

**INDIGENOUS KNOWLEDGE SYSTEMS: A CASE FOR TRADITIONAL
MEDICINE AMONG THE BATSWANA**

by

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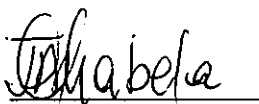
DECLARATION

I declare that

**INDIGENOUS KNOWLEDGE SYSTEMS: A CASE FOR TRADITIONAL MEDICINE
AMONG THE BATSWANA**

is my own work, that all sources used or quoted have been indicated and acknowledged by means of complete reference, and that this research project or dissertation was not previously submitted by me for a degree at another University.

**MVIST
615.88 SETH**



JM SETHABELA

(iii)

DEDICATION

To my beloved sister Emily, her son Karabo, Bridgy, Reginah, Koketso, Masechaba and La
Posh.

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BAKOENA BA MOREDUDI KE LEBOHELA TSHEHETSO YA LONA!

SUMMARY

This study is about the Indigenous Knowledge Systems, which filled the whole universe throughout African continent for some centuries back till today in our 21st century. Needless to say this knowledge has been experienced daily in every village or city in Africa and there have been endless mystical stories revolving around Indigenous Knowledge Systems.

Mbiti (1969:197) says,

The whole psychic atmosphere
of African village life is filled
with belief in the mystical
power to heal, prophecies or
to cast a spell or magic.

What Mbiti is trying to bring to our attention is that Africans possess supernatural powers, which were inherited from their forefathers to heal, and or prophesise. The power behind their healing is somehow mystical to understand, especially if one is not inclined towards the use of herbs.

The power behind healing a sick patient depends largely on herbal mastery. One may conclude by saying, mystical powers such as magic, sorcery and witchcraft affect everyone who lives in Africa for better or worse.

This research is based in its entirety on Dithlare tsa Setswana (African herbs), matla a tsona a go fodisa (their healing power) and tiriso ya tsona (their usage). On the one hand, this research examines various types of African doctors and their functions in our society, including their response to their calling, the interaction between Western doctors and traditional doctors, and the legal status of the latter as far as health and healing are concerned. On the other hand, this research also investigate a set of complex Indigenous Knowledge Systems, which began evolving centuries ago, their practice and their use in the time we live in.

TABLE OF CONTENTS

	PAGE
Title page	i
Declaration	ii
Dedication	iii
Acknowledgement	iv
Summary	v

CHAPTER 1

1.1. Introduction	1
1.2. Motivation	5
1.3. Scope of study	6
1.4. Definition of terms	7
1.4.1. Language	8
1.4.2. Culture	22
1.4.3. Heredity/Inheritance	25
1.4.4. Indigenous Science	27

1.5. Literature review	29
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CHAPTER 2

2.1. Introduction	34
2.2. What IKS is all about?	34
2.3. The origin of IKS.	38
2.3.1. Features of IKS.	38
2.3.2. The importance of IKS.	47
2.4. The focus of this study.	48
2.4.1. Traditional medicine or herbs (Ditlhare tsa Setswana).	48
2.4.1.1. Ways of obtaining Ditlhare tsa Setswana by Traditional Healers.	55
2.4.1.2. The origin of healing in African and Biblical perspectives.	56
2.4.1.3. African History.	57
2.4.1.4. Biblical History	60
2.4.1.5. Traditional Healers: hierarchy.	85
2.4.2. African Healers.	92

2.4.3. Ngaka tse di opang diatla: Hand clappers.	104
2.4.4. Ngaka tse di laolang ka thupa: Stick Dininers.	105
2.4.5. Ngaka tse di dupang: The smellers.	105
2.4.6. Ngaka tse di fodisang: The healing doctors.	106
2.4.7. Ngaka tsa legodimo: Sky doctors.	108
2.4.8. Ngaka tsa malwetsi: Disease doctors.	109
2.4.9. Ngaka tsa ntwana: War doctors.	109

CHAPTER 3

3.1. Introduction.	110
3.2. The Herbalist or Traditional Healers vs the Western or modern doctors.	110
3.3. Some of Tswana most fearful ailments or diseases.	110

CHAPTER 4

4.1. Introduction.	126
4.2. The process by which African Traditional Healers prepare medical plants.	149
4.3. The list of Traditional Herbs (ditlhare tsa Setswana).	151

CHAPTER 5

5.1. The legal status of African Traditional doctors vs Western or Modern medical doctors.	186
5.2. Recommendation.	192
5.3. Concluding remarks.	194
5.4. Bibliography	199
5.5. Annexure's	
5.6. Annexure A	
5.7. Annexure B	
5.8. Annexure C	

CHAPTER 1

1.1. Introduction.

When we study Indigenous Knowledge Systems, we are actually studying a complex set of knowledge and technologies that prevailed and developed some centuries ago, during the Iron and Stone Age period till today in the 21st century. These Indigenous Knowledge Systems took place in different population groups and communities around a particular geographical area. Indigenous knowledge developed in Africa and spread to European countries who claim that they have acquired a natural science and knowledge of treating and healing people or human diseases by using plants or herbs for their healing power.

One should gain a clear understanding about the role that indigenous knowledge played and to what extent we should keep and practice it in our communities as part and parcel of the spiritual and material aspects of our society. It would be unfortunate for us to neglect the role that indigenous knowledge has played and the contribution it has made in shaping African healing or medicating our people. Many resourceful herbalist who died years ago possessed knowledgeable insight of herbs and their healing power.

They established a considerable body of magnificent knowledge. It is a great accomplishment for this practice that paved new ways or paths in more advanced and sophisticated level of

healing even if there were sourceful herbalists who died decades ago with knowledgeable insight or information about the use of herbs and plants and their healing power.

It is very important to bring indigenous knowledge into mainstream knowledge to benefit the owners and the community in which it is practised. By doing so, we will consider the socio-economic potential of indigenous knowledge. To achieve this goal, we think it is very important to involve the consumers and the providers participating in medical transformation in the communities in which it originated. It is high time that Indigenous Knowledge Systems should be documented in textbooks of medical history. Otherwise we risk losing a profound store of great wisdom. The time that we live in often leaves our generation to be resourceless because our elders are the only ones who can convey this knowledge to the literate generation so that it may be written or recorded for future reference.

Indigenous knowledge is self-empowerment that can bring about numerous changes in our society. The most important reason for recording this information or knowledge is to benefit aboriginal people first and then other people. If the knowledge is documented it will be easy to share it among ourselves as African healers or herbalists, pharmacists and medical doctors.

Committing this age-old learning to paper would bring about changes. It is very important to stop talking and start writing because time is running out. Today we have HIV/Aids which is a threat to young and old because this epidemic infects and kills randomly and indiscriminately. So it is extremely important to stand together and network with African doctors in combatting this killer disease, HIV/Aids. Our greatest concern about this killer disease is that some silly stories have been made up about HIV/Aids. Aids, like any infectious disease, is thought to result from infection by a specific virus in a person whose immune and defence systems are not strong enough to combat it. There are numerous factors that weaken the immune systems including poor nutrition, repeated bacterial infections, previous viral infections, rectal intercourse, genetic predisposition, intravenous narcotic drugs and recreational drug use. Ullman (1985:132) says there is, however, one additional factor that scientists ignore when reporting about Aids. Aids co-factors are recreational drugs that weaken the immune system.

Scientists tend to ignore the common use of some therapeutic drugs to contribute to this undermining. Ullman (1985:133) includes among other co-factors the smallpox vaccine. Ullman cited the New England Journal of Medicine released a recent article that indicates that the smallpox vaccine may trigger a dormant Aids virus into having immunosuppressive activity. The World Health Organisation (WHO) investigated the matter and proved that small pox vaccine theory is true.

For the HIV/Aids patients in homeopathic treatment, each person is treated individually with some common used medicines such as Mercurius, Thuja, Arsenicum, Syphilinum, Tuberculinum, Calcarea, Crotalus horridus and Variolinum. These medicines are claimed to be best in the improvement of T cell and B cell in our bodies as they form part of the immune system. One study (by WHO) found that Typhoidinum, Badiaga and Cyclosporin were also used for Aids patients and it is logical that Cycloporin is the most valuable medicine for Aids patients.

It is of the utmost important that the complexity and the context of indigenous knowledge be understood carefully. Those possessing conventional western qualifications in medicine may not be best equipped to understand African science - a term which, after all merely means 'knowledge' and is not solely the preserve of research done in laboratories and universities. Those persons who have intensive knowledge of and training in herbal and plant medicine are best qualified to apply them to the healing arts. The African Traditional theory of medicine is usually recognised implicitly or explicitly. The natural causes of illness or diseases are common or ordinary sickness emanates from different things such as witchcraft and not necessary biological causes.

1.2. Motivation.

The main purpose of this study is to broaden literature and language areas for the MA and PhD student's horizons by capacitating them with a sound knowledge and understanding about Indigenous Knowledge Systems. In addition, this dissertation will communicate to both literature and language students, who might wish to take this research forth in the area of healing or healers and African herbs and plants. Apart from the said reason; in the summary of this research, there are other reasons cited with, such as how herbalists or traditional doctors differ from western doctors. Indeed, they do differ and this research investigates the substance of this difference, and the cultural and scientific circumstances that ensures that one set of healing practices is upheld as 'mainstream' while the other, African medicine is not. Over and above this research aims at bringing its findings between the two existing practices and to tell if both practices are parallel or not in the development of health.

In addition, this research aims to establishing how Western and African healing systems have influenced each other, and what their respective legal status is. Last but not least, we aim to discover which of these practices contributes more to our communities and to the Health Department. This research also investigates how herbalists or traditional healers gather their herbs and plants as compared to the way in which medical doctors or pharmacists gather and create their medications, and to see whether the two may be united for the

purpose of combatting the most dangerous and dread diseases, such as HIV/Aids, heart attacks, cancer, stroke, sugar diabetes and the like.

1.3. Scope of Study.

This study is divided into five main chapters. Chapter one covers the introduction, motivation or purpose of study, definition of terms and literature review.

Chapter two looks at what IKS is all about, its origin, features, importance, aspects like traditional medicine (Ditlhare tsa Setswana), ways in which Traditional Healers obtain traditional herbs, the origin of healing in African history vs Biblical history, and the common familiars wizards use and the Traditional healers: their hierarchy.

Chapter three compares the Herbalist or Traditional Healers vs Western or modern doctors, by emphasising the differences that exist between the two medical practices and the Tswana's most fearful ailments or diseases.

Chapter four examines the process by which African Traditional Healers prepare medical plants and the list of Traditional herbs (Ditlhare tsa Setswana) used by African Traditional Healers and Herbalist.

Chapter five assesses whether both practices; African and Western healing are placed on an equal scale as far as legal status of medical health and healing are concerned. It also gives recommendation and concluding remarks.

Annexure A, B and C.

1.4. Definition of terms.

In this section concepts like language, culture, inheritance or heredity, and indigenous science will be defined at some length in order to broaden our understanding in the processes discussion. This chapter closes with a brief discussion on literature review providing an outline of prior research on this topic. Language plays a vital role in Indigenous Knowledge System because Traditional Healers or Herbalists communicate in the language of their ancestors when they throw their bones or when prescribing herbs that should be used to treat a particular disease. All the herbs and divining bones have their own language that is used for communication purposes, e.g. Sekanama is herbs language. It would be inappropriate

to omit discussion on culture because culture and language are intertwined. Like language, culture plays an important role because it has greater influence on IKS. For example, if one was trained by a Nyasa Traditional Healer one would acquire Nyasa culture in a direct form especially in IKS.

1.4.1. Language.

Bram and Dickey (1876:384) have this to say,

Language is a communication among human beings that is characterised by the use of arbitrary spoken or unspoken or written symbols which agree upon meaning.

In general terms, Bram and Dickey defined language as communication that is brought to the hearer either by spoken, unspoken or written form. They go further to say that language can be only studied from two points of view, namely by its use and or its structure.

One should not forget that language as a means of expression or communication should include the study of gestures and sounds, having in mind that animals do have gestures and make sounds as a way of communicating meaning/words with each other.

Bram & Dickey (1876:385) say that for human languages to be applicable, communicated and be made possible, certain factors are necessary such as physiology, grammar and

semantics. Grammatically speaking all human languages have grammatical structure through which sounds units are combined to produce meaning and these units of sound are called morphemes. Hall (1968:158) defines language as:

The institution whereby humans
communicate and interact with
each other by means of habitually
used oral-auditory symbols.

This simply means that human beings communicate among themselves through talk and listen symbols in their daily interaction with each other. The Longmans Dictionary of Applied Linguistics (1987:153) defines language as follows:

Language is a system of communication
by means of a structured arrangement of
sounds which forms larger units.

This also means that for a language to be understood it must be structured and arranged to produce meaningful sounds.

Joyce (1988:31) has this to say:

It is one's knowledge of language
that enables one to break through
into the culture of a community.

If one is not conversant with Setswana, for example, it automatically means that one cannot break through into Batswana culture. But if one can acquire Setswana he/she has automatically acquired something about their culture.

Northon et al (1976:567) vol.22. define language as follows:

It is the expression of ideas
by means of speech sounds
combined into words.

When uttering any word, one is expressing a certain idea, which appears in sound form.

He goes on to say,

Language is both a working
system of communication in

the period and in the community
wherein it is used and
also the product of its past
history and the source of
its future development.

For a language to grow it should have been used in the past as a way or means of exchanging ideas, feelings and emotions. Let us for example take a look at Tsotsi-taal that was heavily used in the past; today as we speak, it has lost its future or present development because it was used “in those periods.”

Bernard and George (1942:34) formulated the following definition of language from their out-lined linguistic analysis; they see language as,

a system of arbitrary vocal
symbols by means of which
a social group co-operates.

If one looks at Northon et al’s definition and at the second definition by Bernard and George, one could say that the first definition puts excessive weight on thoughts which are

presented as ideas while the second definition uses 'arbitrary' in a specialised, legitimate way.

Godsell (1992:1) says:

Language is an instrument of
self-definition. It denotes who
we are and the trowel with
which we shape the clay of
our self-perception.

One's language is an instrument which tells the hearer who one is and the very same language one use shapes his or her self-definition and self-perception. This also implies that people think in words and the very same words that they use are drawn from a language, which is clay according to Godsell.

William and Bernard (1989:299) vol.14 say:

Language is the system of vocal
and written symbols used by human

beings to communicate thoughts and feelings.

It is not enough to say that language is a system; one needs to develop or establish a sound definition of what language is; in its broader terms. When one looks at the above definition one might say it is perfectly suitable for general definition but a formal definition is required for analytical purposes.

William and Bernard proceed to say:

Language is a system of units, realisable in some sensory medium, only certain combinations which have meaning by convention and hence can be used for communication.

What William and Bernard (1989) say is that, language consists of certain parts such as syntax, phonology, semantics, morphology and so forth and every part have a meaning attach to it. It is also important to keep at the back of one's mind that the primary social

function of a language is to facilitate communication. Human beings are part of the human species which uses language to communicate their thoughts, emotions and feelings. It would be impossible to perpetuate across the generations without language and there is no human culture without a vehicle of communication as flexible as language. It would be wrong to say that interpersonal communication is the most important function of language because It is obvious to say language plays an important part because it facilitates perception, for language plays an essential role in thoughts and perception. A child learns his/her native language through interaction with his/her parents or elders and other people he/she encounters. Likewise, African Traditional doctors acquire the healers language and concepts from their tutors or maters. William and Bernard noted that there are systematic rules that governs language which are semantics, syntax, morphemes, phonemes and the like and grammar as a systematic rule of a language. Well, morpheme is the smallest meaningful element of language while phonemes has to do with letters. Phonology is the study of elementary sounds of a language and their combination while morphology is the study of morphemes of a language and their composition.

It is important to examine the following examples closely in order to expand on the issue of language's grammatical rules. Two structuring principles govern language: syntax which deals with the formation and ordering of phrases and sentences and semantics, which deals

with the signification of morphemes and words. The semantic structure of a language is complicated to understand due to the fact that one word may have multiple meanings. Let us look at this example:

John will run the mile event.

This sentence may mean either that John is going to organise or direct that event, while this sentence may alternatively mean that John will take part in the mile event. At times, it is very difficult to understand the ambiguity of such statements owing to hidden meanings behind the whole statement.

Peter (1975:1527) define language as:

'systematic communication by vocal symbols.'

From Peter's definition, language is the only tool that we can use to differentiate the human species from other species. It is obvious that every person belongs to a speech community which always implies a group of people who use or speak the same language. Peter (1975) goes on to say that a language that does not appear genetically related to any existing language is termed an **'isolated language'**. Such languages actually represent a very small

group or part of the world's linguistic spectrum. Do we then say the language of the traditional doctors belongs to the 'isolated linguistic' spectrum in world linguistics?

We must be sensitive enough when we demarcate languages of the world because there are other languages that are not universally acknowledged because of the said reasons by Peter. If we agree on the notion that the traditional doctors' language is an 'isolated languages' then we need to apply the mathematical law that says, if **A** is equal to **B** therefore **B** is equals to **A**. What we are trying to say is, if we accept medical language used in hospitals then why can't we also do the same with the traditional doctors language?

What Peter (1975) noted is that standard language is a development of some local dialect that has had prestige. To develop a local dialect or to standardise medical language, both the traditional and the western should be standardised and they both need to be acquired through learning them. Language study is a very complex study, which need or should include grammatical components of that language. It is vital to examine what grammar is and how important is it to be studied in relation with a language.

Encyclopaedia Americana (1829:151) has this to say,

Grammar is the study of
those systems and patterns

that operate in a language

give meaning to an utterance.

The systems to which they refer have been previously mentioned in our discussion. To remind ourselves, we have morphology which governs variations of forms for example, **Monna o ne a leleka ke tau** - A man was chased by the lion away will be different from **monna o lelekile tau** - A man chased the lion way. Syntax, which governs variation of order or position for example, the variation represented in the word order in **Monna o ne a leleka tau** and **Tau e ne ya leleka monna**. In these two sentences, the order is not the same: the first sentence begins with 'monna' the object while the second sentence begins with 'tau' the subject.

We can then say both morphology and syntax are inescapable sub-topics of grammar. A lengthy discussion on grammar is needed since we are in the process of documenting African herbs as one of our African Science in medical Textbook and Dictionaries in the near future. We need a well-written grammar for that matter as one way of letting other people to study or read it on their own. The very same Encyclopaedia goes on to say, grammar can be understood in other senses especially among the educated or cultivated, speakers and writers.

The most advocated reason to study grammar by grammarians is, we study grammar to instruct the young or prestige the educated. Finally it has been noted that the history of

grammatical studies are treated in five surveys of grammar namely, Structural-Descriptive grammar, Transformational-Generative grammar, Traditional grammar, Scholarly Traditional grammar and Stratificational grammar.

Unfortunately we cannot dwell deeper into suggested surveys of grammar since they do not form the most important part of our research. Bram and Dickey (1876) define language as a spoken or unspoken language, can we take a look at the sign language as unspoken language because 'ditaola' are sign language communicated to traditional healers.

The Columbia Encyclopaedia (1975:2517) 5th ed. defines sign language as follows:

a gestural communication
used as an alternative or
replacement of speech.

In other words sign language resembles oral spoken language in every way other than their modality. It is frank enough to say sign language is non-verbal communication which encompasses a complex set of entities such as body language, road language including 'ditaola' as well. Historically speaking, it is universally known that sign languages are for the deaf and dumb people. It is under this note that traditional healers also use sign language because the language is not understood by everyone but them alone especially

when they examine the patient with 'ditaola' trying to reveal the cause of suffering in a patient.

Grolier (1983:87) vol.15 says,

The written language is static,
unchangeable and it reflects
the form of language, while
on the other hand spoken
language form is dynamic,
always changes.

Eventually the written and spoken forms may no longer coincide. This is a true reflection of our traditional doctors' languages; these are not formally represented because they are not written down. It will be extremely important if somehow we can standardise their languages, for example Setswana traditional doctors should use one common language and the other languages should do the same as well.

Grolier (1983 :147) vol.7 says:

Language is a system of conventional
spoken symbols by means of which

human beings, as members of a social group and participants in its culture.

It is very important to note that human beings are classified as talking animals and through the use of their languages they express their culture as participants of that language in that culture.

Grolier (1983.5:384) vol.5 goes on to argue that language was the giant step that made the remarkable complexity of human culture possible and through it they are able to bestow and communicate meaning through sounds and arrangement of sounds into words and sentences. It has been evident that all human cultures are based on language and one study have indicated clearly to us that chimpanzees can be taught to use a limited number of sounds and gestures but human beings can communicate with one another in a systematic language.

In support of the above argument, language cannot be studied only with reference to its formal properties but also with regard to its relationship to the lives, thoughts and culture of the people who speak it. Let us look closely at the following example, Language of 'Ditaola' divining bones language; portray traditional healers or doctors language and culture. Their language cannot be simply studied in isolation from their life, culture and values.

This study tells us that there is a great interrelationship between language and culture and there is no where on earth that one can possibly study language in isolation from its culture. This also brings us to the conclusion that, when one uses or speaks a particular language like Setswana, one cannot single it out from its culture because the two are intertwined. Since language expresses values, norms and customs of a particular language group, it also expresses its culture as well.

1.4.2. Culture.

Grolier (1983 : 384) vol.5 says:

Culture is a learned behaviour
acquired by individuals as
members of a social group.

Our understanding tells us that culture is what any person can acquire as he or she comes across different people who express their cultures to the people they meet. When one is in possession of “go thwasa” (the calling) to become an African doctors his/her culture will resemble that of African traditional doctors and he/she will acquire the way they dress, life style and so forth as a learned behaviour.

Grolier (1983: 129) vol.16 cited Talor (1871) saying:

Culture is a complex whole which
includes knowledge, belief, art,
morals, laws, customs and any
other capabilities and habits
acquired by man as a member
of a society.

Do you agree with us when we say culture is a learned behaviour in contrast to genetically endowed capacity and we also agree with Talor (1871) as cited by Grolier when he states that culture is a complex whole because it encompasses number of things which has been mentioned above and that has to do with human beings who have acquired it in a society.

Northon et al (1976:784) says:

Culture is an abstraction from behaviour.

The conception of culture as an abstraction lied firstly to a questioning of the reality of culture and secondly to a denial of its existence. To drive our argument home, if culture

involves learned or acquired behaviours according to Grolier's definition, it becomes the subject matter of psychological ideology and this brings us to the conclusion that culture is an abstraction from concrete behaviour but not a behaviour itself.

Northon et al (1976:847) vol.16 say:

Culture is that complex whole
which encompasses morals,
habits, etc. that are acquired
as a learned practice.

This definition tally with the one given by Grolier and it is clear that culture as defined by Northon has to do with man.

Hudson (1980:74) cited Goodenough (1957) who said that,

A society's culture consists of
whatever one has to know or
believe in order to operate in
a manner acceptable to its
members in a society.

Culture being what the people have to learn or acquire in order to participate in society is different from their biological heritage, much consists of the end product of learning/knowledge in most general sense of the term. For example raising children, cooking etc. has nothing to do with biological heritage. We may say culture is a sum total of all the contributions made by a group of people in a designated area.

1.4.3. Inheritance/heredity.

William and Bernard (1989:26) vol.12 argues that:

Inheritance is the estate in
reality which is vested in
the heir by operation of
the law upon the death
or the ancestor.

What does this mean? It simply means that if ones father, for example, has been a traditional healer or a herbalist, he will at the time of his death or before he is afflicted by illness, nominate one of his sons or daughters to take over his work after his death. That is what we call an estate which has been vested in the heir. In this way, it resembles the operation of the laws of inheritance in the secular world.

However, inheritance in its popular and broader meaning denotes:

-
possession of property,
personal as well as that
which passes by descent.
(Own emphasis)

William and Bernard (1989): vol.13 also state that:

Inheritance in its strict
signification at common
laws, refers to the devolution
at common technical sense.

In simple terms one could say inheritance is the estate one gains after the death of someone to whom one is the heir. However, 'heredity' is a biological and genetic process differing from the social material and commercial notion of inheritance of property.

William and Bernard (1985:189) vol.14 says:

Heredity is transmission from generation to generation through the process of reproduction in plants and animals of factors which cause the off-spring to resemble their parents.

Let our point of focus be on transmission from generation to generation through the process of reproduction. From the above definition William & Bernard provides, traditional healers normally inherited their work or profession from their ancestors or forebears who were doing the same job as they are doing, healing. It is not always the case that the calling is biological.

1.4.4. Indigenous Science.

Peter (1975:2452) says:

Science refers to the organised body of knowledge concerning the physical world both animate and inanimate.

Peter's definition, in sum, suggests that science is an organised body of knowledge about the material or natural world. When he refers to knowledge about the physical world, he refers to physical science, which include physics, chemistry, astronomy, and medical science. The roots of science lie in the technology of early tool-making and other crafts, while scientific theory began in dialogues between theorists of religion and philosophy.

The wise spinners of words say, science is a creation to meet certain needs, but let us read what William and Bernard (1989:498a) vol.20 say. Their first definition is as follows:

Science is a progressive activity
that constitutes a world view
and permeates almost every
aspect of modern life.

This means that scientists seek to understand nature by observing it and subjecting it to experiment the investigation in other words, they understand it through an empirical methodology. Most importantly, to make or achieve progressive activity they need to collect more data by looking at things like astrologists, prophets and witchdoctors who may cast a spell or bring magic to bear on people by causing sickness to them. When data has been

collected, they must observe and interpret it according to their experimental results. William and Bernard suggest that, when the experiment is done, a balance should be maintained between the intellectual and practical side and that balance will oscillate within science. It would also be wrong to say that science is an intellectual and a practical activity, rather than a social one. It is very convincing to say, the social aspects of science are interlocked and they also help to characterise the enterprise of science. When we deal with science, it is nicer to seek not the understanding of the natural world but we must also need to control it. Their second definition is as follows:

Indigenous science is a
social activity embracing
not only the community
of healers or herbalists
but also the world of
which that society is
part of.

This research agrees with William and Bernard when they say indigenous science is social activity because when we look at our African traditional doctors they perform a social activity in their healing practice in their daily routine by attending patients.

1.5 Literature review.

The transmission of Indigenous Knowledge Systems was, during the pre-colonial era, oral and has remained so until well into the 21st century. So our literature review will be mainly based on the Inuit Circumpolar Conference which was held from 15-17 November 1996 as derived from the Internet. The conference topic was **Recommendations on the integration of two ways of knowing: Traditional Indigenous Knowledge Systems (TIKS).**

The basis of the discussion was a search for new ways to perpetuate, document, apply and use indigenous knowledge in conjunction with other forms of knowledge that exist. The participants stressed the fact that Traditional Indigenous Knowledge is a way of life and this fact emanated from the fact that long ago before scientific healing (medical healing) came into picture they were using herbs, plants and roots to treat any kind or form of disease. The idea of documenting the elders knowledge on herbs was highly up help by all in order to promote the continued transmission of that knowledge to today's generation. Failure to do that, they feared that tradition and knowledge of their elders would be lost and their children would be without the benefit of herbs and their healing power.

They also felt that there is a need to revive traditional methods of using natural resources such as herbs for the continued survival of indigenous people's knowledge. The house

encouraged efforts and actions of all organisation and individuals in restoring, developing and documenting traditional ways of life, culture and Traditional Indigenous Knowledge or Traditional Ecological Knowledge (TIK/TEK) in all areas where it is practised. They used many terms to describe the body of expertise and knowledge held by certain indigenous communities. They advocated various names or terms which may be use or associated with indigenous knowledge, among other names, indigenous knowledge, traditional ecological knowledge, indigenous science and ecological wisdom were strongly over emphasised with their acronyms, TEK-Traditional Ecological Knowledge, TIK-Traditional Indigenous Knowledge, ISKS-Indigenous Science and Knowledge Systems.

It was also recommended that, the only way to promote Indigenous Knowledge Systems is to document them and make them locally available to the users and potential users of such knowledge. The other recommendation made was that IKS be incorporated into school curricula through indigenous languages programs. To achieve this the elders should be asked to share their knowledge with students. It was also said that when documenting IKS, it is extremely important to describe the context of the knowledge in easily comprehensible terms so that it should not be lost or lose meaning to those people who want to make use of it. In addition, all the information should be captured in understandable language so that it may reach the broadest readership.

No single method was cited with to record such knowledge, but various methods were mentioned as to how IKS may be captured and communicated because one method would not suffice for communities in which multiple forms of literacy (books, newspapers etc.) are used. One method would not suffice to document IKS and to cater other language groups. Both sexes were mostly welcome to help gathering data on Indigenous Knowledge; the contributions of both men and women would be extremely useful in disseminating IKS in urban areas and rural areas wherein IKS is practised. It was mentioned that, all the interviews with herbalists and or healers should be holistic in approach. It means that one should include in his or her scope the land, animals, people, culture, language and environment, as they are very instrumental for other people who might wish to visit the site.

The most essential thing is to let the elders to be part of the whole process and all interviews should be in local language that is understandable by all. The language may be translated at a later stage when the research is formally documented. It was especially noted that dictionaries for IKS like medical dictionaries for medical students should be in the pipeline of the whole plan. It was stressed that recognising the cultural dimension of IKS and its importance to the community is vital. Finally, the house (census of the conference) strongly emphasised the fact that IKS should be integrated with scientific knowledge to gain an inherent strength and to benefit all those who are and may be interested. Among other

things that were seen as important was training which will greatly help to simplify healing systems and make them more widely available.

Now the question is, will our white counterparts accept for this entire transformational plan that is about to emerge in health? For the system to succeed, all tiers of Government, Non-Government (NGOs) and International Organisations concerned with Health and Health Funding, should not only incorporate IKS; but should be active. They should also be involved in the whole transformational structure in the Health System by encouraging and enforcing its practice and its recognition in local organisation such as the Traditional Healers Association. Policies and action plans that affect the indigenous people, whites and other non-indigenous need to be elaborated to merge the two systems (Traditional and Western medicine).

Edith (1999) made a wonderful contribution in this study which discusses the legal protection of Traditional African Indigenous Knowledge. His PhD dissertation entitled Intellectual Property Rights and Biological Diversity: Legal Analysis points out very clearly that indigenous knowledge is an intellectual property that needs to be protected at all costs by legal means. We think that this dissertation will draw the attention of the South African Justice Department to board when dealing with legislative matters. It is an eye-opening study which our African Traditional Healers may use as a weapon to protect their practice against those who marginalise their profession. In our opinion, Edith's work can initiate

some changes as far as African healing and practice are concern. It also warns the NGOs, the South African Dental and Medical Council and the government that African practice has been with the people long before medical practice came into the picture and it needs to be accorded the same respect as the western medicine.

CHAPTER 2

2.1. Introduction.

This chapter looks at what IKS is all about, its origins, features, importance, aspects like traditional medicine, ways in which Traditional Healers obtain herbs, the origin of healing in African history vs Biblical history, and the common familiars wizards use and the Traditional Healers: their hierarchy.

2.2. What IKS is all about.

It may be said that IKS is a highly complex subject, comprising the entire African way of life, including aspects like farming, fishing and hunting, plants or herbs mastery and herbalists who share their gift of healing to the sick. Gosling (1985:7) states that, herbs are a natural medicine and part of our inheritance. By 'our inheritance', he apparently refers to what we have learnt from our forefathers who practised medicine, farming, fishing, hunting among other skills in previous centuries before the advent of Western medicines.

An interest in plants may begin some times back in our childhood stage when herbs were used for 'tlhogwana'. To broaden the above discussion we may say, IKS includes the study of plant remedies and the use of herbs is a skill and the art of careful selecting plants,

roots, barks and leaves that have the most healing power. The most successful herbalist must surely have some inherited gift of healing. IKS is a rich age-old fashion of healing human ailments with wild plants, a tradition that has not died over thousands of years, even today. Our life as blacks is centred on the use of herbs for when we encounter serious problems or challenges of life, like being bewitched we turn to plants for our protection and healing.

The use of traditional herbs has not changed and varied, though today, with the increasing knowledge of the origins of diseases and of the pharmacology of plants, their uses have become better defined and understood. When we explore an expression of indigenous education, we explore an expression of education that is truly ours, that comes from our sensibility and understanding of the world. What we need to keep in mind is the fact that our forefathers were not educated to study scientific medicine but they were good enough to study their own scientific medicine from the use of plants.

Well it is not wrong to say IKS is about “Indigenous Education”, to expand the above view of science, it is a true form and is about learning relationships in context, the context that begins with the family and extend to the clans, to the community, the tribe and the world at large. Our view or idea of education is a reflection of the social ecology. Battiste

(2000:190) have this to say, Indigenous Knowledge Systems are derived from communal experience, environmental observation, information received and from the visions attained through ceremonies and communion with spirit of nature. What Battiste is saying is that our knowledge of herbs emanates from different sources as mentioned above because herbalists spend most of their time seeking, making and finding new diseases like Aids and Anthrax lately which are seen as life threatening diseases across the world. The question is whether IKS will come up with more powerful herbs that can handle the common and dangerous diseases we have today.

Battiste (2000:188) says, Indigenous curricula are maps and that knowledge is like a cloud. In our understanding, by 'maps' Battiste refers to ways of healing or treating a particular disease with selected roots or leaves and the like. On the other hand by 'cloud' she also refers to the herbs that will heal the sick person. She further notes that herbs or the herbalist should be useful or helpful to everyone. In addition, she observe that, it is very difficult to be a teacher of indigenous knowledge because teachers should give and teach their students good 'maps' and 'clouds'.

Battiste (2000:9) says, we Africans, can relate the mystery of our ecology and their diversity in diverse ways in our oral traditions, ceremonies, in art and we unite these mysteries in the structure of our languages and our ways of knowing. She further noted that the erosion

of Indigenous Knowledge concerns both the indigenous people to whom this knowledge belongs to and the non-Indigenous people who seek to know more about it.

She also noted that, Indigenous Knowledge is not a uniform concept across all indigenous people; this knowledge is diverse. What the above discussion means is that people acquire IKS in different ways; some received a calling to be healers, some develop an interest and some have learnt it from others. Battiste (2000:39) states that, indigenous people of the world accumulate an immense knowledge of their environment based on centuries during which their communities lived close to nature and they have an understanding of the properties of plants and animals and the function of the ecosystem and the techniques for using and managing plants and animals. We want to believe that it is useful to review some general aspects of IKS called Traditional Ecological Knowledge. One may say, Traditional Ecological Knowledge of indigenous people is scientific in the sense that it is obtained through empirical observation, it is experimental and systematic.

What we have noticed is that, traditional ecological knowledge is highly localised and it is part of a social configuration. Its focus is the web of relationships between humans, animals, plants, natural forces, spirits and landforms. IKS is mainly based on awareness, familiarity, and conceptualisation and beliefs acquired about an ecosystem. Transmission of IKS is done primarily through symbolic and oral traditions. Languages are the best mode of transmission

because they provide the deep cognitive bonds that affect all aspects of indigenous life. For this reason, language is the focus of this research.

2.3. The origin of IKS.

Indigenous Knowledge practice, specifically African traditional healing may be traced to decades before the writing of any literature came into being. Our great-great grandparents were given or blessed with the power to heal by using natural resources such as plants, flowers, roots, barks, animals and so forth to cure various diseases. In comparative perspective, Kirkland (1992:70) says that the origin of black traditional medicine may be traced back during the slave trade period. Slaves were brought from and sold by different tribal groups in Africa faced with starvation and diseases. The only techniques they had available was magical and herbal cures from their homelands. He goes on to say, 'the traditional African medicine men, known as the conjurer, sorcerer or witchdoctor continued to serve an important role in the slave trade period by treating various illness with herbal remedies and magical practices'. The slaves who came to South Africa (chiefly the Cape) also brought traditional remedies with them from Asia. These remedies taken from Africa to the Americans were powerful reminders of 'home.'

2.3.1. Features of IKS.

The brief discussion that follows may begin to rebuilding IKS and make it available to the coming generation. To achieve this we need to revisit the old practices of our older generation, our foreparents, then point to derogatory remarks by those who did not like the ways/manner we used to do our practices as “Africans” or the people of the soil. It also points out some of the areas in which Africans used to excel without the so-called western knowledge and/or technological insight. The indigenous people had a tremendous knowledge that was “more” powerful and unmeasurable knowledge in terms of diplomas and degrees that are awarded to people as it is in western world. Battiste (2000:39) have this to say:

The indigenous people of “South Africa” possess an immense knowledge of the environment, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants, animals, the functions of ecosystems and the techniques for using and managing them. In rural

communities...locally occurring species are
relied on for many - sometimes all - foods,
medicines...and other products. Equally,
people's knowledge and perceptions of the
environment and their relationship with it,
are often elements of cultural identity.

In the past, our older people used to have answers to a variety of problems, the same problem that the western or modern elders or generation cannot solve or explain. "Western or modern generations" are failing dismally in many ways or areas such as HIV/Aids because they have thrown away the most valuable knowledge from the indigenous people. Our foreparents could find solutions to problems like HIV/Aids if existed then. They used to carry the mysteries of their ecologies and diversity in their oral traditions, in the ceremonies, arts and culture. The older generation(s) used to unite themselves to combat all their future problems.

They had a sound knowledge of life and living, by showing their responsibilities and duties as parents, grandparents so and so forth. This knowledge was of importance to shape and develop our conscious, language, wisdom, respect norms, values and above all our culture. With their knowledge of IKS, they used to prosper, flourish and respect. This knowledge

was transmitted orally from one generation to another through oral teaching or word of mouth as their system of education at the time. These teaching to the offsprings, was on life itself, how to deal with all the complication of life, how to fend for themselves, how to cure diseases. Their offsprings were taught how to interpret dreams, world phenomenon such as whether the moon is like this or that it means or is signalling this or that.

This research asks whether African communities and particularly their healing personnel, and knowledge systems can still achieve these success in the modern era. This must tell us that, in the past Africans used to have a shared body of understanding and their teachings were of help identify and search for our faces (Who we are, where we come from?) and our culture. In addition, our 'forefathers' education was to help one find a foundation on which 'one' may completely develop and express both his/her heart and face, (Battiste 2000:183). The new generation at that time were taught how to acquire new knowledge and understanding through worshipping and respecting their ancestors, through ceremonies and dreams, all of which offer replenishment of the body and soul, Battiste (2000:10). It is interesting to find out why this teaching was taken seriously from one generation to another in their cultural world.

It is for this reason that they perceive knowledge as something that belongs to the group (community). They also believed that individuals do not possess

knowledge for themselves, but they owe it to the whole group and that is why we have this proverb : “Motho ke motho ka batho” (through others, I am a person). This proverb has a deeper meaning than may initially be imagined: it signifies the ties that bind the community together to our forefathers. If one person in the group fails to play or contribute, the whole chain is broken or will loosen, (Battiste 2000:218). The answer may be found in Battiste (2000 : 45-46):

In the beginning as people, we awoke
naked and lost, and we asked our Creator
and ancestors how should we live. Our Creator/
ancestors taught us how to hunt and fish, to
make clothes from animals skins, to cure
ourselves from the plants of the earth.
Our Creator/ancestors also taught us about the
constellations and the stars, how to make our
way in the darkness of lights and about the
milky way which was the path of our spirits
into other world...Our Creator/ancestors taught
us all this wise and good things and He then
gave us a language, a language in which we

might be able to pass on to our children so that they can survive and flourish.

After the Europeans/Colonists realised the powerful knowledge of our forefathers, they forced us to throw away our precious possession, in exchange for slavery and poverty. After we were stripped of our land, languages, lives, knowledge, culture among other things as indigenous people everything just disappeared, because our way of life, knowledge and culture were systematically fragmented and devalued by the Western science and technology and other dominant modes of knowledge. After they (Europeans) dismantled our cultures, we (Africans) were left with remnants of culture and the bitter side of this dismantlement left us (Africans) in the dark today because we are ashamed of our heritage/our being. For example, some Africans are ashamed to eat pap and wild spinach or to perform their rituals. The question is where do we go from here as Africans? The following are some of the aspects of Indigenous Knowledge.

2.3.1.1. Fishing and hunting.

Our forefathers used Motlhatlha, (a strong grass growing in the River) to make moseme, (a mat) which was used to fish. They were using dogs, spear and shield (lerumo le thebe) to hunt and to protect themselves during the war. They knew that through fishing and hunting

they will certainly obtain proteins, oil, bones and skins. One may ask who taught them to make spears and shield to hunt and during war? To answer this question one should first ask him/herself where he/she comes from.

2.3.1.2. Animals/breeding.

They were also good at raising livestock without the need of scientific knowledge. They used goats as a source of meat protein, a cows skin to bury their loved ones, to make clothes with those animals skins. Livestock were no longer seen solely as sources of meat and skins but came to be managed for processing of secondary products. They never needed modern technology to make butter, sour milk or keep milk fresh (preserve milk) for a longer period, they churned milk in the special calabash churn. They knew that milk provides the calcium necessary to the daily diet. They also made sour milk and buttermilk in a pot, carved from wood. With some meat they were making digwapa (dried meat/biltong) and tšhotlho (stamped meat). Cattle blood was used to provide iron supplement as a nutritional balanced diet. Look at what Europeans did, they (Europeans) made special pills and medicines for iron supplement.

2.3.1.3. Home child labour.

God/ancestors gave indigenous people mysterious knowledge and skills to deliver children without complications. How many born disable children and miscarriages do we have today as compared to in the past? In the past disabled children were secretly killed by their elders at birth as this was viewed as a bad omen. When the woman was about to deliver she was requested to play Motshamoko wa leso (porridge stick play). This was helpful in go wa ga mpa (a drop of a tummy) and there were other exercises that were given such as collecting wood and fetching water, which were very much helpful during labour. She will be taught the signs and symptoms of labour such as pains, mucus, blood and so forth. When delivering the baby the woman squats with one knee down and this method is said to be the most effective way of enduring labour with fewer or no pains preceding the child's delivery.

With the use of this method, it becomes very easy for the woman to push well because of the force of gravity and this encourages a speedy delivery. The child comes out very easily with less energy used. The delivery room will be prepared and kept warm and the father of the child would, in earlier times, be notified in the following ways. If the child were a boy the father would be sjambokked and if the child were a girl, water would be poured on him. The husband would not see the mother and the child until three months had passed. At

the place where the mother and child were, being cared for, they would place letlhaku (a long branch of a tree) over the door frame and the place is called “Ka fa motsetseng”.

2.3.1.4. Way of life.

They used to make fire by rubbing two stones together without any technological knowledge and theories that have been tested and proven that stones, when rubbed together cause fire. Among other things they were using wood and cow dung to make fire and it (cow dung) was also used to polish the floor and to decorate their houses outside. Children were taught many lessons from good to bad through story-telling (folklore). They were farmers and they excelled at agriculture by growing crops without the need of scientific or technological knowledge. They grew various crops, mabele, mmopo, morogo, dinawa, magapu, maraka and others, some of the crops, like mmopo, were converted into maize meal by means of go sila (grinding) mabele/mmopo.

2.3.1.5. Plants and herbs.

Our forefathers lived very close to nature, ecology and used the resources around them for them to solve all their problems and to survive their ordeals/challenges. This aspect is dealt with at more length in chapters 3 and 4, since they are pillars of this research. The

question this research would like to pose is what do these things tell us about the past, our knowledge, our lives and heritage? This teach us that our heritage was good because we used to do almost everything ourselves without been aided by either scientific or technological knowledge. It was life-sustaining and sufficient unto people's daily needs. The other question is how long will it take us to rebuild and restore our Indigenous Knowledge Systems? If there are structures or organisations or individuals who are in the process to reconstruct our past, make yourselves heard and known for there is no one who can do it for us if we (the indigenous) cannot do it ourselves and how are we going to avail IKS in our societies?

2.3.2. The importance of TKS.

In the past people were healed and they never had side effects like we do in western practice. IKS is very important because is cost effective as compared to the western healing. Millions of people including the rich, businessmen, job hunters, car owners, married men and women and concerned person still visit traditional healers for help with managing their life difficulties and this rings a bell that IKS is very important in our daily lives. To face the facts of life as they are presented by nature, no one can deny or run away from the fact that IKS played an integrated part of his or her life when we were children like 'go begwa phogwana' and some of us are still using IKS even today in our work places,

schools, homes for one common reason, to protect ourselves from evil doers or succeed in whatever we do. One will realise how important is IKS after going through the whole content of this study.

2.4. The focus of this study.

2.4.1. Traditional medicine or herbs (Ditlhare tsa Setswana).

It is very important to enunciate a clear definition of ditlhare tsa Setswana (herbs). Robbins (1993:30) says pharmacists and doctors see a medicine as something produced in a modern and sophisticated way, to be administered in well-measured doses. Herbalists on the other hand see herbal medicine as the use of the whole plant material or simple extracts. Herbalists see their herbs as distinctly different from pharmaceutical drugs. This is not the state that herbs are not the basis of many modern pharmaceutical-produced drugs.

Most modern drugs are derived from plants and some are isolated extracts of plant material while others are synthetic copies of active ingredients found in plants. For example antibiotics are derived from fungi which are plants and heart drugs like digoxin, the most heart stimulant drug and reserpine come from plants. We also have strong sedatives and painkillers like morphine that is derived from poppies, that is plants. Liquorice extract is

used to treat peptic ulcer while senna pods, ispaghula husks, cascara; phenol and witch hazel are good modern drugs for bowel problems, which are derived from plants.

Steroid (non-herbal medicine) drugs; for example, are normally used to suppress inflammation in the body but they have side effects such as diabetes, osteoporosis, raised blood pressure and herbal medicine are totally different from pharmaceutical drugs. While many synthetic (laboratory-produced) drugs have powerful side-effects even plants may have slightly less toxic side-effects. Robbins (1993:51) says that herbalists are however, more easily to be identified for the use of plant medicine and they describe their medicines as “whole plant.” We should not be confused by “whole plant”, as medicinal plants use the active ingredient only and that may be the root, the bark or the leaves. We cannot deny the fact that modern pharmaceutical drugs use plant extracts material to make drugs. We think it makes sense therefore to conclude in our basic definition of herbal medicines that any medicine that uses plant material or crude extracts of plants falls under herbs.

Robbins (1993:53) also states that chamomile (a popular herbal tea) is drunk as a digestive or calming hot drink and some drink it for its taste alone. Herbalists recognise it as an antispasmodic to relax the intestines, as a digestive in flatulence, as mild sedative, as an anticatarrhal, as an anti-inflammatory in eczema, leg ulcers and haemorrhoids and as an

excellent remedy to reduce nausea in travel sickness and morning sickness. He also noted that the oak bark is one of the best astringent remedies for use on the skin, comfrey contains the anti-inflammatory rosmarinic acid and allantoin which hastens the healing of wounds and broken bones. Vitamin C or ascorbic acid is recognised as one of our essential vitamins and it is also to be found in many natural plants like fruits, berries and many green leaves.

If one still remember his or her history well, sailors used to take lemons and limes with them to the sea to protect themselves against scurvy because lemons contains Vitamin C, the same vitamin C is also given to mothers for their babies. Vitamin C may raise one's immunities, as does Vitamin A. However, Vitamin C is also toxic if over used and can damage the kidneys. Commercially, branded Vitamin C usually carries these warning. Scurvy is one disease caused by the deficiency of the vitamin and was not cured with vitamin C alone, but lemon extracts were given to combat scurvy. Plants have healing action far greater than might be predicted from the known concentration of active ingredients.

Robbins (1993:54) also noted that the foxglove (digoxin) is active against heart muscle and its effect is to help a failing or aged heart pump more efficiently. On the other hand isolated single glycosides like digoxin are widely used heart drugs and lily-of-the-valley is

another plant herbalists value for heart disease. In terms of pharmaceutical drugs, when doctors prescribe them, they usually check one's body weight and the interaction of the drug with other pills one may be taking. This bring us to the point that the effectiveness action of the herb is prolonged without increasing the dose; on the other side of the coin, western doctors like to give medicinal instruction according to the given dosage. Those are trial and error for some people the average dose might be too much and may suffer unnecessary side effects. We are tempted to say plants are natural materials and their composition varies with many factors including the soil type, climate, harvest time, condition of storage and the like.

Robbinson (1993) goes on to say the dose of herbal medicine is normally less critical as compared to that of pharmaceutical drugs because herbalists know how much of each herb to give for the desired response. Among other things overdosing is less of a problem because the herbal remedies are very diluted and also have a low toxicity. In one sense herbs are more like foods than drugs and foods are eaten for the nutrients and other substances they contain normal growth such as functioning of the body, muscle movement, repairing tissues and for reproduction.

As indicated above, herbs may often double as part of the daily diet: garlic, pineapple, and apricot just to mention a few are foods and herbs at the same time. Dithlare tsa Setswana (African herbs) are sustenance from the soil and they contain many constituents: essential

oils which gives a plant medicinal properties i.e. to aid digestion, stimulate the nervous system, easy blood flow and some heart action and so on. Herbal practitioners use the total combination of these constituents, knowing that they will work in natural harmony to have a direct or indirect influence on the body. The whole plant will be prepared in the form of tincture, liquid extract, and syrup in either way a method which retains the optimum medicinal properties.

Gosling (1985:8) noted that the increasing demand for herbal medicine continues undebated in the world. The attraction of herbal medicines and resultant demand for them need to be investigated. In attempting to reply to these demand, one may say it is quite clear that more and more people are becoming disenchanted with modern drugs. The reason is very simple, undoubtedly one may say modern drugs are lifesavers but they are often indiscriminately used and the side effects of common drugs such as aspirin, which if taken frequently can lead to peptic ulceration or barbiturates which, can deplete the nervous system. Hydrocortisone, so will freely used to treat many inflammatory conditions from arthritis to skin disease, is very destructive to the adrenal glands and can lead to the unpleasant disorder known as Cushing's syndrome which might lead one to weight increase and 'moonfaced' symptoms.

Gosling (1993) also noted that anti-depressants and tranquillisers can initially give quick relief during illness but an increasing dose is required and attempts to discontinue the drugs after a while can cause one various symptoms more wretched than the original depression. In view of the picture that Gosling has painted about modern drugs, one may contrast these potent, often toxic drugs with the wealth of remedies that are often more effective and restorative to be found in healing plants which exert a gentle action and bring about healing without suppressing symptoms. Gosling picture led us into conclusion that healing plants are used in the correct therapeutic dosages that are perfect, safe and without side effects.

Gosling (1985:10) provided an excellent summary of the properties of healing herbs by saying that the regular use of herbs in salads and cooking may help to avoid many common ailments and help to build a good healthy body and mind. In other words familiar culinary herbs such as sage, and rosemary, for example, are strong antiseptics, while garlic is anticatarrhal; it prevents worm infestation, wards off colds and bronchitis and lowers blood cholesterol. Infusions of herbs taken regularly will do much to improve and maintain a healthy body. An infusion of chamomile or lemon balm taken every day after a meal for example, it enhance digestion, calm and soothe the the nervous system. Dandelion root or leaf will improve liver function.

In addition, Ullman (1985:3) says that herbal medicine is a medical approach that respects the wisdom of the body. Herbal medicine is an approach that utilises medicines that stimulate the body's own immune systems to initiate the healing process. It has been noted from the past centuries that herbal medicine is an approach that individualises medicines according to the totality of the person's physical, emotional and mental symptoms. It is well recognised to be the safest treatment or medical care and it can be potentially very effective in treating the new types of diseases that are afflicting us now.

Ullman (1985:iv) also noted that futurists err in predicting that the 21st century medicines will come up with powerful drugs due to the innovative technological interventions. The futurists statement gives us the opposite because scientists are struggling to come up with good and powerful drugs that can cure HIV/Aids, the killer disease of the 21st century and this gives the scientists a terrible headache. The futurists have ignore the serious problem arising from conventional medications and with herbal medicine there is less or no side effects while most drugs in western treatment have a greater potential for side effects, this create another problem that drugs have on us as patients. Herbal medicine has a great contribution in the modern drugs, which is hidden by most pharmacists. Medical intake is a long process of healing which incorporate the three levels of experience: the physical,

emotional and mental observation and what the western does, they suppress the symptom and fail to remove the cause.

Ullman (1985:17) cited Hering (1956) who present three levels of the healing process and according to Hering the first observation is to externalise disease. What Hering is trying to bring to our attention is, if someone with asthma may develop an external skin rash as part of the curative process, we should deal with asthma but not rash. Most of our western doctors, deals with symptoms but not the cause. Hering's second observation is that healing progresses from the top of the body to the bottom. To drive this point home, let us look at this example, one with arthritis will generally notice relief in the upper part of the body before the lower part and this is what Hering is saying in his second observation. Hering's third and last observation is that healing proceeds in the reverse order to the appearance of the symptoms. This means that before administering any medication one need to have a case for the symptom first before dealing with the recent symptom that is presented by a patient. From the above discussion one may be judgemental as to which treatment or medication is the best between the drugs offered or made by the pharmacists and herbs offered by herbalists.

2.4.1.1. Ways of obtaining Dithare tsa Setswana (African Herbs) by Traditional healers.

There are two ways in which herbs or plants can be gathered. In one hand fresh herbs may be grown in your own garden or bought from a herb nursery or from wild plants and seeds or from specialist supplier while on the other hand they may be gathered in the wild. Wild plants can be grown in the garden in order to be near in times of need. That is what **MEDUNSA** and **Ga-Rankuwa** hospital are trying to do with the help of herbalists to grow a garden of wild plants or herbs within one of the above institution. When growing wild herbs in our home gardens, safety measures should be taken first and one must ensure that they are free from insecticide sprays, traffic fumes and other chemicals.

Gosling (1985:12) says the time of gathering is also important when gathering herbs because plants have periods in their life-cycle when their active constituents are at the optimum. Plants need to be collected when they reach full growth and have reached maturity. In the same breath one should bear seasons as well in mind for collection. Flowers need to be gathered just as they have fully opened and matured while leaves are at their best when they are at their maturity. Seeds should be gathered when ripe and should be spread or placed on a clean paper for some couple days to be well dry. Roots are at their best either in spring or autumn and they should be cleaned off soil and be chopped or sliced finely and be placed in sunlight or be heated in an oven for drying up.

Plants, which contain volatile oils, should not be exposed to any heat when they are dry. Herbs should be stored only in glass jars or in paper bags not in plastics because they might lose their active side.

2.4.1.2. The origin of healing in African and Biblical perspectives.

We think it is every important to have a close view about the whereabouts or the origin of the two systems as far as their practice and healing are concerned and find out whether one system has an influence over the other or not. African healing has been influenced by number of factors such as time, resources, environment and the like. Their healing practice is very magical or rather scientific because the how part of their knowledge about herbs, plants, roots and so on cannot be understood but what is interesting is they know the names of different plants, their use and healing power. On the other side of the coin western medicine has been greatly influenced by biblical healing stories from the Old to the New Testament because the biblical healing is scientific in nature. If we still remember the story of the missionaries and the Zulus well, one can remember well that the missionaries work was to encourage literacy through spiritual healing among Africans. (Own emphasis)

But they later attempted to heal Africans with their medicines. Chaka tested their strength by killing one of his Zulu men and ordered the missionaries to wake up that man. People

were healed by being ordered or by talking to them and healing practices will be discussed later. Western medicine claim their healing and practice as been scientific due to the apparatus they use such as X-rays, laboratory among others. If we can look at biblical and western healing and practice share the same term **scientific**. It will be very wrong to say biblical healing has an influence on traditional healing because the healing is also scientific and we should always keep it at the back of minds that African healing has been practised long before the bible was written. Well, in the case of western healing we may say the Bible has an influence over it because their practice came after the bible or emerged at the same time.

2.4.1.3. African history.

It would be best to develop the same understanding of what history is? History is the study of the past and the present in relation to occurrence of events by looking at the cause and the effect of that cause (Own emphasis). Robbins (1993:26) says that all history is limited by the records left behind. This obvious fact simply means that our knowledge about plant medicine for the past centuries is limited to written records. No one can deny the fact that Africans and other race groups have used herbs for many treatment in a patient and the use of herbs is still in use even today by the poorer group in our society, who some of them are unable to read and write.

Robbins (1993:26) stated that since the poorer tend to be the least literate in the past and today, little is known of their lives and hence their experience of herbal medicine is left unrecorded. It might be surprising to say thousands of men and women who were herb gatherers and healers died with all the information in their minds without this being recorded. Even today, we are losing out a good stock of the unwritten wisdom of our grandparents because today's generation is no longer using herbs regularly in their homes that much as compared to the last generation. Robbins (1993:27) says the opium poppy is cursed today for the narcotic effect it has but it should not be forgotten that the same sap is also the source of one of the most used and most valuable pain reliever, morphine.

Robbins (1993) cited Shen Nung (Chinese Herbalist) produced more than 365 medical herbs or plants and some of them are in use even today. Robbins also cited Isis, an ancient Egyptian goddess, who was said to have all medicinal knowledge in her power and conveyed her knowledge into her patients. Kirkland (1992:70) says that the origin of black traditional medicine can be traced back during the slave trade period or culture. Slaves were brought or derived from different tribal groups in Africa faced with starvation and diseases. The only thing or technique they had available was magical and herbal cures from their homelands. He further says, the traditional African medicine man, known as the conjurer, sorcerer or

witchdoctor continued to serve an important role in the slaves trade period or culture by treating various illness with herbal remedies and practising magic.

Magic is the belief that supernatural forces can be controlled and manipulated by human to gain advantage over others. Since we both know that slaves were removed from their traditional lands and ways of life, slaves were faced not only with physical hardship but also with psychological alienation. Kirkland (1992:71), slaves life were characterised by a sense of uncertainty, a feeling of hopelessness and a fear of the future. Throughout this ordeal situation, for them, the practice of magic to both cause and cure misfortune served several practicals in their lives as slaves. A belief in magic enabled slaves to regain some feeling of control over a hopeless situation and in the process acted to preserve health and sanity.

Magic practice offered slaves a source of power and knowledge not possessed by their white masters. Kirkland further says, it is not surprising, therefore, the magic helped slaves in many ways by encouraging them to persevere and even to rebel against their oppressors.

Finally magic believes functioned as a source of internal social control in slave communities.

He further say, after the Civil War, the customs and policies of the controlling class of southern whites continued to deny most rural blacks to mainstream health care. This helped

most blacks to continue in their reliance on ethnomedical system by perpetuating its survival long after such ethnomedical practices had become moribund in other group.

2.4.1.4. Biblical history.

It has being noted (by readers) that the Bible is an interesting book to have good historical verses or records of medicine. Over 40 plant medicines were listed in the Bible; for example frankincense and myrrh were carried across the desert by three wise men as a birthday present to the infant Christ (Matthew 2:3). Frankincense is still used today mainly in churches as incense and myrrh is used as a powerful antiseptic. The Balm of Gilead, wormwood, aloes, camphor, nettles, ginseng and other household items such as figs, garlic, cumin, cinnamon, mustard, hyssop and juniper are listed as some of biblical herbs among the given number.

The Bible bears abunds with references to healing especially the Old Testament. In the Old Testament we learn greatly about the science of healing that was done in mysterious ways which differs greatly from the African and Western or modern healing. The New testament provides few scriptures about Jesus Christ's healing powers in his ministries through which he was healing the physical and the mental illnesses which were then incurable and even raise the dead. Our focus will be on the Old Testament first.

2.4.1.4.1. The Old Testament.

Moshe a goela MORENENG a re:

“Joo! Modimo, a ko o mo fodise”.

Ke fa MORENA a raya Moshe a re:

“Fa rraagwe a ka bo a mo kgwetse

mathe mo sefatlhegong, a ka bo a

se ka a tlhajwa ke ditlhong malatsi

a supa? A a tswalelwe malatsi a

supa kwa ntle ga bothibelego, a

be a a tsholwe gape moraga ga moo.”

(Numeri 12:13-14)

Moses cried to the LORD, “Heal her,

O! GOD, I beseech thee.” But the

LORD said to Moses, “If her father

had put a spit of saliva on her face,

she should not be ashamed seven-day?

Let her be shut up outside the camp

seven days, and after that she may be
brought in gain.

(Numbers 12:13-14)

This scripture tells us that Moses trusted the LORD so much that anything that he believed that would receive anything for which he asked. On the other hand, God is represented as trying to make us aware that children will be punished for the cruelty of their parents. Her father's saliva is presented to us as a medication of his own daughter's sickness.

Bonang jaanong gore ke nna
tota Modimo ke le nosi, ga go
na Modimo ope fa e se nna
Ke nna ke bolayang, ke be ke
phedise. **Ke nna ke ramagantseng,**
ke tla ba alafa. Ga go ope yo
o ka faloswang mo seatleng sa me.

“See now that I am truly
the LORD alone there is
no god beside me, I kill

and I make alive **I wound**

and I heal, and there is

no one that can deliver

our of my hands.

(Deuteronomy 32:39)

God here is also telling us that He is almighty. He can do anything He want with us. He may hurt or injure and He is the only one to heal the wound He has caused one. He also guarantee that one can be saved by His hand.

Mme morafe wa me o o

bidiwang ka fa leineng la

me o ikokobetsa, ba rapela,

ba batla sefatlhego sa me,

ba boa mo ditseleng tsa

bone tse di bosula, foo ke

tla ba utlwa ke le kwa

legodimong, **ke ba tshwarela**

boleo jwa bone, ke alafa

lefatshe la bone. (2 Ditirafalo 7:14)

My people who called on
 my name humble themselves,
 they pray and seek my face
 and turn from their wicked
 ways, then I will hear them
 from Heaven, **I will forgive**
their sin and heal their Land.

(2 Chronicles 7:14)

People who trust God and call out His name by humbling themselves, seeking His face and leave out their evil ways, He will forgive them and heal their land, for they are no longer sinners but the children of God. This scripture echoes of Sodom and Gomorrah and the people who lived in these two places. They failed to look for the LORD's face and to leave their wicked ways and they were punished. We also learn that if we do not repent from the wrongs that we do, there is a painful punishment for us and the land we live in.

MORENA o tla mo oka
 mo diphateng tsa bolwetse;
 o fetola bolwetse jotlhe jwa
 gagwe mo bolaong. Ke rile:

“MORENA, nkutlwele botlhoko,
fodisa mowa wa me, gonne ke
go leofetse.

(Dipesalome 41:4-5)

The LORD will be gracious
to him on his bed and change
his illness on bed.

I said:

“The LORD, have mercy
on me, **heal my soul, for I**
have sinned against thee!”

(Psalm 41:4-5)

Maybe David (Psalm 41 is a Psalm of David) tried many people who could help him from his illness or the pain he suffered but he couldn't find help. He then turn to the LORD knowing that from Him there is life and his soul is restless that is why he is asking God to heal his own soul for he have sinned against Him. He is also asking God to have mercy on him because he did what he was not supposed to have done.

MORENA a bua a re:

“Ke rata go ungwisa maungo

a molemo, e leng kagiso,

kagiso mo go ba ba kgakala le

mo go ba ba gaufi, **mme**

ke tla ba fodisa.

(Jesaya 57:19)

The LORD spoke out

and said:

“I will bear good fruits,

which is peace to the

far and the near, **and I**

will heal them. (Isaiah 57:19)

God spreads the message to people who encourage peace among themselves and others that such people will never be sick, for there is a cure for them and all who bear the fruit of peace their health will be restored.

Boang, lona bomorwaaka ba

lo tenegileng!

Ke tla alafa boikepo jwa lona!

“Re fano, re e tla kwa go

wena, gonne o MORENA,

Modimo wa rona.

(Jeremia 3:22)

See, you faithless sons!

I will heal your faithlessness!

“We are here, coming to thee,

because you are a king, our

LORD.”

(Jeremiah 3:22)

God assures people who are faithless that their faithlessness will be healed. While in the Old Testament, God assures the faithless that they will be healed of their faithlessness, in the New Testament, the issue changes. The question then becomes that: how God will convert the faithlessness of non-Christians or doubters into Christian belief. He sent His only son on Earth to die for our sins so that we should all be saved after Christ's crucifixion. He

also raised him on the third day to show that if one dies having faith in Him, one will rise from the dead and will never die again. There are numerous examples that can support this scripture. God made miracles before the Israelites and other nations.

Mphodise, MORENA, foo ke

tla fola!

Mpholose, foo ke tla phologa!

Gonne ke wena yo ke go bokang. (Jeremia 17:14)

Heal, me O LORD, for

I shall be healed!

Save me, for I shall be

saved!

For thou art I praise

thee. (Jeremiah. 17:14)

Here, Jeremiah implores God to heal him, for he knows that he will be healed, and if God saves his life he also know that he will be saved; for the LORD is whose, at this point God. Jeremiah trusted the LORD with all his heart and believed that anything he asks from the master will be granted.

Gonne ke tla go fodisa,

Ke alafa dintso tsa gago

go bua MORENA.

E re ka ba go bitsa 'yo o

Lelekilweng' le 'Sione yo o

sa batlweng ke ope.'

(Jeremia 30:17)

For I will restore health to

you, **I will heal your wounds,**

the LORD said.

As they call on you an outcast,

"It is Zion, for whom no one cares."

(Jeremiah 30:17)

God assures Jeremiah that He will heal his wounds because no one else has wanted to care for him and for his not even wanted by Zion. This scripture also tells us that we are all His children, in the good times and the bad, He will be there for us. He is the only master who can provide what we need without asking.

Bonang, **ke tla busetsa motse**

kalafo le pholo, ke tla ba fodisa,

ke ba bulela letlotlo la kagiso

le boammaaruri.

(Jeremia 33:6)

See, **I will bring health**

and healing to my people,

I will heal them, and reveal

to them abundance of peace

and the truth.

(Jeremiah 33:6)

He also guarantees that their land will be healed and He will also heal them. If we examine the case of Egypt and its people. They became wrong doers in the eyes of God and His people (the Israelites). He once sent the plague of leprosy to smite them and it killed thousands of Egyptians. Yet after they had promised to let the Israelites to go, He healed their land and those who were suffering from leprosy.

E rile Eferaime a bona bolwetse

jwa gagwe le Juta a bona tlhagala

ya gagwe, Eferaima a ya kwa Asiria,
 a roma kwa go kgosi Jarebe, **mme**
ene ga a kgone go lo fodisa,
 tlhagala ga e na go tloga mo go lona.

(Hosea 5:13)

When Ephraim saw his sickness
 and Judah saw his wound, then
 Ephraim went to Assyria, he sent
 him to king Jerabe, but he is not
 able to cure or heal your wound.

Your wound will not be healed.

(Hosea 5:13)

God tells us that after these two people realised their illness, they did not turn to Him instantly trusted other people such as king Jerabe to heal them. He also tells us that if one can make Him part of one's problem, one will be fortunate in anything. That is why He says, his wound will never be healed, He is the only one who can heal his wound.

“E a re fa ke re **ke fodisa**
Iseraele, go bonale molato
 wa Eferaim le bosula jwa
 Samaria, gonne ba tsieditse,
 legodu le tsene mo teng,
 lekoko la dinokwane le thukhu-
 the ka kwa ntle.”
 (Hosea 7:1)

When **I could heal Israel**,
 Ephraim's charge and corruption
 is revealed and the wicked deeds
 of Samaria, for they have crooked,
 the thieves will break in the bandits
 raid outside. (Hosea 7:1)

God's intention is to heal Israel and because of Ephraim's charges and the corruption of Samaria for they have cheated, then God felt He could not heal it any more. One may ask how He would have healed Israel? He would have healed it by forgiving the people's sins and by restoring His relationship with them.

Ke tla fodisa boikepo

jwa lona, ke ba rata ka

pelo e tshweu, gonne bogale

jwa me bo boile mo go bona.

(Hosea 14:4)

I will heal your faithlessness.

I love them freely, For my anger

has turned from them.

(Hosea 14:4)

The LORD stated here that it is His love that will make the difference and will heal these people of their disbelief. The New Testament read thus: God loved the world so much that sent His only son to come and save us from our sins. This is the very same love that He gives us all when we need that love.

2.4.1.4.2. The New Testament.

Fodisang balwetse, tsosang baswi,

Fodisang balepera, ntshang mewa

e e maswe mo bathong. Lo amogetse

fela, nayang fela!

(Mathaio 10:8)

Heal the sick, raise the dead,

Cleanse lepers, cast out demons

from the people. You received

freely, give freely.

(Matthew 10:8)

Jesus argues with all the people who preach, pray and sing to heal all those who are in need of the Holy Communion. He also reminds them that they are freely given to do so, so they should render such services freely because they did not pay anything. It was his disciples' duty to preach the words of God to the unbelievers, to cast out the demons and to raise the dead. One may pose the question as to whether the disciples have the same powers as Jesus Christ? In life there are people who are dead but alive. They do not know what they are living for; such people are dead.

Gonne dipelo tsa morafe oo

di thatafetse ba kabetse ditsebe,

ba buduladitse matlho, e se
 re gongwe ba bona ka matlho
 ba utlwa ka ditsebe, ba tlhaloganya
 ka pelo, **ba sokologa, mme ka**
ba fodise. (Mathaio 13:15)

For this people's heart has
 grown dirty, their ears are
 heavy to hear, their eyes
 are closed to see, let them
 perceive their eyes, hear with
 their ears and understand
 with their heart and turn,
 and **I would heal them.**
 (Matthew 13:15)

When they turn away from their curse, God will heal them by giving them eyes to see and ears to hear. This is very true because if a survey was conducted as to how many people attend church on Sundays, one may find that the greater proportion are not churchgoers. On

the other hand there are those who attend church every Sunday but they cannot change from their wrongs. This scripture refers to such people.

“Ke mo tlisitse kwa barutweng ba
gago mme **ba paletswe ke**
go mo fodisa.”

(Mathaio 17:16)

I brought him to Your disciples
and **they failed to heal him.**

(Matthew 17:16)

One man brought a sick patient to Jesus' disciples so that they should heal him, but they could not. This also reminds us of two blind men from Jericho who were waiting in Jesus' way so that he might heal them. It also tells us that Jesus has the power to heal but during that time the patient was brought to him because his disciples lacked faith to heal him.

... a ba a lelalela legodimong a
fegelwa **a raya monna a re.**

'Efatha', ke go re 'kabologa'...

ditsebe tsa gagwe tsa kabologa

le loleme lwa gagwe lwa hunologa,

a bo a bua sentle...

(Mareko 7:34-35)

... He looked up to heaven furiously

and said to a man, "**Ephphath!**" that

means, "be open."

His ears were opened, his tongue

was released and he spoke well...

(Mark 7:34-35)

This is one of Jesus' healing ministries and it also tells us that he asks His father to give him the power to heal the sick and he does anything through prayer. The presence of the Holy Spirit helps him to heal, to raise the dead and to perform all the miracles that he did. Through a word of mouth a deaf man regained his hearing and began to speak again.

A ba raya a re, Ga go na pelaelo

lo tla mpuela seane se se reng,

Ngaka, **o iphodise.**

lo bo lo re, “Tsotlhe tse re di

utlwetseng o di dire kwa kaperenaume

o di dire le mono fatsheng la ga eno.

(Luka 4:23)

He said to them, there is no doubt

to quote to me this proverb, “**Doctor**

heal yourself.”

You must say. “All this we have

heard about them at Caperenaum

and here in our country”. (Luke 4:23)

The people with whom Jesus is talking about, do not really believe that he has the power to heal, so set a test for them to heal himself, it is practically impossible for any doctor, African or western, to heal him or herself. These non-Christians find it difficult to believe in the miracles that Jesus has performed at Capernaum and in their country as well.

Ya re letsatsi le kotlomela, botlhe
 ba ba nang le ditsala tse di lwalang
 malwetse mangwe le mangwe ba a
 tlisa kwa go ene, a baya mongwe
le mongwe diatla, a ba fodisa.

(Luka 4:40)

When the sun was about to set
 those whose friends have different
 sicknesses brought them to place
his hands on them to be cured.

(Luke 4:40)

... ba tla go mo utlwa le go
fodiswa malwetse a bone, le
 bone ba ba neng ba tshwenngwa
 ke mewa e e itshekologileng ba
 fodisiwa.

(Luka 6:17-18)

Who came to hear him **and to**
be healed their diseases, and those
 who were troubled by unclean spirits
 were cured.

(Luke 6:17-18)

People who came to listen to him were healed. By merely listening to his preaching one would be healed, all one's problems would be wiped out. If there was something greatly troubling one most, what one need to do was to sit down and listen to his words because they are filled with life. Listening to him also cleaned those who were possessed by the demons. This tells us that to be healed in Jesus is free, and that by listening only one may be healed.

Foo mosadi, ya re ka a lemoga
 fa a sa ka ke a fitlhega, a tla
 a ntse a roroma a ikoba fa pele
 ga gawe, a mmolelela fa pele ga
 morafe otlhe se se neng sa mo
 dira gore a mo ame, le ka fa
a fodisitsweng ka bonako ka teng.

(Luka 8:47)

And when the woman saw that
 she was not hidden, she came
 trembling, and fell down before
 him declaring in the presence of
 all the people why she had
 ^ touched him, and how **she had**
been immediately healed.

(Luke 8:47)

This tells us about Jesus' strength: by touching him, the woman was healed in a short period after she touched him.

A ba a ba roma go tumisa puso
 ya Modimo le **go fodisa batho.**

(Luka 9:2)

He sent them out to preach
 the kingdom of God **and to**
heal the sick. (Luke 9:2)

Jesus tells us that he sent out his disciples to praise God's name and to heal the sick. By the 'sick' he refer to those people who do not believe in the holy trinity. He is not literally referring to ill people as such. Everyone who is ailing because he or she lacks knowledge, that constitutes sickness, for Jesus Christ, such people need to be healed. He also tells us that the main mission of his disciples is preaching the good news and healing the sick, rather than asking for wealth from the poor.

Foo mookamedi wa senagoge,
 a gakatsegile ka Jesu a fodisa
motho ka letsatsi la Sabata, a
 raya batho a re, kana go malatsi
 a le marataro a go tshwanetseng
 go dirwa ka o ne, e seng ka letsatsi
 la Sabata.

(Luka 13:14)

Indignant because Jesus had
 healed on the Sabbath day,
 the ruler of the synagogue said
 to the people, "There are six days

on which work ought to be
 done, come on those days **and**
be healed, and not on the Sabbath
 day. (Luke 13:14)

This scripture teach us that one's life comes first, for Jesus, because he could not let this sick patient to die in his hands. It was like a curse to the ruler of the Synagogue to do so on Sunday as if they do not know that they should not do anything on Sunday.

Jesu a araba a re, "Nyaa, ba
 leseng," a ba **a ama tsebe ya**
gagwe a mofodisa.

(Luka 22:51)

Jesus said, "No leave them,"
 and he touched his ear **and**
healed him.

(Luke 22:51)

This incident took place during the time that Jesus was arrested by traitors in order to be crucified. One of his disciples cut one of the culprit's ears; he took and healed it by making it whole as if it had never been harmed before. This also sends a message to us that Jesus loves us all: either good or bad we are all the same, and equal in his eyes.

Motho yo mongwe o newa tumelo,
 e le ka mowa o o, yo mongwe gape
a newa nonofo ya go fodisa, e ntse
 e le ka o ne mowa.

(1 Bakorintha 12:9)

One and the same Spirit gives faith
 one person, while to another person
 He gives the power to heal.

(1 Corinthians 12:9)

The talent that we have is given through the Holy Spirit. In terms of the parable of talents, we are all given the talent to heal, to preach, and to teach and so forth by that same spirit.

A healer should not think that he is healing his patients by himself and the knowledge he

has acquired: he should know that he is guided by the holy spirit because God wanted him to heal His people.

2.4.1.5. Traditional healers: their hierarchy.

Gumede (1990:52) distinguishes three types of African traditional doctors and their functions in our society, and Staugard (1985:54) listed seven types of African traditional healers. This section combines these two writers to strengthen our argument on the types of African traditional healers.

2.4.1.5 1. Baloi : Wizards and Witches.

In Setswana we call it 'go loya', which means to bewitch or to cast a spell. Gumede (1990:52) says Baloi (witchers) are living human beings who have discovered the secrets of nature in an unnatural way. He goes on to say that these people use their skills for anti-social purposes, they tap and siphon off whatever they need to cause bodily harm and spiritual trauma to mankind. They possess or have the so-called supernatural powers that other people do not have. The mundane would include the simple poisoning by using the most toxic herbs in order to perform the lethal work they want to do. They also work with associates or familiars like beasts, birds, baboons, snakes and so forth to aid them in their

nefarious practices and there is no limit to their associates. Dwarves are the most favourite of the Baloi because they (Baloi) are destructive and evil in nature to mankind. He also noted that wizards are female purveyors of witchcraft, a craft that comes from great wit, and they enjoy causing ill-health and death and they peddle all sorts of social problems. In one of Miriam Makeba's (1978) song *Isangoma (witchdoctor)* explains well how this people harm them. She says:

Sa hamba no Thandi sa yo funa Isangoma

Sa thi umtwana u phethwe ini na

Sa thi Isangoma umthakathi u se ndleni

We went to the Isangoma with Thandi

He said what is wrong with the child

He said the witch is inside the house

This song tell us that there are Baloi and that they cast spells to their victims as the song explains.

Moeketsi (1993:22) add to Makeba's song by presenting a story to us about a witch mother- in-law: the title of the story is *OBE*.

Gatwe e ne e le mosadi a loya
Mosadi yo o ne a na le batho ba a
loyang ka bona, mmogo le ditshwene
le dithikolosi.

Moeketsi (1993:21)

There was a bewitching woman.
This woman had people with
whom she bewitch with together
with baboons and dwarves.

This extract proves that wizards have associates that they use to carry out their plans in accordance with their wishes. She goes on to say:

Ngwetsi fa e tlwaela bogadi, Mmatsalagwe
a rulaganya go ruta ngwetsi tiro ya gwee,
gore ba tle ba dire mmogo. A bitsa ngwetsi
go le bosigo. Ngwetsi e ne e gakgametse
gore mo mafifing go iwa kae? Fa ba fitlha
kwa lengopeng ba fitlhela bontsintsi ba

basetsana, ditshwene le dithikolosi tse

Mmatsalagwe a loyang ka tsona.

Moeketsi (1993:22)

When the daughter in-law gets used to her in-laws place, her mother in-law arrange to teach her her job so that they can work together. One night she called the daughter-in law to the cave and she was shocked. When they arrivd she saw many girls, baboons and dwarves her mother was using to bewitch people with.

Baloi use strong herbs and plants to keep his or her associates under his or her instruction so that they cannot run away. If we look at the above extract, this female witch was using girls, baboons and dwarves that were kept in a cave and they do not think of running away from being enslaved.

2.4.1.5.2. The common familiars Wizards use.

Gumede (1990:55) says that the most common familiars are baboons and snakes, such as cobras. The witch/wizard trains the snake to go on errands and come back to them and it will be loyal to him or her. There are many snakes that are allegedly used by the wizards: mambas are believed to be particularly dangerous. It is said that Baloi will send one a mamba to kill one and after it has bitten one, it will disappear. Baboons are used for their outstanding bravery. They are vicious and most feared and are able to join battle with the enemy without the master. The study of zoology tells us that baboons are very dangerous, and it is also said that whenever a baboon is seen near a homestead in the night, then the owner is not very far.

The master and his or her familiar prefer to act at night because they can avoid being seen. 'Moloi' will ride on the back of the baboon and dangle his or her legs on the ground while the baboon moves forward. Gumede says the reason why 'moloi' sits in this position is to insure that no one will attack them from behind. In Setswana, when a baboon is seen during the day walking freely up and down in the street, they (Batswana) called that '*botubi*', which means taboo. Among other things Baloi use bolomponempone (dwarves) because they are invisible to adults except the owner and young children.

Gumede (1990:58) says they are able to do anything according to their master's wishes, they can deposit poison in the victim's foods without being observed. The baboon is worth a high price in many 'muti' shops and most traditional healers sell (mafura a lomponempone) the dwarf's fat at a very high price. Other familiars cited by Gumede (1990:61) are, Diphiri (wolves) and its howling in the night is associated with severe illness or death. Mangau (leopards) are good to nibbling human parts away. Dinonyane (birds) such as Lerubisi (an Owl) are speedy messengers. Whenever an Owl hoots (Wu! Wu!) it is feared that it is sending a signal of sickness or death and it is a taboo to see an Owl during the day among the Batswana because it is unnatural to be seen at that time of the day.

2.4.1.5.2.1. Ways of noticing Baloi.

Gumede (1990:62-63) suggested four ways in which the wizards and witches may be identified.

2.4.1.5.2.1.1. Divining

In the past when the family encountered a circle of problems which appeared to be unnatural to them such as unusual death of family member(s), they would consult a diviner

to see what the problem might be. If the problem was due to the work of the witch or wizard, the diviner would tell them who is troubling the family.

2.4.1.5.2.1.2. Iron test.

There was a special test that was performed by using an iron piece. The iron piece was set on fire until it became very hot and the suspect would be asked to lick it. If that person were not innocent his/her tongue would not be burned. But if he or she refuses to go through the test it would be obvious that he or she is guilty of being a witch.

2.4.1.5.2.1.3. Boiling water test.

The wizard would be asked to pick up pebbles from the boiling water and if he or she refused or failed or scalded his/her a hand. He or she would be judged of being guilty or a witch.

2.4.1.5.2.1.4. Poison test.

This is an old method and it would be performed in public in the presence of everyone including the Chief. The perpetrators were given a small ball of medicine containing a

poison to drink. The culprit was supposed to vomit up the poison and if he or she did not die, he or she would be found innocent but if he or she developed diarrhoea and dies it established a clear picture that he or she was a witch. All these methods are no longer used today.

2.4.1.5.2.1.5. Wizards and Witches Punishment.

Different cultures/people have different ways of punishing witches for the pain they had caused them and their loved ones and they too show no mercy to the witches. It is very difficult to deal with these evil creatures because of their revolting cruelty; and death is the witches' verdict in different communities.

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2.4.2. African Healers.

2.4.2.1.Bo-nka-dingala ba ba tlhatlhobang: Diagnostician Diviners.

Gumede (1990:69) says that 'Bo-re-a-itse' are a very useful group of doctors in the African community. Diagnosis is their primary function in the history of African diagnosis (go tlhatlhoba). Normally patients visit them to find out what troubles them or to seek help due to their ill health. One of the most worrying factors in the African community is when a woman is unable to bear children or barrenness (go nyopa) and asks the Diviner to help her to bear children.

2.4.2.2. Ngaka ya ditaola: Bone thrower.

Moeketsi (1993:37) says that they use, divining bones (ditaola) as their instruments of diagnosis, like their white counterparts who use the stethoscope. These bones are made of the bones of dead animals (wild and domestic), birds and human beings. Human bones include small bones of the fingers and the toes and they are mixed with roots and bark of specially chosen trees known by Dingaka (Diviners). Apart from human bones we also have, 'Ditlhako' which are made in two different forms, 'e kgolo', 'e tona' (a man) and 'e tshegadi'

(a woman). They are made of the cows underneath (bogato ba kgomo) and bored holes (di phungwa masoba). 'Diphalafala' also come in two different kinds, "lerapo la mmobo wa kgomo le letona le le letshegadi". Both 'ditlhako' and 'diphalafala' are used mostly (especially) when a Diviner examines (go tthatlhoba). 'Ditotojane', are the bones of small animals: back legs of a sheep and a goat (livestock). These bones are used to examine a sick patient. 'Mmantane' are made of wild animals that fear human beings, like a baboon (tshwene) and "thakadu". The Diviner will rub the bones first to awaken them from their sleep and to do their job.

We want to believe that we all know that our great grandfathers trusted the bones of the dead so much to reveal the future and everything they do in their daily life, that was pre-colonial era. To back up this statement, Makwanyane (King Moshweshwe's adviser) in his conversation with Moshweshwe (Basotho king) said:

Naga ya rona e senyegile,
 moloba fa re bone fa
 dikgomo, dinku le dipitsi
 di swa lebuba...Marapo
 a tse di suleng a tshwanetse

go re fatlhosa sentle. (Leru (1994:26)

Our land is spoiled, sometime
back we have seen cows, sheep
and horses dying...the bones of
those who have died have to
show us well.

(Leru 1994:26)

Makwanyane's utterance provides us with true evidence that the bones of the dead were trusted by our forefathers, Chiefs, and commoners and are still trusted even today.

It is very difficult for secular persons to understand the language of ditaola except the Diviner, who before he or she throws them down he or she will render a poem asking them to help him or her to see what the sick patient's problem might be. Schuster (1998:56) stated that the word 'bones' refers to actual bones, often those of the goats or other animals. She also noted that bones may also include dominoes, coins, a symbol of a foot or an actual foot, sea shells, small smooth stones and any other thing the healer's ancestors may have told them to add. Schuster cited Khumbulile (a traditional healer and a sister/nurse at Baragwanth) in her book explains how Khumbulile throws her bones to explain the unseen.

She (Khumbulile) noted that when one throw bones, the ancestors will tell him or her what to say and this does not require one to learn them and the way they fall if one is truly possessed. Khumbulile highlighted that there are Sangomas who use special muti and bones to diagnose. The question is how one can possibly tell that this Sangoma is possessed? Khumbulile went on to say she could see and hear what her ancestors wanted her to say and she also informed by ancestors before the bones actually hit the mat.

Schuster (1998:57) noted that each bone has a certain meaning and she cited Khumbulile who stated that one bone represented the mother's side of the family and it would always tell the patient about the mother's side.

Another bone might be for children and predicts the number of children a person is likely to have; a coin will tell about the person's financial future while a green stone on the other side of the coin will tell about one's physical ailments. Khumbulile went on to say she can diagnose without the use of bones and she may use some stones instead of bones and she will be well-guided or informed by her ancestors. She may use a handkerchief instead of a mat but she can do her work well without any worry.

Mafata (1994:43) declares that:

Bosigo ya re a ntse a robetse Theko a
bofologa, Jo wee! Jo wee! e a nkgama
selo se sentsho, se se tonatona se se
malabulabu se ne se nkgatile godimo
se ntse se nkgorakgora!

When Theko was sleeping at night he
screamed, “Jo wee! Jo wee!” something
black is gripping me, it is big and
“malabulabu” it was over me and licking
me.

After this incident the father of the boy decided to call a bone-thrower called Hlahlalebajwa the next day to find out what was there at night that troubled his son. Hlahlalebajwa's bones discovered :

Ngwana o ne a tsamaisiwa le thokolosi,
ya ntsha sephuthelwana se setona sa

kgetsi ya letlalo la Ramoshe se
 tsentswe ko garegare mo marulelong
 a bojang.

This child was accompanied by dwarf,
 and he took out a bag made of 'Ramoshe's'
 leather been placed inside the grass roof.

When Hlahlalebajwa opens the bag he discovered feathers, an old human finger with a nail on it and they were mixed with a stinking oil, together with seven heads of snakes. When he explains all he has discovered; he says, all that you see here have been mixed with strong herbs to injure the child and these charged with hatred and cruelty. The witch commands them (the familiars) from where he/she is and the way they have been placed, they make an easy ride for the dwarf (lomponempone) to come through.

That dwarf cannot be seen by any one but the person to whom he has been ordered to go to and it passes 'dithakgisa' freely because of this bag. This tells us that bone-throwers have the power to see what is unseen by others.

The most unfortunate part is that our traditional healers are selfish and withhold the names of their divining bones and the number of bones they use. For example, they cannot tell you why they use a dice and money in their divining bones. It is not an easy exercise to make them tell why they use five bones instead of seven. This would have made this study an interesting one if Diviners were not selfish. Their knowledge about the bones and the herbs is kept as their secret weapon for they believe that no one who can tell other people his or her source of strength because by doing that he or she will be armless to his/her enemies.

Leseyane (1992: 128-132) (Setswana books writer) provided us with the names of the divining bones that Motswana doctor use to diagnose his patients. Leseyane discovered that most Tswana doctors use only five divining bones unlike other doctors who uses more than the given number.

Taola ya ntlha ke *Moremogolo*, e betliwa ka tlhako ya leoto la pele la tsogo la nja la kgomo. Mosadi wa Moremogolo o bidiwa *Kgadi*, yona e dirilwe ka lerapo la momo wa leoto la pele la tsogo la nja. Morago ga Moremogolo go latele *Jaro* mme yona e dirilwe ka tlhako ya kgomo ya leoto la morago la tsogo la molema.

Fela jaaka Moremogolo, Jaro le yona e na le mosadi mme ena o bidiwa *Kgatsane*, yona e dirilwe ka lerapo la momo la leoto la morago la tsogo la molema. Leseyane further noted

that these four bones are added by taola ya lerapo la thakadu e e bidiwang Modimo gore di nne tlhano mme ditaola tse tlhano tse ke tsona tse di diriswang ke Ngaka ya Motswana go batla modi wa bolwetse kgotsa se tshwenyang molwetsi le pheko e e tla diriswa go alafa molwetse.

The first divining bone is “Moremogolo” and is made of “tlhako ya leoto la pele la tsogo la nja la kgomo.” “Moremogolo’s wife is called “Kgadi” and she is made of “lerapo la momo wa leoto la pele la tsogo la nja.” After “Moremogolo” we have “Jaro” and is made of “tlhako ya kgomo ya leoto la morago la tsogo la molema.” The same as “Moremogolo”, “Jaro” also have a woman called “Kgatsane” and is made of “lerapo la momo la leoto la morago la tsogo la molema.” Leseyane further noted that this four bones are added by “taola ya lerapo la thakadu” which is called “Modimo” so that they can be five. This five divining bones are used by Motswana Diviner to seek the roots of the disease or what is troubling the patient/sick person and the charm that will be used to heal the sick one.

He noted that Moremogolo is the main divining bone (ke thwadi), followed by “Jaro”, then “Thakadu” and others will follow. He also noted that “Moremogolo” have four sides that is “Kgato”, “Leteng”, “Lentle” le “Serethe”. He also discovered the way they fall (Lewa la ditaola). “Lewa” is the way the divining bone falls on the ground. We hope one has noticed

that Moremogolo has four sides and has four ways of falling. These are the ways in which “Moremogolo” may fall.

2.4.2.2.1. The first fall (Lewa la ntlha).

Ga le ole ka bogato le a be le bua gore, “Ke mogolori wa ntswe la khikhi, le a tshegatshega. Pelotshweu boela mannong mmatla sa pelo o se bone.” Tlhaloso: Lewa le raya gore ga go sepe se se tshwenyang, ga go sepe se se bosula se se tla diragala.

When the fall is on “bogato” it says the following: “is mogolori of khikhi’s voice is laughing. “Pelotshweu” be in peace because what the heart desires is seen/found. The explanation is that: this “lewa” means there is no trouble, there is nothing bad that can happen.

2.4.2.2.2. The second fall (Lewa la bobedi).

Lewa la bobedi la Moremogolo ke fa lewa le hupile, go raya gore ga la wa le gatile serethe, a isitse nko kwa godimo. Ga le ole le ntse jaana Ngaka e tla re, “Mogolori ke mogolojana wa ga mmago, ke mmele o makokoma. Dijo tsa mogodi...ke tseye koto ka go

bedi.” Tlhaloso: Fa bana ba le mo kgannyeng, ka go bakisanya dithoto tsa batsadi ba bona, Moremogolo o bolela gore jaaka bana ba ba se na rra/mme, mogolo wa bona ke ena mogolo wa bona; ke ena rrabona/mmabona. Ke ena moabi wa thoto ya batsadi ba bona. Ga a bolaile tau/nkwe ke kgosi, ga a bake sepe le ope.

The second fall of “Moremogollo” is when he is carrying “a hupile”, it means no fall but he is on the heel, the nose is facing/looking up. If the fall appears in this manner the Diviner will say: “Mogolori ke mogolojana wa ga mmago, ke mmele o makokoma. Dijo tsa mogodi...ke tseye koto ka go bedi.” The explanation is that: if children are disputing over their parents assets, “Moremogolo” is saying children are without their father/mother and the elder one will act as the father/mother. He/she will be responsible for sharing their parents assets equally among themselves. If he killed the lion/tiger he is the king and he will not share.

2.4.2.2.3. The third fall (Lewa la boraro).

Fa Moremogolo a ole a letse ka leteng, puo ya gagwe ya re, “Phokwe a gowa, tshwene a gowa...di kgotse ga sala go tletse tsa bomoswenyana.” Tlhaloso: Le raya gore monna o lela

ka gore e ne ya re fa morago ga loso la batsadi ba gagwe...Monna yo o lelang yo, ke ene tshwene tona, mme bomonnawe ke bona bomoswenayana.

If "Moremogolo" has fallen "a letse ka teng" he says: "Phokwe" screamed, the baboon screamed... "di kgotse ga sala go tletse bomoswenyana". The explanation is that: it says a cry after the death of his parents...This crying man is a baboon and his younger brothers and sisters are "bomoswenyana".

2.4.2.2.4. The fourth fall (Lewa la bone).

Ke fa Moremogolo a ole ka lentle la tlhako. Fa a ole jaana go bua kgadi. Pou ya kgadi ya re, "Ke thwagadima ya matlakela, di a tlaka, di a goroga, ga di modisa o lela tlala, di modisa yo o kgorang. Nna kana...Ke tshwara fa, ke tshware phoromphotlha". Tlhaloso ya ga Kgadi: Dikgomo tse go laolwang ka ga tsona tse, ga di na molato ope. Se se mo go tsona...Mosadi yo wa batho o batla go tshwana le basadi ba bangwe, a tshole bana gore a tle a nne le monna wa gagwe. Fa Kgadi e ka wa e lebile kwa botlhabatsatsi e raya gore lesea le alaala diatla mo popelong ya ga mmagwe. Mme ka mabona-a-ratsatsi, setlhare se kwa Bopedi kwa, se okometse ke dingaka maloba, mme...Kgadi fa bua jaana, ke fa Jaro le mosadi wa gagwe ba fitlhile mebala jaaka Moremogolo.

When “Moremogolo” has fallen on “lentle la tlhako” “kgadi” will speak. She will say: “Ke thwagadima ya matlakela, di a goroga, ga di modisa o lela tlala, di modisa yo o kgorang. Nna kana... Ke tshwara fa, ke tshware phoromphotlha.” “Kgadi’s” explanation: the cow that they divine have no problem. What is in them...this woman want to be like other women, to bear children for her to keep her husband. If “Kgadi” can fall facing east it means “lesele le alaala diatla” in the mother’s womb. “Mme ka mabona-a-ratsatsi, setlhare se kwa Bopedi kwa, se okometse ke dingaka maloba,” and if “Kgadi” is talking like this it is when “Jaro” and his wife hid their colours like “Moremogolo.”

Fa e re Moremogolo a kaname, ditaola tse dingwe le tsona tsa be di ribegile mebala ya tsona, polelo...e le katse e e bolayang”. Tlhaloso ya polelo e ke gore motho yo ga se motshedi ke moswi. Fa a le kgomo e timetse, ga se e e ka tlholang e bonwa. Ka bokhutshwane ke gore motlhakola o supa gore ga go se ditaola di se buang, ke lefifi.

When “Moremogolo” is facing up, other divining bones close their colours downward, this say...is a killing cat. The explanation is that: the person who is needed/wanted is not living meaning he/she passed away. If it is a cow that is lost, it will be never seen again. In short “motlhakola” is showing us that there is nothing that the divining bones see, is dark.

He also noticed that today, most Traditional healers use more than five divining bones including Batswana, as warned, there are no divining bones that can be made of dead bones of any animal. Truly speaking there are no divining bones that can be made by the bone of a dead animal. He further noted that those bones will not work effectively in diagnosis.

2.4.3. Ngaka tse opang diatla: Hand clappers.

Those present at the divination session clap hands and the enquirers participate as well. The Sankoma have some form of telepathy, he or she feel long before the enquirer approach his or her homestead. The most common sign are when the diviner snorts, twitches, shrugs her/his shoulders, and roars like a lion or one possessed. The enquirer will say:

Ditaba tsa gago di reng Mokoma

Tell us your news Mokoma

The Sankoma will then say:

Opang ka diatla ke le utlwe

Clap your hands so that I can hear and speak.

Mokoma : Opang diatla Clap your hands

Enquirer : Utlwa! Utlwa! Hear, Oh hear!

Mokoma	:	Opang ke utlwe	Clap harder/louder
Enquirer	:	Re a dumela	We agree with you

At the end of this activity the Diviner will be able to tell or give the results of his or her diagnosis as to who is guilty of bewitching them or making them ill.

2.4.4. Ngaka tse di laolang ka thupa: Stick Diviners.

These doctors operate the same as the above doctors but he or she uses a short stick instead of hands to diagnose and the routine follows the above pattern. The enquirer pounds the ground with the divining rods. He or she will take a snuff tobacco till the tears drop down after that he/she will run into an open space looking up into the sky imploring the ancestral spirit to help him or her to divine clearly and truly. The enquirer enclose the diviner and smite the ground harder and harder shouting (re a dumela).

The smiting will give Mokoma a right direction for his or her diagnosis. He/she will repeat his/her diagnostic routine several times so that he/she could pick up the right culprit in accordance with the wishes of the people.

2.4.5. Ngaka tse di dupang: The smellers.

These diviners smell the evil doers. They were used in the past to pick up evil doers like wizards or how the war would be fought out; and whether the troops would be strong enough to win a victory or not. They may be used for different purposes like smelling rain among other things.

2.4.6. Ngaka tse di fodisang: The healing doctors.

There are quite number of scripture that talks about curing or healing of the sick. Tshenolo/Revelations 22:1-2; read thus:

Verse 1: Morago ga moo a ntshupetsa noka ya metsi
a botshelo, e lakasela jaaka metsi a a gatsetseng,
e tswela moo sennong sa segosi sa Modimo le sa
kwana.

He shown me a river of the water of
life bright as crystal, proceeding out of the
Throne of God and of the Lamb.

Verse 2: E elela fa gare ga mokgwatha wa motse.

Ditlhare tsa botshelo tsabo di tsentse noka
gare di le kafa le kafa ditlhare tseo di tle
di ungwe maungo.

In the mist of the street of the town . And on this side
of the river and on that was the tree of life, bearing
twelve types of fruits, yielding its fruits every month.
And the leaves of the tree was for the healing of the
nations.

From the above scripture one may confidently say that African healing can be traced back in religious centuries when medical professional doctors and hospitals were not invaded, but those who were sick were healed. It is extremely important to acknowledge the fact that some people are more gifted than the others in every community. The medicine men and the herbalists have acquired intensive knowledge and mastery about the use of plants and herbs for healing purposes. They know most useful barks, leaves, fats, mineral matter and so forth. This art and knowledge of using these herbs has been acquired through apprenticeship and journeyman ship.

2.4.7. Dingaka tsa Legodimo: Sky herds.

The sky herd doctors are examples of men possession. During thunder, lightning and hail, when everyone huddles together in a house or a hut. They are sent out to stop this brutal weather. They will take their medicated sticks called Basimane ba Legodimo (the herd boys of the heaven) to drive away the lightning, the hail, thunder and storm. It has been believed that when this fearful occasion happen, no one should keep standing, all water tanks should be closed or covered inside the house, no mirrors should be left uncovered or naked and no trees are to be planted near the homestead. The reason why they ordain these conditions is that all the above mentioned items are very attractive to lightning. The African herbs contains some of this herbs and animals that one may use to stop the lightning without the aid of these doctors.

2.4.8. Ngaka tsa malwetse: Disease doctors.

These kind of doctors settle down to treat a particular kind of a disease and become renewed experts in those diseases or illness. Their services are greatly demanded in and beyond their own districts. They may specialise in lungs, heart, high blood pressure, sugar diabetes among other afflictions and such doctors keep their herbs close to them. They do not tell any person about those healing herbs for treating such diseases.

2.4.9. Ngaka tsa ntwá: War doctors.

They doctor the warriors by preparing strong charm medicine to prepare them spiritually for a fight to the finish. Gumedé (1990:109) noted that (often) a warrior killed a black bull by twisting its neck only and without stabbing. The meat would be sliced into digwapa (braai slices) and then mixed with the doctors infusions. He would order all the captains and commanders to stand their men in rows. The roasted medicated meat would be thrown in pieces to every company and every warrior should have a bit of that medicated meat. This was one way of insuring that all men would return home victoriously.

CHAPTER 3

3.1. Introduction.

This chapter compares the Herbalists or Traditional Healers to Western or modern doctors by emphasising the differences that exist between the two medical practices; and describe Tswana's most fearful ailments or diseases are also described.

3.2. The Herbalist or Traditional Healers vs the Western or modern doctors.

We want to believe that both traditional and western doctors have the same common goal in their practice that is to heal or help the sick get better. If one may go through the oath that western nurses take, they pledge to prevent, nurse and alleviate disease just as traditional doctors or healers do. They both aim to cure the disease if possible, failing which they both aim to relieve pains and suffering, and to comfort the patient and his/her family.

The most important thing and the greatest attribute of a good traditional healer, whether ancient or western in outlook, is to be a good listener. The Herbalist listens to what the patient tells him/her and where he/she feels pain. On this basis he/she then makes an assessment. Margaret (1990:153-155) makes a powerful contrast between the modern or

western system of medicine (now considered orthodox by the South African state's health system) and the traditional healers in their practice and ways of dealing with patients. We will start with the traditional healers first, followed by the western doctors.

3.2.1. The herbalists or traditional healers.

They are almost all African in origin and they are best known as medicine men, herbalists, traditional healers "dingaka" etc. They have existed for many centuries and healed their communities. From time to time, one hears of a white person who has qualified as a Traditional Healer and there are usually pictures of them in the newspaper. This tells us that to be Ngaka is not black people's culture. They are regarded as empirical and unscientific because their surgical procedures are unscientific and taken as crude and unplanned compared to their counterpart practitioners.

The craft of healing is hereditary, passed from father to son or the next heir. They believe that their cures will totally destroy the disease. The language is social, political, economic, moral and religious. They practise their profession at home and their period of study differs from master to master; some may take three years or less. Their (traditional healers) ceremony (go thwasa) is unique whereby a goat will be slaughtered by the graduate him or

herself. They differ from western doctors in that they lack laboratories to make certain tests and they can treat all forms of illnesses, either natural or unnatural.

It is believed that traditional medicine from the beginning of time until now has always been an integrated part of the life and culture of the ordinary people in any society. The relationship between a patient and a doctor is dominated by mutual respect, characterised by the confidence of the patient in the capacity of the healer. An individual patient and his /her various complaints are afforded all with necessary care and concentration. All the symptoms and the problems voiced by the patient are taken seriously, none are neglected. The traditional healer can spend as much time with his patient as he wishes at the healers home until the patient is discharged. Stress is an unknown phenomenon to the traditional healers unlike in the case of medical doctors. The patients never wait hours and hours in queues for the arrival of the doctor who may have been busy at one of his surgeries somewhere as it happens in the case of western doctors.

Staugard (1985:125) has this to say when trying to answer the following question, "What alternatives does a Motswana have for treatment of minor ailments?" Every time a Motswana falls ill, he/she has to face a great dilemma, trying to decide which leg to lift first: whether to go to the clinic or hospital or traditional health care system. Staugard mentioned several

choices that a Motswana may opt for or use for his or her treatment. He points out the following choices:

1st: He/she might perform *self-care system*, he or she will make use of his or her own “motswako” (mixture) or the so-called “rata” which is transmitted from generation to generation. Self-care imply, provision of simple herbal concoctions, the formula which is known in the family or obtainable from the local general dealer.

2nd: He/she might turn to the *communal care system*. This means, seeking advice and treatment within the extended family, especially the elders of the village, because they are very resourceful in herbs and ailments. This is claimed to be very effective.

3rd: The patient opts for *the modern health care system*. This system refers to doctors and nurses in hospitals and clinics and they are accessible to the majority of the population lately. Like communal care it is undoubtedly effective but may have negative effects here and there.

4th: The patient turns to *the traditional health care system*. This service is rendered by Dingaka tsa Setswana (Traditional health care workers) and Baprofiti (Faith healers). It is

optional to make a choice that suits one's best needs between the western and the traditional care system if one fails to cure for his or her ailment by him or herself. It should also be noted that all the above mentioned systems are of equal value to the users because the bottom line is healing the disease one might be suffering from.

3.2.2. Western or Modern doctors.

These are western in origin, and they are best known as medical practitioners or doctors; Hippocrates (who lived 2000 years ago) fathered it. They are regarded as rational (by the educated) because they can reason in their diagnosis and tests done to conclude a particular disease. Their practice is described as scientific due to the highly technological systems that are used in clinics, private surgeries and hospitals such as X-rays, sonar, drips and other instruments. Surgical procedures are well-planned, and are based on the study of gross Morbid Anatomy. They have recognised training institutions supported by the government and other stakeholders who are involved in health related issues and education.

The period of study at medical schools for doctors is six years coupled with hospital training or practicals and thereafter, an internship period. They find out what is the cause of illness by performing tests before they prescribe any medication to a patient. Treatment is

specific with the nature of one's illness, for example if one is suffering from lungs, that patient will be referred to chest specialists. They are unable to heal unnatural illness such as 'makgome', 'phogwana/tlhogwana'; these are traditionally related illness. They reduce the pain or ailment by giving a patient drugs that will help to reduce pain. Their language is scientific and there are medical dictionaries for explanation of certain diseases. Their language is scientific because it is used to communicate specific technologies and their application, as well as the professional relationship between patient and healer. They are required to take an oath before their degrees are conferred on them as prescribed and they are registered with the South African Dental & Medical Council. They operate at clinics, hospitals or open their private surgeries after working a certain period at the government hospital or clinic.

Staugard (1985:5) makes a contribution by drawing a distinguishing line between the western and traditional doctors. He noted that, the search for health is defined as a state of total physical, mental and social well-being and it has been at the centre of human minds throughout history. He further says that different remedies and therapeutic cults were seriously used by mankind in the constant search for this alluring goal. He also remarks that there are two systematic response to the call for health in the history of man lately. The western system of medicine, founded by Hippocrates and his pupils and on the other side of

the coin is the traditional health care which is in confrontation with the western system of medicine. The western system of medicine is based on scientific principles which have been developed gradually through centuries and it has been supported and promoted by the government of both technically and developing countries. Today, it is called "Alternative medicine" and maybe the reason for calling it that way is very cheap to sell, it is because it was not centuries ago before the invasion of the Colonists. On the other hand, the face of traditional medicine has changed a lot in the recent times because of the influences of other system of medicine that is competing with it in the so-called developed countries. Well, despite the changes and the set backs of the western system, the traditional healers are not discouraged from practising their ancient art of healing in those countries.

Schimlek (1950:6) states that both traditional medicine and alternative medicine seem to have more common goals than distinguishing features. We agree with Schimlek because their common goal is to heal, but in the universal context it is relevant to describe both systems of medicine as different from each other. The reason why we will also describe them differently is that throughout history these two medical systems have been clashing with each other from time to time. The western system of medicine has shown its hostility to the traditional health care system in many ways by

calling it with barbaric terms such as quackery and witchcraft for it causes harm to the people of the same population it suppose to serve and save.

It is very important to note that the two systems of medicine will always differ from each other in such fields as **the social characteristics of their therapists and their patients and the analysis of the disease process**. These three basic differences between the two medical systems contain the key for the understanding of their different historical development and their complementary roles in contemporary society. It is also important to remember that the relationship between the two systems will continue to struggle because of paradigms they are based on. The scientific paradigm (western medicine) could be characterized by the terms: rationalistic, technical and analytical while the unscientific paradigm (traditional medicine) is labelled with terms like empirical, holistic and synthetical.

Straugard (1985:8) explains that the two sets of terms lengthily by saying, the rationalists in the Hippocratic school of medicine presume that the doctor should be able to analyse and understand the physiological (reality) behind the symptoms of his patient disease. What it means is that, the internal causes of the disease should be investigated deeper and deeper into the body by following every procedure where possible in trying to discover the cause of any disease.

Hoffman (1998:10) states that, the traditional school of medicine in contrast to the bio-medical or rationalist model, applies an empirical or holistic model for the conception of causes of disease. According to this model, any case of disease should be well assessed by looking at the social and cultural environment of the patient. One may conclude by saying the traditional medicine is far more than just a system for treatment of manifest disease because it plays a prominent role in social control in the indigenous people or society. We would also like to say, the traditional healers are not just medicine men but they serve as religious consultants, legal and political advisors, police detectives, marriage counsellors and social workers for the work they have served in the indigenous land for the indigenous people. Let us turn to Hoffman's comparison of the two systems.

Several of the early missionary, many sent by the London Missionary Society, which first entered South Africa after the Dutch East India Company departed in 1795. Dr David Livingstone was a Glasgow-trained Scottish missionary and doctor (administering medical work). The doctor missionaries like Livingstone, John Mackenzie and later Dr Neil Muricar at Lovedale College's Victoria Hospital believed in offering medical and spiritual aid simultaneously. Medical doctors, and western healing belongs to the upper class in any society i.e. medical cards, for example are meant for the rich (those who can afford to pay for their medical treatment). The Celtic atmosphere created and maintained by means of clothing, equipments and personal behaviour in western

hospitals seems to serve mystifying rather than “rational” purposes.

It is held responsible for the direct negative effect on the patient due to modern drugs such as chloramphenicol, antibiotics injections and other pharmaceutical western treatment. Western treatment causes social dependency syndrome which has been observed from most medical patients i.e. during winter most medical patients take flu vaccines every year. This appeals to the privileged groups (those who may afford to pay their medical treatment) in the society and it neglects the underprivileged (the have not's) e.g if one looks at areas like Madinyane and Letlhakaneng, they are not well catered for medically; they use Maboloka Clinic which is empty most of the time because of its carrying capacity of other local rural areas. The western medicine, is to some extent failing to mobilise support for its health promoting programmes in the rural areas. Some doctors listen to the patient's problem and prescribe medicines to be collected at the dispensary without diagnosing the ailment first.

3.3. Some of the Tswana's most feared ailments/diseases.

This section will be complemented by chapter 4 wherein all the names of Tswana herbs and plants will be listed. Staugard (1985:71) provides us with several common diseases or ailments that are found to be dreadful among the Batswana and related to child birth.

We have 'Tibamo' which is caused by the abnormal delivery of the child. By abnormal position we mean, the child who failed to pass through the obligatory purifying rituals to the parents. 'Tibamo' is considered highly contagious. It can be treated during the 42 days period of confinement, where the child's nails and hair are cut and burned. *Burnt ashes (of the nails and hairs) are added to porridge with powdered sternal bones of Ostrich and 'kgudu' mixed with 'Tshabe isa bokuku' herb.* This will then be given to the mother and the child to eat.

'Kgujwana' is the protuberance of the umbilicus in infants and small children. 'Kgujwana' is linked with abdominal distention and abdominal colic and there are theories that informants of 'kgujwana' is also linked to transgression of sexual taboos committed by the mother during pregnancy which is called '*moila*' in Setswana.

'Tlhogwana' is very common among black infants. This disease is caused by depression of the anterior fontanelle and the consequences of this depression result in go tlhatsa (vomiting) and go tsholla (diarrhoea). The western health workers called it gastroenteritis because they are not sure of this disease and the necessary treatment for it. *Traditionally, 'tlhogwana' is treated by 'Mosimama' and 'Mohutasele'*

herbs mixed with the soft nucleus of Morula nut and is smeared on the occipital part of the child's head in the cross form. The remaining half of the powder is given to the child mixed with boiled water to which salt and sugar are added. The western treatment differs slightly from the traditional healing because the nurses treat 'tlhogwana' with boiled water to which salt and sugar are added.

'Boswagadi or makgome' is caused by the violation of sexual taboos which are called 'moila'. It is caused by a widow who meets with a man sexually while wearing the traditional mourning clothes or before one may be washed 'boswagadi'. 'Boswagadi' is treated by means of herbal drugs and incisions by Tswana traditional healers. 'Lerotse' causes yellow eyes, paleness of the skin and general fatigue in some patients. It is classified by the Tswana healer as 'Boswagadi' and could be treated mainly by means of herbal concoctions of 'Thotse ya lephutsi', 'thotse ya lerotse' and 'bohitha'. The concoction is prepared as a tea and this concoction needs both the patient and his or her spouse to be treated both since it is seen as a sexual taboo.

'Diphilo' causes abdominal discomfort and colic pains. When treating 'diphilo', a goat is slaughtered and its kidneys are removed and cooked with 'Totamadi' and 'Sekaname'. The concoction is taken as a soup by the patient

Nyopa (infertility or barrenness) is a very serious handicap or disease that affect females. Male infertility was known, but was traditionally done. A relative would secretly bear children for the barren man. Female infertility is explained as resulting of a snake living inside the woman's womb, devouring the foetus. This snake is believed to have been introduced into the womb by an evil-minded person, for example, a witch or badimo (ancestors) in retaliation for some violation of certain rules governing social behaviour. If infertility has been introduced by an evil-minded person it may be cured by specific herbal concoctions but if it was caused by Badimo it is difficult to cure.

Venereal diseases are caused by '*Moila*' and are linked with the transgression of sexual taboos and by go bona kgwedi (impure blood or menstruation) originating from a woman. Male's are considered to contract to this disease by coming into contact with an impure blood woman. Syphilis is its first stage, and it is considered a separate entity from syphilis in the second stage and in the third stage. It can be treated with specific herbal concoctions both internally and externally and traditional healers claims to be fully capable of treating primary syphilis.

The symptoms of all diseases caused by Badimo could, in the taxonomy of scientific medicine classified as psychosomatic. '*Lebejana*' is a disease with palpitations and coughing in infants and small children. It is also treated with herbal concoctions known

by the healer. 'Go okangwa' is a multi-faceted syndrome normally or frequently occur in infants. 'Tlhogwana' is also inclusive among other syndromes which include symptoms like palpitations, general body pains, burning urine, kidney pain, weakness and waistache. Aids and HIV are the most life threatening diseases nowadays since most young men and women are dying in large numbers and it is everyone's problem. Visagie (1992:1) defines Aids as follows:

A = Acquired

I & D = Immune deficiency

S = Syndrome

He further noted that Aids is an acronym which refers to the above definition. He also remarked that Aids is caused by a virus called HIV which is also an acronym: it stands for **Human Immuno Deficiency Virus**. According to his findings the immune system is the physical system most responsible for protecting the body against any disease. The HIV invades through this immune system and destroys it by killing the white blood cells that are also responsible for safeguarding the body against illness. He argued further that, when the immune system is incapable of fighting off life-threatening infections and diseases such as cancer and so forth, the body is easily invaded by such diseases.

Aids, according to Visagie refers to a collection of diseases that occur because of the breakdown of the immune system. Aids has been seen as a parasite because it depends on HIV that destroys the white blood cells and as a result of the dead white blood cells, the so-called Aids is born. Visagie (1992:2), states that viruses can be transmitted in various ways. It has been observed that the HIV, which causes Aids; is transmitted mainly through sexual contact with a person who is already infected. HIV's transmission occurs in the same way as other Sexual Transmitted Diseases (STDs). He noted that the human immune system depends on the two forms of specialised white cells that are found in the blood and they have the ability literally to ingest and destroy various germs. These cells are called phagocytes and on the other side of the coin in our structure we have white blood cells called the lymphocytes which are responsible for protecting the body against viruses, parasites, fungus, certain intracellular bacteria and cancers.

As said earlier on in this discussion, Aids refers to a collection of diseases, it is under this breath that STDs involves diseases such as syphilis, gonorrhoea and herpes. All this STD's may cause HIV which might result in Aids. HIV and STDs may produce same symptoms of sores or lumps or discharges from the sexual organs, burning urine, painful intercourse and swollen glands near the sexual organ. We should not confuse matters here: STDs are curable whereas HIV is not. No vaccine has yet been developed which may prevent HIV

infections. It has been calculated that scientists may take 5-15 years to produce a cure for this epidemic. The reason why we say so; it is because records of the recent researches has proved that there is no any vaccine drug for HIV/Aids and neither traditional healers nor medical doctors can heal it.

We should not be fooled by any person who might claim that he or she has a drug for HIV/Aids. To find out whether one has this virus one have to have a laboratory blood test and the results will show whether one is positive or not. Whiteside (2000:47) provided us with the origin of Aids. He noted that, Aids in South Africa was identified in 1982; and it was, at that stage chiefly among white homosexuals. By July 1991, the disease spread across all races equally in both heterosexual and homosexual groups. In the fullness of time, heterosexual epidemic has overtaken the homosexual cases. Let us put our focus on Gauteng Province after the number of Aids death cases were made supplied by the Gauteng Department of Health in order to gain some perspective of the Aids epidemic.

Whiteside (2000:49) stated that Gauteng hospitals, have reported that most adult patients were HIV positive and the percentage is estimated between 26-70 %. In 1998, 30% of paediatric admission and 50% of medical admission were HIV positive. In 1999, 70,000 people were buried or cremated in Johannesburg who died as a result of HIV/Aids as compared to the 15,00 people who were known to have died from this disease in 1994.

Gosling (1985:18) reported that Aids was firstly reported in 1981 in Britain. There has been a world-wide research for the cure; and the drugs which are being used prolong life and improve its quality in many cases. The Basty College of Natural Health Sciences in Seattle uses naturopathic remedies and hydrotherapy as also shown a promising response among Aids patients than in western treatments where death rate is reported to be high.

CHAPTER 4

4.1. Introduction.

This chapter examines the process by which African Traditional Healers prepare medical plants. The chapter also examines a list of Traditional herbs (Ditlhare tsa Setswana) used by African Traditional Healers and Herbalists.

The following herbs and diseases were gathered in an interview with Mrs Conny Tsiane, a traditional healer at Maboloka. Let us examine how she treated different ailments.

Tlhogo: tlhogo e kgolo (Nerves), go epiwa mosima fa fatshe go tsentshwe magala a mollo ebe go tshelwa ditlhare tse di fodisang tlhogo le metsi a maruru. Molwetse o ikgurumetsa ka kobo, morago ba mo phatsa fa pele ga ditsebe mme ko bo kgutlong go tswalwa mosima oo.

Nerves: she dig a hole, put red hot coal and add cold water mixed with headache herbs. He/she puts a blanket on with his/her face facing the hole and later they will cut him/her with a bladed near the ear hole and the hole will be closed thereafter.

Tlhogo e opang: e ka dirwa ke mala a a maswe kgotsa gala e ntsi mme yona e fodiswa ka go **phalatsa ka sethare sa mala morago o tsaya motlhotlho (sepeite).**

Painful headache: is caused by 'stomach dirtiness' or too much gall. It is treated by inducing vomiting and by taking a 'spate'.

Ngoope: go dirisiwa **lenyetsane le le thubegileng** ebe go tsengwa **magala a a bollo** mo lenyetsaneng, madi a ntse a rothela fa teng kgotsa fa gare ga magala. Morago; go rebegwa lenyetsane leo, ebe molwetse a tshelwa ka metsi malatsi supa a latelanang mo monyetsaneng.

Nose bleeding: they use a broken "lenyatsane" with red hot coal by letting the blood drop over the coal. After this procedure they turn "lenyatsane" downward and he/she will have cold water poured over the back of his/her neck for seven days.

Matlho: go se bone ka ntlha ya **diso**, go diriswa **matlhare a diperekisi**, a tlantlwa ebe a inelwa mo metsing ka lesela mme morago ebe go gamollelwa setlhare se se tswang mo leseleng mo matlhong. **Ngwana yo monnye a sa bone**, o fodisiwa ka **mekgatlo ya mmaagwe.**

Blindness: may be caused by sores in the eyes. They grind pear leaves and dip them in cold water with a cloth. They will drop few droplets of this decoction into the eye. For an infant who is unable to see, they use mekgatlo ya mmaagwe (the mother's milk) as eye drops.

Meno: a botlhoko, go diriswa **mmeedi ya mokgalwane**, ba apaya, ebe o itsukula legano a sa le bothitho. **Go ntsha leino/meno**, go diriswa **dithapo tsa thola e tona** sejana se tletseng metsi a maruru le magala a bollo. O goga dithapo tse di fisitsweng ka **letlhaka la noka**. Fa o ntse o goga jalo diboko tse di leng mo leinong di kgwelwa mo sejaneng sa metsi kgotsa leino le le ntshiwang le tla itswela morago ga malatsi a se makae.

Painful teeth: they boil the roots of "mokgalwane" and rinse the mouth cavity with this tea while it is still warm. To extract painful teeth; they use the seeds of "thola e tona", cold water and red hot coal. The seeds of "thola" will be smoked by using "letlhaka la noka" and when he/she is through the tooth will come out after few days.

Maoto: Go ruruga maoto, molwetse o apelwa **mokgalwane** a be a o nwa. Fa o robegile, go epiwa mosima, o lokela/tsenya maoto ka bobedi mme loeto le le robegileng le tshegetswa ka mapolanka kgotsa dikota. Maoto a tshelwa metsi malatsi a supa.

Swollen legs: they prescribe 'mokgalwane' tea to be taken orally. If his/her has been broken they dig a hole and put the broken leg(s) into the hole and the leg(s) will be supported with wood. They will pour cold water into the hole to keep the leg cool for seven days to recover.

Ditsebe: di fodiswa ka **mafura a tlhapi kgotsa mosokelatsebeng**. Mosokelatsebeng o fodisa bana le bagolo. Fa di tswalegile go diriswa **mafura a koko**.

Blocked ears: they use fish oil or "mosokelatsebeng". "Mosokelatsebeng" may be used for children and adults and if the ear is more permanently blocked they use chicken oil.

Popelo e e botlhoko: go tshelwa metsi a bollo mo kgamelong e e tshetsweng setlhare sa basadi, a bo a nna mo godimo ga kgamelo eo. Le basadi ba ba gatselang popelo ba fodiswa fela jaana. Go tlhatswa popelo (womb scrap) go diriswa **dithhare tsa madi jaaka boSekanama, tshuka poo**, a bo a nna mo kgamelong jaaka fa go umakilwe fa godimo.

Painful womb: they pour hot water into the bucket that contained a mixture of women herbs and she will be ordered to sit on top of that bucket. For women who complain about their womb being cold they are treated in the same manner. To scrap the womb they use preparations like 'Sekanama', 'Tshuka poo' etc and follow the same procedure as above.

Diphilo: di fodiswa ka ditlhare tsa madi, tsa diphilo le tsa senya. Di a apeiwa mme e re fa di bedisitswe sentle di a dinwe.

For kidneys they use blood, kidney and bladder preparations like 'Tshuka poo. They are boiled and taken orally as tea.

Sukiri: motho yo nang le siso a tshwerwe ke 'sugar diabetes' o tlhaphisiwa siso ka **metsi a maruru, vinegar le letswai le le tona** fa le se na go tlhaphisiwa le nna lesweu ebe le tloদিwa ka **break fluid** gore le tlhoge dinama.

The Sugar diabetes sore: is cleansed with cold water, vinegar and salt and the sore will become whitish. They apply break fluid for the flesh to be restored.

Seebane/Go wa/Difitse: Seebane se fodisiwa ka **matlalo a diphologolo tsa naga tse di bogale jaaka tau, nkwe, lengau jalojalo boko le mafura a tsona.** Matlalo a silwa a bo a tlhakantshiwa le boko le mafura mme molwetse a ba arametswa ka tsona.

Epilepsy: is treated with the skin of a wild animal like a lion, leopard among others, their brain and fats. These skins are finely grinded and will be mixed with fats and brain and he /she will be "arametsa" with this mixture.

Phogwana: e begelwa mo tlhogong le ka fatlase, bonna kgotsa bosadi ba ngwana.

Fontanelle: is cured on the head and underneath (private part or reproductive organ)

Thosola/Diso fa pele: go dirisiwa **matshatsha (blue stone)**, **metsi a bollo le deep**. Ba gotlha bonna/bosadi le mmele otlhe mo diso di ka tswang di le gone mme ko bokgutlong go tshaswa matshatsha. **Diso mo mmeleng/tlhogong:** di fodisiwa ka **'bloomswaar' le break fluid**.

Sores around the private part: are treated with blue stone, hot water and deep. They scrape the private part and wash the whole body with the same mixture and they will apply blue stone over the private part to destroy the sores. For sores on the body they use break fluid and 'bloomswaar'.

Toropo: e alafiwa ka **sekanama, tshuka poo le mathubadifala**.

Dropsy: is treated with sekanama, tshuka poo and mathubadifala. They mix and boil these to make tea and is taken orally when it is cold.

Madi a magolo: a tiholwa ke go bua thata ka pelo, e alafiwa ka kgopane e e golelang kwa godimo. E apeiwa le lelomo la panana ebe o dinwa. Lelomo la panana le thusa go fodisa pelo.

High blood pressure: is caused by worries and is treated with a tall aloe. They boil aloe and banana flower to make tea that will be taken orally when is cold.

Madi a mannye: a alafiwa ka go mo apela setlhare sa madi ebile se thibela pelegi mo basading ba ba feditseng ka go belega (African sterilization).

Low blood pressure: is treated with blood preparations like Sekanama and this mixture is also said to be good for sterilisation.

Leseyane (1992:96) discovered some of the animals that are used by Batswana doctors and this medicines will also be presented in Setswana and English. He noted that “dipheko tse dikgolo tsa ngaka ya Motswana ke dirwe dingwe tsa dioka tse dintsi tse di bolayang”.

Moswang wa tlou: ke pheko e e tlhokegang thata go arametsa bana fa ba tshwerwe ke bolwetse ba bana jo bo bidiwang ditlou. Batho ba bantsi ba ne ba bo bitsa bolwetse ba sekgwana, mme dingaka tse ntsi di ne di palelwa ke go alafa ka dipheko tse ba neng ba di

dirisa. Boloko ba tlou bona ke pheko mo dikgomong fa di ka aramediwa ka boloko bo, ga go na tau e ka di tlhaselang kgotsa go di bolaya. E tla re fa di bona tau di retologa di e kobe/di e bolaye.

The contents of an Elephant: is most needed to bask (arametsa) children when they are suffering from "ditlou" and this disease is called "Sekgwana". Most Traditional Healers failed to treat it with the charms (dipheko) they were using. The dung of the Elephant is the greatest charm (pheko) in cattle for if they (cows) can be basked (arametswa) with the dung, the lion will neither attack nor kill them (cattle). Instead when they (cattle) see the lion they will chase it or kill it.

Mafura a tlou: a tlhakanngwa le moswang wa tlou le dipheko tse dingwe di diriswa mo motlhapeng gore fa tau e bona dikgomo tse e gopole gore e bona tlou. Mafura a gape ke nngwe ya dipheko tse di tlhakanngwang go dira (go rema) lonaka lwa kgosi. Kgosi e tshwarwa ka lonaka le gore e tle e nne le seriti se segolo mo bathong. **Legopo la tlou** le ne le diriswa mo metlheng ya komelelo e kgolo, kgosi e ne e le tsaya e le tshwara ka pheko ya maru mme e kgope maru a le kgakala ka lona gore a tle go na mo lefatsheng la yona.

The Elephants fats: are mixed with the contents of its stomach and other charms were used on cattle herds, so that when the lion looks at the cattle, it thinks that it sees an Elephant. The fats are also mixed with other charms to make the King's holy horn. The King is strengthened by this horn so that he gains dignity and respect among his people. The King also used an Elephant rib mixed with other charms during drought to make rain and the rain will fall.

Mokaikai: ke pheko e kgolo e e neng e diriswa go thibela dira di le kgakala gore di se ka tsa tla gaufi le motse. Dira di ne di timelelwa ke tsela di ntse di e itse. **Mokaikai le diragadibonwe** ke dipheko tse bagologolo ba neng ba di dirisa mo dintweng tsa bona.

This species of bramble bush was a strong protection to keep the enemy at bay. Species of Bramble bushes and "diragadibonwe" were used during war times to defeat the enemy easily.

Golela godimo: e ne e diriswa fa tsie e ne e ja mabele a le mo masimong. Ngaka ya Motswana e ne e tsaya mme e e nathe tshitlho a e kolopele kwa godimo a re "Golela godimo." Ka tsela e mabele a morafe a ne a golela kwa godimo kwa ntle ga go tshwenngwa/go senngwa. Le dinonyane di ne di upiwa gore di se ka tsa senya ka gope.

“Golela godimo”: was used during times that locusts devastated the maize fields. A Motswana Traditional Healer would cut out a black gum charm (tshitlho) throw it up in the sky and say: “Grow up”. It was in this way that the maize fields would grow tall.

Fa pula e ne e tla ka sefako, ngaka e ne e tsaya lonaka lwa yona a nathe **tshitlho** mo go lona a tshase mo mpaneng ka metlha. E re fa a se na go e tshasa ka tshitlho jaana a letse naka ya gagwe a re “Twe-e-e, twe-e-e, golela godimo.” Sefako se tla re gau! ka ponyo ya leitlho. **Modutwana le lee la mpshe** di ne di diriswa go thibela phefo e tsobutlang e phatlalatsang maru a pula. Ngaka ya Motswana e ne e tlosa kgokgwane mo molomong wa yona go e thiba, e ne e dira jaana go tshwara phefo mme e be e kgaotsa go foka.

The same tshitlho (black gum charm) was used by Rain doctors to stop the rain or the wind during heavy rainfalls or strong winds that would destroy the maize fields. Both rain and wind will stop immediately. A leather bottle (modutwana) and ostrich egg were also used to stop the wind. A Motswana Traditional Healer would apply “kgokgwane” to his mouth and the wind will stop.

Ntsi ya tau le bonno ba ntsi: di ne di tsewa fa tau e se na go bolawa mme di diriswa jaaka pheko e kgolo mo tshireletsong ya motho jaaka e le yona tshireletso ya

tau. Dipheko dingwe tse di tsewang mo taung ke letswalo, bonna, matlho, nko, dinala, le mafura a yona. Dipheko tse di tladiwa ka molalatlhageng. Ga go pheko e go ka thaiwang kgosi ya Motswana ka yona gwa se ke gwa diriswa dipheko tse, gonne ke tsona serwalo sa kgosi. Ke tsona tse di dirang gore kgosi e nne le seriti le gore fa e kgalema lentswe la yona le iteye matswalo a batho jaaka eketse ba utlwa kodu ya tau ka nosi. Ntisi e re tswang go utlwa ka yona e, ke pheko e kgolo motlheng wa marumo. E a tsewa e tlhakannwe le **diragadibonwe** mme go thaiwe ditlhodi le baetaledipele ba ntwana ka yona. Tiro ya pheko e e dira gore ditlhodi di kgone go ralala bonno ba mmaba mme go se ope wa baba yo o ka bonang. Fa dira (enemies) e le tsona tse di tlhaselang, mmaba a ka se ka a atamela le go tlhasela a ise a bonwe. Refer to Dingaka tsa Ntwa.

“Ntisi” of the lion and “bonno” were immediately taken after the lion was killed and it was used as a strong charm to protect human beings as it does on the lion. Other charms that were taken from the lion included the sternal notch, testicles (bonna), eyes, nose, nails and fats and to these charms were added by “molalatlhageng.” There were no other charms that could be used to strengthen the King. All of these charms give the King dignity, and respect; even when he addresses his people, his voice will sound the same as that of the lion. “Ntisi” is also used during war time when it is mixed with ‘diragadibonwe’. All the leaders and spears during the war will be strengthened with “Ntisi” for this makes it easier for them to defeat their enemies. Their enemies cannot pass them unnoticed.

Lesokwane: ke pheko e neng e diriswa go tshwara tau. Lesokwane ke setlhare se segolo gone ke sona go alafiwang masimo le dikgomo ka sona. Se kgwathisiwa ngwana fa a tshwerwe ke diso, ga se apeuwe se a silwa se tlhakanngwe le **mafura a diphilo tsa kgomo** mme fa ntwana e bolola marumo a dira a fokwa ka yona pheko e. Se se dira gore marumo a batlhabani a se nne le sefifi le gore a se ka a fosa sepe se se tla kolopiwang ka ona.

“Lesokwane”: is one charm that is used to catch the lion and it was also used to strengthen the fields and the cattle. They would grind “Lesokwane” finely and mix it with the fats of a cow’s kidney to weaken the enemies’ spears during war time.

Lonaka la motse: lo ne lo dirisiwa fa banna ba ne ba bolola, ba ya go tlabana mme basimane ba ne ba lomisiwa tshitlho fa ba ne ba bolola go ya lebolong - bogwera. Mophato o o neng o bolola go ya bogwera ba ne ba kgobakanela kwa kgorong ya kgosi, foo ke gone ngaka ya motse e neng e thaa basimane ka go ba lomisa tshitlho ka go simolola ka molobe wa bona go ya kwa morago. E, e ne e le yona tshimologo ya go lemosa ngwana wa mosimane se a neng a tshwanetse go nna sona mo leagong la morafe wa ga gabo. Go ne go sena monna ope wa motse yo a neng a ka feta ka ene a sa mo rolela kuane, o ne a tla farologangwa le basimane ba bangwe.

The horn of the village: was used when men were going to war and the boys would bite this charm (tshitlho) when they were about to enter initiation school and they would be grouped at the Kings place/yard/kraal. This charm will make the boys realise what is expected of them by their communities; no man could pass him by without taking his hat off to him and he would be treated differently from other boys.

Tiro ya tshitlho mo baneng ba e ne e le gararo. La ntlha e ne e direlwa go ba sireletsa mo kotsing nngwe le nngwe e e neng e ka ba tlhagela kwa nageng. La bobedi e ne e direlwa go ba bofaganya go nna seopa se le sengwe. Ke ka yona tshitlho e re fitlhelang mophato mongwe le mongwe o ipelafatsa ka se o leng sona, le gona o tlotla thwadi ya ona jaaka ekete e tlotla kgosi. La boraro e ne e direlwa gore e ba dire pelokgale le bonatla jaaka dioka tse go neng ga tsewa dirwe tsa tsona go dira pheko e ba neng ba tshwarwa ka yona.

The functions of this charm (tshitlho) to this boys were threefold. Firstly, it serves to protect them from any danger while they are at the initiation school. Secondly, it serves to unite them as one and to make every group proud of their leader like they are of their King. Thirdly, it was to make them patient and brave like powerful animals (dioka).

Ngwana wa mosimane, wa Motswana o ne a tshwarwa ka dipheko tse di neng di kgona go tebisa maitseo a gagwe le fa a ne a tsetswe ka tlhogo e e seng ya botho ka botlalo. Mo

ntlong e e neng e thailwe ka tshitlho ya nngwe ya dinoga tse dikgolo, motheo o o ne tshwara legodu kampo moloji fa a ne a tlile go dira tiro nngwe e e maswe. Motho yo, o ne a boga pele a ka tlhokafala, tshitlho e, e ne e thibela boloi kgotsa bogodu ba mofuta ofe kana ofe.

A Motswana boy was strengthened with charms to make him respect his elders and the authorities even if he was not born with respect. A house was protected from witchery and thieves by using the same charm (tshitlho). If he/she troubled the homestead he/she suffered a lot before he/she passed away.

The following herbs were gathered during an interview with **Mrs Mosina and Mrs E Seboko** at Bapong near Brits on the 12 April 2002. The interview with Mrs Mosina did not last long after she realised that we need more her knowledge on herbs but the interview with Mrs Seboko was a success. Herbs that are to be presented here were gathered from Mrs Mosina. This is a second attempt after making the first appointments with 17 Traditional Healers who turned me down during our appointment day. They played their cards fairly/openly to say there is no way 'in hell' that they were prepared to give me their ancestral knowledge freely so for the Whites (western doctors). They also mentioned that

their work is protected by their ancestors for healing purposes not to give knowledge to the wrong people who are not Sankomas to start with and should they exceed or transgress ancestors' wishes they will be visited by ancestral wrath.

Majana: a apeiwa morago a newa, a tlhatswa madi.

“Majana”: is a good blood purifier or cleaner and is taken orally.

Monokomabele: a apeiwa le go newa, a fodisa mogotlhane kgotsa sehuba (bagolo le bana).

“Monokomabele”: is boiled and drink, and is good for cough and flu.

Tlhokalatsela: e a thugiwa kgotsa tulwa, o tlhapa ka sona mmele otlhe fa o tsaya loeto kgotsa fa o batla gore dilo tsa go di tsamae sentle kwa tirong, sekolong, kantorong ya kgotla tshekelo jalojalo. Tiro e tona ya sona ke go tlosa difatlhi mo tirong ya gago.

“Tlhokalatsela”: is good for the journey or need of luck.

Serokolo: se alafa diso, mogotlhane le fa o tsamaya le ngwana kgotsa bana ba masea segolo se tona, o ba kgwela ka sona go thibela difatlhi mo tseleng tse jaaka go imelana ga bana ka diphogwana.

Num-num: is used for sores, cough and it protects young children against fontanelle (phogwana).

Tankerale: o a di fisa mme mosidi wa teng o gotlha ngwana mo marinining gore meno a tlhoge botlhofo.

“Tankerale”: are burnt into ash and the ash will be use to brush the child’s gums for smooth growth of his/her teeth.

The following diseases and herbs were gathered from **Mrs E Seboko** who is a healer and a prophet from Madibeng - Sifasonke Traditional Healers.

Phogwana ya fo pele: ngwana wa phogwana e, o bonagala pele re tsholola ditaola fa fatshe. O arametswa ka ditshetlha (mixed herbs) tsa phogwana. Ngwana o komisiwa mosidi wa ditshetlha ebe ba mo tshasa mo tlogong. Fa mpa ya ngwana e le matsutsuba e bontsha

fa a se na metsi mme o tshwanetse ke go iswa kwa tliniking. Phogwana ya kwa morago e bitswa Nogana (Stabe), o romelwa kwa sepetele gore a tsenngwe metsi. O arametswa dipharagatlha tsa marago. O tla direlwa ditshetlha tse di nowang, ka dinako dingwe Phogwana e e tsamaelana le diso ka fa gare.

Front Fontanelle: may be perceived with divining bones, they use ditshetla (mix herbs). Those “ditshetla” will be burnt into ash (mosidi) and the child will be given “ditshetla” in powder form to eat, and some will be applied on the head. When the tummy is contracted it shows that the child lacks water in his/her body and he/she must be taken to the hospital for water/drip.

Back Fontanelle: shows that the child lacks water in his/her body and such cases are referred to the hospital to be rehydrated. After the child has been given water in his/her body they use the opening of the buttocks “dipharagatlha tsa marago” to bask the child. He/she will be given “ditshetla” to drink and fontanelle may be caused by sores from inside.

Go kgutlega: go bakwa ke go robala le motho yo ntshitseng mpa, o fufulelwa sefatlhego le moriri. Motho yo ntseng jaana o a laolwa a ba a fiwa sepeiti gore se bule le go thuba

maswe, botlhoko, masobana a a ka fa teng. Dipheko tse di diriswang ke Sekanama, Tshuka poo le Mathubadifala. Fa motho yo a ka nna nako e telele, o tshwarwa ke TB a bo a bolawa ke Makgome. Makgome a tlholwa ke maswe le diso tse di ka fa teng mme bobedi ba batho ba, ba tshwanetse go apelwa dipitsa tsa madi gore di ba tlhatswe madi ka bobedi. Motho wa Mme ke pitsa, o ikutlwa morago ga nako e telele ka Sebabo se se mo popelong le matlhaba mo tlase ga mpa.

“Go kgutlega”: is caused by having sex with a woman who has aborted and a man who slept with this woman becomes notable by intense sweating on his face and hair. They diagnose with their divining bones and they will be given an enema to open up their genital organs and to cleanse their inside dirtiness. They use Sekanama, Mathubadifala, Tshuka poo etc to clean his/her blood. If he/she waits too longer period before he could be helped, he/she will suffer TB and die as a result of Makgome. Makgome are caused by sexual dirtiness. A woman is like a pot, she take some times to realise that she is very ill.

Aids: e a laolwa mme ditaola di bontsha diso tse ka fa gare tse di fetsang motho matla.

They use divining bones to diagnose Aids, and they (divining bones) show sores inside.

Tshuka poo: ke setlhare se ka apelang molwetsi go thusa masole a mmele go matlafala.

African potato: is good because it boosts the immune system.

Kilelo ya motswetse: mosadi o tshwanetse go nna kgwedi tse tharo pele a ka robala le motho wa Ntate fa a sena go belega. Fa o ka robala le Mme a fetsa go belega o a kgutlega.

“Kilelo ya mosadi”: a woman have to abstain from sex for three months after birth, if she have sex before that, she becomes sick (o a kgutlega)

Thibela pelegi: e bolaisa basetsana le basimane letheka e tlhola le malwetsi a jaaka go tlhoka bana.

Prevention: cause waistache among girls and boys, and may cause barrenness.

Go ya kgweding ga Mosadi: go a ilelwa gonne go tlhola go kgutlega.

Menstruation is respected because it causes “go kgutlega”.

Madi a magolo: molwetsi o arametswa ka magala a malatlha ka go aramela mosi wa teng.

Fa a fetsa o tla apelwa pitsa ya Setswana e leng **Sekanama, Lesereng, Motekwana**

Majana. Fa pitsa e, e sa dire sentle go tla tshelwa Kgopane e kgolo ya thaba. Kgopane e, e tsenngwa mo metsing a a maruru go nna letsatsi ebe o e nosa molwetsi e ntse e baba yalo.

High blood pressure: they use big coal’s smoke to “arametsa” a patient. They also use Setswana herbs such as Sekanama, Lesereng, Motekwane and Majana. If these herbs are not effective, aloe will be added.

Molebatsi: o dirwa ka sefaga sa dipheta tse tshweu le tse khibidu. Go le gantsi e direlwa ngwana wa bofelo fa Rraagwe kgotsa Mmaagwe a tlhokafetse. Ngwana o fiwa sebetse sa phologolo e tlhabilweng a bo a fiwa sefaga seo.

“Molebatsi”: is made of white and red “sefaga”. In most cases, is for the last born and he/she would be given a liver of a slaughtered animal during the funeral and “sefaga”.

Seebana: ke bolwetse ba ditshwene, bo alafiwa ka Lerutla (Namune ya thaba). Go nowa lefulo kgotsa matute a namune eo mme diteng tsa namune eo di latlhelwa mo go nnang ditshwene teng gore di tle di je diteng tsa namune eo/di tsee bolwetsi boo.

Epilepsy: is treated by strychnos pungens or sping and left for the monkey's to eat this orange because is believed to be monkey's illness.

Bogafi: bo ka tsholwa ke boloi kgotsa fa madi a rothetse mo bokong, fa motho madi a gagwe a rothetse mo bokong bogafi ba gagwe ga bo alafege. Go na le **bogafi ba Ditlhare le Kgwedi**, fa kgwedi/ditlhare di roga motho yo simolola go gafa, fa e le **bogafi ba boNgaka** kgotsa **ba badimo** ba bo didimatsa ka go bo otlela moropa. Ba tla mo tlhapisa fa ba fetsa ba mo isa kwa seolong ba se phunye mo tlhogwaneng gore a tlhatsetse ka mo gare, go tshelwa metsi a neng a tlhapa ka ona. Fa a sena ga dira jalo ga a lebelele kwa morago fa a boela gae.

Madness: may be caused by an evil-minded person (a witch) or blood dropped onto the brain. They cannot treat madness caused by blood dropped onto the brain, moon and tree madness which are seasonal. Madness caused by an evil-minded person or ancestors may be cured. They wash patient's body and take him/her to seolong (anthill) to vomit (emetic)

(go tlhatsetsa) inside seolo (anthill). They would also pour the water used to wash him or inside seolo (anthill). He/she will not look back on his/her way back home.

Go tlhoka thari/Pelegi re a laola pele gore re kgone go itse fa Ntate kgotsa Mme e le ena a nang le bothata ba pelegi. Go le gantsi o fitlhela Mme a na le **Sekgalaka - diso** tse nnang mo popelong mme fa Ntate a robala le Mme yo bana ba gagwe - sperms di a tlhapologa, ebe di a bowa. Fa go ntse jaana re ba apeela pitsa tsa madi le go tlhatswa popelo ya Mme. Setlhare sa go bofela o se nwa le Ntate ebe ba ba laya gore **ba je ting le go nwa dipheko**. Ditlhare tse re dirisang ke **terebe ya naga le mmofa** ba tla itlhophela gore ba rata go di nwa kgotsa go di koma. Mmofa o thusa go tiisa legae la ngwana/popelo ya mosadi go tshola ngwana le go letlella ngwana go gola sentle. Go na le **go pomela** e leng go ima mowa, o tla fitlhela Mme a tlotse ke go ya kgweding nako e telele a ba a ithaa a re o ithwele mme fa a ya kwa ngakeng ya Sekgowa kgotsa Sankomeng mo rona ebe e fitlhela go sena sepe. Fa e le popelo e nnye ga e kgone go tshola ngwana go gola ke ka moo o fitlhela mosadi a swelwa ke bana a le dikgwedi tse tharo-tlhano. Fa popelo e le nnye ga go sepe seo re ka se dirisang gonne ke tlholego ya gagwe.

They divine barrenness by trying to find out whether is the husband or the wife who has the problem. Sometimes it is due to some sores (fibroids) inside the womb and these sores d

destroy the sperm. They give them (couples) blood preparations and they will be advised to eat sour pap and to drink herbal preparations. They use wild grape and “mmofa” to treat barrenness. “Mmofa” strengthens the womb and allows the baby to develop well inside the mother’s womb.

Phantom pregnancy, is a feeling of expecting a child due to pregnancy symptoms. However, Sankoma will disclose that she is not really carrying a child and describes, “wind” or “air” in the abdominal area, and the herbal preparations help to expel these “phantom”. In the cases of a small womb that cause barrenness; there is nothing we can do to help the woman because that is beyond their power and the woman may lose the child in the third month or at the end of the first trimester.

Go itiisa go diriswa maro a thokolosi, tau jalojalo gore batho ba go tshabe le gore o nne bokete mo go bona, motho yo rwalang o apeswa lepanta mo letsogong leo a le dirisang kgotsa ba tlhabiwa mo phatleng. Kotsi ya go bofa ka diphologolo ke gore ka dinako dingwe o lebega fela jaaka phologolo eo, sekai tshwene. Batho fa ba go leba ba bona tshwene e seng motho.

They use maro a lomponempone (the dwarf’s buttocks), and a lion among other things to strengthen oneself in order to be feared by others. They either give him/her a belt to be

tight on the arm or he/she is scraped on the forehead. The danger is that, at times other people see a dwarf or a lion rather than a person.

Molomo monate le falola ba ntshwere: tsona di diriswa fa o ya kgotla tshekelo kgotsa o rata go tla selo sengwe ka go bua maaka mme go se nne le ope yo nnang kgatlhanong le wena ka seo o se boletseng. Molomo monate o tsenya ka fa tlase ga loleme, fa e le falola yona e a tshotlwa ebe e kgwelwa fa pele ga kgotla o bolela mantswe a “Dira tsa me di sale fo ntle.”

Sweet talk and escape: is used when one is to attend a court hearing and is intending to lie. It is placed/inserted under the tongue and makes ‘the speaker’ to lie without any opposition or objections.

Go ruruga, motho a ka ruruga fa diphilo tsa gagwe di sa dire sentle, pelo le boswagadi le tsona di tsaa karolo e tona thata mo go rurugeng. Seswagadi se tlholwa ke fa o ka ratana le mosetsana a bo a tlhokafala, ebe o ya phitlhong ya gagwe. O tshwanetse go nwa dipitsa tsa madi mme o tlhoka le go tlhapiswa morago ga phitlho. Dipitsa tsa seswagadi di nowa ngwaga o sa kopanele dikobo le motho wa Mme. Boswagadi /seswagadi bo a ilelwa mme bo alafiwa ka lela le legolo la kgomo le dipitsa tse di tlhatswang madi.

Swollen body: this may be caused by a malfunction of the kidneys and heart. Widows' sickness (boswagadi/seswagadi) is caused by sexual transgression after a woman has lost her husband. She must be cleansed seswagadi (widowhood) after her mourning period. Seswagadi (widowhood) herbs are taken for a year without having sex. Seswagadi (widowhood) is treated with the large big intestine of a cow and herbal preparations.

4.2. The process by which African Traditional Healers prepare medical plants.

Roberto (1988:26) says:

A plant must be treated and modified in such a way that its specific curative substances can be extracted. Such transformations form part of what is known as the 'galenic' branch of pharmacy.

There are three basic methods of preparing a plant for medication according to Roberto (1988). The first technique is decoction, which is the method normally used for those medical herbs whose active principles are difficult to extract because they are contained in

woody parts of the plant or which require prolonged heating in order to pass into solution. Extraction by decoction involves boiling the whole plant or a part of it in water for a given time. The second technique of extraction is infusion, is more suitable for obtaining the active principles when the parts of the plant being used are soft and fragile such as leaves, bud or flowers. An expert with a thorough knowledge in medicinal plant and medical compounds may hardly tell which of the two methods or technique is more accurate or beneficial than the other for obtaining the active principles needed.

Infusion means pouring the boiling water over the part of the plant known to contain the most needed drug. The last method or technique is maceration, it is used for medicinal plants whose active principles are soluble in cold water. What need to be done here is to dip the herb in a cold water for several hours during which all the principles that do not need heat can be easily released without been harmed.

4.3. The list of Traditional herbs (Ditlhare tsa Setswana).

Straugard (1985:92) provided us with several herbs that may be used as a shield to prevent witchcraft or witches. Before we could look at these herbs, he noted that African Traditional

Healers might in exceptional cases be hired by any person to perform evil deeds and acts as a witchdoctor. The following herbs have been used for ages to prevent witchcraft in various ways.

“Moraro, Maomarwe, Tsebe dintlha and Talama”: are used to protect a homestead against fire or misfortune. Ngaka will mix the above herbs with **“Mopane” tree** and place them above the door in the thatched roof of the hut together with the holy horn (Lenaka la Ngaka) and place them outside the doorstep. Lenaka (holy horn) and its contents are guarded secret among Dingaka and they cannot disclose it to any person because is their pillar of strength or their secret weapon.

“Mopetwa” tree: is used to protect fields and it improve fertility of the ground in the field. A piece of each branch will be placed in four corners of the field and one in the middle. When the crops are about 30cm above the soil or ground, **Morula tree** branches will be mixed with Lenaka and be planted at the entrance. **“Lekwati la Mosetlha, Lekwati la**

Mokoba, Lekwati la Moralala and Lekwati la Mositsana”: are good herbs to protect the house and the people against lightning.

The African Traditional Healers with the use of porcupine quills which are smeared with the medicine from the holy horn (lenaka) are planted in the four corners of Lolwapa (homestead).

Amulets, bracelets, charms and necklaces: are also used by the Tswana Traditional Healers and are mixed with other Tswana medicines as general and specific preventive objects. Small children often wear necklaces made of **dried beans (dīnawa tse di omileng)**, which protect them from toothache. Some people use **meno a Tshwene kgotsa a Tau** (the teeth of a baboon or a lion) for this purpose, while some people use a small tortoise shell. Amulets are specifically meant for the prevention of weakness which causes impotency.

“Motekwane”: in the past was used as an early treatment for snake bite, malaria and blood poisoning. It also stimulates appetite and a sense of well-being in Aids patients and is furthermore used in the treatment of asthma, depression and numerous other conditions like a stubborn cough. **“Leshoma”:** the dry outer scales of the bulb are used as an outer dressing after circumcision. Weak decoctions of the bulb scales are administered by mouth or as an enema for various complaints such as headaches, abdominal pains, weakness and eye conditions.

“Lengana”: treats numerous ailments such as cough, colds, headaches, earache, malaria and intestinal worms.

“Mofana”: has been used to treat fevers, diarrhoea and apparently haemoptysis. The bark have anti-inflammatory and diaphoretic properties and are regarded as a remedy for urinary disorders and mild diarrhoea.

“Seredile”: the freshly part of the leaf is applied to corns and warts to soften and remove them. A single sheet of a leaf is eaten as a vermifuge. The warmed leaf juice is used as drops for earache and toothache. It may also be applied in the form of a hot poultice to treat boils and inflammation. The juice has been used to treat epilepsy.

“Letshwe”: is most likely used by Traditional Healers to relieve asthma and to reduce pain. Weak infusions are used as hypnotics by the elderly and as a aphrodisiacs by adults. The fresh warmed leaves are used as a poultice to relieve the pain of rheumatism, gout, boils, abscesses and wounds. The leaves are good for toothache, a sore throat and tonsillitis and the leaf can be rolled up and be smoked to relieve asthma and bronchitis respiratory difficulties. The two major alkaloids of this plant are still commercially: atropine for eye-drops while hyoscine treat motion sickness and it can be used as an injection to treat parkinsonism and painful visceral spasms.

“Motubane”: its infusion is taken orally or as enemas to treat internal ulcers, haemorrhoids, diarrhoea and stomach problems. It is claimed to be effective against nausea in pregnant

women. Decoctions of the bark are sometimes used in delayed labour for pregnant women or to hasten the onset process of labour. Finally, it is used in chest pains.

“Mositsane”: is popular for the treatment of skin diseases and acne. Traditionally, is a good remedy for a wide range of ailments such as diarrhoea, dysentery, stomach disorders, haemorrhoids and perforated peptic ulcers and as emetics.

“Motswale”: the main used part is the bark that is used to treat sores, wounds, abscesses and arthritis. Open wounds are treated with the powder burnt bark of these herb and the leaves are used as ear drops to relieve earache.

“Mokwere-kwere”: is a good remedy for headaches and toothaches.

“Peinapole”: the flower is commonly used for low backache. A decoction is used for various ailments such as urinary diseases, stomach ache, fevers, colic, flatulence, hangovers, syphilis, to facilitate childbirth, coughs, respiratory ailments, biliousness, lumbago, blood disorders, diarrhoea, venereal diseases and to prevent premature childbirth.

“Matlhapametse”: is used as a blood purifier and if the leaves are fresh they can be used to treat wounds and boils.

“Phego”: the root bark are used to treat diarrhoea.

“Motekwane wa naga”: has being smoked to relieve epilepsy and is widely used as a remedy for snake bite and other bites. Externally, decoctions have been applied to treat boils, eczema, skin diseases, itching and muscular cramps. Internally, decoctions are used for coughs, colds and influenza, bronchitis, high blood pressure and headaches, asthma and viral hepatitis.

“Musukudu” and “Bokgukwane”: are mainly used as cough remedies, colds, fever, bronchitis, various chest ailments, influenza, measles, rashes, malaria, stomach problems and headaches. Weak infusions are taken as a general health tea and strong infusions are used for scabies and lice.

“Kwena-ya-thaba”: the mint is used for various ailments such as coughs, colds, asthma and respiratory ailments. It is also used for headaches, fevers, indigestion, flatulence, hysteria, painful menstruation, delayed pregnancies and for urinary tract infections. Externally, decoctions are used to treat wounds and swollen glands.

“Guava”: remedy diarrhoea and the leaves are good for several ailments such as diabetes, fever, cough, ulcers, boils and wounds. The main ethnotherapeutic use in Africa is said to be for malaria.

“Morara”: the roots or its tubers are used for stomach ailments, kidney and bladder complaints, infertility and dysmenorrhoea. It is also administered as an enema for delayed menstruation pains and to facilitate childbirth.

Morula: is good for diarrhoea, dysentery, and unspecified stomach problems are treated with the bark. It is also good for combatting fever and in the treatment of malaria. It is also used as a general tonic, diabetes, and chewing the fresh leaves helps with indigestion.

“Mogata”: is good for stomach problems, abdominal pains, headache, toothache, asthma, bronchitis and rheumatism.

“Mogonono”: is a traditional Setswana remedy for stomach disorders and diarrhoea. Decoctions and infusions are used as eye lotions and treat pneumonia and the bark is taken against diabetes wounds, anti-diarrhoea and antiseptics on wounds.

“Sefafatse”: is taken as stomach bitter to treat abdominal pain, rheumatism, dysentery and diabetes. The roots are used to treat ulcerative colitis.

“Mokgalo”: the bark infusion is good for cough and chest problems while the root infusion are good to remedy diarrhoea and dysentery. The root decoctions are good for external use to treat boils, sores, glandular swelling and also serve as a pain reliever.

Aloes or Aloe: are good for burns, stomach problems and ulcer and the old timers used it for kidney problems.

“Setlhare sa apole”: the tree is good for constipation, diarrhoea and sour stomach.

“Beteruti”: are good blood medication, they increase blood since they look like blood but they do not cause high blood pressure. The leaves makes a good poultice.

“Khabetshe”: the inside is good to stop alcohol headache because it absorbs alcohol.

“Digwete”: are recommended for the eyes, it gives a clear visibility and the tea is used as a bitter tonic to cure gout or rheumatism.

“Suru”: is good for coughs and colds and it contains Vitamin C. The juice is good for washing the face to improve complexion. Most of the people use it for skin like age spots, sores, scurvy, bone felons and sore ends fingers. It is also use for kidney stones.

“Lelomo”: is a good hearing stimulant and the leaves are good for skin ailments, blood purifier, cancer and the heart problems.

“Tshuka poo”: is a good laxative herb and it also cleans the kidneys and is also said (by both medical and traditional healers) to be good for HIV/Aids because it boosts the immune system.

“Lephutsi”: is good for bad digestion and the seed is a good medication for they can be eaten in many ways, as raw, roasted or toasted. The seeds are good for worms and also treat prostate gland trouble and are beneficial for the kidneys. The flesh of the pumpkin makes a good poultice.

“Matlhare a teye”: black tea leaves from the store is used for washing the tired eyes and coffee was used for the kidney. The green coffee is good for vomiting (emetic) and was also a good kidneys stimulant. The caffeine in it helps with headache and in the past it was used for morning sickness.

“Motsoko”: Smoking and Snuff are good home remedies, especially for the bites and stings of insects like bees, and yellow jackets. Tobacco was also used for horses and mules if they had lambers or mouth sores. Snuff is a popular headache reliever.

Margaret (1990:9-266) listed 65 healing herbs that herbalists or traditional healers use to heal or treat various ailments. It is a great contribution in the history of botany and in Indigenous Knowledge System in South Africa.

“Bogato-ba-phologolo”: a decoction of the root is taken after the sixth month of pregnancy to ensure an easy birth and the new born child is washed in the same brew before being put to the breast for the first time. Women also make a necklace by threading pieces of the thick, fleshy root which they wear believing that this will cause their babies to be strong and healthy. “Bogato-ba-phologolo” is also used in the treatment of heart disease, paralysis and the infusion of the root in hot water is used for coughs, colds, chest pains and tightness.

It is also said that the leaves are good to soothe one’s feet on a long hike by putting the leaves inside one’s shoes. The smooth, strap like leaves make an excellent bandage to hold a dressing or poultice in place and the leaves wound around the wrists will help to bring a fever down.

“Kgopane”: its jelly-like leaf pulp is a soothing dress to burns, blisters, bites, stings, sores wounds and venereal sores. The pulp is also applied to snakebites and is even considered effective for the deadly mamba bite. Kgopane is also taken as a purgative tea and is useful for sunburn, bites and stings.

“Mogopa”: it is an essential ingredient of snuff in South Africa and much research has warned that aloe snuff contains the same carcinogen as cigarette smoke and is possibly associated with the high rate of cancer of the nasal sinuses among blacks in South Africa. Pieces of aloe leaf boiled up in sugar water are used to treat worm infestation and the same brew is considered to be excellent for tape worm. Most mothers rub the bitter juice over their breasts to hasten weaning and the boiled leaf is the African remedy for horse sickness.

“Serokolo”: is an excellent remedy for coughs, gastric ulcers and some people use it with leaves and thorns to treat venereal diseases. One may eat it for a sore throat, and a stick fixed to the roof of a hut is believed to repel snakes and some people plant it near their houses for protection against evil spirits.

“Mothebe”: the leaves washed and warmed make an ideal dressing for wounds, sores and minor burns, insect bites, stings and boils. Gout and rheumatism sufferers have found a leaf

dressing warmed in hot water to be very effective to them. It may be used as a soothing poultice to ease the pain and it is also good for treating backaches.

“Mowana”: is excellent for bringing down fevers and some African healers use it for curing malaria.

“Sefakwanama”: is used as a soothing inhalant for chest ailments such as tight chest, asthma, congestion of the nose and throat and bronchitis by inhaling the steam. It is also said to be useful for treating rheumatism of the neck and shoulders and it is strongly recommended for loosening stiffness setting, soothing aches and pains after a long hot day planting fields.

“Selaole/Dikgobe tsa badisa”: several African doctors boil a small quantity of the leaf and stem in water and use it as a wash for sores, rashes and festering scratches and insect bites. A weak lotion is used by most healers for eye sores and warmed leaves are packed behind and around the ear for earache.

“Sebitsana”: the Tswana farm workers eat the leaves only when they have had a bad cough or sore throat. They also feed the plant to their chickens, cattle and goats to keep them disease-free. It is also claimed to be the best remedy for bronchitis and the tea is drunk as

a medicine or used as a gargle. The seeds of this plant are added to sauces, stews, chutneys and soups to make them tasty.

“Tlhare-sa-ntjwa”: is a remarkable medicine when applied externally and it is probably best known for treating ringworm in both animals and human beings. It is very effective in treating sandworm infections, which clear up overnight. Other doctors use the scraped root pounded and made into a tea for the relief of flatulence, colic and as a purgative. A tea made of the root helps to vomit (act as an emetic) and to aid fertility and impotence.

The fruit and leaf made into a paste may be applied to scab on sheep, anthrax pustules on cattle, mange on dogs, saddle and harness sores on horses, ringworm in cattle, dogs, and saddle and horse skin infections in human. Finally, it is used to relieve toothache by chewing the root, the fruit juice aid the healing on the wound and the tea of the root is used to treat coughs, tight chest, to clear bladder infections and as a diuretic.

“Poo tshetlha”: boiled flowers and seeds with the leaves are best known remedy for colic. Dried ground and powdered leaves are used as a snuff to relieve headaches and the powdered roots are taken in an infusion for dysentery, diarrhoea and stomach ailments. The tea of the powdered root is taken for colic, colds and coughs and the cooled tea is used as a lotion for wounds and infected sores.

“Mokgalo”: is believed to be an important tree to grow near the homestead as it will ward off evil spirits and lightning. The roots baked then crushed and powdered are widely used as a remedy for pain and to ensure that the pain does not return - the whole poultice is eaten. It is also effective for tuberculosis, swelling and chest ailments and as a gargle for scarlet fever and measles. The tea made of the leaves is good for swollen glands, lumbago and rheumatic aches. A root infusion made in the same way is an excellent remedy for dysentery and diarrhoea and the chewed pieces of the root helps in stomach upsets. In terms of African burial rites, people plant **Mokgalo** tree near the grave of the dead because the tree is believed to be a protection tree against evil forces.

“Sefudi”: dried stem and root are smoked for relieving tight chest and boiled stem is used for muscle tension and over - excited children. The thick stem and root is cut and used as an effective scrubbing brush and the stem may be used as a toothbrush.

“Mositla”: a root decoction may be used externally to wash wounds and internally for the treatment of venereal diseases. A strong tea is good for pregnant women for it is said to help during labour or delivery and it is also believed to strengthen the uterine contractions. It is also believed to be good to staunch bleeding, and packing it around the wound and the whole seed makes a good absorbent pad during menstruation. The tea is also good for cleaning blood, bladder and urethra infections.

“Ntlo-ya-lekwaba”: is believed that the fruit contains blood strengthening and purifying qualities. The juice is good for men suffering from impotence and to those recovering from a weakening illness like a stomach ailments or gastritis. The ripe berries are added to porridge to give strength.

“Mmusa pelo”: a weak infusion of the leaf may be taken for influenza, rheumatism, liver ailments, haemorrhoids, bladder, uterus and female complaints for diarrhoea and backache. Some healers use it as a tonic and believed that a little taken before the meal will aid digestion and improve appetite.

“Molaka”: the dried powdered bark is good for relieving pain and sleeplessness and is also good for chest ailments like bronchitis and pneumonia, diarrhoea, dysentery and stomach pains. The powdered bark is also used to rub into bleeding gums. The stem is used as a necklace for nursing mothers because it is believed to encourage milk flow and to make the baby strong and vigorous.

“Modibanoka”: a tea made of the bark and leaves is used for headaches and neck stiffness. The leaves and soft branches are used as skin lotion for heat rash, skin rashes, inflammation, scalp itches, sore and it is also believed to be as excellent hair treatment and it stimulates

hair growth. The leaf infusion is a good appetiser before dinner. Among other things the soft branches are tied around the waist for abdominal and kidney pains.

“Tlhako”: a tea infusion made of the leaves is an excellent remedy for expelling worms if taken in the morning. The tea is also good for excessive menstruation, pre-menstruation tension (dysmenhorroea), expelling the after birth and bladder infection in women. It is also good for diarrhoea, digestion and dysentery.

“Motswale”: the leaves are crushed and applied to sores and suppurating wounds and open wounds are disinfected and are treated with the ash of the burnt bark. The tea made of the leaves are said to be an earache remedy.

“Motatsa”: the leaves are said to be remarkably effective in the treatment of malaria, rheumatic fever, backache, colds, coughs, wash wounds, scrofula, haemorrhoids, earache, helps to reduce swelling and increase the flow of urine in the bladder and kidney infections and the warmed sliced bulb to ease kidney discomfort.

“Mokukutu”: a tea made of the leaves and twigs are used for impotency barrenness and to ease childbirth or hasten the onset of labour if it is retarded and a wash is made by diluting

the tea for both the mother and the child after birth. The wood is used as an assegai or axe handle.

“Tlhonya”: a decoction made of the doll’s root is good for treating back pains, anaemia an illness that cause weakness of the limbs, but the causes is insufficient iron in the blood. The tea of the plant is used as a wash for legs after a long illness to give the patient new strength. A decoction or tea is given to a mother after the birth of her baby if it has been a long and difficult birth to build up her strength and give her good ‘red strong blood’. The dried powdered stem, leaves and roots of the plant are good for treating sores, veld sores, scabs on the heads of children, wounds and ringworm. The roots mixed with gin are used as an application for haemorrhoids and a tea or decoction is drunk to bring down fevers.

The plant is useful for treating coughs and colds to clear blood disorders, as a tonic and heart herb, it assists the circulation; particularly for varicose veins, and also relieves colic and stomach upsets. It treats worms and as a charm to protect against poisonous food. Batswana chew the root and swallow the saliva to clear sore throats, coughs and colds, diarrhoea and dysentery and it is believed that the plant, combined with one or two other herbs will cure sterility. A tea of the root is good to clear up a voice when singing.

“Ramarungwana”: is also used to treat anthrax in cattle and the juice of the stem and leaf is also squeezed onto anthrax pestles and slow-healing sores. Some healers give their patients a tea to drink and use a cooled tea as a local application to treat varicose veins and ulcers. It is also used as a wash for haemorrhoids, during menstruation and after childbirth. A weak tea infusion is a good treatment for eye infections and an eyebath as well.

“Boso”: the leaf is made into a tea to remedy coughs, colds, chest and respiratory ailments, colic, stomach upsets, stomach ache, flatulence, diarrhoea and nausea. Some healers use it to soothe fevers and to calm down the patient and it is a remarkable natural medicine to remedy malaria. The crushed leaves and briefly chewed would help to bring down fever and some healers bath patients who are suffering from malaria in a weak tepid infusion of the leaves. Boso tea is said to be a good winter remedy for cold and bronchitis. Among other things it is a good treatment for gall sickness.

“Legogwana”: is a good drink to calm frightened or upset children and the leaves are good for asthma and chest colds when smoked. Some healers burn a few green leaves on the fire and inhale the smoke to clear a head cold. The leaves soften the skin when added in one’s bath and it cleans scrub.

“Sepu”: the corm is crushed, boiled up in water and used as a purgative enema for severe constipation and abdominal flatulence. A tea of wild verbena is drunk to weaken the powerful effect of a Sepu enema or given to someone who reacts badly to the enema. The crushed corm of the verbena and flowers are mixed in a hot water to remedy bites, stings and infected skin rashes.

“Motoropo”: a decoction of the plant is used to treat hysteria and shock. A tea made of the plant is a good remedy for bladder infections.

“Matlhabelo”: the leaves are crushed and warmed in hot water as a wound dressing or as a poultice over boils and abscesses or swellings. A tea of the plant is used to treat haemorrhoids and bruises.

“Mosetshe”: the bark is shaved, rasped and used in hot water as poultice, to relieve cramp and muscle spasm. Some healers use it to wash newly born babies with an infusion of the crushed and pounded root. This is believed to make the baby strong and to prevent skin rashes and pimples from forming in young adults. The cold tea is also used as a lotion for adolescents pimples and oily skin. The roots are fleshy, tender and fatty and are eaten as a survival food in times of scarcity and some herbalists make a tea of

the bark to ease or treat malaria and to bring down fever. The flowers are added to snuff or tobacco to give it more taste.

“Malope”: a tea infusion made of the bark is used to ease heartburn and the same brew is a useful medicine against diarrhoea and nausea.

“Monokwane”: the chewed fruit is an old remedy for treating colic, flatulence, stomach aches, pains and cramps. The ripe berries are taken for flatulence, colic and cramps in legs. A tea made of the leaves may be taken for stomach upsets, diarrhoea, cramps and intestinal worms. The same brew is also good for colds, flu, fever and coughs and it is at times used as a gargle. The bark is scraped, pounded then chewed, is taken as a good tonic for blood conditions, acne and skin eruptions. It is also an esteemed and ancient snakebite remedy. The fresh bark has pain-killing properties and the powdered bark or pieces of the bark are used as a dressing for toothache and it is also believed to loosen the tooth. It also forms the basis for the treatment of tuberculosis (TB), bronchitis, paralysis and epilepsy.

The leaves and the bark have, in addition been used in the treatment of anthrax in a similar way that in which gall complaints are healed. The old Batswana people used the

bark tied together as a toothbrush as this is believed to strengthen the teeth and the gums. Some soften the bark in hot water as a local application for lumbago and scratia. A strong tea made of the leaves is used to wash in infected sores and as a lotion for insect bites, scrapes and grazes. Monokwane leaves and sweet oil makes a soothing massage for aching legs and heels and it also soothes aching muscles especially during spring. Among other things Monokwane makes a good kieries or walking stick and it is considered to be a protective charm, and the crushed leaves clear the head.

“Bokgukwane”: the tea is a favourite cough and cold remedy and a little sip at a time or interval brings down fever and it is a good treatment for malaria. The strong cooled tea is used as a lotion to dab frequently onto the forehead. The tea is an excellent medicine for treating rashes, scratches, stings, bites, heat rash, scabies, head lice and scalp infections. Some healers use the leaves and stems for healing asthma, chronic cough and pleurisy by inhaling the smoke of the burnt ingredients. Some infusion of the leaves into hot water is used as a wash or ease chest ailments and coughs or one may soak a piece of cloth in the tea, wring it out and bind it over the chest. The crumpled leaf stuffed into the nose stop nose bleeding and they ease colds. The warmed leaves in fat or Vaseline are a good remedy for sore muscles when one rub this ingredients. It soothes and relaxes one’s body when added to one’s bath after a long busy day.

“Morula”: medicinally, Morula is one of Africa’s most important trees. A fragrant tea made from the bark is used in small doses to treat diarrhoea, dysentery, malaria, gonorrhoea or as an enema for abdominal upsets. It is also said to be good in the treatment of malaria both prophylactically and curatively the bark is collected in spring to be used late in September to preserve brandy. The fruits are enriched with vitamin C to make a highly intoxicating and nourishing beer among blacks. It is interesting to learn that the morula may not be intoxicating but may work on the nervous system, causing temporary nerve paralysis.

“Ponya”: medicinally, the leaves are good for aches and pains, backache, rheumatism, as a gargle for sore throats and mouth infections and for snake bites. They are an excellent wash for wounds, ulcer and sores.

“Modimolo”: the tea made of the leaves is used for purgative purposes and the fresh or dried roots are made into a tea to remedy diabetes.

“Mogaga”: is best known in the treatment of earache and the leaves are used for toothache. The juicy root is a well known treatment for haemorrhoids and intestinal worms. The root may be eaten raw or boiled in water or milk to relieve piles. Some healers use the finely sliced roots as an external application for haemorrhoids and varicose veins. The root may be

cooked with other vegetables and may be given to the women or child after child birth pains in women and it is also used for soothing contused veins.

“Moswa-botlhoko”: the plant has been used centuries back for a wide range of ailments. A tea made of the leaves is used for fevers, malaria, convulsions, headaches, dysentery, diarrhoea, as sedative, wounds washer, ulcers, infected rashes, scratches, bites and is administered as an enema for abdominal ailments. The leaves are also good for soothing, dressing for haemorrhoids, varicosities and bruises.

The leaves may be cooked as a form of spinach and considered to be a good cleaner. It is also the best known remedy for anthrax and ringworm in children and externally it is good for wounds and ulcers. The leaves and fruits contains high quantities of vitamin C and the ripe fruit are crushed and mixed with honey to remedy cough, lung ailments, tuberculosis, postnasal drip and colds. The fruit is also used to treat heart conditions, liver ailments, eye diseases and it is also used as a tonic. Rain doctors use the ripe fruit as an important part of their rain ritual because the black fruit symbolises the black storm clouds.

“Mongwane”: is highly priced in African medicine because is a good cure for mental disorder and we hope that in future scientific tests should be given credibility to the healing

properties of this remarkable tree. A tea made of the leaves is used as an enema for constipation and abdominal upsets, nervousness, mental disturbances, nightmares or frightened children. It is said that the smoke inhaled from the burning wood will clear headaches and sinus congestion. A brew made of the root and bark is used for breath shortness, asthma, bronchitis, coughs, colds, dysentery and for intestinal worms.

“Botlha-ba-dinku”: the herb made into a tea is cooling and diuretic and also acts as a light purgative. It helps to bring down fevers or may be used as a wash in bath to help a fever and it may be used as a lotion and a wash to treat sores, wounds, ulcer and swilled in the mouth for mouth infections. Some healers use the tea as a treatment for tuberculosis and dry the leaf as a snuff.

“Selomi/Makga”: medicinally, the plant is used by several healers to treat colic, dysentery and flatulence. The root is scraped, washed and chewed, a small piece at a time to relieve heartburn and the dry powder of the root mixed with water cure all these ailments. It is an effective ointment for veld sores, venereal sores and skin ulcers and some healers chare the root by pounding it into paraffin and applying this paste to the sore. Pincushion and kiepersol leaves are good for aiding difficult confinements and painful menstruation. Selomi is a favourite for babies after a nappy change to soothe chafed skin and act as a talcum

powder in drying the wet area. It is also a good antiseptic wounds, wash and a good lotion for sores and ulcers. The same brew may be also mixed with borax and pasted on to scalp to remove dandruff effectively.

“Lerapo/Modubana”: the brew of its leaves is used as an eye lotion for inflamed eyes or styes or ophthalmia in both humans and cattle. A decoction of the bark is used as a purgative and some healers use this brew for the treatment of leprosy and also believe it to be good blood purifier. A leaf or two packed around the heels in one’s shoes eases leg or feet aching after a long day. Few leaves placed in hot water also eases headaches. It is also said that it prevents heat stroke which affects hikers in most cases.

“Moretlwa”: the fruit is often dried, pounded and then be added to porridge for it is believed to distil evil spirit. The plant is also believed to be protective to the homestead against lightning and the plant is also used in certain death rite ceremonies as a protecting charm.

“Monnakgang”: an infusion of the green leaves is used to ease cold and flu symptoms, kidney ailments, haemorrhoids, aches and pains. Some healers burn the stem and the roots and let patients who suffer from chest pains and congestion of the lungs inhale the smoke coming from the twoingredients while other doctors mix the above ingredients with dried

leaves and tobacco and smoked it for relief. Chewing a leaf will clean the mouth and the breath and many have found the plant to be a good tonic for energising, uplifting and revitalising. It is also used in the assistance of milk flow in nursing mothers and for breast diseases.

“Moselesele”: a lotion is made of the leaves and the bark is used as a wound cleaner and healer. The dried powdered bark is sprinkled onto the wound to promote healing. The same lotion or cold water infusion is used to rinse out the mouth. The dried leaf and root are smoked for pulmonary tuberculosis and chest ailments and to clear up the head during cold. The leaf may be chewed to ease colic, heartburn or be made into tea for stomach ailments and diarrhoea. Dried powdered bark is used by most blacks as a direct application to skin eruptions, sores and blisters. A decoction of the plant root is often administered to a woman after giving birth to relieve pain. It is also said to be effective for snakebite, scorpion stings, insects stings and it is a natural pain-killer.

The inner bark is used as a cord tourniquet in cases of snakebite. Some healers used it to heal urinary infections as a purgative, urethral ailments, sore throat, venereal diseases, leprosy, syphilis and it is also eaten with mealies as an aphrodisiac. The dried seedpods are said to make a soothing eyewash for red and tired eyes. It is also said to be an anti-witchcraft

charm to ward off evil spirit because no evil-spirit will befall the owner. Among the long list of ailments, the sickle bush is used to treat catarrh, elephantitis, circumcision wounds, bronchitis, pneumonia, epilepsy, internal abscesses, dysentery, kidney ailments and it is a remarkable pain killer.

“Sefafatse”: medicinally, is important in the treatment of stomach ache, dysentery, diarrhoea, rheumatism, diabetes and it brings down fevers. The tea should be taken without sugar for diarrhoea, diabetes and dysentery. Some healers use this plant as spring vegetable to clear the system of winter coughs and colds and it is also used as a purgative. One Sankoma told me that it is good for children because it strengthen them and it is a good treatment for chronic constipation and more serious bowel complications like ulcerative colitis.

“Setlhare-sa-ditsebe”: the three-angled succulent leaves contain an astringent juice which is antiseptic and may be mixed with water and may be taken internally for treating diarrhoea, dysentery, as a gargle for treating sore throat and mouth infections, as a lotion for bruises, scrapes, cuts, grazes and sunburn. It is also effective as a daily application for ringworm and in the treatment of infantile eczema. It is an old remedy for tuberculosis and it is also used as a purgative. An infusion of the leaf is used for pregnant women to ensure a strong, healthy baby and it is also an effective diuretic. The leaf of the juice is used to relieve the itching of mosquito bites, spider bites and tick bites.

“Thuka”: the flower is a good treatment for prostate, hormonal disturbances and it is use as a tonic in the treatment of physical weakness to encourage strength in frail children and old people. It is also used as a purgative and it is good for curing headaches. It is also said to be good and effective charm against lightning and is also a lotion for treating wound.

“Nyamorora”: the woody tuberous root stick is dried up, pounded and mixed into a porridge to treat dysentery. A tea made of the root is effective and respected for treating colic, and stomach disorders like nausea and vomiting. It also helps to bring down fever. A tea made of the leaves is a good wash for sores, to cool an inflamed area and bring down the body temperature. Many healers make a strong lotion of the plant to treat skin eruptions and infected tickbites.

“Kalagadi/Mooka”: dried leaves are crushed and roasted have been used widely as a coffee substitute and a tea made of the bark is good for diarrhoea and dysentery treatment. A tea made of the root is good for colic and flatulence. This brew is good for heartburn and it is said to be good for treating coughs and colds in children and the same brew said to be good for indigestion in adults. The gum is often combined with a tea made of the leaf and the bark for coughs, colds, diarrhoea and ophthalmia. It also cleans thrush and mouth infections and it is an old remedy for easing the pain of osteomyelitis.

“Letlhatso”: the weed is a natural pain-killer for many years and internally is used as a toothache remedy, it is chewed or just held in the mouth to relieve the pain. The tea made of the leaves is good when is cool or comfortably warm for an aching back and legs. It is also said to be a good remedy for comforting headache. A diluted brew of a tea is a good to relieve headaches, muscular aches, pains and rheumatism.

“Mogau”: the leaves packed into slices were used to ease blisters, aches and pains and when it is packed under the saddle it prevents saddle sores on horses. A tea made of the leaves is good to ease headaches, coughs and colds, chest ailment and abdominal upsets. The tea is found to be refreshing and reviving. It is also used to wash weary feet after a long hike. A decoction of the root is used to remedy syphilis. Some healers bruises the stem and inhale the smoke to clear the head during a cold winter, painful sinuses and induce sneezing. A hot decoction is made by pouring boiling water over a basinful of the roots, stems and leaves and steam inhaled is good for easing colds, malaria, sinus infections and asthma. The plant has been used for snakebites. A snuff from the fresh leaf is used to relieve headache and a weak tea for stomach upsets ailments and it is also used as a enema. Its most effect is that, it eases aching muscles by making a strong brew of the leaves, stems, flowers and the seed by soaking one’s body into the bath of water.

“Mositlwane”: the roots are good for stomach upsets and the legs of boys who undergo circumcision rites; this is believed to give them strength and fearlessness. The tea made of the root is used to clear pulmonary tuberculosis and a weaker brew is used for bladder, kidney ailments, cleanse the liver, stomach complaints and cystitis. Some healers use the tea for nausea and colic to induce vomiting.

“Mogata”: the fresh leaves and twigs are added to the fire to make more smoke, and the inhaled smoke is effective in the treatment of rheumatism, headaches and sleepiness. A tea made of the crushed leaf is taken for stomach ailments, asthma, over anxiety and heartburn. Some patients are asked to chew the leaf. Especially for those who suffer chest ailments, a tea made of the leaves is said to be effective in the treatment of asthma, rheumatism and as a tonic for coughs, colds and flu. Some herbalists use the plant as a treatment for bronchitis, placing a poultice of warmed leaves around the chest for chest ailments and pour a strong infusion into a hot bath to combat paralysis and cerebral haemorrhage.

A soothing ointment made by macerating the leaves in Vaseline, aqueous cream or lard is a remarkable treatment for chilblains and foot sores. It may be rubbed onto the area several times a day to ease the discomfort. The fresh leaves keeps one’s hair free of nits like dandruff as well as for the fragrance it imparts. The leaves tucked under the pillow will

ensure a peaceful night and if a leaf is chewed; it will ease indigestion, prevent bad dreams and soothe a sore throat. The traveller chews a leaf of this tree to protect him or herself on his or her way. It is also said that the seeds are considered to be excellent against headaches and sleepiness.

“Lengana”: is a well known treatment for chest conditions, coughs, colds, colic, heartburn, flatulence, croup, whooping coughs and gout. It is still been effectively used even today to treat the above ailments. It is also said to be a good gargle for a sore throat. An infusion is used as a wash for haemorrhoids and it brings out the rash in measles. It soothes fevers, disinfects and eases wounds, sores, rashes, bites, stings, an eye bath when diluted with warm water to soothe red and smarting eyes. A strong brew is used as a mouth wash for gumboils, mouth ulcers and it may be dropped gently in the ear to relieve earache, colds, chest ailments, heartburn, indigestion and stomach cramps. If the herb is boiled up in water the vapour or steam arising from the pot makes an excellent inhalant for bronchitis, blocked nose, tight chest, asthma, colds, blocked and sinuses and it is good to ease sinus headache. A rolled leaf may be inserted into the nose to clear a headache, a stuffy nose and to pack an aching tooth with a leaf to help toothache.

Some healers ease congestion, release phlegm, soothe a sore throat and coughing at night by asking the patient to smoke the leaves for the above ailments. It is also believed to be good

for skin ailments, warmed leaves draw out pimples and boils by applying them as poultice. The warm leaf is also as excellent and soothing poultice over a painful neuralgia, mumps and swelling. Some make an infusion by grinding up the leaves and add hot water and give it as an enema to children with worms and constipation. They also believe that this brew when taken internally will cleanse the skin, the blood, ease aches and boils are treated in this way. It is also best known as a good pain-killer and has (analgesic) relaxing properties.

“Mogoga-loleme”: the corm, when ground and added to fine meal, is also said to be good for dysentery, diarrhoea and stomach upsets. The corm and leaves are also burnt and smoke by inhaling the smoke to clear up a stuffy nose.

“Mmilo”: the root is scraped and boiled in water; is considered a beneficial treatment for menstrual problems in women and tea made of the leaves and root is also used for treating coughs, colds and chest ailments. The roots are said to be good in the treatment of roundworm and the root is considered to be a pain-killer for its magical properties. Margaret (1990) mentioned that, Zimbabweans mix mmilo with other plants to prevent malarial attacks, fever and pneumonia.

The leaves and twigs are sometimes mixed with a little water; are used as a poultice to bring down swelling, provided that the skin is not broken. It is also used as a soothing lotion for swellings, sprains and aches in the legs by our South African traditional healers. The leaf is well pulped and often used to ease toothache by packing it into and around the aching tooth.

“Kwena-ya-thaba”: this mint is used like the others for colds, coughs, cramps, colic, indigestion, headaches and stomach ailments.

“Kwena-e-nnye”: a tea made of the leaves is drunk for colic, stomach upsets, colds, coughs, as a blood cleanser and diuretic. It has also been known to ease gall bladder attacks and when taken after dinner it aids digestion.

“Motlhware”: an infusion of the fresh leaf is an excellent eye bath for eye infections, inflammation and ophthalmia in man and livestock. A piece of cotton wool may be soaked in the tea and placed over the closed eye; is also soothing, relaxing and healing tired and bloodshot eyes. The leaves boiled in water is an effective gargle for sore throats and diphtheria. A strong decoction of the root is drunk first thing in the morning before breakfast and at night for bladder and kidney ailments. This brew may be taken as a headache remedy

and is also used for influenza, fevers, rheumatism and aching joints. A large bunch of leaves twisted into a wad to wash with, it is believed that it releases all impurities from the body. It is also found to be very refreshing particularly over the feet.

“Motubane”: a tea made of the bark is said to be good for delayed menstruation, it is good for relieving delayed menstruation and reducing labour pains, internal ulcers, stomach ailments and excessive diarrhoea. Motubane has long been used as a treatment for haemorrhoids, diarrhoea, stomach cramps and vomiting. The brew is also used as a lotion applied externally for haemorrhoids, varicose veins, to relieve gripes, stomach aches, cramps, leg cramps, nausea, flatulence and menstrual pains.

“Mathuba-difala”: a brew from the bulb is used to ease hangover nausea and coughs. A decoction of the bulb is used to treat kidney and bladder ailments. The root and the bulb brew is used as an enema to protect oneself against evilness or illness.

“Mosisidi”: is an old remedy for diarrhoea and stomach ailments and a tea is good for coughs, colds, fevers, flu, bronchitis and flatulence. It is also used as a disinfectant and when used in the hut it drives the insect out, bedbugs and clear the air up after a long illness. It is a popular skin treatment as a wash for sores, rashes, scratches and infected bites.

“Mogasane”: is good for skin rashes, stings, bites, pimples, infected scrapes, scratches and sores. A little of this brew or tea is taken as a tonic to re-energise the body after a long illness and to bring down fevers. A full teaspoon at a time makes a good remedy for heartburn.

“Setima-mollo”: is believed to have magical properties; burning the root at night will ensure finding a good job (go bona tiro e e duelang); having a bunch of the leaves and flowers in the house will protect the house against lightning. It is also said to be a good plant to chase sorcerers away for the house door. The leaves and stems when warmed in water make an excellent poultice for sprains, swelling, sores, rheumatoid, arthritis and ordinary arthritis. The root is pounded in hot water and applied as a poultice to haemorrhoids, it draws boils, abscesses and suppurating wounds. A decoction or tea made of the root is used in the treatment of chest ailments, cold, blood impurities, fever, flatulence, colic, tuberculosis and influenza.

During the devastating flu epidemic of 1918, it was reported that people who had made a tea of the root of this plant and drank it daily, survived the devastating disease. This plant is said to be a natural antibiotic. An infusion made of the leaves, stems and some flowers is a

refreshing wash and the tea is used to assist the milk flow in a new mother, expel the after-birth (pains) and to bring down fever. A leaf poultice tea is given to a woman after birth to heal her internally. It is a well-known cure for heartburn if one chews the root in pieces. A warm, weak tea is made of the leaves as a soothing wash for skin infections, burns, rashes, scratches, and some even use it as an enema.

“Kgopane-e-nnye”: is an old tribal remedy for hysteria, nervousness, barrenness in young women and venereal diseases. A crushed bruised leaf is used as a burn dressing and the dried leaves and stems are burnt into ash to be used externally against lions’ sterility. A tea made of the whole plant is used in a bath or as a wash for restless children by rubbing the leave over the pillow to calm the child. A decoction of the root is used for difficult menstruation especially; among young girls, is highly recommended and the tea made of the root is used to treat venereal diseases, bladder ailments and hip pains. It may either be burned or used as an ash dug around the plant.

CHAPTER 5

This chapter assesses whether both African and Western healing practices are placed on an equal scale as far as the legal status of medical health and healing are concerned. It also gives recommendations and concluding remarks.

5.1. The legal status of African traditional doctors vs Western or modern medical doctors.

Edith (1999:121) states that indigenous people reflected initiatives and sentiments expressed by groups of indigenous people and interested organisations. He goes on to say that Article 44 of the Charter of the Indigenous Tribal People of the tropical forest reveals that:

Since we highly value our traditional knowledge and believe that our biotechnologies can make an important contribution to humanity, including developed countries, we demand guaranteed rights to our intellectual property, and control over the development and manipulation of this knowledge.

This is an earmark to the judicial system to protect our health practice for our health right must include recognition and respect of the traditional knowledge by indigenous healers. This knowledge, including our traditional medicine and their preventive and healing power, must be recognised and protected against exploitation.

Edith (1999:122) noted that it has also been contended that the traditional knowledge base acquired by the indigenous people over generations through direct contact with their environment is parallel to the scientific disciplines of ecology and environmental studies.

He went on to say in recognition of the 1993 United Nations International Year for the World of Indigenous people, nine tribes and 14 countries attended this conference. The Mataatua Declaration on the Cultural and Intellectual Property Rights of Indigenous Peoples was formulated during this conference as a earmark that indigenous people need to be protected in the same way as western medicine.

All the parties that attended the conference (Mataatua) declared that indigenous people of the world have the right to self-determination. Exercise of that right necessarily requires recognition that they are exclusive owners of their cultural and intellectual property. In other words what Edith (1999) says is that Indigenous People should develop and maintain their

traditional practices and sanctions for the protection, preservation and re-vitalisation of their traditional intellectual and cultural property. We think that all the parties involved in the Traditional Healers Association should establish an appropriate body with appropriate mechanisms to:

- (i). Advise and encourage indigenous people to take steps to protect their cultural heritage and
- (ii). Allow a mandatory consultations process with respect to any new legislation affecting indigenous people's cultural and intellectual property rights.

The initiatives and sentiments discussed above confirm the need for a system of rewarding indigenous people for their contribution in health care system. However, a system of reward must be based on the recognition of rights and recognising and granting intellectual property rights is a viable form of reward for the indigenous people. On the other side of the coin we need to consider matters of labour so that they may be protected in terms of labour related matters, and are not liable to be sued.

Edith (1999:159) says there is a new **Bill** and this bill is one of the latest initiatives in the area of indigenous knowledge. He noted that the main limitation of the Bill is contained in Section 3 which provides that provisions of the Intellectual Property Laws Act of 1997

applies to the Bill. To sum up Edith's position in legal matters, we would then say that the effectiveness of the new system may be greatly or less influenced by the existing community and legal institutions. Those legal institutions should create rights that are secure and fair to the indigenous people and flexibly applied. Among other things, security of rights are also guaranteed by the duration of time frame and amendments due to changes here and there.

With regard to medical practitioners side, it is very clear that they are protected by the Government for its practice and is evident by hospitals, clinics and private surgeries that are known and supported by the government and medical council. Legally, the western doctors are fully protected by the judicial system in any country where they practise.

5.2.1 Forms of co - operations.

Gumede (1990:208) states that Africa should be allowed to speak for itself by saying:

African traditional medicine may be described as the total body of knowledge, techniques for the preparation and use of substances, measures and practices in use, whether explicable or not.

According to Professor Foster who is cited by Gumede (1990); the incorporation between the two medical systems will be vital because the African system of medicine is centuries older than the western system of medicine. Gumede goes on to say that traditional healers should be linked in some way to the western medical system based on modern drugs in order to obtain a more equitable and wider health care coverage.

Gumede (1990:212) noted that the International Community saying, there is a need for better understanding of traditional indigenous healing practice and the western system of medicine would somehow help to foster team work among all categories of health workers. We want to believe that time is long overdue to do away with stereotyped ideas about traditional medicine.

Gumede (1990:215) noted that most traditional healers have also been called in but it has always been the western healers who were placed in the forefront of health matters. It has been reported that they (Traditional Healers) have done so willingly but have not been active participants due to communication problems. Gumede said further (in 1947 at the Dingaka Association) that all African healers Associations should make an application to the South African Dental and Medical Council for registration with the Medical Council to work alongside with other caring professions giving health care coverage to the people of South

Africa. Under apartheid, traditional medicine was undervalued because of stereotypic ideas held in people's minds, they (Traditional Healers) were refused registration. From the given background it is clear that there are a foregoing debates and consensus lately that traditional medicine should be permitted, encouraged and supported into the western medicine. Straugard (1985:210) presented us with three types of co - operation to be implemented when reinforcing the two systems of medicine.

i. Co-operation at the central level.

Today, traditional healers will be provided with bargaining power in the decision making process of health care delivery. This will encourage team work between the two systems of medicine, African and western in healing practice.

ii. Co-operation at the regional level.

The regional level will deal with policy implementation formulated at the central level and report back to the central level. The regional committees should be able to establish guidelines through voluntary agreements between the two sectors, western and traditional

medical system on the type of diseases or symptoms which optimally treated in both sectors respectively.

iii Co-operation at the local level.

The co-operation between the two health systems at the local level is probably the most important aspect of a national co-operation policy. We think that, it would be best for the local traditional healers and nurses at the clinic to have regular meetings whereby mutual education takes place over various diseases and treatment of such diseases by traditional healers. We think, to make the whole operation a success, remuneration should be involved because we don't want to believe that traditional healers will simply offer or exchange their knowledge for free. Today, there is co-operation in certain areas between Sankomas and the local or regional health infrastructure over providing HIV/Aids education and treatment.

5.2. Recommendation.

We think it is vitally important to incorporate the two systems into one body, that is, the South African Dental and Medical Council because the two systems are striving for one common goal that is healing and healthy health practice. Among other things, if we may

change our attitudes towards African Traditional healers about their practice and that may improve our health practice as far as healing is concern. It is also clear that if we may combine the two systems we will be in a position to manage many types of disease.

If the Minister of Health, Dr Manto Tshabalala-Msimang does not approve the incorporation of the two systems, let our African Healers be given licences to practice in order to earn a living and to be part of the healing team/practitioners since they have been doing it decades ago before the invention of western medicines. It is also important for the healers to be licensed so that their peers may have oversight over practices and standards. Apart from licencing practitioners, let the Minister have a budget for African Healers just as with medical practice. There are Traditional Healers Associations in almost all nine Provinces and in each Province, let there be a hospital for Dingaka to work hand in hand with nurses and doctors. We would like to recommend that a research on **Mad Cow Disease** that is contracted by eating a contaminated meat and **Anthrax**, poisoned powder in African and Western perspectives to be conducted.

In future one may research on the effectiveness of Dingaka Associations in the amalgamation with western medicine and how the two will exchange their knowledge as far as education matters are concern. The most important thing in this research is getting our

traditional healers opening any door with the information they have about herbs and the divining bones.

5.4. Concluding remarks.

It has been noted that, traditional medicine has been with the people since the days of the infancy of the nations till today. Both systems (African and Western healing) are complementary to each other, where one system fails the other takes over. Both medical and traditional healers need to understand their strength and limitations in the practice of medicine or the delivery of health care in the Third World. What is important is that western doctors need to know more about the input of the traditional healers with regard to both physical and mental illness, especially mental illness which need traditional healers frame of reference to it, relating to witchcraft.

Both healers, traditional and western have one prime common goal, that is to help the patient get well. Both practices are patient-orientated in the final analysis, and we know that the traditional healers were at first found to be dubious about the intentions of the western doctors. The western medical system have been doubtful and mistrust over traditional healers, if they may be taken as equals in their own right, mistrust may be easily dispelled.

MEDUNSA supported Dr WZ Conco who once said: both systems need a multi-disciplinary approach by involving specialists from all walks of life. Dr Conco further says that western doctors need to come out of the temples of learning on the hill tops and come down to the valleys where the people are. We believe that both systems should be welcomed because geographical areas are no longer a burning issue.

What is important is how to prevent sickness and how to promote good health. Now it is the time to preach the gospel of amalgamation of the two health system for the people by the people. This is not an overnight matter, to achieve good health practice, western model alone cannot do, but alternative approach of medicine is needed or need to be explored. Mutations and modifications of both systems of medicine will have to be effected. Our traditional healers are ready and available to join forces with their western counterparts. This research demonstrates clearly that the utilisation of traditional health care is significantly higher in the rural areas than in the urban and there are some reasons for this. It has been noted that the utilisation of African herbs is also higher in urban areas and squatter camps than in more affluent districts. It is doubtless to say that rural and squatters prefer the help of Traditional health care because is cheap and it removes one's illness for good. For example, madness caused by an evil-minded person may be treated well in African healing but not all madness

can be cured/healed. In some cases there is need to trace 'muti' which caused the illness. Without it, there is never any cure.

This research also proves that traditional healers play a very significant role in our everyday life because we strengthen our belongings like cars, business and the like through the help of African Traditional Health Workers. People also visit them to seek luck, promotion, to be loved, some need to be feared and so forth. This may be done by African Traditional Health Workers but not western doctors who claim superiority over African doctors. What has been noted by this research is that the traditional medicine has always respected the multifactorial nature of each case of disease and the healing of this illness.

Kirkland (1992:32) says in *Herbal and Magical Medicine: Traditional Healing Today* that IKS is an important contribution to the literature of medical folklore for a variety of reasons. He said further that the study of folk therapies is still meaningful to many people from the low land (rural) to the most modern world (cities, towns and suburbs). To add on Kirkland, people travel as far as Kwa-Zulu Natal, Venda to seek help from African Traditional Health Workers with the problem they have and some are from affluent places. We would like to say that in view of the subjects discussed in the foregoing chapters, we brings home several results of some general interest to say since the intake of western treatment or medicine there

are many diseases that come up and the worst part is some are incurable like Stroke, Aids and other complaints.

Perhaps the most obvious of these is the calculable debt which is owed to botany or botany owes to medicine. We hope one noticed that the majority of herbalists were physicians or pharmacists who were led to the study of botany on account of its connection with the art of healing. As we have seen, traditional medicine gave the original impulse, not only to systematic botany, but also to the study of anatomy of plants. However, as the evolution of herbal proceeded, we have shown that botany rose from being a mere handmaid of medicine to a position of comparative independence.

People of the world ancient or modern, civilised or uncivilised, urban or rural, believers or unbelievers have always had this one common goal - a desire to have health and prosperity, which is part of good health. To us it does not matter whether they get in western or African way, what matters most is good health to them (patients). Let every person use any existing resources and facilities around them to stave away disease and illness. Our African system of medicine is centuries older than the western system of medicine so we do not see

any reason why it should be an issue to incorporate the two systems. Our traditional healers require no prove to be in the western system, but need to be linked up in some way to the western system of medicine based on modern drugs in order to obtain more equitable and wider health care coverage.

We also feel that we must breach the gap between the two systems because they are merely aimed at healing the sick patient from whatever kind of disease one may suffer. The International Community also feels that there is a need for understanding Traditional Indigenous Systems and the western systems of medicine as this would help to foster team work among all categories of health workers.

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ANNEXURES.

Sindiga (1995:185-191) provided us with a good sample of Traditional Healers forms and licences that are used by the African Traditional Healers in the East Africa attached annexure A. The other sample of certificate was obtained from Nqobazonk'izifo Herbal Training Centre attached annexure B. Pictures were taken from Schapera (1971:144) and Tyrrel and Jurgens (1983:100) attached annexure C

Annexure A.

Forms and Licences.

Annexure B.

Certificate

Annexure C.

Pictures

Picture 1

Picture 2

APPLICATION FOR THE REGISTRATION OF TRADITIONAL MEDICAL PRACTITIONERS

REGISTRATION SERIAL NO.....
(for official use only)

1. Name of Applicant (Last Name) _____
(Other Names) _____
2. Postal Address _____
3. Business Address _____
4. National Identification No. _____
5. Age _____
6. Place of Birth _____
7. Number of Years in Practice _____
8. Give a brief account of training experience _____
9. State your areas of specialisation _____
10. State the last two places you stayed before coming to the present address:
 - (i) Location/Town _____
Period of stay _____ 19 _____ to _____ 19 _____
Occupation during this period _____
 - (ii) Location/Town _____
Period of stay _____ 19 _____ to _____ 19 _____

11. Certification by the District Officer at the present address:

I certify that (Name) _____ is a traditional practitioner/midwife and has been resident in this location during the last _____ years/months.

Name of District Officer _____

Signature _____ Date _____

12. Certification by the District Commissioner at the present address:

I certify that (Name) _____

has been acknowledged by the people in this district as a genuine traditional practitioner/midwife.

Name of District Commissioner _____

Signature _____ Date _____

13. I certify that the information given in this application form is, to my best knowledge, correct.

Signature of Applicant _____

Date _____

APPLICATION FORM FOR THE REGISTRATION OF TRADITIONAL
MEDICINES

REGISTRATION SERIAL NO.....
(for official use only)

PROPOSED NAME OF THE TRADITIONAL MEDICINE _____

PART A

PARTICULARS OF THE APPLICANT

1. Applicant's names: Last Name _____
Other Names _____
2. National Identification Number _____
3. Postal Address _____
4. Business Address _____
5. State briefly the extent of your experience _____

6. How many business locations do you operate at? Give the addresses

7. I certify that the information given in all sections of this application form is, to the best of my knowledge, correct. I have given the information in strict confidence, with the understanding that it will be used for registration purposes only.

Signature

Date

PART B

IDENTIFICATION PROFILES OF THE MEDICINE

1. Raw Materials:

How many plants are used in the preparation of the medicine? _____

Give below the botanical names with local language name equivalents.

Plant Name	Local Name	Parts used (state whether fresh or dried)
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____

(b) Are any other plants or materials used in the preparation of this medicine?

If yes, give details _____

2. **Preparation of the Medicine:**

(a) Describe concisely how the medicine is prepared from the above-named materials: _____

(b) Is the medicine given to the patient in the powdered/solid form?
Yes/No _____
If Yes, state clearly the instructions to be given for preparation and administration

(c) Is the medicine to be given to the patient in liquid form?
Yes/No _____
If Yes, state clearly the instructions for administration _____

(d) How long will the preparation last before it becomes unusable?
For the powder/solid _____
For the liquid _____

(e) Note: Samples of the medicine should be submitted with the application form.

PART C

EFFICACY PROFILES

Ethnomedical applications

1. What is the major indication of the medicine? _____

2. Other indication (if any) _____

3. State the approximate period of medication _____

PART D

SAFETY PROFILES

1. What side effects can be observed on excessive or prolonged use of this medicine? _____

2. What are the contraindications? _____

PART E

(For Official Use Only)

**BOTANICAL, CHEMICAL, PHARMACOLOGY AND
TOXICOLOGICAL EVALUATIONS**

1. Have plants belonging to any of the following botanical classes been mentioned in Part B of this form?

- (i) Boraginacea - all genera
- (ii) Compositae – tribes: (a) Senecioneae
 (b) Eupatorieae
- (iii) Leguminosae – Genus: Crotalaria

If Yes, name them _____

2. Has the absence of pyrrolizidine alkaloids and mycotoxins been proven in the preparation? Yes/No.

3. What is the level of microbial contamination? _____

4. Has any peculiar pharmacological activity been identified in the medicinal preparation? Yes/No. If Yes, describe briefly _____

5. What is the published literature information on the medicinal plants used in this medicinal preparation? Give a brief account with copies of the publications where possible _____

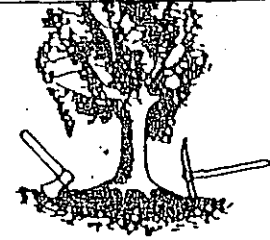
6. Recommendation of the Technical Evaluation Committee

Signature of Chairman

Date

Nqobazonk'izifo Herbal Training Centre

P.O. BOX 59 Ga-Rankuwa · PRETORIA T.V.L.



THIS IS TO CERTIFY

That _____

has satisfactorily completed the course of instruction in HERBS AND THEIR USES and that he/she has been examined PRACTICAL and found qualified in practising HERBS.

And is hereby awarded this

D I P L O M A

as a mark of his/her thorough knowledge and in recommendation of his/her aquirements.

IN WITNESS whereof we have set our signature and seal

This _____ day _____ 19 _____

PRINCIPAL



Rapedi Letsebe and his divining-bones.

