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Zulu Medicine and Medicine Men
by
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To the
Royal Empire Society
like capitals for
Kilii Campbell

THE HISTORY AND GEOGRAPHY
OF THE
EMPIRE OF GREAT BRITAIN

Although the facts before us seem to lead to the conclusion that the
civilized life, as it is called, is essentially learned in the details of his own
environment, it is to be seen on investigation in affairs that comparatively
the average facts are based on a larger store of pure scientific knowledge
than the average individual.
I suppose, if it were possible for us to go back to the days of human in-
tellect and to observe the work of the intelligent thought has been expanded
on both of the several branches of scientific knowledge, we should find that
probably by far the greater part has been spent on the subject of natural
science.
From the origin of agriculture and on to the time when the art of writing was
invented marks are placed in the history of scientific knowledge—the first
dark period of scientific progress.
And into the days when laborious, men of Phoenicia, wrote "the
alphabet" at Sidon, and Hipparchus at the end to the time of modern
scientific work continues, in which we still find ourselves,
with this latter period I am not here concerned, but I should like to point
out that the work of scientific men, such as we have called many distinguished
people prior to the dawn of literary civilization in Egypt and Greece.
That that was an scientific work that is written all the while, will largely
be the traditions and practices of those people.
But it was not until we observe why we see that fragments of the scientific
work still exist among the primitive people of mankind, whereas in scientific
researchers in some degree the scientific period.
The history of South Africa upon the arrival of the white man shows that, even
I am convinced, is virtually the same state of life and civilization they must
have been in the days when the ancient Egyptians first appeared on the Nile.
The state of life is primitive of the kind that it scarcely permitted
any further reduction to a simpler standard, at any rate for anything within
reach of a human being.
The latter's dwelling, made of rough bundles together of twigs and grass,
covered only with mats in summer of the best feathers. His single vessel,
as differently made, consisting of a single piece of hide
affixed to the end of a stick, contained only the first necessities for the
time being.
His dress of a single strip of hide covering the person, with absolutely
no ornaments of any kind of dress, was the simplest evidence in the field.
His weapons were with only two, or at best three, species of simple arrows
[having a certain distance between the points of the shafts, and
the shafts themselves, the points being made of wood, and introduced by means of
reeds into the shafts] and his bow was made of a single species of
other materials, and all prepared for setting by the manual
process of wood-burning, a primitive & military art of the most satisfactory
description.
His pottery was almost identical with that in vogue in South Africa in the
very earliest period of Egyptian history.

ZULU MEDICINE AND MEDICINE MEN

by

DR THE REV ALFRED T. BRYANT

Although the Zulu Native is sadly lacking in the equipment requisite for the civilised life, he is quite astonishingly learned in the domain of his own environment. It is by no means an exaggeration to affirm that comparatively the average Zulu can boast of a larger share of pure scientific knowledge than the average European.

I suppose, if it were possible for us to go back to the dawn of human intellect and to measure how much of the intelligent thought has been expended on each of the several branches of mundane knowledge, we should find that probably by far the greater part has been spent on the subject of medical science.

From the origin of primitive man on to the time when the art of writing was invented marks one period in the history of medical knowledge—the first dark period of unwritten progress.

And from the days when Imhotep, son of Ptah, first wrote "soon after the creation" at Memphis, and Hippocrates at Cos, on to the times of modern medicine marks another, in which we still find ourselves.

With this latter period I am not here concerned, but I should like to glance into that book of unwritten lore, such as may have existed among aboriginal peoples prior to the dawn of literary enlightenment in Egypt and Greece.

True that was an unwritten book; but it existed all the same, writ large in the traditions and practice of these peoples.

Has it even now ceased to exist? Or may we not find fragments of the ancient lore still extant among the primitive races of mankind, wherewith to reconstruct in some degree the ancient pages?

The Kafirs of South Africa upon the arrival of the white man among them, were I am convinced, in virtually the same state of life and knowledge as they must have been in the days when the ancient Egyptians first appeared on the Nile. This was a state of life so primitive of its kind that it scarcely permitted any further reduction to a simpler standard, at any rate for anything calling itself a human being.

The Kafir's dwelling, merely a rough binding together of twigs and grass, marked only one step in advance of the cave dwellers. His single weapon, an indifferently made stabbing instrument, consisting of a crude iron blade affixed to the end of a stick, indicated only the first emergence from the stone age.

His dress of a single strip of skin covering the pudenda, with absolutely no knowledge of any kind of cloth, was the simplest advance on the fig leaf. His acquaintance with only two, or at most three, species of edible cereal (amabele or *Sorghum cafrorum*, uyawoti or ? *Penicillaria spicata*, and uFoko or Eleusine coracana—the maize—plant having been introduced in comparatively recent times by the Portuguese) with not more than half a dozen varieties of other cultivated vegetable foods, and all prepared for eating by the merest process of water-boiling, exhibited a culinary art of the most rudimentary description.

His pottery was almost identical with that in vogue in North Africa in the very earliest period of Egyptian history.

This is how we find him two centuries back, and how, for the most part, he still remains. Have we any reason to believe he was more advanced than this 6000 years ago—he could scarcely have been less?

There seems every reason that he to believe that he was just where he is. Why, then, should we suppose that he has made any considerable progress in his knowledge and treatment of disease?

A study of these latter as existent today will no doubt present us with a very fair picture of how they have been before Imhotpou and Aesculapius became gods.

2) The general status and Initiation of the Medicine Man.

Compared with the sleek and imposing personality of the Chief the Medicine man presents quite a mean appearance though picturesque and awesome withal. Along with the Chief he shares the greatest power in a savage tribe—not it is true—the power of supreme authority, but a power over life and death, not less effective and real, though hidden and mysterious.

His well wrinkled features bear the unmistakable stamp of a thinking mind, and his intelligent eye has that flash of deep cunning so well suited to one who has so often been the accomplice, behind the scenes, to sinister deeds. His lean wiry frame betokens a life of toilsome, if well rewarded, activity rather than of luxury and repose—an activity consisting mainly in constant arduous journeyings throughout the land, and frequently even into the foreign lands of adjoining tribes.

Out in the full panoply of a professional progress, his body is befringed with a medley of the most fantastic trappings. A plume of feathers waves above his head—ring, and a circlet of lion claws surrounds his neck. Various cow-tails dangle from his arms and chest, supplementing the square strip of leopard-skin and the bundle of genet-tails that cover his nakedness behind and before. Numerous bunches of goat horns, blackened with the smoke of his hut, and sundry small grasswoven baskets and bundles—rag-packages, brown with dirt, containing his strange assortment of drugs and charms, are strung from every point of vantage about neck, shoulders, and body. A long pouch, holding his snuffbox and made from the whole skin of an unborn calf, dangles from his left hand, and in the other he carries his long walking stick staff or a couple of stout sticks.

Thus silently followed by his menial bearing on his head his Master's roll of sleeping mats, blanket, smoke bann and head-rest, the Zulu Medicine Man goes forth to conquer death—or to administer it.

The high dignity and diploma of medicine man is open to all who may have the wealth and inclination to seek it. Lack of ambition and individual initiative is a chief characteristic of the African Nature, and accounts for the utter absence of young men launching out on independent projects of their own.

But should one perchance be so precocious as to aspire to the Medicine Man's estate, he must first of all undergo a long period of initiation.

He enters the service of some Doctor of repute as his *imPakatha* or assistant. His business is to act as the messenger, the herb-gatherer and picking up by observation and instruction as medicine-bearer whatever of knowledge and skill he can. He acts as a general help of his Master in professional matters and accompanies him on all his excursions.

In an irregular way this kind of study may continue for years, until at length the tyro feels that he is capable of dealing with a good many ailments on his own account, pays his Master the required fee of two or three head of cattle, and betakes himself to his own homewhere he soon surrounds himself with a comfortable practice. He constantly adds to his store of knowledge by consultation and the mutual exchange of remedies with neighbouring doctors until after perhaps twenty years or more, he has picked all up all there is worth knowing of Kafir pharmacopoeia and Kafir pathology.

But all this is the rare and exceptional course. As a matter of fact the medicinal profession is with the Zulus hereditary, one of the Medicine-man's sons being compulsory introduced by him into the trade, as his assistant during life, and inheriting his legacy of bags and bundles of medicine after his death.

2) Origin of the Zulu name I'NYANGA - Medicine Man

The Kafirs call their Medicine man in Zulu an I-nyanga and in Xosa an I'nyangi (although in the latter language a totally different term viz- I-gqira is in more common use nowadays, probably derived from the Hottentot : c.f. Nama-Hot. gqira pertaining to witchery from gqel-dibswitshx bewitch from gqel-belch. Note here the universal habit among witchdoctors. Zulu included of inaugurating their spiritualistic seances with an inevitable prelude of belching. Whether or not there may be any kinship between the Kafir roots indicated above and the constantly recurring element ag, ga, or gi in the Aryan language e.g. Skr, gir, speech; Pers mag priest; Gr Magos wizard, L. augur soothsayer; gar-rire chatter; Eng; mag, chatter and the like I leave to the philologists to decide. Certainly a remarkable similar element vizanga in the sense of wizard or Medicine-man is very prevalent in the present day vocabulary of the nasaling Bantu tribes of Africa, and was no doubt equally so in the archaic of pre-Egyptian times.

Thus we find M-ganga (doctor) in the Swahili opposite Zanzibar and the same in Kaguru of Sagaraland. The Nyamnyam of the Nuba-Fula group have n-zanga (doctor) and wa-wanga (medicine) (In regard to some of the examples here given the writer is not prepared to vouch for the absolute accuracy of the division, as here indicated, of the prefixes from their roots).

Passing to the Hausa, of the Negro group between Lake Chad and the Niger we have Magani (medicine) and Maimagani (doctor).

In the Duala of the Cameroons bw-anga means medicine; and in the Pongwe or Gaboon language u-ganga appears as doctor.

Moving Southward along the Western Coast we meet with n-ganga (doctor) both in the Congo and Angola speech.

Still southward of these, at the South Western extremity of the Bantu field. the Herero has on-ganga (doctor). Returning across the Continent we find n-gaka (doctor) among the Sutos; inganga (doctor) in Mashonaland the same again among the Tongas seawards of the Victoria Falls; and we complete the circuit with un-ganga (doctor) among the Nkonde North of Lake Nyasa.

4 The Medicine-Man and Witch doctor compared

Among most primitive peoples the Medicine Man, the priest and the deviner was, and still generally is, one and the same individual, following the one indivisible trade. All powers and functions that possessed about them anything of the mysterious and uncanny, whether they were employed to eradicate disease or to reveal hidden things, to bestow good fortune or to charm away the bad; were to the savage mind so identical in their nature as to be most properly combined in the same profession and the same professional - they were but varied manifestations of the same power.

The African Medicine-man (so called by the Europeans) may therefore very possibly be the direct descendant of the ab-original "priest" who worked at once moon, medicine and magic. With the Kafirs however both Zulu and Xosa the office has, throughout all historical time (i.e. at any rate since the advent of the white man) been divided.

The Zulu medicine man is a personage totally distinct from the Zulu deviner or so called witchdoctor. Even so the two professions do still considerably overlap, the medical doctor dealing very largely in magic and charms, and conversely the witchdoctor possessing an extensive acquaintance with disease and curative herbs, although his office is rather to indicate than to actually administer.

Both are commonly called I-nyanga though the medicine man is sometimes distinguished as the i-nyanga yokwelapha (the doctor for curing) and the witchdoctor as the i-nyanga yokubhula (the doctor for divining). This latter has the further titles, solely confined to his own class of um-ngoma (apparently originally meaning "the drumming-one" - c.f. Swahili, Ganda etc m-goma, drum). Kikuku n-goma, temporary madness, and isa-nusi (the smeller-out - probably from a now obsolete Zulu word nukica, abbrev form nusi meaning to "help to smell out"), and so called from their practices respectively of drumming or beating on a hide, or perhaps originally on a drum, during certain ceremonies, and of "smelling out" all manner of secret evil and the workers thereof.

(5) The Nature of Native Medical Practice

If we examine the Kafir doctor's pathological knowledge we find it amounts to nil. His entire acquaintance with the structure of the human body is drawn from its analogy with the anatomy of the beasts, with whose bodily structure he is indeed familiar. You could put to him a few questions as to the placing of the bones, and the various organs in the body of an ox, pig, or monkey that would considerably embarrass him.

He could tell you something at any rate, about the form and appearance in health and disease of the respiratory, digestive, and circulatory organs. but the whole nervous system, save the bare existence of the brain and the spinal cord is to him a perfect blank. He possesses no name for nerves and knows naught of their existence. A similar state of ignorance reigns throughout the whole domain of physiology. He could not even give a schoolboy explanation of the functions of any of the principal organs.

He knows that the blood runs through the body, but he is not aware of any connection between the circulation of the blood and the beating of the heart.

£(5). The Nature of Native Medical Practice.(con)

Despite the fact that the Kafir Doctor is so uninformed as to the causes and nature of diseases ,he is conversant enough with their symptoms .

Indeed to him the symptoms are the disease and the great rule of his pathology is;As many symptoms so many diseases . A person might be suffering with an unhealthy liver and so be afflicted with pain in the right shoulder . The latter would be regarded as a separate complaint and called Bhubo,while the former (or liver symptoms) would be called isiBindi.

In the case of paraplegia you may find the Doctor vigorously carving rows of incisions about the paralysed limbs and rubbing them fiercely therein fiercely irritating powders, which might well be expected to stimulate any cripple to almost superhuman activity ;but he is all the time quite innocent of the fact that the evil was not there at all, but away at the other end of the brain.

The method of the Native Doctor ,then in fighting diseases is to deliver a fierce frontal attack against each system individually ,which ,as we may readily imagine , to one so innocent of the nature, strength ,and position of the enemy must often result disastrously .

A patient down with severe dysentery that will tolerate no checking , he will proceed to drench at once from above and below with a combination of the most drastic astringents varied with a dose of the most drastic purgatives. In spite of such blind empiricism it cannot be denied that the Native Doctor does sometimes work a cure , sometimes quite a startling cure , where the efforts of European physicians have proved utterly unavailing.

Remedies he has,as we shall see,without number and some of them truly helpful ,suited to every ill- physical,mental moral and social - that man is heir to. Frequently it is to these we may attribute his success but not so in those phenomenal cases above referred to.

In the opinion of the writer the secret of many kafir cures,and,it may be added of many kafir ailments is not in the action of matter on matter, of drug on flesh , but in those occult regions where mind works on mind and mind on flesh.

It is not the quack's innocent mixture of tap-water and burnt sugar that drives out the malady ,but that powerful battery of mental forces - confidence ,imagination and will- hitherto inert within the patient's own self, and which quack has so cunningly ,and in the case of Kafir Doctors ,perhaps quite unconsciously ,excited to activity by his convincing volubility and inspiring methods.We often say the Native is favoured with remarkable recuperative powers Are these attributable solely to a more robust physical system,and not rather and in a very large degree, to his possession of a mind working in more perfect harmony with the requirements of the body?

A Native cannot understand disease in any plant or animal as being in accordance with the the natural order of its destiny. The only manner of death that is all comprehensible to him is senile decay- when a thing has run its allotted course and expended its powers , and sinks serenely back once more in the lap of Mother earth.

Of the aged who pass away in this natural way the native never says that they have died (ba-file) but simply they have gone home.(ba-godukile)

Where is the reasonable reasonableness in a thing withering away in the very prime of its existence?

Obviously this can only be brought about by some pernicious influence interfering from without .

(5) The Nature of Medical Practice (con)

He has fixed on only two such external agents of harm - malice and magic - as best suggesting themselves to his own innate suspiciousness of character . He is convinced that fully 90 percent of those who die "prematurely" have been done away with the malice of their neighbours.

Generally speaking the only form of contractable disease for which an umthakathi is not held to be responsible is that of heterogeneous agglomeration of ailments which he combines under the generic term umkhuhlane which may be roughly describes as fevers and which he is satisfied are somehow conveyed through the medioum of the air .

The result of all this is to produce a medical science very unlike our own . The Kafir Doctor is not only called upon to combat diseases already actually in the system , but he has also to combat the machinations and black arts of the venefici of his race by charms and counter magic.

As we elsewhere observe ,medicine and magic among primitive peoples always proceed together .

They are one science ,one art,and to the primitive mind both are equally feasible , equally natural. In their own view it makes no greater demand on reason to believe that a piece of vegetable root tied round the neck can preserve a man from impending evil(say of getting wounded in battle)than it can save him from the effects after it has actually befallen him.

In fact the accomplishment of the former feat would appear to involve less difficulty than the latter. It is obviously just as reasonable to expect Nature to have provided antidotes against the secret malpractices of brother - man as against the secret mischief worked in human beings by those much more abstruse forces causing disease and death.

The office of the Medicine -man thus requires him to administer magic and charms as often as health -giving drugs.He would stand aghast at the magnitude of your ignorance if you were bold enough to ridicule his ability to confound the knavery of the Umthakathi(describes in Zulu a person given to the secret killing off of others) by plentifully sprinkling intelezi-medicine about the kraal, or to ward off lightning by erecting a medicated stone in its vicinity.

While he assumes the power of being able to ward off and fortify against all manner of possible corporal and physical evils , he knows too how to induce them;and the proneness of human nature to work evil, especially for gain ,bein being well recognized by the kafirs , the most skilled medicine -man is with them invariably suspected of being also the greatest Umthakathi.

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(6) The Native Medicines.

Crawling into the Doctors hut we may find him in the act of making up a prescription, for he is his own chemist. Squatting alone on the floor on the right side of the hut, a vast array of small objects, of all shapes all colours, all characters, lies spread out in an orderly fashion before and about him. From time to time after a thoughtful survey, he picks one or other of the curious objects, pares off a few tiny slices, or drops a few particles on to the rag-patch outstretched before him, until a small heap has been accumulated, perhaps a half a tea-spoonful or so, sufficient for one or more doses according to the strength of the ingredients.

There are baked insects and dried reptiles; the dug of lions in powders and the fat of the water-sprite in bottles, the shrivelled flesh of the whiteman and the hardened menses of the baboon; an incongruous assortment of oddities Spanish fly powder, asbestos, glass prisms, washing sodas, flint, spa. crystal, coral, rare geological specimens of every description; skins and bones of every conceivable animal, and hundreds of barks, roots, berries and leaves - in a word choice selections innumerable and wonderful, medicinal and magical, useful, harmful, and inert, from the whole range of mineral, vegetable and animal kingdoms, terrestrial and marine.

There are amakhubalo to be eaten for self-fortification against evil; and imikhando to be set for destroying the powers in others.

There are imbhlulelo to be laid on the enemy's path, that, in passing a fatal disease may befall him; and izintelezi for sprinkling about the kraal to ward off the lightning or discomfit the umthakathi in his impious endeavours; izimPundu for confusing him in the act, and iziinGunda for "taking the edge off" the act when accomplished.

There are imithi emnyama "black medicines" so called from their colour or the colour of their decoction generally drastic in their nature, and, from their potency, the first to be administered to the patient for the energetic expulsion of the evil afflicting him.

There are imithi emhlophe "white medicines" also so called from their colour to be administered subsequently to the black, as a kind of tonic or sedative, to work off the effects of the latter and to restore the patient once more to a state of complete healthfulness.

And there are amakhambli "green medicines" herbs and roots freshly culled from the veld - the largest and most useful class of all.

I have actually registered in the pages of my Zulu-English dictionary some 777 different plants, and in the case of 225 of these (apart from the charms) some medicinal use or property is indicated. A valuable and exhaustive account of about 150 S African medicinal plants, as used by the Fingo and Xosa Kafirs in the Cape Colony has already been supplied by Mr Andrew Smith M.A. in his book entitled "A contribution to S African Materia Medica" and the names of 224 other such, mentioned in this article as in use among the Zulus, will indicate to medical botanists where their future investigations might be most profitably pursued.

It is a curious thing that so many of our health giving plants, should at the same time be capable of killing and the Kafir pharmacopoeia is as abundant in such poisons as is our own. For the benefit of such as desire to be warned I should say all of the following should be labelled at any rate as dangerous many of them being most certainly fatally poisonous, and that with some constitutions, even in minute quantities.

It must be recollected, however that every part of the plant is ^{equally} not poisonous that the noxious properties are not at all seasons equally great, and that they may be at times be completely removed or neutralised by the method of medicinal preparation.

There are the uQwenguor iLozane N(The sign N indicates a Natal name from that in use in Zululand)

Uqwenguor or iLozane (Tephrosia macropoda and T diffusa)

iNcohiba (Gomphocarpus sp)

iMfulwa (Ophiocaulon gummifera)

iMpila (Callilepis laureola)

uMahedeni (Phytolacca abyssinica)

iNgcolo, iNgcakaxi, iNgcino (Scilla rigidifolia)

iLabatheka (Hypoxis latifolia)

iNkonfe (Hypoxis sp)

uMzilanyoni bushor (N) uMinya, Umalusi, iNtlungunyembe (Acocanthera thunbergii)

the graminaceous iNdolothi, uMdlandlasi, ulovwane, uNtlangothi, amaNgwe,

uMdlebe (Synadenium arborescens) ,

iNkwa (Dioscorea rupicola) This plant belongs to the yam family . thought its large tubers are said to cause a riving madness if eaten raw the Zulus have discovered that , when boiled , they furnish quite a harmless food in times of famine .)

uMlutehana (aster Asper) .

iDungamuzia or (N) isiZimane (Euclea natalensis)

uMhlatholana (iNkuzimamba (Turraea obtusifolia)

uMkhuhlu (Trichilia emetica)

iNkulelemamba, uGoband hlovu (Secamone gerrardi)

uMhume (Hippobromus alatus)

uSukumbhila (Hypericum aethiopicum) ,

uSolo or flat crown (Albizzia fastigiata)

uThangazana (Cucumis hirsutus)

uMahlabekufeni (Croton sylvaticum)

isiNdiyandiya (Bersama lucens) and many others.

7) The Preparation of medicines and General Treatment .

Native medicine methods of preparing medicines are much like our own ,though of course ,accomplished in a much cruder manner . There are cold infusions (isiChonco) made by pouring a requisite amount of cold water upon a certain quantity of pounded or chopped herb,bark or root;hot infusions (imFudumezelo) prepared like tea, wherein the medicine is steeped in hot boiling water; decoctions (imPeko) in which it,as a rule is slightly simmered ,though also sometimes thoroughly boiled ; and powders,in which the remedy is air-dried or roasted on a pan and subsequently pulverised, or is even burnt to ashes.

The methods of treatment are likewise , in a similarly rude manner akin to us. The Natives are strong advocates of blood letting and they have their way of cupping , in which a hollow cow's horn is held firmly over incisions cut in the flesh ,and a vacuum is created by another person withdrawing the internal air by the Mouth and so allowing the blood to flow.

They use poultices made of bruised substances and applied warm or cold; and lotions,in which the liquid extract of the medicine is used for dropping into or pouring upon the affected part.

They have vegetable ,animal and earthy ointments ,consisting of clays,ashes and bruised pastes to be smeared on the body . One of their commonest modes of curing local pains is by rubbing medicine into incisions made on the spot. They have their vapour-baths, in which the patient crouching over a boiling pot, is enclosed, along with the latter, within the ample embrace of a large skin or blanket;and their sweating baths , similarly administered ; or else a roomy pit , with a narrow entrance hole is dug in the earth ,a large fire lighted therein ,and the ashes having been extracted ,the patient is required to enter and enjoy a rude kind of Turkish bath , the entrance hole is dug in the earth, being lightly covered with a blanket or hide to keep out the cold and keep in the warm.

The Clyster and emetic are special favourites with all the natives. I suppose they resort to this means of treatment more than to any other ,even than to actual dosing. Practically all those common attacks of passing indisposition to which one is periodically liable ,as well as most of the more important febrile complaints are ascribed by them to the bile(iNyongo)and their first step is to clear the excess of this fluid out of the system by one or other , or both ,of the above methods.

(8-) Physical and Constitutional traits of the Native.

The Zulu in his native state is one of the finest physical types of mankind Both height and chest measurements are I believe above the average of most European races . A feature typical of the pure Zulu is the massive thigh and calf and the great development of these parts is no doubt largely due to the amount of foot exercise he is accustomed to do . The wrist is another exceptionally strong part of his anatomy,due to his propensity for stick-fencing and fighting.

In the woman besides an extraordinary breadth of hip ,we notice a strength and size of neck quite abnormal to their sex, and caused by their having habituated themselves from early childhood to carry heavy weights upon their head.

8) Physical and Constitutional traits of the Native

Anterior to the white man's invasion, there is reason to believe that the Zulu was singularly longlived and free from disease, but endemic and epidemic fevers, especially malaria and dysentery, were periodically prevalent, and demanded a heavy toll at every outbreak, owing to the intimate social habits of the Natives. These it was that he regarded as pre-eminently the natural diseases, not caused by human malice or magic, and he grouped them all indiscriminately together under the one generic name of umKhuhlane.

Whether typhus and typhoid existed is problematical, as even now, among the country kafirs, they are seldom, if ever met with.

Constitutional and organic diseases - consumption, rheumatism, kidney, bladder and uterine complaints - were all there prior to the advent of the European, but they were markedly rarer than with us, and on account of this rarity were unnamed and only hazily recognized, and were attributed not to natural causes but solely to malicious and magical origin.

Leprosy and the venereal diseases were absolutely unknown, and so probably also scarlatina and whooping cough, while small pox from the absence of pockmarked faces must have been extremely uncommon. (The epidemic of smallpox during Mpande's reign was regarded by the Natives as quite an unprecedented event.) notwithstanding that pock-marked features are quite remarkably numerous among the neighbouring Tonga tribes to the northward - tribes for several centuries in close contact with Arabs and Portuguese.

Under the altered conditions of the present day, when the native is removed from the open air of the veld into the vitiated atmosphere and congested swellings of European towns, this immunity from disease bids fair to cease. The Black races would appear to be unusually susceptible to new diseases, though hardened enough to the old.

Yet at the same time they possess a larger share than we of animal vitality and recuperative energy. But whether these innate powers of resistance will prove stronger than the enemy attacking them remains for a longer experience to show.

9) Treatment of Diseases Scrofula

There was however one ailment - rather a constitutional taint than specific disease - which was from the beginning and still is, particularly rife among them, presenting I suppose, their national physical weakness. It is scrofula, called by them umZimbhomubi (bad flesh) or umChoboko (the breaking-up or breaking-out disease). It is hereditary, and there are few families without it. It may have originated in the tribe by something harmful in their mode of life, perhaps chronic stomach derangement owing to improper and indigestible food, less probably impure air or want of exercise.

It is perhaps, the explanation of their extreme impressibility to the infectious diseases of new diseases, as well as of the strange fact that, despite their robustness of nature, they are nevertheless much more frequently down with indisposition than the European.

It shows itself in the usual glandular swellings, erratic tumours, periodical outbreaks of refractory sores, impotency, tendency to persistent, though apparently not very harmful, chest complaints, peculiar and indefinite internal disorders.

It follows the orthodox rule of scrofula, in that it is mostly to be looked for a

9) Treatment of Diseases (con)
Scrofula.

at once among the extremely dense-headed the precociously intelligent, among the coarse-featured wrinkled-faced, generally deep-black, and most repulsively ugly of the Zulu people, and among those of markedly delicate, fine formed features, generally of a fair complexion, the beautiful of their race. It is prevalent in the Royal Family as among the poorer classes of Zululand.

I believe the disease is gradually being eradicated, probably owing to better food among the younger generations in Natal.

It is possible that the disposition to extreme obesity in the Zulu Royal House is in some way attributable to this blood taint. Both Mlungo, still living are, as well as his Father King Mpande were so hugely fat as to be utterly capable of walking or even of leaving their hut or chair.

A constant warfare is kept up against the universal enemy. It is treated rather domestically than professionally. Abundant herbal remedies are in use, all commonly known to the Fathers and Mothers of families.

The plan is to administer an imBhiza or combined decoction of several blood-purifying drugs. Take the roots of the bitter herbs iThethe (*Polygala oppositifolia*) and uMathanjana (*Raphionacme* sp) - of each bunch a small bunch, such as can be easily grasped by the single hand - (---- It must be remembered that this article is intended to be simply an ethnological study of the Zulu people from the medical standpoint. The methods of treating disease here described are not thereby recommended for adoption by European people. However the medical plants enumerated, some of which are undoubtedly good, others are certainly poisonous are seriously offered to progressive medical science for analysis and perhaps even cautious experimental application. Gratefully recognition is here due to Mr J. Medley Wood Esq F.L.S. Director of Botanical Gardens Durban for the very generous assistance given in the identification of most of the indigenous plants herein referred to. ----).

The bulbous roots of the unDuze (Natal Lily) and uMathinga (*Cyrtanthus obliquus*); the bark of a foot's length of the stout root of the unMungeane (Knobwood) *Anthoxylon capense*), iQwaningi (*Capparis corymbifera*), unhlambhamanzi (*Rauwolfia natalensis*) and isiZimane (the iDungamuzi of Zululand. *Euclea natalensis*)

Break up the ingredients by chopping or pounding and boil together for a few minutes in a small quantity of water. When cool take a dessert or tablespoon of the decoction once every morning and evening until relieved.

The relief will come, in that the impurities in the blood will be expelled chiefly through the skin and also through the secretions.

Immediately before the treatment the body is stimulated to healthy activity by the patient, completely enshrouded in a large blanket, sitting over the boiling decoction - pot, and this induces a profuse perspiration.

As a result of this medicine, tumours quickly going on to suppurating form in any part of the body; or should they have been present already, will now rapidly be brought to a head. This latter can also be accelerated by the poulticing of the swellings with iYoli (*stramonium*) leaves. The leaves of the unThombho (*Cissampelos Torulosa*) runner are used for the same purpose.

From time to time a clyster consisting of one large cupful of the decoction may be administered.

9 Treatment of Diseases (con)

Scrofula

Though other plants are used in the Cape Colony, the umbangandlala or, as the there called umbangandlela (*Heteromorpha arborescens*), for instance—the method of treatment of the Xosa Doctors is almost identical with that above given, and the effect of their remedies, though the plants are different, is said to be the same. of the plants used by the Zulus, the iThethe (An allied plant of the same genus as the iThethe, viz the *Polygalasænega*, has a place in the British Pharmacopœia as a valuable stimulating expectorant for chronic chest ailments.) uMathanjana, uMathunga, are probably really good medicines.

Others like the isiZimane are to be used cautiously, as probably powerfully dangerous and poisonous. The ithondo climber is also used for the relief of the chest symptoms of scrofula, and the infuzane for those of the stomach.

Intestinals Parasites

Ikhambhi

There is a complaint comparatively common among the Kafirs of these parts which seem to be unknown to medical science. It appears to be caused by an intestinal parasite called by the Zulus ikhambhi (sometimes iqhotho or ibhungane). This is an imago of a beetle measuring from a quarter to half an inch in length with greenish-black elytra. The beetle is almost identical in appearance with the dung-beetle found in fresh cow-dung.

Specimens of the beetle were obtained by me in June 1903 at first hand from a sick native girl in my charge in Zululand, who had been passing them periodically in as many as a dozen or more at a single evacuation throughout a period of ten years or more. The specimens were submitted to Dr Warren Director of the Natal Museum at Maritzburg and they were passed on by him to Dr L Peringuey the well known coleopterist at Capetown. All the information that these gentlemen could impart was that the beetles or insects appeared to be a species of an ordinary dung-beetle. (*Aphodius marginicollis* Har) An old Zulu declared to me that he was well acquainted with three different varieties or species of the human parasite; one the commoner greenish-black another which he called "white" from its having a white mark on the back; and a third of a dark brown colour, with faintly defined spots about the thorax and sides.

The symptoms, as far as my experience goes seem to be the nature of intense nervous irritation, similar to that sometimes attributed to worms, gnawing pains, fits and as the natives assert, and I think with some probability, also madness.

The natives attach to these parasites many fanciful ideas; for instance, after the expulsion of the beetles from the bowels they must be immediately killed lest they take to flight in which case dire calamity would result, the their host following suit, himself flying about the veld and hills mad.

The strangest circumstance connected with the ikhambhi is the assertion, universally made by the Natives, that it exists alive in the imago condition of the host.

Intestinal Parasites.

Ikhambhi(con)

One could understand the larvae of a beetle existing in the human intestine, just as the larvae of certain flies have been occasionally found, but for the whole metamorphosis to take place in the intestine requires strong evidence in order to be believed.

In weighing the evidence it should be remembered that it is an indispensable formality in the treatment of the ikhambhi that the stools be passed, never on the grass or in the bush, but only either into a broken pot or upon specially cleared gravelly space, for it is imperative on the patient that he immediately kill the beetle on expulsion. If it is preferred to regard the native story as a delusion it is difficult to explain why the beetles are only to be found after certain specifics have been administered to the sick person.

It was desired that the larvae of the beetle might be found; and certain living grubs, passed by the Zulu girl above mentioned were sent to Dr Warren for identification, in the hope that it might be proved such.

The grubs however were those of a fly (*Sarcophaga* sp) and the beetle grub is still to be found.

The Native not only affirms the presence of these beetles in the human intestines, but he also is well provided with remedies for their expulsion, and can invariably produce them to your satisfaction by the administration of those remedies.

Generally a mixture of several herbs is made each bringing its own quota of effectiveness. The roots of the familiar tambootie grass or isiQunga (*Andropogon marginatus*) of the inKomfe enkula (*hypoxis* sp) and of the shrub umKhwangu was entabeni, together with the leaves of the umNukambhiba (*Clausena inaequalis*), of the umQaqongo (*clerodendron glabrum*), of the iPhahla (*Brachylaenadiscolor*), of the umNyamathi (*Ekebergia meyeri*), of umNungwane (*Xanthoxylon capense*), and of the inKuzwa bush, a small handful of each, are pounded and infused as like tea. A cupful of infusion is drunk when cool, the dose acting as a parasiticide and purgative. A clyster of the root-bark of the umDakane (*Apodytes dimidiata*) of the umNungwane, together with any of the leaves of the above, boiled and administered when slightly warm, one cupful on the first occasion, increased to two or three on a repetition is also employed with effect which would seem to indicate that the beetles lodge themselves in the large intestine. (N.B. The quantities indicated in this article are such as to be administered to a native adult.). Other remedies are the umSokosoko (*Ethulia conyzoides*) and the isiThelelo (*aster erigeroides*); of the latter a hot infusion is made with a double handful of the leaves and about two cupfuls of water, to be administered as a clyster.

Most people have read of the popular amulets of the ancient Egyptians called Scarabs. I am not aware that it has been in any way finally determined that the myth of the scarab, as it existed in the religion of the ancient Egyptians, was something primarily invented and imported into Africa by them, and was not an indigenous superstition appropriated by them from the black races they displaced upon their first arrival on the Nile.

If the latter were the case the Egyptians adopted the African belief in the human beetle parasite - but without contracting the disease, and therefore

Intestinal Parasites

Ikhambhi (con)

Ignorant of the exact character of the parasite- we should not be surprised at their transferring the whole myth along with the magic connected with it to the only dung- beetle they knew viz the common tumble- dung-beetle of the paths (*Scarabaeus sacer*). The Egyptian name for the scarab was the same as that of one of the four great cosmic gods ,viz Kheper meaning one "he who rolls " to be " to come into being" , and there is certainly some philological resemblance between this word and the Zulu word ikhambhi for the human parasite.

Egyptologists (see Budge Egyptian Magic P 38) tells us that the beetle named Kheper on account of its rolling propensities , comparing it with the sun , which rolls day by day across the heavens. Is it not quite as likely that it was so named because of its strange habit of suddenly emerging fully fledged from the bowels of a human being and without any apparent previous entry therein ? It would suggest the thought of "coming into being " of "self- creation. "

Round Worms - Ascarids.

The bulbs of the plant in Jobo taken in the raw state are very effective . I have taken known two dozen of these worms to be expelled from one adult who has taken two of these bulbous roots , each one and a half in diameter . The roots were pounded very finely and boiled in meat broth.

Tape -Worm.

Despite our world wide experience we have been able to bring the native no more powerful expellent of tape-worms than the extract of a male fern(*Filix-mas*). Yet the Zulu Doctor had in use a number of indigenous species of the *Nephrodium* (*N. filix-mas* *N. athamanticum* etc) generically called by him inkomankoma , as his principal specific for tape worm from time immemorial . He was probably aware of their vermifugal powers long before we were. Of course his cure , being administered only in the raw state in the form of the dried and powdered root (a level dessertspoonful to the dose) proves much less efficient than the concentrated extract of our druggists. Other Native vermifuges are the umahlabathi herb, of whose small roots a handful is thoroughly pounded into a paste and eaten in a cupful of thin kafir corn porridge , a full meal of this latter being taken immediately after to assist the action. Others eat raw a good quantity of leaves or black berries of the ibhinini bush(*Embelia kraussii*) Both of these plants are specifics for tape and round worms alike. For the tape worm alone, besides the above we have the roots of the idoloenkonyane (*Rumex ecklonianus*), and of the umNukambhiba(*Clausena inaequalis*) and the leaves of umakhuthula (*Agrimonia eupatoria*) shrub of which a handful are thoroughly pounded and drunk in a little cold water.

Round worms and thread worms are expelled also by the leaves of the Um-Qaqongo (*Clerodendron glabrum*) , or by a couple of tablespoons of the ripe

of the ripe berries of the uMaguqu (*Maesa* sp) dries and ground. the latter belonging to the same botanical group as the iBhinini above , it is probable that this class of plant really has some vermifugal powers.

The uQaláthi (*Strychnos henningsii*) and the uHlambhlohshane (*Gerbera Kraussii*) and the iNcamu (*Othonna Natalensis*) are described as worm cures, but it is just as possible (though not proven) that their action is simply an alleviation of the flatulence and other stomach pains due to indigestion and erroneously attributed by the natives to worms. Of the uHlambhlohshane about ten leaves are taken , pounded and mixed with a cupful of water. which is drunk .

The iPila (*Callilepis laureola*) is sometimes used by reckless natives as vermifuge , a piece of the root , one inch cube being boiled in a cupful of water and drunk. Inasmuch as this plant has proved fatal to human beings , there seems no reason to doubt its power on the worms , which it would probably first poison and then expel with the purging .

An occasional though somewhat rare complaint among the Natives is called intlumbha which seems to be due to tape worm cysticerci , infesting mostly the back and the region of the knees . The cure is their extraction by the knife. The term intlumbha is likewise sometimes applied to ophthalmic granulations (perhaps of trachoma) which are said to be extracted in a similar fashion.

Stomach and Infestinal Complaints.

I have said the Kafirs have very hazy ideas, if indeed any at all, about the liver, kidneys, or stomach proper. A large number of abdominal disorders are therefore treated in quite an empirical way on the offchance of effecting some good. For instance a concoction may be made of a handful of the leaves (a

small quantity being taken of each) of the isiBangamlotha (*Antidesma venosum*), the uNungwane (*Xanthoxylon capense*), the iDlebelendlovu (*Trimweia alnifolia*), the uVuthwamini (*Plectronia ventosa*), and the iNkunzi or iBeja (*Bopusia sczbra*) the whole being pounded and steeped in a couple of pints of cold water , of which a large cupful of water is drunk and the remainder taken as an enema. Or the drastically operating uDlutshana (*Aster asper*), iXoloor (*N uMhuhlu* (*Trichilia emetica*), iDungamuzi or (*N uMkhuku isiZimane* (*Euclea natalensis*) and the uHlatholana (*Turraea obtusifolia*) may be prepared and administered separately as elsewhere described. When there is much internal in the abdomen , the isithelelo (*Asterigeroides*) is prescribed , a double handful of the tiny leaves being infused in a couple of cupfuls of boiling water and injected per rectum.

For indigestion the Native really has some valuable medicines that would I think be an acquisition to our own pharmacopoeia. I believe a scientifically prepared extract of the uMondi (*Chlorocodon whitei*) the iDawo (*Cyperus esculentus*) and the uMlwazi tree would be of special value.

All are perfectly harmless plants and not unpleasant to the palate. Every Native fortunate enough to procure them habitually carries about with him a supply of one of these drugs.

Of the uMondi he carries portion of the root and chews the same whenever the digestion seeks relief.

The nodulous roots of the iDawo and the bark of the uMlwazi are nibbled and chewed in the same way .

The indawo is specially mentioned for foul breath.. Heartburn is relieved by a decoction of the chopped bark or root of the umNyamathi (*Ekerbergia meyeri*) six inches of whose stout bark may be simmered in three or four pints of water and taken as an emetic. The roots of the inTondo (*Argyrolobium marginatum*), herb which are crushed infused with a cupful of boiling water and a tablespoon drunk from time to time, have been the reputation of being helpful in the case of hiccough arising from stomach disorders.

The roots of the umthente grass (*Imperata arundinacea*) are a specific for the same purpose.

A common feature of stomach complaints is nausea .The natives do not attempt to seek the cause but uses indiscriminately one or other of several plants.

As a matter of fact the nausea would seem to be due to intestinal worms and bile more frequently to anything else. He may crush the roots of the inCamu (*Othonna Natalensis*) herb, and drink the cold water infusion prepared therefrom. This may be effective because the plant possesses vermifugal properties.

Half of the inch square of the bark umQalothi (*Strychnos henningsii*) tree pulverised and drunk in a spoonful of cold water is used for a like purpose and seems to act in the same way, having the same vermifugal powers.

When however the nausea proceeds from biliousness, either the ubuHlungwana (*Wedelia natalensis*) or the isiNama (*Achyranthes avicularis*) cum uMasigcolo (*uMasigcolo* (*Osteospermum*) emetics may be relied upon to clear the stomach of the bile, if doing nothing else.

A decoction or even cold infusion of the fresh runners of the inTshungu (*Momordica Foetida*) or of the inTshungwana yehlathi (*Momordica involucreta*) creeper is reported as being very soothing for a squeamish stomach, as is also the preparation inTondo (*Argyrolobium marginatum*) tubers described above for hiccoughs. Should the sick sensation be attributable to nauseating medicine, the uDonqabathwa (*Ceratotheca triloba*) has already been indicated.

For general stomach-ache, oftentimes, no doubt due to flatulence, we have the indawo, above mentioned again prescribed. The large white daisy uHlambhishlosha-ne (*Gerbera kraussii*) finds its usefulness here. Two or three of its large leaves are pounded in a couple of tablespoons of cold water and the whole mixture drunk. Or an infusion in boiling water and a handful of leaves of the uNgwaleni (*Cluytia pulchella*) herb is taken in the same way.

The very bitter uHlongane or inYathelo (*Veronia woodii*) is said to possess useful properties as stomachic. The same remark applies to the iBoza (*Moschosma riparia*) shrub.

of the leaves or roots of the wild uSelwa (*Luffa sphaerica*) and of the uQadolo (*Bidens pilosa*) or blackjack weed a double handful may be infused with a large cupful of hot water and drunk; or a larger quantity of the herbs in a sufficiency of water may be given as a clyster.

Numerous other plants have a good reputation as remedies for general stomach disorders and bowel pains. Among them we may note the umNungwane (*Xanthoxylon capense*), a foot length of whose stout root is dug up, the bark thereof simmered in three large cupfuls of water and given as an injection; the ubuHlungwana (*Wedelia natalensis*) as already prescribed - although woman in child should avoid it, as this plant is said to bring about abortion; the bark of the umHono tree which is chewed; the pink flowered umSokosoko (*Ethalia conyzoides*); the iridaceous inDawoluthi emhlophe (*Belamcandrasp*); the umDlandlasi climber; the bark of the umGugudo tree; the thorny weed inKunzana (*Emex spinosa*) and the umMbezi tree of whose large soft root a

of whose large soft root a piece as large as a child's fist is pounded firmly and cooked as porridge, the action being purgative. The more powerful purgatives as croton oil, jalap and the like are esteemed by the natives. There are at least two species of croton indigenous to Natal - *Croton gratissimum* and *C. Sylvaticum*. Both are called *umahlabekufeni* by the Natives, though the last named species is more generally known as *umzilangoni* i.e. the tree abstained from by birds, owing to its orange coloured berries being severely avoided by these latter, to whom they are said to be fatally poisonous. The valuable medicinal properties, both as cathartic and as eruptive irritant, of these crotons are well known to the Zulu Doctors, affording once again undeniable evidence of the oftentimes accurate knowledge and extensive botanical investigations of these people. When employed as a purgative - generally when severe abdominal disorder of an indefinite nature is present, a piece of the bark half as large as one's thumb is pulverised in a half a cupful of milk or broth and the mixture drunk.

The true jalap plant, of course does not exist in S. Africa, but there is an allied indigenous plant possessing similar powers, though I think, in an inferior degree. This is the *Ipomoea purpurea*, a convolvus-like climber common in the coast bush. Certain is it that it had no native name prior to the advent of the white man; but this alone is not sufficient proof that its purging powers were not well known.

At the present time it is one of their favourite remedies, and is universally known as *ijalambhu* or *ijalamu* (a corruption of the English word Jalap). It is the tuberous root of the Mexican species that is officially used, but of the Natal species the stalks, the roots being merely insignificant fibres.

Another species of the *Ipomoea* is also used as a purgative for a generally disordered stomach, and its powers seem to be about equal those of the former variety. It is the *umkhokla wehlathi* (*Ipomoea ficifolia*), a double handful of whose leaves is bruised in cold water and a cupful of the mixture drunk.

All species of the *Euclea* - the *idungamuzi* of Natal (male of *E. lanceolata*) and the *umshekisane* (female of *E. lanceolata*) seem to contain very strong cathartic principles, if not, indeed injuriously so, since they are said to frequently draw blood. The bark is taken from a piece of 2 inch root, six inches long, and infused with, or even simmered in, a couple of milk tins of water.

This liquid if of the *Euclea natalensis* is either drunk or mixed with more warm water injected per rectum.

There is a tendency to vomit the medicine, which however is restrained. The effect is that of a powerful cathartic. The preparations from either variety of the *E. lanceolata* appear to be stronger still, and are never taken by the mouth, but only as an enema.

Another drastically purgative veld-herb is the *impila* (*Callilepis laureola*), but this seems without doubt to be a virulent poison. Native doctors invariably mix the *impila* with other remedies which perhaps tend to neutralise its injurious principle. Half an inch of its root, powdered and infused in half a teacup of warm water is said to be incapable of working any harm to an adult.

Others take an handful of its leaves make a hot infusion with two large cupfuls of water and inject as a clyster.

Another very strong cathartic demanding great caution in its use is the *umhlatholana* (*Turraea obtusifolia*) A good handful of its bark from the roots or trunk, or of the leaves is thoroughly pounded and steeped in a pint or so of hot water.

A teacup of this is retained, and the rest along with sufficient extra warm water

warm water injected as a clyster.. The portion set aside is immediately afterwards drunk mixed in warm porridge or gruel, the result being a complete washing out of the bowels. An equally strong purgative is the infuzane herb, half a teaspoonful of whose ground root is mixed in a little gruel and taken gradually in mouthfuls. The ixelo or (N) umKhulu (*Trichilia emetica*) is a tree possessing very powerful medicinal properties, among those of a purgative. A piece of the bark, of the length and breadth of two fingers, is pulverised and mixed into two teacups of hot water as an enema in which form this drug is usually administered.

The isiThelelo (*Aster erigeroides*) with its pinky white daisy is also a strong purgative, a double handful of the small leaves being steeped in two cupfuls of boiling water and injected as a clyster. The bulb of the inGuduza is also used being chopped up and thoroughly boiled so as to leave a pint of extract, and administered as the previous remedy.

The castor oil (*umHlakuva*) like the stramonium (*iYoli*) is one of those valuable plants growing in wild profusion round every old kraal of whose medicinal value the natives know nothing. This is strange since they have discovered the oil itself contained in the castor oil seeds, and have extracted it from time immemorial as a supplying agent for hides.

Other cathartic plants are the uMalusi and uMankenketha herbs, the bark of the uMabilwana tree, the roots of the pink umbellate iHlulemambha and those of the blistering uMqandane wezimpi or in Dodemnyama (*Royenavillosa*).

Dysentery and Diarrhoea.

Dysentery (*isiHudo* and in a lesser degree diarrhoea (*ukuHuda*, *uHudo*) are two predominant diseases among the natives. The cause is no doubt found firstly in their impure water supply, in very many localities from stagnant pools and contaminated streams, and secondly, from their domestic system not permitting sanitary methods of living. Though they are aware of the difference in the symptoms of the two complaints, they do not recognize any essential difference in their nature or treatment. Their sole effort in both cases is to stay the flux.

Purgatives and astringents of the most drastic nature are what they mainly rely on. The *isizimane*, the *umKlatholana*, in a word, any of the cathartics above described, might be inflicted on a dysenteric patient.

But what is of more interest to us just here are the restraining remedies they use.

Although all the following plants are said to possess the property of effectually allaying the dysenteric symptoms, it does not thereby follow that they are all astringents. One of the native remedies of highest repute for the complaint is the *ubuHlungwana* (*Wedelia Natalensis*) As we shall see later on this herb is an excellent wound and sore healer and it is possible that its value in dysentery consists precisely in its powers for healing the dysenteric ulcers within the bowels.

It is administered as an enema, a hot infusion being made of a handful of the pounded roots with two teacups of water and administered injected. The action again of the *uZipho* or *iKhambhi leziduli* (*Cariospermum helicacabum*) can scarcely be of a binding nature. We shall find the pungent leaves of this climber are described as highly successful in the curing of syphilitic sores, and their usefulness in dysentery may also be due to their healing properties. A double handful of the leaves and stalks are pounded and a hot infusion made with a couple of pints of water to be injected when cool as an enema.

The following are held in high repute among the Native doctors. -the umVuthwam -ini bush (*Plectronia ventosa*) a plant probably worth studying .

A handful of its leaves are bruised and kneaded in a cupful of milk , which is gradually drunk in mouthfuls . A lump of the crimson inner-bark of the uNgazi tree about a couple of inches square ,and the same quantity of the bark of the uMaphipa tree is ground into powder and eaten in a little porridge porridge. The bulbous root of the inTsulwa herb has also decided binding powers or qualities. An infusion is prepared of the pounded root in a cupful of hot water and the liquid drunk.

The inTolwane (*Elephantorrhiza burchellii*) is another much esteemed remedy

The outer bark is removed from a couple of its large and very red roots ,and the interior portion pounded and made into a hot infusion with a quart of water water, which after straining and cooling, is administered as a clyster .

The woody carrot - like root of the allied plant isikhubabende (*Indigofera* sp) is another favourite. Of this a single red root may be pulverised ,after the outer bark has been removed . and boiled alongwith a handful of ground uJiba (an astringent variety of Kafir corn) the porridge being then eaten.

The young man's philtre isikHwa or umWelela is said to do good service in restraining bloody stools, a handful of the small tubers being chopped up, infused in a quart of boiling water and injected.

Or again the acidulous leaves of the imFeyesele or (N) imFeyenkala (*Dissotis incana* , so well beloved of small native children, may be used ,a couple of handfuls being thoroughly bruised and a hot infusion made with a quart of water to be administered as an enema; or a slightly boiled decoction of the isiKelekehlane(*Crassula rubicunda*) given in the same way.

Several iridaceous plants as for instance ,the umlunge (*Antholyza paniculata*) furnish some of the most important Native cures for dysentery and diarrhoea, ,the dislike portions of the root being generally used.

The common bramble ,iJingijolo (*Rubus rigidus*) has the reputation of being a very effective remedy ,six inches of the stout root being pounded and boiled in a pint or so of water and injected in the rectum. The leaves of the uNgwaleni (*Cluytia pulchella*) are sometimes made into an infusion, and a quantity and a couple of desert spoonfuls drunk as a dose. A small quantity of the bark of the umBanda tree, of the isisefo and of the umDlavuza is also ground, mixed with water to taste , and taken in doses of a spoonful at a time.

Other plants frequently recommended are the horny roots of the root parasites iHlule and the uMafumhuka as well as those of the iGolon kawa (*Sapindus oblongifolius*) the umGxamu or iHluze (*Schotia brachypetala*), and the uDulamuthwa (*Vangueria lasiantha*), of the last named a double handful of the leaves being pounded , mixed with a little cold water and the mixture drunk ; or the bark from the roots of the iNqayi (*Elaeodendron velutinum*) about a handful in quantity may be pounded in a cupful of cold water and drunk , a similar quantity of bark being further infused in two cupfuls of hot water for administration ,when cool as an enema. Many of these remedies are probably astringents, from the large amount of tanin they possess; but it is likely that some are not so , and among these one might come across something worth having . But only a thorough analysis and experimentation can prove or disprove this.

Piles (ukweleka) are not clearly distinguished by the natives from chronic dysentery, and for them I find the isikHwa is employed as described above.

Also the roots of the iCimamlilo(*Pentanisia variabilis*) and the bark of the umKhowothi (*Chaetachme meyeri* or *aristata*) are used.

Gangrenous rectitus.

Aloathsome disease occasionally met with in Zululand, Natal and Pondoland and much dreaded by the Natives is the isiGwebella (otherwise called inGumbhane, umGubhane, or uMoya). It may be, and I think probably is, a form of gangrenous rectitus, although Sir Patrick Manson, in his book on Tropical Diseases does not mention that disease as existant in these parts, nor do the systems symptoms of both, as explained, exactly coincide.

The course of the South African Disease is as follows- It sets in with fever, headache abdominal pains, generally about the naval, and sometimes vomiting; diarrhoea with blood, or bloody mucas, passed along with or after the stools; subsequently, in some cases, an eruption of small pimples, distributed irregularly about the body, not going on to suppuration, and afterwards dying away, but always a more pronounced eruption of similar pimples about the pudenda (anus, vagina and penis) subsequently suppurating and uniting in one exuding sore surface. There is no itching or pain attached to this eruption, which has been likened to the eruption occurring about the mouth in cases of feverish catarrh. There is a loss of appetite, with absolute prostration, so that the patient has not even strength enough to sit up. The tissue of the rectum becomes rapidly attenuated, disintegrates, and small pieces are expelled with the stools, the latter finally attaining the appearance of boiled arrowroot. Similarly, the tissue at the pudendal orifices corrodes, leaving the orifices considerably enlarged. In females the septum separating the rectum and vagina may be eaten completely away, or through. Sometimes the spine and neck are said to be affected, rendering it impossible to hold the head erect. There is a general haziness of vision, with dizziness of the brain.

The disease seems to be tracable enough when treated in its initial stages; but owing to absence of pain, or any other alarming symptoms, within or about the rectum; at the commencement of the attack, the disease very frequently fails to be recognised until the danger is far advanced.

Once the advanced stage is reached, though cures are occasionally accomplished a fatal result may be anticipated- death occurring with great abdominal pain (perhaps from peritonitis) accompanied by vomiting, though without convulsions, during the second or, more rarely, the third week.

The disease is apparently infectious, several cases frequently occurring in the same kraal; also epidemic, there being many cases at the same time in the same locality; and perhaps endemic, apparently being more common in certain district districts. It seems however, to select no particular period of the year, such as the season of green mealies (suggested by Sir P Manson if I recollect aright in connection with the phagedaenic rectitus of America) for one particular outbreak known to the writer occurred at the end of the winter and commencement of spring, when only dry grain foods and sweet potatoes were being partaken of.

In treating this serious disease the medicine man, conscious of the peril of contagion commences by fortifying himself against the danger, in that he bathes beforehand in a concoction of umGanu (*Sclerocarya caffra*) bark.

This performance has the look of a charm rather than of anything else, but before ridiculing, it would be well to recollect that the fruit of this tree has the reputation of being a potent insecticide (being used in Zululand for the destruction of ticks) and it may be also a germicide. He then administers some of the same decoction to the patient internally; but what is chiefly relied on is the application of certain remedies locally.

This consists, as a rule of the inKunzi (otherwise uGweje or (N) iBheja-Bopusia scabra) which seems to be a valuable nostrum for all kinds of intractable sores- the umBomvane (*Ochna astropurpurea*) and the umPhuphuthoherb

Of these the roots are taken, pounded, simmered, and the decoction, when cool administered as a clyster or simply as a lotion for bathing the parts. This clyster or bathing is repeated five or six times daily. Another method is to pound the same dried roots into powder, and then sprinkle over the sore parts. The result is said to be a rapid healing of the ulcer.

The umGanu and umBomvane are said to be rich in tannin; but perhaps they contain also other curative properties. Of the nature and working of the inKunzi and umPhuphutho we know nothing.

The ubuVimbha (*Withania somnifera*) is also a specific for this disease. A warm infusion is made of a small handful of its roots, and the same quantity of those of the iCimamlilo (*Pentanisia variabilis*) with sufficient water to form a clyster. A useful clyster is also made of a small bundle, about one inch thick of the roots of the isMuyisane (*Spermacoce natalensis*).

The most curious clyster I ever came across was the following. It will be remembered that the inGumbhane ulcer eats away the tissue at the rectal orifice until it becomes a gaping aperture, perhaps two inches in diameter, and the healing of which is prevented by the constant discharge of irritating stools. A quantity of fat clay is, therefore, taken and injected, in a semi liquid state into the rectum. There it dries and effectually blocks the passage for so long a time as the muscular tissue at the anus may require to heal and contract. The clay is afterwards removed by a further clyster of warm water.

As a draught for this disease a cold infusion of the umSuzwane (*Lippia Asperifolia*) is taken.

Catarrh etc.

The several Native specifics for the more serious chronic coughs accompanying lung diseases, scrofula etc will be detailed below, and any of these would be experimented with to remove the transient cough of the simpler umKuhlane, influenza, catarrh, and the like. The following are some others more suitable for this use.---

Of the uMathoyisa (*ledidium capense*) one may cut up the larger tuber pour upon it about one cupful of boiling water and drink therefrom a dessertspoonful from time to time. A handful of the leaves of the uXhaposi (*Renenculus pinnatus*) may be bruised and infused with a couple of tablepoons of hot water and the whole drunk off to relieve the cough. Or a double handful of the leaves of the bitter uHlonyane or iNyathelo (*Vernonia Woodii*) may be infused with a quart or more of water. Of this a cupful may be put aside and drunk in dessertspoonfuls from time to time and the remainder used while still warm as a clyster. Or a double handful of the leaves of the uMachakazi (*Gonyza incisa*) may be slightly boiled and a tablespoonful of the decoction occasionally drunk.

To relieve the headache which is so generally an accompaniment of these febrile attacks, a few leaves of the iMunyane (*Leonotis leonurus*) are pounded and steeped in cold water and the liquid drawn in the nostrils.

The pungent leaves of the uZipho or iKambhi leziduli (*cardiospermum halicacabum*) may be rubbed together in the hands and the fumes inhaled through the nose.

Another plant is the imBhozisa, whose root is pounded in a little cold water and the liquid drawn up the nostrils.

The roots of the uDlutshana (*aster asper*) of the uQhume (*Hippobromus alatus*) and of the iBhinini (*Embelia kraussii*) are used in a similar fashion. One of the thick leaves of the umDlebe (*synadenium arborescens*) may be broken up and the pungency inhaled through the nostrils; or the same may be pounded along with the

leaves of the isiShoshokazana (Ranunculus sp) mixed in a little water and drawn into the noze.

A snuff for headache is sometimes made from the powdered bark of the umKhwangu and the uMaluleka trees; or the roots of the ubuLibazi herb may be burned and then sniffed at. Should the headpains be the result of the old skull wound (in (inGozi) the dark portion of the uMathunga root (Cyranthus obliquus) or the roots of the inKominophondo are ground and snuffed up the noze. other plants used for headache are the umEmbhesa, uKhalimele (Rhynchosia sp) inDawoluthi, uPhico UPhico, and uLethi.

Chest Complaints.

The Zulu has his weak parts and perhaps the chief of these now a days at least, is the respiratory organs. Since the adoption of clothing and town life in insanitary hovels, chest complaints have multiplied exceedingly. They come now, not in the form of comparatively harmless scrofulous coughs, but in the more perilous guise of pleurisy, pneumonia, bronchitis and consumption, all of which are answerable for many deaths annually.

Among a people so scrofulous as the Zulu, I suppose it would be only reasonable to expect the presence of typical phthisis even prior to the advent of the white man in the land. And yet I am not aware of any absolute evidence that it was so. But this is by no means equivalent to saying that pulmonary complaints of a tuberculous nature were unknown. Though rare they were very well known and much dreaded, for the so called iXhwala was undoubtedly of this nature.

The term iXhwala really indicates a kind of bovine swelling or tumour. The virus from this, the Zulu theory declares, has been secretly and maliciously introduced into the system of the sufferer by an umThakathi, probably through the medium of food. This explanation will appear at first sight farcical enough; but it is impossible that this particular morbid growth in cattle may be of a tuberculous nature, and, as such, capable of conveying some tuberculous affection to human beings?

European phthisis, we must remember, is probably contractable from cattle, not solely through the respiratory, as is popularly supposed, but through the digestive organs.

It is a noteworthy fact that the complaint in natives commonly diagnosed by European doctors as consumption is not absolutely identical in its symptoms with the phthisis of our own race. With the natives the wasting of the lungs sets in at first at the bottom of the organ; in European phthisis, on the contrary, at the top - a remarkable difference that alone may give ground to suspicion.

The duration of the Native disease, further, covers a much longer period of time than does the European variety, often continuing over a very large number of years. Is it that among these African people we are confronted, not only with the ordinary type of consumption, but also with a new form of pulmonary tuberculosis called iXhwala, and akin to, though distinct from, the former?

Personally I have a belief that there are other species of tubercle bacillus infesting the human system besides that of Koch, each giving rise to its own peculiar complaint, yet all so similar as to have been hitherto regarded simply as varying forms of the same disease. The bacillus of the Native pulmonary complaint has been identified as that of Koch, but perhaps the cases examined were those of real phthisis and not of iXhwala; or else the closely allied bacillus of

of this latter disease may exhibit appearances so similar as to escape ready detection. Whatever this ixhwala disease may be, its incurable nature is universally recognized by the Natives; but this does not deter the medicine man from making valiant efforts to restore his patients by fearful concoctions of expectorants, sedatives and germicides, though naturally with no enduring success.

A person dying of the ixhwala is never wailed for, because whoever cries over such a one will assuredly contract the disease himself. This superstition would almost lead us to believe that the Natives have already observed the tendency the malady has of breaking out again in the same family or society, in other words they have the idea, which they can neither understand or express, that the disease is infectious. Their injunction to all and sundry to keep their mouths shut when in the vicinity of a dead consumptive was not far wrong after all.

Consumption of whatever type, in its incipient form, while still confined to the lower end of the lung, would not be recognized yet as ixhwala. It would be then regarded as another complaint, called isiBele (the breast disease) from the fact of the pain being felt about the nipple. In this stage it is often confounded with pneumonia in the chronic form leading to consumption, or with an abscess or gangrene of the lung following pneumonia, to all of which the term isiBele might be applied.

An acute attack of pneumonia would not be regarded as the isiBele disease, and would probably receive no more distinguishing designation than the generic term umKhulane omkhulu (a severe fever.)

The incipient dry cough of any form of consumption would also be neither isiBele nor ixhwala, but simply uDosi - a name also applied to chronic bronchitis. The uDosi, as it is known, is the hair of a lion or other such poisonous wild beast, which having been maliciously introduced by an umThakati into the air passages of an individual, sets up an irritation resulting in a persistent dry cough. A skilful medicine man calms to extract the uDosi from the chest, after which feat the patient ~~xxxxxxxxxxxx~~ immediately recovers.!

The prominent feature in pleurisy of a sharp, catching pain in the side would cause that disease to become confused with, and called by the same name viz- uHlabo or iHlaba, as pleurodynia or rheumatic stitch.

Any chronic form of chest complaint, if accompanied by a persistent cough is oftentimes called by the generic term isiGuba, that is simply chest disease, and may be either consumption, asthma, or chronic bronchitis.

An acute catarrh, if accompanied by general constitutional derangement with feverishness, would be classed as an umKhulane; but if it were a simple cold, with the cough as the sole feature, it would be termed merely an ukuKhwehla, or coughing.

The habitual tickling cough, accompanying chronic laryngitis or other throat complaint would be known as uSi or uFhepha.

The Native Doctor's prescription of drugs is as confused as his nomenclature. A large number of plant remedies have been useful in relieving one or other of the symptoms accompanying the various chest diseases, and he prescribes in turn all also ever he is acquainted with, attacking the symptoms either singly or in common by a compound mixture.

For the uHlabo in any form (plerrodynia or pleurisy) four or five pieces , six inches long of the roots of the uHlunguhlungu (Vernonia corymbosa), are taken ,boiled well in one cupful of water, and the decoction drunk gradually in spoonfuls, giving early relief from the stabbing pain. On the roots of the iDungamuzi (N) isiZimane(Euclea natalensis) and of the iQwaningi (Capparis corymbifera) together with the thorns of the iSundu palm (Phoenix reclinata) and of the iNgqwangane (Celastrus buxifolius) bush, are tied together in a small bundle , such as can be grasped by the one hand , and an iron awl thrust through the middle of the bundle so as to project at each end. Having taken the bundle from the pot , and holding it by the protruding blunt end of the stout needle (The whole being now boiled), the doctor vigorously stabs the patient here and there about the painful region with the sharp point of the iron , at the same moment blowing with his mouth into the wound a puff of the hot steam rising from the bundle of boiled roots. Perhaps so uncouth a method obtains its usefulness from acting as a rough kind of caustic counter irritant .

A less barbarous treatment, and, perhaps, a more effective remedy is the bark of the uMahlabekufeni (croton griseus) and the uMzilanyoni (Croton sylvaticum) .A certain German Doctor has attained to some degree of popular fame by affixing his name to a certain patent oil which I found to produce very good results, as an eruptive rubefacient in cases of internal inflammation, particularly of the chest.

Now this oil is said to consist mainly of half and half croton and olive oils. The Zulus are familiar with this property of the crotons and its employment as a counter-irritant probably long before any European was. The method of application is to ground up the dry bark very finely and rub the powder into incisions cut in the bark skin.

Decoctions of the leaves or roots of the uMkhokha (Abus precatorius -- This small coast shrub, is the identical weather plant (Abrus precatorius nobilis) - or else closely allied species or variety - now rendered famous by the reputed discoveries of Professor Nowak of Austria, in regard to its supposed powers of foretelling atmospheric and seismic disturbances, generally of course ,of a disastrous nature. Strangely enough , with the Zulus the plant is used as a common charm for the bringing of good fortune on which account it its little red berries and little black beanlike seeds may be often found carried by natives in the purse ,pocket or basket. It is further ,a member of of the same botanical sub-order as the liquorice plant (Glycyrrhiza glabra) and its roots may contain similar properties. Now the liquorice are well known as a European medicine for catarrhs and irritation of the air passages in man. So that we have here another of those numerous instances of the keenness and accuracy of observation of the Native Doctors .)

Also those of the isiGobo (Asparagus sp) are sometimes used for this same uHlabo complaint ; or the leaves and stalks of the iBohlololo (Senecio Spectiosus) may be burned , and the ashes rubbed into incisions made on the spot. Chest pains generally - an accompaniment of course , of all of the more serious lung troubles -or diseases - are said to be relieved by a decoction of the iHlinzanyoka tree(? Celastrus sp) a handful of whose roots ,six inches long are thoroughly boiled in three cups of water , and the extract slowly drunk off while still warm.

For any variety of chronic coughing of a serious nature , whether it arise from consumption asthma scrofula or what not, any of the following measures

may be adopted. Take a small handful of roots of the larger white flowered inFlashane (*Lichtensteinia interrupta*), pound and boil in a large cupful of water till reduced to one half; of this drink a teaspoonful from time to time. This allied to our anise (*Pimpinella anisum*), which has a very ancient reputation in Europe for pulmonary affections.

Or boil well together after having being crushed four or five pieces, six inches long of the root of the uThangazana (*Cuscuta hirsuta*) and a small handful of the small roots of the uDlutehana (*Aster asper*.) in a quart of water and when cool take a small desert spoonful once a day. A teacup of the decoction diluted with another cupful of warm water, may be further administered as a clyster.

The uThangazana has the reputation of giving special relief in such coughs as are more particularly troublesome at night. For this purpose a piece of the root, as thick as ones thumb and six inches long is crushed and boiled in a small cupful of water milk, the result being sipped occasionally throughout the night. A warm infusion of the roots of the inTsangwana (*Tephrosia kraussiana*) is also drunk for the same purpose; or the roots of the herb *Ursinia tenuiloba* may be boiled in milk and slowly drunk whilst still hot. A strong general specific for violent chronic coughs of whatever nature is prepared as follows;— chop and pound together a foot length of the stout root, two inches thick of the iQwaningi (*Capparis corymbosa*) of the uNungwana (*Xanthoxylon capense* of the uMalozana, and a portion of the bulb of the uMathinga (*Cyrtanthus obliquus*) as large as a boys fist; boil all for an hour in two quarts of water, of which drink a tablespoonful three or four times a day, and take the major portion of the decoction, with the addition of further warm water, if necessary as an emetic. Or of the uMayehlezana or uSi shrub (*Crotalaria* sp), one may take a bundle of the roots, six inches long, such as one can be grasped by one hand, infuse with with four or five cupfuls of cold water, and drink off the liquid.

With some stomachs there is a liability to vomit the medicine which is not desirable. Another favourite remedy is the uNyamathi (*Ekerbergia spensis* or *meyeri*) of which a piece of root, six inches long is chopped up and simmered in three pints of water and administered as an emetic.

A large dishful of the pounded bark of the uPhafa (*Zizyphus mucronata*) made into a hot infusion with a quart or more of water; or a single tablespoon of the decoction of the root of the iDumbhi lika'atloyile (*Hermanthus natalensis*) are also sometimes taken in the same way.

If any of these chronic coughs may be accompanied by habitual expectoration of blood, uMabusana (*Capparis guenzii*), is specially indicated.

Many of these native emetics are supposed to be of special utility as expectorants, relieving the chests by clearing the air passages, and perhaps, diminishing the inflammation therein. The uSununundu (*Acalypha peduncularis*) herb is such a one, and of it a handful of the roots, a foot in length is bruised and infused with a quart or more of warm water. Another is the iBoza of which a handful of the pounded leaves is infused with a cupful of cold water and drunk, being subsequently followed by sufficiently warm water to excite vomiting. Or sometimes the leaves are boiled, and the extract preserved in pot or bottle, a spoonful being taken as required.

Though not acting as an emetic, a good expectorant for any kind of dry cough is said to be the isiBhaha tree, a good pinch of whose powdered bark is drunk in a spoonful of cold water; or it may be mixed with heap leaves (inTsangu) and smoked.

The Natives attribute many of their chronic coughs to scrofula, especially such dry coughs as, although persistent, are not accompanied by any general constitutional disturbances. Under this category the native would I believe include even asthma (isiFuba somoya).

A remedy highly spoken for for such scrofulous coughs is the uMathunga (Cyrtaanthus obliquus). Having removed the external covering of a four inch bulbous root, the whole of the inner portion is boiled in a quart or so of water, and a desert spoonful of the decoction is taken once daily or over several weeks or even for a couple of months.

A clyster is also occasionally given consisting about a cupful of warm decoction diluted with another of simple warm water.

A meal of kafir corn porridge is eaten at the same time, with the result that a thorough purging takes place, supposedly clearing out the system generally. The uDlutshana (Aster asper) is another specific for these scrofulous coughs. A tablespoonful of the crushed roots is thoroughly moistened so as to leave about a small cupful of liquid, of which a teaspoonful is taken once a day. Or an emetic may be made of a slightly larger quantity of the crushed root thoroughly boiled in water so as to leave a large cupful of extract, which is drunk and soon afterwards followed by copious draughts of simple warm water to ease the vomiting.

Another of the remedies prescribed for scrofula might also be used for these scrofulous coughs.

The natives seem to be ignorant of the anti-spasmodic properties of the stramonium (Yoli) in case of asthma, notwithstanding that the plant grows as a weed on almost every old kraal site. But for the shortness of breath accompanying this last named as well as heart diseases, the roots of the blue flowered uMampeshana (Oldenlandia decumbens) are crushed, boiled, and the decoction drunk.

The uDosi or wild beast's hair supposed to be present in the air-tubes and to cause bronchitic and similar coughs is removed by the iDumbhi- lika'nti-oyile (Hermanthus natalensis). Of this the roots are boiled and the liquid drunk as an emetic.

Febrile Complaints

Everyone who has had to deal with sick natives will have remarked with what puzzling frequency their ailment is described by them as an umkhulane. It is impossible to express this very comprehensive term by any single expression in English. It indicates almost any general constitutional derangement of a febrile and generally infectious nature, and may include enteric, scarlet, and malaria fevers; small pox and measles; pneumonia, acute bronchitis and influenza, as well as all the commoner minor catarrhs and bad coughs which one is periodically liable. Practically nothing is understood of the nature of these important diseases, and the treatment is confined to a simple alleviation of such symptoms as are conspicuously evident, as the eruptions, the cough, and more specially the bile (iNye (iNyongo).

Every umkhulane is accompanied by an excessive secretion of some kind or other, and it is this secretion, be it expectoration or bile be it discharged through the mouth or the rectum, that the natives universally regard as the principal delinquent, responsible for the whole body

the whole bodily derangement . And in this view they are not without very respectable company ; for the immortal Hippocrates himself held a similar view . viz that the blood, the phlegm and the bile were the three primary seats of disease. His treatment like that of the Natives aimed no doubt at ridding the system of whatever was abnormal in these bloody fluids .

With the Natives the bile is held to be the cause not only of the stomach and bowel disorders , but even of the chest inflammations and cough . The Doctors attack is therefore vigorously directed against this feature , and for the purpose he uses emetics enemas, and purgatives. A common method is to bruise a small handful of the roots , six inches long of both the isiNama (*Achyranthes avicularis*) and the uMasigcolo or inKuphulana (*Osteospermum nervatum*) infuse with a cupful of warm water , drink, and follow with sufficient simple warm water ~~drink~~ to cause vomiting.

Another course is to make warm infusion of a handful of the leaves and roots of the ubuHlungwana (*Wedelia natalensis*) with one cupful of boiling water. This is drunk and followed as before by a copious draught of warm water as an emetic. A large quantity of the plant is prepared in the same way, but with a quart of water for use as a clyster. A tablespoon of the infusion may also be drunk from time to time.

Another remedy is the uHlonyane or iNyathelo (*Veronia Woodii*) of which a double handful is taken of the leaves and an infusion made with a quart or more of water to be administered as a clyster. A desertspoonful of the extract may also be occasionally drunk.

The inKonazana herb (*Alysicarpus wallachii*) is used for the same purpose , a bundle of the roots , about one inch through, being pounded and made into a hot infusion with a quart or more of water and taken as an emetic. So also , is the umFusamvu tree (*Pittosporum viridiflorum*) a piece of the bark about three inches by two , being pounded and steeped in a pint of boiling water, which is drunk and afterwards followed by sufficient simple water to excite vomiting. Sometimes an enema is prepared of a double quantity of this same bark (which however, does not seem to possess any independent purging properties) steeped in enough boiling water for the purpose. Another common bile - emetic is the uMadintsana (? *Tripteris* sp) of a handful of whose leaves a hot infusion is made with a cupful of water supplemented by a copious draught of plain warm water so soon as the inclination to vomit takes place. An infusion in a pint of hot water of a single handful of the six inch roots of the uSenge (*Cussonia spicata*) is prepared and administered in the same way.

The commonest purgative , of course used for expelling the bile in the bowels caused by an umKhuhlane is the iJalambhu (*Ipomoea purpurea*) of whose stalks six inches long , a handful may be bruised in a half pint of boiling water or fowl broth and the liquid drunk.

A general specific for an umKhuhlane is the umHloyane (*artemisia afra* - Wormwood) a double handful of the leaves being infused as tea with a quart or so of hot water , and administered as a clyster or emetic.

As a kind of tonic or stimulant , to remove the general seediness or depression caused by the complaint , a piece of the stout root , and inch and a half thick and six inches long of the poisonous imFulwa (*Ophiocaulon gummifera*) is chopped and infused with three or four pints of boiling water as an emetic.

Other remedies used for an umKhuhlane and generally as emetics are the poisonous uMahedeni (*Phytolacca abyssinica*) the red roots of the inTolwane (*Elephantorrhiza burchellii*) those of the uMayime (*Clivia miniata*) and of the umLomomnandi.

Malarial fever (also nowadays commonly called simply an umKhuhlane , and recently

in Natal , from the shivering symptoms ,umQhuqho) is one of the most destructive enemies the Native of Zululand has ever had to contend against . When the last grandarmee of Shaka, composed of the whole population of Zululand and Natal , went forth northwards to fight Soshangane beyond Delagoa Bay , it was practically wiped out by iMbho (as the maglignant type of the disease was then called) before it had so much as reached the enemy's country . Although the Natives ,even such has been born within the Malaria areas, are not quite so liable as the Europeans to the severer forms of attack ,still they are very far from being immune against them. Every year in the malarxial districts of Zululanda very large number of Natives succomb, and some years as large a number as to all other diseases combined. Yet they so far have not succeeded in discovering any efficient against it. Their method is to attack the disease with emetics and purgatives , which by ridding the system of its excessive accumulation of bile, gives a temporary easement to some of the more distressing symptoms ,and so perhaps, facilitates recovery . We are bound to own that, with the Natives, this method~~attending~~ attended with quite astonishing success. The peppery bark of the isiBhaha tree, the veld herb isiHlazi, or any other of the already mentioned emetics, enemas, and purgatives found growing in their districts would be their usual plant specifics.

Wether enteric fever was or was not an aboriginal disease of the African races, it is certainly met with on rare occasions nowadays in the Kraal. One of the chief specifics of the Natives for this , or perhaps any similar eruptive fever is the poisonous uQwenghor (N) iLozane (Tephrosia macropoda). The root is first externally charred on the fire—a process said to reduce the strength of the poisonous principle. The unburnt central portion is then ground to a powder , of which a pinch of 5-10 grains is taken, mixed with a like quantity of the inner root-bark of the inKunzi or iHheja (Bopusia scabra) herb and a little liquid fat or oil.

In the case of eruptive fever, like small pox and measles, the eruption is taken ^{mistaken} for the disease and is consequently the main object of treatment . Needless to say , not much benefit can accrue from such methods , although in the case of smallpox , the disfigurement may be somewhat lessened. For this latter the dry roots of the inKunzi or iBheja herb, together with those of the medicinal isiDikili (Lasiosiphonsp). are pulverised and mixed into a paste with wetted termite earth and plastered over the body. For Measles , urticaria and other rashes , a common specific is the inKokhane climber , of whose crushed leaves a hot infusion is made and used as a lotion twice a day , a cupful of the medicine being also drunk. The ground roots of the isiMuyisane (Spermacoe natalensis) mixed with termite earth are also smeared over the seat of the outbreak. The bark of the umHlambhamanzi-(Rauwolfia natalensis) and the leaves of the umSuzwane(Lippia asperifolia) are other cures. For any of the ordinary body rashes , a double handful of the leaves of the uMaholwana(Ipomoea palmata) is crushed in a handful cupful of cold water and the whole drunk.

Urinary Diseases

A large number of maladies connected with the urinary organs, and which seem to be mainly kidney diseases, though sometimes of the bladder and generative organs are lumped together by the Zulus under the one generic term izembhe or uJovela. To be afflicted with this complaint, what ever form it might take is somewhat of a disgrace, for it is held to be the result of illicit intercourse with the wife of another man who has previously treated her in such a way that, although she be in no wise inconvenienced herself, she will nevertheless be capable of conveying this disease to her paramour.

The charm used by her husband for this purpose is also usually called izembhe or umSizi, and consists mostly of parts of certain wild beasts (iziNyamazane) charred and pulverised.

The chief specifics for this disease are the uMakhandaka'ntsele (*Eucomis undulata*) and the bark of the imPisikayihlangulwa tree. The poisonous uMahedeni or inGubivumile(*Phytolacca abyssinica*) is also mostly used in this connection. A small handful of the paste of the bruised leaves, sufficient to cover the palm is administered mixed in a big draught of kafir beer. Soon a profuse perspiration breaks forth, followed by vomiting and ultimately purging.

The root is said to be much more potent than the leaves; a piece half the size of a mans thumb, is mixed after pulverisation, in a cupful of water, and given to the patient to drink. As before, a copious perspiration takes place, then violent vomiting. This is assisted by the administration of large draughts of water, time after time, whenever an inclination to vomit manifests itself. Before long purging sets in. At this stage a large portion of the beer is given, which is said to allay the vomiting, and the drug works itself off by purging within about twenty four hours. Should the vomiting and purging continue for a considerably longer period, say for a couple of days, a fatal climax may be feared. Although so dangerous and often lethal, skilled native doctors place an unusual reliance on this bushy climber. Its action undoubtedly exhibits all the systems of a virulent vegetable poison, but nevertheless it may contain valuable curative qualities, as it is certain that remarkable cures sometimes follow its application. Backache or fixed pains about the loins are a common accompaniment of kidney and other abdominal complaints. They are said to be relieved by a teaspoon of ground imFuzane root taken in a little gruel; or by the ixolo preparation already described. The roots of the uSukumbhili (*Hypericum aetiopicum*) are also used as a clyster for the same purpose.

Again incisions may be made at wide intervals round the loins, into which the bulbous root of the amaryllid uMahlokoloza is rubbed. A festering of each incision follows, which is supposed to draw out the internal ill.

The Native pathology of bladder diseases is akin to that of the kidneys. They are mostly lumped together under the single name iqondo, whether the complaint be calculus, bilharzia, simple cystitis or what not. Like the izembhe so also iqondo, implicates the sufferer in the evil reputation of being a fornicator. Bladder affections predominate among the youthful male population, and it is believed that they commonly follow illicit sexual indulgence.

The harm really caused by their own excess is universally held to have been contracted from the girl. The Father or the accepted lover of this latter may have suspicions of her faithfulness, and he therefore upon secretly treats her - on lines similar to those of the izembhe aforementioned - or he may even treat

the "lair" in the bush which the couple are supposed to frequent with some magicmedicament, which, while doing no injury to the girl, will inflict an iQondo on the youth.

We may remark among aboriginal peoples, still in the elementary stages of medical knowledge, a constant predilection for the homoeopathic principle. Thus a plant is found to cure a certain ailment; the same plant will therefore produce! This is the principle exemplified in the native views regarding the cause and curing of both the iZembhe and the iQondo diseases.

A youth suspecting his girl of faithfulness, will procure an iBhucu (*Bulbine natalensis*) plant and make an infusion, mixing therein a quantity of selected magical, animal powders. He will drink the mixture, and it acts as a sedative diuretic. The evil properties of the iBhucu and the various animal powders are then supposed to infect the girl after intercourse without injuring her, but they are subsequently absorbed in the bladder of the rival youth.

On becoming aware that he has contracted the disease, his first endeavour is to discover which particular poison (iQondo) (for there are several) may have been used in his own instance. Having made this discovery (perhaps by the aid of the witchdoctor) he physics himself with the same plant to bring about a cure. In the case of the iBhucu the slimy juice from a few of the thick soft leaves is squeezed into water and drunk.

The next thing the native doctor might advise him to do would be to apply over the bladder, having first anointed the skin with oil or fat, a poultice made of the leaf paste of the umDlonzo (*Mikania capensis*) the umSintsi (*Erythrina caffra*), the uZipho or iKhambli leziduli (*Cardiospermum halicacabum*) and the uXhaphozi (*Renunculus pinnatus*), all of which are caustic in their action working probably like mustard as a counter irritant. The plaster is allowed to remain until it becomes unpleasantly hot for the patient which is said to be in about an hours time. The last two plants being particularly caustic, should be applied only in a small quantity.

A handful of the roots of the big leafed uLimilwenkomo or (N) uLimilwenyyathi (*Berkheya* sp) is sometimes boiled in a cupful of water and drunk.

Others take half a dozen of the small roots of the isiThumana (*Solanum*) capense of the termite nests, pound and boil them well in milk (a pint), and drink a tablespoon of the decoction three times a day.

Should however, more drastic measures be imperative, the doctor thrusts a small reed through the penis into the bladder, and blows into the latter a pinch of the pulverised bark of the uNukani (? stinkwood or *Ocotea bullata* along with the that of the uMahlabekufeni tree and a little ginger. Stinkwood bark is known to be a tannic astringent.

All kinds of penial irritation, from inflammation of the urethra, sores and the like are treated with a lotion of the pounded leaves and stalks of the uCathucathu (*Kibiscus surrattensis*) or dressed with an ointment prepared from the same mixed with a powdered isiBhaha bark and any kind of fat. Or a pill of the leaf paste of the isiThumana above mentioned may be inserted well up the urethra, and allowed to remain until irination, following a copious draught of beer to be subsequently taken, washes the whole channel thoroughly out.

Stricture is a dangerous complication or result of urethral and bladder disorders. Whatever may be the real cause of the consequent difficulty of urination- whether strictures, urethral spasms, defective muscular force or hysteria- the uGobo (*Gunnepersia*) and the Natal Lily or umDuze are prescribed. Of the former a large handful of the pounded roots is boiled, along with the chopped bulb of the latter, in half a pint or so of water, and the

The decoction drunk. The preparation of the isiThumana above given for cystitis is likewise administered as a remedy for stricture. Some also use the uBangalala herb, one of whose roots is boiled in milk and a mouthful taken from time to time. The bark of the umlahleni tree, mixed with urine, is sometimes used as a charm by evil-intentioned persons to cause stricture in those that they hate. On the usual homoeopathic principle, as we may think it possible that the Kafirs have found this same bark useful also as a curative agent for that complaint.

Venereal Diseases.

Previous to the advent of the white man there is every reason to believe that venereal diseases were absolutely unknown among the Zulus. It is averred that the Cape Colony Xosa doctors treat syphilis (Z iBuba, isiPatsho-lo, uGeusulu) with good results, while in its primary and secondary stages, by preparations of ubuVimbha (Withania somnifera) of umThuma (Solanum meloena), and several species of the umThombho (Cissampelos torulosa etc). In Natal, as compared with the Cape Colony, the disease is a comparatively recent introduction, and yet, when not too far advanced, the local medicine man seem generally able to get the better of it.

In Natal as compared with the Cape Colony, the disease is comparatively recent introduction. I have not heard of their using any of the above mentioned Xosa specifics for this purpose, although they are fully aware of the really antiseptic or germicidal properties of the ubuVimbha, for it furnishes them with one of their chief remedies for the malignant rectal ulcers of the isiGwebeda disease, while the blood purifying powers of the umThombho are also known, it is being universally used for scrofulous affections.

The Natal men, I find administer internally a decoction of the roots and leaves of the uNjalwana veld herb, also a decoction of the leaves of the common aloë or Hlaba (A. ferox); and they sprinkle on the external sores the same leaves charred and ground, or better, a paste of the bruised leaves of the uZipho or iKhambhi leziduli (cardiospermum halicacabum) the umDlonzo (Mikania capensis) the umSintsi (Erythrina caffra) and the uXaphhozi (Ranunculus pinnatus) is laid on as a poultice. All of these latter plants (especially the first and last named) possess intensely caustic properties, and should therefore not be allowed to remain on the body but a short time, perhaps not more than an hour.

They are said to burn and bring away all the foulness of the ulcerated parts leaving them clean, and stimulating them to rapid healing.

For all urethral and vaginal discharges or sores of a generally venereal nature as in gonorrhoea or gleet (uGola, iKlilabhu, iDilophu, or sometimes by the generic terms uJovela or iQondo) a large pill is made of the pounded leaves of the uZipho, which is then thrust into the vagina or penis, and allowed to remain. A copious draught of beer is subsequently taken, presumably in order to induce a washing out by urination. Or the leaves and stalks of the uCathucathu (Hibiscus surattensis) are crushed very finely in cold water and the strained milky liquid is injected into either of the channels.

The urethral affections are also relieved by the isiThumana (Solanum capense) of which six of the small roots are pounded, boiled in a pint of milk, and a tablespoonful of the decoction drunk three times a day. The preparation of the iBhucu already mentioned is also taken internally to render the urine bland.

Uterine Disorders

I need scarcely say that the distinguishing nature of the various uterine disorders is not recognised. As a general specific we often find the following method employed; the pulverised bark of the uNukanitree (?Ocotea bullata is mixed with that of the uMahlabekufenitree (croton gratissimum and C sylvaticum) and a little ginger and blown, through a small hollow reed in the womb. What the properties of the uNukani tree may be I am unaware, but I have an opinion that they are of a caustic nature, Those of the crotons, as a cutaneous eruptive irritant and stimulent are well known.

If the crotonic principle, then, is so powerful when applied to the external skin, as we may conclude that its action will be considerably stronger when applied to the much tenderer tissue of the internal organs.

In this way perhaps it may be of some real value when introduced into the ~~womb~~ womb in cases of inflammation, or where that organ is overcoated with a morbid matter requiring cauterising. In cases of injuries to the womb from obstetrical operations, of uterine inflammation and the like, a hot infusion is made of the leaves of the umJuluka running herb, a portion being drunk and the rest injected either into the womb or into the rectum.

Impotency and Barreness

With all primitive peoples, all that pertains to the sexual functions, involving as it does the propagation of the species and the preservation of the tribe, is a matter of paramount importance. Impotency on either side is with them more than a disgrace, it is a calamity. Should the male organs fail altogether to produce the seminal fluid, the roots of the imPindisa (Rubia cordifolia) are boiled and drunk at bedtime, resulting in an early emission. A hot milk infusion and the roots of the uQontsi (Eriosema cordatum and E salignum) herb has a similar effect. Or the powdered root of the iHlamvu (Gloriosa virescens) may be drunk in whey. The pulverised root of the amaryllid uMahlakoloza is sometimes blown through the urethra.

Should the seminal discharge be present, but lack vitality and fail to produce conception, a prize specific is the creeper uNgibonisele of whose root roots a hot infusion is drunk by both husband and wife. It is however imperative to success that the latter be quite unaware of the husband's having also drugged himself with the medicine.

The roots of the iBhuma bulrush (Cyperus Sp) along with those of the iQwaning iQwaningi (Capparis corymbifera) furnish another remedy; and the uBangalala herb enjoys a particularly high reputation, one of its roots being boiled in milk and a little of the decoction drunk from time to time; as also the veld herb uNjalwana or iKhambi lesipatsholo whose roots and leaves are boiled and a small quantity of the decoction drunk three or four times daily for a few days. In a word almost anything calculated to produce irritation of the sexual organs is greedily availed of as a means to remedy impotency.

The imBhabazane, or common stinging nettle ~~ixkaxksaxper~~, the roots of the herb umHlwazimzabha another nettlelike creeper, the roots of the herb amaqate or (N) uBhusha are called upon to do service to this end.

Where simply a lack of nervous or muscular power is supposed to be the defect the bulbous roots of the uNdwendweni iMabelejongosi (Eulophia arenaria) are slightly boiled and a tablespoonful of the liquid occasionally drunk.

The prospect of at last attaining to the crown of maturity is hailed with pro

with proud delight by both girls and boys. Should the menstruation be delayed and this applies equally to all subsequent retarded periods- resort is had to the *imPindisa* (*Rubia coedifolia*). Over eager children even eat the raw roots of the plant ; but the orthodox method is to boil them and drink the decoction. Another first menstruation specific is the *inDago* (*Cyperus esculentus*) a handful of whose nodulous roots are boiled and mashed in a little *amabele* porridge and then eaten; but the action of this may perhaps be that of a general stomach *askis* tonic rather than that of an *emmenagogue*.

So constantly does this plant *imPindisa* reappear in all native treatments of all sexual ailments that one is almost forced to believe that it must possess some useful quality .One might at first have supposed this property to be of a nature inducing heat or local excitement, seeing that it is indicated for impotency as well as retarded menses. But this can scarcely be the case, if those native doctors be right who prescribe it also in cases of *metrorrhagia*. For profuse menstruation of all kinds, the roots of the *imPindisa* are mixed with those of the *umTshiki* grass (*Eragrostis plana*) boiled and the liquid drunk. The *menstrua cynocephali*, deemed so necessary an ingredient by the native doctor, for the homoeopathic reason that the complaint is held to be due to a malicious poisoning of the individual with such substance, need not be mentioned here.

When the monthly process is accompanied by pain - a disorder coming under the generic term *isiLumo* (any unrecognised abdominal gnawing) relief is sought in the pink flowered *isiDwa* (*Gladiolus ludwigii*). Two double handfuls of its nutlike roots are crushed and boiled in two cups of water, which is the injected per rectum, and may be repeated every day as long as required.

Another larger kind of *gladiolus* (also termed *isiDwa* having a raceme of large orange sized yellow flowers, is likewise employed for the same purpose.

Or the large tuberous root of the *isiNwazi* (*Cissus cunneifolia*) is chopped up and boiled in a quart or so of water to form *axbasis*. enema.

Other remedies are the *isiNdiyandiya* tree (*Bersama lucens*) of which the bark is used ; and the *umTimatane* or *isi Nywane* (*Royena lucida*) prepared as an enema. *Dysmenorrhoea* is most generally due to chlorosis or anaemia, and for such iron is the orthodox European specific. It is another proof of the curiously correct insight of the Zulu doctors that they too, were aware of this latter fact, and in their treatment of painful menstruation regularly prescribed in the old iron smelting days, a powder made from the dross or slag.

If impotency is lamented in the case of the male, sterility in the female is even more deplored, if only that a heavy price has been paid for her.

The Native understands nothing of the causes of barrenness, for the reason that he is ignorant of the whole physiology of procreation. Nevertheless he has several remedies which, when they chance to find the conditions corresponding to their peculiar properties, appear to be efficacious.

A common specific is the beautiful liliaceous *iHlamvu* (*Gloriosa virescens*) whose roots are pounded, mixed with food and eaten by husband and barren wife. With the result as they say, that the latter conceives.

We have recently heard of a discovery that yeast has proved an effective cure for barrenness in cows, and the explanation given (whether correct or not I cannot venture to say.) was that the yeast had the effect of killing the particular microbes responsible for the uterine disease.

Now, if there be any truth in such a statement, the *iHlamvu*, inasmuch as it is

as it is a well known lice-killer, may also have the nature of a germicide and act on human beings in a similar way to the East on Cattle.

Other native Doctors prescribe the flowers of the isiNamas esibomvu sehlathi (*Pupalia* sp) which after bruising are rolled in a couple of small paste-balls, one of which is swallowed by the man, the other inserted in the womb with the result that in due time conception takes place. Or the roots of the uNgibonisele climber may be boiled, a portion of the decoction being drunk, and the remainder injected into the womb. Another favoured remedy is a mixture of the roots of the iBhuma rush (*Cyperus* sp) and the root bark of the umThuma (*Solanum sodomoeum*).

The iLabatheka (*hypoxis latifolia*) is also sometimes used.

Should a painful menstruation be an accompaniment of the inability to conceive (as might happen in the case of fibroid tumours), the roots of the uPondonde (a species of aloe) are employed in the same way as those of the uNgibonisele above.

In some females there is a disposition to deliver prematurely or miscarry. This misadventure may be prevented by the administration of any umSekelo (a generic name for any medicine of this class) for instance a certain bush climber (*Pyrenacantha scandens*). Of this the roots are selected, pounded, steeped in cold water and the infusion drunk in cupfuls from time to time.

To facilitate delivery, or to procure it when retarded - medicines generally called an iNembhe - several plants are indicated. Of these one of the chief is the iNothwane or inDola encane (*Triumfetta rhomboidea*). A bundle such as one can easily grasp in the hand, of the six inch roots is pounded, a hot infusion prepared with a cupful of boiling water, which is then drunk.

Other remedies are the iBhuma (*Cyperus* sp) rush, the bulbous root of the uHlakahla herb, the veld shrub uHlungulungu (*Veronia corymbosa*), the bush iKlolo or ilalanyathi (*Grewia occidentalis*) the uMayime herb (*clivia miniata*) the climber isiNwazi (*Cissus cuneifolia*), and the herb uGobo or uKlenya (*Gunnera perpensa*).

But the Mothers troubles are not yet at an end. There is that perilous contingency known as puerperal fever. In order to facilitate the due expulsion of the after birth and the proper clearing of the womb, the natives employ the roots of the aforesaid uGobo, along with those of the isiDwa (*Gladiolus ludwigii*). The native doctors seriously assert that they can not only alter the sex of the offspring habitually borne by any woman, but they can actually procure the birth of whatever sex they will.

Use is made of that beautiful orange lily (*Gloriosa virescens*) already referred to, and which is commonly called the iHlamvu Lomfana nentombhazana.

The peculiarity of this plant is in its roots; some roots are said to exhibit the shape of the female organ, while others represent the male.

All that is necessary is to physic the wife before coition with a decoction of a root which resembles in shape the organs of whatever sex is desired.

I once received the following interesting information as a valuable professional secret. "Your goats perchance have the undesirable habit of bearing always useless males. Catch a weasel (*Poecilogale albinucha*) dry it whole, grind it to powder, and administer in water to the shegoats before covering. The result will be female offspring."

Aspermatum tuberosum used
 with a hot infusion in a quart of water, to be administered as an emetic,
 and repeated daily.

Rheumatism ,Heart Complaints, Dropsy,etc.

Rheumatism in all its forms is very common among Natives owing to the habitual sleeping and sitting on damp ground floors, and to the constant neglect to sk neglect to change wet clothing.

In these cases an up-to-date Zulu Doctor has first resort to the iPhungulo or steambath , The process is described in my Zulu English dictionary as follows. Certain medicines (which are erroneously supposed by the natives to be the curative element) are boiled in a large pot ,over which the patient sits, si closely surrounded by grass mats or blankets , until he becomes thoroughly steamed out, the steam being maintained by the insertion into the water of two or three large red hot stones . The patient is afterwards sprinkled over the bare body with the same or another similar decoction while being hot,the sprinkling being done by a small bunch of the leafy stalks of the umGunya,iCimamlilo, uMagwanyana and other herbs , whose property is said to be to render the boiling water harmless. The Native Doctor thus first clears out and softens down the body through a vapour bath ,and then endeavours to excite a shock or thrill throughout the system by means of hot water sprinkling. This treatment is further supplemented by medicinal draughts.

To allay the pains of rheumatic fever , the whole viscous bulb of the inGcino(*Scilla rigidifolia*) veld herb is thoroughly boiled in a quart of water , of which one teaspoonful is taken morning and evening for one day only.

Or a large handful of the uGobo root (*Gunnera perpense*) is pounded and boiled along with the chopped bulb of the umDuze or Natal Lily., and the decoction drunk . Other general remedies are the roots and bark of the unNyezane (*Dovyalis rhamoides*) which are boiled and the extract drunk.

Or the roots of the unLulama (*Turraea heterophylla*) along with umQalothi bark (*Strychnos henningii*) may be prepared in the same way.

The pungent bark of the isiBhaha is also praised as a specific for rheumatism , and I am of an opinion that the peppery bark of the umNungwane (*Xanthoxylon capense*) would prove equally efficacious.

Local treatment sometimes takes the form of a simple sprinkling of the painful part ,by means of a small brush, with the boiling decoction of the iCimamlilo (*Pentstemonis variabilis*) ,this plant ,the pretty wild forget-me-not of the veld , having the reputed property , as mentioned above, of preventing burning liquids from injuring the tissue.

Similarly , the roots of the uShaqa(*Berkheya* sp) may be boiled, its leaves pounded and mixed with cold water , which is then added to the boiled root decoction , and the mixture used to foment the painful part or limb, any benefit derived there from being probably due to the fermentation rather than to the herb, which is generally held to be simply astringent.

For stiff neck the bark of the umSongi tree is used.

Heart troubles are an accustomed complication of rheumatism. The Native doctor knows nothing about the functions of the heart, though acquainted with the systems of heart diseases (commonly termed uValo, because supposedly located in the cartilage at the end of the sternum) and in his feeble way , he is able to meet the call made on his skill.

He takes the roots of the blue-umbelled uBani (*agapanthus umbellatus*) makes herewith a hot infusion in a quart of water , to be administered as an emetic. and repeated daily.

Such a daily emetic may also be prepared from the red roots of the of the umDabu shrub (? *Elephantorrhiza* sp.) or these same roots may be dried and pounded and rubbed into incisions below the breast. A handful of the leaves of a species of *Messembryanthemum*, called by the natives by the generic term iKhambhi lamabulawo) is sometimes infused in a little boiling water and used as an emetic against the fearful dreams symptomatic of heart weakness. For such dreams the iLabatheka (*Hypoxis latifolia*) is used, a hot infusion being made of its bulb and taken as an emetic. The inner bark of the flowering uNtliziyonkulu or umWanwe tree, as also the bark of the uMoyawovungu tree and the roots of the umVuma (*Turraea floribunda*) tree, taken as an emetic, are other remedies.

The inDabulaluvalo (chips of crystal or natural glass hawked in from Basutoland) so valued by the natives, is not worth referring to, unless to show what absurd and injurious practices (for the glass is broken up and taken internally) these people are capable of mixing up with much otherwise reasonable treatment. The like remark applies to the specific of some doctors for palpitation, viz the dried hearts of the inDhlondhlo snake and the uXamu (*Monitor niloticus*) but the roots of the uMampeshana (*Oldenlandia decumbens*) herb, crushed and infused in boiling water and drunk, which are used for this same purpose of palpitation and shortness of breath, may perchance be of some benefit.

Dropsy of the lower limbs (called uMankankunku, isiKhukhukhu, or iKhomakulo, by which latter name rheumatic swellings are also called) is a frequent accompaniment of heart troubles, and is regarded as the result of "takata" poisoning. Several such poisons are mentioned, vegetable and animal, but among the commonest is the diodon or globe fish (*Tetrodon stellatus* and *inermis*) found along the Natal coast. Now we do know that some varieties of this fish are really poisonous, although I am not aware how the poisonous principle acts on the human system. It is just possible that it may affect the heart, and so really give rise to dropsy of the limbs. Whatever the cause, the native treatment is the same. Chief reliance is had on the vapour bath, already described under rheumatics. Certain species of infusema or dwarf euphorbia (*E. pugniformis* and *E. bupleurifolia*) are also described employed, the roots being dried, burnt, and the ashes rubbed into incisions made about the affected parts.

There is a vaguely described complaint with the natives called isiBhobo, or amaNxeba, which appears to be mostly intercostal neuralgia, at other times muscular rheumatism or a symptom of liver disease. It is another of the takata maladies. The amaNgwe and the waZilanyoni or (N) uMinyu bushes are among the chief poisons supposed to cause it. The latter bush is also named because all birds avoid it. The witch doctor is usually consulted by the patient as to which poisonous plant may have been used, and the same plant becomes once more the antidote. Should it have been either of the above, the roots are boiled and given as an emetic, a small portion also being drunk; or they may be ground and rubbed into the incisions.

Sometimes the roots of the umQaqongo (*Clerodendron glabrum*) are mixed with those of the iBoza (*Moschoema riparia*), a hot infusion made with a quart of water and taken as an emetic. Another remedy is the iBohlololo or (N) inZwabuhlunga (*Senecio speciosus*) whose leaves and stalks are burnt and the

ashes rubbed into incisions. Or the bark of the uMahlabekufeni tree, (*Croton gratissimum* and *C. sylvaticum*) and the dry root of the amaryllid u Mahlokoloza may be ground to powder and rubbed in as before. The male of the (N) i Dungenamuzi (*Euclea lanceolata*) and the isiBhaha are other reputed cures.

A good counter irritant for any kind of fixed internal pains is said to be the um Ngandane wempisi (*Royena villosa*), a bush found along the coast, whose leaves or pounded roots are bruised and laid over the painful spot for perhaps half an hour or an hour, as the ~~strong~~ the plant has strong caustic qualities. The compound plaster, or indeed any single one of the ingredients - umDlonzo, u Ziphe, u Khaphozi and the umSintsi - already mentioned under bladder complaints, is equally efficacious for the same purpose. An effective eruptive rubefacient for lung, and probably also for any other internal inflammations, is the bark of the u Mahlabekefeni (*Croton gratissimum*) and the umZilanyoni trees (*Croton sylvaticum*) which is ground very finely and rubbed into incisions in the skin.

DISEASES OF THE NERVOUS SYSTEM.

The medicine man often meets with spinal diseases and prescribes the roots of the u Gobandlovu (*Secamone gerradi*) of the uSahlulamanye, (*Pterocelastrus rostratus*) of the u Ngazi and of the u Mafumbhuka, all ground to powder, along with the dried body of an i Gomongo or large fruit bat, and rubbed into incisions made along the affected part.

Paralysis is held to be a local affection of the particular limb concerned. Its specifics are the UNtlangothi and umNungwane (*Xanthoxylon capense*).

(An allied tree, *Xanthoxylon fraxineum*) is used in America for chronic rheumatism, which from the crippling of the limbs, would, perhaps, in native diagnostics, be regarded as akin to parapysis. Maybe the umNungwane also does possess useful qualities.)

The administration of the former is described in my Zulu-English dictionary as follows: "The patient stands in the sun, and then, commencing with the length of his shadow, the doctor makes incisions in it along the ground and so right away up the whole unaffected side of the body. On the following day this process is repeated with the other or affected side. Finally the bark, after having been rubbed into the incisions, is boiled in water, and the patient, dipping his fingers into the hot decoction, is required to keep sucking the liquid from the finger tips, afterwards smacking with them the several affected joints. A cure follows - when the omens are propitious.

Other doctors approach nearer the mark of reason, and advocate the hot air treatment. A hole is dug in the ground, a great fire is kindled inside, and, after the ashes have been removed, the patient enters, and

the hole at the top being loosely covered over, is allowed to perspire freely for some time. He is supposed to come out more or less cured. It is possible that the shock caused by the burial in a half roasting pit, apart from the general benefit conferred on the system by the copious perspiration, may also not be without its advantages. It seems pretty certain that the native doctors have an inkling of the curative effect of "Schock" on certain nervous and muscular diseases.

A native is reported as unable to use his limbs - perhaps from paralysis of some kind. The doctor orders him to be placed amidst a heap of dry fagots completely encircling him, and perhaps a foot or more high, at a foot's distance. The sticks are then set on fire, and the patient, unable to move is compelled to see and feel the nerve disturbing flames arise on every side around him. Water medicated with iCamamlilo and similar herbs is constantly sprinkled by the doctor on the firebrands nearest the patient, so as to control the flames and prevent burning. This sprinkling further creates also an amount of steam about the patient, scarcely less dreaded than the fire. At length the fire burns itself out; the sufferer is removed, much exhausted, but sometimes quite recovered.

In this connection I may add how in cases of epilepsy the patient was ordered to supplement the medical treatment by plunging, at a certain hour, into a particular pool - everywhere known to be infested with crocodiles, and reputedly also with pythons - in one of the rivers in further Zululand. The object of this, it seems to me, could have been nothing than to cause a vitalising shock to the brain and nerves.

HYSTERIA.

Hysteria is very common among native girls. In the majority of cases it is the result of mental disorder, and although not necessarily caused by any physical derangement, is often sympathetically aroused, through the nerves, at those times when the sexual functions are most active, as is evidenced by the fact of hysteria occurring so frequently about the menstrual period. The Africans being a race of strong emotions, both sexually and sentimentally, we should almost expect hysteria to be rife amongst them.

The nature of the complaint not being understood, it is always attributed to the evil "charm" of some malicious young man. Technically the girl is said to have been "thrown at" (phosiwe) by him, and the charm used, and supposed to have caused the hysteric is called iHabiya. These anaHabiya may be harmless animal substances, as the fat of lions, leopards or various birds, but they are more frequently plants. The native never ministers his charm internally to the individual, mostly not even corporally at all. The same plant as is supposed to have caused the hysteria is regarded also as its antidote; which accounts for the universal custom of requiring that the same young man who has been detected "charming" a young girl in this way shall also cure her, as he alone will be cognisant of the proper remedy. Among a large number of plants reputed to possess such properties, we note the roots of the uKhathwa herb, of the umMbhezi tree, or of the amaPhofu bush.

The root of the *inDawoluthi emn ama* (*Belamcanda pinctata*) is employed to allay the hysterical weeping. Perhaps it possesses some sedative properties. A hot infusion of the fleshy stalks of the *uZililo* (*Stapelia gigantea*) is used as an emetic for the same purpose.

The physical or mental affection with which native witch doctors are always afflicted may be a form of hysteria, and they are sometimes medically treated. For instance, the roots of the *umHlonshwa* (*Psoralea pinnata*) and of the *uBhubbubhu* climber (*Helinus ovata*) are pounded and stirred with cold water until the liquid froths, when it is drunk as an emetic. Multifarious superstitions and formalities are at the same time performed, but their mention is of no importance here.

A few years ago a curious complaint forming quite an epidemic, was introduced into N.E. Zululand from the adjoining Tongaland. The disease attacked young persons of both sexes but generally girls. The sufferers would congregate in bands and they would have wild convulsive fits, and fits of jumping frenzy during which the head would be completely smothered beneath several layers of cloth secured about the chest and back by braces of goat skin common to all types of Zulu witch-doctors. They would cry in uncanny tones, likened to the bellowing of a bull, and would speak in an "unknown tongue".

A person so afflicted, even after a more or less complete recovery is known as an *inDiki*.

The Zulu imagines that the disease is due to a new type of spirit, akin to the *idlozi*, or ancestral familiar spirit, and *umLozikana*, or whistling familiar spirit and yet distinct from both.

I have prosecuted some inquiries which have led me to the conviction that the convulsive fits were plainly those of epilepsy; that the unknown tongue was simply incoherent mutterings in Zulu and kindred languages, and that the rest was mainly hysteria.

INSANITY.

Various physical derangements are apt to cause a temporary insanity or delirium (*uHlanya*) with the natives, mostly manifesting itself in a wild rushing about the country. When this symptom appears - which, of course, in the native view, amounts to a distinct disease - a piece as large as a fist of the very poisonous bulb of the *inGcolo* forest climber is very thoroughly boiled in a pint or more of water, of which only a teaspoonful may be given to drink. This quantity is said to suffice of itself to cause in a healthy individual mental derangement of some kind lasting several hours; the already delirious, however, it is supposed to bring round. Another plant said to produce a similar kind of insanity (though I have not heard it proscribed as a cure for the same) is the bulb of the *iLabatheka* (*Hypoxis latifolia*.)

SKIN DISEASES. ect.

Body sores, especially if intractable, are plastered with the ground roots of the inKunzi or iBheja herb (*Bopusia scabra*) moistened with a little water. This plant, we may recollect, is a chief specific for the ulcerous rectal ~~XXXXXXXX~~ disease called isiGwebeda or inGumbhane. No doubt it really possesses some kind of antiseptic powder. This may also be the case with the running pea-like plant uQwengu or (N) iLozane (*Tephrosia macropda*) which is not only curative of sores, but in leaf extract is used for destroying head lice, and effectually expels intestinal worms from cattle, although dangerously poisonous if taken rashly internally by human beings.

The umNungwane (*Xanthoxylon capense*) again, from its use in the preservation of meat and in the treatment of decayed ~~teeth~~ teeth, undoubtedly contains antiseptic powers of a high order, and similarly also the ubuVimbha, (*Withania somnifera*) the leaves of both of which are successfully employed in the healing of sores.

The leaves and roots of the uShaqa or uShwawu (*Berkheya* sp;) pounded and steeped in cold water, furnish an excellent astringent remedy for the same purpose.

A general outbreak of sores throughout the body is treated with a dose of uZipho (*Cardiospermum halicacabum*) a handful of the leaves being pounded in warm water and drunk.

The leaf of the common kraal weed iYoli (*Datura stramonium*) freed of its mid-rib, and laid over a painful wound or sore, is certainly delightfully soothing, if indeed not also curative. Another plant used in this connection is the green podded isiNama (*Priva leptostachya*) of which the seeds are ground and spread on as a plaster. A leaf paste of the shrub *Polygonum serratum* is also an efficient sore healer.

For cancerous growths (isiDla) as ulcerative or ~~XXXXXXXXXXXX~~ or gangrenous stomatitis, and popularly (though doubtfully) even for true cancer the large umHlontlo *Euphorbia* (*E. grandidens*) holds a universal reputation throughout S. Africa of being the one sovereign remedy. The so-called cancer bush (*Sutherlandia frutescens*) has likewise a reputation as a cancer cure, though I am not aware that its reputed properties in that respect are known to the natives here.

Thrush of infants (amaLivula) is cured by rubbing over the sore parts of the mouth the crushed leaves of the sorrel-like isiThathe or (N) isiNungu (*Oxalis semuloba*.)

For itch (uTwayi) eczema (umFula, umuNa) and similar cutaneous diseases the common specific is a lotion made with hot or cold water, of the pounded bark and roots of the uSolo or Flat Crown (*Albizia fadigiata*). The juice expressed from the leaves of the iBhueu (*Bu;bine natalensis*) is also used.

OPHTHALMIA.

Owing to the prevalence of scrofula, ophthalmia, (in Telo) of the strumous form is common among the natives. It is regarded as the work of an umThakathi, and the skilful doctor claims to be able to extract from the organ the injurious bodies, which are declared to resemble small grains of Kafir corn. This statement seems to be merely childish exaggerations of the granulations sometimes formed on the inner side of the eyelids after purulent ophthalmia.

For pustular ophthalmia generally, incisions are first of all made above and about the eyes; then a quantity of the leaves of the small red berried isiThumana (*Solanum capense*) found about termite nests, is boiled, and the face held over the steaming pot, treated to a vapour bath. The eyes are subsequently bathed in the decoction and the juice of the berries may be rubbed into the incisions. There are several other uses of this plant which tend to indicate that it contains germicidal properties of some real value.

The large rough leaves of the uLimilwenkomo or (N) uLimilwenyathi, (*Berkheya* sp) are employed in a similar manner to the above.

Another germ killing plant is the umEmbhesa shrub, whose roots are used as a lotion for sore eyes, as well as a powder for destroying head lice.

The isiHlosa herb is another remedy for ophthalmia.

The inflammation or redness of the eyeball occurring in all forms of this disease, especially in the common catarrhal form, is relieved by the application of the pungent root of the uSolo (*Albizia fastigiata*) an inch of which is pounded in a small quantity of cold water, and a drop or two of this latter poured into the eye from time to time. The leaves of the green podded isiNama (*Priva lepostachya*) as also those of the umThundululuka or Natal plum (*Ximenia caffra*) are employed in the same way.

The peppery roots of the medicinal isiDikili (*Lasiosiphon* sp) as well as the leaves of the uMpondonde aloe? are burned to ash, and a pinch of the latter inserted into the eye. Or the flowers of the imPephe herb are pounded, mixed with soot, and dropped into the eye before going to bed.

A universal household remedy is to apply in the same way a little of the pulverised backbone of the cuttle fish, or even of the shell of the common snail - a simple remedy said to be really effacious with men and beasts.

Although the sarsaparillas of the South and Central America are not found in S. Africa, a single species of the same genus is indigenous to the coastal bush of Natal and Zululand. This is the inGqaqabulani or (N) iYali or uLimilwenyathi (*Smilax kraussiana*). It is an entangling bush climber with stems about a quarter of an inch thickness, bearing tiny hooked thorns. It constitutes one of the minor eye remedies of the natives when afflicted with ophthalmia, though generally in conjunction with one or other

of the plants already mentioned, a decoction being made, and the eyes held for a time over the steaming pot.

EARACHE.

Pain in the ear is relieved most usually by the thick mottled leaves of the dwarf isikholokotho (*Sansevieria thyrsifolia*) which are warmed over the fire and a drop of the juice let flow into the ear. The roots of the umFana-ka'sihlanjana (*Stylochiton* sp.) boiled in a little urine, or the leaves of the isiNema (of the kind used to provide smoking tubes) crushed and steeped in the same fluid are other cures for earache. The umSintsi (*Erythrina caffra*) leaves are also sometimes crushed, infused in hotwater and a drop of the liquid placed in the ear. The umHlakuva is another common household remedy for this purpose.

TOOTHACHE.

Before the advent of the white man, dentistry was an unknown art among the Zulus. They were a people not yet attained to the inventive stage, and they turned instinctively to Nature for aid in all their needs.

Owing to the lack of suitable implements for extraction, the aim of the native doctor is to destroy the troubling tooth in situ. He claims to possess medicines which, when applied to a decaying tooth, cause it to drop out forthwith. This is merely an exaggerated statement of a property certain plants have, when inserted within the decayed cavity, of causing such teeth to break up, thus falling out piecewise. Such plants commonly allay the pain at the same time by killing the nerve. Carbolic acid is a good example of this kind of drug with us.

The famous thorny isikhumukela bush, growing in the bushveld, is one of the principal native medicines. The dried roots are ground into a powder and inserted into the cavity of the tooth, having the above mentioned effect. The small reddish berried isiThumama (*Solanum capense*) is said to possess the same powers and is prepared in the same way. The root-bark of the umNungwane (*Xanthoxylon capense*) is pungent and disinfectant. Applied as before it is said to relieve the pain very rapidly, and no doubt at the same time destroys the corroding bacilli.

It is curious that the kindred tree (*Xanthoxylon fraxineum*) should be used in America for identically the same purpose and be there locally known as the Toothache Tree. This fact testifies to the probable usefulness of the Natal species.

The powdered root of the umKhovothi (*Chatachme meyeri*) and the leaf paste of the ubuHlungwana (*Wedelia Natalensis*) have the reputation of being equally efficient as dental anodynes.

Others poultice the painful tooth with a paste of the pounded roots of the umHlakuva or castor oil plant, or chew the roots and leaves of the isiSinini herb, or the very bitter milky roots of the umThombhlo climber (*Cissampelos torulosa*.)

Not only can the native doctor speedily rid you of toothache, but he will tell you with equal conviction that, by imitating the peculiar cry of the imBhuou rock-monitor (*Veranus albigularis*) you may speedily induce it.

EXTRACTION OF THORNS.

The professions of the native doctors in regard to the extraction of thorns are no whit less marvellous than those in regard to the extraction of teeth. A few uNyawothi (*Penicillaria spicata*) seeds are taken, one half thereof ground very finely and inserted into the wound, the other half sown whole in the soil. At the same moment as the sown seed sprouts through the earth the thorn will emerge from the flesh in which it is embedded. Others insert a pinch of pulverised imKomankoma root (*N filix-mas*) into the wound with an equally propitious result.

WOUNDS.

Quite 50 per cent of Zulu men bear ugly wounds or scars (inziGosi) about the head or body as souvenirs of factions or other fights. Some of these covering split or splintered bones, cause them periodical pain (izilalo) throughout their after life. For wounds when fresh, whether caused by assegai or stick, the native possess nothing better than the ubuKlungwana herb (*Wedelia natalensis*). The leaves are bruised and steeped in a little cold water, a few drops of the extract are poured into the wound and the whole of the leaf paste plastered over it and bound on like a poultice. The action of the herb is to prevent inflammation, with its consequent pain and suppuration, thus ensuring immediate healing. Another herb used under like circumstances is the uGidide (*Jatropha Hirsuta*) the dried bulbous root being pulverised and sprinkled in the dried wound.

BROKEN LIMBS AND SPRAINS.

Broken limbs are not so frequent with this bellicose people as are broken skulls, and yet they must necessarily occur at times, especially from falls. Considering the remarkable lack of inventive genius among the natives, it almost surprises us to find that they had already discovered the use of splints even before the white man's coming. True, it was only a rude contrivance, formed of a couple of split dog's bones, which were firmly bound on each side of the fractured limb, and acted well enough. But their main reliance was on certain herbs, which were said to have the wonderful power of making fractured bones unite. Chief among these we note the Mathunga (*Cyrtanthus obliquus*). The dark coloured portion

of the root below the bulb was dried, pulverised, and rubbed into incisions made at the seat of the breakage. Equally effective, and applied in the same way, is the herb uNgwaleni (*Cluytia pulchella*). Others employ the root-bark of the coast tree uNqandane wempisi or inDodemnyama (*Royena villosa*) along with the root of uMathunga as above; roast both on a pot lid till dry, pulverise and rub into incisions as before.

For simple sprains (notwithstanding that the natives frequently refer to these also as breakages or ukwaphuka) the uMyenya (*Rhamnus prinoides*) and the iridaceous inDawolucwatha are used as embrocations.

SNAKE BITE.

The treatment of snake bite must always hold an important place in the medicine of the aboriginies of a snake infested country like Zululand and Natal. It has been asserted by European experts over and over again that snake poison, when taken into the system through the stomach is harmless and inert, and yet, as far as I can discover, the homoeopathic principle reigns supreme among all these races of mankind that have been born and reared amongst snakes, and the antidote is taken through the mouth. The orthodox antidote of the Zulu doctor, no less than of the Indian of Brazil, is the snake itself, and by preference the very snake that has bitten, or, if this be unprocurable, another of its species.

There are venomous snakes of several distinct kinds in South Africa, each with its own particular poison, and demanding its own peculiar treatment. There are the colubrine black (*Dendraspisangusticeps*) and the green iMambha; the viper iBhululu, or puff adder (*Bitisarietans*) and the uMaqandalingophi - all lethal snakes; and the nalias or so-called cobras, iMFezi and iPhimpi, scarcely less poisonous.

A native snake specialist would keep a regular supply of the dried bodies - the head, bile, liver, heart, and lungs - of all these, to be ground into powder and administered by the mouth on demand. It is seriously averred that some native doctors have so saturated their blood with these poisons by frequent small doses as to become at length absolutely immune to any kind of snake bite.

No doubt these animal antidotes of the natives would be more effective if it were possible to inject them into the blood more directly than through the alimentary canal. The South American Indian is fully aware of this and the Zulu doctor has already an inkling of the fact, and is even now, in his rude way, making a manifest effort (as we shall presently see) to find some readier access to the blood than through the mouth. Personally I believe that the future will prove the native theory to be correct, and that snake poison is assimilable through the stomach, and can both cure and immunise against the effects of bite, and that the secret of success lies only in the proper method of administration, chiefly as regards the timeliness of application and the quantities to be taken.

European experts have not yet advanced one inch on the Kafir in discovering any more certain antidote than the snake poison itself. They supplement their serum (anti venom) hypodermically injected with chloride of gold or of lime, strychnin, ammonia and permanganate of potash; and the native doctor supplements his dried snake head and bile with innumerable plant remedies.

Smith, in his South African Materia Medica, mentions the *imunyane* (*Leonotis leonurus*) and the *umGwili* (*L. ovata*) as the most powerful remedies known in the Cape Colony. The knowledge, he says, was carried there by the Fingo refugees, and these, we know, came from Natal and Zululand. The Zulu doctors are well aware of the powers of these plants, and they even believe that, when sprinkled in decoction about a kraal, they will keep snakes away. But I have not heard that they are regarded by them as the best snake bite antidotes. Indeed, they find the Zulus rarely like to rely on any single remedy; they are more accustomed to mix together a large number of reputed cures, although naturally any single plant would be used if others were wanting.

The method of one Zulu doctor was to mix a quantity of the ground root of the *isiThumana* (*Solanum capense*) with another of pulverised snake, and give the sufferer to drink. Another compounded together the roots of the *isiThumana* (*Solanum capense*) with ~~another of pulverised snake and~~ the roots or green fruit (excepting shell) of the *umHlala* (*Strychnos spinosa*), the roots of the *imunyane* (*Leonotis leonurus*) and other plants, made therewith a hot infusion in about a quart of water, gave the major portion to drink as an emetic, then, taking himself a mouthful of the remainder, set about vigorously biting the patient (so as to draw blood) in all parts of the body, allowing as he did so, the medicine in his mouth to enter the wound. This is the nearest approach the Zulu doctor has made to subcutaneous injection.

The fatal action of snake venom seems in some species, as with the mambas, to be that of a nerve poison, with consequent paralysis and the like; in others that of blood poison, as probably with the puff adders; in others again, perhaps of both combined. Now, the *umHlala* tree is a *Strychnos*, and its roots or fruit therefore probably contain a certain percentage of that most powerful nerve stimulant strychnia, which has been proclaimed by Dr. Muller as practically a cure for some, at any rate, of the worst Australian snakes. This is another example of how penetrating the observation and how correct the knowledge may be of these untutored savages in regard to the properties and uses of the numberless medicinal plants surrounding them.

The *isiThumana* again, is known to be effective in cases of stricture and palsy of the bladder muscles, so that as a counter-agent to the paralyzing action of snake poison it also has been quite ~~rationally~~ rationally selected. What the exact working of the *imunyane* may be is not so manifest; but inasmuch as it is capable of inducing intoxication and delirium, it also probably carries some properties of a nervine character.

Among other plant remedies of high repute, and as used as specifics for snake bite, we may mention the inKokhane climber, of whose leaves a handful are bruised in a hot infusion and drunk. The umNungwane (Xanthoxylon, capense) being a reputed cure for paralysis, and further, well known as a disinfectant, may also be said to be reasonably used for snake bite, for which a decoction of the root is employed. A small handful of the six inch roots of the umEmbessa shrub may be pounded in a quart or so of hot water and drunk. The roots from four plants of the isiDikili (*Lasiosiphon* sp.) may be crushed and thoroughly boiled so as to leave a pint of liquid, which is drunk. Of the umQaqongo (*Clerodendrum*) a quantity of the roots may be pounded, made into an infusion, and drunk—this remedy being specially indicated in cases of mamba bite.

The shrub *Cassia occidentalis*, as also the climber *Ipomoea ficifolia*, are other notable iziHlungu or snake bite antidotes. Of the former a double handful of the leaves and stalks are pounded together with the pips of one green umHlala fruit (otherwise one foot length of the root) mixed in one cupful of cold water and drunk. Of the latter a similar quantity of the leaves may be taken and administered in the same way, a portion of the liquid being used also to bathe the wound. The iPhombhane runner and the roots of the uMayome (*Clivia miniata*) are likewise employed for this same purpose.

Most of these plants work as emetics, in which kind of treatment the natives somehow place great reliance.

VERMIN-KILLERS.

There are a good few plants used as vermin killers. Among those used for destroying lice on the head we have the pea-like uQwengu or (N) iLozane (*Tephrosia macropoda* and *diffusa*, and the shrubs umEmbessa and iNyathelo or uHlonwane (*Vernonia woodii*). The modes of preparation are various, sometimes the roots being boiled and the head washed in the decoction, at others a paste is made of the ground roots or pounded leaves and well rubbed into the hair.

For the destruction of maggots in vattle sores the sovereign remedy is the umKhiphampethu (*Calpurnia lasiogyne*). The bulb of the iLabatheka, (*Hypoxis latifolia*) is ground and placed in food for the destruction of small vermin.

ALCOHOLISM.

So up-to-date—have the Zulu doctors become that they actually have a cure for inebriates (vide my Zulu-English dictionary under isiDakwa) as well as remedies for the shivering fits umQhuqho or (N) umZuzo, and the

alcoholism (uValo) following ebriation. These shivering fits are a curious feature in native alcoholic poisoning. Some natives get them invariably, even after a reasonable indulgence, and none are safe from them if they go to habitual excess. The whole body trembles, the teeth chatter, and since the patient is invariably found huddling over a fire, we may assume that he experiences a sensation of severe cold. In a word the symptoms so far are identical with those manifested in malarial fever. But beyond this shivering fit this attack rarely goes. I have never heard among the raw Zulus of a case of absolute delirium, although they do at times get as far as a state of nervous collapse, showing itself in an abnormal timidity or restlessness. I should therefore suppose that this umQhuqho or umZuzo must be a mild variety of alcoholism peculiar to Kafir beer poisoning, since among European inebriates we do not hear of much shivering.

HAIR-RESTORER.

Certain African races regard hair dyeing as a very necessary improvement of their physical beauty. Although the Zulu women have the habit of regularly colouring the hair with red ochre, they have not yet discovered an actual dye. But if they have not yet got as far as hair dyes, they are already possessed of a hair restorer. Several diseases cause a falling out of the hair of the head. To remedy this and render the hair strong and its growth vigorous, they use a wash made of the pounded leaves of the uFukuzela herb (*Ocimum obovatum*)

CONCLUSION.

I have now completed a list of some 240 Zulu medicinal plants, giving what the natives believe to be their properties and the manner in which they use them. This may be about as many as a good average native doctor will be acquainted with. But it is far from being all. There are perhaps another 240 named medicinal plants of equal value, used in different parts of Zululand and Natal, but not included here; and there is certainly quite another 240 which, although possessing valuable curative qualities, have no distinguishing native names, being simply referred to by the generic terms, such as iKhambhi (medicinal herb) isiPhungo (cough cure) and UmHlabelo (embrocation), isiHlungu (snake antidote) and so on. It is probable that we should not be far wrong if we calculated the medicinal of Natal and Zululand, already known to the natives as being somewhere about 700 in all.

So much, I think, will suffice for this, as I believe, the first published contribution to the Zulu materia medica. A good deal of investigation in this entertaining and, indeed profitable subject remains still to be done, especially in regard to the botanical identification of the various remedial plants, the exact symptoms they are capable of relieving, and the proper doses in which they should be administered.

But what I have written here - the result of long extensive and difficult research - will at any rate point out the way to those desirous of prosecuting still further enquiries into the domain of South African medicine and medical plants; and will prove to us, moreover, that the native doctor, though still indeed groping in the darkness of profound ignorance, is nevertheless groping along quite in the right direction.

(The following lists have been compiled from Father Bryant's article, since they will summarize in a convenient form the results obtained. They will also clearly show the gaps in our knowledge of the botanical identification of the native drugs.

It is highly desirable that a competent chemist should undertake an investigation into the active principles of the more important drugs herein enumerated; and all possible assistance in the supply of material or information would be gladly rendered by the Natal Museum. Editor).

TABLE OF ZULU MEDICINAL PLANTS ARRANGED IN BOTANICAL.

Order RANUNCULACEAE.

Latin Name.	Native Name.	Portion used.	Use.
Ranunculus pinnatus Poir.	uXhaphozi	Leaves.	Catarrh ect.
Ditto.	"	"	Urinary complaints.
Ditto.	"	"	Venereal diseases (syphilis)
Ranunculus sp.	ieiShoshokazana	"	Catarrh ect.

Order MENISPERMACEAE.

Cissampelos torulosa E.M.	umThombho.	—	Venereal diseases,
Ditto	"	Roots Leaves.	toothache. Scrofula.

Order CRUCIFERAE.

Lepidium capense. Thb.	uMathoyisa	Tuber.	Catarrh ect.
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Order Bixineae.

Doyyalis rhamnoides B & H	umNyezane.	Roots & bark.	Rheumatism.
Trimeria alni-folia. Planch.	iDlebelendlovu.	Leaves.	Stomach & intestinal complaints.

Order PITTOSPOREAE.

Pittosporus viridiflorum Sims.	umFusamvu.	Bark.	Febrile complain
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Order POLYGALEAE.

Latin Name.	Native Name.	Portion used.	Use.
Polygala sp.	iThethe.	—	Scrofula.
Polygala oppositifolia Linn.		Roots.	"

Order CAPPARIDEAE.

Capparis corymbifera E.M.	iQwaningi	Roots	Chest complaints. (Pleurisy)
Ditto.		Leaves.	Impotency and barrenness.
Ditto.		Bark of root.	Scrofula.
Ditto.		Root	Chronic coughing
Capparis gueinzii Sond.	uMabusana	Leaves	Chest complaints (expectoration of blood)

Order HYPERICINEA.

Hypericum aethiopicum Thumb.	uSukumbhili	—	Poisonous.
Ditto.	"	Roots	Urinary complaints. backache ect.

Order Malvaceae.

Hibiscus surattensis Linn.	uCathucathu	Leaves & stalks.	Urinary complaints.
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Ditto.	"	Leaves.	Venereal diseases, gonorrhoea ect.
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Order Tiliaceae.

Grewia occidentalis Linn.	iKlolo or iLalanyathi	—	Impotency or barrenness.
Triumfetta rhomboidea Jacq.	iNothwane or iDola encane.	Roots	"

Order GERANAiaceae.

Latin Name.	Native Name.	Portion used.	Use.
<i>Oxalis semiloba</i> Sond.	isiThathe or isi Nungu.	Leaves.	Skin diseases Infantile thrush.

Order RUTACEAE.

<i>Clausena</i> <i>inaequalis</i> Bth Ditto.	umNukambhiba. "	Roots. Leaves.	Tapeworms. Intestinal para- sites - Ikhambi.
<i>Zanthoxylum capense</i> Harv. Ditto	umNungwane "	Bark of Root Leaves	Scrofula. Intestinal para- sites. Ikhambi.
<i>Zanthoxylum capense</i> Harv. Ditto . Ditto.	umNungwane " "	Leaves Bark of Roots Root	Stomach & intestin- al complaints. Stomach complaints. Chest complaints, chronic coughing.
Ditto Ditto.	" "	6 Leaves.	Paralysis. Skin diseases, sores.
Ditto Ditto.	" "	Root-bark. Roots.	Toothache. Snake-bite.

Order OCHNACEAE.

<i>Ochna atro-</i> <i>purourea</i> D.C.	umSomvane.	Roots	Gangrenous rectitis.
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Order Meliaceae.

<i>Ekebergia meyeri</i> Preel. Ditto.	umNyanathi "	Root Leaves.	Indigestion and Heartburn. Intestinal para- sites. Ikhambi.
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Order Meliaceae. cont.

<i>Ekebergia capensis</i> D.C. or meyeri Presl.	umNyamathi.	Root	Chest complaints, coughing.
<i>Trichilia emetica.</i> Vahl.	umKhyhlu or iXolo.	—	Very poisonous.
Ditto.	"	Bark.	Stomach and intestinal complaints.
<i>Turraea obtusifolia</i> Hochst.	umHlatholana	—	Very poisonous.
Ditto.	"	Bark and leaves.	Stomach and intestinal complaints.
<i>Turraea floribunda</i> Hochst.	umVuma	Roots	Heart complaints.

Order Olacineae

<i>Apodytes dimidata.</i> E.M.	umDakane	Root bark	Intestinal parasites Ikhambi.
<i>Pyrenacantha</i> <i>scandens</i> Planch.	Umseklo.	Roots	Impotency and bar- renness.
<i>Ximenia caffra</i> Sond (Natal plum)	umThunduluka	Leaves	Ophthalmia.

Order CELASTRINEAE.

<i>Celastrus buxifolius</i> Linn.	inGowangane.	Roots	Chest complaints (pleurisy)
<i>Celastrus</i> sp.	iHlinzanyoka	"	Chest complaints, chest pains.
<i>Elaeodendron velutinym</i> Harv.	INqayi	Bark of roots.	Dysentery and diarrhoea.
<i>Pterocelstrus</i> <i>rostratus</i> Walp.	uSahlulamanye	Roots	Spinal disease.

Order RHAMNEAE.

<i>Helinus ovata</i> E.M.	uBhubhubhu	Roots	Hysteria.
<i>Rhamnus prinoides</i> L'Herit.	uNyenya.	—	Sprains.
<i>Zizyphus mucronata</i> Willd.	umPhafa.	Bark.	Chest complaints (coughing.)

Order Ampelideae

<i>Cissus cunifolia</i> E and L.	isiNwazi	Root.	Very poisonous. Impotency and barrenness.
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Order Sapindaceae.

<i>Bersama lucens</i> Syzes.	isiNdiyandiya	—	Very poisonous.
Ditto	"	Bark.	Impotency and barrenness.
<i>Cardiospermum helicacabum</i> Linn.	uEipho or iKhambhi leziduli	Leaves & stalks.	Dysentery and diarrhoea.
Ditto	"	Leaves.	Catarrh ect.
Ditto	"	"	Urinary complaints.
Ditto	"	"	Venereal diseases, syphilis.
Ditto	"	"	Skin diseases (sores)
<i>Hippobromus alatus</i> E and L.	uqhume	—	Very poisonous
Ditto	—	Roots	Catarrh ect.
<i>Sapindus oblongifolius</i> Sond.	iGololenkawu	"	Dysentery and diarrhoea.

Order ANACARDIACEAE.

<i>Sclerocarya caffra</i> Sond.	umGanu.	Bark.	Gangrenous rectitis.
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Order Leguminosae.

<i>Albizzia fastigiata</i> Oliv.	USolo	—	Very poisonous.
Ditto	"	Bark and roots.	Skin diseases, (eczema.)
Ditto	"	Root.	Ophthalmia.
<i>Argyrolobium marginatum</i> Bohns.	InTondo	Roots	Hiccough through stomach disorders.
Ditto.	"	Tubers.	Stomach sickness.
<i>Albus peccatorius</i> Linn.	umKhokha	Leaves or roots	Chest complaints (pleurisy)
<i>Alysicarpus wallichii</i> Wright & Arn.	inKonazana	Roots	Febrile complaints.
<i>Calpurnia lasyogyne</i> E.M.	umkhiphampethu	—	Maggots in cattle sores.

Order Leguminosae. cont.

<i>Cassia occidentalis</i> Linn.	---	Leaves and stalks.	Vermin killer.
<i>Crotalaria</i> sp.	uMayehlezana or uSi.	Roots.	Chest complaints (chronic coughing.)
<i>Elephantorrhiza</i> <i>burchelli</i> Bth.	inTolwane	Interior of roots.	Dysentery and diarrhoea.
Ditto.		Roots.	Febrile complaints.
<i>Elephantorrhiza</i> sp.	uDabu.	"	Heart complaints.
<i>Erythrina caffra</i> Thb.	uSintsi.	Leaves.	Urinary complaints.
Ditto.	"	"	Venereal diseases (syphilis.)
"	"	"	Garache.
<i>Eriosema</i> , <i>cordatum</i> E.M.	uQontsi	Roots.	Impotency and barrenness.
<i>Indigofera</i> sp.	isiKhubabende	Root	Dysentery and diarrhoea.
<i>Psoralea pinnata</i> , Linn.	uMlonishwa	Root.	Hysteria.
<i>Rhynchosia</i> sp.	uKhalimele	---	Catarrh. ect.
<i>Schotia</i> , <i>brachypetala</i> Sond.	uGxamu or iHluze.	Roots.	Dysentery and diarrhoea.
<i>Tephrosia</i> <i>kraussiana</i> Meisn.	inTsangwana	"	Chest complaints. (chronic coughing)
<i>Tephrosia macropoda</i> E.M. and diffuse E.M.	uQuengu or iLozane.	---	Very poisonous.
Ditto.	"	Root.	Febrile complaints.
"	"	---	Skin diseases, (sores)
"	"	Roots and leaves	Vermin killer.

Order ROSACEAE.

<i>Rubus rigidus</i> , Smith	iJingyolo	Root.	Dysentery and diarrhoea.
<i>Agrimonia</i> <i>euphatoria</i> Linn.	uMakhuthula	Leaves.	Tape Worm.

Order GRASSULACEAE.

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Crassula
rubicunda E.M.

iKelehlane

Dysentery and Diarrhoea.

Order HALORAGEAE.

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Gunnera perpensa Linn.	uGobo	Root.	Urinary complaints.
Ditto.	"	--	Impotency and barrenness;
Ditto.	"	Root.	Rheumatism.

Order MELASTOMACEAE.

Discothis incana Naud.	imFeyesele or imFeyenkala	Leaves.	Dysentery and diarrhoea.
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Order PASSIFLOREAE.

Ophiocaulon gummifera Hk. f.	imFulwa.	--	Very poisonous.
Ditto.	"	Root.	Febrile complaints.

Order CUCURBITACEAE.

Cucumis hirsutus Sond.	uThangazana	--	Very poisonous.
Ditto.	"	Roots.	Chest complaints, (chronic coughing)
Luffa sphaerica. Sond	uSelwa	Leaves or roots.	Stomach complaints.
Momordica involucrata E.M.	inTshungwana yehlathi	--	Stomach & intestinal complaints.
Momordica foetida Schum	inTshungu.	--	Stomach & intestinal complaints.

Order FICOIDAE.

Mesembryanthemum sp.	ihambhi lamabulawo.	Leaves.	Heart complaints.
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Artocarpus alata Jacq (breadfruit)	uMlongwane	Leaves	Febrile complaints.
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Enter asper Less. Ditto.	uMuthama	Roots	Very poisonous. Stomach complaints.
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Order Umbelliferae.

Heteromorpha arborascens. Ch and Sch.	umBangdlala	Leaves	Scrofula.
Lichtensteinia interrupta E.M.	inTlashane.	Roots.	Chest complaint, chronic coughing.

Order Araliaceae.

Cussonia spicata Thb.	umSenge	Roots.	Febrile complaints.
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Order Rubiaceae.

Oldenlandia decubens Hiern.	umMampeshana	Roots.	Chest complaints and heart disease.
Petania variabilis Harv.	iCamamlilo	Roots	Piles.
Ditto	"	"	Gangrenous rectitis.
Ditto	"	-	Rheumatism.
Plectronia ventosa E.	umVuthwamini	Leaves.	Stomach & intestin- al complaints.
Ditto.	"	"	Dysentery and diarrhoea.
Rubia cordifolia Linn.	imPindisa	Roots.	Impotency and barrenness.
Spermacoe natalensis Hochst.	isiMuyisane	"	Gangrenous rectitis.
Ditto	"	"	Febrile complaints.
Vangueria lasian- tha Sond.	uDulmuthwa.	Leaves.	Dysentery and diarrhoea.

Order Compositae.

Artemesia afra Jacq (wormwood)	umHlonyane	Leaves	Febrile complaints.
Aster asper Less. Ditto.	uDluthhana "	Roots "	Very poisonous. Stomach complaints.

Order Compositae cont.

Aster asper Less. Ditto.	uBlutshana "	Roots "	Chronic coughing. Chest complaints.
Aster erigeroides Harv.	isiThelelo	Leaves.	Intestinal parasites.
Berkheya sp.	ulimilwenkomo or ulimilwenyathi	Roots	Urinary complaints.
Ditto	uShaqa	"	Rheumatism.
Ditto.	"	Leaves & roots	Skin diseases (sores-)
Ditto.	"	Leaves	Ophthalmia.
Bidens pilosa Linn.	uAdolo	Leaves or roots.	Stomach complaints.
Brachylaena discolor D.C.	iPhahla	Leaves	Intestinal parasites.
Callilepis laureola D.C.	imPila.	Leaves —	Very poisonous.
Ditto.	"	—	Virulent poison.
Ditto.	"	—	Tape worm.
Conyza incisa Ait	uMachakazi	Leaves	Catarrh. ect.
Ethulia conyzoides Linn.	unSokosoko	Leaves —	Intestinal parasites.
Ditto	"	—	Stomach complaints.
Gebera kraussii Sch Bip	uMambhishoshane	Leaves.	Tape worm.
Ditto.	"	"	Stomach ache.
Mikania capensis D.C.	unDlonzo	Leaves	Urinary complaints.
Ditto.	"	"	Venereal diseases.
Othonna natalensis Sch Bip	iNcamu	—	Tape worm.
Ditto	"	Roots	Stomach & intestinal disorders, (nausea)
Osteospermum nerva- tum D.C.	uMasigcolo	—	Stomach & intestinal complaints.
Ditto	"	Roots	Febrile complaints.
Senecio speciosus Willd.	iBohlolo	Leaves & stalks	Chest complaints.
Ditto.	"	"	Dropsy.
Tripteris natal- ensis Harv.	uMadintsana	Leaves	Febrile complaints

Order Compositae cont.

<i>Ursinia tenuiloba</i> D.C.	—	Roots.	Coughs.
<i>Vernonia woodii</i> Hoffm.	uHlonyane	—	Stomach disorders.
Ditto	"	Leaves	Catarrh ect.
"	"	Roots	Chest complaints.
"	"	Leaves	Febrile complaints
"	"	Roots or leaves.	Vermin killer.
<i>Vernonia corymbosa</i> Less.	uHlungu-lungu	—	Stomach & intestinal complaints.
<i>Wedelia natalensis</i> Sond	ubuHlungwana	—	Stomach & intestinal complaints
Ditto	"	Roots	Dysentery and Diarrhoea
"	"	Leaves	Febrile complaints.
"	"	"	Wounds.

Order Myrsineae.

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<i>Embelia kraussi</i> Harv.	IBhinini	Leaves or black berries	Tape worm.
<i>Maesa</i> sp.	uMaguqu	Ripe berries dried and ground.	Tape, round and thread worms.

Order Ebenaceae

<i>Euclea natalensis</i> A.D.C.	IsiZimane or iDungamuzi	—	Poisonous.
Ditto	"	Bark of root.	Scrofula.
"	"	Bark	Intestinal com- plaints.
"	"	Root	Chest complaints, (Pleurisy)
<i>Euclea lanceolata</i> E.M.	umShekishane	Bark	Stomach & intestinal complaints.
Ditto.	iDungamuzi	—	Dropsy.
<i>Royena villosa</i> Linn.	unNgandane wezimpi or inDodennyama	—	Stomach and intestin- al complaints.
Ditto	"	Roots	Dropsy.
"	"	Root-bark	Broken limbs and sprains.

Order Ebenaceae cont.

Royena lucida L. umTimatane or isiNywane. — Impotency & barrenness.

Order Asclepiadaceae.

Chlorocodon whiteii Hk. f. uMondi Root. Indigestion.

Gomphocarpus sp. iNcohiba. — Very poisonous.

Raphionacme sp. TuKathanjana Roots. Scrofula.

Secamone gerradi Harv. uGobandhlovu " Poisonous.

Ditto. " " Spinal disease.

Stapelia gigantea N.E.B. uZililo. Fleshy stalks. Hysteria.

Order Apocynaceae.

Rauwolfia natalensis Sond. umHlambhamanzi. Bark of root. Scrofula.

Ditto. " Bark. Febrile complaints.

Order Loganiaceae.

Strychnos henning-sii Gilg. umQalothi. — Tape worm.

Ditto. " Bark. Stomach & intestinal complaints.

Ditto. " " Rheumatism.

Strychnos spinosa. Lam. umHlala Roots or green fruit. Snake.

Order Convolvulaceae.

Order Convolvulaceae.

<i>Ipomoea ficifolia</i> Ldl. Ditto.	umKhekha wehlathi. "	Leaves. "	Intestinal complaints Snake bite.
<i>Ipomoea purpurea</i> Roth.	iJalambhu or iJalamu.	Root.	Stomach & intestinal complaints.
<i>Ipomoea palmata</i> Forsk	uMaholwana	Leaves.	Febrile complaints. (rash)

Order Solanaceae.

<i>Datura stramonium</i>	iYoli	Leaf.	Skin diseases, (wounds & sores.)
<i>Solanum Capense</i> L.F. Ditto.	isiThumana "	Roots. "	Urinary complaints. Venereal diseases (syphilis)
"	"	Leaves	Ophthalmia.
"	"	Root.	Toothache. Snake bite.
<i>Solanum melongena</i> Linn.	umThuma.	—	Venereal diseases.
<i>Solanum sodomoeum</i>	"	Root bark.	Impotency and barren ness.
<i>Withania somnifera</i> Don. Ditto. Ditto.	ubuViabha "	Roots Leaves.	Gangrenous rectitis. Venereal diseases. Skin diseases (wounds & sores.)

Order Scrophulariaceae.

<i>Bopusia scabra</i> Preal. Ditto	inKunzi or iBheja inKukzi iBheja or uGweje.	Leaves Roots	Stomach & intestinal complaints. Gangrenous rectitis
Ditto.	iKunzi or iBheja.	Inner root bark.	Febrile complaints Enteric fever.
Ditto.	"	Roots.	Skin diseases ect. (body sores.)

Order Pedalineae.

Ceratotheca triloba uDonqabathwa
E.M.

Stomach & intestinal
complaints.

Order Verbenaceae.

Clerodendron glab-
rum E.M.
Ditto.
Ditto.

umQaqongo
"
"

Leaves.
Roots.
"

Intestinal parasites.
Ikhambi.
Dropsy.
Snake bite.

Lippia asperifolia
Rich.
Ditto.

umSuawane.
"

Leaves.
"

Gangrenous rectitis.
Febrile complaints
(Measles.)

Privia leptostachya
Juss.
Ditto

isiNama
"

Seeds.
Leaves.

Skin diseases, sores &
wounds.
Ophthalmia.

Order Labiatae.

Leonotis leonurus
Brown.
Ditto
Ditto

iMunyane.
"
"

Leaves.
Roots

Catarrh, ect.
Snake bite.
"

Leonotis ovata.
spreng.

umCwilli.

-

"

Moschoema riparia
Hochst.
Ditto.
Ditto

iBoza
"
"

Roots.
Leaves.
)

Dropsy.
Chest complaints, expect-
oration of blood.
Stomach disorders.

Ocimum obovatum
E.M.

uFukuzela.

Leaves.

Hair restorer.

Order Amarantaceae.

Achyranthes
avicularis E.M.

isi Nama

Stomach & intestinal
Complaints (nausea.)

Order Amarantaceae.

Order Euphorbiaceae.

Achyranthes avicularis E.M.	isiNama	Roots.	Febrile complaints.
Pupalia sp.	IsiNana esi- bomvu sehlathi.	Flowers.	Impotency and barren- ness.

Order Phytolaccaceae.

Phytolacca abyssini- ca Hoffm.	uMahedeni.	—	Febrile complaints.
Ditto.	uMahedeni, or inGubivumile.	Leaves.	Poisonous - urinary diseases.

Order Polygonaceae.

Emex spinosa Campd.	inKuzama	—	Stomach & intestinal complaints.
Polygonum serrulatum Lag	—	Leaf.	Skin diseases (sores)
Rumex eckloni- anus "eisen.	IDololenkon- yane	Roots.	Tape worm.

Order Laurineae.

Ocotea bullata.	YUNukani	Bark	Urinary complaints.
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Order Thymeleaceae.

Lasiolephon sp.	isiDikili.	Roots	Febrile complaints.
Ditto.	"	"	Ophthalmia
Ditto. aristata	"	"	Snake bite.

Urtica urens Linn.

IsiNana.

Impotency.

Order Euphorbiaceae.

<i>Acalypha peduncularis</i> Meien.	uSununundu	Roots.	Chest complaints, expectoration of blood.
<i>Antidesma venosum</i> E.M.	isiBangamlotha	Leaves.	Stomach & intestinal
<i>Cluytea pulchella</i> Linn.	uNgwaleni	"	Stomach.
Ditto	"	"	Dysentery & diarrhoea.
Ditto.	"	"	Broken limbs and sprains.
<i>Croton gratissim-</i> <i>um</i> Burch	uMahlabekufeni	Bark	Very poisonous.
Ditto.	"	"	Stomach & intestinal complaints.
"	"	"	Chest complaints, (pleurisy)
"	"	"	Uterine disorders.
"	"	"	Dropsy.
<i>Croton sylvaticum</i> Hochst.	umZilanyoni	"	Very poisonous.
"	"	"	Stomach & intestinal complaints.
"	"	"	Chest complaints (pleurisy)
"	"	"	Dropsy.
<i>Jatropha hirsuta.</i> Hoch.	uGodide.	Root.	Wounds.
<i>Ricinus communis.</i> Linn.	umHlakuva.	Roots	Toothache.
<i>Synadenium</i> <i>arboresens</i> Hk.f.	umDlebe.	"	Very poisonous.
"	"	Leaves	catarrh. ect.

Order Urticaceae.

<i>Chaetachne meyeri</i> Harv.	umKhevothi	Root.	Toothache.
<i>Chaetachne aristata</i> Planch	"	Bark	Piles.
<i>Urtica urens</i> Linn.	imBhabazane.	-	Impotency.

Order Orchideae.

Eulophia arenaria Bohn	uMdwendweni or iMabeleyongosi	Bulbous roots.	Marache.
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Order Irideae.

Antholyza paniculata Klatt.	UmLunge	Root.	Dysentery and diarrhoea.
Gladiolus ludwigii Pappe	isiDwa.	"	Impotency and barrenness.

Order Amaryllideae.

Clivia miniata Regel.	uMayime	Root.	Febrile complaints.
Ditto	"	"	Impotency and barrenness.
"	"	"	Snake bite.
Crinum (Natal lily)	umDuze.	Bulb.	Scrofula.
"	"	"	Urinary complaints
Cyrtanthus obliquus Ait;	uMathunga	"	"
Ditto	uMat.	"	Catarrh ect.
Ditto.	"	Bulb.	Chest complaints. (chronic coughing.)
Ditto.	"	Bulbous root.	Scrofulous cough.
Ditto.	"	Root below bulb	Broken limbs and sprains.
Hypoxis sp.	inKomfe.	—	Very poisonous.
Ditto.	inKomfe enkula	Root.	Intestinal para- sites.
Hypoxis latafolia Hook.	iLabatheka	<u>6</u>	Very poisonous.
Ditto.	"	Bulbs.	Heart complaints.
Ditto.	"	—	Impotency and barrenness.
Ditto.	"	—	Insanity.
Ditto.	"	Bulbs	Vermin killer.
Haemanthus natslensis Pappe.	iDumbhi-likal ntloyile.	Root	Coughing.
Ditto	"	"	Chest complaints.

Dioscorea rupicola Kth.	inKwa.	—	Very poisonous.
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Order Liliaceae.

Agapanthus umbellatus L'Herit.	uBani	Roots	Heart complaints.
Aloe ferox Miller (Common Aloe)	umHlaba.	Leaves.	Venereal disease, syphilis.)
Aloe sp.	umpondonde	Roots.	Impotency and barrenness.
Ditto	"	"	Ophthalmia.
Asparagus sp.	isiGobo	Leaves & roots.	Chest complaints.
Bulbine natalensis Baker.	iBhucu	—	Urinary complaints.
Ditto	"	Leaves.	Skin diseases (eczema)
Eucomis undulata. Ait	uMakhanda. ka'ntsele	—	Urinary diseases.
Gloriosa virens Ldl.	iHlamvu	Root	Impotency and barren- ness.
Ditto	iHlamvu comfana nentombhazana.	Bulbs	" "
Scilla rigidifolia Kth	inGcolo inGcino		Very poisonous.
Ditto	Ditto	Bulb	Rheumatism.
Smilax kraussiana	^a inGqaqbulani iYali or uLimulwenyathi.	—	Ophthalmia.

Order Palmae.

Phoenix reclinata Jacq.	iSundu	Roots.	Chest complaints (pleurisy)
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Order Aroideae.

Stylochiton sp.	umFana-ka- sihlanjana.	Roots.	Barache
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Order Cyperaceae.

Cyperus sp.	IBhuma	Root.	Impotency ect.
Cyperus esculentus Linn.	inDawo.	"	Indigestion.
Ditto.	"	"	Impotency and barren- ness.

Order Gramineae.

Andropogon marginatus Steud. (Tambootie grass.)	isiQunga.	Root.	Intestinal parasites. Ikhambhi.
Eragrostis plana Nees.	umTshiki.	Roots.	Impotency and barren- ness.
Imperata arundinacea. Cyr.	umThente.	Root.	Hiccough through stomach disorders.

Taken from a rare *Agave* journal
Annals of Natal Museum. of 1906.

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