking the ripe head of the lesion. Hence, these recipes call for topical application of a poultice or other medicament for accomplishing this. Such recipes are listed here under the heading Abscess.

The second category of "abscess" comes under the separate heading of /blas/ or Internal Lash. The word "abscess" is frequently used to describe this condition, which is the result of a severe fall or blow

...the word "abscess" is certainly a vague one, and I was unable to establish certainly as to its pathology. What is evident is that it has two categories. One category is manifested by boils or furuncles, depending on the relative position of the lesions, and sometimes, depending on the relative position of the lesions, also internal abscesses or external abscesses are used for therapy. For the boils and skin eruptions are said to be due to "dirty blood", and internal abscesses such as abscess of the liver and abscess of the lung, and "abscess of the blood". These particular abscesses are listed under the separate heading of "abscess". The external abscesses are grouped as directed at one or a few isolated boils, and involve breaking the ripe head of the lesion. Hence, these abscesses will be topical application of a poultice or other medication for softening the abscess. Such abscesses are listed here under the heading abscess.

The second category of "abscess" comes under the separate heading of "abscess" or internal abscess. The word "abscess" is frequently used to describe this condition, which is the result of a severe fall or blow

to the body. The lesion is internal, and consists of clotted blood, according to some informants, and pus as well, according to others. Remedies for this type of "abscess" are directed toward "busting" or "melting" the internal lesion, so that the "clot blood" can pass out of the body.

There is no definite data on the classification of this condition in the local "hot-cold" system, but examination of the bushes used for treatment reveal that the condition is most likely a "hot" one. Five of the seven bushes are "cold", while the remaining two are questionable in quality of "hot" or "cold", i.e., /fay muš/ and okra, respectively. Moreover, the generalized condition of pustules over the body necessitates cooling, implying a "hot" illness is being treated.

1. soap sugar brown paper

Mix some sugar with soap flakes. Place the mixture on a piece of brown paper, and apply this over the abscess to "ripen it."

2. moco fig leaf soft candle, or sweet oil

Pass a young leaf over a flame until it is soft. Then rub it with soft candle or sweet oil. Tie the leaf over the lesion.

3. farine rchette resin

This is a poultice for an unripe boil. Wet about two teaspoons farine and allow it to soak. Grate half a rchette, and mix it with the farine. Then take a small piece of resin, grind it to a powder, and add it to the mixture. Place this over a fire to warm, and mix it. Remove the mixture from the fire, spread it on a cloth, and place it warm over the boil. Any mixture that remains can be used again to apply over the boil. This will "burst the boil."

to the body. The lesion is internal, and consists of clotting blood, according to some authorities, and may be well, according to others, regarded as this type of "abscess" are directed toward "pusling" or "pusling" the internal lesion, so that the "clot blood" can pass out of the body.

There is no definite data on the classification of this condition in the local hot-cold system, but examination of the pus has led for treatment reveal that the condition is most likely a "hot" one. Five of the seven are "cold", while the remaining two are questionable in quality of "hot" or "cold", i.e., (1) dry and (2) wet, respectively. However, the generalized condition of pusling over the body necessitates cooling, applying a "hot" dressing is being treated.

1. Soap, sugar, brown paper.
Mix some water with soap flakes. Place the mixture on a piece of brown paper, and apply this over the abscess to "ripen it."

2. Use the local cold dressing, or sweet oil.
Place a young lamb over a flame until it is cold. Then rub it with cold sweet oil or sweet oil. Use the local over the lesion.

3. Lardine, rosette, resin.
This is a poultice for an eruptive boil. Wet about two tablespoons lardine and allow it to soak. Grate half a rosette, and mix it with the lardine. Then take a small piece of resin, grind it to a powder, and add it to the mixture. Place this over a fire to warm, and mix it. Remove the mixture from the fire, spread it on a cloth, and place it over the boil. Any mixture that remains can be used again to apply over the boil. This will "burst the boil."

4. jump-up-and-kiss-me lard

This is for a carbuncle. Pound some bush with a little water, and cook it with some lard in a pot or pan. Wash the affected area with warm water, dry, and apply the cooked bush on the carbuncle. This "brings the head to ripen and bust in two days."

5. /fay muš/ soft candle

This is for a boil or carbuncle. Pass one leaf over a flame, pound the central rib flat, and rub either surface with soft candle. Place against the affected spot. When the leaf dries, replace with a new one prepared in the same manner. This "will draw out inflammation."

6. /loyš dil/ root lard, or shark oil

Grate the root and mix it with lard or shark oil to make a poultice. Apply it to the boil to "bust it."

7. okra sweet oil

Fry some okra in olive oil, and apply it to the boil as a poultice.

8. sweet cassava root soap sack cloth

Grate the root, mix with some soap, and place the mixture on a piece of sack cloth. Apply this to the abscess.

9. /vayen to lara/

Boil some bush for tea.

10. white-back fern

Boil a whole fern for tea. According to one informant, the white powder on the undersurface of the fern contains the "medicine".

This is for a catarrh of the bladder, which is a little white and
it is with some pain in the back and the affected area with
some water, dry, and apply the affected part on the back of the
"belly" the heat is right and heat for two days.
This is for a catarrh of the bladder, which is a little white and
it is with some pain in the back and the affected area with
some water, dry, and apply the affected part on the back of the
"belly" the heat is right and heat for two days.
This is for a catarrh of the bladder, which is a little white and
it is with some pain in the back and the affected area with
some water, dry, and apply the affected part on the back of the
"belly" the heat is right and heat for two days.

6. /Apply this/ root, /lard, or shark oil/
Grate the root and mix it with lard or shark oil to make a poultice.
Apply it to the part to "heat it".
7. /Apply this/ olive oil
Try some olive oil, and apply it to the part as a poultice.

8. /Apply this/ root, /lard, or shark oil/
Grate the root and mix it with lard or shark oil to make a poultice.
Apply it to the part to "heat it".
9. /Apply this/ olive oil
Try some olive oil, and apply it to the part as a poultice.

10. /Apply this/ root, /lard, or shark oil/
Grate the root and mix it with lard or shark oil to make a poultice.
Apply it to the part to "heat it".
11. /Apply this/ olive oil
Try some olive oil, and apply it to the part as a poultice.

II. Amenorrhea and Oligomenorrhea

Informants refer to this condition as "women who lose menstruation". The remedies are for loss of periods as well as irregular periods. There is no definite data on the classification of this disease as "hot" or "cold", and no assumption can be made from the types of bush recommended. One informant suggests that this condition results in "women who catch cold and block the passage. Ovaries get inflamed and prevent the flow of blood. This (/do blǎ/) cools down the inflammation and brings back the flow of blood." /do blǎ/ is a "cold" bush. However, other recipes call for "hot" bushes alone for treatment.

1. /do blǎ/

Root up a "tree" (an entire plant), and boil the whole thing for two cups of tea. Drink one cup in the morning, the other in the evening.

2. coconut root (/koko kwayib/) sapodilla root

The coconut root prescribed here is the "red root" of /koko kwayib/ which is "hot", in contrast to the "white root" which is "cold". Tie the coconut roots into nine equal parcels. Take one parcel, pound it, and boil it with six or seven pieces of sapodilla root in one large cup water until one-half cup remains. Drink before bedtime. Repeat daily for the next eight days with the remaining parcels.

3. /vaven bo lama/

Boil some bush for tea.

4. white-back fern

Boil a whole fern for tea. According to one informant, the white powder on the undersurface of the fern contains the "medicine".

5. rayo leaf

Draw one leaf for one dose of tea. This can also be boiled with /veven bo lame/ bush.

6. /kalanda/ root

Boil one root to one cup water. Drink one cup of the tea every day for nine days.

7. /veven bo lame/ flowers (handful) brown paper
/do bla/ leaves (3) (palm-size)
coconut root (green) puncheon rum

Pound a four-inch long piece of coconut root. Add this with the leaves, flowers, and brown paper to three cups water in a pot. Boil well to one-half cup liquid. Allow to cool. Add a little puncheon rum, and take one tablespoon three times a day.

8. double hibiscus

Draw one flower for one dose of tea, and drink every morning.

9. mountain rose

Boil one flower for one dose of tea.

21. *Tejo leaf*

Draw one leaf for one dose of tea. This can also be boiled with
1/2 cup of water.

22. *Palmetto root*

Boil one root in one cup of water. Drink one cup of the tea every
day for nine days.

23. *Yarrow leaves (handful)
brown paper
(palm-leaf)
cinnamon root*

Put a four-inch long piece of cinnamon root. Add this with the
leaves, flowers, and brown paper to three cups water in a pot. Boil
well to one-half cup liquid. Allow to cool. Add a little cinnamon
tea, and take one tablespoon three times a day.

24. *Double hibiscus*

Draw one flower for one dose of tea, and drink every morning.

25. *Mountain rose*

Boil one flower for one dose of tea.

III. Asthma

Local names: asthma; /lopwesý3/

There is no agreement on the classification of asthma in the local hot-cold system. One informant explains the condition as "cold takes you inside the pipe. You cannot take your breath. Cold must leave the person." Yet, this same individual recites a recipe and says it works "to cool down the heat." Another informant recommends using both "hot" and "cold" bushes for treatment.

1. papaw fruit

Dry the ripe fruit, grind a piece of it very fine, and place in a cupful of water to drink.

2. cashew nut coffee

Roast the nut until it blazes, then throw it into a cup of hot coffee. Allow to cool, then drink. Do this once a day.

3. Steel Drop puncheon rum

Add three drops of Steel Drop into a flask of puncheon rum, preferably 40 proof. Drink one teaspoon, for a child, or a whiskey-glassful, for an adult, every day.

4. lamp oil honey puncheon rum

Mix these fluids in equal quantities. Drink one tablespoon every morning.

5. cod-liver oil

No specific measurements are given for this medication.

Local system: method: / /

There is no agreement on the classification of systems in the local hot-cold system. One informant explains the condition as "cold takes you inside the pipe. You cannot take your breath. Cold must leave the person." Let this make individual realize a recipe and says it works "to cool down the heat." Another informant recommends using both "hot" and "cold" bushes for treatment.

1. Paper fruit

Dry the ripe fruit, grind a piece of it very fine, and mix in a couple of water to drink.

2. Dashen and coffee

Roast the nut until it is black, then throw it into a cup of hot coffee. Allow to cool, then drink. Do this once a day.

3. Steel drop

Add three drops of steel drop into a glass of water. Drink frequently 40 drops. Drink one teaspoon for a child, or a tablespoon for an adult, every day.

4. Lamp oil

Mix these fluids in equal quantities. Drink one tablespoon every morning.

5. Cod-liver oil

No specific measurements are given for this medication.

6. /siriyó/ flower

Draw some flowers, and drink the tea.

7. a) /loyó díl/ root shark oil

b) coffee molasses nutmeg soft candle
rum, or puncheon rum round calabash or /boli/

c) Saint-John bush

Cut the root in quarters. Take one quarter and boil it in one pint water until one-half the amount remains. Let it sit overnight. In the morning, strain the tea, and add a spoonful of shark oil. Drink. Repeat daily for two more days. This "throws up the cold."

If asthma continues in severity, take $\frac{1}{4}$ pound coffee, $\frac{1}{4}$ bottle molasses, a grated nutmeg, $\frac{1}{4}$ bottle rum or $\frac{1}{8}$ bottle puncheon rum. Mix all together, and add two soft candles. Pour the mixture into a /boli/ and place it in a hot place, e.g., near an oven or stove, and allow the heat to melt the contents. Take one tablespoon of this mixture every morning and night. If one feels too hot inside, take a bath. If one feels too hot at night, take some leaves of Saint-John bush, squeeze them in a large cupful of water, and drink to cool down the heat. This heat is manifested by "hot buttons" on the back and by itchiness. "Cold must leave" the patient.

8. /loyó díl/ root shark oil, or olive oil, or sugar

This is a variant of a) in the above remedy. Boil the root for tea. Sweeten well or add a spoonful of shark oil or sweet oil. Take either twice a day, three times a day, or "according to how you sick."

9. egg white lamp oil sugar

Beat well together the whites of three eggs and one-half pound sugar.

6. *Latissimus* flower
 Draw some flowers, and drink the tea.
 7. a) *Latissimus* root
 b) *Latissimus* root
 c) *Latissimus* root
 One the root in quarters. Take one quarter and boil it in one pint
 water until one-half the amount remains. Let it sit overnight. In the
 morning, strain the tea, and add a spoonful of shark oil. Drink.
 Repeat daily for two more days. This "throws up the cold."
 If asthma continues in severity, take 1/2 pound coffee, 1/2 bottle
 molasses, a quired nutmeg, 1/2 bottle rum or 1/2 bottle brandy.
 Mix all together, and add two cups of water. Pour the mixture into a
 bottle, and shake it in a hot place. When ready to use, add
 alcohol the head of the bottle. Take one spoonful of this mix-
 ture every morning and night. If one feels too hot inside, take a
 bath. If one feels too hot at night, take some leaves of *Salvia*
 bush, squeeze them in a large quantity of water, and drink to cool down
 the heat. This heat is manifested by "hot buttons" on the back and by
 "hotness." Cold must leave the patient.
 8. *Latissimus* root
 a) *Latissimus* root
 b) *Latissimus* root
 This is a variation of a) in the above remedy. Boil the root for
 tea. Sweeten well or add a spoonful of shark oil or sweet oil. Take
 either twice a day, three times a day, or "according to how you wish."
 9. *Latissimus* root
 a) *Latissimus* root
 b) *Latissimus* root
 Beat well together the whites of three eggs and one-half pound sugar.

IV. Athlete's foot
Add 5 ¢ worth of lamp oil, and beat again to a paste. Take one tea-
spoon three times a day before meals and before retiring.

10. bird pepper leaf

Boil some leaves for tea, and drink morning and evening. This can
be administered together with # 9 above.

11. merle corbeau

This is for a child with asthma. Kill the bird on Good Friday,
deplume and skin it, and roast it. Give this without salt to the child
for him to eat.

12. merle corbeau blood

A more dramatic variation of the above remedy requires shooting the
bird (not necessarily on Good Friday), slitting its throat, and drinking
one teaspoon of the warm, fresh blood. This should be done every other
day.

13. coffee milk

This is also for a child with asthma. Wild coffee may be substi-
tuted for commercial coffee.

The diet should consist of lots of cheese and greens, and avoidance
of too much grease in the food. This is "good for young children who
have chance for cure."

Add 1/2 t worth of lamp oil, and heat again to a paste. Take one tea-
spoon three times a day before meals and before retiring.

10. Bird pepper leaf. Boil some leaves for tea, and drink morning and evening. This can
be administered together with 9 above.

11. White pepper. This is for a child with asthma. Kill the bird on Good Friday,
hanging and skin it, and roast it. Give this without salt to the child
for him to eat.

12. White pepper blood. A more dramatic variation of the above remedy is the following:
Bird (not necessarily a Good Friday bird), skinned the throat, and drinking
one teaspoon of the water, fresh blood. This should be done every other
day.

13. Coffee. This is also for a child with asthma. Wild coffee may be substi-
tuted for commercial coffee.
The diet should consist of lots of cheese and greens, and avoidance
of too much grease in the food. This is good for young children who
have a chance for cure.

14. ...
15. ...
16. ...
17. ...
18. ...
19. ...
20. ...

IV. Athlete's foot

ground itch; /leʃofi/

There is no data on the classification of this disease entity.

Cedar bark and tanya stem are "hot", /fey wak/ is hot (?), but /zeb leʃofi/ is "cold".

1. /zeb leʃofi/ leaf

Take some leaves and pass them over a fire. Rub and mash them in the hands, and then squeeze the juice over the affected areas.

2. /zeb leʃofi/ leaf disinfectant
feather

Crush some leaves in a pan of water, and wash the affected foot in it. Then apply liquid disinfectant over the affected areas, using a feather as an applicator. Repeat daily until cured.

3. /waku/ leaf (/fey wak/)

Warm some leaves over a fire. Then roll them into a ball in the hands, and squeeze juice onto the affected area.

4. dasheen stem, or tanya stem

Warm a piece of the stem over a flame, and squeeze juice over the affected area.

5. cedar bark ashes disinfectant

Take a handful of wood ashes and a four-inch piece of bark, and boil together in a pot of water. Add two drops of disinfectant. Cool the decoction to lukewarm, and then soak the feet. After 25 to 60 minutes of soaking, a slime will form on the feet -- this is the "ground itch". Cure will be effected in two to three days with daily soaking.

V. Bewitchment

bewitchment, black spell, blight, crookedness, humbug;

maldición; /biwič/

This disease category centers around the concept of personal power or "occult force of nature". An informant says that everyone has this force, but in some individuals it is "more developed". Certain individuals may not be conscious of this inner force, and hence cannot or do not use it to their advantage. This power is also equivalent to hope, confidence, will, and faith. It is something that flows from the individual source to the object to which the individual is attracted, or which he wants, desires, covets, and wishes to master. As it is used to the individual's advantage, the intentions underlying the use may be good or evil and thus harmful to the object. This power can also act without the conscious intentions of that individual, as in some cases of /maldyo/, but nevertheless the effect on the object is one of domination and harm.

A few examples serve to illustrate local thoughts on this concept. A person covets a valued possession of another individual and steals it. As the possession is vital to the well-being or livelihood of that individual, he grieves over its loss. The thief is hence "blighted". The victim, in his grief, essentially wills back the stolen object, and this will or power affects the thief such that ill luck will follow him and he will be forever compelled to steal. If the stolen item were of no value to the victim, however, and he did not grieve over its theft, no blight would stain the thief. This blight or crookedness passes on from generation to generation, as when a blight affects one part of a vine, the whole plant is considered diseased. Both thief and victim have

their proper rituals and medications to take as a consequence. The thief may take a bath, e.g., a lime bath, to wash away this blight; while the victim takes a bath of patchouly, to bring luck and avoid further misfortune. Another example of this power comes from an informant's personal experience. Once as a boy, he pelted a bunch of mangoes hanging high on a tree for a long time until he was exhausted. He said to himself that the mangoes had to come down. He finally quit pelting, and started to walk away. As he did so, the bunch of mangoes fell to the ground. The stem had a neat slice where it had broken off.

The concept of /maldyo/ or "evil-eye" is discussed separately under its own heading, as there are remedies specifically for it alone. The remedies for bewitchment are here divided into three types, which are based on data from sources from other areas of the Caribbean. We refer to all of these remedies as "charms". They include the various amulets, rituals, baths, and medicaments which

a) undo or prevent the conditions of blight, crookedness, humbug, black spell, etc. In Martinique they are called contres (Price); gardes in Guadeloupe.

b) confer good luck on the individual. They are called chances among the Caribs of Dominica (Taylor).

c) give an individual an especially effective power over another person, thing, or being. These are known as charmes in Dominica (Taylor).

Another informant suggests rolling three limes in half. Soak in the juice of three halves, then face east and throw the remaining halves over one's shoulders toward the west.

First, let us consider some remedies for undoing and preventing blight, crookedness, or humbug. The majority of the charms are intended for this purpose.

1. /rakšan/ leaf

Bathe in the leaves. This is "to cover you when someone put blight on you. Make you straight."

2. /rakšan/ leaf Seven Spirits of Vinegar
rock salt Red Lavender
turpentine

This is an elaboration of the above recipe and is good "if anybody humbug you in a good job." Make a bath of the leaves, and add some rock salt and three drops each of the solutions. Bathe in it. One informant says that the bath should be taken on Good Friday; another says any time is equally effective.

These other bushes may be used by themselves. Bathe in the leaves and rub leaves on the skin.

- | | |
|------------------------|-----------------------------|
| 3. pigeon pea leaf | 5. white physic nut leaf |
| 4. red physic nut leaf | 6. wonder-of-the-world leaf |
| 7. patchouly leaf | limes |

Cut two limes in half, and use three of the halves. Rub the body with the juice. Then bathe in nine patchouly leaves. "Lime cuts the blight, patchouly brings luck."

Another informant suggests cutting three limes in half. Bathe in the juice of three halves, then face east and throw the remaining halves over one's shoulders toward the west.

First, let us consider some remedies for undulating and protruding
blight, crookedness, or hump. The majority of the cases are induced
by this posture.

1. *Reddish leaf*
Baths in the leaves. This is "to cover you when someone you
blight on you. Make you straight."

2. *Reddish leaf*
Cook salt
Turpentine
Seven Quarts of Vinegar
Red lavender
This is an elaboration of the above recipe and is good "if anybody
humbly you in a good job." Take a bath of the leaves, and add some
rock salt and large drops each of the solutions. Bath in it. One
informant says that the bath should be taken on Good Friday another
says any time is equally effective.

These other bushes may be used by themselves. Bath in the leaves
and rub leaves on the skin.

3. *Pigeon pee leaf*
4. *Red physic nut leaf*
5. *White physic nut leaf*
6. *Wonder-of-the-world leaf*
7. *Patchouly leaf*
8. *Finch*
Cut two leaves in half, and use three of the halves. Rub the body
with the juice. Then bath in nine patchouly leaves. "This cures the
blight, patchouly brings luck."
Another informant suggests cutting three leaves in half. Bath in
the juice of three halves, then face and then the remaining halves
and one's shoulders toward the west.

8. prayer fast

In the morning of the day of the fast, eat a ripe fig (banana) and drink water. At 4 p. m. break the fast with a cup of tea. The fast may last one day or three days, according to "how Spirit support you for fast." The fig gives support to the body, it is pure. No oil is to be consumed.

9. red physic nut leaf (3) white vinegar, or
white physic nut leaf (3) Seven Spirits of Vinegar
garlic (3 grains)

Add all the ingredients into a bucket of water. Go outdoors early in the morning and bathe. Dry yourself with the hands.

10. rayo bush

This plant is used in the home as decoration, and it "embarrasses those who do gymnastics", i.e., those who change their form and shape, such as /sukuyan/, /la'jables/, /lugawu/, and /dwan/. These beings are bothered by the presence of the plant in the house. They may ask the host, "Why you keep this here? Get rid of it." They never return.

11. young lime or garlic grain

This is to prevent pick-pocketing. Place this in the pocket with the money one is carrying. This "cuts will-power of pick-pockets. They cannot draw money away at all."

The data provide only one "charm" to bring luck and good fortune:

12. patchouly leaf

Bathe in the leaves. "With girls, they pity you ... they cannot tell you no!"

10. In the morning of the day of the fast, eat a ripe fig (banana) and
drink water. At 1 p.m. break the fast with a cup of tea. The fast may
last one day or three days, according to how Spirit support you for
"fasting". The fig gives support to the body, it is true. No oil is to
be consumed.

11. Add all the ingredients into a bucket of water. Go outdoors early
in the morning and bathe. Dry yourself with the hands.

12. This plant is used in the home as decoration, and is "superior"
those who do "Gnosticism", i.e., those who change their form and shape,
such as Javanese, /Javanese/, /Javanese/, and /Javanese/. These beings are
battered by the presence of the plant in the house. They may ask the
host, "Why you keep this here? Get rid of it." They never return.

13. Young lime or lime grains
This is to prevent pick-pocketing. Place this in the pocket with
the money one is carrying. This "cuts" will-power of pick-pockets. They
cannot draw money away at all.
The data provides only one "charm" to bring luck and good fortune:

14. Personally I feel
Baths in the leaves. With girls, they pity you ... they cannot
tell you not!

VI. This last recipe is a "charm" to confer heightened power on the individual:

13. white physic nut branch

At 12 noon on Good Friday, select a branch of white physic nut. Recite, "I want a stick for any evil that attack me." Chop the branch at two ends to give the desired length of stick. The cut ends of the stick will "bleed" red fluid. The stick will also sprout leaves and flowers without being replanted in the ground. You can "fight any devil with the stick, attack any evil with that. You put stick on them, and you dominate them."

2. soot

Place some soot on the cut.

3. aloes

For an external lach, as on the foot, take a leaf and tie over the lesion.

4. coconut tree bark (/lape kaka/)

Scrape off some coconut tree bark, remove the albedo, and place on the cut.

5. mountain rose bark

The bark has a /maka/ or fiber inside. Remove this and tie it over the cut until one reaches the doctor. Or, hold a piece of the bark in the hand, and the bleeding will stop. "This is the medicine, not the medicine."

This last recipe is a "charm" to confer heightened power on the

individual.

12. While psychic and branch

As 12 noon on Good Friday, select a branch of white myrtle.

Recite, "I want a stick for my evil that attack me." Chop the branch

at two ends to give the desired length of stick. The cut ends of the

stick will "bleed" red fluid. The stick will also grow leaves and

flowers without being planted in the ground. You can frighten any devil

with the stick, attack any evil with that. You put stick on them, and

you dominate them."

VI. Bleeding

hemorrhage; fresh cut; external lash

The first three remedies are for minor cuts and lashes and are supposed to stop bleeding completely. The last two are meant for more extensive bleeding. Note that the fifth recipe recommends going to the doctor.

1. cobweb

Place the cobweb on the cut. It will burn and the bleeding will stop.

2. soot

Place some soot on the cut.

3. aloes

For an external lash, as on the foot, take a leaf and tie over the lesion.

4. coconut tree bark (/lapo koko/)

Scrape off some coconut tree bark, remove the slime, and place on the cut.

5. mountain rose bark

The bark has a /maho/ or fiber inside. Remove this and tie it over the cut until one reaches the doctor. Or, hold a piece of the bark in the hand, and the bleeding will stop. "This is God medicine, not man medicine."

VII. /bles/

internal lash, abscess; /bles/

This is the other condition that is called "abscess", but which is different in its etiology from the disease the disease entity described before (see Abscess). This condition is probably best called here by its local patois name of /bles/. The most commonly mentioned cause of this ailment is a sudden blow to the body resulting from a fall: The lash is internal, and when the blood clots it forms an "abscess". Remedies are intended to "break", "melt", or "cut" the abscess or clot, so that it will pass out of the body via the bowels. One informant explains: that if the inflammation is not cut, a "cancer" forms.

1. aloes egg white white sugar

This is a well-confirmed remedy "to break abscess inside". Wash the aloes leaf, peel it, and scrape the insides into a cup. Add the raw white of an egg and a lump of white sugar. Swizzle properly. Drink the mixture every morning for nine days.

One variation of this is to mix the insides of the aloes with only milk, and then drink.

According to one informant, this remedy is also good for sore foot, internal pain of any sort, and venereal disease.

2. male papaw root

Pound the root and boil it, or throw boiling water over it to draw. Cool, and place the tea in a bottle. Cork the bottle, tie a string around it, and hang it outside to collect dew. Drink a wineglassful of the tea every morning.

Internal heat, shivering, fever, and which
 This is the other condition that is called "fever", but which
 is different in its pathology from the disease of the
 easily described before (see shivering). This condition is probably
 best called here by its local name of "fever". The most commonly
 mentioned cause of this ailment is a sudden blow to the body resulting
 from a fall: The heat is internal, and when the blood close it forms
 an "abscess". Remedies are indicated to "break", or "cut" the
 abscess or else, so that it will run out of the body via the bowels.
 One informant explains that if the inflammation is not cut, a "cancer"
 forms.

1. Along egg white white sugar
 This is a well-confirmed remedy for break abscess (fever). Wash
 the abscess well, pour it, and scrape the inside into a cup. Add the
 raw white of an egg and a lump of white sugar. Swallow properly. Drink
 the mixture every morning for nine days.

One variation of this is to mix the inside of the abscess with only
 alkali, and then drink.
 According to one informant, this remedy is also good for sore foot,
 internal pain of the ear, and venereal disease.

2. White paper root
 Pound the root and boil it, or throw boiling water over it to draw
 out the juice. Cool, and place the tea in a bottle. Cook the bottle, tie a string
 around it, and hang it outside to collect dew. Drink a wineglassful of
 the tea every morning.

3. young green papaw young bamboo root salt

Grate a large green papaw and the bamboo root. Mash together and squeeze out the juice in a cloth. Add salt, and drink.

4. young green papaw white sugar

A modification of the above recipe calls for using only the green fruit. Grate the papaw, add a little water, and strain with a cloth into a glass. Add some sugar, and drink every day for nine days.

One informant specifies adding hot water before straining. Another recommends adding olive oil and rum to the juice before drinking.

5. bamboo root

Wash the root or "stool", and pound it in a mortar with one-half pint water. Strain in a cloth, and drink one-half Cup of the juice. Take twice a day for nine days. After each drink, one should bathe because the remedy makes one feel "giddy". After the nine days, a purge may be taken, although bamboo root juice is already a purge.

6. /marakiy/ leaf and root

Boil four or five leaves and the root in three-fourths of a large can of water until one-quarter of the amount remains. Strain, and drink a teacupful every morning.

7. /lay baf/ leaf white sugar

Cut a leaf in half, and bury it under some hot ashes to roast. Remove and place outside overnight to collect dew. Pound the leaf and squeeze out the juice in a cloth. Add some sugar, and drink the juice.

3. Young green paper, young bamboo root, wash, separate and squeeze out the juice into a cloth. Add salt and drink.

4. A modification of the above recipe calls for using only the green part. Wash the paper, add a little water, and strain with a cloth into a glass. Add some sugar, and drink every day for nine days. One informant specifies adding hot water before straining. Another recommends adding ginger and rice to the juice before drinking.

5. Bamboo root. Wash the root or "stool", and pound it in a mortar with one-half pint water. Strain in a cloth, and drink one-half cup of the juice. Take twice a day for nine days. After each drink, one should eat some of the bamboo paper, one leaf "stick". After the nine days, a large may be taken, although bamboo root juice is already a purge.

6. (Bamboo) leaf and root. Boil four or five leaves and the root in three-fourths of a large can of water until one-quarter of the amount remains. Strain, and drink a teaspoonful every morning.

7. (Bamboo) leaf. Cut a leaf in half, and pour it under some hot ashes to roast. Remove and place outside overnight to collect dew. Pound the leaf and squeeze out the juice in a cloth. Add some sugar, and drink the juice.

8. buldimas

This is a device that can be obtained in stores in town, but apparently nowadays is not very popular. It is placed in a glass of water, and the infusion is drunk to "melt clot inside, and make you pass it".

9. /mapurit/ root vermouth

Mash the root and place in vermouth to soak. Drink a whiskey-glassful of the tincture as required.

To the above may also be added /sado beni/ root and a piece of /zeb a pik/ leaf.

VIII. Burns

The first two remedies are for contact burns, the third for sunburn.

1. moco fig leaf sweet oil

Pass a young leaf over a flame, and rub sweet oil over the "wrong" side and apply over the burn.

2. balisier fig leaf soft candle, or sweet oil

Do the same as above, and rub leaf with soft candle or sweet oil before applying to burn "to cool it".

3. starch (bitter cassava or arrowroot)

This is for sunburn. Rub the affected areas with the starch.

This is a device that can be obtained in stores in town, but
 apparently nowadays is not very popular. It is placed in a glass of
 water, and the infusion is drunk to "soften" inside, and when you
 have it, you can use it as follows:
 1. Wash the root and place in vermilion to soak. Drink a whiskey-
 glassful of the infusion as required.
 To the above may also be added (also bark) root and a glass of
 (add a glass) leaf.

VIII. Burns
 The first two remedies are for contact burns, the third for scalds.
 1. Rub the affected part with sweet oil.
 2. Rub the affected part with sweet oil over the "wrong"
 side and keep over the burn.
 3. Rub the affected part with soft candle or sweet oil.
 Do the same as above, and rub leaf with soft candle or sweet oil
 before applying to burn "to cool it".

4. Attach (blister canassa or arrowroot)
 This is for sunburn. Rub the affected areas with the attach.
 5. Rub the affected part with soft candle or sweet oil.
 6. Rub the affected part with soft candle or sweet oil.

IX. Cooling

cooling; /fwe/

These remedies are cathartics. They are probably the most often taken, because they are not only prescribed for specific ailments, as the ones mentioned below, but are also meant to be taken regularly, whether it be daily or weekly. They are also to be drunk before any special occasion. These teas and tisanes "clean the blood" and purify the body. Impurities normally accumulate within the body, and the condition is a "hot" one. Therefore, even if one is not feeling unwell, periodic cooling is looked upon as a good thing, "to make body feel good".

On the other hand, a cooling remedy is good for an ailment which is the result of "bad blood". Among these ailments are venereal disease, yaws, measles, and a variety of skin diseases. The latter include the condition described as "buttons on skin", which is the generalized condition already discussed under "Abscess". "Heated blood" causes boils and abscesses, or "buttons", to appear all over the skin, and so a cooling is intended to purify the blood, "to cool down inflammation, heat, and rush of blood." One informant warns that cooling should not be taken after 6 p. m. (sunset) or at night, except as a tisane.

1. /mayək šapəl/ root

The data provide for two ways for making this cooling tea. One method is to cut off a finger's length of root, and use a knife to string it into shreds. The shreds are placed in a cup, boiling water is poured into it, and the infusion is permitted to cool. This is to be made fresh everyday, and drunk as water three to four times a day.

The second method is to chop a one-inch long piece of root into three smaller pieces. Boil them in two bottlefuls of water, cool, and bottle. Drink one tablespoonful in a wineglass twice a day. An informant warns that "too much causes cough".

2. /kas/ pod

Break the pod into six pieces, and boil two in a bottleful of water until one-half bottle remains. Take one teaspoon three times a day. It is "very bitter".

3. wild coffee root.

Take two separate roots one-inch long, and wash and pound them. Boil in three-fourths of a large can of water until one-half remains. Drink one tablespoon three times per day.

4. bamboo root

Dig out the "stool", wash and pound it. Add one-half pint of water, and strain in a cloth to "draw out bitter water". Drink water for nine days, taking one-half Cup daily.

5. /lanibwa/ root

Boil three or four roots in two bottlefuls of water until one bottleful remains. Take one tablespoon three times a day.

6. /lysn taso/ root

Take a piece of root about eight inches long.-- which should last nine days. Peel off the skin, and chip the root "wood" into two-inch long pieces. Place one in a teapot, pour boiling water into it, and let stand to draw one-half hour. Drink lukewarm as tea, and cooled as water throughout the day. After nine days, take a purge.

The second method is to chop a one-inch long piece of root into
 three smaller pieces. Boil them in two bottles of water, cool, and
 bottle. Drink one tablespoonful in a glass twice a day. An inter-
 mediate water that "too much causes cough".

2. *Yam/ root*
 Break the root into six pieces, and boil two in a bottleful of
 water until one-half bottle remains. Take one teaspoon three times
 a day. It is "very bitter".

3. *Wild collins root*
 Take two separate roots one-inch long, and wash and pound them.
 Boil in three-fourths of a large can of water until one-half remains.
 Drink one tablespoon three times per day.

4. *Bamboo root*
 Dig out the "stool", wash and pound it. Add one-half pint of water,
 and strain in a cloth to "draw out bitter water". Drink water for nine
 days, taking one-half cup daily.

5. *Yam/ root*
 Boil three of four roots in two bottlefuls of water until one-half
 bottle remains. Take one tablespoon three times a day.

6. *Yam/ root*
 Take a piece of root about eight inches long -- which should last
 nine days. Peel off the skin, and chip the root "wood" into two-inch
 long pieces. Place one in a jar, add boiling water to the jar, and let
 stand to draw one-half hour. Drink lukewarm as tea, and cooled as water
 throughout the day. After nine days, take a purge.

7. /lay bef/ root

Wash the root and cut it into parcels. Put them to boil, and pour the tea into a bottle. Cover, and keep outdoors in the dew until tea is finished. Take a wineglassful every day.

8. /vaz blǎ/

Boil a whole "tree" in ten bottlefuls of water until half that amount remains. Take two teaspoons twice a day anytime before or after meals.

9. shiny bush

Wash a small bunch of the herb, place in a cup, and pour in boiling water. Cover, and draw for 15 to 20 minutes. Sweeten with sugar. Drink as water throughout the day.

10. /gwo vaven/ bush or leaf

Boil or draw a whole bush or 8 leaves for a dose of tea. Drink cooled for 9 or 15 days.

11. rachette

Grate the cactus, strain in a cloth, and add juice to water to drink.

12. /fimal malome/

Wash a handful of the herb, and drop into a pot filled halfway with boiling water. Boil at least 5 minutes, at most 10. Cool a little, then strain. Drink warm as a tea with milk and sugar, or drink cool as water without sweetening.

13. /kan rivye/ stem

Cut the stem up like cane, and boil for tea. Take a glassful two or three times a day.

7. (Jag bell) root
Wash the root and cut it into parcels. Put them in bell, and pour
the sea into a bottle. Cover, and keep outdoors in the dew until the
is finished. Take a wineglassful every day.

8. (Jag bell)
Boil a whole "tree" in two bottles of water until half that amount
remains. Take two teaspoons twice a day before or after meals.

9. (Jag bell)
Wash a small bunch of the herb, place in a cup, and pour in boiling
water. Cover, and draw for 15 to 20 minutes. Sweeten with sugar.
Drink as water throughout the day.

10. (Jag bell)
Boil or draw a whole bunch or 8 leaves for a dose of tea. Drink
cooled for 2 or 3 days.

11. (Jag bell)
Grate the leaves through a cloth, and add juice to water to drink.

12. (Jag bell)
Wash a handful of the herb, and drop into a hot filled battery with
boiling water. Boil at least 5 minutes, at most 10. Cool a little, then
strain. Drink warm as a tea with milk and sugar, or drink cool as water.

13. (Jag bell)
Cut the stem up like cane, and boil for tea. Take a glassful two
or three times a day.

14. bachelor-button flower (white)

This cooling is for babies and children. Make an infusion of the white flowers by drawing, and give the tea to drink.

15. /lyen savonst/

Take two or three vines measuring about one hand-length. Pound them, place in a cup, add cold water, and drink. Repeat throughout the day.

16. /pye pul/

Take four or five "trees", and strip the bush down to the stem. Wash well, and put to boil in a large rice-pot of water. Reduce to one-half the amount of water. Or, put to boil with three bottlefuls of water, and reduce to two bottlefuls of tea. Cool, and take two teaspoons twice a day.

17. /kuzĕ maho/ leaf

This is particularly recommended for cooling after a night of heavy drinking when one is "feeling bad inside". Crush some leaves, and put in cold water to drink. This "cools inside", i.e., the liver is cooled down, after having been "inflamed" from so much alcohol.

Teas made from the following bushes are also good as cooling:

18. Saint-John bush

22. white physic nut leaf

19. sweet broom

23. /mawi guža/ vine

20. wild ground nut bush

24. /veven lače wat/

21. red physic nut leaf

25. /do blā/ leaf

26. coconut root /lay bsf/ root

Take four or five pieces of each root and boil in two bottlefuls of water until one-half that amount remains. Drink one teaspoon twice a day.

27. urine bush water grass /ti mawi/

Boil together three leaves of urine bush and a handful of the others in three-fourths of a large can of water until one-half remains, or until two spoonfuls remain. Take this everyday before bedtime.

28. sweet broom root /zab a fam/ leaf

Boil together one or two sweet broom roots with one leaf of /zab a fam/ in one or two cups of water. Drink as tea, sweetened with milk or sugar, and warm; or as water, cool and unsweetened.

29. wild ground nut bush /kuzē/ bush

Boil bushes together for tea.

30. minnie root shiny bush water grass

Boil bushes and root together for one whole cup of tea, and drink two or three times a day.

- | | |
|----------------------|----------------------------|
| 31. /kan rivys/ root | wild coffee bush and root |
| /lay bsf/ root | /zeb a fam/ bush and root |
| /lyen zewōs/ root | /lyan taso/ vine |
| /madi gwa/ root | /kas/ pod (small piece) |
| /pye pul/ root | olivier bark (piece) |
| /zeb šat/ root | sassafras (3¢ or 5¢ worth) |
| fiddle bush root | senna (a "dip") |
| male papaw root | epsom salts; glover salts |

This formidable recipe is "good for many things...it cleans blood of impurity, cleans the bladder entirely, and roots out venereal disease." It can also be used for yaws, measles, and impetigo.

Boil together all of the above ingredients in enough water to make one or two bottles of tisane. Cool, strain, and bottle. This will "remain months without spoiling". Drink a wineglassful every morning on an empty stomach.

X. Consumption

consumption; /pomonik/

In the present data, only one remedy exists for this disease entity. One informant was surprised to learn that any remedy in the village did exist for consumption, and said that it was presumptuous to think that there would be one for such a disease.

white-back fern salt butter milk

Crush three or four ferns and place in a pot. Pour boiling water over them, and let draw for a few minutes. Take a cup of the tea and sweeten with milk (but no sugar) and one tablespoon of salt butter. Drink this twice a day, morning and night. The tea "cleans the lungs."

A. Remedies for fresh cold or /laxia/

1. /alsta bay/ soft candle

Drink this tea in the evening. Boil a bunch of the herb in a cupful of water, and boil it "strong" until the water turns green. Strain, add a little soft candle rolled into a ball to the tea, and drink lukewarm. This is also good for a cough.

Boil together all of the above ingredients in enough water to
make one or two bottles of glass. Cool, strain, and bottle. This will
"remain months without spoiling". Drink a wineglassful every morning
on an empty stomach.

E. Consumption

Consumption (Pneumonia)

In the present state, only one remedy exists for this disease entirely.
The informant was surprised to learn that any remedy in the village did
exist for consumption, and said that it was presumptuous to think that
there would be one for such a disease.

White-bark form

Grind three or four loaves and place in a pot. Pour boiling water
over them, and let draw for a few minutes. Take a cup of the tea and
sweeten with milk (but no sugar) and one tablespoon of salt butter.
Drink this twice a day, morning and night. The tea "cleans the lungs".

XI. Cold

Local names for the three stages:

- A. fresh cold; /lawim/
- B. cold, flu; /fwedi/
- C. cold fever; /gwoswim/, /fwedi lafyav/

Under the rubric "Cold" are listed three stages of a disease process which lacks an all-encompassing local term. One makes the diagnosis of any one of the stages according to the signs and symptoms of the ill individual. "Fresh cold" is the first stage in the disease process, and for this diagnosis to be made, the patient must present certain signs and symptoms. "Cold" as a native category refers specifically to the second stage of the process, which itself is characterized by definite symptomatic criteria. The etiological conditions giving rise to this disease process and a native explanation for the existence of both "hot" and "cold" remedies and combinations of these for therapy for each stage of this process are presented in the Discussion section of this paper. Here we list the remedies for each one of the stages.

A. Remedies for fresh cold or /lawim/

- 1. /alētū kay/ soft candle

Drink this tea in the evening. Boil a bunch of the herb in a cupful of water, and boil it "strong" until the water turns green. Strain, add a little soft candle rolled into a ball to the tea, and drink lukewarm. This is also good for a cough.

Local signs for the three stages:

A. Fresh cold (acute)

B. Cold (chronic)

C. Cold fever (acute)

Under the rubric "Cold" are listed three stages of a disease process which lacks an all-encompassing local term. One notes the diagnosis of any one of the stages according to the signs and symptoms of the individual. "Fresh cold" is the first stage in the disease process, and for this diagnosis to be made, the patient must present certain signs and symptoms. "Cold" as a native category refers specifically to the second stage of the process, which itself is characterized by definite symptomatic criteria. The etiological conditions giving rise to this disease process and a native explanation for the existence of both "hot" and "cold" varieties and combinations of these for therapy for each stage of this process are presented in the discussion section of this paper. Here we list the remedies for each one of the stages.

A. Remedy for fresh cold or (acute)

1. *Althoea* self candle

Boil this tea in the evening. Boil a bunch of the herb in a cupful of water, and boil it "strong" until the water turns green. Strain, add a little self candle rolled into a ball to the tea, and drink liberally. This is also good for a cough.

2. black sage leaf avocado hog plum
red cotton sapodilla

Take three yellow leaves of each, and boil together for one dose of tea. Drink the tea as long as the cold lasts, but his remedy "cuts it in two or three days."

3. carpenter bush milk butter soft candle

Boil some of the bush for tea, and add a little of the other ingredients after straining.

4. black sage (3 yellow leaves) /šado beni/ bush (one)
sapodilla (3 leaves) lemon grass root (pounded)

Draw together the above ingredients in the late afternoon for one cup. Around 5 p. m. when the dew is beginning to settle, go outdoors barefoot and bareheaded, and drink the infusion hot. Then get into bed and cover up; one will "sweat and wet twenty sheets". Do this with any kind of feeling of approaching cold.

Tea from the leaves of other bushes are used for fresh cold:

5. blister bush or /fay muš/ 6. olive bush

B. Remedies for flu or /fwadi/

Tea can be boiled or drawn using the following herbs and leaves:

- | | |
|--------------------------------|---------------------------------|
| 1. red cotton leaf | 6. minnie root |
| 2. /kuzē maho/ leaf | 7. /mapurit/ leaf |
| 3. water grass | 8. /Jewit tut/ leaf |
| 4. /mal malome/, or | 9. /santa mariya/ bush |
| /fimal malome/, or both | 10. white-back fern (1 or 2 for |
| together; latter is preferred. | one dose of tea) |
| 5. /šado beni/ | 11. /metrive/ root |

1. black sage
 2. red cotton leaf
 3. lemon grass root (pounded)
 4. black sage (2 yellow leaves)
 5. lemon grass root (pounded)
 6. single root
 7. lemon grass root
 8. lemon grass root
 9. lemon grass root
 10. white-back fern (1 or 2 for
 11. lemon grass root
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 100. lemon grass root

12. /kas/ pod 18. Christmas bush or /kluset/

13. lemon grass root (5 leaves for one dose)

14. /altamis/ bush 19. /savonet/ leaf

15. sapodilla ($\frac{1}{2}$ yellow leaf for 20. /piti ditē/ bush

one dose of tea) 21. /kalanda/ root

16. bamboo (one yellow leaf 22. sugar cane trash or straw

for one dose) 23. /ditē yaraba/ leaf

17. man-better-man (5 leaves for
one dose)

24. black sage leaf white sage leaf

Boil leaves of both together for tea.

25. dry coconut sugar (one pound)

Take a dry coconut, and open the "eye" which is one of the three that will grow. Let the coconut water out, and drain well. Fill the empty coconut with one pound of sugar, and cork the eye. Bury the coconut two feet underground, and let it remain there 21 days. During that time, the sugar will dissolve into a thick syrup, which is "good to drink for cold." Take one teaspoon two or three times a day.

26. /mowš/ milk sugar

Draw a handful of the bush after washing it. Sweeten with pure milk or granulated sugar. This "tastes very nice" and "makes you sweat". The tea can be drunk hot to cool down, or cool for "congested heat".

27. /matray/ leaf

Boil three or four leaves in a cupful of water until three-fourths is left. Drink the tea in the evening.

28. wild okro puncheon rum

Patch the okro in the following manner: in a pot over a fire, rub the okro against the bottom with a spoon until the fruit is brown and crispy. Remove it and grind to a powder on a piece of paper. Then put the powder in a bottle with some puncheon rum, and let it soak for one to two days. Then take one drink three times a day before meals -- "as much as you can take, for it's very strong."

29. corn (one ear)

Burn a whole ear of corn until it is coal-black, or patch the corn as described above for wild okro, until it turns black. This is called /mi gwiye/. Grind the corn into a powder on a piece of paper using the bottom of a bottle. Then boil one teaspoonful of the powder. Cool the decoction to lukewarm, strain, and drink one cupful or one to two teaspoons, as desired.

30. limes (two) white rum white sugar

Squeeze the two limes, and to the juice add one teaspoon of rum and a lump of sugar. Take this as one dose of medication. This is also good ^{for} cystitis, the gums and teeth, and pain.

31. pigeon pea leaf salt

Found some leaves well and squeeze out the juice with a clean cloth. Add a little salt to the juice, and take one tablespoon every other day over a period of six days.

Before listing the tisanes, we divert our attention to a few external remedies that are also important for the treatment of this stage. All of them are aimed at inducing profuse perspiration.

26. Wild Oats

Take the oats in the following manner: in a pot over a fire, rub the oats against the bottom with a spoon until the fruit is brown and crisp. Remove it and grind to a powder on a piece of paper. Then put the powder in a bottle with some puncher rum, and let it soak for one to two days. Then take one drink three times a day before meals -- as much as you can take, for it's very strong.

27. Corn (one ear)

Burn a whole ear of corn until it is coal-black, or parch the corn as described above for wild oats, until it turns black. This is called 'hot water'. Grind the corn into a powder on a piece of paper using the bottom of a bottle. Then boil one teaspoonful of the powder. Cool the decoction to lukewarm, strain, and drink one cupful or one to two teaspoonfuls, as desired.

28. Sugar (two) white rum white sugar

Boil the two sugars, and for the juice add one teaspoon of rum and a lump of sugar. Take this as one dose of medication. This is also good for the gums and teeth, and pain.

29. Sugar and salt

Boil some sugar well and add water and the juice with a glass of milk. Add a little salt to the juice, and take one tablespoon every other day over a period of six days.

Before listing the standards, we direct our attention to a few

external standards that are also important for the treatment of this stage. All of them are aimed at inducing proper perspiration.

32. /lanibwa/ leaf

Crush some leaves in a tubful of water, and bathe. This makes one perspire.

33. /watamal/ seed soft candle puncheon rum

Pound three seeds well, put in a container with 14 oz. of water, add a little soft candle, and boil. After boiling, add a little puncheon rum, and anoint the whole body from head to toe with the decoction. This should cause profuse sweating.

34. castor-oil leaf soft candle

Warm a few of the large leaves over a flame, rub them with soft candle, place them against the skin and cover as much of the body as possible with the leaves. Then wrap a large cloth or sheet around the leaves, thereby enclosing the body, and go to bed. The person should sweat.

35. ground-nut leaf

Crush many leaves in a tubful of water, and bathe.

36. bamboo leaf /Yewittut/ leaf
 bay leaf patchouly leaf
 black sage leaf round calabash leaf
 carpenter bush sweet orange leaf
 /gwo vevan/ leaf /zeb a fam/ bush (for woman)

Boil plenty of these leaves and bushes in a gallon of water. Remove one cupful, and put the balance in a tub. Add some warm water to fill the tub. First, wet the head with cold water, then bathe the whole body in the decoction. Wipe dry after bathing, and drink warm the cupful set aside earlier. Follow this with

one nutmeg (grated) soft candle rum ($\frac{1}{2}$ wineglass)

Combine the above ingredients, and set the mixture afire. While the ashes are still warm, rub them all over the body, especially the joints. Get into bed and cover up. Perspiration will be so copious that two or three garment changes will be needed throughout the night. Keep out of the draft, and do all of this only once.

Afterwards, take a purge -- senna or epsom and glover salts -- and remain indoors for one or two days. After that, do not go out beyond the yard for the following four or five days, or according to how one feels.

37. bamboo leaf

A more simplified version of the above recipe calls for using only leaves of the bamboo. Boil in large quantities enough for a hot bath. Set aside one cup for tea. Bathe as directed above, and drink the tea warm.

38. sweet cassava leaf black sage leaf lemon grass root

This is for an infant. Crush the leaves and root in a small tubful of cold water, and place the water in the sun until it becomes tepid. Bathe the baby in this water. Do this for nine mornings, using a fresh infusion each time.

We continue our list of remedies for flu by resuming the series of internal remedies, made up mostly of tisanes.

39. carpenter bush
/dite peyi/ leaf
/Yapana/ leaf

white sage seed and leaf
lemon grass root
/Sado beni/ leaf

Boil all together in a pot of water, and drink warm.

Combine the above ingredients and mix the mixture well. While the ashes are still warm, rub them all over the body, especially the joints. Get into bed and cover up. Perspiration will be so profuse that two or three garment changes will be needed throughout the night. Keep out of the draft, and do all of this only once. Afterwards, take a glass of sugar or honey and ginger ale -- and remain indoors for one or two days. After that, do not go out beyond the yard for the following four or five days, or according to how one feels.

37. Bamboo leaf

A more simplified version of the above recipe calls for using only leaves of the bamboo. Boil in large quantities enough for a hot bath. Get inside one cup for tea. Bathe as directed above, and drink the tea.

38. Sweet cassava leaf, black sage leaf, lemon grass root. This is for the throat. Grind the leaves and root in a small tubful of cold water, and place the water in the hot water it becomes faint. Bathe the body in this water. Do this for three nights, using a fresh infusion each time.

We continue our list of remedies for flu by repeating the series of internal remedies, made up mostly of leaves.

39. Caperberry bush, white sage root and leaf, lemon grass root, (dried root) leaf, (dried leaf) leaf.

Boil all together in a pot of water, and drink warm.

40. sapodilla leaf (yellow) /matrive/ root

Boil the root with two yellow leaves in one-half large can of water until two tablespoonfuls remain. Take this dose twice a day.

41. /japana/ leaf /santa mariya/ leaf
 /šado beni/ root sapodilla leaf

Boil together the root and three leaves each of the other plants for tisane.

42. /ditē yaraba/ leaf (3) /matrive/ root
 /dite peyi/ leaf (5-6) rabbit meat (fingerlength)
 /fšbazē/ leaf (5) /santa mariya/ (piece of branch)
 /japana/ leaf (3) white sage leaf (3-4)

Boil all of these together, and drink warm.

43. /alētū kay/ (small branch) dry /bwa kano/ leaf (piece)
 blister bush leaf (3-4)

Boil together for one dose. Drink hot or cooled until the cold passes.

44. bamboo leaf savannah grass
 /japana/ leaf sugar cane leaf
 /matrap/ leaf tomato leaf

Boil together, and drink warm. One may also prepare enough of this decoction for a bath.

45. black sage leaf (dry) young green papaw (grated)
 double hibiscus (6) asafoetida ($\frac{1}{2}$ Tsp.)
 marigold (6 leaves and Creosote (9 drops)
 flowers) eucalyptus oil (5 drops)
 minnie root sugar ($\frac{1}{2}$ pound, anykind)

Boil together the plant ingredients and sugar in two pints of water until it thickens. Then add the remaining liquid ingredients. The syrup should be thick, dark, and sweet. For cold, take one tablespoon three times per day (infants one tsp. three times a day) over a three-day period.

40. *agrostis* leaf (yellow) (active) 100g
 Boil the root with two yellow leaves in one-half litre of water with the addition of one spoonful of vinegar. Take this dose twice a day.

41. *agrostis* leaf (active) 100g
 Boil together the root and three leaves each of the other plants

42. *agrostis* leaf (active) 100g
 Boil all of these together, and drink water.

43. *agrostis* leaf (active) 100g
 Boil together for one hour. Drink hot or cooled with the

44. *agrostis* leaf (active) 100g
 Boil together, and drink water. One may also prepare enough of this

45. *agrostis* leaf (active) 100g
 Boil together the plant ingredients and sugar in two pints of water

46. *agrostis* leaf (active) 100g
 Boil together, and drink water. One may also prepare enough of this

47. *agrostis* leaf (active) 100g
 Boil together, and drink water. One may also prepare enough of this

48. *agrostis* leaf (active) 100g
 Boil together, and drink water. One may also prepare enough of this

49. *agrostis* leaf (active) 100g
 Boil together, and drink water. One may also prepare enough of this

50. *agrostis* leaf (active) 100g
 Boil together, and drink water. One may also prepare enough of this

46. hops bread corn cloves

This recipe is specifically for a flu caused by "congested heat". For cooling, mash half a loaf of burned hops bread, add nine grains of corn, and pour boiling water over them. Let draw, cool, and drink the infusion as water throughout the day. When you feel the body becoming cooler, proceed with the following.

Boil nine cloves. Cool, and drink the tea outside in the dew. This is the "hot" aspect of the therapy.

47. black sage leaf sapodilla leaf lemon grass root

Boil together and drink warm. This is a "hot" medication, and for flu caused by "congested heat", it should be taken about 8 days after having taken initial cooling. "Inflammation" must have "cooled down" before one takes a "hot" medicine. For cooling, this informant recommends # 30 listed under Cooling.

48. carpenter bush eucalyptus oil
licorice leaf honey
soft candle sugar

Put all of the ingredients to boil in some water. Take as a syrup one teaspoon everyday.

49. /matriva/ root /kãbut/ oats

Boil together, and drink warm. This is also good for pleurisy.

50. /Japana/ leaf /matrap/ leaf (3-4) shiny bush

Boil together for one dose. Drink in the evening.

51. /siriyo/ leaf (3) double hibiscus (one)

Draw together for one dose. "Comes red as wine." Drink lukewarm, or cooled as water, for 9 days. "Keeps heat down...keeps scratching in throat cool."

16. *corn bread*
corn
 This recipe is specifically for a "hot" congested head.
 For cooling, wash half a loaf of burned corn bread, add nine grains of
 corn, and pour boiling water over them, let draw, cool, and drink the
 infusion as water throughout the day. When you feel the body becoming
 cooler, proceed with the following.
 Boil nine cloves, cool, and drink the tea outside in the day.
 This is the "hot" aspect of the therapy.

17. *black sage leaf* *resonilla leaf* *lamb green root*
 Boil together and drink warm. This is a "hot" medication, and
 for the caused by "congested head", it should be taken about 3 days
 after having taken initial cooling. "Inflammation" must have "cooled"
 down before one takes a "hot" medicine. For cooling, this infusion
 recommends 3-5 listed under cooling.

18. *catnip leaf* *mint leaf* *lemon balm*
 Boil all of the ingredients to boil in some water. Take as a
 strong tea spoon every day.

19. *catnip leaf* *mint leaf*
 Boil together, and drink warm. This is also good for *stomach*
 ailments.

20. *catnip leaf* *mint leaf* *lemon balm*
 Boil together for one dose. Drink in the evening.

21. *catnip leaf* *mint leaf*
 Boil together for one dose. "Come out as water, drink infusion"
 or diluted as water for 3 days. "Keep heat down... keeps something in
 throat cool."

- | | | |
|-----|------------------|--------------------|
| 52. | lime root | /lysn taso/ root |
| | male papaw root | mauby bark (piece) |
| | red coconut root | spice (one piece) |
| | minnie root | clove |
| | /mapurit/ root | scorpion |
| | ruku root | rum |

Put one of each of the above ingredients into a wine bottle, add rum to fill, and let sit "to draw strength of roots". Take a wine-glassful twice a day or according to how you feel. When the liquid runs out, add more rum. This "lasts for years". The tincture is also reputed to be good for cough, venereal disease, and as a liniment for scorpion stings and insect bites.

The next few remedies for flu do not call for bushes.

53. puncheon rum

Take one tablespoon morning and evening.

54. brandy pure honey cod-liver oil

Mix together $\frac{1}{2}$ bottle of brandy, $\frac{1}{2}$ bottle of honey, and $\frac{1}{2}$ bottle of cod-liver oil. Drink one teaspoon twice a day. This is also a tonic.

55. carap seed oil

Take one teaspoon per day. It is bitter.

This is a home-made oil and is prepared in the following manner. The seeds are boiled until they are soft. Then they are covered with leaves and left to rot for about three weeks. They are peeled, the contents are removed, ground, and kneaded into a mass. This is placed in the sun on a corrugated metal sheet arranged at a slant, such that the oil dripping from the seeds can flow down in the grooves and be collected. A basketful of seeds can yield two cups of oil in four days.

56. shark oil

Take one or two tablespoons a day, for an adult. One informant recommends this as good for "all sorts" of illnesses.

The following remedies are especially for "cold in head", characterized by the condition of "flu" and /kata/, or catarrh, which is nasal congestion and mucous secretion that "makes nose smell bad". The remedies are mainly of the external type and are intended to "bring down cold". One informant says that "after smell stops from nose, drink medicine to wash it out", i.e., take a purge to "clean stomach".

57. wonder-of-the-world leaf soft candle

Pass a leaf over a flame until it softens. Rub over with soft candle, and tie over forehead overnight.

58. /Jewittut/ leaf soft candle

Rub two leaves with soft candle, and place on the forehead, one on right, the other on left. This causes perspiration.

59. chive sweet oil

Clean the center of the head of the ill individual. Then fry some chive in pure olive oil, and place this in the center of the head as hot as one can bear it. Then wrap a towel or cloth around the head. Do this every evening for nine days.

60. young tobacco leaves human urine
ginger root young /boli/

Dig out the insides of the /boli/, and place the medicinal ingredients inside. Let soak for 7 to 9 days, while inhaling the aroma every day. Then take a purge.

61. rosemary camphor
 ginger root puncheon rum

Soak the spices and the camphor in the rum. Then apply the solution to the center of the head. "Rum used to keep medicine cool. Too many hot things not too good."

62. coconut oil brandy, or rum

Mix together, and pour in the center of the head. Massage the entire head with it. This strengthens the hair roots, and "brings down cold" when the nose is stuffy or stopped up.

The following recipes are for "cold in chest" and are mainly syrups or /lok/. One informant says that a /lok/ is for the lungs, for "building up the lungs".

63. shark oil milk soft candle
 honey butter

Mix together $\frac{1}{2}$ bottle shark oil, $\frac{1}{2}$ bottle honey, one small tin of milk, $\frac{1}{2}$ pound butter, and one soft candle. Take by the tablespoonful as desired.

64. /alētu kay/ rose (any color)
 double hibiscus sweet orange leaf
 Christmas bush flower /zeb a fam/
 (yellow and white of spice bark
 Cassia bacillaris) sugar
 /pat šyē/ leaf soft candle, or sweet oil

Boil together 2 or 3 flowers, 1 or 2 sweet orange leaves, a small bush of the others, and a little piece (about $1\frac{1}{2}$ inches long) of spice bark to flavor, in a bottleful of water. Boil until about a pint of liquid remains. Strain, and to the syrup add some sugar and/or a "wee bit" of soft candle or sweet oil. Bottle. Take one teaspoon two or three times per day "as long as you like".

65. /Japana/ leaf sapodilla leaf
 licorice leaf /siriyo/ flower
 /santa mariya/ wild senna leaf
 /sado beni/ sugar

Take a handful of each bush and some leaves and flowers, and boil together. Strain, and add enough sugar to the decoction to make a /lok/. Drink by the tablespoonful as desired.

66. Christmas bush flower spice
 (yellow, C. bacillaris) sugar
 /siriyo/ flower soft candle, or sweet oil

Boil a handful of flowers of each. After boiling, add enough sugar to make a sweet syrup, then boil again. Add one quarter of a soft candle, or some sweet oil, mix, and then add spice to flavor. Drink by the teaspoonful three times a day, or morning and evening.

67. wild okro leaf sweet oil white sugar

Pound some leaves and draw. Strain, and add one teaspoon sweet oil and some white sugar. Take by the teaspoonful as desired.

68. shiny bush

This is for an infant with "cold in chest". Boil some bush for tea.

69. bay leaf salt

Boil some bay leaves. The tea will be red as wine. Soak a kerchief in cold water, and tie around the head. Add some salt to the tea, and sit down and place the feet in it. This is to "bring down cold".

70. shark oil coffee

Add one teaspoon oil to one cup strong coffee. Mix, and drink. Do this every day for nine days.

71. double hibiscus sugar

Boil two flowers in a small pot of water. Then add lots of sugar, as much as to make a syrup. Drink one teaspoon as desired.

72. /alētu kay/ /siriyo/ blossoms
double hibiscus sugar
licorice leaves soft candle, or sweet oil
red cotton leaf (one)

Boil all together in a pot of water. Strain, then boil again in another pot of water. Add a little sweet oil or soft candle and lots of sugar of any type to the combined potfuls of the decoction. Take one teaspoon three times a day.

C. Remedies for cold fever or /gwoswim/, /fwedi lafyev/.

1. Christmas bush, /klusat/ leaf sugar, or salt

Pound some leaves in a clean cloth, and squeeze to strain out the juice. Add sugar or salt. Drink three times per day.

2. dry /bwa kano/ leaf

Boil a few dried leaves. Add sugar to the tea, and drink hot. This "makes one sweat". A few informants recommend that dried leaves that have recently fallen from the tree be used instead of those leaves that have lain in the sun and become shriveled and tightly curled. The dried leaves should thus be flexible and not brittle.

3. lemon grass root Cafenol tablets

Boil a root, and drink the tea hot with two Cafenol tablets in a closed room. Get into bed and cover up. There will be profuse sweating. The informant recommends that this be used in conjunction with recipe number 24.

The informant recommends that this be used in conjunction with recipe
 closed room. Get into bed and cover up. There will be profuse sweating.
 Boil a root, and drink the tea hot with two Calceol tablets in a
 large glass tumbler.

3. Boil a few roots. The dried leaves should thus be flexible and not brittle.
 that have lain in the sun and become shriveled and slightly curled.
 that have recently fallen from the tree be used instead of those leaves
 this "makes one sweat". A few informants recommend that dried leaves
 Boil a few dried leaves. Add sugar to the tea and drink it.

4. Boil a few roots in a clean cloth, and squeeze out the juice.
 Boil a few roots in a clean cloth, and squeeze out the juice.
 Boil a few roots in a clean cloth, and squeeze out the juice.

5. Boil a few roots in a clean cloth, and squeeze out the juice.
 Boil a few roots in a clean cloth, and squeeze out the juice.
 Boil a few roots in a clean cloth, and squeeze out the juice.

6. Boil a few roots in a clean cloth, and squeeze out the juice.
 Boil a few roots in a clean cloth, and squeeze out the juice.
 Boil a few roots in a clean cloth, and squeeze out the juice.

4. red cotton leaf Cafenol

Boil two leaves in one pint of water, and drink hot with two Cafenol tablets. This gives "double strength". Drink one cup in the morning and another in the afternoon. If fever persists the next day, repeat the remedy. If it persists still another day, "you know you have cold...Take something else."

5. /dite peyi/

This is for infants. Boil some leaves, and give to drink as tea. This tea "draws out water".

6. /fimal malome/

Boil a handful of this bush in one-half potful of water. Throw the bush into the boiling water and let boil 5 minutes, at most 10. Then let cool, strain, and drink as water throughout the day. Or, drink warm as tea, and sweeten with milk and sugar.

7. black sage leaf

Boil 3 or 5 leaves for one dose. Take one cup of tea every day for five days.

8. /sandilye/ leaf

Boil a few leaves for tea.

9. /sandilye/ flower puncheon rum

Take one-half of the prickly flower, and soak it in the rum for one day. Drink one tablespoon of the tincture three times a day.

"It bitter yes!"

Colonel
red cotton leaf
Boil two leaves in one pint of water, and drink hot with tea
National Labeled. This gives "double strength". Drink one cup in the
morning and another in the afternoon. If fever persists the next day,
repeat the remedy. It is persistent still another day, "you know you
have cold... (this evening also)." ...

3. (diseased)
This is long-leafed, hollowed leaves, and give to drink as tea.
This tea "draws out water".

4. (diseased)
Boil a handful of this bark in one-half pint of water. Throw the
bark into the boiling water and let boil 5 minutes, at most 10. Then
let cool, strain, and drink as water throughout the day. Or, drink warm
tea, and sweeten with milk and sugar.

5. black sage leaf
Boil 3 or 5 leaves for one dose. Take one cup of tea every day
for five days.

6. (diseased) leaf
Boil a few leaves for tea.

7. (diseased) flower
Take one-half of the prickly flower, and soak it in the tea for one
day. Drink one tablespoon of the infusion three times a day.

8. (diseased) leaf
...

10. white sage leaf

Boil some leaves for tea. According to a few informants, this is a "master" tea for fever, for it "give relief altogether in shortest length time".

11. /siriyo/ flower and/or leaf

Boil separately or together for tea.

12. /zeb zejwi/

Boil some of the bush for tea.

13. white-back fern

Boil two or three fronds in $\frac{1}{2}$ large canful of water until two tablespoonfuls are left. Take this daily.

14. /santa mariya/

Put some bush in a pot, and throw boiling water over it. Let draw for a few minutes. Strain and drink.

15. man-better-man

Take a bunch of this bush and pour boiling water over it into a cup. Let steep for a few minutes. Drink.

16. /mstrivs/ root

Boil a root for one dose of tea. Do this daily for nine days.

17. caimite leaf

Boil some leaves for tea.

18. /do blā/ leaf

Bathe in the leaves for fever.

10. White-eyes leaf.
Boil some leaves for tea. According to a few informants, this is a remedy for fever, for it "gives relief altogether in short time".

11. (Lily) flower and/or leaf.
Boil separately or together for tea.

12. Leafy vegetable.
Boil some of the bush for tea.

13. White-bark tree.
Boil two or three pounds in a large cask of water until two

tablespoons are left. Take this daily.

14. (Lily) leaf.
Put some bark in a bag, and throw boiling water over it. Let draw

for a few minutes. Strain and drink.

15. (Lily) leaf.
Take a bunch of this bush and pour boiling water over it into a

cup. Let steep for a few minutes. Drink.

16. (Lily) root.
Boil a root for one hour or two. Do this daily for nine days.

17. (Lily) leaf.
Boil some leaves for tea.

18. (Lily) leaf.
Boil some leaves for tea.

19. (Lily) leaf.
Boil some leaves for tea.

19. /jewi tut/ leaf

Boil 2 or 3 leaves per cup of water for one dose of tea. Drink twice a day.

20. /mow3/

Boil a handful of this bush, and drink $\frac{1}{2}$ cupful of tea every morning. "Nice bush, it sweet."

21. /refiyao/ root

Wash, scrape, and pound the root. Put it in water to drink, or boil it for tea.

22. /zab kinin/ leaf and root

Boil 4 or 5 leaves and a piece of root in water for one dose of tea.

23. carpenter bush prayer

Boil a handful of bush for tea, and drink while praying

Hail, Holy Queen, Mother of Mercy,
Hail, Our Life, Our Sweetness and Our Hope,
To Thee do we cry, poor banished childrens of Eve,
To Thee do we send up our sighs,
Mourning, and weeping in this valley of tears.
Turn them, most Gracious Advocate, Thine eyes of Mercy,
Thine eyes of Mercy towards us,
And after this, our exile,
Show unto us the blessed fruit of Thy womb Jesus.

O [ə-sai-lə-ment], Dear Jesus,
Let we shall be with You,
With Your blessing [ə-sai-lə-ment] [ment]
With Your blessing, peace.
O My Dear Sweet Jesus,
Let we shall be with You,
With Your blessings, unity.
O My Dear Sweet Jesus,
Sweet Blessed Virgin Mary,
Let we shall be with You,
With Your blessing, virginity, glory,
For Jesus Christ sake.

Amen

19. (Leafy root) / Leafy root
Boil 2 or 3 leaves per cup of water for one dose of tea. Drink
twice a day.

20. (Leafy root) / Leafy root
Boil a handful of this root, and drink 3 cups of tea every
morning. "This root, it sweet."

21. (Leafy root) / Leafy root
Wash, scrape, and pound the root. Put it in water to drink for
Boil it for tea.

22. (Leafy root) / Leafy root
Boil 4 or 5 leaves and a piece of root in water for one dose of tea.

23. (Leafy root) / Leafy root
Boil a handful of root for tea, and drink while
Boil, Holy Queen, Mother of Mercy,
Boil, Our Life, Our Sweetest and Our Hope,
To thee do we cry, poor banished children of Eve,
To thee do we send up our sigh,
Mourning, and weeping in this valley of tears.
Turn then, most gracious Advocate, from this sad
Thine eyes of mercy towards us,
And after this, our exile,
Show unto us the blessed fruit of Thy womb Jesus.

O Glorious Virgin Mary, Dear Jesus,
Let us dwell with you,
With your blessing (O Mary, O Mary)
With your blessing, O Mary, O Mary,
O My Dear Sweet Jesus,
Let us dwell with you,
With your blessing, O Mary, O Mary,
O My Dear Sweet Jesus,
Sweet Blessed Virgin Mary,
Let us dwell with you,
With your blessing, O Mary, O Mary,
For Jesus Christ sake.

Pray for us, O Holy Mother of God,
That we may be made wholeworthy
Of these promises of Christ.

Amen

24. nutmeg (one) soft candle (one) bay rum

Grate the nutmeg, and mix it with the soft candle. Add about two teaspoons of bay rum, and place on a plate. Light the mixture with a match, and let it burn. When the flame dies, rub the ashes on the forehead, neck, shoulders, chest, and soles of the feet. Place the remaining ash on brown paper and apply it to the forehead and soles. Put on socks, and get into bed immediately and cover up. There should be profuse sweating.

25. black sage (yellow leaf) sapodilla (yellow leaf)
bay leaf

Boil some leaves together for one dose.

26. wild tobacco leaf, or /siĵin bɔ lame/ leaf

Warm a leaf over a fire, and place it over the forehead.

27. bay rum coffee

Take together as one dose one tablespoon rum with slightly less than one tablespoon of coffee. Coffee can be instant, like Nescafé.

28. /kābut/ rayo flower

Boil plenty of the grass with one flower in a large canful of water until about one teaspoonful remains. Take this twice a day.

29. /ĵapana/ leaf /ĵewi:tut/

Boil together 2 or 3 /ĵapana/ leaves and /ĵewi:tut/ bush. Drink the decoction cooled and brackish.

34. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

35. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

36. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

37. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

38. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

39. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

40. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

41. *Gray-Tan*, 5 Holly Hedges (1843) and
that may be made subsequently.
Of these provisions of United
States Patent 1,000,000 (1843) and 1,000,000 (1843).

30. /alētu kay/ white sage leaf sugar, or salt
 licorice soft candle

Boil together 4 white sage leaves, 2 or 3 stems of licorice, and a large bush of /alētu kay/. Add a small piece of soft candle rolled in a ball to the hot decoction, and serve with sugar or salt.

31. /top a top/ leaf /zēb bič/ leaf

Boil leaves together for tea.

32. lemon grass root /šado beni/ root sugar

Wash the roots, pound them, and boil with a little sugar for one cup of tea. Drink lukewarm in the evening, barehead in the open air. "Make you sweat." Repeat daily for nine days.

33. /altamis/ /matran/
 /šapana/ /šado beni/ root

Take 3 or 4 bushes of /altamis/ and a handful of the others. Boil together with the root in 2 bottlefuls of water until one bottleful remains. Take one tablespoon three times a day. This is also good for yellow fever and as a purge.

34. lime (½) white physic nut leaf (one)
 /dite peyi/ red cotton leaves (one young, one
 /kuzē/ leaves (5) mature green, one yellow)
 wild margaret sugar

Boil the lime, leaves, and other bush together in enough water for 20 minutes or until one cupful of tisane remains. Add very little and sugar, and drink lukewarm.

35. patchouly

Boil some leaves for tea morning and evening, and drink two or three tablespoons each time.

36. *Albizia* (white bark, leaf - green, & soft)
 Boil together 4 white bark leaves, 2 or 3 stems of licorice, and
 a large piece of *Albizia* bark. Add a small piece of soft candle tallow
 and boil to the hot decoction, and serve with sugar or salt.

37. *Albizia* (leaf) / *Albizia* (leaf)
 Boil leaves together for tea.
 Boil bark, root, sugar.
 Boil the roots, pour them, and boil with a little sugar for one
 cup of tea. Drink liberally in the evening, perspired in the open air.
 Take you sweet. Repeat daily for nine days.

38. *Albizia* (bark) / *Albizia* (bark)
 Boil bark, root, sugar.
 Take 2 or 3 bunches of *Albizia* and a handful of the others.
 Boil together with the root in 2 bottles of water until one bottleful
 remains. Take one tablespoon three times a day. This is also good for
 yellow fever and as a febrifuge.

39. *Albizia* (bark) / *Albizia* (bark)
 Boil bark, root, sugar.
 Boil the bark, leaves, and other parts together in enough water for
 20 minutes or until one cupful of liquid remains. Add water if needed.
 Boil bark, root, sugar.

40. *Albizia* (bark) / *Albizia* (bark)
 Boil bark, root, sugar for tea morning and evening, and drink two or
 three tablespoons each time.

36. /dite peyi/ (small branch) sapodilla leaf ($\frac{1}{2}$ yellow)
 cloves (3 grains) white sage leaves (5)
 lemon grass root (piece) rum
 /m triv / root (piece) salt

Draw together, strain, and add a little salt and two drops of rum.
 Drink outdoors, e.g., in the porch and exposed to air, then get into
 bed and cover up. "Person wet already."

37. guinea pepper grains coffee
 black pepper grains shark oil

Boil nine grains of guinea pepper and nine grains of black
 pepper together in coffee. After boiling, let stand to allow the
 grains to settle. Then add one teaspoon shark oil. Drink, and get
 into bed and cover up. "Makes you vomit out blood. Gets rid of blood
 that has clotted after one is hot and then become chilled. Vomiting
 brings out the blood...wakes it up."

XII. Constipation

The villagers refer to the remedies listed here as "purges".
 Examining the data on their use, we notice that the category "purge"
 embraces two subcategories, laxative and cathartic. As a laxative, a
 purge works to relieve constipation. One informant advises taking a
 purge twice a week at most, or according to how one is constipated.
 As a cathartic, however, a purge is to be taken following a nine-week
 therapy of tisane for any illness. The most popular of this type are
 the salts and senna leaves and pods, all of which are obtainable at any
 store. The other purges presented here are used as laxatives.

1. sea water sour lemons

Fill a bottle with sea water. Then squeeze two or three sour
 lemons, and add the juice to the bottled water. Leave the bottle out

in the dew. Take one tablespoon of this every morning for nine days.

2. /astrolog/ leaf ($\frac{1}{2}$) male papaw root
 wild coffee root minnie root

Boil the above ingredients together in two bottlefuls of water until one-half bottle remains. Take one teaspoon three times a day. The informant cautions that /astrolog/ is a "powerful bush", and drinking too much or too concentrated a tisane causes vomiting.

3. /altamis/ (3-4 bushes) /matray/ leaf (handful)
 /japana/ (handful) /sado beni/ root

Boil the ingredients together in two bottlefuls of water until one bottleful remains. Take one tablespoon three times a day.

4. mauby bark epsom salts

Boil the bark. Put the tea in a bottle with some salts, and let sit from four to seven days. Then take one-half wineglassful as desired. This is also good as a "restorative" for women (see Impotence).

5. wild senna leaf and young flower

Boil some leaves separately for tea, or the leaves and flowers together.

6. senna leaves and pods

These are obtainable commercially dried, and are made into tea in amounts as desired.

7. epsom salts and glover salts

These are very popular purges, and can be used alone or in combination with teas and tisanes.

in the day. Take one tablespoon of this every morning for nine days.

2. *(Asteroid leaf)* *(leaf)*
(wild coffee root) *(root)*
(male paper root) *(root)*

Boil the above ingredients together in two bottles of water until one-half bottle remains. Take one teaspoon three times a day. The informant cautions that *(Asteroid)* is a powerful purgative and should not be used much or too concentrated a strong cathartic.

3. *(Asteroid leaf)* *(leaf)*
(Asteroid leaf) *(leaf)*
(Asteroid leaf) *(leaf)*
(Asteroid leaf) *(leaf)*

Boil the ingredients together in two bottles of water until one-half bottle remains. Take one teaspoon three times a day.

4. *(Asteroid leaf)* *(leaf)*
Boil the bark. Put the tea in a bottle with some water, and let it stand for seven days. Then take one-half wineglassful as directed. This is also good as a "purgative" for women (see instructions).

5. *(Asteroid leaf)* *(leaf)*
Boil some leaves separately for tea, or the leaves and flowers together.

6. *(Asteroid leaf)* *(leaf)*
These are obtained separately dried, and are made into tea in amounts as directed.

7. *(Asteroid leaf)* *(leaf)*
These are very popular, and can be used alone or in combination with tea and flowers.

XIII. Cough

cough; /tuse/

An informant describes this condition as "inflammation in throat" and "cold coming out". Therefore, "use something hot to pull out cold." Indeed, the bushes that are good for cough and for which there is agreement as to classification are all "hot". However, there is an equal number of bushes for cough for which there is disagreement as to classification. At any rate, none of the recommended bushes are unequivocally "cold". The remedies are intended for the "ordinary cough", whether it be dry and unproductive, or with wheezing and sputum. There are also two remedies for other types of cough, whooping cough and "cough from smoking".

1. /alĕtu kay/

Take a handful of this bush and a small tinful of water. Boil the bush in the evening for tea, and drink one cup lukewarm. This is good for both "ordinary cough" with wheezing and phlegm and for whooping cough.

2. /siriyo/ flower and leaf

This is for children. Boil some flowers and/or leaves for tea.

3. mountain rose flower

Boil one flower in three-fourths of a large canful of water until one-half canful remains. Take two tablespoons twice a day.

4. mammee apple bark

Boil a two-inch piece of bark in three-fourths of a large canful of water until one-half canful is left. Take one tablespoon twice a day.

III. Cough. - Cough is a reflex action of the respiratory tract, and is a symptom of many diseases. It is a protective mechanism, and is intended to clear the airways of foreign matter. It is a common complaint, and is often accompanied by other symptoms, such as hoarseness, sore throat, and difficulty in breathing. It is a distressing symptom, and is often a sign of a serious disease. It is a common complaint, and is often accompanied by other symptoms, such as hoarseness, sore throat, and difficulty in breathing. It is a distressing symptom, and is often a sign of a serious disease.

1. *Althea* root. - Boil one ounce of this root in a quart of water until reduced to one-half. Take one-half cup three or four times a day. This is a good remedy for the cough, and is especially useful in the case of children.
2. *Althea* root and honey. - Boil one ounce of this root in a quart of water until reduced to one-half. Add one-half cup of honey. Take one-half cup three or four times a day. This is a good remedy for the cough, and is especially useful in the case of children.
3. *Althea* root and lemon juice. - Boil one ounce of this root in a quart of water until reduced to one-half. Add one-half cup of lemon juice. Take one-half cup three or four times a day. This is a good remedy for the cough, and is especially useful in the case of children.
4. *Althea* root and vinegar. - Boil one ounce of this root in a quart of water until reduced to one-half. Add one-half cup of vinegar. Take one-half cup three or four times a day. This is a good remedy for the cough, and is especially useful in the case of children.
5. *Althea* root and oil of sweet almond. - Boil one ounce of this root in a quart of water until reduced to one-half. Add one-half cup of oil of sweet almond. Take one-half cup three or four times a day. This is a good remedy for the cough, and is especially useful in the case of children.

The following leaves and bushes are also good for cough: as teas:

5. dry /bwa kano/ leaf 7. /zéb a fam/

6. carpenter bush

8. licorice bush /gwo vavén/ leaf
 /siriyo/ leaf

Boil the leaves and bush together for cough.

9. licorice bush red cotton leaf

For one dose, boil together three red cotton leaves and a handful of licorice bush. The water will turn black. Cool, and sweeten with a little sugar. Drink one dose per day. If cough is "strong", drink twice a day. This "cuts away cough".

10. black sage leaf (yellow) sapodilla leaf (yellow)
 dry /bwa kano/ leaf (piece)

Boil together three leaves of each kind and the piece of dry /bwa kano/ leaf for one dose. Drink as long as one has the cough.

11. Christmas bush or /klusét/ flower sugar
 double hibiscus flower
 cashew flower (white)

Boil some flowers together. The water will turn red. Add sugar to make a syrup, and drink as a /lok/.

12. Christmas bush or /klusét/ flower wild coffee flower
 coconut flower dark brown sugar
 double hibiscus flower

Boil "as many flowers as you can take" in three bottlefuls of water until two bottlefuls are left. Remove flowers and strain. Then add $1\frac{1}{2}$ pounds of dark brown sugar and boil again to a syrup. Bottle. Take one-half tablespoon two or three times a day.

The following leaves and barks are also good for coughs:

3. Dry (see above) leaf, bark, 1/2 lb each a day.

4. Caransea bark, 1/2 lb each a day.

5. Licorice bark, 1/2 lb each a day.

6. Licorice leaf, 1/2 lb each a day.

7. Licorice bark and leaf together for cough.

8. Licorice bark, 1/2 lb each a day.

9. Licorice bark, 1/2 lb each a day.

10. Licorice bark, 1/2 lb each a day.

11. Licorice bark, 1/2 lb each a day.

12. Licorice bark, 1/2 lb each a day.

13. Licorice bark, 1/2 lb each a day.

14. Licorice bark, 1/2 lb each a day.

15. Licorice bark, 1/2 lb each a day.

16. Licorice bark, 1/2 lb each a day.

17. Licorice bark, 1/2 lb each a day.

18. Licorice bark, 1/2 lb each a day.

19. Licorice bark, 1/2 lb each a day.

20. Licorice bark, 1/2 lb each a day.

21. Licorice bark, 1/2 lb each a day.

22. Licorice bark, 1/2 lb each a day.

23. Licorice bark, 1/2 lb each a day.

24. Licorice bark, 1/2 lb each a day.

25. Licorice bark, 1/2 lb each a day.

26. Licorice bark, 1/2 lb each a day.

27. Licorice bark, 1/2 lb each a day.

28. Licorice bark, 1/2 lb each a day.

29. Licorice bark, 1/2 lb each a day.

30. Licorice bark, 1/2 lb each a day.

31. Licorice bark, 1/2 lb each a day.

32. Licorice bark, 1/2 lb each a day.

33. Licorice bark, 1/2 lb each a day.

34. Licorice bark, 1/2 lb each a day.

35. Licorice bark, 1/2 lb each a day.

36. Licorice bark, 1/2 lb each a day.

37. Licorice bark, 1/2 lb each a day.

38. Licorice bark, 1/2 lb each a day.

13. brandy pure honey cod-liver oil

Mix together $\frac{1}{2}$ bottle of brandy, $\frac{1}{2}$ bottle pure honey, and $\frac{1}{2}$ bottle cod-liver oil. Drink one teaspoon twice a day. This is also good for the flu and as a tonic.

There is one recipe for "cough from smoking":

14. /alētu kay/

Boil some bush for tea, and drink one cup before bedtime. The informant says that "heat from cigarette causes illness, and you use cooling for that." Although all other informants agree that /alētu kay/ is a "hot" bush, this particular informant says it is both "hot" and "cold".

Along with recipe #1, this is recommended for whooping cough:

15. obi seed Red Lavender sugar
lamp oil soft candle

Grate one seed, and boil in water with some sugar. When the syrup is nearly done, over a slow fire add to it one-half of a soft candle, 5 ¢ worth of lamp oil, and a little Red Lavender. Take by the spoonful as desired.

XIV. Cystitis

inflammation of bladder; /ěflamasyõ ã blag/

This condition is such as to necessitate "cooling" and "cleaning". A sign of this ailment is "dregs in urine". The bladder "needs cleaning", and the remedies are aimed at washing the bladder. However, the focus of action is not the target-organ, but the blood. One informant says that a particular tea "is to clean your blood, wash the bladder." Hence, inflammation of bladder is another one of those conditions that comes from "dirty blood", and cooling medicines or "blood purifiers" and cathartics are the basis of therapy. These particular remedies, however, are given primarily for cystitis, rather than for "cooling".

Teas made from the following are good to be taken by the cupful each morning:

1. /kuzě/ leaves
2. /pye pul/ root
3. /zab a fam/ bush
4. /ti mawi/ root

Boil three or four roots strong for tea. This is "very bitter, has bad taste, it stink." Take one teaspoon every morning or evening.

5. /kuzě/ leaf
6. /pye pul/ root
7. /ti mawi/ root
8. water grass

Boil together the roots, some leaves, and the bush for one dose, and drink one cup four times per day.

6. limes (2)
- white rum
- white sugar

Squeeze the two limes in a glass, and to the juice add one teaspoon rum and a lump of sugar. Drink for one dose. This is also good for flu, the teeth and gums, and for pain.

Inflammation of bladder (Cystitis) is a condition which is such as to necessitate "cooling" and "relaxing". A sign of this ailment is "drain in urine". The bladder "needs clean- ing", and the remedies are aimed at washing the bladder. However, the focus of action is not the largest organ, but the blood. One informant says that a particular tea "is to clean your blood, wash the bladder". Indeed, inflammation of bladder is another one of those conditions that comes from "dirty blood", and cooling medicines or "blood purifiers" and cathartics are the basis of therapy. These particular remedies, however, are given primarily for cystitis, rather than for "cooling". These teas from the following are good to be taken by the cupful each morning:

1. (Small) leaves 1. (Small) leaves
 2. (Big) root 2. (Big) root
 3. (Big) root 3. (Big) root
 4. (Big) root 4. (Big) root
 5. (Big) root 5. (Big) root
 6. (Big) root 6. (Big) root
 7. (Big) root 7. (Big) root
 8. (Big) root 8. (Big) root
 9. (Big) root 9. (Big) root
 10. (Big) root 10. (Big) root
- Boil three or four roots strong for tea. This is very bitter, has bad taste, is stick. Take one tablespoon every morning or evening.
- Half teaspoon the roots, some leaves, and the bush for tea. And drink one cup four times per day.
6. (Big) root 6. (Big) root
- Boil the two lines in a glass, and for the juice add one teaspoon tea and a lump of sugar. Drink for one dose. This is also good for the teeth and gums, and for pain.

XV. Debility

The remedies for this condition are tonics. A tonic is taken when one feels "weak and run-down". It is to "build you up".

1. egg white milk
 olive oil butter
 cod-liver oil brandy

To the white of one egg, add one teaspoon each of pure olive oil, pure butter, cod-liver oil, milk, and two teaspoons brandy. Mix. Take by the spoonful every morning for nine days.

2. brandy pure honey cod-liver oil

Mix together $\frac{1}{2}$ bottle of brandy, $\frac{1}{2}$ bottle pure honey, and $\frac{1}{2}$ bottle cod-liver oil. Drink one teaspoon twice a day. This is also good for the flu and cough.

XVI. Dog bite

dog bite; /modi šyě/

1. lime

Find a lime tree. Slice a lime (green or ripe) in half, leave one half on the tree, and use the other half to rub the bite.

2. dog hair

There is a local saying: /pwel šyě pu ʃewi modi šyě/. Catch the dog that bit you, cut some hair from its coat, burn it, and apply it on the bite, tying it down with a bandage.

The remedies for this condition are local. A tonic is taken when one feels "weak and run-down". It is to "build you up".

To the white of one egg, add one teaspoon each of pure olive oil, pure honey, and brandy. Mix. Take by the spoonful every morning for nine days.

Mix together 1 bottle of brandy, 1 bottle pure honey, and 1 bottle cod-liver oil. Drink one teaspoon twice a day. This is also good for the flu and cough.

XVI. For the hair. There is a local remedy for baldness. Catch the dog and rub his coat with the oil, burn it, and apply it on the scalp. Rubbing it down with a brush.

There is a local remedy for baldness. Catch the dog and rub his coat with the oil, burn it, and apply it on the scalp. Rubbing it down with a brush.

There is a local remedy for baldness. Catch the dog and rub his coat with the oil, burn it, and apply it on the scalp. Rubbing it down with a brush.

There is a local remedy for baldness. Catch the dog and rub his coat with the oil, burn it, and apply it on the scalp. Rubbing it down with a brush.

There is a local remedy for baldness. Catch the dog and rub his coat with the oil, burn it, and apply it on the scalp. Rubbing it down with a brush.

There is a local remedy for baldness. Catch the dog and rub his coat with the oil, burn it, and apply it on the scalp. Rubbing it down with a brush.

XVII. Diabetes

diabetes; /pisa du/

This is the first ailment we have come across so far in which taste is significant in remedial treatment. Two very popular bushes for this condition are carilie and /twef/, which are very bitter as teas; even the carilie fruit is bitter. "Anything bitter is good for blood, like diabetes," says one informant; "carilie purifies the blood." Another informant, in reference to a tincture of /twef/, says that the remedy is to "cool it down", not to cure the illness. Still another informant says that diabetes is from a cold, so that one should use both "hot" and "cold" bushes for treatment. The data indicate that both qualities of bush are indeed used in the remedies for diabetes. Traditional diagnosis depended on tasting the urine of the ill individual for sweetness, and observing an abnormal increase in appetite and thirst. Another sign of diabetes was the appearance of ants around the urine or urine stains.

1. periwinkle leaf and flower (white)

The leaves and flowers of the white variety of periwinkle are prescribed. One recipe calls for boiling seven leaves in a pot of water for one dose of tea.

A second recipe calls for drawing a piece of bush, about "three joints" long, and three white flowers together. Drink day or night for nine days.

2. carilie vine

Boil a handful of this bush, or an arm's length of vine, in a cup of water for one dose of tea. "This very bitter, so do not use too much."

Will diabetes
diabetes? (Please see)
This is the first ailment we have come across so far in which taste
is important in remedial treatment. Two very popular bushes for this
condition are *Cassia* and *Swet*, which are very bitter as tea; even
the *Cassia* fruit is bitter. "Anything bitter is good for blood, like
diabetes," says one informant; *Cassia* purifies the blood. Another
informant in reference to a kind of *Swet* says that the remedy is
"cool, it down," not to cure the illness. Still another informant
says that diabetes is from a cold, so that one should use both "hot" and
"cold" remedies for treatment. The data indicate that both qualities of
remedies are needed in the remedies for diabetes. Traditional diag-
nosis depends on testing the urine of the ill individual for sweetness.
The following are the symptoms of diabetes in appetite and thirst.
Another sign of diabetes was the appearance of ants around the urine or
urine stains.
One of the most noticeable leaf and flower (buds)
The leaves and flowers of the white variety of *pereskia* are
prescribed. One recipe calls for boiling seven leaves in a pot of water
for one hour of tea.
A second recipe calls for drawing a piece of bark about three
inches long, and three white flowers together. Drink tea or night for
the day.
Cassia vine
Get a handful of this bark, or an arm's length of vine, in a cup
of water for the dose of tea. This very bitter, so do not use too much.

10. periwinkle root whiskey

Use the root of the white flower variety. Mash and pound it, and place it in a wide-mouth bottle. Add $\frac{1}{2}$ bottle of whiskey, and let soak from 3 to 5 days, upwards to 9 days. Sip half a wineglassful of the solution twice a day before breakfast and supper.

11. earth

Dig six inches into the ground, and at that depth, take one tablespoon of dirt. Tie in a piece of cloth, and put to boil. Cool, and pour the water in a bottle. Drink anytime when thirsty. "We came from the dirt."

12. /šado beni/ sweet broom

Boil together three bushes of each, and drink the tea before breakfast in the sunlight. Repeat for nine days.

13. periwinkle leaf and flower /twaf/ leaf

Boil together seven white flowers and 21 leaves of periwinkle with one /twaf/ leaf. Make a strong tea, and do this every day for nine days. One may also drink this as water throughout the day by taking it cool and diluted with water.

A note on the diabetic diet: Avoid excess starches, as rice, cassava, etc. When hungry, boil a whole green fig (banana) with its skin, peel, and eat. With this, one may also eat the large carilie fruit fried in oil, and served with a little rice.

14. carilie fruit

Rather than eat the fruit, one may make a tea with it. Grate a large, green fruit. Add to it a little water and salt, and let the

Use the root of the white-barked tree, 1/2 lb. and 1/2 pint of whiskey, and let cook for 24 hours. Strain and add 1/2 pint of whiskey, and let cook for 24 hours. Strain and add 1/2 pint of whiskey, and let cook for 24 hours. Strain and add 1/2 pint of whiskey, and let cook for 24 hours.

11. *Whiskey*
Dig six inches into the ground, and at that depth, take one gallon of dirt. Tie in a piece of cloth, and put to boil. Cool, and pour the water in a bottle. Drink anytime when thirsty. The same from the dirt.

12. *Whiskey*
Boil together seven white flowers and 21 leaves of periwinkle with one (small) leaf. Make a strong tea, and do this every day for nine days. One may also drink this as water throughout the day by taking it cool and diluted with water.

13. *Whiskey*
Boil together seven white flowers and 21 leaves of periwinkle with one (small) leaf. Make a strong tea, and do this every day for nine days. One may also drink this as water throughout the day by taking it cool and diluted with water.

14. *Whiskey*
Boil together seven white flowers and 21 leaves of periwinkle with one (small) leaf. Make a strong tea, and do this every day for nine days. One may also drink this as water throughout the day by taking it cool and diluted with water.

3. sweet broom

Take nine branches of very young sweet broom, before it has flowered. Draw them for one dose of tea every day for nine days.

4. barbadine leaf

Boil some leaves for tea.

5. white stinging nettle root

Boil three roots in three-fourths of a large can of water. Drink two spoonfuls morning and night.

To gather the root, hold the bush with a double thick wire with one hand, and uproot with a cutlass. Place the bush in a thick cloth to hold it, and scrape off the /pik/ or hairs with a piece of wood. The bush itself is now ready for use. Chop off the root for the tea.

6. ruku root

Draw a piece of root, and drink tea "for a long time".

7. olivier bark puncheon rum

Cut two pieces of bark about six inches long, and place green in puncheon rum. Take a spoonful of the tincture twice a day.

8. /twaf/ leaf puncheon rum

Roll three leaves in the hands, and place in a bottle of puncheon rum. Take a whiskey-glassful every day in the morning or at bedtime. This is very bitter.

9. carilie leaf white head broom leaf

Boil some leaves together for a tisane.

fruit saturate for a length of time. Squeeze in a gauze, and drink the juice. Do this every morning. "It bitter, gives you an appetite." Also, it "keeps bowel free."

15. black sage leaf
carillie leaf
Christmas bush or /klusat/ flower

Put a large quantity of leaves and flowers in a large pot with enough water to boil strong. Make one to two wine bottlefuls of decoction. Take one tablespoon twice a day, morning and evening.

XVIII. Diarrhea

diarrhea; /wilašma/

Informants describe this condition as "heat in belly", "belly sickness", "belly overworking", "belly operating you", and the remedies are "to cut this, make it stop." They must be "binding and tightening to the bowel" and "must be soothing to bowels, and therefore not too hot." "Hot" and "cold" bushes in nearly equal numbers are given for this ailment.

1. /korosiy/ root

Boil root for tea.

2. rachette

Roast a cactus over the fire, split in two, and tie over the affected area.

3. /šbwen/ bush and root

Boil the whole bush and root for tea.

These extracts are a sample of what appears in a game, and define the
index. Do this every morning. "It is better, give you an example."
Also, in "Kerry bowl time."

12. Black sage leaf
cavities leaf
Christmas bush or (Kilnash) flower

For a large quantity of leaves and flowers in a large pot with
enough water to boil strong. Make one to two wine bottles of decoction.
Take one tablespoon twice a day, morning and evening.

Will. Blarney

Blarney (Will.)
Informants describe this condition as "heat in belly," "belly ache-
ness," "belly overworking," "belly operating too," and the remedies are
"in one side, with it side." They must be "drinking and drinking to
the belly" and "must be something to bowels, and therefore not too hot."
"Hot" and "cold" bushes in nearly equal numbers are given for this

affliction.

1. Horizontal root

Bell root for leaf.

2. Horizontal root
Boast a cactus over the fire, split in two, and stir over the

afflicted area.

3. Horizontal root

Horizontal root and root

Boil the whole bush and root for leaf.

4. Horizontal root

Boil in water of leaf.

4. seaside grape bark

Take two pieces of bark from the west and east faces of the trunk.
Boil in one-half of a large can of water. The tea will be red. Take
two tablespoons twice a day.

5. hog plum leaf

Boil some leaves for tea.

6. flour

Mix a spoonful of flour with a cupful of water. Swizzle and drink.

7. cashew bark guava leaf sweet broom

Boil a few leaves, a small piece of bark, and a small branch of
sweet broom together, and drink.

8. guava leaf (young) sapodilla leaf (young)
 mango leaf (young)

Boil the young leaves together, strain, and add a little sugar.
Drink when cool.

9. cashew leaf guava leaf

Boil two leaves of each kind for one dose.

10. avocado bark cashew bark guava bark

Boil together one-inch long pieces of bark with the "skin", and
drink.

11. guava leaf (young, 3-4) wild mint
 shining bush milk

This is for babies with diarrhea. Boil enough for two ounces for
one feeding, and add a little milk. Give this according to the baby's
diet in place of milk.

4. *Scorbutic grape bark*
Take two pieces of bark from the west and east sides of the trunk.
Boil in one-half of a large can of water. The tea will be ready. Take
two tablespoons twice a day.

5. *Box plus leaf*
Boil some leaves for tea.

6. *Flower*
Mix a spoonful of flower with a cupful of water. Swallow and drink.

7. *Cashew bark*
Boil a few leaves, a small piece of bark, and a small piece of
sweet broom together, and drink.
8. *Grass leaf (young)*
Boil the young leaves together, strain, and add a little sugar.
Drink when cool.

9. *Cashew leaf*
Boil two leaves of each kind for one hour.

10. *Avocado bark*
Boil together one-third pound of bark with the skin, and
water.

11. *Grass leaf (young, 3-4)*
Boil in milk.
This is for babies with diarrhea. Boil enough for two ounces for
one feeding, and add a little milk. Give this according to the baby's
taste in place of milk.

12. almond leaf (one) red physic nut leaves
 avocado leaves (dried) white physic nut leaves

Boil together, add a little sugar, and drink about one-half cup lukewarm anytime of the day. Also, drink this cooled as water.

13. guava bark sapodilla bark

Boil one-inch long pieces of each kind to one cup water. Drink one or two times per day, or according to "how it work".

XIX. Dysentery

dysentery, pronounced [sen-čri] ; /desätwi/

An informant describes this condition as manifested by a watery, yellow or brown stools with a little blood. The passage of blood in the stool is recognized by all informants. "Medicines to cut this, make it stop," says one informant. Another says that a proper remedy "bind you inside and make you normal." Moreover, he deems it wise to contact a doctor. Four of the bushes recommended for this condition are "hot"; the remainder lack an agreed-upon classification.

1. fat pork bark or root

Collect the bark from the west and north sides of the tree. Boil two pieces of bark about two inches long in one-half of a large can of water until three tablespoons remain. Take this daily. One may also boil the root in a similar manner.

2. /zəb kinin/ leaf and root

Boil four or five leaves and a piece of root in water for one dose. This is also good for fever.

12. Avocado leaves (dried) 1/2 lb. red pigskin and leaves
Bottle together, add a little sugar, and drink about one-half cup
infusion anytime of the day. Also, drink this cooled as water.

13. Guava bark 1/2 lb. sapodilla bark
Bottle one-inch long pieces of each kind in one cup water. Drink
one or two times per day, or according to "how it works".

XII. Dysentery

Dysentery, pronounced [dis-en-tee], is a condition of the large intestine, characterized by a yellow or brown stool with a little blood. The passage of blood in the stool is recognized by all informants. "Medicine for one side, make it stop," says one informant. Another says that a proper remedy "binds you inside and makes you normal." However, he does it also to control a doctor. Some of the remedies recommended for this condition are "hot" the remedy lack an appropriate specification.

1. Let pork bark or root 1/2 lb. bark
Collect the bark from the west and north sides of the tree. Boil
two pieces of bark about two inches long in one-half of a large can of
water until three tablespoons remain. Take this daily. One may also
boil the root in a similar manner.

2. Leaf lining, leaf and root
Boil four or five leaves and a piece of root in water for one dose.
This is also good for fever.

3. wild mint leaf salt

Boil some leaves. Pound them in a piece of clean cloth, and squeeze out the juice into a cup. Add a little salt. Give one teaspoon to a child, or one-half teaspoon to an infant.

4. arrowroot sugar

Grate the root, strain it, and remove the juice. Add a little sugar and drink.

5. /refiyao/ root

Scrape and pound the root, and put in a cup of water to drink. Or, pound the root and boil it for tea. This is also good for fever.

6. carille vine

Take a handful of the bush, and boil to drink warm as tea two or three times per day.

7. /fay koway/

Boil one leaf for an adult, $\frac{1}{2}$ for a child, to make one cup of tea.

8. cashew bark guava leaf (young leaf or bud)
guava bark guava fruit (young)

Boil all together for one dose.

9. cashew bark guava bark or
/veven bo lame/ bush young guava leaves
and flower

Boil or draw all together, and drink three times a day until the condition stops. It is "rakish". This informant recommends contacting a doctor.

3. With wine leaf
Boil wine leaves. Pour them in a glass of clean water, and
squeeze out the juice into a cup. Add a little salt. Give one teaspoon
to a child, or one-half teaspoon to an infant.

4. Arrowroot
Grate the root, strain it, and remove the juice. Add a little sugar
and drink.

5. (Relief) root
Grate and pound the root, and put in a cup of water to drink.
Gr, pound the root and boil it for tea. This is also good for fever.

6. Carlin's vine
Take a handful of the bush, and boil to drink with as tea two or
three times per day.

7. (For honey)
Boil one leaf for an adult, $\frac{1}{2}$ for a child, to make one cup of tea.

8. Cassia bark
Grave leaf (young leaf or bud)
Grave fruit (young)
Boil all together for one dose.

9. Cassia bark
Grave bark or
Young grave leaves
Boil or brew all together, and drink three times a day until the
condition improves. It is "relief". This infrequent remedy is sometimes
a doctor.

10. Cassia bark
Grave bark or
Young grave leaves
Boil or brew all together, and drink three times a day until the
condition improves. It is "relief". This infrequent remedy is sometimes
a doctor.

11. Cassia bark
Grave bark or
Young grave leaves
Boil or brew all together, and drink three times a day until the
condition improves. It is "relief". This infrequent remedy is sometimes
a doctor.

XX. Dysmenorrhea

Informants refer to this ailment as "belly pain", "womb pain", "gripes with period", and "womb inflammation". A village woman attributes the condition to the ovaries' being "out of place". "Tubes get inflamed and swollen." Her particular remedy, # 13, "draws out inflammation." For this condition there are as many "hot" and "cold" bushes as there are those without an agreed-upon classification.

1. /zeb šat/

Boil some bush for tea.

2. sweet broom root

Boil root for tea. This is also good as cooling.

3. carilie vine

Take a small bunch of vine and leaves, and draw for tea.

4. /reydemat/ root

Draw the root, and drink the tea. It is very bitter.

5. hog plum leaf

Boil some leaves to make a tea, and use lukewarm as a douche.

"Takes out inflammation from the womb." This is also good for sores, sore throat, and thrush.

6. wild margaret /zeb a fam/

Boil the bushes together, and drink lukewarm.

7. /twaf/ leaf /zeb a fam/

Boil a /twaf/ leaf and /zeb a fam/ bush together for one dose.

11. *Synanthus*
Infants refer to this plant as "belly pain", "womb pain",
"womb with period", and "womb inflammation". A village woman said:
"Under the condition to the ovaries, being 'out of place'. 'Tubes get
inflamed and swollen'. Her particular remedy, 5 li, 'draw out in-
flammation'. For this condition there are as many 'hot' and 'cold'
herbs as there are 'spice' without an agreed-upon classification.

12. *Boerhaavia diffusa*
Boerhaavia diffusa for tea.
Sweet brown root

Boerhaavia diffusa. This is also good as poultice.
Boerhaavia diffusa
Boerhaavia diffusa
Take a small bunch of vine and leaves, and draw for tea.

13. *Boerhaavia diffusa*
Boerhaavia diffusa
Boerhaavia diffusa
Boerhaavia diffusa

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Boerhaavia diffusa
Boerhaavia diffusa

XXI. 8. rose (white) limes

Select a white rose, draw it, and drink the tea with the juice of three limes. Do this for three days.

9. /alētu kay/ wild coffee
 /dite peyi/

Boil the bushes together, and drink lukewarm.

10. /mapurit/ root vermouth
 /zab a pik/ leaf

Pound a handful of root, and together with three /zab a pik/ leaves, soak for two days in a bottle of vermouth. Take a wineglassful every night before bedtime.

XXII. Marache

11. coconut fiber /zab a fam/
 corn silk clove
 corn stick (cob) nutmeg

Boil all together in three-fourths of a large can of water. Drink lukewarm.

12. wonder-of-the-world leaf soft candle

Rub a few leaves with soft candle, and strap the leaves to the afflicted area.

13. castor-oil leaf (young) sweet oil thread

Take a young castor-oil leaf, roll and mash it in the hands. Rub it with sweet oil. Then fold it up and tie double with thread. Plug the vagina with the leaf, and let the loose end of the thread hang out. This "draws out inflammation." The "humor" or "cold" will "cover the leaf". Apply fresh every morning for two or three days.

8. Rose (white) times
 Boiled a white rose, threw it, and dried the tea with the juice of
 these times. Do this for three days.
 9. White rose / White rose /
 Boiled the roses together, and drink the water.
 10. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 11. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 12. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 13. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 14. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 15. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 16. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 17. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 18. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 19. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.
 20. Rose / Rose /
 Boiled a handful of rose, and together with three cups of leaves,
 took for two days in a bottle of water. Take a wineglassful every
 night before bedtime.

XXI. Infantile Dyspnoea

This is a pediatric ailment that is described as "difficulty breathing" and "hard breathing".

1. lamp oil milk

Mix both together and give to drink. The infant will bring up froth.

2. wild mint puncheon rum

Pound a little mint, add a little puncheon rum, and apply to the infant's chest. This is good for "hard breathing" and "any sickness".

XXII. Earaches

1. wonder-of-the-world leaf cotton

Heat a leaf over a fire, and squeeze the juice on a piece of cotton, and stuff the affected ear with it. Or, roll the heated leaf in the hands, squeeze the juice in the ear, and stuff the ear with a piece of cotton.

2. /zeb ze'wi/ leaf

Pass some leaves in a fire, rub in the hands, and squeeze the juice in the ears. Then use some of the crushed leaves to stuff the affected ears.

3. /kan'kanapiri/ leaves

Pass some leaves in a fire, and squeeze the juice into the affected ear. Then stuff the ear with the leaves.

III. Hysterical Epilepsy

This is a peculiar ailment that is described as "hysterical epilepsy" and "hysterical breathing". It is a form of epilepsy which is not due to any structural change in the brain, but to a functional disturbance of the nervous system. The patient is usually a young woman, and the attack is usually preceded by a period of excitement or anxiety. The attack itself is characterized by a sudden loss of consciousness, a staring expression of the face, and a cessation of all voluntary movement. The duration of the attack is usually a few minutes, and the patient is usually unconscious during the attack. The attack is usually followed by a period of confusion and disorientation, and the patient is usually unable to recall the events of the attack. The attack is usually preceded by a period of excitement or anxiety, and the attack itself is characterized by a sudden loss of consciousness, a staring expression of the face, and a cessation of all voluntary movement.

IV. Hysterical Epilepsy

This is a peculiar ailment that is described as "hysterical epilepsy" and "hysterical breathing". It is a form of epilepsy which is not due to any structural change in the brain, but to a functional disturbance of the nervous system. The patient is usually a young woman, and the attack is usually preceded by a period of excitement or anxiety. The attack itself is characterized by a sudden loss of consciousness, a staring expression of the face, and a cessation of all voluntary movement. The duration of the attack is usually a few minutes, and the patient is usually unconscious during the attack. The attack is usually followed by a period of confusion and disorientation, and the patient is usually unable to recall the events of the attack. The attack is usually preceded by a period of excitement or anxiety, and the attack itself is characterized by a sudden loss of consciousness, a staring expression of the face, and a cessation of all voluntary movement.

V. Hysterical Epilepsy

This is a peculiar ailment that is described as "hysterical epilepsy" and "hysterical breathing". It is a form of epilepsy which is not due to any structural change in the brain, but to a functional disturbance of the nervous system. The patient is usually a young woman, and the attack is usually preceded by a period of excitement or anxiety. The attack itself is characterized by a sudden loss of consciousness, a staring expression of the face, and a cessation of all voluntary movement. The duration of the attack is usually a few minutes, and the patient is usually unconscious during the attack. The attack is usually followed by a period of confusion and disorientation, and the patient is usually unable to recall the events of the attack. The attack is usually preceded by a period of excitement or anxiety, and the attack itself is characterized by a sudden loss of consciousness, a staring expression of the face, and a cessation of all voluntary movement.

XXIII. Eczema

eczema

This is one of the skin diseases that is caused by "dirty" blood. However, two of the remedies are for internal consumption, and the other two are external remedies. This duality of treatment is like that for abscess, as we have already seen. The internal remedies are intended to "pass in blood and dries it (the eczema)." The external remedies are probably used when the disease is localized and not widespread. There is no statement in the data on which mode of treatment is more effective. The first three recipes are intended primarily for children.

1. sea water sour lemons molasses

Mix together one bottle each of sea water and molasses, and add the juice of two sour lemons. Place in the dew, and every morning shake the mixture, and give one wineglassful to the child, or the amount according to his age.

2. /gwo vaven/ leaf sweet oil

Pound some leaves and squeeze them in a clean cloth to remove the juice. Add one teaspoon sweet oil, and give to the child to drink.

3. sweet broom

This is for a type of eczema that is characterized by boils on the child's skin. Mash one or two large bushes in a small tub of water, and place it in the sun to heat up. When the water is hot, let it cool a little, and bathe the child in it.

4. lard sulfur

Mix the ingredients together and rub it on the affected areas. This is also good for /lota/ or vitiligo.

XXIV. Erysipelas

rosefoot; /razipal/

Four informants state independently that this is a "cold" disease, one says that it is both "hot" and "cold". There is "cold and blood" in the foot; the foot "swells red and big". The ailment starts as an "aigue" in the entire leg, with "swollen gland and veins". The skin becomes pink, and when one walks, the affected leg begins to swell. All of the remedies are for external use, and they "bring down the water." One informant says that it is "good to keep foot warm...All cold from the foot, which is worse."

1. crapaud or /kwapo/

Catch a live crapaud, hold it by its legs, and rub its abdomen over the affected area. Then tie the animal to a tree, and leave it there until it dies, whereupon the rosefoot will get better.

2. yellow lime silk cotton leaf

Cut the lime and place it in a pot of water. Add some silk cotton leaves, and put to boil. Wash foot with the decoction. Then apply the boiled leaves on the affected part as a poultice.

3. silk cotton leaf soft candle, or
salt Canadian Healing Oil

Boil 5, 7, or 9 leaves in a pot of water. Cool to lukewarm, remove the leaves, and wash the affected foot well with the tea. Let the foot dry "for itself" in the air. Then mix some salt and soft candle, and rub the affected area with the mixture; or, use Canadian Healing Oil. For the latter purpose, dip a feather in the oil, and pass the feather over the affected area. Tap the leaves dry with a cloth, spread them

over the area, and bind with a cloth. Leave this so overnight, and remove the leaves in the morning. Do this for three evenings.

4. frangipani leaf silk cotton leaf

Boil some leaves together, and wash the feet with the decoction.

5. /matapel/ leaf red butter human urine

The urine can come from any source. Soak nine leaves in it for one day. Remove the leaves, squeeze them, and mash them up well by hand. Put them back in the same urine, and soak for one more day. Use this solution, with the leaves, to wash the affected foot three times per day for nine days. After each washing, air dry. Then apply melted red butter on the area "to keep it from going up...up to the chest and kill you." Rub the entire leg from thigh to foot. Also, eat a teaspoonful of red butter every day.

6. /matapel/ leaf soft candle

Rub the affected area with soft candle. Then place over this about six leaves, alternating "right" and "wrong" sides to cover the area. Wrap a soft cloth around the foot and enclosing the leaves. At midnight, remove the leaves, and wipe off the sweat. Rub again with soft candle. The following night, repeat the procedure. Do this continually until the foot heals.

The same remedy can be used with the following leaves:

7. almond leaves 8. /sijin bollame/ leaves

9. manicou or /maniku/ crab fat

Rub the affected foot with fat until the swelling goes down.

over the area, and bind with a cloth. Leave this as overnight, and remove the leaves in the morning. Do this for three evenings.

4. *Translucent leaf* *with cotton leaf*
 Boil some leaves together, and wash the foot with the decoction. The urine can come from any source. Soak nine leaves in it for one day. Remove the leaves, squeeze them, and wash them up with it. Put them back in the same urine, and soak for one more day. Use this solution, with the leaves, to wash the affected foot three times per day for nine days. After each washing, air dry. Then apply melted red butter on the area "to keep it from going up... up to the chest and kill you." Rub the entire leg from thigh to foot. Also, eat a teaspoonful of red butter every day.

5. *Antelope leaf* *soft candle*
 Rub the affected area with soft candle. Then place over this about six leaves, alternating right and wrong sides to cover the area. Wrap a soft cloth around the foot and enclosing the leaves. At midnight, remove the leaves, and wipe off the sweat. Rub again with soft candle. The following night, repeat the procedure. Be this repeatedly until the foot heals.

The same remedy can be used with the following leaves:

6. *Almond leaves* *Alfalfa leaves*
 7. *Antelope or Antelope leaf*
 Rub the affected foot with fat until the swelling goes down.

10. dry coconut or /buku koko/ vinegar

There are three variations in the procedure of using this substance as a remedy. The first calls for grating the flesh of the dry coconut and adding two to three spoonfuls of vinegar. The mixture is then rubbed over the affected area.

The second calls for merely the grated flesh without the vinegar, specifying rubbing the foot three times a day.

The third variation involves grating one-third of the dry coconut flesh, and rubbing the foot with the grated portion. Use the remaining two-thirds for the next two days. Do this for nine days, using three coconuts in all. This "make foot feel well."

11. white vinegar starch

Make a paste with these two ingredients, and apply it to the affected area every day, morning and night.

12. lime starch

Do the same as the above recipe, but use lime juice and starch.

13. rachette lard

Grate a piece of rachette, and stir with some lard over a fire. Apply the poultice warm and thick over the affected foot. Then place a soft cloth over the foot. Do this in the morning and the evening.

dry coconut or (white) vinegar
There are three variations in the procedure of using this sub-
stance as a remedy. The first calls for grating the flesh of the dry
coconut and adding two to three spoonfuls of vinegar. The substance is
then rubbed over the affected area.

The second calls for merely the grated flesh without the vinegar,
applying it to the foot three times a day.
The third variation involves grating one-third of the dry coconut
flesh, and rubbing the foot with the grating portion. The remaining
two-thirds for the next two days. On this for nine days, using three
spoonfuls in all. This makes foot well.

21. white vinegar
starch
Make a paste with these two ingredients, and apply it to the

affected area every day, morning and night.
12. starch
13. rice

Do this twice as the above recipe, but use rice and starch.
14. rice
15. rice
Grate a piece of rice, and mix with some rice over a fire.
Apply the position with and thick over the affected foot. Then place a
soft cloth over the foot. Do this in the morning and the evening.

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XXV. Fainting

There is only one medicinal plant for syncope, and the data provide two ways of utilizing it.

1. sour sop leaf

Mash one leaf in the hands, and rub it over the face of the person who has fainted. Then place the crushed leaf before his nostrils, and let him inhale. He should revive.

Mash some green leaves fine by rolling them in the hands. Place them before the person's nostrils for him to inhale the "strong scent". Then place the mashed leaves on a piece of cloth, and apply this on his forehead.

XXVI. Flatulence

bad wind, indigestion, belly hot, belly sour, belly wind, puff belly;
/budě gǒfle/, /gyas/

Informants describe this condition as manifested by pain and cramps in the stomach, "feeling that you want to break a wind and it can't come up...and you feel a pain in /estomak/ and /budě/." The remedies are to cause belching, to help "break wind and make you pass wind above or below."

1. dried orange peel garlic

This is a popular remedy, testified by the appearance of dried orange peels hanging in the kitchen of nearly every household in the village. Boil a large peel with one "grain" of garlic. Drink hot.

XIV. Fainting

There is only one medicinal plant for syncope, and the dose provides the way of utilizing it.

cup, cup leaf

Wash one leaf in the hands, and rub it over the face of the person who has fainted. Then place the crushed leaf before his nostrils, and let him inhale. He should revive. Wash some green leaves fine by rolling them in the hands. Place them before the person's nostrils for him to inhale the "strong scent." Then place the washed leaves on a plate of cloth, and apply this on his forehead.

XV. Flatulence

bad wind, indigestion, belly hot, belly sour, belly wind, belly belly

(bottle of) / (leaf)

Informants describe this condition as manifested by pain and cramps in the stomach, "feeling that you want to break a wind and it can't come out... and you feel a pain in (stomach) and (belly)." The remedies are to cause belching, to help "break wind and make you pass wind above or below."

1. dried orange peel garlic

This is a popular remedy, testified by the appearance of dried orange peels hanging in the kitchen of nearly every household in the village. Boil a large peel with one "grain" of garlic. Drink hot.

2. dried orange peel Angostura Bitters

Boil a whole peel in one-half a pot of water. Add three drops of the bitters. Drink, and belch out gas.

3. ginger spice

Pound a small piece of ginger, add a little spice, and boil for tea.

4. dried tonka bean dried orange peel ginger

Pound the bean, and boil with a little ginger and two inches of orange peel in three-fourths of a cup of water. Boil until two spoonfuls remain. Drink daily before bedtime. This is also good for pain.

5. guinea pepper

Remove six seeds from the pepper and chew them. This is "strong". Or, boil the seeds, and drink the decoction.

6. /deg3fle/ leaf

Boil three to five leaves strong in one to two cups of water for one dose of tea. Drink this after each meal. One may also take this for nine mornings to cleanse the bowels. For an infant, use $1\frac{1}{2}$ leaves.

7. /deg3fle/ flower

Boil five dried, brown flowers for one cup of tea. This "gives great relief to stomach."

8. bird pepper

Swallow three small red peppers together at one time.

9. /lay bsf/ leaf and root

Cut out the fleshy center part of the entire leaf, and place with

1. Boil a whole root in one-half cup of water. Add three drops of
the oil. Drink and eat the root.

2. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

3. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

4. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

5. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

6. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

7. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

8. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

9. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

10. Boil a small piece of ginger, add a little sugar, and boil for ten
minutes. Drink and eat the ginger.

the root in the fire. Remove, and peel off the skin. Add a little salt and place on a plate outdoors to collect dew. The leaf and root will release some water. Wring them dry, and drink the water.

10. wild mint or /mal lamat/ sugar

Draw some bush in a cup for three to four minutes. Add a little sugar, then drink two mouthfuls. This will cause one to belch.

11. /ditē/ leaf

Draw three to four leaves for one dose of tea.

12. worm grass

Draw three leaves in a cup of water, and drink when the tea turns green.

13. cashew leaf

Boil three leaves for one dose of tea.

14. ashes

Take some hard-packed ashes from the bottom of the fireside, and place a piece in a cup. Add water, and let ashes settle. Drink the water cool or warmed slightly, in one-half or full cup quantities. This "tastes bitter and salty, all sorts of things."

15. gin soda Extra Strong

Take three tablets of Extra Strong, add one teaspoon gin, and grind with the bottom of a bottle. Place a heaping teaspoonful of soda into a glass, and mix the gin and crushed tablets with the soda. Drink.

16. fowl gizzard lining garlic (one head) sugar

Boil gizzard lining and garlic for one-half cup of tea. Add a little sugar.

the root in the fire. Remove, and peel off the skin. Add a little salt
and place on a plate outdoors to collect dew. The leaf and root will
release some water. Bring them dry, and drink the water.

10. With mint or /mal /mint/ water
Draw some push in a cup for three to four minutes. Add a little
sugar, then drink two mouthfuls. This will cause one to belch.

11. /mint/ leaf
Draw three to four leaves for one dose of tea.

12. worm grass
Draw three leaves in a cup of water, and drink when the tea turns
green.

13. /cassia/ leaf
Boil three leaves for one dose of tea.

14. /cassia/ leaf
Take some hard-packed ashes from the bottom of the fireplace, and
place a piece in a cup. Add water, and let ashes settle. Drink the
water cool or warm slightly, in one-half or full cup quantities.
This "cassia" bitter and salty, all sorts of things."

15. /gin/ soda
Take three tablets of Extra Strong, add one teaspoon gin, and grind
with the bottom of a bottle. Place a heaping teaspoonful of soda into
a glass, and mix the gin and crushed tablets with the soda. Drink.
Boil glassed lining and garlic for one-half cup of tea. Add a little
sugar.

17. /top a top/ leaf /zab bič/ leaf

Boil some leaves together for one dose.

XXVII. Galactagogue

This remedy is to increase maternal lactation.

- /gwo vaven/ leaf

Boil eight leaves for one dose of tea.

XXVIII. Headache

Using any of the following leaves, take one or as many that will cover the temples and pass them over a flame to soften them. Then rub one surface with soft candle or coconut oil, and apply the leaves to the forehead with the rubbed surface down.

- | | |
|-----------------|---------------------|
| 1. /kapet/ leaf | 3. /fey solay/ leaf |
| 2. malanga leaf | 4. avocado leaf |

5. /jewi tut/

Boil some leaves for tea. This is also good for cold fever and hypertension.

XXIX. Hemorrhoids

/bič/

This is a "sickness down in seat" and is a "dangerous thing", for it "itches and eats up rectum from inside." An informant says that the condition results from sitting on something hot, e.g., hot concrete. Remedies for hemorrhoids are of both the internal and external type.

Cond 1. /zeb bič/ leaf

As an internal remedy, boil some leaves for one dose of tea.

For external use, pound or crush some leaves with salt and soft candle, and apply to the affected area. Or, omit the salt and soft candle, and merely apply the crushed leaves to a piece of cotton, and stuff the anus with it.

2. red physic nut leaf salt

Pound some leaves, add salt, and push the mass inside the rectum. Leave it there until the next bowel movement.

3. /top a top/ leaf /zeb bič/ leaf salt

Boil together six or seven leaves of each in one-half pint of water. Drink one-half cup or more twice a day. Pound the boiled leaves, add a little salt, and stuff the affected area.

XXX. Hypertension

high blood pressure; /pweša/

Symptoms of this condition are dizziness, "headache, pain in neck", and one feels "too tired". The "blood over too high" and "too reach above degree." Remedies are "to bring down the blood", and a proper one "brings pressure down, cools down the pressure." We surmise that the medications given here are not necessarily intended to cure the illness per se, but to alleviate the most immediate and aggravating symptoms of giddiness, headache, flushing, and fatigue.

The mention of cooling indicates that this condition is a "hot" one. The majority of the bushes are "cold" in quality. Contrast this with the condition of "dirty blood" which also requires cooling remedies.

... as an internal remedy, but some leaves for external use, pound or crush some leaves with salt and apply to the affected area. Or, cut the salt and apply to the affected area. Or, cut the salt and apply to the affected area. Or, cut the salt and apply to the affected area.

... red physic nut leaf ...
... Pound some leaves, add salt, and pour the mixture into the vessel. Leave it there until the next bowel movement.

... 1. ...
... Boil together six or seven leaves of each in one-half pint of water. Drink one-half cup or more twice a day. Pound the boiled leaves, add a little salt, and stuff the affected area.

... High blood pressure (hypertension) ...

... Symptoms of this condition are dizziness, headache, fainting, and one feels "too tired". The "blood often too high" and "too much above degree". Remedies are "to bring down the blood", and a proper one "brings pressure down, cools down the pressure". We surmise that the medication given here are not necessarily intended to cure the illness per se, but to alleviate the most immediate and aggravating symptoms of dizziness, headache, fainting, and fatigue. The mention of cooling indicates that this condition is a "hot" one. The majority of the books are "cold" in quality. Contrast this with the condition of "high blood" which also requires cooling remedies.

Conditions of the blood are considered to be "hot" when characteristics such as dirtiness or impurity, heat, and tension or pressure are in excess. This excess of pressure is also manifested by a feeling of increased body heat, so that both concepts of abstract quality and actual temperature are relevant.

1. mammee apple leaf

Boil two to three leaves per cup of tea, and drink cooled as water throughout the day. "Pressure goes down, and head feels light."

2. green plantain peel (/lapo banan vs/)

Dry the green peel. Cut it into three pieces about $1\frac{1}{2}$ inches long, and boil one piece for one dose of tea every day. After nine days, take a purge.

3. carilie leaf

Use both the large and small varieties of leaf, but the small type is "better for pressure". Boil and drink the tea.

Teas from the following plants are also highly recommended:

- | | |
|----------------------------------|------------------------|
| 4. barbadine leaves (3 per dose) | 7. mango vert bark |
| 5. breadfruit leaf (yellow) | 8. round calabash leaf |
| 6. /Jewitut/ leaf | |

9. breadfruit leaf (yellow) carilie leaf

Take one-half of a yellow breadfruit leaf and two vines of small-leaved carilie. Boil together for one dose.

10. white-back fern bachelor-button leaf

Boil two or three leaves of each. Drink a cupful daily.

Condition of the blood is considered to be "hot" when characterized
such as dryness of the mouth, heat, and tension of the pulse, and
in excess of the normal. This excess of tension is also manifested by a feeling
of heat and dryness, so that both kinds of abnormal quality and
excess of tension are relevant.

1. Chinese Apple Leaf.

Boil two or three leaves per cup of tea, and drink cooled as water.
Prescription: Boil two leaves per cup of tea, and drink cooled as water.

2. Green Plantain Leaf (Japa banana leaf).

Boil the green leaf. Cut it into three pieces about 15 inches long,
and boil one piece for one dose of tea every day. After nine days, take
a larger dose.

3. Carlin Leaf.

Boil the large and small varieties of leaf, but the small type
is better for pressure. Boil and drink the tea.

Tea from the following plants are also slightly recommended:

4. Yellowish leaves (2 per dose). 7. Mango leaf bark.

5. Broadleaf leaf (yellow). 8. Round leaf leaf.

6. Yellow leaf.

7. Broadleaf leaf (yellow). Carlin leaf.

Take one-half of a yellow broadleaf leaf and two vines of small-
leaved carlin. Boil together for one dose.

10. White-bark fern.

Boil two or three leaves of each. Drink a cupful daily.

11. mango vert bark puncheon rum

Dry a piece of bark about 10 inches long for two or three days. Then chop the dried bark into eight one-inch pieces and mix with one-half pint of puncheon rum. Let the bark soak for one week. Take one table-spoon two or three times per day.

12. red stinging nettle leaf and root

Pound two or three small roots or one large one. Boil them together with some leaves in three-fourths of a large canful of water until one-half canful of tea remains. Drink a spoonful each morning or three times a day, depending on severity of the symptoms, for nine days. Or, one may continue with this remedy daily without stopping, even on improvement.

13. green papaw white sugar

Grate the papaw and squeeze out the juice with a cloth strainer. Add one teaspoon of white sugar. Drink.

14. mango vert bark (piece) /twof/ leaf (one)
soursop leaves (3) garlic (3 grains)

Draw all together for one dose, and drink every day for three or four days. Then stop, so that the pressure does not get too low.

15. white vinegar

Add three drops to a tumbler of water, and drink. Do this monthly.

16. epsom salts

Drink some salts in warm water every morning before taking coffee.

17. To make very dark
by a shade of dark about 10 inches long for two or three days.
This time the dried bark into eight one-inch pieces and mix with one-half
gill of rumson rum. Let the bark soak for one week. Take one table-
spoon two or three times per day.

18. Red staining nettle leaf and root
Boil two or three small roots or one large one. Boil them to-
gether with some leaves in three-fourths of a large canful of water un-
til one-half canful of tea remains. Drink a spoonful each morning or
three times a day, depending on severity of the symptoms, for nine days.
You may continue with this remedy daily without stopping, even on
improvement.

19. To make the water and express out the juice with a cloth strainer.
Add one teaspoon of white sugar. Drink it as a beverage.

20. To make very dark (piece) / Sweet / Leaf (one)
soursop leaves (3) / bark (2 grains)
Boil all together for one hour, and drink every day for three or
four days. Then stop, as that the pressure does not get too low.

21. To make vinegar. For one quart of water, add one quart of vinegar.
Add these drops to a quart of water, and drink. Do this daily.
22. To make a tea. For one quart of water, add one quart of tea.
23. To make a tea. For one quart of water, add one quart of tea.
24. To make a tea. For one quart of water, add one quart of tea.

XXXI. Impotence

Informants refer to these aphrodisiacs as medicaments which "restore nature".

1. /rokšan/ root

Boil a root for one dose of tea.

2. bois bande bark

The tree is located along the main road between Blanchisseuse and the town of Arima, and is not present locally. Remove some bark from the side of the tree struck by the sun. Boil one inch of bark for one cup of tea. This remedy "does not kill you, but puts inflammation into blood and into kidney to make it (the male organ) stand."

Informants stress that bois bande is not for young men, but is used for restoring the potency of elderly men. It is dangerous in that taking too much or too strong a dose causes priapism. Informants say that a few men have had to go to the hospital because of overdosage, and have died as a consequence.

3. mauby bark epsom salts

Mauby bark is not available locally, but must be purchased in markets in town. This is "for female who lose sensation during intercourse." Boil some bark. Put the tea in a bottle with epsom salts, and let it sit from four to seven days. Then take a half wineglassful as one dose. "Vitality comes back in one or two weeks." This is also good as a purge.

4. /pin karat/ rum

Dry the male turtle's member, grate a little of it, and place the grated portion in rum to soak. Take a swig when needed. "Gives too

1. (rubber) root
Bull a root for one dose of tea.

2. - - - - -
The tree is located along the main road between Hanchuan and
the town of Arkan, and is not present locally. Remove roots from
the side of the tree struck by the sun. Bull a root of bark from
one of these. This remedy does not kill you, but will infuse the
blood and into kidney to make it (the main organ) whole.
Informants stress that bull bark is not for young men, but is used
for restoring the potency of elderly men. It is dangerous in that tak-
ing too much or too strong a dose causes vertigo. Informants say that
a few men have had to go to the hospital because of overage, and have
died as a consequence.

3. - - - - -
Bull bark is not available locally, but must be purchased in mar-
kets in town. This is "for female who lose sensation during intercourse."
Bull bark is used in a bottle with eggs and oil, and let it sit
from four to seven days. Then take a half strength of the bottle.
Usually eggs back in one or two weeks. This is also good for
menstrual pain.

4. - - - - -
The male turtle's bladder, dried and sliced thin, and given in
ground cottonseed oil. This is a very good remedy.

long energy" when drunk. "Many men who take it had to go to doctor."
Belief in the power of the turtle member derives from hearsay that the
"turtle has great power". One informant says that the male mounts the
female for 21 to 30 days. Others who have been to sea say copulation
lasts only one week.

XXXII. Insomnia

insomnia

Wakefulness and bodily activity are associated with a "hot" condition of the blood. To promote sleep, then, one should take a cooling remedy. For example, lime bud tea "cools down the blood to make you sleep." The fourth remedy is curious, however, in that both plants are considered to have a "hot" quality.

1. soursop leaf

Boil three leaves in a pot of water for tea. The informant warns that taking too much of this tea causes giddiness and faintness.

2. lime bud

Boil some lime buds for tea. This can be made particularly tasty and soothing by drinking warm with milk and sugar.

3. /ti mawi/ leaf and root

Boil some leaves and a root together for tea. For an infant, draw a small bush, and sweeten it slightly. "Child will sleep correct."

4. black sage leaf mango vert leaf

Boil three leaves of each together in one cup of water. Drink one teaspoonful or two before bedtime.

XXXIII. Jaundice

jaundice; /labil/

This is another condition that arises from "dirty blood" and hence requires a cooling or a purge for therapy. The following remedies, however, are given specifically for this disease category. Folk diagnosis of jaundice is made from observation of discoloration "in eyes" and "in the mouth and fingernails". Moreover, when one perspires, the shirt stains yellow.

1. creole coffee coconut water

Creole coffee is locally made coffee. Boil together one teaspoon of this coffee and one-half cup of coconut water. Strain, and give to a child to drink.

2. sweet broom sweet oil salt

Like the above remedy, this is for a child around eight or nine years of age. Pound a bunch of sweet broom in a fine cloth, add a little water, and strain through the cloth. Add very little salt to the juice thus collected, and then add one teaspoon sweet oil. Give this to the child to drink. "A younger child will not take it."

3. white sage leaf sweet oil salt

Follow the above procedure, using some white sage leaves.

4. love vine carrot

Chip a carrot, and place chips with a handful of love vine in a cup. Throw boiling water over them, cover, and let draw for a few minutes. Strain, cool, and drink as water.

5. /reydamat/ root

Mash the root, and add to water. Drink throughout the whole day. This is also good for postpartum condition.

6. /kas/ pod senna pod

Take the "syrup" from a few /kas/ pods, and boil with three senna pods in a cupful of water. Drink one-half cupful every morning for three days.

7. Castille soap coffee

Grate some soap into a cup of strong coffee. Do not sweeten. Drink hot every day for nine days.

8. gum of aloes stout

Place one-third of 5 ¢ worth of gum of aloes in a bottle of stout, cork the bottle, and place in the dew overnight. Uncork the bottle in the morning, and leave it in the sun. Do this for three days. After that, take a wineglassful three times a day. "It purges blood."

XXXIV. Lice and Jiggers

lice, /pu/; jigger, /šik/

1. manmee apple seed coconut oil, or cooking oil

Grate the seed, and mix with some oil. Rub the toes with the mixture for jiggers. "/zabwiko/ is a poison, and kills the jigger. They don't come back again."

For lice, rub the head with the same mixture. "Kills lice in a jiffy."

2. *Reseda* / foot

Wash the foot, and add to water. Drink throughout the whole day.

This is also good for postpartum condition.

3. *Reseda* / foot

Take the "syrup" from a few / foot, and boil with three times

more in a couple of water. Drink one-half cupful every morning for

three days.

4. *Reseda* / foot

Take some soap into a cup of strong coffee. Do not swallow.

Drink hot every day for nine days.

5. *Reseda* / foot

Place one-third of 2 1/2 worth of gum of resin in a bottle of stone,

seal the bottle, and place in the dew overnight. Break the bottle in

the morning, and leave it in the sun. Do this for three days. After

that, take a wineglassful three times a day. "It purges blood."

XXIV. *Reseda* / foot

Take the "syrup" from a few / foot, and boil with three times

more in a couple of water. Drink one-half cupful every morning for

three days.

Take the "syrup" from a few / foot, and boil with three times

more in a couple of water. Drink one-half cupful every morning for

three days.

Take the "syrup" from a few / foot, and boil with three times

more in a couple of water. Drink one-half cupful every morning for

three days.

2. carap seed oil

Comb the hair with the oil.

XXXV. Malaria

malaria; /fwedi/

The remedies are directed against the malaria fever. The first remedy is unique to this particular disease entity, but the other two are used for a cold fever as well.

1. /zeb a pik/ leaf rusty nail vermouth

Soak one or two leaves and a rusty nail in a small bottle of vermouth for three days. Then take one tablespoon of the solution every day until the fever subsides.

2. lemon grass root /šado beni/ root

Boil the two roots together for one dose. Drink one cup every day for nine days.

3. black sage leaf salt

Pound some green leaves with a little water in a clean cloth. Strain, and add a pinch of salt to the juice. Drink.

XXXVI. /maldyo/

evil-eye; /maldyo/

/maldyo/ essentially belongs to the concept of bewitchment and personal power discussed earlier (see Bewitchment). What distinguishes /maldyo/ from humbug or blight, etc., is somewhat subtle. The majority of cited cases indicate that the person with the "evil-eye" physically

expresses his desire or admiration for the object, be it verbal or nonverbal behavior. The person may or may not have a conscious intention to do the object harm, and in most cases he does not realise that his admiration is harmful. A furtive glance, a single caress, or even an inadvertant gasp of appreciation constitute a power that flows from the admirer to the object and causes the latter to wither and eventually to die. Most of the cases involve an infant or child. That the child indeed ^{the victim of} is /maldyo/ is indicated by such signs as fever, change of color, inability to urinate, loss of appetite and weight, and "sickness" in general. Evidently, any sudden change in the child's health may be a sign of /maldyo/, for one case cites an infant's going into sudden spasms. Suspicion of /maldyo/ is further indicated if the child has recently been admired in any way by a passer-by or stranger. Diagnosis is confirmed by using sweet broom as an indicator (vide infra).

/maldyo/ can also affect animals and plants. An informant relates that one day a woman passed by his yard and exclaimed, "Oh, what darling chicks you have!" A few days later all the chicks perished. The same informant had a tomato patch that was complimented by someone, and who, carried away by his admiration, plucked a tomato without asking. By the next day, the whole patch had withered. When confronted with the accusation of /maldyo/, the individual was quite offended and defended his innocence. One informant states that /maldyo/ is rooted in jealousy, hence it can be either conscious or unconscious. For example, "too much love" can cause /maldyo/_{sickness} as when a mother causes her child physical and emotional harm by being too possessive.

Expressions of admiration occur all the time, and not every object is harmed as a result. Yet if something is harmed, then the owner of

expresses his desire of abstraction for the object, he is very apt to
show his behavior. The parent may at any time have a suspicion of
this to do the object here, and in most cases he does not realize this
his attention is harmful. A few days later, a single glance, or even
an inadvertent grasp of approximation constitutes a power that takes from
the object to the object and causes the latter to withdraw and eventually
to die. Most of the cases involve an infant or child. That the child
is not is indicated by such signs as fever, change of
color, inability to urinate, loss of appetite and weight, and "stomach
in general. Especially, any sudden change in the child's health may be
a sign of jealousy, for one case after an infant's going into sudden
apnea. Suspicion of jealousy is further indicated if the child has
recently been admitted in any way by a person or stranger. Diagnosis
is confirmed by being aware of the child's behavior. An infant's behavior
can also affect behavior and change. An infant's behavior
that one day a woman passed by his yard and exclaimed, "Oh, what
a darling child you have!" A few days later all the child's behavior
The same infant had a female patch that was complimented by someone,
and who, carried away by his attention, picked a female without ask-
ing. By the next day, the whole patch had withered. When confronted
with the attention of jealousy, the infant's behavior is often
detected his innocence. The infant's behavior is often
in jealousy, hence it can be either condition or intention. For
example, "too much love" can cause jealousy, as when a mother causes
her child physical and emotional pain by being too possessive.
Expressions of abstraction occur all the time, and not every object
is harmed as a result. But if something is harmed, then the owner of

the object or the object himself can always claim that /maldyo/ is responsible, with or without actual evidence that someone has desired or been jealous of the object. As individuals usually do not know who has the "evil-eye", there are many charms for preventing unexpected /maldyo/ influence. These are to be contrasted with remedies or charms for "cutting" /maldyo/ sickness after the diagnosis has already been made. Individuals who have a reputation for causing /maldyo/ blight are said to be very unpopular.

The first recipe provides a means for indicating or confirming that the individual is the victim of /maldyo/.

1. sweet broom

Have the child hold up a sweet broom bush. If he indeed is ill from /maldyo/ influence, the head of the bush will bend over and turn brown or wither. A special prayer is then needed as a remedy (see remedy # 6).

The following recipes are for charms to prevent or avoid /maldyo/ influence.

2. jet, or gold

To prevent a child from succumbing to /maldyo/, have him wear an amulet of jet or gold, e.g., a ring, bracelet, or anklet. Gold is said to be "stronger", but in the face of those with great power, even gold can "break".

3. /pwa maldyo/

Plant this in the front yard to prevent /maldyo/ from striking anywhere in one's garden or home.

the object of the object himself can always claim that (malice) is
responsibility, with or without actual evidence that someone has desired
unpleasant actions of the object. As individuals usually do not keep the
the "evil-eye", there are many reasons for preventing unprovoked
(malice)/intention. These are to be contrasted with remedies of
against the "evil-eye" (malice) attacks after the diagnosis has already
been made. Individuals who have a reputation for causing (malice)
might be said to be very unpopular.

The first recipe provides a means for inducing or confirming
that the individual is the victim of (malice).

1. Sweet person
Have the child hold up a sweet person dish. If he indeed is ill
(from (malice)/intention, the head of the dish will bend over and turn
down or wither. A special prayer is then needed as a remedy (see
remedy 5.6).

2. The following recipes are for charms to prevent or avoid (malice)/
intention.
3. To prevent a child from succumbing to (malice), have him wear an
amulet of fat or gold, e.g. a ring, bracelet, or amulet. Gold is said
to be "stronger", but in the case of those with great power, even gold
can "break".
4. Plant this in the front yard to prevent (malice) from striking
anywhere in one's garden or home.

the 4. of indigo blue

Draw a cross with the dye on the palm of each hand, the forehead, and soles of the feet of the child. An informant says that these are the blessed parts of the body, where one receives the blessed oil and which are the parts of the cadaver that the fish do not eat. Keep the child indoors. Also, the blue cross can be drawn on the doors and shutters of the house and on farm animals "to drive away evil they put on it."

The last two remedies are meant to "cut" the illness, once the diagnosis has been made.

5. sweet broom root

Boil a root for tea and give the child to drink "to wash away /maldyo/ fever."

6. sweet broom Holy Water Santiguar (prayer)

This is a remedy submitted by a Spanish-speaking informant originally from Venezuela. Several villagers recommend him, saying that he is the only person in Blanchisseuse who knows a prayer for "cutting" /maldyo/ sickness. The prayer is called Santiguar.

The child with /maldyo/ sickness is brought into the room by its parents, who present the "confessor" with a candle. The child is laid on the bed. The "confessor" stands over the child with the lighted candle in the left hand and a sweet broom bush in the right. A dish of Holy Water lies nearby. The "confessor" recites aloud the following prayer, and with each pronouncement of the word "culpa" (three times), he dips

This is the next prayer which the confessor. He will pronounce
words of the bush, and, and also on two more days for nine days.

the head of the bush in the Holy Water and strikes the child with it on the center of the forehead or on the feet.

Santiguar

Hoy ¹ pecador
Te confieso a Diós Todopoderoso
Y a los bienaventurados
San Miguel Arcángel
San Juan Bautista
Y a todos los santos y santas
A la corte del cielo
A Vos Padre espíritu hay²
Que ha pecado sobre todas las cosas
Por tu culpa, por tu culpa,
Y por tus grandes culpas
Y por todos ruego y pido
A los bienaventurados
San Miguel Arcángel
San Juan Bautista

Amén

1. This could also be "Oye" or "Yo".

2. "A Vos Padre Espiritual"

XXXVII. Marasmus

marasma; /marazma/

This is an illness of infants and children. Signs are scaly skin, "pleats in skin" when pinched, and the children become "thin, nashy-nashy, and they cry." One informant says that the condition is caused from "cold" from standing in the draft. Another says that marasmus comes from the mother's milk. During pregnancy should a mother eat such foods as avocado, balata, and eggs, they will have a "bad" effect. They are "powerful" and can affect the infant through its mother's milk.

1. /kongolala/

This is the most popular remedy for marasmus. Boil generous amounts of the bush, cool, and give as tea every day for nine days.

the head of the bush in the Holy Water and strikes the child with it on
the center of the forehead or on the feet.

Santiguar

Boy I beseech
Te confieso a Dios Todopoderoso
Y a los bienaventurados
San Miguel Arcangel
San Juan Bautista
Y a todos los santos y santas
A la corte del cielo
A Vos Padre celestial
Que he pecado contra las cosas
Por su culpa, por su culpa
Y por los pecados
Y por los pecados
San Miguel Arcangel
San Juan Bautista

Amén

1. This could also be "Yes" or "No."

2. "A vos Padre Espiritual."

3. "A vos Padre Espiritual."

4. "A vos Padre Espiritual."

5. "A vos Padre Espiritual."

6. "A vos Padre Espiritual."

7. "A vos Padre Espiritual."

8. "A vos Padre Espiritual."

9. "A vos Padre Espiritual."

10. "A vos Padre Espiritual."

11. "A vos Padre Espiritual."

12. "A vos Padre Espiritual."

13. "A vos Padre Espiritual."

14. "A vos Padre Espiritual."

15. "A vos Padre Espiritual."

2. creole fig leaf

Strip a whole leaf and boil it. Cool, and give the child to drink by the teacupful three times a day.

This ailment involves both internal and external remedies for therapy. The following ones are all baths. Two informants recommend that after each bath, the child be rubbed down with white mutton fat or sweet oil.

Boil the following bushes individually in plenty of water, and place in a large basin. Bathe the child in the same water for nine consecutive mornings.

3. love vine

5. /vaz/ leaves

4. man-better-man

6. creole fig leaf and root sweet oil

Divide the root in half. Boil one piece with a leaf about a forearm's length. Bathe the child in the lukewarm tea from head to toe. Then pass some young leaves over a fire, annoint them with sweet oil, cover the child with them, and wrap the child in a cloth or sheet. Change the next day.

7. /vaz/ leaves /pul bwa/

Boil together, and bathe the child in the same water for nine mornings.

8. balisier fig leaf
/kongolala/

love vine
/vaz/ leaves

Boil all together and pour in a large tub. Bathe the child in the same decoction for nine days. On the tenth day make a fresh bath, and bathe for another three days. Meanwhile, give /kongolala/ tea to drink.

...the following three times a day.

This treatment involves both internal and external remedies for therapy. The following ones are all baths. Two internal remedies should after each bath, the child be rubbed down with white ointment.

Boil the following powder individually in plenty of water, and place in a large basin. Bathe the child in the same water for nine consecutive mornings.

Boil the root in milk. Boil one glass with a leaf about a four-leaf's length. Bathe the child in the decoction for three days. Then pass some young leaves over a fire, anoint them with sweet oil, cover the child with them, and wrap the child in a cloth or sheet. Repeat the next day.

Boil together, and bathe the child in the same water for nine consecutive mornings.

Boil all together and pour in a large tub. Bathe the child in the same decoction for nine days. On the tenth day make a fresh bath, and bathe for another three days. Meanwhile, give (Kopogofala) tea to drink.

XXXVIII. Measles

measles; /pyã/

Informants agree that this is a "hot" disease. Like other diseases manifested by changes in the skin, it is caused by "dirty blood". Hence medicines for this condition are supposed to "clean the blood," i.e., they are purgatives or cooling.

1. /dite peyi/ leaf pumpkin flower

Boil some leaves and flowers together, and allow the decoction to stand and cool. Make a generous amount, about two bottlefuls. Drink as water throughout the day.

The diet during therapy should be solely boiled white rice and cooked pumpkin.

2. pumpkin fruit barley

Boil a piece of the pumpkin fruit with some barley, and drink as water throughout the day "to cool down something coming from heat." Eat the cooked fruit as food, unsalted. This is also good for small pox.

XXXIX. Menorrhagia

An informant describes this ailment as "too much bleeding" during a woman's monthly. Like the postpartum state, this condition is "cold".

1. white-back fern

Boil two or three ferns in two bottlefuls of water until one bottleful remains. Drink one teaspoon every morning.

2. thyme root /twaf/ leaf

Pound one root, add one-half /twaf/ leaf, and draw for one dose.

Information agrees that this is a "hot" disease, like other diseases
characterized by changes in the skin, it is caused by "dirty blood". Hence
measures for this condition are supposed to "clean the blood", i.e., they
are purgatives or cooling.

1. *White pulp / Leaf* - *Pumpkin flower*
Boil some leaves and flowers together, and allow the decoction to
stand and cool. Make a generous amount, about two bottlefuls. Drink
as water throughout the day.
The diet during therapy should be solely boiled white rice and

2. *Pumpkin fruit*
Boil a piece of the pumpkin fruit with some barley, and drink as
water throughout the day. It is good down something coming from heart. But
the cooked fruit as food, unaltered. This is also good for small pox.

3. *White-back fern*
An informant describes this plant as "too much divided" during
a woman's menses. Like the postpartum state, this condition is "cold".

4. *White-back fern*
Boil two or three ferns in two bottlefuls of water until one bot-
tleful remains. Drink one teaspoon every morning.
5. *White root*
Boil one root, add one-half leaf, and draw for one dose.

3. /altamis/ /matrag/ leaf /zɛb a fam/

Boil bushes and /matrag/ leaves together.

XL. Migraine

migraine; /ɛmɪgwan/

1. wild tobacco leaf

Use the leaf to "sweat" the head or dab the perspiration.

2. yellow plantain skin salt

Crack the skin with a knife, sprinkle a little salt on it, and sweat the head with it.

XLI. Mumps

mumps

1. almond leaf lard soft candle

Warm a leaf over a fire, and rub with lard and soft candle. Apply over the affected area, and tie down.

2. wild tobacco leaf soft candle

Warm a leaf over a fire, and rub with soft candle. Apply the leaf over the swelling.

XLII. Nephritis

kidney infection, inflammation of kidney; /ɛflamasyɔ̃ ɔ̃ nwaɔ̃/

One of the symptoms of this ailment is backache. As it is an inflammatory disease, it is a "hot" condition, and informants recommend cooling as therapy.

1. The first is "sweat" the head or the perspiration.

2. The second is "yellow plantain oil" and "sweat the head with it."

3. The third is "yellow plantain oil" and "sweat the head with it."

4. The fourth is "yellow plantain oil" and "sweat the head with it."

5. The fifth is "yellow plantain oil" and "sweat the head with it."

6. The sixth is "yellow plantain oil" and "sweat the head with it."

7. The seventh is "yellow plantain oil" and "sweat the head with it."

8. The eighth is "yellow plantain oil" and "sweat the head with it."

9. The ninth is "yellow plantain oil" and "sweat the head with it."

10. The tenth is "yellow plantain oil" and "sweat the head with it."

11. The eleventh is "yellow plantain oil" and "sweat the head with it."

12. The twelfth is "yellow plantain oil" and "sweat the head with it."

1. kidney bush, or (olive bush) leaf

Boil some leaves for tea. This is also good for fresh cold and cough.

2. /top a top/ leaf

Boil three leaves in one-half of a small can of water. Drink the tea, which is "bitter as gall".

XLIII. Oliguria

stoppage of water; /ĕtāsyō diwin/

An informant describes this ailment as the result of pus coating the urethral passage. Therapy must involve pushing or "busting" the pus blocking the passage. However, he adds that if there is a stone in the bladder, bush medicine will not help; an operation is needed. The most frequently used bushes for this condition are "cold", and as pus and inflammation are underlying characteristics, the disease is "hot".

1. /ti mawi/ bush and root

Boil bush and root in about two cups water until two or three spoonfuls remain. Tea is "red as wine". Take three times a day.

2. minnie root

Boil six roots in one-half pint water. Cool and strain, and drink three times a day. "Anything choke inside bladder, it will wash it."

3. ruku seeds

Remove seeds from the pod and wash in water, which will turn red. Use enough water to fill three bottles. Take one tablespoon three times a day.

1. Kidney Bush, (Lilium bush) leaf

Boil some leaves for tea. This is also good for fresh cold and cough.

2. Pop a pop leaf

Boil three leaves in one-half of a small can of water. Drink the tea, which is "bitter as gall".

3. Oregano

Stoppage of water; (Lilium bush)

An informant described this ailment as the result of too cooling the stomach passage. Thereby most invective pushing or "pushing" the food blocking the passage. However, he adds that if there is a stone in the bladder, such medicine will not help; an operation is needed. The most frequently used remedies for this condition are "cold", and warm, and inflammation are underlying characteristics; the disease is "hot".

4. Lilium bush and root

Boil bush and root in about two cups water until two or three spoonfuls remain. Tea is "red as wine". Take three times a day.

5. Lilium root

Boil six roots in one-half cup water. Boil and strain, and drink three times a day. (Lilium root is white with it.)

6. Lilium root

Boil roots from the pod and seed in water, which will turn red. Use enough water to fill three bottles. Take one tablespoon three times a day.

4. ruku leaf and root

Boil two pieces of root with one or two leaves in one-half pint water, until three-fourths pint water remains. Drink one teaspoon every evening. This is "bitter for so".

5. gamalote root

Wash the root properly, pound it, and boil it in one-half bottle of water. Drink two tablespoons of tea twice a day, or according to severity of the illness.

6. urine bush leaf

Boil three leaves to a cup of water. Drink two spoonfuls every day. This "acts as soon as you drink it."

7. sapodilla seed (/gwan šapoti/)

Chip two or three seeds and boil in about one-half pint of water until two spoonfuls remain. Drink three times per day.

8. /koko šat/ root

Pound the root, and then add boiling water to draw. Drink for cooling.

9. young breadfruit

Boil half a young, unpeeled breadfruit in three-fourths of a large canful of water until one-half canful remains. Strain, and drink twice a day. "Skin is the medicine."

10. bachelor-button flower (white)

This is for children. Boil five flowers in a cupful of water until two spoonfuls remain. Give the child to drink twice a day.

Teas are also made with the following bushes:

- | | |
|--------------------|--------------------------|
| 11. baby corn silk | 14. /kalenda/ root |
| 12. /gwen ába fəy/ | 15. Saint-John bush |
| 13. /kuzě/ leaves | 16. wild ground nut bush |

17. cobweb soot (/šimine dife/)

Remove from the house and place in a clean cloth any kind of cobweb, and add three fingerlengths of /šimine dife/, the thick black soot found on the fireplace. Tie the cloth, and boil in a cup of water. Strain, and drink two teaspoons twice a day for nine days.

18. /piti ditě/ garlic

Boil a little branch of bush with a pounded grain of garlic in a little water for one dose. Drink twice a day, or according to how the previous dose made one feel.

- | | |
|------------------------------|---------------------|
| 19. male papaw flowers (7-8) | /zəb šat/ roots (3) |
| male papaw root (4 pieces) | |

Wash the roots properly, and boil with the flowers in a pot of water. Boil to one-half the original amount, strain, and bottle. Take one teaspoon twice a day. The /zəb šat/ is added, for "it cleans the bladder."

20. /zizye pul/ bush bamboo fern evergreen

Boil bushes together for a tisane.

- | | | |
|--------------|-------------------|-------------|
| 21. molasses | sweet water | senna (10 ¢ |
| sea water | sour oranges (12) | worth) |

Mix together one bottleful of each of the three fluids and the juice of 12 oranges. Boil the senna by itself, strain, and add one-half bottleful of the tea to the mixture. Put the entire solution in bottles,

new tea, and the same with the following herbs: ...
 1. 1/2 lb. of ...
 2. 1/2 lb. of ...
 3. 1/2 lb. of ...
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 76. 1/2 lb. of ...
 77. 1/2 lb. of ...
 78. 1/2 lb. of ...
 79. 1/2 lb. of ...
 80. 1/2 lb. of ...
 81. 1/2 lb. of ...
 82. 1/2 lb. of ...
 83. 1/2 lb. of ...
 84. 1/2 lb. of ...
 85. 1/2 lb. of ...
 86. 1/2 lb. of ...
 87. 1/2 lb. of ...
 88. 1/2 lb. of ...
 89. 1/2 lb. of ...
 90. 1/2 lb. of ...
 91. 1/2 lb. of ...
 92. 1/2 lb. of ...
 93. 1/2 lb. of ...
 94. 1/2 lb. of ...
 95. 1/2 lb. of ...
 96. 1/2 lb. of ...
 97. 1/2 lb. of ...
 98. 1/2 lb. of ...
 99. 1/2 lb. of ...
 100. 1/2 lb. of ...

cork them, and place in the sun for one day. At night, uncork the bottles and leave them uncovered for the dew to collect. After three days, take one teaspoon of the mixture three times a day. This also acts as a laxative and "cleans the blood".

XLIV. Omphaloma

enlarged navel

jack nest

This is meant for a nine-day-old infant. Take the nest and grind it into a fine powder. Rub on the affected navel, and bind it up.

XLV. Ophthalmia

bad eyes, sore eyes, sick eyes, red eyes, inflammation eyes;

/maladi zye/

An informant describes this ailment as "eyes have inflammation" and "cold, a sickness in eye". The inner corner of the eyes has something "white". Both "hot" and "cold" bushes alone are used in therapy.

These two bushes are very popular for this condition. Using the leaves of either one, boil or draw them, bottle the tea, and place the container in the dew. Next morning, add a pinch of salt to the tea, and wash the eyes with it.

1. /dite peyi/

2. /plātē/

Another method is to let the dew collect on the leaves. Remove the dew in the morning, and wash the eyes with it daily.

3. /plātē/ leaf

Another method using uniquely this leaf is to place one large leaf

over the mouth of a glass, and apply a warmed iron to the leaf. The leaf will "sweat". Collect the juice in the glass, and squeeze some in the eyes with a piece of cotton.

4. /dite peyi/ leaf raw wild honey

Take 3, 5, or 7 leaves, and place them in a cup with some of the honey. Throw hot water into the cup, and allow to cool. Wash the eyes with the solution.

5. wonder-of-the-world leaf

Pass one leaf in the heat of a fire until it "quails". Then squeeze the juice into the affected eye. Then take three leaves, pass them over the fire, and apply to the forehead and tie down. Do this twice a day, morning and night, until the redness goes away.

6. /Z5bwn/ leaf

Pound some leaves and place in a clean piece of cloth. Squeeze out the juice, and place some into the affected eye.

7. /vevan lače wat/ leaf

Warm some leaves over a flame, roll in the hands, and squeeze the juice into the eye.

8. sweet broom white sugar

Obtain a bush prior to flowering. Pound it, strain in a clean cloth with a little water and white sugar added, and squeeze the juice into the affected eye. "Clean it clean, clean."

9. water salt cotton

Take one-half glassful of tepid water, add a quarter teaspoon salt, mix on it, and let it burn to a blackness and until it "gets over oil". Rub the solution with the "oil".

over the mouth of a glass, and quickly remove from the heat. The
liquid will "boil". Collect the liquid in the glass, and squeeze some in
the eye with a piece of cotton.

(This part) Last raw with honey

Take 2, 3, or 4 leaves, and place them in a cup with some of the
honey. Throw hot water into the cup, and allow to cool. Wash the eyes
with the solution.

2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

Place one leaf in the heat of a fire until it "quells". Then squeeze
the juice into the affected eye. Then take three leaves, pass them over
the fire, and apply to the forehead and the back. Do this twice a day.

morning and night, until the redness goes away.

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

the juice, and place some into the affected eye.

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

Obtain a bush prior to flowering. Pound it, strain in a clean

cloth with a little water and white sugar added, and squeeze the juice

into the affected eye. "Clean is clean, clean."

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

and soak a small piece of cotton wool in it. Squeeze the water into the affected eye, while placing a towel against the face to soak up any dripping water. Repeat until "you get an ease...tepid water gives a great ease." Do this two or three times a day.

10. /jewitut/ leaves (3) red cedar bark (3 small pieces)
 balsam leaves (3) young calabash (/boli/)

Remove the "heart" or insides of the calabash, and place in it the leaves and bark. Add water to fill. Use the solution to wash the eyes by applying it drop by drop. Use it also to wet the eyes in the morning when they "stick".

The following remedy is used to remove a foreign body in the eye:

11. /fōbazē/ seed

Within the pod is a fine black seed. Drop four or five in the middle of the affected eye. Tears will form and "will bring out anything in the eye."

This last remedy is for a "lash in eyes from animal":

12. Christmas bush (/san migel/) pot salt

Pound the bush fine, add a little pot salt, and place in a clean cloth. Squeeze the juice in the affected eyes. "Will take out white spot in the eye...you can see clear."

XLVI. Orchiocele

swell seeds

egg

This is for a swollen scrotum. Put a pot on the fire. Break an egg on it, and let it burn to a blackness and until it "gets own oil". Rub the scrotum with the "oil".

and soak a small piece of cotton wool in it. Squeeze the water into the
affected eye, while placing a finger against the face to keep up any
pressure. Repeat until you get an answer... Should water give a
great pain. Do this two or three times a day.

10. *Salvia leaves (2)* *red cedar bark (2 small pieces)*
young calamus (2) *young calamus (2)*

Remove the "heart" or inside of the calamus, and place in it the
leaves and bark. Add water to fill. Use the solution to wash the eyes
by applying it drop by drop. Use it also to wet the eyes in the morn-
ing when they "click".

The following remedy is used to remove a foreign body in the eye:

11. *Yucca seed*

Within the pod is a fine black seed. Drop four or five in the
middle of the affected eye. Tears will flow and "will bring out any-
thing in the eye."

This last remedy is for a "lash in eye from animal":

12. *Urtica rubra (stem nigra)* *pot salt*

Boil the herb fine, add a little pot salt, and place in a clean
cloth. Squeeze the juice in the affected eye. "Will take out white
spot in the eye... you can see clear."

XIII. *Oxycoccus*

swell seeds

egg

This is for a swollen scroton. Put a pot on the fire. Break an
egg on it, and let it burn to a blackness and until it "gets own oil".
Rub the scroton with the "oil".

XLVII. Palpitation

palpitation, water under the heart, inflammation of heart;

/palpitasyš/, /šflamasyš diče/

Rapid beating of the heart and shortness of breath characterize the condition of palpitation: there is "blowing, blowing" and one is "always tired". The ailment is caused by "too much heat in body, causing heart to beat too fast." Bush remedies "slow down heart" and "cool down to cut vibration, shaking of body, too much heat."

1. wild coffee seed

Grind a few seeds into a fine powder. Boil in a large can of water, strain, and drink two teaspoons three times a day. This is a "bitter coffee".

2. /pat šyč/ leaf

Boil five or seven leaves in a pot of water, or draw. Drink lukewarm.

3. worm grass leaf, flower, and root

Boil, or draw, a few leaves and flowers, and also the root if the plant is young.

4. /pat šyč/ leaf pussley

Boil some leaves and pussley bush together.

Use three leaves per cup of tea of the following plants:

5. /patakš/

7. round calabash (young leaves)

6. /pom dilyan/

XLVIII. Pain

pain; /duls/

The remedies listed here are for generalized pain and localized pain, and are of both the internal and external types. Pain is a "cold" condition, and a /kataplam/ or plaster is "hot", which "draws out cold". The first four recipes are for internal administration.

1. /lyen taso/ vine

This is for "any pain". Take a vine that measures a hand's length, scrape off the outside bark, wash, and split in two. Boil one piece in two pints of water until one pint remains. The tea will be red. Drink a spoonful for six consecutive mornings.

2. olive bush leaf

This is for waist pain. Draw some leaves and drink the tea.

3. /kuzē maho/ root

For "pain in stomach", boil one root in one small canful of water until two spoonfuls remain. Take twice a day. A whole "tree" may be used instead, if it is small enough.

4. coconut husk or shell

This is for pain from drinking coconut water. Take a piece of the husk or the shell, and boil. Drink tea to get rid of the pain.

The rest of the remedies are all external.

5. /twaf/ vine

Boil a vine, and use the tea as a rubbing for pain of any sort.

6. hog plum bark olivier bark

Boil generous quantities of both barks together, and pour the boiling decoction into a large bath pan. Bathe in the water. This is for pain in the waist.

7. jumby calabash bark

This is for waist pain. Cut an arm's length of the bark, and remove the /maho/ or fiber inside. Plait a belt with the fiber, and tie around the affected area for nine days. It "draws out the pain" and "cures in three or four days."

For joint pain, tie the belt around the affected joint.

8. white physic nut leaf soft candle, or sweet oil

For pain from a fall, take nine leaves and rub six on the "wrong" side, three on the "right" side, with sweet oil or soft candle. Apply the leaves to the affected area and wrap around with a cloth. Repeat this procedure every day for nine days.

9. castor-oil leaf sweet oil

For belly pain, rub a few leaves with the oil, and tie over the affected part. When heat from the body dries the leaves, remove them, and repeat the procedure.

10. aralie milk /matapel/ milk rum
chataigne milk soft candle

This is a /kataplam/ for "any pain". Lash the bark of each tree with a cutlass, and collect a "good bit" of the milky sap -- about one-fourth cup. Boil together and add a small bit of soft candle; do not add too much, for the soft candle "removes the gluey effect". The milk

will turn to a glue. Spread it on a clean cloth. Wash the affected part, dry it, and spread the glue over it. If the plaster begins to pull and "scratch you", apply a little rum to soften it. In 15 to 30 days, it will fall off, and "takes the pain with it."

- | | | | |
|-----|-----------------|----------------|-----|
| 11. | aralie milk | chataigne milk | rum |
| | breadfruit milk | soft candle | |

Follow the same procedure as the above recipe.

XLIX. Pneumonia

pneumonia; /fwisō potwin/

According to one informant, pneumonia comes from a cold, but it is a more dangerous condition, for "if bad, in three days, kill you."

A second informant describes this condition as being one of increased heat level in the body, and is localized in the blood: "body hot from walking in river, and hot blood rushes up and remains inside, cracks inside." Therapy is aimed at ridding the body of this excess heat by removing the "hot blood". A remedy therefore "melts the blood to make it pass up or down", "passes away blood", and "cools down, in case too much heat inside." Blood in the sputum and stool is thus regarded as a good sign. The majority of the medicaments used in the remedies for this condition are the same as those for "cold" and "cold fever". Moreover the etiology of pneumonia is the same as that for "cold fever".

1. oats stout

Boil strong two pounds of oats. Strain the tea, and drink a glassful with some stout three times a day.

will turn to a glue. Spread it on a clean cloth. Wash the affected part, dry it, and spread the glue over it. If the plaster begins to pull and "crack" you, apply a little more to soften it. In 15 to 30 days, it will fall off, and "take the pain with it."

III. *Embolism*
Embolism with
pulmonary with
catheter with
and catheter with
Follow the same procedure as the above recipe.

IV. *Pneumonia*
Pneumonia (twice daily)
According to the informant, pneumonia comes from a cold, but it is a more dangerous condition. For all that, in some cases, it will pass. A second informant describes this condition as being one of increased heat in the body, and as localized in the lungs. "Pneumonia," he says, "is a fever in the body, and hot blood rushes up and remains inside, cracks inside." Therapy is aimed at ridding the body of this excess heat by removing the "hot blood." A remedy therefore "sucks the blood" to make it pass up or down, "passes away blood," and "choke down" in case too much heat inside. Blood in the system and stuck in time regarded as a good sign. The category of the medicines used in the remedies for this condition are the same as those for "cold" and "cold fever." However, the etiology of pneumonia is the same as that for "cold fever."

I. *Cold*
Cold
Boil strong two pounds of water. Strain the tea, and drink a glassful with some stout three times a day.

2. /pye pul/ stout

Boil some grass for tea, and drink together with some stout.

3. lemon grass root /šado beni/ root

This is the same recipe as #32 under "Cold Fever".

4. bamboo leaf /šewitut/ leaf
bay leaf patchouly leaf
black sage leaf round calabash leaf
carpenter bush sweet orange leaf
/gwo vaven/ leaf /zeb a fam/ bush

See recipe # 36 under "Cold" for the complete remedy.

5. carpenter bush shark oil carrot
/kābut/

Boil carpenter bush and /kābut/ together, and drink lukewarm. Get into bed, cover up, and perspire. The next day, take a dose of hot shark oil. On the third day, boil a carrot, and drink the water as cooling.

gum of aloes puncheon rum

If the illness remains in the body for months after this, take a little piece of gum of aloes and put in a bottle of puncheon rum to soak. Take a dose of rum every other day. "Any blood inside, pass it by pieces" with coughing.

L. Pleurisy

pleurisy; /swid kuš/

One informant says that a mother can get this illness if she walks about in the rain and dew after her nine days postpartum. There is fever, and she "spits blood". All of the bushes for this ailment are "hot".

2. Boil again for 45 min., and strain together with some stock.

3. Boil again for 45 min., and strain together with some stock.

4. Boil again for 45 min., and strain together with some stock.

5. Boil again for 45 min., and strain together with some stock.

6. Boil again for 45 min., and strain together with some stock.

7. Boil again for 45 min., and strain together with some stock.

8. Boil again for 45 min., and strain together with some stock.

9. Boil again for 45 min., and strain together with some stock.

10. Boil again for 45 min., and strain together with some stock.

11. Boil again for 45 min., and strain together with some stock.

12. Boil again for 45 min., and strain together with some stock.

13. Boil again for 45 min., and strain together with some stock.

1. shark oil

Warm some shark oil and take two teaspoons.

2. shark oil bay leaf

Boil some shark oil, add a bay leaf, and drink warm.

3. stout oats

Boil together and drink hot.

4. /kăbut/ oats

Boil the grass, adding a little oats, strain, and drink hot.

5. /kăbut/ /mătrive/ root oats

Boil all together, and drink warm. This is also good for cold.

LI. Pregnancy

The few remedies presented here are precautionary measures for a pregnant woman.

1. olive bush, or (kidney bush)

Boil some bush for tea, and drink every other month "to keep pregnant mother clean."

2. castor oil

Take a dose of castor oil every other month in place of olive bush tea.

3. wild okro seeds

If a pregnant woman has "germ inside body" manifested by conditions such as acne or other skin lesions, she can pass the "germ" or the condition to her baby. This remedy is to "wash out this blight" from the

1. Boil some olive oil and take two spoonfuls.

2. Boil some olive oil, add a bay leaf, and drink water.

3. Boil some olive oil, add a bay leaf, and drink water.

4. Boil some olive oil, add a bay leaf, and drink water.

5. Boil some olive oil, add a bay leaf, and drink water.

6. Boil some olive oil, add a bay leaf, and drink water.

7. Boil some olive oil, add a bay leaf, and drink water.

8. Boil some olive oil, add a bay leaf, and drink water.

9. Boil some olive oil, add a bay leaf, and drink water.

10. Boil some olive oil, add a bay leaf, and drink water.

11. Boil some olive oil, add a bay leaf, and drink water.

woman. Patch some seeds in a pot over a fire, then pound them to a fine powder. Using three teaspoons to a cup of water, make a coffee, and drink one cup every day. "Germ will begin to come out."

The following remedy is used for a type of ailment which none of the local informants mentioned, except for one Spanish-speaking person in the village who originated from Venezuela. The disease category is not a widely known and accepted one in the village.

4. /kupyé/

Make a tea with this bush. Give it to both the mother and child to remove "impach" or empacho from the mother, who can transmit the condition to the baby through her milk. Empacho results from eating certain foods, such as mangoes and eggs, during pregnancy. A sign of empacho, according to this informant, is a stool whose color never changes.

This last remedy is an "oración" for "difficult confinement". It is provided by the same Spanish-speaking villager mentioned above.

5. Virgen del Carmen

Recite this aloud at the time of labor.

Virgen del Carmen más linda
Virgen del Carmen más bella
Que la flor del horizonte resplandeciente doncella
Estando en este monte una fuente
Destilaba noche y día agua de sabeduría
Estando en contemplación al Padre Simón un día
Bajó la Virgen María con su triunfante escapulario
Diciendo Simón, Simón, el que no ha visto verá.
Tres días en la semana no comer carne
Ni agua de sabeduría
Solo la flor del carmelo.
O viernes de la luz
Cuando Jesucristo subió a la cruz
La cruz temblaba y atemorizaba

...which now reads in a not very different form, is a line
...Using three teaspoons in a cup of water, make a coffee, and
...drink one cup every day. "Gums will begin to come out."

The following remedy is used for a type of ailment which none of
the local informants mentioned, except for one Spanish-speaking person
in the village who originated from Venezuela. The disease category is
not a widely known and accepted one in the village.

1. (mixture)
Take a tea with this bark. Give it to both the mother and child to
remove "impaction" or espasmo from the mother, who can transmit the condition
to the baby through her milk. Espasmo results from eating certain
foods, such as mangoes and eggs, during pregnancy. A sign of espasmo,
according to this informant, is a stool whose color never changes.

This last remedy is an "oración" for "dificultad de lactancia". It
is provided by the same Spanish-speaking villager mentioned above.
2. Virgen del Carmen
Recite this aloud at the time of labor.

Virgen del Carmen más linda
Virgen del Carmen más bella
Que la flor del portulaca resplandeciente
Bastante en este mundo eres fuerte
Bastante fuerte y de gran resistencia
Bastante en contención al dolor físico en día
Bastante fuerte con tu resistencia
Bastante fuerte, si que no se viera
Bastante en la semana de concepción
Ni que se viera
Solo la flor del portulaca
O viera de la luz
Bastante fuerte y de gran resistencia
La cruz cambiada y adornada

Le preguntó Judas a Pilatos que había mucho temor ¹
Revelo al Señor que temor no había.
Voz que del cielo se oyó
Viva Jesús, viva María
Corazón te doy del alma mía
También te la doy para ahora y siempre jamás.

Amén

Padre Nuestro que estás en los cielos
Santificado sea Tu nombre.
Vénganos, Señor, Tu voluntad
Así en la tierra como en el cielo.
El pan nuestro de cada día
Dánselo hoy y perdónanos nuestras deudas
Así como nosotros perdonamos a nuestros deudores,
Y no nos dejes caer en tentación
Mas líbranos, Señor, de todo mal.

Amén

"Woman must deliver."

1. Probably should be "Le preguntó Judas a Pilatos
si había mucho temor"

LII. Postpartum and Abortion

These two conditions are placed together ^{here} because the etiology, the characteristics, and the treatment of both of them are similar. However, they remain separate disease categories, and although some of the bushes are used in the treatment of both, most of the remedies are unique to one or the other category.

Informants consider both postpartum and abortion to be "cold" conditions, and all of the remedies function to remove any clots remaining in the womb: wild coffee tea "cleans the womb and gets rid of clotted blood"; stout and nutmeg "melts the clots"; "cleans womb from inflammation." The descriptions of "cleaning the womb" relate to the concept of cooling and "bad blood", so therapy is also directed at purifying the blood. Thus, care of a woman following delivery or abortion, as

exemplified by the first remedy below, involves a series of remedy administrations and rituals to lead her gradually from a "cold" condition of postpartum to a "hot" one of daily activity. Immediately after delivery, she takes a cooling tea or tisane to remove remaining clots from her womb. Figuratively, the remedies "clean" the womb and remove "bad blood". Three days later, she takes a remedy to "purify the blood", e.g., castor oil. The two baths taken in the next week takes her back to the ordinary condition when she can resume daily activity.

Two other points deserve comment. The first concerns a basic inconsistency in the application of qualities. One informant speaks of cleansing the womb from "inflammation", which is considered to be a "hot" condition, yet postpartum is a "cold" one. Also, informants speak of the need for "cooling after delivery" although postpartum is already a "cold" condition. The second point refers to the taste of some of the remedies. Some informants speak of "bitter" teas and tisanes for postpartum, which supports the concept that bitterness is associated with a cleansing and purifying action.

We begin with a list of remedies for postpartum. The first three are complete or nearly complete programs to be followed after delivery.

1. After delivery, give the woman a tisane made by boiling together the following ingredients:

/fime/ malome/	wild coffee root
/twaf/ leaf	/zab a fam/

On the third day after delivery, take a "good dose" of castor oil.

On the eighth day, take a warm bath.

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partum, which supports the concept that bitterness is associated with a
cooling and purifying action.

We begin with a list of remedies for postpartum. The first three
these are simple or nearly complete programs to be followed after
delivery.

1. After delivery, give the woman a tisane made by boiling the fol-
lowing ingredients:

(1) castor oil	(2) lemon
(3) tea	(4) salt

On the third day after delivery, take a "good dose" of castor oil.
On the eighth day, take a warm bath.

On the fifteenth day, take a cold bath in the river. From then on, the mother is free to move about.

The informant says that this program should also be used following an abortion.

2. /altamis/ root /zab a fam/ root /zab šat/ root

On the first day, draw together the above roots for one cup of infusion, and drink after delivery. It will be very bitter.

The next day, prepare the same infusion with less roots, but with the same quantity of water. It will taste less bitter.

On the third day, use very little roots. It will not be bitter.
"To clean inside...bitter thing."

3. /dite peyi/ wild coffee /zab šat/
 /twaf/ (small piece) worm grass

Boil the bushes together, and drink the decoction as water throughout the day. Do so after delivery and during the following nine days.

On the ninth day, take a bath in cold water. Following the bath, do this:

spice, or nutmeg, or clove honey rum

Add a piece of spice (or nutmeg or clove) to water and boil. Strain, and add honey and a little rum. Drink hot "to bring out the blood."

After nine days, the mother can walk about, but not in the rain or dew, or else she will contract pleurisy.

The rest of the remedies are to be taken immediately after delivery and, unless otherwise indicated, drunk during the following nine days before the first bath is taken.

4. wild coffee root

Place a root in a big tumbler and pour boiling water inside. Let draw for a few minutes, strain, and drink as water during the nine days before the bath. This is "very bitter" and "cleans womb from inflammation."

5. /zeb šat/

Boil bush, and drink for nine days after delivery. This "cleans the womb and gets rid of clotted blood."

6. /reydamat/ root

The informant says this is to "take away cold, the swollen belly" after delivery. Wash the root, and add water. Drink throughout the whole day.

7. /pat šyē/ root /zeb a fam/ leaf, flower, root

Take some leaves and flowers and the roots, draw them, and drink the infusion as water.

8. /altamis/ bush and root wild coffee root
/twaf/ leaf ($\frac{1}{2}$ leaf)

Draw together the above ingredients for one dose.

9. rice salt-fish tail cheese

Boil a handful of rice, a piece of salt-fish tail, and $\frac{1}{4}$ pound of cheese in one quart of water. Strain, and bottle the water. "Leave it where the rays of sun strike" and at night in the dew. Take two table-spoons every morning. This is also for abortion.

10. nutmeg stout

Grate the nutmeg and add it to one-half bottle of stout. Heat and

1. *Alisma* root with cotton root

Place a root in a big tumbler and pour boiling water inside. Let draw for a few minutes, strain, and drink as water during the nine days before the birth. This is "very bitter" and "cleanses womb from inflammation."

2. *Yac* leaf
Boil bush, and drink for nine days after delivery. This "cleanses the womb and gets rid of clotted blood."

3. *Hydnor* root
The informant says this is to "take away cold, the swollen belly after delivery." Wash the root, and add water. Drink throughout the whole day.

4. *Yac* leaf, *Yac* root, *Yac* leaf, flower, root
Take some leaves and flowers and the roots, draw them, and drink the infusion as water.

5. *Alisma* bush and root with cotton root
Draw together the above ingredients for one dose.

6. rice
Boil a handful of rice, a piece of salt-lash tail, and a pound of cheese in one quart of water. Strain, and bottle the water. "Leave it where the rays of sun strike" and at night in the day. Take two table-spoons every morning. This is also for abortion.

7. nutmeg
Grate the nutmeg and add it to one-half bottle of stout. Heat and

drink hot. This "melts the clots."

11. castor oil senna

Take about one-half cup oil with some senna, and boil. Take three spoonfuls on the third day after delivery. Then take another dose on the ninth day. Castor oil used to purify the blood, to "pull out remains" inside. "You must be clean inside."

The following remedies are given specifically for abortion.

1. wild coffee root

Take two roots about one inch long. Wash and pound them. Boil in a bottle of water until one-half the amount remains. This should last for a week. Take two tablespoons of the tea every morning.

2. /zeb šat/ leaf and root

Boil two leaves and a root in two bottlefuls of water until one bottleful remains. Drink one tablespoon or more daily. This is "very bitter."

3. /mapurit/ root

Wash, pound, and boil the root "strong" for tea. Drink for nine mornings.

4. mountain rose flower

Boil one flower in three-fourths of a large canful of water until one-half the original amount remains. Drink this every morning.

5. /veven b3 lame/ leaf and flower

Boil eight leaves with some flowers for one dose of tea.

drink hot. This "wells the stone."

11. *Cantharides*. - Boil in water.

Take about one-half cup oil with some water; and boil. Take three

spoonfuls on the third day after delivery. Then take another dose on

the sixth day. Cantharides oil used to purify the blood, to "pull out re-

maine" inside. "You may be clean inside."

The following remedies are given especially for abortion.

12. *Wild yam root*. - Boil in water.

Take the root about one-half pound, wash and pound them. Boil in

a quart of water until the half pint remains. This should last

for a week. Take two tablespoonfuls of the tea every morning.

13. *Lab. leaf and root*.

Boil two leaves and a root in two pintfuls of water until one

pintful remains. Drink one tablespoonful or more daily. This is "very

pleasant" to drink, and will do much good. It is a tonic and

will do much good. It is a tonic and

will do much good. It is a tonic and

will do much good. It is a tonic and

will do much good. It is a tonic and

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will do much good. It is a tonic and

will do much good. It is a tonic and

will do much good. It is a tonic and

6. okra

Specifically for abortion, an informant recommends eating a lot of boiled okra. It is very slimy and cooling; it helps in "loss of baby".

LIII. Prolapse of Womb

/mil flore/ leaf castor oil

If there is no one around to massage the womb back into place, then use this remedy. Take three leaves and rub a little castor oil on them, two on the "wrong" side, one on the "right" side, and place these on the belly. Then make a tea with half a leaf, and drink. It is "bitter as gall." "Flowers smell sweet, sweet...leaf does smell like dead people."

LIV. Pyorrhea

lemon grass root salt

Boil four roots, then pound them properly and place in a pint tin. Add one teaspoon salt, and then add water to the half mark. Wash the teeth and gums with this solution.

LV. Rash

rash; /gal/

Both internal and external remedies exist for this condition which is "like measles...itchy rash" and "fine, scratchy rash". Another informant describes /gal/ as "pimples...dry boils". It is a "hot" condition, and the remedies are to keep the affected areas "cool".

1. Saint-John bush

There are three methods of using this bush for rash. One can boil the plant in water, and bathe in the tea. Or, rub some leaves together with the hands in a pan of cool water. Bathe in the water and crushed leaves. The third method is like the second, but add a little soda to the bath water.

2. /māže kabwit/ leaf

There are two ways of using this bush. The first calls for mashing some leaves on a stone at the river. Place the leaves in a half bucketful of water, and bathe. This "burns".

The second way involves taking a basin half-filled with water, and mashing a handful or two of leaves in it. Place in the sunlight. Then "sap" the skin with the water two or three times. Do this once a day until a cure is effected.

3. carilie leaf

Boil large and small leaves for tea. Drink a cupful every other day or once a week. A little sugar may also be added.

4. /sumaše/ (/marakiy/) bush, leaf, or root

Mash some leaves in water until the water turns green. Wash the affected areas with it, and air dry.

Another method is to boil a bush, and bathe in the same tea for three days. Then throw away the bath water. Boil another bush and bathe in the same water for another three days. Repeat a third time to make nine days.

Boil the root for one dose of tea.

There are three methods of using this herb for tea. One can boil the plant in water, and bathe in the tea. Or, rub some leaves together with the hands in a pan of cool water. Bathe in the water and crushed leaves. The third method is like the second, but add a little soda to the bath water.

2. (After bathing) Use the leaves as follows: The first call for washing the skin with the water one or three times. Do this once a day until a cure is effected. The second way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The third way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The fourth way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The fifth way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The sixth way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The seventh way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The eighth way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The ninth way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected. The tenth way involves taking a basin half-filled with water, and washing a handful or two of leaves in it. Place in the sunlight. Then "soak" the skin with the water one or three times. Do this once a day until a cure is effected.

Another method is to boil a bush, and bathe in the same tea for three days. Then throw away the bath water. Boil another bush and bathe in the same water for another three days. Repeat a third time to make nine days. Boil the root for one dose of tea.

5. red physic nut leaf white physic nut leaf

Boil some leaves together, and wash the affected area "to keep it cool."

6. coconut oil bay rum, or rum

Mix some oil with a little rum, and rub the mixture over the affected areas. This is also good for a stuffy nose.

LVI. Rheumatism

rheumatism; /omatiz/

Both internal and external remedies are used for this condition.

We list the internal remedies first.

1. olivier bark puncheon rum

Soak two six-inch long pieces of bark in a half-pint bottle of rum for four to five days. Drink one-third of a whiskey glass of rum every morning before breakfast. "Then lie down, for it is very strong."

2. /lay baf/ root

Take about a basketful of roots and boil them in a big pot of water. The water will turn "red as wine". Boil enough to fill five bottles. Strain, and drink two teaspoons twice a day. This is also good as cooling.

3. red wine potash

Every morning drink a cup of unsweetened red wine, "like St. Julien, Madeira, or Port", with 5 ¢ worth of potash added. Then bathe in the mouth of a river where it meets the sea.

2. Red piglets and leaf

Boil some leaves together, and wash the affected area with it.

3. Coconut oil

Mix some oil with a little turpentine, and rub the mixture over the

affected areas. This is also good for a scabby nose.

4. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

5. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

6. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

7. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

8. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

9. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

10. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

11. Eucalyptus

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12. Eucalyptus

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13. Eucalyptus

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14. Eucalyptus

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15. Eucalyptus

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16. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

17. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

18. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

19. Eucalyptus

Boil some eucalyptus leaves in water, and use the steam for a scabby nose.

20. Eucalyptus

4. limes white rum white sugar

Squeeze out the juice from two limes, and add one teaspoon rum and a lump of sugar. Take this as one dose of medication. This is also good for flu, cystitis, and the gums and teeth.

The rest of the remedies are for external use.

5. pitch oil salt

Mix pitch oil from a lamp with a little salt. Rub over the painful areas.

6. almond leaf soft candle

Pass a leaf over a flame, and pound the central rib flat. Then rub soft candle over either surface of the leaf, and place it against the affected area.

One may use the following leaves in place of the almond leaf:

7. avocado leaf 8. /si'jin gwā bwa/ leaf

9. tobacco leaf salt puncheon rum

Use smoking tobacco leaves for this. Chop them fine, and mix with one-half teaspoon salt. Place the mixture in a small jar, and add a quarter bottle of puncheon rum. Allow to soak for three days. Dab some rum on the fingers, and rub the affected joints.

White sugar White wax Linen

Quarrel out the paper from two linen, and add one teaspoon wax and
a lump of sugar. Take this as one dose of medication. This is also
good for the, syphilis, and the knee and teeth.

The rest of the remedies are for external use.

White oil White salt

Take white oil from a lamp with a little salt. Rub over the pain-
ful areas.

Almond oil Soft candle

Take a lamp over a flame, and pour the candle oil into it. Then
rub soft candle over either surface of the foot, and place it against

the affected area.

One may use the following leaves in place of the almond leaf:

Almond leaf Soft candle

White sugar White wax Linen

One looking towards the white. Chop them fine; and mix with
white sugar. Place one mixture in a small jar, and add a
little oil of sweet almond. Allow to stand for three days. Rub
this over the fingers, and the affected joints.

The white sugar is to be used in the same manner as the

white wax. It is to be used in the same manner as the

white sugar. It is to be used in the same manner as the

white wax. It is to be used in the same manner as the

LVII. Shingles

shingles; /kulav/

aguma leaf

Mash some leaves and strain them through a cloth to obtain the juice. With a stick from the same plant, dip one end in the juice and mark the body, following the pattern of the veins of the affected area, to stop the disease from spreading.

LVIII. Snake Bite and Scorpion Sting

Grouping these two disease entities together is indicated by the prescription of a significant number of remedies for both of them. We list first the remedies for snake bite and/or scorpion sting together with those specifically for snake bite. Indication is made where the remedy is prescribed only for snake bite. The list of remedies specifically for scorpion sting is kept separate. Both internal and external remedies exist for these ailments, and in both lists the external ones are presented first.

The most common poisonous snakes in the Blanchisseuse area are the /mapepi zanana/, Lachesis mutus, and the /mapepi balsin/, Bothrops atrox, which are "fer-de-lance" and "bushmaster" snakes. The local orthography is "mapepi zanana" and "mapepi balcin". An elderly informant says that bush medicine is good for any snake bite, except for that of the coral snake, which is so poisonous that its venom kills immediately.

1. This is for a snake bite only. With a knife, cut into the wound and let the "bad blood" run out.

Will Shingles

Shingles (Herpes)

Agave Leaf

Wash some leaves and strain them through a cloth to obtain the juice. With a stick from the same plant, dip one end in the juice and mark the body, following the pattern of the veins of the affected area, to stop the disease from spreading.

Will, Snake Bite and Scorpion Sting

Grouping these two diseases entitled together is indicated by the prescription of a significant number of remedies for both of them. We list first the remedies for snake bite and/or scorpion sting together with those specifically for snake bite. Indication is made where the remedy is prescribed only for snake bite. The list of remedies specifically for scorpion sting is kept separate. Both internal and external remedies exist for these ailments, and in both lists the external ones are presented first.

The most common poisonous snakes in the Mesoamerican area are the Amphibian, Amphibian, Amphibian, and the Amphibian. The local names for these are "Amphibian" and "Amphibian". The local name for the "Amphibian" is "Amphibian". An elderly informant says that this medicine is good for any snake bite, except for that of the coral snake, which is so poisonous that the venom kills immediately.

1. This is for a snake bite only. With a knife, cut into the wound and let the "red blood" run out.

2. water

Place the affected part in water for 15 minutes. This "pulls out the poison."

3. /lyen wak/

Tie the vine above the site of the bite or sting, like a constrictive bandage, but not too tight. "Prevents poison from circulating."

4. Belgium stone

This is for a snake bite only. Place the black stone on the area of the bite. It "draws out the last bit of poison." Then take it off and wash the stone in fresh milk. "Stone has some life" and it is a "living thing" which must be fed milk.

5. bitter cassava root

This is for a snake bite. Tie a piece of green cassava to the wound "to pull out the poison."

6. manac root

For a snake bite, pound some root and tie to the wound.

7. /reydamat/ root

Boil a root in one cup of water. Drink one teaspoon of the tea immediately. It is "very bitter and poisonous." It is best to carry along a small bottle of the remedy when one is going into the bush.

8. /toʒʒ/

Boil a small piece of the twisted vine, including the seeds, in about a quarter glassful of water. Take a teaspoonful once or twice on the day of the bite or sting. "Something that is very bitter."

A variation is to soak a piece of vine in punchon rum.

Place the affected part in water for 15 minutes. This will cut the poison.

After washing the skin, apply a solution of the wine above the site of the bite or sting, like a constriction. This prevents the poison from circulating.

Relieve the pain. This is done by a snake bite only. Place the hand above the area of the bite. It "draws out the last bit of poison." Then take it off and wash the area in fresh milk. "Stops the pain" and it is a "living thing" which must be fed milk.

For a snake bite, apply a piece of green grass to the wound. This is for a snake bite. It is a piece of green grass to the wound. It will pull out the poison.

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9. /twaf/ leaf

Boil a whole leaf in a small amount of water, and drink one teaspoon. There is a "danger of overdosage!"

10. /wasin mapepi/ bush, flower, and root

Take a finger's length of bush, the white flowers, and root. Boil together for tea. Take a spoonful.

11. /tural/ leaf sweet oil

Take a leaf and pound it. Add sweet oil to a frying pan and fry the pounded leaf. Then squeeze it, and take two teaspoons of the juice to drink for one dose. This is for a snake bite only.

12. balisier fig (fruit)

For a snake bite, boil three fruits in a cup of water for 10 minutes. Drink the decoction immediately, or carry it along in a bottle into the bush.

13. /reydeparal/ root maniocou crab shell

Take half the crab shell and grind it into a powder. Place in a clean cloth, tie it, and boil in some water with the root about one-half inch long. Drink a spoonful of the decoction.

14. /lyen taso/ vine (small piece) /mat/ skin
manac root wild hog miss
wild okro puncheon rum

This is for a snake bite. Add all ingredients to the puncheon rum, which acts as a "preservative", such that there is one part solid to two parts rum. Put this in a bottle, and carry it along with you when you go into the bush. If bitten, take one tablespoon of the solution immediately, then again when you reach home, "until you feel good."

10. *Boil a whole leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

11. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

12. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

13. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

14. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

15. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

16. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

17. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

18. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

19. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

20. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

21. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

22. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

23. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

24. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

25. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

26. *Boil a leaf in a small amount of water, and drink one tea-*

spoon. There is a danger of overdosage.

The following remedies are prescribed for only scorpion sting.

1. match

Light a match, and place the burned head against the site of the sting. Sulfur from the match "will draw out the poison."

2. pitch oil

Drink three drops of pitch oil immediately. "Bad if it stings you on a vein...it goes to the heart. If it bite on the skin, you only feel giddy."

3. yellow lime pot soda sugar

Squeeze the lime, add a spoonful of soda to the juice, sweeten a little, and drink. This "cuts poison of the sting."

4. coffee root

Wash the main root, mash it, boil, and drink the tea.

5. ashes (/mama dife/)

Remove some of the hard ashes at the bottom of the fireside. Boil, and drink.

6. /bwa kano/ bark

Slice off a piece of bark from the eastern face of the tree trunk, and remove the /maho/ or fiber. Chew it and swallow the juice.

7. chaconia root

Chew a slice of root. Swallow the juice.

This last recipe is the same as # 52 for "Cold". Follow the procedure presented there.

The following remedies are presented for the relief of the patient.

1. Light a match, and place the burned hand against the side of the
stomach. Rub the match "will draw out the poison."

2. British Liniment drops of oil of turpentine. "Rub it in the skin, you will
on a vein... it goes to the heart. It is like on the skin, you will

3. Rub the skin with a piece of flannel, and a quantity of cold water. Rub the
flannel, and drink. This is the best remedy of the skin.

4. Rub the skin with a piece of flannel, and a quantity of cold water. Rub the
flannel, and drink. This is the best remedy of the skin.

5. Rub the skin with a piece of flannel, and a quantity of cold water. Rub the
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flannel, and drink. This is the best remedy of the skin.

8. Rub the skin with a piece of flannel, and a quantity of cold water. Rub the
flannel, and drink. This is the best remedy of the skin.

8. lime root /lyen taso/ root
 male papaw root mauby bark (piece)
 red coconut root spice (one piece)
 minnie root clove
 /mapurit/ root scorpion
 ruku root rum

Apply this solution to the area of the sting "to cut bite of the sting."

LIX. Sore

sore; /bobo/

A sore is a cutaneous ulcer. The bush remedies presented here act to "clean dead flesh" or "eat up all the dead flesh", according to the majority of informants. "Something else" is needed to cure the sore and "dry it out" (see remedy # 1). One elderly informant, however, advances that his remedy of /lay bef/ will both "clean and cure the sore." Another informant presents one more concept of the action of bush remedies by saying that they "draw out the inflammation" from the sores. Both "hot" and "cold" bushes are used in these remedies.

1. white physic nut leaf salt iodoform

Boil a few leaves, and wash the affected area with the tea. Pound the boiled leaves on a clean piece of cloth, add a little salt, and place them on the sore. Wrap with a bandage. Dress the sore twice a day, morning and evening, until the "dead flesh" is removed.

Something else must be used to cure the sore and "dry it out". Any remedy from the drugstore can be used, e.g., iodoform powder.

Follow the same procedure as above, using these bushes instead:

2. /madi gwa/ leaves 3. worm grass bush

4. red physic nut leaf salt vaseline

Boil some leaves and mash them fine after removing from water. Mix with some salt and vaseline, and place the mixture on a piece of cloth. Apply to the sore "to take out dead flesh." Repeat daily for nine days.

5. hog plum leaf

Boil some leaves, and wash the affected area with the lukewarm tea. Do this for nine consecutive mornings. This decoction is also good for sore throat and thrush.

6. /yimov/ leaf

Boil some leaves. Place the tea and leaves in a "posy," and wash the affected area properly.

7. coffee leaf carbolic oil

This remedy is for a "hard to cure" sore. Soak nine leaves in some oil, and apply them right side up over the sore, one on top of the other. Tie with a bandage. Every morning remove one leaf, and apply more oil to the remaining leaves. If the sore has not healed after nine days, repeat the whole process.

8. /lan baf/ leaf

Cut one leaf into small pieces. Pound and wash them, then apply on the sore, and tie with a bandage. This will "clean and cure sore... clean out the dead flesh."

9. /do blā/ leaf salt

Boil some leaves, allow the tea to cool, and wash the affected area with it. Then take fresh green leaves, pound them together with a pinch of salt, and apply to the affected area, binding with a bandage.

4. Wash the face with cold water, and then with warm water. Mix with some leaves and wash the face with this mixture on a piece of cloth. Apply to the face "to take out dead flesh." Repeat daily for nine days.

5. Boil some leaves, and wash the affected area with the infusion. Do this for nine consecutive mornings. This decoction is also good for sore throat and diphtheria.

6. Boil some leaves, wash the face and leave in a "pasty" and wash the affected area properly.

7. Boil some leaves, wash the face and leave in a "pasty" and wash the affected area properly. This remedy is for a "hard to cure" sore. Boil nine leaves in some oil, and apply them right side up over the sore, one on top of the other. The skin is bandaged. Every morning remove one leaf, and apply more oil to the remaining leaves. If the sore has not healed after nine days, repeat the whole process.

8. Boil some leaves, wash the face and leave in a "pasty" and wash the affected area properly. Put one leaf into small pieces. Pound and wash them, then apply on the sore, and tie with a bandage. This will "clean and cure" the sore. Repeat the whole process.

9. Boil some leaves, wash the face and leave in a "pasty" and wash the affected area properly. Then take fresh green leaves, pound them together with a pinch of salt, and apply to the affected area, binding with a bandage.

10. sweet broom

This is for babies. Mash many leaves in water, and bathe the baby with the solution.

11. sweet broom milk sugar

This is for infants and children. Take a sprig of bush and boil in a pint of water. Mix with milk and sugar, and give the child to drink.

LX. Sore Throat

sore throat

Informants agree that this is a "hot" condition. They describe it as "irritated throat", "itching throat", and "throat hot", "great heat". Other symptoms are hoarseness, burning, and difficulty swallowing. Cooling remedies are required. The remedies are gargles, except for the last one.

1. hog plum leaf

Boil some leaves for tea, and gargle three times a day.

2. hog plum bark

Boil some bark, and gargle with the tea.

3. bird pepper flour

Pound a few red peppers with some flour, and add enough water to make a solution. Gargle with it.

4. flour

Mix a spoonful of flour with water. Gargle.

5. shining bush water

Take a handful of bush, wash, and eat raw "like watercress". Then drink water, or gargle with water and spit it out.

6. /pat šyč/

Tie a small bush around the neck for two or three days, or as long as the discomfort lasts.

LXI. Splinter in the Skin

The two remedies are supposed to act to remove the remnant of a splinter or needle stuck in the skin after the major piece has been removed mechanically.

1. pig gall (/fyl koš3/) cotton

Remove the needle or splint. If the end still remains in the wound, put some pig gall on a piece of cotton and apply it to the wound, and tie it down. Next morning, remove the cotton. It will pull out the end of the splint.

2. salt-fish tail cotton

Follow the above procedure.

LXII. Sprain

sprain; /demi/

All of the remedies are of the external type. The poultices are used "to draw out ache, pain."

1. /masala/ root salt

Grate the root, mix with salt, and apply over sprain with a bandage.

2. /masala/ root pickle water

Pound the root and mix with some pickle water. Apply the mixture on a bandage, and tie over the affected area.

3. wonder-of-the-world leaf

Rub a leaf with soft candle, and wrap over the sprain.

4. pumpkin leaf brown paper white vinegar

Fold three pumpkin leaves and place them over the affected limb.

Soak the brown paper in the vinegar, and bind it over the leaves, covering the sprain tightly and properly.

5. pumpkin leaf pineapple leaf pickle water

Pound both leaves together, add some pickle water, and apply to the affected area.

6. /do blā/ leaf salt

Pound some leaves with a little salt, and apply to the affected area as a poultice.

7. /pōm dilyan/ leaf

Boil some leaves and wash the sprain with the tea.

The following leaves are used in the same manner as for rheumatism. Pass a leaf over a flame, and pound flat the central rib. Rub soft candle over either surface of the leaf, and place it against the sprain.

8. almond leaf

10. /si'jin gwā bwa/ leaf

9. avocado leaf

21. *Amorpha* root pickle water

Put the root and mix with some pickle water. Apply the mixture on a bandage and tie over the affected area.

22. *Wonder-of-the-world* leaf

Put a leaf with soft candle, and wrap over the sprain.

23. *Pumpkin* leaf brown paper white vinegar

Hold three pumpkin leaves and place them over the affected limb. Soak the brown paper in the vinegar, and bind it over the leaves, covering the sprain tightly and properly.

24. *Pumpkin* leaf rhubarb leaf pickle water

Put both leaves together, add some pickle water, and apply to

the affected area.

25. *Labrador* leaf *Labrador* leaf

Put some leaves with salt, and apply to the affected

area as a poultice.

26. *Labrador* leaf

Put some leaves and wash the sprain with the leaf.

The following leaves are used in the same manner as for rhubarb. Put three leaves over a sprain, and cover with the central rib. Rub soft candle over either surface of the leaf, and place it against the

sprain.

27. *Almond* leaf

28. *Avocado* leaf

LXIII. Stroke

stroke

This is a "cold" ailment. The nutmeg remedy (see recipe # 1) is used to keep "cold from going to throat." Another informant explains that it is used "to bring back the mouth", i.e., to prevent the paralyzed side from drooping.

1. nutmeg

Break a nutmeg, and place a piece in the cheek pouch of the person suffering a stroke. This is supposed "to bring back the mouth."

2. pigeon pea leaf

Bathe the patient in the leaves, and keep him in bed for three days.

LXIV. Swollen Feet

swollen feet, swollen leg, cold in leg

This is a "cold" condition, due to edema.

1. silk cotton leaf

Boil a potful of leaves, and wash the affected feet or legs with the tea.

2. almond leaf

Wrap the affected areas with the leaves at night before retiring. At 5 a.m., unwrap, and reapply fresh leaves. Repeat for nine days.

3. /madi gwa/ leaf lamp oil

Pass a leaf over a fire until it becomes warm, and rub with lamp oil. Then fold and wrap it around the affected part.

Exhibit 100

Exhibit 100

This is a "cold" ailment. The patient usually feels worse in the morning and is unable to get up. The patient is usually very tired and has a headache. The patient is usually very nervous and has a racing heart. The patient is usually very thirsty and has a dry mouth. The patient is usually very hungry and has a loss of appetite. The patient is usually very restless and has a hard time sleeping. The patient is usually very irritable and has a short temper. The patient is usually very depressed and has a loss of interest in life. The patient is usually very weak and has a loss of energy. The patient is usually very pale and has a loss of color. The patient is usually very cold and has a low body temperature. The patient is usually very dry and has a dry skin. The patient is usually very itchy and has a rash. The patient is usually very swollen and has a bloated abdomen. The patient is usually very sore and has a sore throat. The patient is usually very painful and has a sharp pain in the chest. The patient is usually very dizzy and has a spinning sensation. The patient is usually very nauseous and has a queasy stomach. The patient is usually very vomited and has a vomiting episode. The patient is usually very diarrheal and has a loose stool. The patient is usually very constipated and has a hard stool. The patient is usually very urinary and has a frequent urination. The patient is usually very menstrual and has a menstrual period. The patient is usually very pregnant and has a pregnancy. The patient is usually very postpartum and has a postpartum period. The patient is usually very elderly and has an old age. The patient is usually very young and has a young age. The patient is usually very healthy and has a good health. The patient is usually very sick and has a bad health. The patient is usually very happy and has a good mood. The patient is usually very sad and has a bad mood. The patient is usually very calm and has a peaceful mind. The patient is usually very anxious and has a worried mind. The patient is usually very confident and has a strong belief. The patient is usually very insecure and has a weak belief. The patient is usually very brave and has a courage. The patient is usually very cowardly and has a fear. The patient is usually very kind and has a good heart. The patient is usually very cruel and has a bad heart. The patient is usually very honest and has a truth. The patient is usually very dishonest and has a lie. The patient is usually very loyal and has a devotion. The patient is usually very disloyal and has a betrayal. The patient is usually very faithful and has a trust. The patient is usually very unfaithful and has a distrust. The patient is usually very obedient and has a respect. The patient is usually very disobedient and has a disrespect. The patient is usually very polite and has a courtesy. The patient is usually very impolite and has a discourtesy. The patient is usually very respectful and has a honor. The patient is usually very disrespectful and has a dishonor. The patient is usually very clean and has a hygiene. The patient is usually very dirty and has a filth. The patient is usually very neat and has a tidiness. The patient is usually very messy and has a mess. The patient is usually very organized and has a system. The patient is usually very disorganized and has a chaos. The patient is usually very disciplined and has a control. The patient is usually very undisciplined and has a lack of control. The patient is usually very responsible and has a duty. The patient is usually very irresponsible and has a no duty. The patient is usually very reliable and has a dependability. The patient is usually very unreliable and has a no dependability. The patient is usually very trustworthy and has a confidence. The patient is usually very untrustworthy and has a no confidence. The patient is usually very honest and has a truth. The patient is usually very dishonest and has a lie. The patient is usually very loyal and has a devotion. The patient is usually very disloyal and has a betrayal. The patient is usually very faithful and has a trust. The patient is usually very unfaithful and has a distrust. The patient is usually very obedient and has a respect. The patient is usually very disobedient and has a disrespect. The patient is usually very polite and has a courtesy. The patient is usually very impolite and has a discourtesy. The patient is usually very respectful and has a honor. The patient is usually very disrespectful and has a dishonor. The patient is usually very clean and has a hygiene. The patient is usually very dirty and has a filth. The patient is usually very neat and has a tidiness. The patient is usually very messy and has a mess. 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Exhibit 100

Break a nutmeg, and place a piece in the back of the throat. This is supposed to bring back the voice.

Exhibit 100

Place the patient in the leaves, and keep him in bed for three days.

Exhibit 100

Swollen feet, swollen leg, cold in leg.

This is a "cold" condition, due to cold.

Exhibit 100

Soak a piece of linen, and wash the affected foot or leg with

the soap.

Exhibit 100

Wrap the affected area with the leaves at night before resting.

At 2 P.M. remove, and rewrap with fresh leaves. Repeat for nine days.

Exhibit 100

Place a leaf over a fire until it becomes warm, and rub with lamp

oil. Then fold and wrap it around the affected part.

LXV. Thrush

thrush

One informant says that this ailment results "from eating dirty things." The majority of the bushes are "cold".

1. hog plum leaf

Boil some young leaves, and rub the mouth with the tea.

2. sweet orange, or sour orange.

Squeeze the orange, and gargle with the juice.

3. /zizye pul/ leaf

Draw a handful of leaves, and gargle with the tea.

4. alum

Place one teaspoon of alum in a cup of water, and gargle.

LXVI. Toothache

toothache; /mal dǎ/

Besides the remedies for toothache per se, we list here the remedies for tooth ailments in general. Bush medicine acts to "make it (tooth) feel better." Although none of the remedies prescribe extraction, one informant recognizes that "if tooth has hole, you have to take it out."

1. soft candle hot water

Heat one soft candle and some water, and apply over the affected jaw.

2. tobacco ash soft candle

Mix tobacco ash with soft candle, and rub over the affected tooth.

LXV. Thrush

One informant says that this ailment results "from eating dirty things." The majority of the houses are "cold".
Boil some young leaves, and rub the mouth with the tea.
Squeeze the oranges, and gargle with the juice.
Draw a handful of leaves, and gargle with the tea.
Place one teaspoon of alum in a cup of water, and gargle.

LXVI. Toothache

For tooth ailments in general. Each medicine acts to "take it (tooth) out better." Although none of the remedies prescribe extraction, one informant recognizes that "if tooth has hole, you have to take it out."
Heat one soft candle and some water, and apply over the affected
Mix tobacco ash with soft candle, and rub over the affected tooth.

3. coconut root

Take a small portion of a root, pound it, and put on the affected tooth. In the tea by rinsing the mouth with it. The abscess will burst.

4. coconut shell

Place a piece of hard coconut shell on a plate and light it with a match. Cover the burning shell with another plate, and allow it to burn to a gum. Rub the gum over the affected tooth.

5. marigold brown paper

Wrap the bush in brown paper, and boil. Allow the tea to cool, then take a mouthful and hold it in the mouth without swallowing until the pain eases off. Is for an infant cutting teeth.

6. krouper gall (/fyel viyey/)

Fasten the gall bladder with a piece of thread, and hang it near a fire or stove where smoke can hit it. When it dries, puncture it to remove the "juice". Rub the gum with the fluid every day. "Cuts toothache for you quick."

7. clove

This is for a toothache with a demonstrable cavity. Grate a clove, pound it, and stuff it into the cavity. For some, this remedy "makes the pain worse."

The following three remedies are for "abscess in tooth".

8. coconut root wood ashes

Boil ashes and root together, and bathe the affected tooth with the solution.

51. Coconut root

Take a small portion of a root, pound it, and put on the affected tooth.

52. Coconut shell

Place a piece of hard coconut shell on a plate and light it with a match. Cover the burning shell with another plate, and allow it to burn to a cinder. Rub the gum over the affected tooth.

53. Brown paper

Wrap the tooth in brown paper, and boil. Allow the tea to cool, then take a mouthful and hold it in the mouth without swallowing until the pain ceases.

54. (Preparation of) (Tooth powder)

Grind the shell of a coconut, with a piece of thread, and hang it over a fire until it is dry. When it is dry, grind it to a fine powder. Rub the gum with the fluid every day. "Cure tooth-ache, for you see."

55. Clove

This is for a toothache with a demonstrable cavity. Grind a clove to a fine powder, and stuff it into the cavity. For some, this remedy makes the pain worse.

The following three remedies are for "abscess in tooth."

56. Coconut root and wood ashes

Boil root and wood together, and rub the affected tooth with the solution.

- LXVIII. Venereal Disease
9. coconut root salt

Boil a piece of root, and add a pinch of salt. Soak the affected tooth in the tea by rinsing the mouth with it. The abscess will burst.

10. sodium bicarbonate

Rub the gums with soda powder.

The next remedy is for ordinary teeth-and-gum care.

11. limes white rum white sugar

Squeeze out the juice from two limes, and add one teaspoon rum and a lump of sugar. Swirl in the mouth periodically.

This final remedy is for an infant cutting teeth.

12. /šyě dā/ (/zab zeŷwi/) grass corn (/mi sək/)

To aid the cutting of teeth, draw the grass and give the baby tea to drink. This is supposed to soften the gums to permit the teeth to penetrate more easily. Also, add two grains of dry corn "to prevent fits."

LXVIII. Typhoid Fever

The following remedy is supposed to act on the fever.

round hops bread

Burn a small piece of bread, put it in a cup of water, and drink.

Do this all during the day.

Boil a piece of root, and add a pinch of salt. Soak the affected tooth in the tea by rinsing the mouth with it. The abscess will burst.

Put the gum with soda powder. The next remedy is for ordinary tooth-and-gum ache.

white sugar white rum
Squeeze out the juice from two lemons, and add one teaspoon rum and a drop of sugar. Swish in the mouth periodically.

This final remedy is for an infant cutting teeth.

corn (or salt) grass
To aid the cutting of teeth, draw the grass and give the baby to suck. This is supposed to soothe the gum so that the teeth do not hurt. Also, add two grains of dry corn to prevent

The following remedy is supposed to act on the fever.

Grind a small piece of bread, put it in a cup of water, and drink. Do this all during the day.

LXVIII. Venereal Disease

venereal disease, running, clap, leak;

/maladi gasč/, /kulānt/

Most of the remedies are prescribed merely "for running", while a few others are designated to be used specifically to relieve burning or to "draw (disease) away from bladder." Running refers to gonorrhea: there is "lots of humor from privates with burning", and is acquired "from eating oranges, cane, pineapple." This is not so bad as clap, according to one informant; with that, one had "better go to doctor." Another informant says that venereal disease of any kind comes from "impure blood" or "dirty blood", and hence she recommends cooling. The majority of bushes for this disease entity are "cold".

1. white stinging nettle

Boil an entire bush, including the root, for tea. One informant says that this is good against venereal disease acquired from eating fruits such as oranges, and not from women. Another says that the remedy acts against burning during urination.

2. wild ground nut bush

Boil bush for tea. This is also good as cooling and for oliguria.

3. male papaw root

This is the same remedy as # 2 for /bles/ or Internal Lash.

4. /lyen savonet/

This is the same remedy as # 15 under Cooling.

5. red physic nut leaf

Boil one leaf to one cup of water, and drink the tea.

6. /fiməl malome/ male papaw root wild ground nut bush

Boil root and bushes together for one dose against "any kind of venereal disease."

7. /gwen āba fəy/ bush /šyě dā/ grass

Boil some of the two ingredients together, and drink one-half cup three times per day.

8. aloes egg white white sugar

This is the same remedy as # 1 for /bləs/ or Internal Lash. "If you have running, this will draw it away from bladder."

9. /lēšā/ bark honey

Boil two two-inch long pieces of bark in a bottleful of water until one-half the original amount of fluid remains. Mix the tea with a bottle of pure honey. Drink a spoonful three times a day.

10. coconut root 1/2 fiddle bush root lime root

Boil roots together in two bottlefuls of water until one-half bottleful of liquid remains. Take one tablespoon twice a day.

11. /laɲ bəf/ root red stinging nettle,
manac root or white stinging nettle,
/pwětā/ root bush and root

Red stinging nettle is "stronger", according to the informant. Take all the ingredients in equal amounts, and put to boil. Drink the decoction, or make enough to store in a bottle. Running will stop in three days, but one should continue to take the medicine for nine days. There is no danger of overdosage.

There is no danger of overdosage.

three days, but one should continue to take the medicine for nine days.

decoction, or make enough to store in a bottle. Running will stop in

Take all the ingredients in equal amounts, and put to boil. Drink the

Red string nettle is "stronger", according to the informant.

red string nettle,
or white string nettle,
bush and root

11. /rag ball/ root
moss root
/white/ root

boiled at light remains. Take one tablespoon twice a day.

Boil roots together in two bottles of water until water is half.

10. coconut root /white/ root lime root

a bottle of pure honey. Drink a spoonful three times a day.

mix the tea with

Boil two two-inch long pieces of bark in a bottleful of water

9. /leaf/ bark honey

you have running, this will draw it away from bladder."

This is the same remedy as 8 for /cyst/ or internal leak. "If

also egg white white sugar

three times per day.

Boil some of the two ingredients together, and drink one-half cup

7. /green tea/ /egg/ white

venereal disease."

Boil root and bushes together for one hour against any kind of

6. /leaf/ nettle white paper root wild ground nut bush

- | | | |
|-----|--------------------|--------------------------|
| 12. | male papaw root | /kan rīvys/ root |
| | /mayok šapel/ root | /lyen taso/ vine |
| | minnie root | round calabash or /boli/ |

Pound all the ingredients together, and place in a new /boli/. Add one-half bottle of hot water and one bottle of cold water. Cover the /boli/, and allow it to sit for three days. Take one wineglassful of medicine every day for nine days.

After the ninth day, take a purge of senna leaves and pods. Do this by dividing into thirds 5 ¢ worth of senna. Take one third and dip it in hot water. Drink the tea.

- | | | |
|-----|------------------|----------------------------|
| 13. | /kan rīvys/ root | white stinging nettle root |
| | /lay baf/ root | Kuparilla oil |
| | male papaw root | epsom salts |
| | /pwētā/ root | round calabash or /boli/ |

Boil all the roots together in enough water to last all day. Pour the decoction in a /boli/, and add a pinch of epsom salts. Drink one large cup per dose as water throughout the day. Continue for fifteen days. There should be increased urination.

To decrease urination, add one or two teaspoons Kuparilla oil to one cup of the decoction, and repeat for two or three days more. "Oil removes all that one has inside...to make him feel strong." One should avoid eating too much grease during the period of therapy.

- | | | |
|-----|------------------|--------------------|
| 14. | lime root | ruku root |
| | /lyen taso/ root | mauby bark (piece) |
| | male papaw root | spice (one piece) |
| | /mapurit/ root | clove |
| | minnie root | scorpion |
| | red coconut root | rum |

This is the same remedy as # 52 for Cold. Take a wineglassful twice a day or according to how you feel.

1/2 cup / root
1/2 cup / root
1/2 cup / root
1/2 cup / root

1/2 cup / root
1/2 cup / root
1/2 cup / root
1/2 cup / root

Boil all the ingredients together, and place in a new bottle.
Add one-half bottle of hot water and one bottle of cold water. Cover
the bottle, and allow it to sit for three days. Take one wineglassful
of medicine every day for nine days.
After the ninth day, take a purge of Ening leaves and seeds. Do
this by dividing into thirds 2 1/2 worth of same. Take one third and
dip it in hot water. Drink the tea.

white stringing native root
Lupulins oil
spoon salts
round calash or /bottle/

1/2 cup / root
1/2 cup / root
1/2 cup / root
1/2 cup / root

Boil all the roots together in enough water to last all day.
Pour the decoction in a /bottle/, and add a pinch of spoon salts. Drink
one large cup per hour as water throughout the day. Continue for 11-
12 days. There should be increased urination.
To decrease urination, add one or two teaspoonfuls of oil to
each cup of the decoction, and repeat for two or three days more. "Oil"
removes all that one has inside... to make him feel strong. One should
avoid eating too much grease during the period of therapy.

1/2 cup / root
1/2 cup / root
1/2 cup / root
1/2 cup / root

1/2 cup / root
1/2 cup / root
1/2 cup / root
1/2 cup / root

This is likewise ready as 1/2 for Cold. Take a wineglassful
twice a day or according to how you feel.

LXIX. Vitiligo

/lota/

Informants describe this condition as characterized by "pale-colored, spotted skin" and "stain of skin". They attribute it to "dirty" or "impure blood", and hence this is a "hot" disease. Both internal and external remedies exist for this ailment. The internal ones act "to clean out blood."

1. wild senna leaf

Boil five leaves for one dose of tea, and take for three days.

Follow this with a purge.

2. sulfur milk

Add one teaspoon ordinary sulfur powder to one's milk every morning.

3. tomato sulfur milk

Roast young tomatoes under hot ashes, and allow them to cool. Then rub the affected areas with the tomatoes. Then take a spoonful of milk with some sulfur powder. Do this for nine consecutive mornings.

4. sulfur lard tea

Mix some lard and sulfur together, and rub on the affected areas.

Also, sprinkle a little sulfur in one's tea.

5. wild senna leaf

Pound some leaves, and rub them on the affected areas.

6. tomato

Pound a young, green tomato, and rub it on the affected areas.

Notes

Information describes this condition as characterized by "white-colored, spotted skin" and "stain of skin". They attribute it to "leprosy" or "leprosy blood", and hence this is a "leprosy disease". Both internal and external remedies exist for this ailment. The internal ones are "to clean out blood."

1. Wild onion leaf
Boil five leaves for one dose of tea, and take for three days.

Follow this with a purge.

2. Sulfur
Add one teaspoon ordinary sulfur powder to one's milk every morning.

3. Tomato
Boast young tomatoes under hot ashes, and allow them to cool. Then rub the affected areas with the tomatoes. Then take a spoonful of milk with some sulfur powder. Do this for nine consecutive mornings.

4. Sulfur
Mix some hard and sulfur together, and rub on the affected areas. Also sprinkle a little sulfur in one's tea.

5. Wild onion leaf
Boast onion leaves, and rub them on the affected areas.

6. Tomato
Boast a young tomato, and rub it on the affected areas.

LXX. Vomiting

vomiting; /vomi/

1. fowl gizzard lining

When cleaning a killed fowl, keep aside the yellow gizzard. Dry it and always keep it on hand. Boil the lining in a pot of water, and drink the tea.

2. /loyō dilil/ root

Boil one-half of the bulb in one cup of water. Drink the tea.

3. brown paper

Take enough paper that is used to weigh out one pound of solid, and boil it in one cup of water. Drink. For children, boil paper for one-half pound weight.

4. carpenter bush salt

Boil a whole bush, add a little salt, and drink one cup warm.

"Will cut it."

LXXI. Whitlow

whitlow; /i/ of bark for tea. Drink one cup warm or cooled.

This is a "sore below nail".

okra (young) iodoform

Scorch a young okra to ashes, grind it, and mix with some iodoform. Apply this over the sore.

Whistling (young)

Take an ounce of yellow glassed linting
When cleaning a killed loaf, keep within the yellow glassed. Dry it
and always keep it on hand. Boil the linting in a pot of water, and
drink the tea.

Whistling (old)

Boil one-half of the pulp in one cup of water. Drink the tea.

Whistling (brown paper)

Take enough paper that is used to wrap out one pound of salt.

Put both in in one cup of water. Drink. For children, boil paper for

Whistling (ground walrus)

Whistling (caper bush)

Boil a whole bush, add a little salt, and drink one cup warm.

Whistling (willow)

XXXI. Whistling

Whistling (young)

This is a "sore below nail".

Whistling (young)

Take a young one to ashes, grind it, and mix with some lard-

form. Apply this over the sore.

LXXII. Worms

worms; /vɛ/

This is frequently a disease of infants and young children. An informant says that the child has gripes, he does not eat or he turns away from milk, the eyes are pale or white, and the stool has worms. Another informant confirms this by saying that the only way to adequately diagnose the disease is to see the "mess" in the "posy." Moreover, an infested individual feels the worms "choking" him, the rectum itches, and the skin becomes scaly. Bush remedies act to kill the worms, to purge, and to make them pass out of the body.

1. At night, when the tiny worms emerge from the nose of the sleeping child, pound a small garlic, and place it in front of his nostrils for him to inhale. The worms will go back up the nose. In the morning, give the following remedy:

worm grass garlic

Boil worm grass with a head of garlic. Give the child one teaspoon three times a day. For an adult, drink one cup three times a day.

2. angelin bark

Boil a piece of bark for tea. Drink one cup warm or cooled.

Boil or draw a handful of the following bushes, unless otherwise indicated, in a small pot of water. Strain, add a little sugar to the tea, and drink.

3. balisier fig root and leaves

6. /mawi guža/ leaves

4. garlic (one head)

7. /pɔm dilyan/ leaves

5. jump-up-and-kiss-me

8. pussley

Worms

This is frequently a disease of infants and young children. An informant says that the child has gripes, he does not eat or he turns away from milk, the eyes are pale or white, and the stool has worms. Another informant confirms this by saying that the only way to adequately diagnose the disease is to see the "mass" in the "poop". However, an infected individual feels the worms "crawling" in the rectum itches, and the skin becomes scaly. Such remedies act to kill the worms, to purge, and to make them pass out of the body.

1. At night, when the tiny worms emerge from the nose of the sleeping child, pour a small garlic, and place it in front of his nose. The worms will go back up the nose. In the morning, give the following remedy:

Boil worm grass with a head of garlic. Give the child one teaspoon three times a day. For an adult, drink one cup three times a day.

2. Boil a piece of bark for tea. Drink one cup warm or cooled.

Boil or draw a handful of the following bushes, unless otherwise indicated, in a small pot of water. Strain, add a little sugar to the tea, and drink.

- 1. garlic (one head)
- 2. jump-up-and-kins
- 3. bellies the root and leaves
- 4. small garlic leaves
- 5. garlic leaves
- 6. garlic leaves
- 7. garlic leaves
- 8. garlic

9. /tural/ root sugar

Slice a small piece of root, draw it, and allow the tea to cool.
Add sugar, and drink one cup twice a day.

10. lime molasses

Squeeze a lime, and add three drops of the juice to one teaspoon
molasses. Give the child to drink. This remedy can be used along with
the worm grass and garlic tea.

11. asafoetida rum

Put a piece of asafoetida in a bottle of rum to soak. Then give
the child the rum to drink in amounts according to his age. A five or
six-year-old child takes one teaspoon.

12. wild okro seed rum

Soak some seeds in rum. Give the child one teaspoon rum three
times a day, or according to how the "worms come up."

13. cowitch seed molasses

Mash or grind one or three seeds from the cowitch pod, or as many
according to the size of the child, and add to molasses. Give one tea-
spoon or tablespoon every day.

9. *Amur* root. Slice a small piece of root, wash it, and allow the tea to cool. Add sugar, and drink one cup twice a day.

10. *Amur* root. Squash a lime, and add three drops of the juice to one teaspoon molasses. Give the child to drink. This remedy can be used along with the worm grass and garlic tea.

11. *Amur* root. Put a piece of *amur* in a bottle of rum to soak. Then give the child the rum to drink in amounts according to his age. A five or six-year-old child takes one teaspoon.

12. *Amur* root. Boil some seeds in rum. Give the child one teaspoon two or three times a day, or according to how the "worms" come up.

13. *Amur* root. Mash or grind one or three seeds from the cowitch pod, or as many according to the size of the child, and add to molasses. Give one teaspoon or tablespoon every day.

LXXIII. Yellow Fever

yellow fever; /lafyev žon/

This is a "hot" condition, and all of the bushes prescribed for the ailment are "hot".

1. /koroziy/ root

Pound a root, and boil it for tea. Drink one-half cup twice a day.

2. /altamis/ (3-4 bushes) /matray/ leaf (handful)
 /šapana/ (handful) /šado beni/ root

Boil these ingredients in two bottlefuls of water until one-half that amount remains. Take one tablespoon three times a day. This is also recommended for fever and constipation.

XXXXIII. Yellow Fever

Yellow fever; (Jaeger's book)

This is a "hot" condition, and all of the bushes mentioned for

the ailments are "hot".

1. (Jaeger's) root

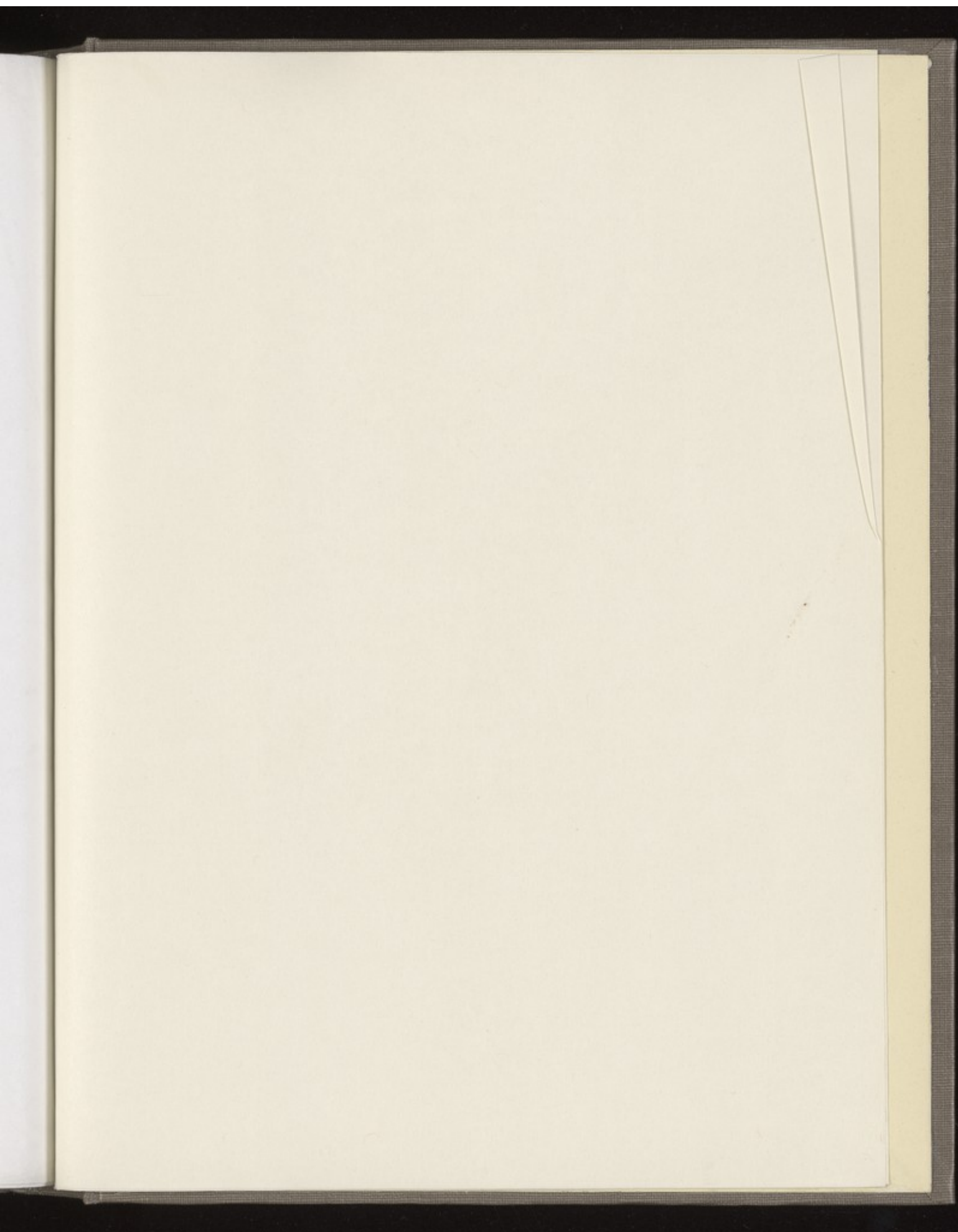
Found a root, and boil it for tea. Drink one-half cup twice a day.

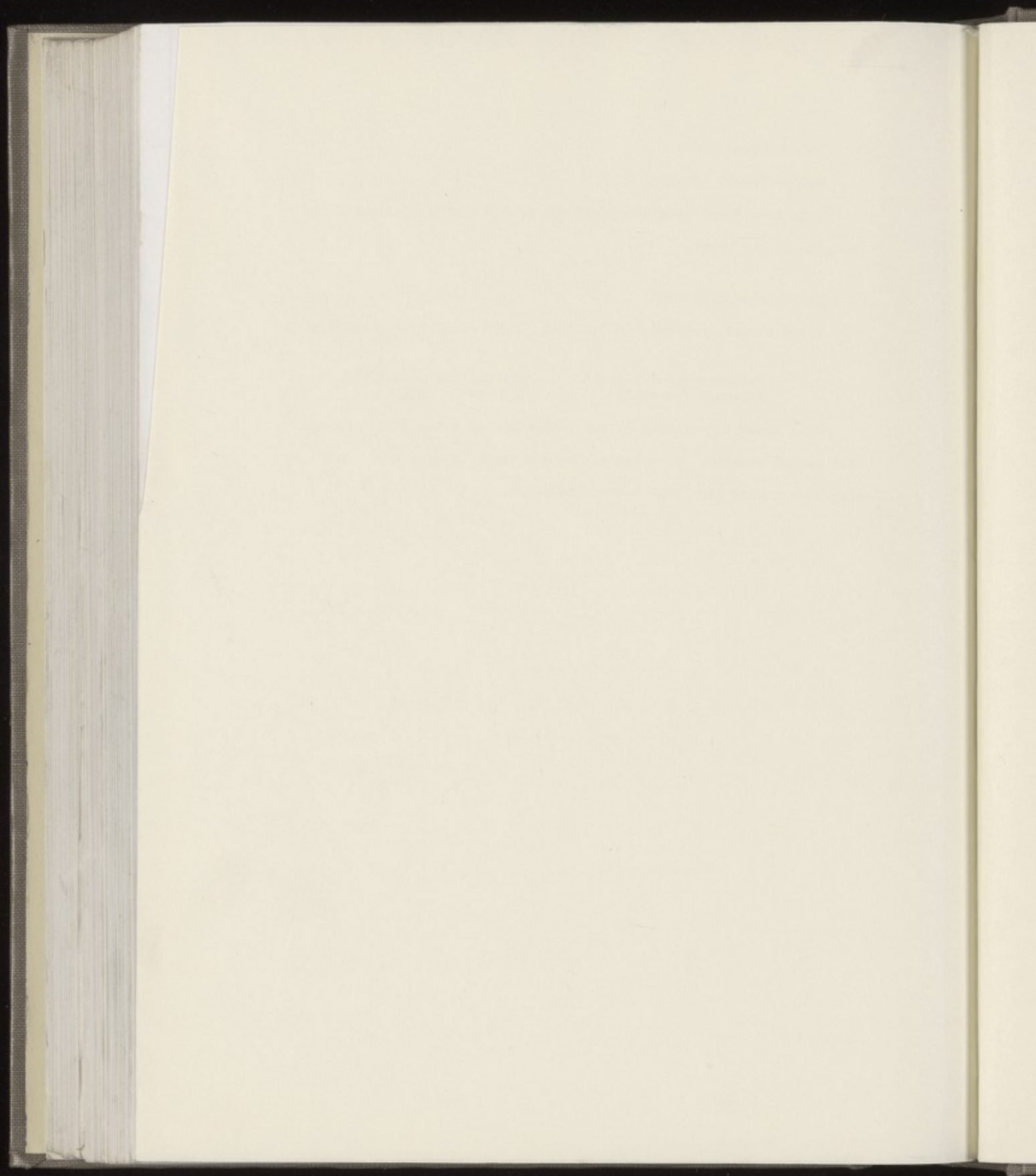
2. (Jaeger's) (3-4 bushes) (Jaeger's) (handful) (Jaeger's) root

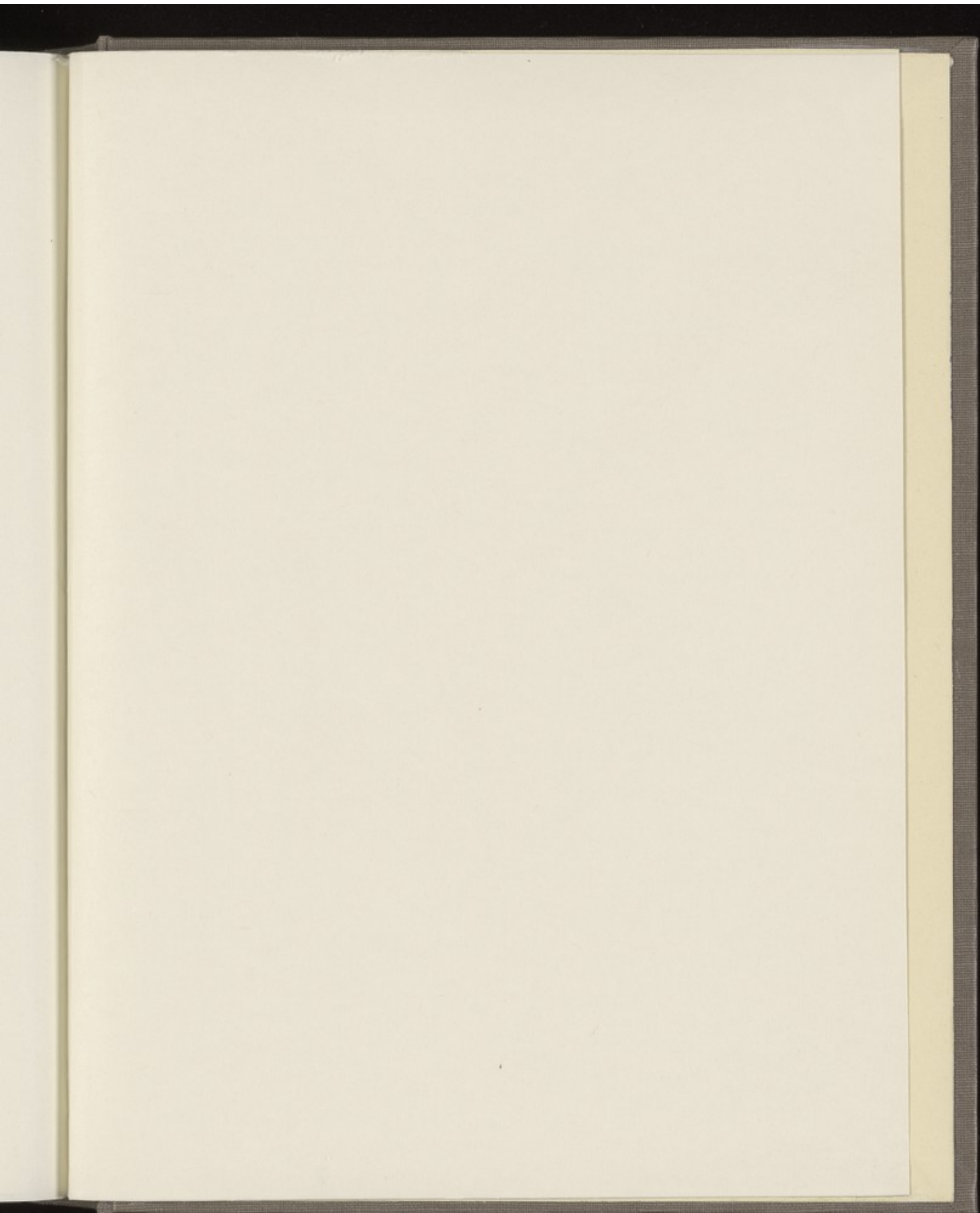
Boil these ingredients in two bottles of water until one-half

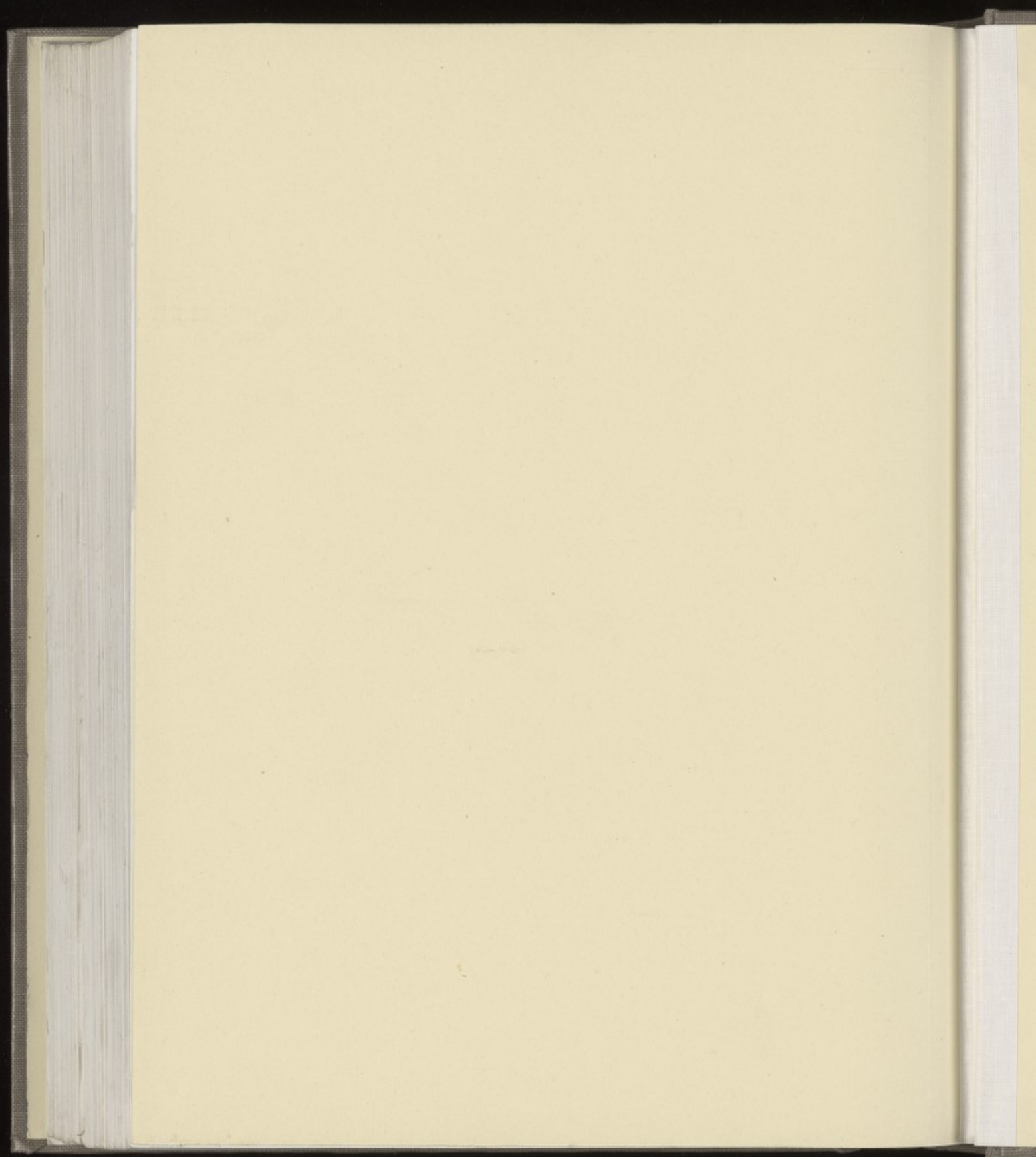
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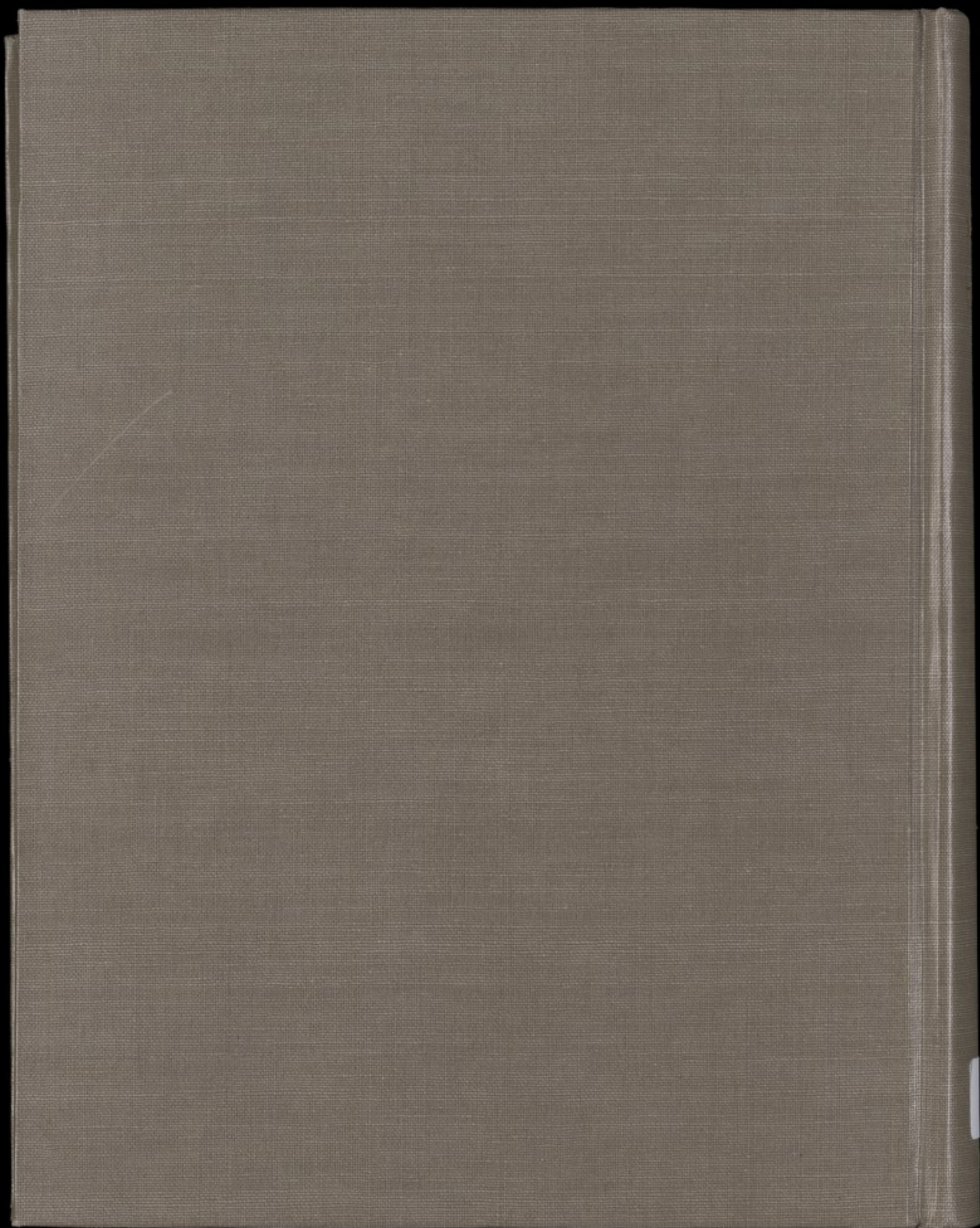












WINE:
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MEDICINE
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TRINIDAD

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