

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

Internally purgatives are administered to promote healing and ease restlessness.

Dislocations.

Dislocations are not generally differentiated from fractures.

Matthew L. Hewat, M.D., Bantu Folk Lore. 85-86. Cape Town 1907.

La Médecine

La médecine est tout entière entre les mains des Engakas. On a vu plus haut que les maladies sont universellement attribuées à l'influence directe des ancêtres ou à celle d'un maléfice. Il résulte nécessairement de là que la cure doit être confiée aux hommes qui ont accès aux sources d'où le mal procède. Ces empiriques connaissent quelques simples assez bienfaisants. Ils ont leurs émétiques, leurs purgatifs, leurs sudorifiques, leurs calmants. La quantité de tisane qu'ils font avaler à leurs malades passe toute croyance. Ces infusions doivent parfois leurs principales vertus aux combinaisons les plus étranges.

Je me rappelle avoir fait jeter les hauts cris à un médecin renommé en me permettant d'écumer un pot où cuisait à gros bouillons, certain mélange d'herbes et de racines. J'en voulais surtout, dans ma simplicité, à une plume de coq que je voyais de temps en temps paraître à la surface. Qu'allez-vous faire? me crie l'Hippocrate africain, sans cette plume ma décoction ne vaudrait rien. La phlébotomie est inconnue à ces messieurs, mais ils ont souvent recours à un procédé qui équivaut à nos applications de sangsues. Pour cela ils incisent assez profondément la peau; puis, plaçant sur la coupure, en guise de ventouse, une petite corne d'antilope percée aux deux bouts, ils font le vide au moyen de fortes aspirations, et avec un peu de patience, ils parviennent à extraire une quantité de sang assez considérable. Ils connaissent l'usage des clystères et y ont assez souvent recours, surtout pour les enfants. Ne possédant pas les moindres notions d'anatomie, ils sont très timides en fait d'opérations chirurgicales. Au lieu d'enlever les tumeurs ou les kystes, ils se contentent de les scarifier et de travailler à les réduire par des topiques détersifs. Dans les cas extrêmes, et où il y va de la vie, ils s'aventurent à recoudre les bords d'une blessure, à raccommoder de leur mieux un membre fracturé. Mais, généralement parlant, la chirurgie est plutôt l'fait de certains individus connus dans la communauté pour leur adresse et leur courage que celui des guérisseurs de profession.

E. Casalis, Les Bassoutos, 513-14. Paris, 1859.

Igqira elemiciza.

The Herb Doctor (Physician)

Amagqira awemiciza.

(The doctor, who is of herbs)

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

Some of them devote their attention to one disease or to some ~~xxx~~ small group of maladies, and by close observation and long experience, as also by benefiting by transmitted and traditional knowledge, they acquire fame as specialists, and experts in the cure of disease; and people send for them, or go to them from great distances, and often reward them very liberally, if they be successful.

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

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

Matthew L. Hewat, M.D., Bantu Folk Lore, 49-50, Cape Town, 1907.

Typhoid Fever. I-cesina Seronya.

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

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

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

The residuum of any of the above infusions is well rubbed over the orifices to prevent the In-qumbabane from entering in numbers. The couch and hut are strewn with the leaves of evil smelling plants and even nicotine has been used to rub around the orifices, principally the anus, through which the snake usually enters and the I-qwili (*Alepidea amatymbica*), an evil smelling plant is similarly used.

Diet as in fevers generally.

Matthew L. Hewat, M.D., Bantu Folk Lore, 54-55, Cape Town, 1907

Malaria.

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

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

Vomitives and purgatives are used and by some the *Lasiosyphon Meisneri*, one of the "Snakebite" drugs is used, the dose being one half ounce of the dried root taken as an infusion.

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

W

Healing Wounds.

Sufferers from extensive wounds are usually taken to the top of a neighboring hill and there kept in a newly built hut. (It would seem that some tradition had taught these people that wounds heal best in fresh air and clean surroundings.)

In-kubele (Kaffir generic name for healing plants) are frequently used, thus:-

- a. The wound is sometimes dressed by the application of the leaves of a small white Lily soaked in brandy or Kaffir beer.
 - b. The leaves of the Ungcelwane (*Aloe latifolia*) is cut open and the inner surface applied to the wound. The juice of this is pougent and has a marked healing effect.
 - c. Swollen and inflamed wounds are poulticed with U-nomolwana (mallow leaves in paste), which soon reduces the inflammation or brings the abscess to a point. When the wound is cleaned in this way, it is washed with a decoction of mallow leaves made in an earthenware vessel (not a metal pot) and an application made of one of the in-kubele (healing plants), e.g., The leaves of the *Pelargonium alchemillodes* in the form of a paste.
- I have the record of a man with a perforating ulcer of the foot, who refused amputation and who was ultimately cured by a Kaffir surgeon.
- d. Callous ulcers or slow healing wounds are treated by applying the juice of the Isi-dikili (*Lasiosiphon Meisner*), which acts as a pretty considerable irritant and answers its purpose admirably. It is also used internally in infusion as an alterative and blood purifier.
 - e. The leaves of the Iyeza lezikali (*Pelargonium-reniforme*) when boiled yield a mucilage that is applied on and around wounds to protect them from flies, which in this climate rapidly breed maggots in unhealthy sores.
 - f. The leaves of the Ubu-shwa (*Uridium arctoides*) are used for callous ulcers after they have been scarified.
 - g. A paste of the leaves of I-dwara (*Senecio latifolium*) is used.
 - h. Um dambiso (*Senecio concolor*) also used in the form of a paste of the mashed leaves.
 - i. An ointment made by boiling in lard the leaves of the Ubu-vumba (*Withania somnifera*) is urequently applied in painful cases.

Matthew L. Hewat, M.D., Bantu Folk Lore. pp 86-88, Cape Town, 1907.

Medical Practice of the Mendi Through the Poro Society.

The instruction given as the medicinal use of herbs is of the greatest value, and remarkable cures have been effected by their aid. The successful treatment of malarial fevers, including black-water, which is not unknown among the inhabitants has been recognised by some Europeans, and there is a medical man with an extensive practice in West Africa today, whose treatment of haemoglobinuria has been very successful, and who owes his success to the use of a plant, or rather tree, which grows in a locality where the disease is common.

Journal African Society, Vol. 4, p. 187
London, 1904-1905.

NATIVE METHOD OF TREATMENT IN WEST AFRICA. P.2.

Applications.

Inflammatory swellings are treated, at Kwita, by the application of a cold paste of Sru leaves; at Accra, by applying a paste of the leaves of the Kakapimpi tree and pepper grains; both are intended to assist in the termination of the inflammation is abscess, or Fumo in Kwita language.

When the presence of pus is recognized a small incision is made with a knife, and the pus is allowed to drain away; the wound is afterwards merely bathed with hot water.

If in the case of severe cellulitis the fever becomes high and attended with rigors, the affected part is dressed with a powerful paste obtained by crushing the root of the Nyati tree with palm wine.

Ulcers.

Ulcers = Fla, are washed with a lotion formed of a decoction of the seeds of Sru, K Danwe, and Mameyati, and dusted with the ash of the seeds or young flowers of these plants.

Another method in use is to crush up the fibre of the leaf of the pineapple, ~~tree~~ with ~~pal~~ ~~win~~ ~~ax~~ and mix it with verdigris obtained from the native brass pots containing rancid shea-butter. The mixture is spread over the surface of the ulcer and covered with a leaf.

Journal Of The Af.Soc. vol.III, 363, Lon. 1903-04.

Yaws

Yaws = Agitoch (Kwita), Dobe (Fanti), Gigelli (Mende Sierra-Leone), is an exceedingly common skin disease in all parts of the Gold and Ivory Coast Colonies.

Treatment of Yaws. 1. At Kwita. A preparation is used composed of iron chips and refuse from a blacksmith's anvil which have been well mixed in a copper bowl with the juice of four or five limes and heated to boiling. When cool the resulting paste is applied to the affected areas of the skin.

In addition, the whole body is daily rubbed with a paste composed of ashes from the fire, and the pounded leaves of the Basasia shrub. Cure is guaranteed in two weeks.

2. At Accra. The leaves of the white koko yam are ground up with ironstone dust, and a little lime juice is added. The mixture is heated to boiling in the hollow of a native hoe, and when cool applied to each of the granulations.

3. In Sefwi, a forest district close to the western frontier of the Gold Coast Colony, the leaves of a ground plant named Tinta (Sefwi), or Toto-toto (Fanti), are pounded up with the juice of limes and heated. Then the paste is applied to the affected skin after cleansing the part with water.

Journal Of The Af.Soc. vol.III, 363, 365-66, Lon. 1903-04.

Medicine

"The regular practitioners are a really useful class, and know something of their profession, and the nature and power of certain medicines."

Livingston, Expedition to the Zambesi, 1858-64, p. 56. N. Y. 1866.

Surgery.

Native surgery among Gold Coast Natives is in as primitive a state as among most African tribes.

Fractures.

Fractures are as a rule left untreated; in the case of a fractured phalanx, the finger may be amputated. One native whom I saw in the forest suffered from a ununited fracture of the right humerus, the result of a blow from a falling branch fifteen years before. The only treatment he received from a native doctor was the application of pieces of wood to the arm for three days, smeared with some herb preparation, after which nothing further was done.

The flail-like limb could only be raised to the level of the shoulder, and apparently a false joint had formed between the ununited ends of the bone.

The case of a boy whom I saw in a northern village was, fortunately for him, treated differently.

Two months previously he had sustained a fracture of the right femur. When I saw him, he was lying on the ground of the hut with the right leg partially embedded in a trough dug in the earth, and fixed in position with pegs driven in on each side. Firm union had resulted without shortening of the limb, and soon after he was at work again in the fields.

Dislocations.

No attempt is made at reduction. In shoulder dislocations a pad is placed in the axilla, and the forearm is bandaged across the chest to the opposite shoulder.

Wounds.

Wounds are never sewn up.

Haemorrhage is stopped by plugging the wound with a mixture of the powdered roots of the Fofi, Danwe and Sru trees.

Haemorrhage from a wound is also treated by applying the black juice obtained from the crushed leaves of the Funtum or rubber tree. After this application the wound is dressed with the leaves of the Satadua shrub, native pepper, grains, and palm oil in the form of a paste. If a wound becomes inflamed, a paste obtained by crushing up the fresh leaves of Sru is applied to the affected part.

Insanity
At the Cape in 1890 there was an excess of males over females. "The excess of men being nearly as marked among the white as among the black population." European and colored inmates of the asylums numbered 335 men and 240 women.

Quint - Ellis, M. and W. 342

Medicine

Fee according to the wealth of the individual. Custom of African Medicine and Our Physicians. - See Moffat's S. Af. 190.

Insanity

Among Reysacs maniacs are largely in excess of other forms of insanity. Ellis, M. and W. 345 pp. See also Winter, "Insanity in the Colored Race," Alienist and Neurologist, Jan. 1891. "It is worthy of note that while mania is an insanity of the young, the uncivilized and the savage, melancholia is an insanity of the adult and the civilized.

Above conclusion is probably incorrect as regards Africans. See N. Kingsley. Studies in West Africa. "Insanity" and Suicide.

AFRICA--Medicine and Surgery

Trees And Medicines Among Masai

There are many trees (medicines) of which the Masai make use.

The following medicines are used as purgatives:

1. *Embelia kilimandscharica*, Gilg. A concoction made from the bark of this so called red tree mixed with butter. Also the berries of this tree, called The bitter things, which are chewed, or crushed and mixed with hot milk or blood.
2. The bark of *Croton Elliottianus*, Engl. and Pax, mixed with curdled milk.
3. *Albizzia anthelminthica*, A Bronga. The bark is mixed with milk or blood or soup as a remedy for worms. This medicine is also good for nervous complaints
4. *Euphorbia polyacantha*, Boiss. This plant, which has the same medicinal qualities as *Albizzia anthelminthica*, is cut up into small pieces and drunk in hot milk or water.
5. *Commiphora* sp. The bark of this tree is boiled in milk and drunk hot.
6. *Euphorbia* sp. Children eat this if they are unwell, for it does them no harm.

The following medicines are used as fever medicines:

1. *Cassia* (?). The crushed bark mixed with milk or blood and water is drunk by a fever stricken person. It is very hot, and when chewed tastes like pepper.
2. The roots and fruit of *Solanum campylacanthum*, Hochst., are mixed with hot milk and drunk.
3. *Acacia alba*, Delile. The bark is stripped off and boiled. The patient drinks this and vomits, after which he recovers.
4. Blood and hot milk are drunk.
5. *Zanthoxylum* sp. Babies are given a piece of the bark to chew as a preventive against fever, for the Masai say: 'The fever is afraid of this tree.'

The Medicines used to cause vomiting:

1. *Lippia* sp. soaked in boiling water.
2. A goat is slaughtered and the undigested food from the intestines is taken by the patient.
3. *Harrisonia abyssinica*, Oliver. The roots are put into hot water which is given to the patient.
4. Seruc of a cow.
5. *Terminalia* sp. Sick people are given the leaves to chew.

The Medicines for nerve complaints: *Bauhinia reticulata*

1. The bark or roots are mixed with hot milk and drunk. Old men are very fond of this medicine.

Medicine for the Spleen

1. Maba (?). The roots are boiled, and the medicine is mixed with hot milk, which is drunk.
2. *Nuclea fructuosa*, Hiern. The boiled roots are mixed with honey.
3. *Loranthus* sp. The roots are mixed with soup.

The Medicines used by the warriors in their slaughter houses:

1. *Acacia abyssinica*, Hochst. When Masai warriors slaughter a bullock, they make a medicine out of the bark and roots of this tree. This they mix with soup and drink out of the stomach of the bullock. Warriors who have been wounded are also given this medicine in water to quench the thirst.
2. *Papea capensis*, forma foliis maioribus, Radlk. Warriors like drinking water in which some of the crushed bark of this tree has been soaked. The water becomes blood-red in appearance and the warriors gain in courage.
3. *Acacia* sp. Warriors also become brave when they drink a medicine made out of the bark of this tree.
- 4, 5. *Grewia villosa*, Willd., and *Croton zambesicus*, Mull. Arg. A strengthening medicine is obtained from the roots of these trees, which is mixed with mutton soup.

Acacia Willis, The Masai Language and Folklore, 335-7. Oxford, 05.

Instruments for Extracting Corns
The illustration represents the surgical instruments which a Hausa doctor makes use of for the purpose of extracting corns. They are made of native iron and enclosed in the little leather case to which they are fastened.
C.M. Robinson, Nigeria Our Latest Protectorate, 59. Lond. 1900.

Medicine
The Nanga bilongo is the doctor and surgeon. Each surgeon or doctor keeps the secret of his cure in the family, so that the sick have sometimes to travel great distances to be cured of certain diseases. After most such sicknesses or misfortunes the natives undergo a kind of thanksgiving and purification according to the rites of the family who has a Nanga in almost every family.

R.E. Dennett, The Folklore of The Fjort, 4, London, S. Low, Marston and Co. 1898

^W
The Negroes have priests. The priests according to Nyendaël are also doctors. He first administers green herbs, if ineffective, he has recourse to sacrifices. Landolphe says that on one occasion one of the blacks cured some others of dropsy by giving them to drink three seeds of Palma christa reduced to powder and infused in a glass of cold water for twenty-four hours and strained. The swelling subsided at the end of the sixth or seventh day by a violent purging. Roupell's officials distinguish between priest and medical man thus: "Juju and doctor are different; for instance, if a man is sick from juju, i.e. bewitched, and he consults a jujuman, if he indeed sick of a juju, the jujuman can know and can cure him, but if not he recommends him to consult the doctor. But a doctor is higher in the social scale than a jujuman. There is no head man of doctors; each practices independently, but there is a noted man in the village of Bohimi near Ora, in Itchan part--he was frequently consulted by Overami as to what should be done to avert sickness. Beauvais mentions (Flore d'O. et de B.) that the braised leaves of the struchium africanum is put on to wounds, but is not very efficacious. Mr. Punch is of the opinion that the Bini people possess a varied pharmacopia both for poisons and remedies, but unfortunately we know nothing about them. H. Ling Roth, Great Benin, 151. Halifax, Eng. 1903.

^W Burns.

To treat a burn some in-kubele (healing plants) and one or two mealie cobs (the center of the Indian corn cob after the grain has been removed,) is used. The whole of the charred and injured tissues are firmly rubbed off with the mealie cob, which has been soaked in hot water, until the wound is considered clean.

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

Wounds. Matthew L. Hewat, M.D., Bantu Folk Lore, 88, Cape Town, 1907.

^W Tumors and Abscesses

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

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

Matthew L. Hewat, M.D., Bantu Folk Lore, 89, Cape Town, 1907.

^W Rapid Healing of Wounds. (Native Surgery)

A Moru carrier was wounded by the Bari. The carrier had a gaping wound in the side, from which the entrails were protruding. One of his country men by the application of leaves and hand pressing managed to replace the parts and to my great surprise the wound was nearly completely healed in a few days. Such is the almost incredible tenacity and recuperative power of these African Natives.

^W
p. 263. Trans. by Keane from 90-92. Junker, Travels in Africa, 75-86, Vol. 1.

Chapman and Hall.

Ophthalmia. I-ndloloti.

^W Treatment.

- The fresh juice of the umhlaba (Aloe ferox) is dropped into the eye with good effect.
- U-tywala bentaka (Lantano salviaefolia) in the form of an infusion of the fresh leaves or at times the dried leaves is used. It is very astringent, causing much smarting, and only used in severe cases.
- The juice pressed from the leaves of U-watile (Hippobromus alata) is dropped into the eye; or by so e, these leaves are chewed and the saliva applied.
- Iyeza bamehlo (Scabiosa columbaria) in infusion of the root.
- I-ran (Urtica) nettle. Of this a paste is made of the leaves and used externally.

Matthew L. Hewat, MD, Bantu Folk Lore, 92-95, Cape Town, 1907.

AFRICA--Medicine and Surgery

Kawendé Surgery

For a man whose thigh had been by a bullet. First a hole was dug, say two feet and four in length, in such a manner that the patient could sit in it with his legs out before him. A large leaf was then bound round the fractured thigh, and earth thrown in, so that the patient was buried up to the chest. The next act was to cover the earth which lay over the man's leg with a thick layer of mud; then plenty of sticks and grass were collected, and a fire lit on the top directly over the fracture. To prevent the smoke smothering the sufferer, they held a tall mat as a screen before his face, and the operation went on. After some time the heat reached the limbs under ground. Bellowing with fear and covered with perspiration, the man implored them to let him out. The authorities concluding that he had been under treatment a sufficient time, quickly burrowed down and lifted him from the hole. He was now held perfectly fast, whilst two strong men stretched the wounded limb with all their might. Splints duly prepared were afterwards bound round it, *Livingstone's Last Jour.* 1866-73. vol. ii., 325-6. Lon. 74.

Surgeons, Bonesetters, &c.

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

These Kaffer specialists shew a considerable surgical skill. They are called in for all surgical complaints.

In most cases the surgeon exhibits internal as well as external remedies, using purgatives and emetics freely to assist healing and relieve pain.

Blood-letting as his name implies, is frequently had resort to by the native surgeon. Thus, I know of a case where one of these Awokuqapula on his own initiative incised the temporal artery for persistent neuralgia.

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

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

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

Surgical cases of any degree are put in clean huts and usually on the top of a hill, thus shewing that the Kaffer appreciates the value of fresh, clean surroundings; and the ashes of plants (carbon) used for wounds shows a spontaneous knowledge, that an antiseptic is of value in assisting healing.

Matthew L. Hewat, M.D., Bantu Folk Lore 47-49 Cape Town, 1907

Surgical Instruments.

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

The cupping glass is used thus. The skin is scarified by needles and the larger end of the horn placed over the wound. Suction by the mouth is then exerted at the smaller end through which a small hole has been bored.

Matthew L. Hewat, M.D., Bantu Folk Lore, 22-23, Cape Town, 1907.

Snake bites. //

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

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

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

The general method of treatment is:-

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

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

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

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

2. Ubu-hlungu benyushu (~~Tembus~~ and Tederium Africanum) chiefly used by Gaikas, Gaikas, Tembus and Tombos.

It is interesting to note that to some extent the native Igquirra recognizes the difference of bites by different snakes, using a different species of ~~Leontis~~ Leontis for different causes.

3. Ubu-blungu-bemamba (~~Tembus~~ Melianthus comosus) is a valued cure amongst the Pondos and Gaikas. This bark of the root is used.

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

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

5. Isi-dikili (Lasiosiphon Meisneri) in doses of one half ounce of dried root often repeated. This plant is also used by the Gaikas as a gargle in sore throat and a paste for open sores.

6. Ubu-hlungu benyoko (Acanthera venenata) a very poisonous plant. A small piece of the leaf is rubbed up in cold water and administered.

(Continued on
other side.)

Snake Bites. *L*

It produces violent vomiting. Several deaths are directly traceable to the use of this highly dangerous plant.

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

The Bushmen use this juice as an arrow poison.

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

8. Ili-bulawa. (Sebaea crassulaefolia) has been used with success in recorded cases of puff-adder bite.

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

There are also many others.

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

Matthew L. Hewat, M.D. Bantu Folk Lore, 93-96, Cape Town, Dorn.

Measles and Scarlatina.

These two diseases are considered as one, scarlatina being the more grave. Treatment:-^a Fresh goat's dung "Ingqata", is taken and boiled in goat's milk and this drunk hot in cupfuls. It helps to bring out the rash and cause profuse perspiration. The remaining dung is dried, powdered, mixed with fat and rubbed all over the body. b. Wormwood (Um-hlonyane) is also sometimes used for steaming the patient, and if the throat be bad, infusions are gargled, made from a mucilaginous wood the (Indlebe yemvu) Helichrysum appendiculatum (Less)

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

d. The throat may be fomented and poulticed,

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

Mealie-meal porridge and meat-soups are allowed and solids forbidden.

Smallpox.

This disease is In-gqakaqa, as in the case of Measles.

Matthew L. Hewat, M.D., Bantu Folk Lore, 53-54, Cape Town, 1907.

Native Practices.

"Icesina," Fevers. Natural Diseases.

A general method of treatment for these fevers as well as other constitutional diseases is called "UkuNyakamisa" (to wet a pot,) This is carried out in the following way:-

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

Matthew L. Hewat, M.D., Bantu Folk Lore, 52-53, Cape Town, 1907.

He is a real doctor and has acquired a knowledge of the curative power of certain herbs and plants, and who knows how to treat ulcers, wounds, or skin diseases empirically, if not always with practical benefit.

Ibid vol. ii. 676.

Methods of Treatment in Baganda

They have a great belief in blood-letting as a relief to pain or inflammation, or even as a prophylactic measure. This done by means of a small antelope or goat horn. They also believe that there is much good in both massage and sweating. Patients suffering from dyspepsia have the stomach kneaded not only with the hands but actually trampled on with the feet. No doubt they occasionally cure some small complaints by shutting themselves up in a small hut with a fire and causing themselves to perspire freely. They profess to be acquainted with native remedies for both syphilis and gonorrhoea; and no doubt there is something to be said of their treatment, if one may judge by the results effected on those who submit to it. Many of these remedies are purely empiric, but it is possible that the herbs, bark, and roots of which they made their native medicines may often possess valuable therapeutic qualities. Ibid, 676.

Kavirondo Remedies

They have salves for wounds, but profess to have no medicine that will heal the large malarial ulcers. For inflammation of the lungs or pleurisy they pierce a hole in the chest until air escapes through it. In a few days they appear to be quite well, and simply dress the wound with butter. Scarcely they have no professional medicine men, but are content with women doctors, who are called Ba-romo. Their therapeutics are very simple. They can make salves for wounds out of the leaves of certain plants, but apart from that they attempt to cure most illnesses by putting pebbles in a gourd and rattling it over the head of the sick person until he is nearly dead. Ibid 750.

Masai Remedies

They are acquainted with roots, bark, leaves, and sap of curative properties--astringents, laxatives, tonics, sudatories, and excitants. These drugs are sometimes taken in milk, or are mixed with the food (meat) which is being stewed or boiled. Ibid 729.

Masai Surgery

They are able in a rough and ready fashion to deal with the cure of wounds, the arresting of haemorrhage, and the mending of broken bones. When a large wound has been inflicted, the two sides are brought together by means of the long, white thorns of the acacia, which are passed through the tips of the wound like needles. A strip of fibre or bass is then wound round just as a cork might be laced up. Haemorrhage is arrested in the same way, by ligatures, or pressing on to the severed vein a poultice of cowdung and dust. A fractured limb is straightened as far as possible so that the broken ends of the bone may come together, and is then tightly bandaged with long strips of hide. When they are absolutely obliged to amputate a limb a tight ligature is tied just above the line of amputation. The limb is then placed on a hard smooth log, and is deftly chopped off by the stroke of a sharp Masai sword. Butter is applied to the stump to assist in healing.

Sir H. Johnston, The Uganda Protectorate, vol. ii. 829-30. Lrn. 02.

Native Doctors in Liberia

The native men and women avowedly given to the study of medicine are doctors in the real sense of the word, in that they become learned in the application of local remedies. They know by acquired or inherited knowledge the virtues of many leaves, roots, barks, seeds, and fruits, or of animal or even mineral substances.

Sir H. Johnston, Liberia, vol. ii. 1064. Lon. 06.

Mottentot Remedies For Snake Bites.

One in common use among the natives is to suck the wound well with the mouth. Another is much used by the Mottentots, and by many of the colonists, who have borrowed it from them. When a person is bit by any of the more venomous snakes, a fowl is instantly procured, and the fleshy part of the breast being cut open, it is pressed fresh and palpitating to the wound. The virus is, by this means, rapidly abstracted; and if the poison be very deadly, the fowl speedily exhibits clear proof of its malignancy.--becomes drowsy, droops its head, and dies. It is then withdrawn, and a second is cut open and applied in the same manner.--a third, if required, and so on, until it appears, from the decreased influence of the poison on the fowls, that its destructive virulence is effectually subdued. The worst crisis is then considered to be past, and the patient in most cases, recovers. Thos. Pringle, African Sketches, Lon. 1834. p. 285.

RICA--Medicine and Surgery

Nandi Medicine

They have medicines or remedies for wounds, diarrhoea, dysentery, and chest
pains. These last are usually treated by cauterising a small spot on
the patient's chest with the glowing end of stick taken from the fire. As a
remedy for snake bites they give fowl's egg, which is said to take away the
poison.

Sir H. Johnston, The Uganda Protectorate, vol. ii. 881. Lon. 02.

Medicine (Remedies used by Native Liberians)

Vegetable drugs in use are derived from the following sources: The seed of
Strychnos gratus (which is a deadly poison, and is probably the basis of
the arrow-poison), the leaves of the Funtumia tree (?F. Africana), Guinea grain
(Cassia), pepper, kola nut, one or two kinds of Cassia, the leaves of a very
poisonous plant with a blue flower and long flower stalk (Stachytarpheta),
the seeds and bark of several kinds of acacia, a shrub which on the Gold
Coast is called Ahame, the leaves of the Colocasia arum, the fibre of pine-
apple leaf, the leaves and juice of the lime (Citrus), the bark of the silk-
cotton tree (Bombax) reduced to ashes, the skin of bananas treated in the
same way, ginger, palm oil (an ingredient used in a hundred different ways, in-
ternally and externally), and the seeds, leaves, bark, or roots of a great
many trees and shrubs not yet identified by their scientific names.

In addition to these vegetable substances, gunpowder, clay, kaolin, iron
ore, iron rust, and mutton fat are used.

Pain wine, fermented or unfermented is used with some mixtures, and tradi-
tionally percolates through a good many of the remedies. Indeed the use of this
decided form of alcohol in the interior of Liberia, as in other parts
of West Africa, seems to be much more medicinal than anything else.

Sir H. Johnston, Liberia, vol. ii. 987-8. Lon. 06.

Medicine Among The Lendu

There are numerous "begiga," or men who make up draughts from various
herbs and shrubs. If a cure is not effected, the "begiga" is not ill-treat-
ed.

"Liko," or rainmakers, must not be confounded with the "begiga".
The "liko" confines his attention to the weather and never attempts cures
in cases of sickness.

J. F. Cunningham, Uganda and its Peoples, 334-36. Lon. 05.

Medicine Among The Unyoro

There were decoctions made from various herbs and roots, for the
cure of such things as stomach-ache, or pain in the head. For snake-bite
there was a draught that made the patient vomit.

J. F. Cunningham, Uganda and Its Peoples, 2x 36. Lon. 05.

Medicine Among The Banima

There are many local doctors who are said to effect cures in simple cases.
For an ordinary cold, they give a draught made from the roots of herbs and
shrubs; for headache, they shave a circular patch on the head and scarify
this patch until it bleeds freely. If, after a time, one doctor does not ef-
fect a cure, he is sent away, and another is called in, and so on till either
a cure or death results. J. F. Cunningham, Uganda And Its Peoples, 10. 05.

Inoculation.

The Marghi tribe south of Kuka, Barth says do not practice circumcision;
but, what, seems very remarkable, they practice inoculation for the
small pox, at least to a considerable extent.
Barth, Travels in Africa, vol. ii. 536. L. 57.

Medicine Among Banabuddu
Local "doctors" were as numerous as the diseases, and as a rule one was
treated only one disease. The "doctor" was always paid his fee in advance
and he alone fixed the amount of it. The leaves of the shrub "mulunza"
are used as a cure for fever: the decoction is drunk and also rubbed ex-
ternally.
An infallible remedy for tapeworm is a decoction of a plant known as
"kibiri." Specimens of this plant have been sent to the Royal Gardens,
London, for identification. J. F. Cunningham, Uganda and its Peoples, 68. Lon. 05.

Diseases At Karague
Dropsy, leprosy here. The native doctor had an extensive knowledge of
herbs, roots of nettles used as herbs purgatives. Native doctor had medicine
for tapeworm.
J. A. Grant, A Walk Across Africa, 164. Edinb. & Lon. 64.

Medicine.

"The Bushmen certainly are acquainted with a number of very valuable medicinal plants, some of them are specifics in the cure of several diseases which have frequently baffled the skill of the most eminent medical practitioners; and it is a matter of astonishment that our feet has been made to discover such important secrets. Thus they were able to effect certain cures in cases of snake-bite, tania, dysentery, & calculus, besides the rapid removal of gonorrhoeal affections.

Gen. W. Ston. "The Native Roots of Sw. Afr. 125 ^{N.Y. Macmillan} ^{Co. 1905} ^{pub. note.}

Some skill in surgery, successful operation amputation performed by Riongon, chief & Medicine man of the Wanyoro, upon the arm of his son. Dexterity in small operations is often exercised. They had all instruments for the extraction of deeply seated stones. R. H. M. H. 125.

Plant used to Draw Blisters
The most remarkable plant amongst the islands of the Meshera is a climbing passion flower -- the Adenia venenata, the bright green leaves of which are applied by the natives of Central Africa for the purpose of drawing blisters. These leaves have a poisonous property, which has proved fatal to camels.
Schweinfurth, The Heart of Africa, vol. i. 135. Lon. 73.

Cayor Practitioners
The Marabouts, Mohammedan priests, are the only practitioners, which is confined to the application of a few simple remedies, or to the composition of certain charms written on paper, which they make their patients burn and drink the ashes.
G.T. Comte de Mollien, Travels in the Interior of Africa, 1818, 52. Lond. 1820.

Herbs for Medicine
The Green herbs, the principal remedy in use amongst the Negroes, are of such wonderful efficacy that it is much to be deplored that no European physician has yet applied himself to the discovery of their nature and virtue; for I do not only imagine but firmly believe, that they would prove more successful in the practice of physic than the European preparations, especially in this country, because before they reach us they have lost all their virtue, and are mostly corrupted; beside which our constitution is in some measure changed here by the climate; and therefore this country remedies, in all probabilities are better for our bodies than the European.

^{Willems} ^{L. Knop}
Bosman, Coasts Of Guinea, 225, London, 1705.

The Kaffirs have for generations been in the habit of using the leaves of the Um-gunube (Salix capensis) or Cape river willow for the cure of rheumatic pains. This is a curious fact, when one realizes that leaves are rich in "Salicin" the very drug used as a specific in modern medicine.
Matthew L. Hewat, M.D., Bantu Folk Lore. 62. Cape Town, 1907.

Rheumatism.

Vapor Bath
On the first attack of a fever, when the patient complains of cold, he is frequently placed in a sort of vapor: this is done by spreading branches of the nauclea orientalis upon hot wood embers, and laying the patient upon them wrapped in a large cotton cloth. Water is then sprinkled upon the branches, which descending to the hot embers, soon covers the patient with a cloud of vapor, in which he is allowed to remain until the embers are almost extinguished. This practice commonly produces a profuse perspiration, and wonderfully relieves the sufferer.
Dysentery. For it they use the bark of different trees reduced to powder, and mixed with the patient's food: but this practice is generally very unsuccessful. Park, Travels in Africa, vol. i. 411-12. Lon. 1816.

AFRICA--Medicine and Surgery

Surgery of Negroes Visited By Park

On the whole it appeared to me that the Negroes are better surgeons than physicians. I found them very successful in their management of fractures and dislocations, and their splints and bandages are simple, and easily removed. The patient is laid upon a soft mat, and the fractured limb is frequently bathed in cold water. All abscesses they open with the actual cautery, and the dressings are composed of either soft leaves, Shea butter, or cow's dung, as the case seems to their judgment to require. Towards the coast where a supply of European lancets can be procured, they sometimes perform phlebotomy; and in cases of local inflammation, a curious sort of cupping is practiced. This operation is performed by making incisions in the part, and applying to it a bullock's horn, with a small hole in the end. The operator then takes a piece of bees-wax in his mouth, and putting his lips to the hole extracts the air from the horn; and by a dexterious use of his tongue, stops up the hole with the wax. This method is found to answer the purpose, and in general produces a plentiful discharge.

Park, Travels in Africa, vol. i. 413-14.

London, 1816

Surgery Among The Masai

If a Masai warrior is shot and an arm or leg broken, the surgeons are able to mend it. They cut through the flesh, take out the splinters and bring the edges of the bone together, after which they stitch up the wound with the sinew from the back of an ox, and bind the limb securely.

The only food that is given to a man with a broken limb is roast meat and the thirst quenching medicine obtained from the Acacia abyssinica.

Should a man be shot in the belly so that the intestines protrude, the wound is washed and the intestines returned to their place; a sheep's fat (a quart or more) is poured into the wound, which is then stitched up.

Again, if a man is shot and a rib broken, the flesh is skinned from the wound and sheep's rib inserted in place of the broken one. Sheep's fat is then poured into the wound, after which it is sewn up.

The wounded man is not allowed to drink milk, and may only eat meat. If a man is shot with a poisoned arrow, a pregnant cow is slaughtered, and he is given the calf fat to drink. This causes him to vomit and he recovers. If the surgeon see that a man's bone cannot be mended, they fasten a ligature round the limb and amputate it.

The surgeons are also able to castrate bulls, rams, and he-goats by either removing or crushing the testicles. When bulls are castrated, a cord is fastened tightly round their necks and blood is extracted from the jugular veins to prevent inflammation of the injured parts.

A.C. Hollis, The Masai Language and Folklore, 343-44. Oxford, 05.

Treatment of the Insane

The insane ("bindanko") are shackled head and foot; and avowedly with the design of cooling and soothing their passions, they are thrown into the river, where they are immersed by practiced swimmers. If this remedy should prove of no effect, the patient is put into confinement, and dieted by the relatives; but generally the lot of a maniac is far happier than that which befalls an aged man, however innocent. To maintain the strength of invalids, certain kinds of flesh are prescribed, and a particular value is attributed to the flesh of the Gullukoo (Thetoceros abyssinicus), a kind of rhinoceros hornbill, which has a detestable flavor, as odious as hemlock.

Schweiniurth, The Heart of Africa, vol. i. 309-10. Lon. 73.

Medical Practice

When the disorder is internal and the origin cannot be detected, the Bongo treatment consists merely in liberal treatment of hot water. The patient is stretched upon the ground, and sprinkled by means of leafy boughs with boiling water from vessels that are placed close by.

Schweiniurth, The Heart of Africa, vol. i. 309. Lon. 73.

The Bongo are somewhat more expert in their proceeding in the case of the wounded. In the case of the lance wounds, the patients with remarkable fortitude the patient submits to the practice of the country, which consists in the introduction of a number of setons, made of the strong and fibrous part of the grewia, into the injured parts, in order to reduce the inflammation. I saw a knee, which was immensely swollen, subject to the operation of being pierced in every direction by setons of this sort, until it was lardered like a roast hare. With the exception of red ochre the Bongo, like most of their neighbors are not acquainted with any mineral which they can apply, either as an astringent or an antiseptic. As medicine to accelerate the natural processes of cure, they make use of astringent bark of certain trees like the Hymenocardia, the Butyrospermum, and the Proscopis, Schweiniurth, The Heart of Africa, vol. i. 309. Lon. 73.