

**A COMPARATIVE STUDY OF MEDICAL AND HEALTH TERMS WITH
SPECIAL REFERENCE TO SESOTHO SA LEBOA AND WESTERN
TERMINOLOGY**

by

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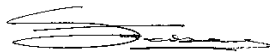
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DECLARATION

I declare that **A COMPARATIVE STUDY OF MEDICAL AND HEALTH TERMS WITH SPECIAL REFERENCE TO SESOTHO SA LEBOA AND WESTERN TERMINOLOGY** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at University of South Africa for another qualification or at any other institution of higher education.



Signature: 

Date: 18/06/2019

Seleka Maria Tembane

DEDICATION

This work is dedicated to my late parents, Morwangwato Lesiba Moses Bapela and Boledi Forogwana Ramadimetja Johanna Bapela and to my late brothers, Skuns Abram Bapela, Boreledi Petros Bapela and Sekiti Samuel Bapela. May their soul rest in peace.

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ABSTRACT

This study focuses on the comparison of medical and health terms with special reference to Sesotho sa Leboa and Western languages. The study was conducted in the communities of Zebediela, Groblersdal and Marble Hall. From time immemorial, traditional medical and health terms were associated with certain types of diseases and health problems among Africans. With the introduction of Western civilisation, most of the medical and health terms which were used in the past by the Basotho ba Leboa, are no longer in use, as Western languages are regarded as prestige languages compared to the indigenous African languages. This perception led to a shortage of Sesotho sa Leboa documents that explain medical and health terms. The literature review revealed that traditional medicine is used for healing by many communities. Scholars further revealed that Western health terminology is more developed than traditional health terminology. The study uses the qualitative approach to explain concepts, and coding schemes were used to categorise medical and health terms. Ethnographic and historical theories were used to analyse data. The similarities and differences between the Sesotho sa Leboa terms and their Western counterparts were discussed and assessed. The study found that a relationship exists between diseases and the body parts in both Sesotho sa Leboa and Western terminology, and that the diseases were classified according to the affected body parts. The medical terms of both languages have similar and different semantic properties. Most of the differences were brought about by the cultural differences of the two communities. As the Sesotho sa Leboa medical terms are inimitable, the culture specific terms used in this study are discussed in Sesotho sa Leboa rather than in Western terminology. Conversely, as most of the recent outbreaks of diseases are named in Western terminology, they are translated into Sesotho sa Leboa.

KEYWORDS:

African traditional medicine
Disease
Disorders
Indigenous knowledge systems
Medical and health terms
Medicine
Sesotho sa Leboa Terminology
Western medicine
Western terminology, medicinal plants

ACRONYMS:

DACST	Department of Arts, Culture, Science and Technology
DNA	Deoxyribonucleic Acid
FTT	Failure to Thrive
HIV/AIDS	Human Immuno Virus/Acquired Deficiency Syndrome
IKS	Indigenous knowledge systems
NGO	Non- governmental Organisation
TB	Tuberculosis
TM	Traditional Medicine
SANBI	South African National Biodiversity Institute
STD	Sexually transmitted diseases
WHO	World Health Organisation

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CHAPTER ONE

INTRODUCTION

1.1 Introduction and background to the study

The study of terminology development may not be restricted to a linguistic subject field but can be carried out in other domains because each specialised subject field requires its own terminology. Specialised subjects field such as law, medicine, health, technology and commerce, require their own terminology in all languages. According to Bosman et al. (2011: xi), “The lifeblood of every scientific specialised subject is the language it uses to name its concepts with a view to meaningful communication within that field”. Specialised subject field terminology increases when there is language development. Language development goes hand in hand with terminology development. Terminology development plays an important role in the development and promotion of language, and is also a means of appreciating the innovative skills of the language and of subject-related communities within the country (Alberts, 2010:600)

There are different reasons for the development of terms for a specialised domain, e.g. for teaching technical translation, compiling technical dictionaries and studying medical terminology. Medical terminology is developed when there are new methods and the invention of new diagnostic devices such as the sonograph, mammograph, laparoscope, computer tomography, and if there is an outbreak of diseases. The outbreak of new diseases such as Swine flu, HIV/AIDS, Ebola and the Zika virus demand new terms to be created, documented and made known to the scientists, public and terminologists of African languages (Dzukanova, 2013).

Diseases have existed since time immemorial. Diseases such as cancer, hypertension, diabetes and stroke to mention a few, have affected and are still affecting people globally, including Africans. For countless ages, Africans have had African traditional medical and health terms (indigenous terms) which were associated with certain types of diseases and health problems. According to African cultures, women gave birth at home in the olden days, assisted by elderly

birth attendants who acted as midwives. Homes served as antenatal clinics. In modern days, pregnant women are taken care of both at home and at the clinics. Ngubeni (2002) writes that health education in antenatal clinics should be collaborative, i.e., people who take care of a woman's pregnancy should work together. Caregivers should teach pregnant women how to take care of themselves during pregnancy according to traditional methods while health practitioners should teach them according to scientifically proven methods.

With the introduction of Western civilization, some Africans overlooked the use of traditional medical terms, such as *lešoko* 'labour pains', and concentrated on Western medical terms, possibly because they regarded Western languages as prestige languages when compared to their own. Mojela (1999:57) mentions the concept of 'prestige language' as follows:

Consequently, both Afrikaans and English played major roles in the development of the vocabulary of the African languages in South Africa since these languages were looked upon as prestige languages.

Ohly (1987), as cited by Van Huyssteen (1999), argues that African languages, through colonialism, are held in low regard by many of their speakers who think that their national languages are primitive, inferior and are unable to cope with technical developments.

Owing to colonial and eurocentrism, African languages could not be promoted or developed into languages of scholarly writing by writers. Eurocentrism, as explained by Van Huyssteen (1999), is an African mind-set that believes that anything Western is better than anything African. Consequently, many Africans regarded African traditional medical terms as taboo. However, with the introduction of a democratic South Africa, the nine indigenous African languages were declared official languages together with English and Afrikaans and African and Western languages now have equal status.

This study focuses on the comparison of medical and health terms with special reference to Sesotho sa Leboa and Western languages. Sesotho sa Leboa is a language spoken in the Limpopo Province and is characterised by several dialects spoken in different geographical areas. According to Kotze and van Staden (1991), dialects such as Pedi, Tau and Kone are classified as a central dialect cluster and are spoken northeast of Marble Hall, south of the Olifants River and to the east as far as Ohrigstad. Hananwa and Tlokwa, and other Polokwane (previously Pietersburg) dialects, such as those in Moletši, Mamabolo and Matlala, are

classified under the Northwestern dialect cluster and are mostly spoken in Polokwane and surroundings.

Presently, there is confusion about the use of Sesotho sa Leboa and Sepedi as the standard language. Different authors use labels such as 'Sesotho sa Leboa' and 'Sepedi' to refer to the standardized language of these dialects. Different versions of the Constitution of South Africa use Sepedi and Sesotho sa Leboa as the standard language. The English version of Act 200 of 1993 uses the label 'Sesotho sa Leboa' while Act No 18 of 1996 uses the label 'Sepedi'. The Department of Arts and Culture (2012) in the *'Multilingual HIV and Aids Terminology'* list uses the label 'Sepedi' and the Government Gazette No 22223 of 2001(p. 65) states:

The correct way in which to refer to the languages spoken in the Northern Province is Sesotho sa Leboa/Northern Sotho. Sepedi denotes one of the varieties of the language and would be incorrect to use it as a name of the language.

Louwrens (1994) uses Northern Sotho in his *Dictionary of Northern Sotho Grammatical Terms*, and De Schryver and Prinsloo (2002) use the label 'Northern Sotho' in their journal article *Reversing an African Language lexicon: The Northern Sotho Terminology and Orthography No. 4 as a case in point*. Northern Sotho is the English translation of Sesotho sa Leboa. The researcher will use the label 'Sesotho sa Leboa' as the standard language in her studies and label the speakers of the language as 'Basotho ba Leboa' or 'Sesotho sa Leboa' speakers.

The researcher will use the label 'Western' instead of 'English' or 'Western languages' to refer to Sesotho sa Leboa counterparts because most of the English medical terminology originated from Greek and Latin, which are regarded as Western languages. The researcher supports Tyrrel's (1979: viii) statement by indicating that medical terms have been adapted from ancient languages such as Greek and Latin and changed to the principles of the spoken language. Dzukanova (2013:56) argues that the anatomical and clinical terms used in medicine today are from Latin and Greek words that can be traced back to the 5th Century. Hippocrates and Aristotle used Western medicine terms over two centuries ago.

According to Van Huyssteen (2005:185):

The African Renaissance (a positive concept initiated by the then Deputy President Thabo Mbeki in 1997), can hardly be considered complete without the development of the African languages to their fullest potential.

Sesotho sa Leboa, as an African language and as one of the official languages in South Africa, needs to be developed to the fullest, especially its medical and health terms towards community service.

1.2 Research problem statement

“A problem statement provides a basis from which research questions can be constructed” (Msweli, 2011:55). From time immemorial, Africans had African traditional medical and health terms (indigenous terms) which were associated with certain types of diseases and health problems. With the introduction of Western civilisation, most of the medical and health terms which were used in the past by the Basotho ba Leboa are presently overlooked or are no longer in use. One reason could be that some of them are regarded as taboo and vulgar words. Attention is now given to Western medical and health terms.

In some instances, Western cultures do not have medical terms equivalent to specific diseases in Sesotho sa Leboa culture; the same applies to Sesotho sa Leboa culture where there are no medical terms equivalent to certain diseases in Western culture. For example, a Western health term such as 'bipolar disorder', which is explained by Jones (1999) as 'a psychological disorder distinguished by episodes of depression and mania or a mixture of the two moods simultaneously', has no Sesotho sa Leboa term associated with it. A Sesotho sa Leboa health term *hlogwana* is explained by Ziervogel and Mokgokong (1975:431) as “a kind of sickness of babies (said to have something to do with the fontanelle)”. *Hlogwana* has no equivalent Western term. 'Fontanelle' is not a sickness in Western culture but a space between the bones in an infants' cranium that is naturally closed within two to three months after birth (Jones, 1999). As a result, Sesotho sa Leboa traditional medicine related to the above-mentioned sickness is overlooked by those who do not believe in the disease because the focus is on Western medical and health terms and practices.

Most African traditional medical and health terms were not written down, in other words they were not recorded, as were Western medical and health terms. Zungu (2011) explains that

indigenous languages in South Africa were mainly used verbally and this affected the development of their technical terminology. As African traditional and Western health care systems complement each other, so should their medical and health terminology. Meissner (2009) reveals that both modern and traditional sectors complement each other and should be included within the official health care system legal framework.

The research is a comparative study of medical and health terms used by traditional African and Western health care systems as the two independent streams of health care in South Africa. The study will indicate and explain similarities and differences that occur between Sesotho sa Leboa and Western language terminology usage.

1.3 Research questions

The research will be based on the following questions:

- How will medical and health terms be classified in terms of categories?
- What are the similarities and differences in the usage of medical and health terms between Sesotho sa Leboa and Western terminology?
- How useful is the documentation of indigenous Sesotho sa Leboa medical and health terminology to the users?

1.4 Aim and objectives

1.4.1 Aim

The aim of this research is to conduct a comparative study focusing on the classification and usage of Sesotho sa Leboa medical and health terms and Western medical and health terms.

1.4.2 Objectives

To achieve the above aim, the following objectives will be addressed:

- To classify medical and health terms according to categories.

- To compare similarities and differences in the usage of medical and health terms between Sesotho sa Leboa and Western languages and analyse them accordingly.
- To discuss the importance of the documentation of the Sesotho sa Leboa medical and health medical and health terms to the users.

1.5 Justification of research

To date, a comparative study of African medical and health terms and Western medical and health terms has not received the attention of many researchers, and no one has attempted to conduct this type of research in Sesotho sa Leboa. There is a shortage of Sesotho sa Leboa documents that explain medical and health terms and compare them with their Western counterparts. There is only Multilingual HIV and Aids terminology list (2012) that was compiled by the Department of Arts and Culture (previously the Department of Arts, Culture, Science and Technology), and verified by the Pan South African Language Board.

1.6 Significance of research

The researcher intends to develop a medical terminology output to be used by both the Western and African health care systems. Direct users such as medical doctors, traditional healers and health care practitioners will use the medical terminology output. Intermediary users or indirect users such as policy developers, schools, literature and language researchers, patients and community members will also use the output. Users may realise that both the African traditional and Western medicine are useful and complementary. Users will also be able to learn, read and interpret medical terms in health care environments and in everyday situations, and in this regard the output can serve as a contribution.

According to Jones (1999: ix):

Medical terminology is the key to unlock a new world of knowledge. This knowledge will empower you to communicate on a highly technical level about medical disorders, disease processes, surgical procedures and treatment.

The research will provide both Western and African modern and traditional communities with new medical knowledge. The researcher's study will record and document both traditional and modern medical and health terms in Sesotho sa Leboa.

1.7 Definition of terms

The following terms will be defined: medicine, Western medicine, African traditional medicine, term, Western medical and health terms and African traditional medical and health terms.

1.7.1 Medicine

Medicine is a term used for anything that can be used to heal a disease. The disease can be healed externally or internally. Davies (1998:13) explains:

Medicine is a term with three meanings, i.e.:

- a) drug – as in the expression of 'taking medicine'
- b) the clinical speciality of medicine, as practised by physicians.
- c) all aspects of the science of the prevention, investigation and treatment of disease.

Rundell, M. Fox, G. and Hoey, M (2002: 888) define medicine as “A substance that you take to treat illness, especially a liquid you drink”. Medicine can be in the form of the pill, substance or herbs and is connected with curative and a healthy body because if a person is ill and given a medicine she or he is cured and healthy (Davies, 1998).

1.7.2 Western medicine

“With Hippocrates, medicine became scientific in that it involved only the disease, the patient, and the physician” (Tyrrell, 1979:13). Western medicine thus focuses on analytic and scientific principles. Labhardt et al. (2010:100) define the term Western medicine as “an approach that is taught in a classical curriculum, based upon scientific evidence”. Western medicine is used

for scientific healing and can be in the form of a pill, ointment or substance. Surgery and obstetrics are scientific healing methods and form part of Western medicine (Tyrrel, 1979).

1.7.3 African traditional medicine

'African' means what pertains to Africa, a term meaning 'a native of Africa'. Traditional is from the word 'tradition' meaning the handing down of opinions, practices and customs from ancestors to descendants (World Health Organisation, 2008). Traditional medicine can also be referred to as indigenous medicine. African traditional medicine has supernatural power to heal. According to Tangwa (2007:43):

African Traditional medicine generally aims not only at bodily health but also at psychological, mental and spiritual harmony and rhythm, not only for the individual but also for the community, including the living-dead ancestors and even the as yet unborn.

The World Health Organization (WHO: 2008), as cited by Sobiecki (2014:1), explains traditional medicine as:

The health practices, approaches, knowledge and beliefs incorporating plant, animal and mineral-based medicines, spiritual therapies, manual techniques and exercises, applied singularly or in combination to diagnose, treat and prevent illnesses or maintain wellbeing.

Terms of traditional medicine such as plants, will be discussed in this study.

However, African traditional medicine can be found in different forms, for example, bones, spiritual therapies and herbs such as leaves and roots. According to Liu (2011:2), "In Africa, up to 80% of the population uses traditional medicine for primary health care". The percentage indicates that most Africans favour the use of traditional medicine for healing. The Traditional Health Practitioners Act 22 of South Africa (2007:5) thus makes provision for this practice stating that:

Traditional medicine means an object or substance used in traditional health practice for:

- (a) the diagnosis, treatment or prevention of a physical or mental illness; or

- (b) any curative or therapeutic purpose, including the maintenance or restoration of physical or mental health or well-being in human beings.

1.7.4 Term

The word 'term' is derived from the Latin word 'terminus' meaning limit or boundary (Taljard, 2010). Bosman et al. (2011) define 'term' as a word of which the meaning is limited to only one specific concept. The word 'term' is a linguistic label for the concept that belongs to a specific field and can be divided into single word terms and multiword terms (Taljard, 2010). The study of terms is called terminology. Louwrens (1994) defines terminology as 'lexical items which have highly specific meanings which explain particular concepts'. The terminology of the specific subject field is referred to as 'technical terminology'. Each subject field has developed its own technical terminology and hence the reference 'medical terminology'. "Medical terminology is the study of words used to communicate facts and ideas particular to medicine" (Davies, 1998:13). Certain terms are used to communicate in medicine in Sesotho sa Leboa for example, *seatla se bohloko* 'the hand is painful'. In some areas, they say *seatla se a bolaya* 'the hand is painful', in other words *bohloko* and *bolaya* are terms used to communicate 'painful'. In Sesotho sa Leboa, a term is called *lereo* and a word is called *lentšu*.

1.7.5 Western medical and health terms

Western health terms are terms associated with scientific modern medicine and healing. Most of the Western medical terms originate from Greek and Latin. According to Tyrrell (1979: vii):

Most medical terms, however, are composed of elements taken from Greek and Latin in a way that signals their technical meaning. Examples are, bronchus from Greek 'bronchus' meaning 'windpipe' and coma, Greek 'koma' meaning 'a state of profound unconsciousness.

Western medical and health terms are used in the Western health care system to communicate with the patients.

1.7.6 African traditional medical and health terms

African traditional medical terms are also referred to as 'indigenous medical and health terms'. According to Van Huyssteen (2005:182) “Generally, a person's mother tongue offers him/her a framework for his/her perception of the environment or world (world view)”. Thus Sesotho sa Leboa traditional terms are concepts associated with the health or medical practices of Basotho ba Leboa. In the past, the indigenous terms were not written, the elders transferred them orally to the next generation.

1.8 Research design

A research design is a comprehensive plan to be used throughout the study to achieve the aim. In the research design, systematic processes are involved in the investigation of the problem as presented by the researcher. Mouton and Marais (1996:32) explain research design by citing Selltitz et al. (1965:50):

A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.

The researcher will use comparative design in her research whereby the terminology of the two health care systems (Western and African traditional) will be compared.

1.8.1 Research methods

Two major methods of research are used in conducting research design, i.e. qualitative and quantitative. In addition to these two methods, a mixed method can be used that encompasses both qualitative and quantitative research design.

A quantitative research method is applied if the study involves numerical figures or statistics, while a qualitative research method is used if only words and no statistics are involved. In this study, the researcher will use the qualitative research method because only words and sentences will be used. The study will not involve any numbers or statistics. McMillan and Schumacher (2014:5) explain qualitative research as “a type of research that refers to an in-depth study using face-to-face or observation techniques to collect data from people in their natural settings”. Denzin and Lincoln (2005:3) support this by saying: “Qualitative research is a

situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible”. In this study, a qualitative method will be used because subjective and inductive reasoning will be used to explain and describe meanings attached to the terms. The study will be more exploratory and descriptive. In qualitative research, various forms of data are collected and interpreted from different angles to construct a rich and meaningful picture of a complex, multifaceted situation (Leedy & Ormrod, 2001).

1.8.2 Population and sampling

Medical doctors, nurses, traditional healers and elders of the community will form a population for the interviews.

Different types of sampling will be used to minimize the population. For example, snowball sampling whereby someone who meets the criteria for inclusion in the study is identified; that person then recommends others whom he/she may know who also meet the criteria, and purposive sampling whereby the sampling is done with the purpose of seeking a predefined group (Sapsford & Jupp, 2006). The other type of sampling is probability sampling whereby the odds or probability represent the population well. Probability sampling involves random sampling. In random sampling, every element in the interest of the population has a chance of being equally and independently chosen (Sapsford & Jupp, 2006). In the interviews, the researcher will use random sampling and the sampled participants will be:

- Medical doctors who speak both Sesotho sa Leboa and English
- Nurses who speak both Sesotho sa Leboa and English
- Traditional healers who are Sesotho sa Leboa speakers
- Elders of the community who are Sesotho sa Leboa speakers.

From each category sampled, there will be three participants from each area in Limpopo Province.

The other type of population will be Sesotho sa Leboa and Western medical and health terms and terminology documents. Sesotho sa Leboa and Western medical and health terminology documents will be sampled randomly, according to year of publication, starting with the oldest

year. In Sesotho sa Leboa, there are different kinds of medical terms found in documents. Terms such as the following:

- *Mareo a setlogo* ‘original terms’ for example, *opša ke hlogo* ‘headache’
- *Maadingwa* ‘borrowed terms’ such as direct borrowed terms for example, *sirinji* from ‘syringe’ and *khontomo* from ‘condom’ and indirect borrowed term for example, *sehlare* for ‘medicine’

1.8.3 Methods of data collection

Data will be collected from primary and secondary sources. Primary sources will be the participants while secondary sources will be the existing materials or documents. Participants will be from the Zebediela, Marble Hall and Groblersdal areas in the Limpopo Province. As a qualitative researcher, the researcher will do an in-depth investigation of small, definite groups such as medical doctors, nurses, traditional healers and elders.

The researcher will use the following methods to gain insight into the phenomenology of this research: interviews, observation and existing material or document collection. No videos and pictures of humans will be taken during data collection.

The intention is to study people in their natural surroundings, for example, in their homes and during their daily routine, i.e. at work and during the traditional and cultural ceremonies. Tutty et al. (1996) define the study of people in their daily routine and natural surroundings as part of the qualitative research. Definitions built up from people's thoughts, actions and feelings are taken into consideration.

1.8.3.1 Interviews

'Interviews' are structured conversations where there is one-on-one communication. The study will conduct semi-structured interviews to collect data from Sesotho sa Leboa and Western medical and health terms. Interview questions will focus on the individual's experiences, knowledge, feelings, and background information of medical and health terms. Open-ended

questions will be asked during interviews so that respondents can express their thoughts, experiences and feelings. According to Mcmillan and Schumacher (2014:383):

Qualitative interviewing requires asking truly open-ended questions. Novice researchers often begin with the data they want to obtain and phrase questions in a manner that enables interviewees to infer the desired responses.

Leedy and Ormrod (2001) support this by defining interviews as a data collection method that can provide useful information. In this method, the researcher relies on the memory of the respondents. The researcher will ask questions about certain facts and wait for the respondent to respond orally.

Interviews will be conducted in homes, workplaces and at places where traditional and cultural ceremonies are performed. Face-to-face interviews will be recorded with a voice recorder (with the permission of the participants) to enable the researcher to listen to the conversations after the interviews. Interviews with the elders will be conducted in the presence of other people such as close relatives or caregivers.

1.8.3.2 Existing documents

The second major source of data for reference will include books, journals, dictionaries, terminology lists, conference papers and articles related to the topic. Medical and health terms will be collected from existing material or documents, and an explanation will be provided where they do not exist. Sager (1990), as cited by Mabasa (2005:9), defines 'terminology' as the field that is concerned with the collection, creation, and description of terms that belong to a specialised area of usage of a language.

1.8.3.3 Direct- non-participant observations

Direct non-participant observation will be used as a data collection method by observing the experiences of the participants in the use of Sesotho sa Leboa and Western medical and health terms. Observations will take place at the Western practice institutions such as surgeries and clinics, and at traditional practice institutions such as homes and traditional surgeries.

Observation can be overt or covert. In overt observation, the group members are aware of the research conducted on them and in covert observation, members of the group are unaware of the research conducted on them. The researcher will use overt observation where the

participants are aware of the research conducted on them. McMillan and Schumacher (2014) regard observation as intrusive or reactive because, as the participants or respondents realise that they are being watched or observed by the researcher, their behaviour can be affected. In this direct non-participant observation, a distance will be kept between the researcher and the respondent so that objectivity is ensured.

Participants will be medical doctors and nurses who speak Sesotho sa Leboa and English, traditional healers, and elders who speak Sesotho sa Leboa. Participants will be randomly sampled to represent the above population.

For this study, data collection and data interpretation will take place simultaneously. The audio-recorded interviews will be listened to and the content transcribed. Data collected using Sesotho sa Leboa will be translated into English before being analysed. The researcher will look for relationships and differences in information from the data collected and come up with the themes. The health and medical terms collected from both the English and Sesotho sa Leboa participants will be classified into themes and subthemes.

The general sense of patterns will be recognized, and meanings will be derived. Data will be integrated and summarised while the relationships and differences found between categories will be identified. Data will be organised chronologically so that an output that is user friendly can be developed.

1.8.4 Data analysis

Analysis involves 'breaking up' the data into manageable themes, patterns, trends and relationships. The aim of analysis is to understand the various constructive elements of one's data through an inspection of the relationships between concepts and constructs, and to see whether any patterns or trends can be identified or isolated, or to establish themes in the data (Mouton, 2001:108).

After analysing the data, the researcher will generalise and synthesise the data to find a general view, draw conclusions and make recommendations. The theoretical approaches discussed below will be used in the analysis of data.

1.8.4.1 Theoretical approaches

Theoretical approaches are theories or ideas that the researcher is going to use in the analysis of data. Theoretical approaches support a theory or theories of which the research study is grounded. The approaches provide scientific justification of the topic to be researched. In this study, the researcher will use historical and ethnographic approaches.

(a) Historical approach

The historical approach is qualitative in nature because it focuses on natural behaviour in actual events. It is concerned with the origin and development of ideas and concepts. Through the historical approach, the researcher will analyse the origin and development of terms as collected from the documents looking at Sesotho sa Leboa indigenous medical and health terms. McMillan and Schumacher (2006) mention that the background knowledge of the historical research is obtained from textbooks, monographs, encyclopaedia and other reference works such as dissertations and specialised journals.

The heart of the historical method is, as with any other type of research, not the accumulation of the facts, but rather the interpretation of the facts (Leedy & Ormrod, 2001:164).

The Sesotho sa Leboa medical and health terms will be collected and interpreted considering their historical origin.

With this approach, the researcher will describe medical and health terms that were used in the past so that those used in the present can be better understood and future effects can be anticipated.

(b) Ethnography

Ethnography “is an in-depth description and interpretation of cultural patterns and meanings within a specified culture or social group” (McMillan & Schumacher, 2014:369). The focus in ethnography is mainly to investigate the everyday behaviours of people, such as language and cultural activities, with the aim of identifying cultural norms, patterns and beliefs. As this study is of a qualitative nature, the ethnographic approach will be relevant because both the

qualitative method and ethnographic approach are based on observing human beings in their natural environment.

With this approach, the researcher will conduct interviews and observations in the participant's homes and workplaces in order to collect and interpret medical and health terms. Le Compte and Schensul (2013) explain that ethnographers make decisions about what should be observed, collected and asked of people and what should be recorded in people's homes, communities and workplaces. Events will be observed and interviews will be conducted in a respectful manner. Participant's answers to the interview questions will be kept confidential. Leedy and Ormrod (2010:139) in their explanation of ethnography indicate that:

Throughout the fieldwork, the researcher is a careful observer, interviewer, and listener. Furthermore, he or she takes extensive field notes (written either on site at the time or in private later in the day) in the form of dialogues, diagrams, maps, and so forth.

Characteristics of Sesotho sa Leboa culture will be described, especially its reference to the medical and health terms.

1.9 Chapter delimitation

CHAPTER ONE introduces the research project by sketching the background to the research, clarifying the research problem, and presenting the research questions, aim and objectives. Key terms will be defined in this chapter. Methods of research and ethical issues will also be addressed.

In CHAPTER TWO, the discussion will focus on the literature review, which will be organised under the following headings:

- 2.1 Western medical and health terminology.
- 2.2 African traditional medical and health terminology.
- 2.3 Sesotho sa Leboa medical and health terminology.

CHAPTER THREE will deal with the collection and interpretation of data. Both Sesotho sa Leboa and Western medical terms will be collected and interpreted.

CHAPTER FOUR will present the classification and explanation of medical and health terms.

CHAPTER FIVE will compare the usage of Sesotho sa Leboa and Western terminology.

CHAPTER SIX will discuss the findings of the research project.

CHAPTER SEVEN will provide the general conclusion and recommendations.

The following chapter will review literatures related to the study.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

The literature review is important, as it makes the researcher aware of other researchers' views about the selected topic. By reviewing the literature, the intention is to search for scholars who have studied topics that are closely related to the researcher's study. Mouton (2001) refers to a literature review as a 'scholarship review' because when reviewing literature, the interest is on the whole range of research already produced by other scholars.

As a researcher, one must 'look again' at other scholarly works that are similar but not necessarily the same as one's own area of investigation, and fill in the gaps which other scholars did not cover. The researcher is provided with new sources which may be helpful to him or her.

In the studies of previous scholars, theories and methods of data collection related to the researcher's study are also highlighted. Leedy and Ormrod (2001) concur that a literature review describes theoretical perspectives and previous research findings related to the present study.

2.2 Review

As this research focuses on the comparative study of medical and health terms referring to Sesotho sa Leboa and Western terminology, the researcher's review of the literatures will focus on Western medical and health terminology, African traditional medical and health terminology, and Sesotho sa Leboa medical and health terminology. The literature review is broken into the above headings because the researcher intends to highlight the extent to which the previous scholars in each heading have handled the research.

2.2.1 Western medical and health terminology

Western medical and health terminology is well developed, as its contributions by different scholars and authors have been recorded, published, and recognised globally. The scholars below have researched Western medicine, Western medical terminology, health terminology and other related studies.

Western medical terms are concepts associated with scientific medicine and healing. Scientific medicine is mostly influenced by chemistry. Bruce (2002:162) supports the researcher's view by saying:

Modern or Western medicine is dominant in Western societies and firmly rooted in a scientific paradigm; medical science is used to explain the cause of disease using a biomedical practice mode.

Western medicine is mainly used in Western communities and institutions such as hospitals and clinics, whereas traditional medicine is mainly used in African communities and practiced in a community setting. Western medicine uses technology to diagnose and treat a disease. The mainstay of the treatment is scientifically proven medicines and instruments such as drugs, surgical techniques and medical interventions (Bruce, 2002). On the other hand, African traditional medicine mainly involves the use of herbs, plant products and spiritual resources to treat and heal disease. Practitioners of Western medical systems are prepared formally and academically to be able to use scientific medicines and instruments. The practitioners of traditional medicine are 'called to heal' and their preparations for practice are not formal and academic, they are trained by an experienced traditional healer and knowledge is handed down from one generation to the next. The knowledge of the African traditional health and medical terms will be investigated and recorded by the researcher. According to Bruce (2002), the health care practices of traditional healers offer usable alternatives in communities where refined knowledge of the disease and well-developed technology are lacking. The number of people in southern Africa who continue to consult traditional healers is between 70% and 80% (Bruce, 2002).

In his work on medical terminology, Tyrrell (1979) highlights the origins of certain words. For example, “respiratory diseases such as cough, croup and whooping cough are called onomatopoeic terms because they imitate the sound of the condition which they denote”

(Tyrrel, 1979:85), and the word 'influenza' originates from the belief that the stars caused epidemics. Influenza is also referred to as grip, which is named according to the way the disease seizes the throat. In his partial list of phobias that appear in current medical terminology, Tyrrell (1979) includes 'mechanophobia (machinery), nostophobia (disease), parthenophobia (girls), and onomatophobia (certain names)' (Tyrrell, 1979:87). Similarly, the names of some Sesotho sa Leboa diseases originated from the sound of the condition that they denote, for example, *kotokoto/lekgookgoo* 'whooping cough'.

Although Liu (2011) focused more on Chinese traditional herbal medicine (TCM), she also wrote about Western medicine. Liu (2011) explained that Europe has revolutionized medicine by using laboratory techniques, chemistry and equipment. Liu (2011) further explains that the revolution of medicine by the Europeans influenced the meaning of medicine as it is named in different ways such as modern medicine, conventional medicine, allopathic medicine, orthodox medicine and biomedicine. Liu (2011:431) identified the following three key differences between Chinese and modern medicines:

- TCM emphasizes prevention, while modern medicine focuses on treatment. An example is the treatment of coronary heart disease (CHD) and stroke, which are treated in modern medicine by making a surgery on blocked part of the vessel thus ignoring the cause of the blockage. Some patients may receive another surgery when their other parts of the vessel become blocked. Chinese herbs such as hawthorn and salvia can prevent coronary heart disease (CHD) by improving blood circulation of the coronary arteries.
- TCM emphasizes impacts of environment, diet and emotion on health, as well as interactions between internal organs, while Western medicine focuses on the problematic point. Although Western medicine also acknowledges the impact of diet, environment and emotions on the patient's health, some doctors focus on prescribing medicines to their patients, seldom advising on diet and emotion control. TCM believes that abnormal emotional change as well as poor diet is the cause of many diseases such as insomnia and poor digestion.

- TCM emphasizes the treatment of causal roots, i.e. the fundamental causes that result in symptoms, while Western medicine focuses on the relief of the symptoms or removal of the final, unwanted effect.

The study concurs with Liu's (2011) view that Western medicine often treats the symptoms of the disease rather than the cause. For instance, when a person consults a doctor because of a headache, the doctor may prescribe painkillers such as 'Disprin'. For sinusitis, the doctor may prescribe an antihistamine or nose spray instead of addressing the cause, which may be something in the environment, emotions, diet or blood circulation. Traditional medicine focuses on the cause of the disease and not only on the symptoms.

Western countries also use traditional medicine in their healings. Liu (2011), in her research on traditional Chinese medicine (TCM), recommends that traditional herbal medicine should be used together with Western medicine when treating a disease. Liu (2011) describes the use of both Chinese herbs and Western medicine in the successful treatment of her painful wrist due to rheumatoid arthritis. Liu (2011) discovered that the Chinese and Indians make the most use of traditional herbal medicines worldwide. By documenting the medicinal plants used by the Basotho ba Leboa, the researcher would like to encourage South African health care practitioners to also make more use of traditional herbal medicines.

Van Wyk (2005) supports Liu's idea by indicating that Western medicine relies primarily on methods such as health education and vaccination to prevent diseases. African traditional medicine uses various techniques such as supernatural objects, which include wrist and waistbands made of beads or strings, ceremonial acts and potions to be taken as prescribed by the traditional healer. According to Van Wyk (2005), diseases are not only associated with the physical parts of the body but also with the socio-cultural and supernatural aspects. Similarities between the meta-paradigm of nursing and the principles of traditional healing is not only an interesting field of research but has specific implications for the development of an integrated healthcare system in Africa (Van Wyk, 2005). This research is intended to contribute to the development of an integrated healthcare system by investigating and documenting the health and medical terms that can be used by both healthcare systems.

Prinsloo (2001) adds that Western society associates diseases with the diagnoses of the illness of a certain body part and that in Western medicine, diseases are regarded as physical matters. When a person is ill or has a disease, certain body parts are not functioning properly. According to Prinsloo (2001), the association of disease with body parts resulted in medical terms such as headache, prostate cancer and toothache.

In the understanding of Sesotho sa Leboa medical terms, certain diseases are also associated with body parts, for example, *hlogwana*, which is associated with *hlogo* 'head', *lelengwana*, which is associated with *leleme* 'tongue', and *opša ke leino*, which is associated with *leino* 'tooth'.

According to Prinsloo (2001), who has a Western approach, physical diseases, e.g. malaria, cholera and cancer, concern the body and psychological diseases, e.g. insomnia, concern the mental state of a person, and diseases are caused by germs.

Bujalkova and Dzuganova (2015) compared the English and Latin medical terms corpora. They started their study with the history of Western medicine. Bujalkova and Dzuganova (2015) mentioned that the founders of scientific medicine and its terminology were the Greeks, with Hippocrates as the 'father of medicine'. Bujalkova and Dzuganova (2015) further adds that the Romans translated the Greek medical books into Latin. Celsus was the greatest Roman medical writer and founder of Latin medical terminology. However, Greek terms were borrowed where Latin terms for medical conditions were limited. Bujalkova and Dzuganova (2015) refer to this as the terms being 'Latinised or as Greek medical terms in Latin 'ress', i.e. the Greek terms were given Latin endings or spelling. For example:

- Masculine nouns changed their Greek ending *-os* to the Latin ending *-us*, for example, L. *bronchus* – from Gr. *bronchos* (windpipe).
- Greek neuter nouns preserved their original ending *-on* or changed to their Latin ending *-um*, for example, nouns that preserved their original ending *-on*: L. *colon* from Gr. *kolon* (the part of the large intestine extending from the cecum to the rectum), Nouns that changed to their Latin ending *-um*: L. *pericardium* – from Gr. *Pericardion* (the membrane around the heart).

- The endings *-er* and *-ma* preserved their original Greek forms, for example, L. *sphincter* – from Gr. *sphincter* (sphincter, muscle closing an orifice), L. *coma* – from Gr. *koma* (state of profound unconsciousness) (Bujalkova & Dzuganova, 2015:84).

The researcher refers to English medical terms as Western medical terms, as most of the terms originated from Greek and Latin. The English medical terminology currently used is divided into two main parts, 'anatomical' (based on Latin), and clinical (based on Greek).

The latter idea is supported by Dzuganova (2013:55), who investigates different ways of forming English medical terms; by stating that most of the anatomical and clinical terms used in medicine today are Latin or Latinized Greek words, their origin can be traced back to 5th century B.C. Dzuganova (2013:55) gave the following examples of English terms preserved in Latin:

- “Abdomen (the region of the body of a vertebrate between the thorax and the pelvis).
- Dorsum (back)
- Humerus (upper arm bone)”.

Dzuganova (2013) also gave the following examples of English terms preserved in Greek:

- Arteria (artery - any vessel carrying blood away from the heart).
- Diabetes (disorder characterized by excessive urine excretion as in the diabetes mellitus).
- Myopia (near sightedness or short sightedness).

English medical terms are structured as either one word or multiple words, for example headache (one word term) and acquired immune deficiency syndrome (multiple words term) (Dzuganova, 2013). Dzuganova (2013) also highlighted the most productive type of terms formation as 'derivation' and 'compounding', e.g. hay fever, blood donor and heart attack. Derived words consist of prefix, one or two word roots and a suffix, for example:

- myocardium = myo- (prefix) + card (ium) (root)
- endocarditis = endo- (prefix) + card (root) + -itis (suffix)
- cytology = cyt (o) (root) + -logy (suffix) (Dzuganova, 2013:56).

Dzuganova (2013) mentions other types of word formation as 'abbreviation', which is subdivided into acronyms and initialisms. Dzuganova (2013: 57) defines acronyms as “initialisms which are pronounced as single words such as HIV (Human Immunodeficiency), while initialisms are used in written medical English to shorten long descriptive terms, e.g. 'deoxyribonucleic acid' which is initialized as 'DNA’”. Dzuganova (2013) mentions another type of term formation as 'marginal ways', i.e. rare medical terms such as backronyms, eponyms, acronyms and troponins. The researcher will also use the term 'formation' in her study when analysing data.

In his work on Western medical terms, Stageman (1976) discusses the use of compound terms and combination words in medical writing and doctor's conversation. Because medical language is often confusing to the non-professional, Stageman (1976) suggests that it is better to use simple medical terms, such as 'blood pressure' instead of 'cardiovascular – renal syndrome', which is a symptom related to high blood pressure. The researcher will use simple Sesotho sa Leboa medical terms, which will be understood by the medicine professionals and nonprofessionals.

Davies (1998:17) analysed Western medical terms according to prefix, root and suffix and indicated that when analysing medical terms, always start with the suffix, for example, in 'peri-arthritis', the suffix is '-itis' (inflammation), the prefix, 'peri- (around), and the root 'arthr' (joint)’. If these morphemes are put together, it is found that 'peri-arthritis' is a term meaning inflammation around the joint. Whether the analysis of Sesotho sa Leboa medical terms follows the same pattern as their Western counter parts will be investigated, and the findings be will highlighted.

According to Leporatti and Ivancheva (2003), 250 edible plants are used in Bulgaria and Italy and 30% of those plants are used for medicinal purposes. For example:

- *viola odorata* is used for arthritic illness

- *ecballium elaterium* and *verbascum sinuatum* are used for psoriasis (autoimmune disease) (Leporatti & Ivancheva, 2003:124).

The terms for medicinal plants and diseases in Sesotho sa Leboa form part of the medical and health terms that will be included in the researcher's study.

2.2.2 African traditional medical and health terminology

The World Health Organization (WHO, 2008), as quoted by Sobiecki (2014:1), explains traditional medicine as:

The health practices, approaches, knowledge and beliefs incorporating plant, mineral-based medicines, spiritual therapies, manual techniques and exercises, applied singularly or in combination to diagnose, treat and prevent illnesses or maintain well-being.

Sobiecki (2014) estimates that 72% of the black population in South Africa depend on traditional medicine. Anthropological fieldwork studies concerning the terminology of traditional medicine found the following:

- *Mlomo mnandi* 'sweet mouth' scientific name '*glycyrrhiza gabra*' or 'Liquorice' is used for stress
- *Imphepho* 'helichrysum' is used to invoke the ancestral spirits and promote a calm and relaxed state of mind (Sobiecki, 2014:2)

As 72% of the black population use traditional medicine, there is a great need for the research of indigenous medical terms. The society cannot have African traditional medicine without having terms associated with the sickness and body parts healed by the medicine. The researcher will focus on these medical terms for the diseases and the affected body parts.

African traditional medicine is dominant in African societies. Tangwa (2007:41) cited Acene Nyika (2007) as follows:

In his estimation, more than 80% of Africans use traditional medicine (TM), including, notably, in the treatment of HIV/AIDS, mainly because TM is more

affordable and available in comparison to what he terms variously as 'orthodox medicine', 'conventional medicine' or 'scientific medicine'.

Tangwa (2007) reveals that traditional medicine is not the same as witchcraft. Traditional medicine should be understood as scholars explain it. The researcher concurs that traditional medicine should not be confused with witchcraft or connected with bogus beliefs that lead some people to commit shameful acts such as child rape and ritual murder.

Liu (2011) supports Tangwa (2007) by indicating that 80% of the African population uses traditional medicine for primary health care and 25% of modern medicine is made from plants that were first used traditionally. Because of the high demand for African traditional medicine, it is important to research African traditional medical terms so that people who use Western medical terms also know the African traditional medical terms. Doctors will be able to communicate with their patients using either Western or African traditional medical and health terms depending on the language that is preferred by the patient.

Labhardt, N.D., Aboa, S.M. and Manga, E. (2010:1099) emphasise the use of traditional medicine by saying “traditional medicine is very popular in most regions of sub-Saharan Africa”. In Africa, there is one traditional healer per 200 people, and it is estimated that traditional medicine covers 80–90% of health care (Labhardt et al., 2010 cited in WHO, 2002). Some reasons mentioned by Labhardt et al. (2010: 10100) are:

Consistency with local cultural values and beliefs, a better healer-patient relationship where they seek a common ground with patients, proximity and lower cost compared to Western health care facilities.

Labhardt et al. (2010) found that traditional healers talk to their patients about important real life issues and thoroughly explore their patient's beliefs. Instead of a traditional healer questioning the patient about his or her symptoms, the patient questions the healer about the meaning of his or her symptoms, asks where they come from and what can be done about them. Labhardt et al. (2010:10101) regard a Western consultation as “tell me your symptoms” and a traditional consultation as “I will tell you what is causing your symptoms”.

Looking at the high percentage of Africans using traditional medicine as revealed by scholars, this kind of medicine covers the most part of health care in African countries and calls for all

Africans, including the Sesotho sa Leboa, to have access to both Western and traditional medical and health terms.

In his study *Comparing traditional and Western health care systems*, Meissner (2009) argues that indigenous knowledge is very important in the development of medical terminology. The terms used by the traditional health system and the ones used by the Western health system should be compared so that relationships and differences can be determined. In modern days, Western and African traditional medicine are used to complement each other and should be included within a legal framework of official health care (Meissner, 2009). Most patients who visit hospitals and clinics for the treatment of chronic diseases such as diabetes, arthritis, depression and high blood pressure, also use indigenous medicines to complement the medicines offered by medical practitioners (Meissner, 2009). Meissner's (2009) comparative study concurs with the researcher's study, but the researcher will be comparing Sesotho sa Leboa and Western medical and health terms.

Prinsloo (2001) applies the worldview to African medicine and evaluates the Ubuntu idea of causes of diseases in comparison with Western thinking by considering the two frameworks of medical care in terms of their viability respectively. Prinsloo (2001) concluded that causal patterns in medicine are controversial in both thinking (African and Western) but argue that it sets the framework for intercultural communication that can lead both to a better understanding of each other and to some positive developments in medicine. Prinsloo (2001) further states that:

In African medicine, the sick is treated or cared for in a particular way in terms of African traditional thinking, which is claimed as being different from Western thinking of the germ theory (Prinsloo, 2001:58).

The researcher will compare Sesotho sa Leboa medical terms of diseases with their Western counterparts.

In her article on isiZulu medical terminology, Van Huyssteen (2005:183) reveals:

In order to develop the terminology of a language, one has to draw from two possible sources, namely internal resources (compounds coined from the spoken

language) and foreign resources (loans) from other languages, as posed by Mtintsilana and Morris (1988:110).

Internal resources are more understandable to speakers because, in the spoken language, known words rather than foreign words are used. Van Huyssteen (2005: 111) gives the following examples of internal resources:

- “*umqedazwe* 'epidemic'.
- *isivikela-mzimba* 'antibody’”.

The above isiZulu words in Sesotho sa Leboa are:

- *leuba* 'epidemic'.
- *twantšhi ya malwetši* 'antibody'.

Foreign resources or loan translations do not simply incur the translation of a term into the target language, but also the summing up or definition of such terms as indicated below by Van Huyssteen (2005):

- 'Casualty' is defined as *umuntu olimele noma oshonile engozini* lit 'a person who was hurt or who died in an accident'. In Sesotho sa Leboa, this is *motho yo a gobetšeng goba a hlokofaletše kotsing*.
- 'Dehydration' is defined as *ukuphela kwamanzi emzimbeni* lit 'the lack of water in the body'. In Sesotho sa Leboa, this is *go fela ga meetse mmeleng*.

As far as culture and environment are concerned in the development of the language, Van Huyssteen (2005:186) states:

Extra-linguistic factors such as culture and environment must also be considered to make a translated term relevant and transparent to the speakers of the target language.

Van Huyssteen (2005) discovered that medical terms in isiZulu are fairly well established. The researcher will use both coined (internal resources) and loan (foreign resources) medical terms in her data analysis of medical and health terms.

Louwrens (1993), as cited by Van Huyssteen (2005:186), indicates how loan words are often used to replace taboo terms in the target African language. In the following examples, the loan term replaces the isiZulu taboo term

- “*ukuba phregi* 'be pregnant', replaces *ukuba nesisu* lit. 'to be with a stomach' but figuratively means 'to be pregnant’”.

The Sesotho sa Leboa term for *ukuba phregi* is *go ba phoreke*, and replaces *go ba mmeleng*.

Unlike Louwrens (1993), who referred to loan words to replace taboo terms, the researcher will use euphemisms in the same language to replace taboo terms or use a taboo term together with its euphemism in brackets.

Translation forms part of the strategies to be used in terminology development in indigenous technical languages. In her analysis of English-Xhosa Parallel Corpus of technical texts with Paraconc, Moropa (2007) indicated how the use of a computer could contribute to the technical terminology for isiXhosa by translators focusing on Corpus-based research. Moropa (2007) further demonstrated how Paraconc was used to identify terms in the English-isiXhosa Parallel Corpus. Unlike Moropa (2007), who analysed the Parallel Corpus of the English-isiXhosa technical text, the researcher will compare Western and Sesotho sa Leboa technical terms, especially those used in medicine. Moropa (2007) used a computer (tool) to analyse the texts, but the researcher will not use computer software to analyse medical terms.

Ndlovu (2009) investigated the strategies used by isiZulu translators to make translated isiZulu health text accessible to the target readers. Ndlovu (2009) argues that the government health departments and NGOs, who use written health text to disseminate information about health issues, should ensure that isiZulu translators use easily understood English text when translating into isiZulu. Ndlovu (2009) uses various strategies such as the use of loan words, the use of cultural terms and paraphrasing to translate English health texts into isiZulu. Like Moropa (2007), Ndlovu (2009) used a parallel concordance called Paraconc. Ndlovu (2009) recommended that Paraconc could be used in future to investigate newly discovered translation strategies in order to make health text more accessible to the target readers. Translation will

form part of the researcher's study but the computer tool will not be used in this study. Like Ndlovu (2009), the researcher will use loan words and phrasal terms from the translation of the Western counter term in case a term does not appear in Sesotho sa Leboa.

Ndhlovu (2012) investigated the nature of translation in Zimbabwe by focusing on strategies used by Ndebele translators in translating HIV/ AIDS texts and the problems that were encountered when translating these texts. Ndhlovu (2012) used a corpus-based approach for the translation of English terms into Ndebele. Some strategies, as indicated by Ndhlovu (2012) are the use of a general term, a neutral word, omissions, paraphrasing, and cultural substitution. Ndhlovu (2012) further investigated strategies that contribute to term creation such as pure loanwords, pure loanwords preceded by an explanation, indigenization, semantic shifts, compounding and translation by synonyms.

Ndhlovu's study is relevant to the current study, as the current study seeks to determine specialized terms in medicine using existing documents as one of the data collection methods. A multilingual terminology list of HIV/AIDS and dictionaries will be used for data collection.

Cluver (1989) explains that technical languages can be regarded as the varieties of the standard language that indicate a vocabulary reflecting the conceptual structure of a specific subject field. Cluver (1989) indicates that technical language is characterised by technical terms. In this study, the subject field is health and medicine and the technical terms are the health and medical terms of Sesotho sa Leboa.

Madiba (2000) investigated the problem of the lack of a systematic approach to the modernization of indigenous languages in South Africa. Madiba (2000) proposed a systematic approach that is based on the canonical model for language planning in Venda. Madiba (2000:149) indicated that terminology development, according to this model, should follow the following four steps:

- analysis of the terminological needs of the situation
- preparation of a plan and strategies for research

- implementation of terminology in practice by means of suitable policies
- evaluation and constant updating of terminology.

Madiba's investigation is based on the health care terms used in the *Basic health terms draft list* (1997) and the *Multilingual HIV/AIDS terminology list* (1999) proposed by the Department of Arts, Culture, Science and Technology. Madiba (2000) discusses various term formation strategies such as semantic shift, derivation, compounding, paraphrase, compression and new word creation. Madiba's study is relevant to this study, as health terminology lists will be used as one of the sources to collect data by the researcher. This study will also use term formation strategies.

Mabasa (2005) conducted a comparative study on the translation of equivalents for health/medical terminology in Xitsonga. Mabasa (2005) studied selected terms from the *Department of Science, Arts and Technology Multilingual Glossary of Medical/Health terminology* (2015). Health experts were interviewed to provide Xitsonga equivalents for the selected English terms from the glossary. Mabasa (2005) found that health and medical experts used paraphrasing mostly because a single term equivalent did not exist or was unknown due to the inadequate availability of standardized terms. Health experts also felt the need for providing users with the explanation that could be used for communicative purposes, such as between the medical staff and patients. The researcher will collect data from the terms in the *Multilingual glossary of medical and health terminology list* (2015) compiled by the Department of Sports, Arts and Culture. Mabasa's qualitative study used a comparative analysis of the data collected. The researcher concurs with Mabasa's study regarding to the nature of study (qualitative) and data analysis, which is comparative. However, Mabasa (2005) concentrated only on medical/health terminology lists for her collection of data while this study will use different methods of data collection.

Levin (2006) found that parents have trouble understanding terms used by doctors and that there is a difference in the interpretation of terms by both parents and doctors. A comparison of the medical terminology of the two languages (African and English) spoken by the patients and the doctors is relevant to the researcher's study, as the researcher will be comparing the health and the medical terms of the two languages.

Sengani and Ladzani (2016) studied the Tshivenda medicinal plants and explained how the language is endangered by the development of rural and urban settlements. Sengani and Ladzani (2016) analysed data by categorising the Tshivenda names of the medicinal vegetation according to the types of diseases they cure, and parts of the plants used as medicine. Their study was conducted for linguistical purposes. This research differs from the above scholars in data analysis by categorizing the names of medicinal plants according to the parts of the plant used as medicine, and their preparation for medicinal purposes.

In his study on the value of the indigenous medicinal plants used in Ghana's primary health care programme, Quan-Baffour (2018) discovered that people who visit hospitals use indigenous medicines to complement the medicines offered by the medical practitioners. He further indicated that medicinal plants, such as neem tree, lemon, moringa and ginger, are used to cure diseases like malaria, headache, diabetes, high blood pressure and stomach pains. The diseases mentioned in Quan-Baffour's (2018) study form part of the medical and health terms that will be studied by the researcher. The research differs from Quan-Baffour's study, as the focus of this study will be on terms related to Sesotho sa Leboa medicinal plants.

2.2.3 Sesotho sa Leboa medical and health terminology

No studies were done on the comparative analysis of traditional medical and health terminology in Sesotho sa Leboa and English, which interests the researcher. The *Multilingual HIV and Aids terminology list* (2012:5) involving all the South African official languages, indicates different terms used in connection with HIV and Aids. For example:

English	'affected'
Afrikaans	<i>aangetas</i>
IsiZulu	<i>thintekile</i>
IsiXhosa	<i>ukuchaphazeleka</i>
SiSwati	<i>tsintseka</i>
IsiNdebele	<i>ukuthinteka</i>
Setswana	<i>amegile</i>
Sesotho sa Leboa	<i>angwa</i>
Sesotho	<i>ameha</i>
Tshivenda	<i>Kwamea</i>

The aim of the terminology list is to promote communication between the public and doctors, nurses, clinics and hospitals.

Mokgobi (2012) considers traditional medicine to be the first and often the last resort for health care of the poor throughout the developing world. Many poor people's health care needs will be affected if indigenous medicine is no longer used. Mokgobi (2012:115) mentioned that, “a third (30.4%) of Western trained health care practitioners thought that physiological and psychiatric conditions, such as *go hwa dithunthwane* 'epilepsy', *hlogwana* 'sunken' or 'fallen' fontanelle, *sebabo* 'rash', *go parelwa* 'constipation', and *go tšholla/letšhollo* 'diarrhoea' (particularly in children), *kgatelelokgolo ya monagano* 'depression', and any *bolwetši bja monagano bjoo bo sepelelanago le boloi* 'witchcraft-related psychosis', can be treated by traditional healers”. The study will include the Sesotho sa Leboa equivalents of the health and medical terms mentioned by Mokgobi (2012).

Magoro (2008) expresses concern about the sustainability of medicinal plants, as the colonial approach forcefully removed communities out of the resource management and created reserves and parks. The traditional healers are also concerned about over harvesting and the destruction of medicinal plants that will also chase away the spirits who live in the plants and are important to the society's social and cultural beliefs. Magoro (2008) identified 24 medicinal plants in the Limpopo Province that are becoming scarce. The scarcest plant is *fera*, scientific name '*santalaceae*' (the roots are harvested), followed by *madi a phalane*, scientific name '*hyacinthaceae*'. The least scarce plant is *senamane*, scientific name '*eucephalartos*' (the stem is harvested). Certain traditional medicinal plants studied by Magoro (2008) are included in this study's medical and health terminology.

Rampedi (2010) identified 63 different beverage plant species in the Limpopo Province suitable for the preparation of teas, fruit juice and alcohol. Examples of non-alcoholic indigenous teas are rooibos tea (*Aspalathus linearis*) translated as *teye ya royiposo*, honey bush tea (*cyclopia*) translated as *teye ya hanipuši*, and bush tea (*athrixia phylicoides*) translated as *teye ya naga*. Examples of alcoholic beverages made from plants are African beers. Although Rampedi (2010) conducted an environmental management field study, the names of the indigenous plants may also be applicable to this study.

Semenya and Maroyi (2012) interviewed 51 Bapedi traditional healers from 17 municipalities in the Limpopo Province to establish what medicinal plants the Bapedi traditional healers use to treat diarrhoea.

The most used part of the medicinal plants are the roots with 50%, followed by the leaves with 20%, then the bark with 15%, the fruits 10% and the pericarp, seed, tuber and the whole plant 5% each (Semenya & Maroyi, 2012:396).

Louwrens (1994) compiled a dictionary of Northern Sotho grammatical terms. The Northern Sotho grammatical terms are divided into the following categories:

- English terms for which no counterparts exist in Northern Sotho.
- Northern Sotho terms for which counterparts were coined with examples such as 'X-like' (where X can be any noun) are expressed as *seka-* in Northern Sotho as in *seka+motho* 'like +person' which is *sekamotho* 'something human-like' and *seka+tau* 'like + lion' which is *sekatau* 'something lion-like'.
- English terms for which no Northern Sotho counterparts are suggested, e.g. agglutinating language, epistemic and deontic modality and homorganic nasal.
- English terms for which Northern Sotho counterparts do exist such as *leina* 'noun'+*-amanya* 'cause to refer to one another' > *leinakamanyi* 'nominal relative, *lediri* 'verb' + *amanya* > *ledirikamanyi* 'verbal relative (Louwrens, 1994:vi).

At the back of the dictionary, Louwrens (1994) compiled three alphabetical terminology lists in English/Northern Sotho, Afrikaans/Northern Sotho, English/Afrikaans, and Afrikaans/English/Northern Sotho. Some of the terms that Louwrens (1994) used in the terminology list are taken from *Northern Sotho terminology and orthography no. 4 of 1998*. Louwrens (1994) studied grammatical terms while the researcher will study health and medical terms, but grammatical aspects may also prove applicable to this study.

Taljad (2010), cited in Mtintsilana and Morris (1988:110), distinguishes between two types of term-formation processes, i.e. language internal word formation processes and borrowing from other languages. Language internal word-formation processes consists of semantic transfer,

paraphrase and compounding while borrowing comprises loan words/foreign words and transliterations/adoptives (Taljad, 2010). The idea of term-formation processes mentioned here is also connected to the researcher's study.

Mabule (2009) reveals how a specialized variety of language characterises amongst the Bapedi traditional societies relate to women's sexual, confinement and maternity experiences. The general female role is expressed in idiomatic utterances used in everyday situations. Mabule (2009:62) explains the following idiomatic expressions:

- Idiomatic expressions used for a woman who has recently conceived include:
 - *tshetšwe ke kgwedi* 'she has been skipped by a month' meaning 'she did not menstruate'.
 - *swere* 'she caught up' meaning 'she has conceived'.

- An expression used to refer to morning sickness characterized by nausea and vomiting is:
 - *Go gantšhwa* 'to be made to detest' that is 'being easily disgusted with'.

- Additional expressions include:
 - *Go ratišwa* 'to be made to love' meaning 'to develop excessive taste or liking for something'
 - '*Go hlatswa letheka* 'to wash the waist' that is 'to cleanse the womb'
 - *Go bofela* 'to tie up for' or 'to tie up on behalf of' meaning 'to be subjected to treatment that will ensure conception and protect her against future miscarriage'.

The specialized variety of women's language through idiomatic expressions is important to the researcher's study, as it forms part of the health and medical terminology used in Sesotho sa Leboa.

The study will focus on the comparative analysis of Sesotho sa Leboa and Western medical and health terminology in the field of African (indigenous) languages.

2.3 Conclusion

Literature is reviewed based on scholars' works that are like the researcher's study. The literature review is divided into sub-headings of Western medical and health terminology, African traditional medical and health terminology, and Sesotho sa Leboa medical and health terminology. The literature review will guide the researcher during the data collection. The Western health care system and its terminology is more developed than the traditional health care system because it was researched, recorded and published globally before the indigenous African languages of South Africa. Greeks are the founders of scientific medicine. For instance, English medical terminology is influenced by Greek and Latin terms, hence the name 'Western' medical terminology. Western medical terms consist of one word or multiple worded terms.

Scholars define traditional medicine differently. The literature review revealed that traditional medicine is used not only by the so-called 'traditional people' but also by many progressive individuals. Some communities use both Western and traditional medicine for healing. According to the World Health Organisation (2008), 80% of Africans use traditional medicine. Chinese and Indians are the most prolific users of traditional herbal medicines worldwide.

While some scholars have conducted research on the Western health care system, the traditional health care system, medicinal plants, the use of medical and health terms, currently no scholar has made a comparative study of traditional and Western medical and health terminology. The studies made by Sesotho sa Leboa scholars on topics related to this study will be of much help to the researcher's investigation.

In Chapter Three data will be recorded and interpreted.

CHAPTER THREE

COLLECTION AND INTERPRETATION OF DATA

3.1 Introduction

This chapter focuses on the data collection and interpretation of Sesotho sa Leboa and Western medical and health terminology. Leedy and Ormrod (2001) explain data as pieces of information that any situation gives to a researcher. The qualitative research method will be used as the framework for the collection of data. Methods of data collection to be used are interviews, existing materials, and observation.

3.2 Research environment

The environment of the research refers to the geographic area where the researcher obtains information about what is being researched. The research was conducted in the Limpopo Province. The areas selected for this study are Zebediela, Groblersdal and Marble Hall. Zebediela is situated in the Capricorn District Municipality, south-west of Polokwane near Lebowakgomo, and comprises 34 villages. Groblersdal is in the Elias Motsoaledi Municipality, and Marble Hall is in the Ephraim Mogale Municipality.

The participants were interviewed in their natural settings, i.e. in their homes or clinics and at both their traditional and Western surgeries. The elders were interviewed in their homes, traditional healers were interviewed in their homes or traditional surgeries, while nurses and medical doctors were interviewed at clinics and surgeries. The permission to interview the elders was requested and granted from the caregivers of the elders. In some cases, the caregivers formed part of the interview process, as they were listening to the conversation. Caregivers also had knowledge of the Sesotho sa Leboa medical and health terms, as they were able to help the elders if a medical term was forgotten.

3.3 Data collection methods

Sager (1990), as cited by Mabasa (2005:23), indicated that terminology is “the field of activities which is concerned in creating, collecting and describing terms which belong to a specialised

area of the usage of a language”. In this study, the data of health and medical terms used in Sesotho sa Leboa and Western health systems were collected and interpreted. Different methods were used in the process of data collection, such as perusal of existing documents, interviews and observation. Marshall and Rossman (1995) argue that the core methods to be used by qualitative researchers for gathering information are:

- Participating in the setting
- Direct observation
- In-depth interviewing and
- Documents review.

Data was collected from primary and secondary sources. The primary sources were the participants in the research. The researcher collected data from the participants using interviews and observation. During the fieldwork, the researcher was able to observe the phenomena of this topic personally and compose field notes on what was observed. The secondary sources were the perusal of documents or existing materials. Existing materials, such as books, articles, dictionaries, terminology lists, and papers read during conferences, were used to collect data. Whatever data collection method the researcher employed, had to bring in optimum results for the study

3.3.1 Interviews

The interview is one of the core methods of data collection. Interviews can be regarded as 'conversations with a purpose', as the researcher and the participant are involved in a conversation with the purpose of gathering specific information. Creswell (2007) mentions that interviewing participants was a data collection process for qualitative studies. One of the data collection methods used in this study was conducting oral face-to-face interviews with the participants at their homes or workplaces.

The interview was approached with an open mind and every response and all the information given by the participants was considered of equal worth. In this study, the co-operation and insights of the research participants were essential to the discussion process and played an

important role. The responses of the research participants and their discussions with the researcher formed the basis of the interpretation of the collected data.

As the qualitative method places emphasis on first person reports of life experiences, semi-structured interviews were employed. The participants were contacted personally and semi-structured interviews were conducted which involved listening to their explanations, beliefs, opinions and attitudes towards medical and health terms. The study considered the participants' objective and subjective perspective on Sesotho sa Leboa medical and health terms.

The researcher considered open-ended and semi-structured interviews suitable for the study because each participant had a set of tailored questions to answer within a given time and was asked to explain his or her reasoning. According to McMillan and Schumacher (2014:383), "Qualitative interviewing requires asking truly open-ended questions". Leedy and Ormrod (2001) concur by indicating that semi-structured interviews are a type of interview whereby research may follow the standard questions with one or more individually tailored question to get clarification or probe a person's reasoning.

The interviews were conducted during the fieldwork and follow-up questions were asked. In accordance with Mouton (2001:98):

The term 'fieldwork' is also sometimes used to refer to the 'doing' stage of research, presumably to signify that you have left your study or the library and entered the field, whether it is a laboratory, a natural setting, an archive, or whatever is dictated by the research design.

The research participants did not suffer any risks or injuries during the proposed study and no compensation was provided to them as no financial costs were incurred. Participants were asked different questions according to their field of expertise. Each participant answered questions individually and the elders were with their caregivers.

The researcher used a voice recorder to record the interviews to ensure that every detail was captured. However, some of the participants refused to be recorded due to personal problems such as having to consult with the ancestors first.

Mouton (2001) recommends that researchers keep field notes during qualitative research, as fieldwork is often undertaken in natural settings. Transect walks were part of the interviews, as the researcher interviewed some participants while walking to a particular medicinal plant for inspection. According to Mathibela (2013:116), “A transect walk is a mobile interview where the researcher walks with the participant to a particular point”. During the interviews, the researcher took notes in Sesotho sa Leboa. The researcher later translated these notes into English and had them edited by a qualified editor. No time limit was set for the interviews but, as most participants (especially the elders) took an hour to two hours to explain the medical terms, it was possible to obtain full descriptions from the participants.

The interviews played a very important role in an effort of documenting the Sesotho sa Leboa health and medical terms. The interviewees were categorized as follows:

- Medical doctors who speak both Sesotho sa Leboa and Western languages, such as English, were classified as category 'AD'.
- Nurses who speak both Sesotho sa Leboa and Western languages, such as English, were classified as category 'BN'
- Traditional healers who are Sesotho sa Leboa speakers, were classified as category 'CTH'.
- Elders who are between 60 and 100 years old and who are Sesotho sa Leboa speakers were classified as category 'DE'.

Each category had tailored questions and follow-up questions in case the interviewer needed clarity. Where a Sesotho sa Leboa term did not have its counterpart, it was written as is with an explanation in English. Interviews were conducted with 20 participants and held as follows:

Category AD: Poledišano le dingaka tša sekgowa

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša Poledišano

- (1) *Ke malwetši afe a balwetši ba felago ba etla go lena ka ona go tlo nyaka kalafi? Efa ao a kabago a lesome fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka botee.*
- (3) *Naa malwetši a o a boletšego o tseba maina a ona a Sesotho sa Leboa? Efa a o a tsebago.*
- (4) *Efa maina a malwetši a a latelago a sekgowa. (malwetši a a boletšwego ke bagolo ba mo motseng le dingaka tša setšo)*

'Category AD. Interviews with the medical doctors

Participant's identity

Name: -----

Age: -----

Sex: -----

Interview questions:

- (1) What type of diseases do patients usually consult you for help? Give ten only.
- (2) Briefly explain each of those diseases.
- (3) Do you know the names of those diseases in Sesotho sa Leboa? Give the names of those you know.
- (4) Give the Western names of the following diseases. (Names from those mentioned by the elders of the village and traditional healers).

Five medical doctors were interviewed in their surgeries, mostly in the evenings when there were no patients. This group did not want to explain the medical terms in detail and most of the time they referred to medical books. Both Sesotho sa Leboa and English were used during the interviews but the writing was in English. Interviews with only two medical doctors will be included in this study, although the responses of all the medical doctors were almost the same.

First medical doctor to be interviewed is named participant A1

Question 1: What type of diseases do patients usually consult you for help? Give ten only.

Response by AD1.

- Asthma

- Pain
- Menstrual problems
- Hypertension
- Meningitis
- Anaemia
- Circumcision
- Appendicitis
- Autism
- Ovarian problems

Question 2: Briefly explain each of these diseases.

Response by AD1.

Asthma. It comes as an attack, which is caused by inflammation. The inflammation causes the bronchial passages of the lungs to contract making breathing difficult. Most attacks last for a few minutes but others may take hours.

Pain. There are different types of pain, the most common are back pain, chest pain and headaches, which is pain in the head. Inflamed muscles or pressure on nerves may cause back pain. Chest pain may be caused by infections, while a headache may be caused by stress, hypertension, diabetes or heat.

Menstrual problems. Some menstrual problems are:

- Painful periods which is called dysmenorrhea
- Heavy periods medically called menorrhagia
- Lack of periods known as amenorrhoea, which usually occur during pregnancy and menopause or can be caused by using of certain contraceptives.

Headaches are usually common during menstruation.

Hypertension. Hypertension is well known as high blood pressure. High blood pressure increases the risk of kidney complaints, stroke and heart problems.

Meningitis. Meningitis is infection of the layers of tissue that cover the brain and the spinal cord. The symptoms of meningitis are headache, fever, stiff neck, and nausea which leads to vomiting. Other symptoms of meningitis are refusal to eat, fits, a skin rash, and drowsiness.

Anaemia. Anaemia is a lack of blood. It is caused by loss of blood and an inability to produce enough red blood cells. Symptoms may be dizziness, tiredness, headache,

paleness, and shortness of breath. In older people, the symptoms can include chest pains.

Circumcision. Circumcision is done to boys most of the time in winter for speedy healing.

Appendicitis. Occurs when a small tube called the appendix that is attached to the beginning of the large intestine, is inflamed. Usually the inflamed part is surgically removed.

Autism. Autism is a rare mental illness that appears without any cause during the first three years of a child's life. This type of illness affects more boys than girls and is related to schizophrenia in adults.

Ovarian problems. Cysts are common on or in the ovaries. Ovarian cysts can become large and bleed causing severe pain and sickness.

Question 3: Do you know the names of those diseases in Sesotho sa Leboa? Give the names of those you know.

Response by AD1.

I know most of them except **autism**, which is a very rare condition.

- Asthma > *Go thibana mafahla*
- Pain > *Sehlabi*
- Menstrual problems > *Mathata a lehlapo*
- Hypertension > *Madi a magolo*
- Meningitis > *Tshwaetšo ya bjoko*
- Anaemia > *Go fela madi mmeleng*
- Circumcision > *Lebollo la banna*
- Appendicitis > *Lelana*
- Ovarian problems > *Mathata a popelo*

Question 4: Give the Western names of the following diseases. (Names from those mentioned by the elders in the village and traditional healers)

Response by AD1.

- *Bohlologadi* > No Western medical term.
- *Makgome* > No Western medical term.
- *Bogaswi* > Mental illness.

- *Botlaatlaa* > Oral thrush
- *Kgetlane* > An illness affecting the collarbone.
- *Seješo* > Food poisoning
- *Sefola* > Diabetes
- *Lepanta* > Herpes zoster
- *Sethekhu* > Hiccups
- *Ditangtang* > Failure to thrive
- *Mafofonyane* > Hallucinations

The second medical doctor is participant AD2.

Question 1: What type of diseases do patients usually consult you for help? Give ten only.

Response by AD2.

- Heart attack or myocardial infarction
- Candidiasis
- Ichthyosis or Fish Skin Disease
- Wen
- Bed wetting
- Prostate cancer
- Breast cancer
- Sterility
- Stiff neck or Wryneck
- Malaria.

Question 2: Briefly explain each of these diseases.

Response by AD2.

Heart attack. It is the stoppage of one of the coronary arteries. This can take place at any time, while the person is resting, driving the car, running or even eating. This is a very deadly disease.

Candidiasis. This affects the mucous membranes of the digestive tract, the vagina and corners of the mouth, especially people who have taken antibiotics by mouth for a long time.

Ichthyosis (Fish skin disease). The skin's outer layer becomes thick and may show several shallow cracks; the surface may start to peel in large scales. Sometimes it is merely dryness and roughness. Most of the time it appears early in life and tends to run in families.

Wen. A wen is an abnormal oil gland that usually appears on the neck or the ear.

Bed wetting. It is sometimes called 'enuresis' and most of the time is not a disease but a symptom. It may be caused because the brain overrules the emptying reflex, even during sleep. Most children under the age of twelve wet their beds but they eventually outgrow the problem.

Prostate cancer. This usually affects men who are over 50 years of age although it may affect them at any age. As with all cancers, this cancer can be treated.

Breast cancer. It affects women's breasts. It starts as a lump in a breast but not all lumps in the breast are cancer. It is also advisable for women to check for lumps in their breasts almost every day.

Sterility. This is another name for 'infertility'. It may be due to underdeveloped sex organs or infections and tumours in both men and woman. Before a wife is treated, the husband's genital organs and semen should be examined. Infertility can cause serious conflict between married couples.

Stiff neck (Wryneck). A stiff neck can result from sleeping in the wrong position or being exposed to a cold draught. The cause is continual muscle tension which reduces the blood supply to the affected muscles. This may cause muscle pain in the shoulder or lower back. In some instances, it starts from childhood whereby the contraction of the neck muscles cause the head to be rotated to one side.

Malaria. Malaria is often a fatal disease transmitted by the bite of a certain mosquito. Malaria usually attacks people during summer, especially people who are next to rivers or dams.

Question 3: Do you know the names of those diseases in Sesotho sa Leboa? Give the names of those you know.

Response by AD2.

- Heart attack > *Bolwetši bja pelo*
- Candidiasis > *Sebabo*
- Ichthyosis (Fish skin disease) > *Letlalo la makgwakgwa/letlalo la hlapi*

- Wen > *Go ruruga ga moropana goba lerethe la tsebe*
- Bed wetting > *Go rotela dikobo goba mapae*
- Prostate cancer > *Kankere ya setho sa bonna*
- Breast cancer > *Kankere ya letswele*
- Sterility > *Go se belege*
- Stiff neck (Wryneck) > *Go thatafa ga ditšhika tša Molala*
- Malaria > *Letadi*

Question 4: Give the Western names of the following diseases. (Names from those mentioned by elders of the village and traditional healers)

Response by AD2.

- *Bohlologadi* > No Western medical term.
- *Makgome* > No Western medical term.
- *Bogaswi* > Mental illness.
- *Botlaatlaa* > Oral thrush
- *Kgetlane* > An illness affecting the collarbone.
- *Seješo* > Food poisoning
- *Sefola* > Diabetes
- *Lepanta* > Herpes zoster
- *Sethekhu* > Hiccups
- *Ditangtang* > Failure to thrive
- *Mafofonyane* > Hallucinations

In this category, four medical doctors were interviewed, three male and one female. Their ages ranged from 40 to 60 years. All four of them worked in their surgeries. Three medical doctors knew almost all the Western medical terms related to Sesotho sa Leboa terms mentioned by the elders and traditional healers. However, one medical doctor knew only few Western terms related to the Sesotho sa Leboa terms on the list.

Category BN: Poledišano le baoki

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša poledišano

- (1) *Ke malwetši afe a balwetši ba felago ba etla go lena ka ona go tlo nyaka thušo ya tša maphelo? Efa ao a kabago a lesome fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka botee.*
- (3) *Naa malwetši ao o a boletšego o tseba maina a ona a Sesotho sa Leboa. Efa ao o a tsebago.*
- (4) *Efa maina a malwetši ao a latelago ka sekgowa. (malwetši ao a boletšwego ke bagolo ba mo motseng le dingaka tša setšo)*

Category BN: Interviews with the nurses

Participant's identity

Name: -----

Age: -----

Sex: -----

Interview questions:

- (1) What diseases do patients usually consult you for health purposes? Give ten only.
- (2) Briefly explain those diseases.
- (3) Do you know the names of those diseases in Sesotho sa Leboa? Give the names of the ones you know.
- (4) Give the Western names of the following diseases (Names from those mentioned by the elders in the village and traditional healers)

This group mostly used English as a means of communication, but code switched to Sesotho sa Leboa now and then. The researcher wrote only in English. While five nurses were interviewed, the interviews of only two nurses will be indicated in this study as they all responded in almost the same way.

Participant BN1 was interviewed at the local clinic.

Question 1: What type of diseases do patients usually consult you for health purposes? Give ten only.

Response by BN1.

- High blood pressure
- Diabetes
- Migraine
- Epilepsy
- HIV/AIDS
- Diarrhoea
- Tuberculosis
- Influenza
- Liver abscess
- Birth control. Although this is not ill-health, people visit the clinic for help.
- Vaccination.

Question 2: Explain each of these diseases.

Response by BN1.

Hypertension/High blood pressure. Blood pressure is above the normal level. It can be caused by various diseases. People with high blood pressure should avoid too much salt in their food.

Diabetes. High glucose in the blood.

Migraine. Severe headache

Epilepsy. A person has fits or falls.

HIV/AIDS. A virus that weakens the immune system. The virus causes an illness called AIDS. AIDS can be treated.

Diarrhoea. A virus called *vibrio cholera* causes diarrhoea. It usually occurs during a cholera outbreak.

Tuberculosis (TB). Severe coughing. Tuberculosis can affect the chest bone and other parts of the body. People with tuberculosis are healed if they follow their prescribed treatment.

Influenza. This is commonly known as flu and may be characterized by sneezing and a fever.

Liver abscess. This is the focal bacterial infection of the liver.

Birth control. Although this is not ill health, people visit the clinic for help. Birth is controlled to avoid unwanted pregnancy. There are different types of birth control methods or contraceptives.

Vaccination. This is given to children up to the age of five. Different diseases are vaccinated against, for example measles and polio.

Question 3: Do you know the names of those diseases in Sesotho sa Leboa? Give the names of the ones you know.

Response by BN1.

- High blood pressure > *Madi a magolo*
- Diabetes > *Bolwetši bja swikiri*
- Epilepsy > *Bolwetši bja go wa*
- HIV/AIDS > AIDS
- Diarrhoea > *Letšhollo*
- Tuberculosis > *Sehuba se segolo goba TB*
- Influenza > *Mokhohlane*
- Birth control > *Thibela pelego*
- Vaccination > *Moento/go hlabela/ sekala*

Question 4: Give the Western names of the following diseases.

Response by BN1.

Bohlologadi > *Ga gona leina la sekgowa la bolwetši bjo ke bolwetši bja Sesotho*

Translation: There is no Western term for this disease, it is a Sesotho disease.

Makgome > *Le bjona bjo ga bona leina la sekgowa.*

Translation: *Makgome* does not have a Western term.

Bogaswi > *Ka sekgowa magaswi ga a swane, go na le bogaswi bjo bo bitšwago psychosis, le bjo ba rego ke bipolar, le schizophrenic.*

Translation: In English, mental diseases are not the same as those in Sesotho sa Leboa; for instance, one is called psychosis, one is called bipolar and another is called schizophrenia.

- *Botlaatlana* > Oral thrush
- *Kgetlane* > Ulcer

- *Seješo* > Food poisoning
- *Sefola* > Diabetes
- *Lepanta* > Shingles
- *Sethekhu* > Hiccups
- *Ditangtang* > Failure to thrive
- *Mafofonyane* > Hallucinations

Participant BN2 is a nurse and a pharmacist.

Question1: What type of diseases do patients usually consult you for health purposes? Give ten only.

Response by BN2

- Faecal impaction
- Heartburn
- Pancreatitis, acute
- Peptic ulcer
- Heart disease.
- Angina pectoris
- Sinus
- Eczema
- Papular Urticaria
- Amenorrhoea
- Childbirth process
- Postpartum Haemorrhage

Question 2: Explain each of these diseases.

Response by BN2.

Faecal impaction is characterised by a change in the usual bowel habits and dry, hard stools. Faecal impaction may be caused by incorrect diet; a diet that lack fibres and fluids. Other causes may be the chronic use of enemas and laxatives. Cancer of the bowel can also cause faecal impaction.

Heartburn. Heartburn is a gastro-oesophageal reflux disease (Cord) which is a reflux of gastric contents into the oesophagus.

Pancreatitis, acute. This is an acute inflammatory condition of the pancreas.

Peptic ulcer. It is an ulcer in the stomach, which is normally diagnosed by a biopsy.

Heart disease. Heart disease may be caused by diabetes mellitus, smoking, hypertension and/or obesity.

Angina pectoris. Chest pain that increases in severity and frequency.

Sinus. Blocked nose due to an allergy.

Eczema. It is an inflammatory skin condition recognized by thickened, scaly skin. It can be allergic or non-allergic.

Papular Urticaria. Lesions due to an insect bite that are in a linear arrangement and show a central bite mark, for example, the sting of a bee.

Amenorrhoea. A lack of menstruation for a certain period; at least three months in a woman with previous normal menstruation.

Childbirth process. Symptoms of childbirth include labour pains, i.e. severe stomach or back pains, followed by the breaking of the membranes surrounding the baby allowing the amniotic fluid to escape. The passage of clear fluid is called 'the breaking of the bag of waters'. Once after the labour pains have begun, no solid food should be eaten because indigested food may tamper with the process of childbirth. The duration of labour pains varies from woman to woman and depend on the good care that you have taken of yourself during pregnancy. Antenatal counselling is needed for pregnant woman before birth, as several events are taking place.

Postpartum Haemorrhage. Excessive blood loss after birth.

Question 3: Do you know the names of those diseases in Sesotho sa Leboa? Give the names of the ones you know.

Response by BN2.

I know some of them:

- Faecal impaction > *Go farelwa*
- Heartburn > *Seokolela*
- Heart disease > *Bolwetši bja pelo*
- Angina pectoris > *Bolwetši bja kgetlane*
- Sinus > *Go thibana dinko*
- Eczema > *Mohwa*
- Childbirth process > *Go belega*

Question 4: Give the Western names of the following diseases.

Response by BN2.

- *Bohlologadi* > In Western culture there is no *bohlologadi*; in African culture it is the cleansing of a man or woman after the death of a spouse.
- *Makgome* > there is no Western term.
- *Bogaswi* > Psychosis
- *Botlaatlaa* > Oral thrush
- *Kgetlane* > Angina pectoris
- *Seješo* > There is no Western term for this type of food poisoning
- *Sefola* > Associated with diabetes
- *Lepanta* > Shingles
- *Sethekhu* > Hiccups
- *Ditangtang* > Failure to thrive
- *Mafofonyane* > Hallucinations

Five nurses were in Category BN. All five nurses were females. Their ages ranged from 30 to 55 years. All the nurses knew almost all the Western terms related to Sesotho sa Leboa medical and health terms mentioned by the elders and traditional healers.

Category CTH: Poledišano le dingaka tša setšo

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša poledišano.

- (1) *Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a ka bago a lesome fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka botee.*
- (3) *Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?*
- (4) *Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?*

Category CTH: Interviews with traditional healers

Participant's identity

Name : -----

Age : -----

Sex : -----

Interview questions

- (1) What type of diseases do people usually consult you for help? Give ten only.
- (2) Explain each of these diseases.
- (3) Do you know the Western names related to the diseases you have mentioned?
- (4) How do you treat the diseases you mentioned above with the medicinal plants?'

Interviews were conducted with five traditional healers either in their homes and in their consulting rooms or surgeries. However, the interviews of only three participants are included in the body of the study because their responses differed with the other traditional healers. Each interview took almost an hour to complete.

This group of participants was difficult to interview because they were reluctant at first to be interviewed and some wanted to consult with the ancestors to make sure that the researcher was welcome. They were suspicious that other people would make money from their knowledge, i.e. be guilty of biopiracy, which is stealing the knowledge of traditional and indigenous communities or individuals without compensating the community or individual in any way (Akurugoda, 2013).The researcher allayed their fears and the participants were willing to participate.

The participants were selected a month prior to the interviews to enable unstructured conversations to take place before the semi structured interviews. When explaining about the medical terms, most of the participants answered all the questions during the discussions.

Some traditional healers allowed the researcher into their dispensaries to observe some of the medicinal plants used to treat their patients. Transect walks were taken with two traditional healers into the veld and with one who worked at the Botanical Gardens for medicinal plants resources and availability.

One of the traditional healers (participant CTH1) specializes in treating widows, widowers and the bereaved family with the help of her daughter.

Participant CTH1 indicated that she treats *balwetši* 'patients' from 8:00 to 17:00, as she does not see clearly at night and does not like people to consult her secretly during the night.

Potšišo 1: Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a lesome fela.

Karabo ya CTH1: Ke alafa bohlogadi le makgome go feta malwetši a kamoka efela ke tseba le kgetlane le hlogwana

Question 1: What type of diseases do people usually consult you for help? Give ten only.

Response by CTH1.

'I specialize in *bohlogadi* 'there is no Western term; it is cleansing the widow and widower' and *makgome* 'there is no Western term for this illness caused by having a sexual relationship with a person who is not cleansed' but I also treat *kgetlane* ('collarbone'), there is no Western term, an illness associated with an ulcer and *hlogwana* 'fontanelle'.

Potšišo 2: Hlaloša malwetši ao ka boripana ka botee ka botee.

Karabo ya CTH1: Bohlogadi le makgome di a sepedišana ke tla di hlaloša gotee. Ka segagaborena, ka Sesotho ge monna goba mosadi a hlokofaletšwe, molekani yo a šetšego o bitšwa mohlolo ge e le monna goba mohlologadi ge e le mosadi o swanetše go alafiwa. Kalafi yeo ke go alafa bohlogadi. Kalafi yeo e bohlokwa ka gore mohlolo goba mohlologadi ge a se a alafiwa a ka hlagelwa bothata bja bolwetši. Dika tša bolwetši bjoo ke go ruruga mmeleng kudukudu maotong, go dukuloga goba go swarwa ke seediedi, go opša ke hlogo yeo e sa folego le go se kganyoge dijo. Dika tše di itira bolwetši bjoo ba rego ke makgome. Motho yo a sego a alafiwa ka morago ga lehu la molekani ge a ka ratana le motho yo mongwe gomme ba hlakanela mapai, motho yoo o swarwa ke makgome. O ba le dika tša bolwetši bja makgome tšeo ke šetšego ke di hlalositše. Makgome a ka fetoga bolwetši bjo bošoro goba motho a hlokofala ge bo ka se alafiwe. Le a bona lena batho ba baswa gore le hwa bjang ke ka lebaka la gore ga le hlokomele go alafiwa ka morago ga lehu.

Go alafiwa ka morago ga lehu ga se ga batho bao ba nyalanego feela le bao ba nago le ngwana. Ge lekgarebe le kaba le ngwana le lesogana, ba hlakane ka madi gomme ge yo mongwe wa bona ge a ka hlokofala, yo a šetišego o swanetše go alafelwa makgome, ka gobane a ka tla a fetetša yo a ka kopanelago naye mapai. Kalafi ya makgome e thoko le ya bohlogadi e thoko, efela motho yo ke mo alafelago bohlogadi ke mo alafela le makgome. Motho yo a tlogo a swerwe ke makgome ke mo alafela makgome feela. Batho ka moka bao ba hlokofoletšwego ka lapeng e ka ba ba bagolo goba ba banyenyane ba swanetše go nwešwa bolebatša (meetse a mohlašana wo o bitšwago bolebatša) gore ba le bale serithi sa motho yo a hlokofetšego. Motho ge a hlokofetše ka gae le be le phela le yena serithi sa gagwe ga se tloge ka pela, batho ba fela o ka re ba mmona, efela ge ba ka nwa bolebatša le matlakala a mosehla ba lebala ka pela.

Kgetlane ke bolwetši bjoo bo swarago ngwana le motho yo mogolo. Molwetši wa kgetlane o a fela (ota) ebile o ba le molete mo sehubeng gare ga matswele.

Hlogwana ke bolwetši bjoo bo swarago masea le bana ga se gantši bo swara batho ba bagolo, ka gore le ge motho a ka se alafiwe hlogwana e sa le yo monyenyane o kgona go phela efela a ka tshwenywa ke bolwetši bja hlogo. Ka segagaborena, ge ngwana a belegwa o alafelwa hlogwana ga go na taba gore e a mo swara goba ga e mo sware. Go dumelwa gore 'thibela bolwetši e phala kalafo'. Go na le hlogwana ya ka pele le hlogwana ya ka morago ba bangwe ba re ke thema. Hlogwana ya ka pele e bonagala gare ga phegwana ke sona seo ba bangwe ba rego ke phegwana. Yona e bonagala ka go wela ka gare ga phegwana, mahlo a ngwana a a kotumela, ngwana wa gona o tšholla 'makaka' a matala ebile o a hlatša. Mola hlogwana ya ka morago (theema) ngwana wa gona o bonala ka lebala le lehwibedu mo mafelelong a hlogo mo go thomago molala. Lebala leo e ba le lehwibidu kudu ebile le itira moletšana, ngwana o iša hlogo morago.

Malwetši a a segagaborena, le ge o ka alafiša ka sekgowa a fela a tshwenya batho ba gona ba be ba tle mo go nna ba khukhuna bošego motho goba ngwana a šetše a swaregile kudu lena batho ba go rutega.

Question 2: Explain each of these diseases.

Response by CTH1.

'*Bohlologadi* and *makgome* go hand in hand. I will explain them concurrently. In our culture, in Sesotho' (the participant used the word Sesotho for Sesotho sa Leboa) when a man or a woman's spouse has passed away, according to the Sesotho sa Leboa culture, the person who remains is called *mohlolo* 'widower' or *mohlologadi* 'widow' and he or she has to be cleansed. The cleansing is called *go alafa bohlologadi* 'cleanse the blood of a widow or widower'. 'The cleansing is very important because if a widow or widower is not cleansed, they will in future become ill with an abnormally swollen body, especially legs, become dizzy, have a continuous headache and no appetite. These symptoms become an illness called *makgome*. If a person who is not cleansed after the death of a spouse becomes involved in a relationship, both the partner and the widow or widower become ill with *makgome* after having had sex. *Makgome* can lead to a serious illness and even death if not treated. You see how young people die in numbers because they do not take cleansing seriously.'

'Cleansing after death is not only for the married couple but also for couples who have a child as they share blood. After one partner has passed away, the remaining partner must be cleansed because he or she will affect a future partner that he or she has sex with. The treatments for both *bohlologadi* and for *makgome* are given separately to men and women. All the bereaved family members should be treated by drinking an infusion of *bolebatša* that is '*Lannea schweinfurthii*' so that their pain is forgotten and soothed sooner than expected.'

'*Kgetlane* ('collarbone'), is an illness associated with an ulcers'. It attacks both children and adults. A patient with *kgetlane* is always thin and does not pick up weight even if he or she eats a lot and there is a little hollow on the chest between the breasts.'

'*Hlogwana* 'fontanelle' mostly attacks babies and children; it is rare in adults because even if an adult has not been treated while still a child, the fontanelle can close on its own, but the person will have a headache for the rest of his or her life. In Sesotho sa Leboa culture, if a baby is born, it is immediately treated for the disease of *hlogwana* 'fontanelle' irrespective of the baby having the disease or not; it is believed that 'prevention is better than cure'. There is *hlogwana ya ka pele* 'front fontanelle' and *hlogwana ya ka morago* or *theema* 'back fontanelle'. The front fontanelle attacks the

child's middle head, which bends to the inside and the eyes go inside their sockets. The child has diarrhoea with green stools and vomits after every feed. In the case of a back fontanelle, a child has a bright red spot at the end of the head and the beginning of the neck and the child likes to bend the head backwards.'

Potšišo 3: *Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?*

Karabo ya CTH1: Ga ke tsebe sekgowa le ga tee.

Question 3: Do you know the Western names related to the diseases you have mentioned?

Response by CTH1.

'I do not know English at all'

Potšišo 4: *Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?*

Karabo ya CTH1: Seo ke sephiri sa ka ke boletše ka bolebatša le mosehla tše dingwe gore ke hlakanya eng ke sephiri sa ka.

Question 4: How do you treat the diseases you mentioned above with the medicinal plants?

Response by CTH1.

'That is my secret, I have told you about *lannea schweinfurthii* and the rain bush that is all, what I mix is my secret.' (As the participant was reluctant to explain the treatment for *bohlogadi*, *makgome*, *kgetlane* and *hlogwana*, it seems that she was afraid of biopiracy.'

CTH3 is an elderly woman who was taught traditional healing by her mother. She stays with her daughter in the daughter's house. It took about three hours to interview her because she struggled to remember some of the terms and names of the medicinal plants due to age and ill health. This traditional healer talked freely and indicated that she did not want to hide anything as she is too old. She has long been wishing for the indigenous medical knowledge to be written down. In Sesotho sa Leboa there is a proverb which says '*rutang bana ditaola le se ye natšo badimong*'; 'teach the children about the good things you know so that you must not die with that knowledge'.

Potšišo 1: Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a lesome fela.

Karabo ya CTH3: Ke hlogwana ya ka pele le ya ka morago, mookola, kgetlane, mooko, mauwe, dithaka, bohlogadi le makgome.

Question 1: What type of diseases do people usually consult you for help? Give ten only.

Response by CTH3.

'Front and back fontanelle, nose bleeding, *kgetlane* ('collarbone'), an illness associated with cancer, mumps, tonsillitis, *bohlogadi* 'cleansing of a widow or a widower' and *makgome* 'a disease caused by having a sexual relationship with a person who is not cleansed'.

Potšišo 2: Hlaloša malwetši ao ka boripana ka botee ka bootee.

Karabo ya CTH3: Hlogwana ya ka pele e itaetša ka lehlatšo le lentši, ka go ntšha botala le go fela, ngwana wa gona mahlo a a wela ge go ka tšea nako go mo alafa ebile ga a je ge a ka re ke a ja dijo di a boa.

Hlogwana ya ka morago (theema) e bonagala ka lebala le lehwibidu mo mathomong a thamo goba molala. Ngwana o iša thamo goba molala ka morago ge a dutše le ge a robetše go ra gore e a mo goga.

Mookola ke go tšwa madi ka dinko. E ka ba motho wa mosadi goba wa monna efela a rata go tšwa banna a ke re basadi ba a hlapa ke ra go ya matšatšing. Bolwetši bjo bo kotsi ka gore motho a ka tšwa madi a robetše gomme a mo kgama, a hwa.

Kgetlane ke bolwetši bjo bo swarago motho mafahleng mo (o bontšha ka monwana gare ga matswele), bo kile bo a tšwa ngwanaka. Motho wa gona o ja kudu efela o a fela ga se morithi wa letswele. Morithi wa letswele o tšwa ka fase ga letswele le gona fa motho wa gona o a fela.

Mooko ke bjo bongwe bolwetši bjo bo swarago batho kamoka. Gantši bo swara masea le bana. Ke dišo tše di hwibitšwanyana tša go garoga mmele wo kamoka gantši bo tšhabela ka mahlong ke ka fao motho wa mooko o swanetše go dula ka ntlong a efoge lesedi goba letšatši. Mooko ga o tšee nako go fola o ka swara motho matšatši a mararo

go iša go a mane feela. Matsatši a ka gore bana ba ya kliniking, bo a ba swara efela ga bo bogale go swana le matsatši a kgale eupša ngwana yo mongwe le yo mongwe o feta fao. Mooko ga o bohloko kudu ga o swane le mabora. Mabora a a hlohlona ebile a opa.

Mauwe ke go ruruga marama goba mehlagare ka gare efela go bonala ka ntle. Go ya ka motho, yo mongwe o ruruga gannyane mola yo mongwe a ruruga a be a palelwe ke go ja le go bolela. Gantši ga a bohloko.

Dithaka ba bangwe ba re ke **dikodu**. Dithaka di a ruruga, tša ba bohloko motho a palelwa ke go ja. Ge di kokomogile kudu di ba o kare di a kgama e ba tše dikhwibidu.

Bohlologadi bo swara monna go ba mosadi yo a sego a alafiwa go ba molekane a hlokofala. Monna goba mosadi yo a hlokofaletšwego o swanetše go alafelwa bohlologadi. Banna gantši ba tšeela go alafiwa fase gomme motho wa gona ge a robalana le mosadi, o tšhela mosadi yola ka makgome. Makgome ga a loka a kgona go lwadiša motho go iša lehung. Motho yo mongwe le yo mongwe yo go bilego le lehu ka gae o swanetše go alafiwa go tšhabela makgome.

Question 2: Explain each of these diseases.

Response by CTH3.

‘The symptoms of front fontanelle are vomiting, green coloured diarrhoea and weight loss; the eyes are deep set in the sockets. The child must be treated quickly if it does not have an appetite or if the child vomits all its food.

The symptom of back fontanelle is a red spot at the top of the neck. The affected child bends the neck backwards while seated or sleeping because the back fontanelle pulls his or her head backwards’.

Nose bleeding means the blood flows through the nose. It can happen to a female or a male but most of the time it affects males because females menstruate. This disease is dangerous because a person can bleed while sleeping and the blood will stick in the throat causing the person to suffocate.

Kgetlane 'collarbone, associated with an ulcer' affects a person on the chest' (the participant points with her finger to her chest between her breasts), 'my child was once affected by this disease. A patient eats a lot but does not gain weight. He or she becomes thinner and thinner. It is not *morithi wa letswele* (associated with angina pectoris) 'because *Morithi wa letswele* affects the part underneath the breast'.

Measles is a disease that can affect everyone, but mostly it affects babies and children. It has small red sores which cover the whole body. Because it can damage the eyes, the patient must be kept away from sunlight. Measles lasts for three to four days only. Today, because children visit clinics, the disease does not become strong like in the olden days but each child has to get measles at some time. Measles is not as painful as chicken pox. Chicken pox is itchy and painful'.

'Mumps causes the inner part of the cheeks to swell – it shows from the outside. With some individuals, the swelling is small while with others the swelling is so big that a person cannot eat and speak. Mostly mumps is not painful'.

'Tonsils, which some call *dikodu*' (other names depend on the different dialects) 'become swollen and painful making eating difficult for a person suffering from tonsillitis. If the tonsils are very swollen, they close the throat and make breathing difficult, and they are red in colour.'

Bohlologadi 'there is no Western term' affects both a man and a woman who has not been cleansed after the death of a spouse. Every man and woman should be cleansed after the death of a spouse. A man tends to ignore this practice and has a sexual relationship with another woman who becomes affected by *makgome*. *Makgome* is dangerous and can lead to death. Anyone who has experienced the death of someone at home should be treated to avoid *makgome*'.

Potšišo 3: Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelenago nao?

Karabo ya CTH3: Nna, o a ntlholela ke tsebela kae sekgowa, dikgowa ke tša lena.

Question 3: Do you know the Western names of the diseases you have mentioned?

Response by CTH3.

'Myself? You are joking, I do not know English, English is for you' (meaning educated people).

Potšišo 4: Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?

Karabo ya CTH3: Botse, a ke thome ka yona hlogwana ya ka morago ka gore ke yona ye kotsi go feta ya ka pele, e a iphihla ge o re phaphara e feditše ngwana napile o a hwa. Yona ke e alafa ka go gaya ngwana ka morago gona mo lebalaneng, ka mo gaya gape le matsogwaneng, ke mo gaya go ya ka ditho le godimo phegwaneng. Ge ke mo gaya bjalo ke fišitše medu le mmetlwa ya sethabalela gomme fao ke arametša ngwana muši wa mehlašana yeo, ka morago ka hlakanya mošidi wa mehlašana yeo ka mo tlotša mola ke mo gayileng. Ke mo tloša gohle mo ke mo gayileng gona ke direla gore ngwana a be le maatla a kere ngwana wa hlogwana gantši o fela maatla. Go dira ka mokgwa woo fela ngwana o a fola. Go ya ka letsogo, ba bangwe ge ba alafa bana ga ba fole goba ga ba fole ka pela, nna, letsogo la ka le a fodiša.

Hlogwana ya ka pele o hlakanya mošidi wa mopatladi le motšhidi gomme wa gaya ngwana ka mokgwa wola wa ge o alafa hlogwana ya ka morago fa ga o gaye ka morago o gaya phegwana le ditho fela gomme wa tlotša ngwana ka mošidi wola wo o hlakantšhitšego. Ngwana wa hlogwana o nwa meetse a dihlare tšeo o mo alafilego ka tšona.

Mookola o alafiwa ka motswiri. Ke tšea matswamati a wona ka a fiša gomme ka tšea mošidi ka o šila molwetši a o fola bjalo ka sneifi (motsoko wa dinko) gomme madi a emiša go tšwa. Motho o fola ka pelapela.

Kgetlane ke e alafa ka lenaka la pudi le medu ya mohlare wa molokelela. Ke fiša medu ya molokelela gomme ka tšea mošidi wa gona ka o tšhela ka gare ga lenaka lela la pudi, ka gaya motho wa gona mo kgetlaneng (o bontšha ka monwana sehubeng gare ga matswele) gomme ka sepediša lenaka lela godimo ga kgetlane ke tšhela sehlare sela mo kgetlaneng. Ba bangwe ba šomiša tšie sebakeng sa lenaka la pudi. Ke mo dira bjalo matšatši a se makae gomme motho a fola. O tla bona a nona ebile a kgahliša.

Mooko ke tšea dithokolo tša dipudi ka di šila ka hlakanya le meetse e sego a mantši ka tlotša molwetši gomme ka morago ga lebakanyana ge dithokolo tšela di oma mooko

wola o a foforega ngwana a fola. Mooko gantši o a iphodiša, dithokolo re direla go okobatša bohloko le go tlotša letlalo ka gore motho wa mooko ga a swanela go hlapa, ge a ka hlapa mooko ga o fole kapela. Sehlare sa mooko se segolo ke go dula mo go senago le seetša goba letšatši ngwana wa gona o fola kapela. Ngwana yo a dulago seetšeng ge a swerwe ke mooko o atiša go fofuša goba go se bone gabotse ka ge mooko o mo tšhabetše ka mahlong. Mooko ga o nyake seetša hle ngwanaka.

Mauwe ona motho yo a mo swereng o bolelela ka gare ga pitša goba moeteng a bolela a re 'mauweuwe boela pitšeng' ke go fola ga mauwe. Ga go sehlašana sa go alafa mauwe ka segagaborena, ga ke se tsebe nka bolela maaka ke tseba mokgwa woo fea.

Dithaka goba dikodu tšona di alafša ka lebolomo le lehwibidu la go ba le mebetlwa, gomme o kga kalana wa e lokela ka meetseng e kaba a go tonya goba a go fiša. Meetse a go fiša o a bea gore a tonye, wa kgakgamaetša ka meetse ao. Ba bangwe matšatši a ba šomiša mohlašana wo o motalanyana wa selele, ba a o ja gomme dithaka di be kaone. Dithaka ga di fole ntle le gore o ka di iša sepetlele ba di ntšha.

Bohlologadi le makgome batho bao ba alafiwago ba aramela muši wa mohlare wa mošitšane. Mošitšane o mela thabeng ebile o dira diboko tše di sesame. Ke tšea medu ya mošitšane ka a e fiša ka kgatla mošidi wa gona, ka gaya motho yo a alafiwago go ya ka ditho gomme ka mo tlotša ka mošidi woo goba a aramela muši wola gomme molwetši a fola. Sekgowa ga se alafe bohlologadi le makgome ke rena batho ba baso re di kgonago.

Question 4: How do you treat the diseases you mentioned above with medicinal plants?

Response by CTH3.

‘Definitely, let me start with the back fontanelle because it is more dangerous than the front fontanelle. Sometimes it is invisible and by the time you realise that the child is suffering from the back fontanelle, it is too late and the child has passed away unexpectedly. I heal it by making incisions on the back of the head of the child where the back fontanelle is situated; I make incisions on the arms, then on the other parts of the body and on the front fontanelle. While making those incisions, I burn the roots and thorns of the medicinal plant called *sethabalela* and let the child inhale the smoke from

the medicinal plant. Afterwards, I take the coal from the burned medicinal plant, crush it and smear it all over the incisions to make the child gain strength. Remember, the child who suffers from the back fontanelle becomes weak, so by putting the medication on the incision, I make the child strong. The patients of some healers do not heal fast; I am fortunate, my patients heal fast. In Sesotho sa Leboa it is said a person has a good hand'.

'For the front fontanelle, I mix the coal of *mopatladi* and *motšhidi* and follow the same procedure as the healing of the back fontanelle, but I make incisions only on the front fontanelle and put the crushed coal on the incisions. The child suffering from a front fontanelle also drinks the infusion of those medicinal plants'.

'Nose bleeding is healed with the bark of *motswiri*. I burn the bark, then take the coal and grind it into a powder. The patient puts the powder in the nose just like snuff and the bleeding stops. The patient is soon healed'.

'I heal *kgetlane* ('collarbone'), an illness associated with an ulcer' with the horn of a goat and the roots of the medicinal plant called *molokelela*. I burn the roots of *molokelela* then take the coal, grind it and pour it inside the horn of the goat. I then make incisions on the place where *kgetlane* is situated' (she points to her chest between her breasts) 'then I move the horn on the incisions around *kgetlane* pouring the ground coal on the incisions. Other healers use a certain type of locust; I have forgotten its name, instead of a goat's horn. I treat a person like this for several days until he or she is healed. The person gains weight and blooms'.

'In the case of measles, I take the dry dung of a goat, grind it and mix it with a little water. I then smear the mixture on the patient and when the dung is dry, the spots are cleared and the child is healed. Most of the time measles heals naturally, the dung of the goat is for easing the pain. A person with measles is not supposed to bath because bathing delays the healing process. The greatest medicine for measles is to stay indoors in a dark place where there is no light or sun. A child with measles who stays where there is light most of the time can become blind or have vision problems because measles affects the eyes'.

'The person who has mumps must speak into a pot or small calabash and say 'mumps go back to the pot', then he will be healed. There is no medicinal plant to heal mumps in our culture'.

'Tonsillitis is healed with a red flowering plant with thorns; you just cut a twig and put it in cold or hot water. When the hot water is cool, the patient must gargle with the infusion. Some people these days use a green medicinal plant that is a shrub called 'chips'. The patient chews it and the tonsils become better. For tonsils to be healed completely, the patient must be taken to the hospital to have them removed'.

'As for *bohlogadi* 'cleansing of the widow or the widower' and *makgome* 'an illness caused by having a sexual relationship with the person who is not cleansed', the people are healed by inhaling the smoke of the medicinal plant called *mošitšane*. *Mošitšane* grows on the mountains and has some tiny worms on it. I take the roots of *mošitšane* and burn them. I grind the ashes, then I make incisions on the patient's body parts and put the ashes on the incisions. Western medicine does not heal *bohlogadi* and *makgome*. Only we Africans can heal these diseases'.

Participant CTH4 is a traditional healer who is also well informed about Western medical practices and their Sesotho sa Leboa terms. He answered questions clearly and because of his interest in educating people, he encouraged the documentation of indigenous knowledge and was willing to participate in the interviews. He named more diseases than ten but only explained a few.

Potšišo 1: Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa a e ka bago a lesome fela.

Karabo ya CTH4: E re ke a bee ka tsela ye: A bana ke: Lekgookgoo goba sehubana, selwana, letšhollo, morithi wa letswele, lebalana goba theema, hlogwana ya ka pele, monyalo goba mooko, sepšatlapšatlane goba dithutlwa le lelwana.

A basadi ke: Lehlapo (gantši la go ba le dihlabi), ao a sepedišanago le popelo mohlala: Go se be le bana goba go se belege, sekgalaka, dikutu, kankere ya popelo le mootla goba segome Bolwetši bjo bongwe bja basadi ke kankere ya letswele.

A banna ke: Go se tsogelwe ga setho sa bonna, kankere goba hlagala ya setho sa bonna

A banna le basadi: Tšhofela, makgome le lepanta.

A batšofe goba batšofadi: Go lahlegelwa ke hlaologanyo goba monagano, madi a magolo, madi a tlase, swikiri, bonyelele goba bolwetši bja marapo, mollo wa badimo, nogakoto goba bolwetši bja ditšhika, sefola le mookola.

Question 1: What type of diseases do people usually consult you for help? Give five only.

Response by CTH4.

‘Let me start like this, diseases for:

- Children: whooping cough, *selwana* 'there is no Western term but it is related to an infection in the anus', diarrhoea, *morithi wa letswele* 'literal translation is shadow of the breast also there is no clear Western term but some refer it as *angina pectoris*, back fontanelle, front fontanelle, measles, chicken pox and epiglottis.
- Women: menstrual pains, womb related medical terms, Infertility, sores, fibroids, womb cancer, and miscarriages. Another disease of women is breast cancer.
- Men: impotency, prostate cancer.
- Men and women: gonorrhoea, *makgome* – there is no Western medical term but is an illness associated with having sexual relationship with uncleansed person after the passing away of a spouse or partner – and shingles or *herpes zoster*.
- Elderly: loss of memory due to mental illness, high blood pressure, low blood pressure, diabetes, arthritis, skin disease or skin cancer, *nogakoto* – associated with the illness of the veins – *sefola* – an illness associated with diabetes – and nose bleeding'.

Potšišo 2: Hlaloša malwetši ao ka boripana ka botee ka botee.

*Karabo ya CTH4: Ke tla hlaloša a mmalwa: Bolwetši bja **lehlapo** kudu go makgarebe a maswa ba bolawa ke mala (dihlabi ka maleng) ba ba le modikologo ba bangwe e ba balwetši ba dikobo. Lehlapo nako tše dingwe e sepedišana le phetetšo.*

Sekgalaka ke dišo tše dintši tšeo di tšwago ka ntle ga popelo gomme tša palediša mosadi go belega. Dikutu tšona di tšwa ka gare ga popelo, di ka thoma e le tše nnyane mafelelong di tša gola.

Kankere ya popelo le ya letswele le tšona ke malwetši a mašoro basading. Kankere ya popelo e swara popelo mola ya letswele e swara letswele. Kankere e ka hlola gore popelo e ntšhiwe goba letswele le ripše. Bolwetši bjo bja kankere ya popelo bo dira gore basadi ba se belege.

Go boa tseleng go dirwa ke gore go ba mosadi a swara, 'sperm' se a golanyana go dira ngwana ka morago ga lebakanyana se a hwa; seo se dira gore mpa e senyega. Ka fao mosadi yo a boang tseleng o swanetše go remelwa go thibela seo go direga gape.

Bolwetši bja tšhofela bona ke tšhilafalo ya madi ka mokgwa wa thobalano. Bo iponatša mo banneng ka go fiša ga moroto, go rota madi le go se tsoge ga setho sa senna. Setho sa senna goba sa sesadi se ka tšwa dilo tša go nka tšeo o karego ke mamina.

Lepanta lona gantši ke mathomo a AIDS. Motho ge a na le lepanta re mo romela kliniking goba sepetlele go ya go tšea madi pele re mo alafa.

Sefola ke bolwetši bjo bo tšwago dinageng tša kantle ba bo šomiša go thea diphoofolo bjale mo gaborena ba bo šomiša go thea batho. Sefola ga se swikiri bo nyakile go swana le swikiri.

Question 2: Explain each of these diseases.

Response by CTH4.

'Let me explain only a few: menstrual pains affect young women by causing pains in the stomach, by being dizzy and to some, this becomes serious to such an extent that the woman becomes ill. Menstrual pains sometimes are related to infection'.

'The name *sekgalaka* refers to many sores around the womb which make a woman infertile'. Fibroids grow inside the womb; they start small but become bigger'.

'Cervical cancer and breast cancer are very dangerous diseases for women. These cancers affect the womb and breast respectively. These types of cancer can cause the

womb to be removed and the breast to be cut off. The disease of cervical cancer causes infertility in women'.

'Miscarriage happens because after a woman has conceived the sperm grow, but after some time they die thus terminating the pregnancy. A woman who has miscarried needs to be treated traditionally, *go remelwa* to avoid other miscarriages'.

'Gonorrhoea is infected blood caused by sexual intercourse. Its symptoms in men are painful urination, urinating blood and impotency. The male or female sexual organs can discharge a stinky mucous-like substance'.

'Shingles or *herpes zoster* is mostly the initial stage of HIV/AIDS. A person with *herpes zoster* is referred to the clinic or hospital for blood tests before we can treat him or her'.

'*Sefola* is an illness from foreign countries. It is used to trap animals but here in our country they use it to trap people. *Sefola* is not diabetes; it looks like diabetes but is not diabetes (said with emphasis).

Potšišo 3: Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?

Karabo ya CTH4: Ee, a mangwe go swana le:

- *Lekgookgoo*
- *Letšhollo*
- *Kankere goba hlagala ya setho sa bonna*
- *Bonyelele*
- *Mookola*

Question 3: Do you know the Western names of the diseases you have mentioned?

Response by CTH4

'Yes, some like:

- *Lekgookgoo*
- *Letšhollo*
- *Kankere goba hlagala ya setho sa bonna*

- *Bonyelele*
- *Mookola*

Potšišo 4: Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?

Karabo ya CTH4: Malwetši a bana matšatši a, ga a sa tshwenya kudu ka gore bana ba išwa sekaleng fao ba entelwago malwetši ao. Ka fao a na le khuetšo ye nnyane. Ao a nyakago kalafi ya setho go swana le hlogwana ke ba romela go ngaka ya setšo yeo e thušago ka bana. Malwetši a mantši re a hlahloba pele re ka fa molwetši kalafi ka gore a mangwe ga a nyake sehlare a nyaka o phetha ka tsela yeo itšeng gomme motho a fole, bjalo nka se kgone go hlaloša kalafi ka gore e fapana go ya ka molwetši.

Question 4: How do you treat the diseases you mentioned above with the medicinal plants?

Response by CTH4.

‘Today, children's diseases are not a big problem, as children are vaccinated against these diseases. I refer to those who need traditional treatment, such as fontanelle, to a traditional healer who specializes in treating children. For the treatment of most diseases, I have to consult with the patient's ancestors for guidance on how to treat the disease. Some patients do not need medicines from plants per se, they need to perform a certain ritual to be healed. I cannot explain the treatment as it differs from patient to patient’.

In Category CTH, five traditional healers were interviewed. Three were females and two were males. One of the male traditional healers was still an intern, meaning he was not a fully trained traditional healer. The ages of the traditional healers ranged from 30 to 85 years. The female traditional healers specialised in children and women's diseases and conditions, although they heal some men-related diseases. Only one traditional healer knew some of the Western terms related to the Sesotho sa Leboa medical and health terms he mentioned.

Category DE: Poledišano le bagolo ba mo motseng

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša dipoledišano.

- (1) *Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a mahlano fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka bootee.*
- (3) *Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?*
- (4) *Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?*

Category DE: Interviews with the elders in the village

Participant's identity

Name: -----

Age : -----

Sex : -----

Interview questions:

- (1) Which diseases do people consult you for help? Provide five only.
- (2) Briefly explain each of those diseases
- (3) Do you know the Western names related to the diseases you have already mentioned?
- (4) How do you treat the diseases you mentioned above with medicinal plants?

Interviews were held with five elderly people in their homes. Some were with their care givers. Permission to speak to them was requested from their caregivers and it was granted. Although these participants were identified a month before the interviews took place, some were unavailable during the interview due to ill health and family commitments. Most of the participants found it difficult to talk so they were given plenty of time to express themselves and some had to be revisited to complete the interviews. Only three interviews will be mentioned in this category as their responses are almost the same.

Participant DE1 was an old woman who was very active. Although she is a Christian, she said that traditional medicines are part of her culture and she cannot be separated from them. She said 'according to church rules, I am not supposed to use traditional medicines, but I use both traditional medicines and Western medicines to complement each other'. D1 mentioned more than five medical terms.

Potšišo 1: Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a mahlano fela.

Karabo ya DE1: Nna ga ke alafe ke thuša batho ka maele ka ge malwetši a ke a tseba. Ge re gola go be go se na le dipetlele re be re alafelwa ka gae ke batswadi ba rena. Malwetši a ke a tsebang ke, kgetlane, moriti wa letswele, sehuba se segolo a ke re le re ke TB ka sekgowa, hlogwana ya ka pele le ya ka morago (theema), bolwetši bja go wa, bolwetši bja maoto ke sefola, kotokoto le lepanta.

Question 1: What type of diseases do people usually consult you for help? Give five only.

Response by DE1.

'I am not a healer, I only help people with the knowledge I have accumulated about these diseases. When I grew up, there were no hospitals, so we were treated at home by our parents. Diseases I know are, *kgetlane* 'there is no Western term but it is associated with an ulcer', *moriti wa letswele* (lit. 'shadow of the breast'). There is no clear Western term but some refer to it as '*angina pectoris*'. Tuberculosis (TB), front and back fontanelle, fainting, disease of the legs called *sefola*, whooping cough, and shingles or *herpes zoster*.'

Potšišo 2: Hlaloša malwetši ao ka boripana ka botee ka botee.

Karabo ya DE1: *Kgetlane*, *e bonala mo godimo mafahleng (o laetša ka monwana) e itira moletšana*, *gantši e swara bana*.

- *Moriti wa letswele, o ka fase ga letswele, motho wa gona o a fela (ota).*
- *Sehuba se segolo, motho yo se mo swerego o gohlola a sa fetše, bošego gona ke kudu, a ka gohlola le madi ebile o tšwa kudumela.*

- *Hlogwana ya ka pele e dira gore hlogwana ya ngwana mo godimo e wele ka gare. Ba bangwe ba re ke kokwane mola ba bangwe ba re ke sebokwana. Ngwana yo a swerwego ke hlogwana ya ka pele o a hlatša ge a eja ka mantšu a mangwe dijo di a boa, o tšholla botala, o ota ka pela.*
- *Hlogwana ya ka morago yona e bonala ge ngwana a tonama, e sepedišana le selwana. Ngwana gape o rata go iša hlogo ka morago ge a dutše goba a robetše.*
- *Bolwetši bja go wa bjona gantši ke leabela. Ba bangwe ge ba tlo wa ba a ikwa, motho wa gona o leka go dula fase goba go kitimela ka gae ge a le ka ntle efela a wele fase. Ba bangwe ga ba ikwe ke sona se motho wa no wela go gongwe le go gongwe. Ba bangwe ba loma leleme gomme ba ntšhe mahulo le mahlo o humana a fetoga a eba a mašweu. Bošoro bja bolwetši bjo ke gore ba bangwe ba ela ruri, ba a hlokofala.*
- *Bolwetši bja maoto ke re ke sefola ka gore motho o tšwa ntho mo leotong gomme e a phera motho wa gona o kwa bohloko. Batho ba bantši ba fetšwa ke bolwetši bjo, ba bangwe ba re ke swikiri efela ga se yona.*
- *Kotokoto e na le mokgwa wa gore motho a gohlola o ka re o a kitima, ga a eme felo gotee ge a gohlola ebile o gohlola ka go kgaotša fela a sa fetše. E nyakile go swana le sehuba se segolo efela yona o gohlola ka go kgaotša, sehuba sa gona se omile ebile se thiba moya.*
- *Lepanta lona ke dišo tše nnyane tšeo di sepelago ka go latelana di itira lepanta mo mmeleng wa motho. Gantši ge dišo tšeo di ka kopana motho wa gona o a sepela (go hlokofala).*

Question 2: Explain each of these diseases.

Response by DE1.

- *'Kgetlane* ('related to ulcer') is seen on the chest' (pointing to her chest) and it makes a hollow; most of the time it affects children.
- *Moriti wa letswele* ('related to *angina pectoris*') is underneath the breast. The person suffering from it is always thin.
- A person suffering from tuberculosis (TB) coughs repeatedly. It is worse at night, the patient can also cough blood and sweats a lot.
- Front fontanelle causes the head of the child to sink a little bit on top. Others call it *kokwane* while others call it *sebokwana* (depends on dialects). The child

suffering from the front fontanelle vomits while eating, has diarrhoea with green stools and loses weight quickly.

- Back fontanelle is observed when a child bends his buttocks backwards repeatedly; it goes hand in hand with *selwana* ('an infection of the anus'). The child also bends his head backwards repeatedly.
- Epilepsy is usually heredity. Some have a feeling before falling and sit down or run for help, but usually they fall before getting help. Some do not have a feeling beforehand, so they fall anywhere. Some bite their teeth while frothing at the mouth and the colour of their eyes changes to white. The sickness is dangerous because some do not wake up, they die.
- *Sefola* 'disease of the legs' results from a wound on the leg which becomes bigger and bigger. Most people die from this disease; some associate it with diabetes but it is not diabetes.
- Whooping cough resembles tuberculosis, but with whooping cough, a person coughs continuously. It is a dry cough that takes the breath away.
- Shingles or *herpes zoster* is a stream of small sores that follow the same pattern as a belt on the body of a person, hence the name *lepanta* in Sesotho sa Leboa. Most of the time when these sores meet at some point, the patient dies'.

Potšišo 3: Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?

Karabo ya DE1: Aowa ga ke a tsebe ka sekgowa.

Question 3: Do you know the Western names of the diseases you have mentioned?

Response by DE1.

'No, I do not know the Western names'.

Potšišo 4: Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?

Karabo ya DE1: Kgetlane e lafša ka tšie yeo ba rego ke lekgethwane. Ba gaya mo go nago le kgetlane ba sepediša tšie yeo gona moo kgetlaneng ka morago ba e lesa ya fofa gomme ba tšhatšha sehlare.

Moriti wa letswele, ga ke tsebe kalafi gabotse efela bo alafša ka Sesotho.

Hlogwana ya ka pele le ya ka morago ba hlabahlaba ngwana ka nalete goba ba mo gaya ka legare gomme ba mo tšhatšha ka sehlare. Go ntšha ditšhila ka maleng ngwana ba a mo peita.

Bolwetši bja go wa ke na le tsebo ka bjona kudu ka gore ke ile ka ba le ngwana wa go wa. Go fodiša bolwetši bjo ba nametša ngwana yo a sa bago a tseba selo godimo ga ntlo ya mabjang, ba mo fa meetse (a go tonya) ka moetana, gomme molwetši yola a robala fase lebatong, ngwana yo a lego godimo ga ntlo o tšhela molwetši yola ka meetse ale. Bolwetši bo a tšwa, molwetši a fole. Ge motho a wele batho ga ba swanela go lla ka gore molwetši a ka se fole.

Question 4: How do you treat the diseases you mentioned above with medicinal plants?

Response by DE1.

'Kgetlane ('collarbone'), is treated with a locust called *lekgethwane*. Incisions are made where the *kgetlane* is situated and the locust is moved around the *kgetlane*. Afterwards the locust is left to fly away and we smear traditional medicine on the incisions.

I do not know how to treat *moriti wa letswele* but it is treated traditionally.

To treat front fontanelle and back fontanelle, incisions are made with a needle or scissors, then the traditional medicine is smeared on the incisions. The child is given an enema to take out the infected stools.

I have more knowledge about epilepsy because I had a child who suffered from it. To heal this disease, they place a virgin child on top of a thatched roof and give him or her cold water in a small calabash or dish, but preferably a small calabash. The patient then lies down on the floor while the child on the roof pours water on him or her. It is believed that the illness will run away and the patient will be healed. My child was healed that way and no longer falls. People are not supposed to cry when the person has fallen because the patient will then not heal when treated'.

The next elderly person, Participant DE2, I interviewed used a walking stick. When I arrived for an interview, he was unavailable, but because I had made an appointment, a child went to notify him of my arrival. He is a faith healer who follows the Bible and uses water and

medicinal plants for treatment. When asked to name diseases, he opened his Bible and called his child to read from it. Immediately he indicated that he is suffering from the illness called *leatla* meaning 'stomach pains' that is why he was delayed.

Potšišo 1: Ke malwetši afe ao batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a mahlano fela.

Karabo ya DE2: Leatla ke bja mathomo ka gore bo ntshwere, go hwa lehlakore, malwetši a mangwe ga re a lebelele ka Baebeleng Johanna 5: 3 e bolela ka bofofu, bohlotša le go omelela ditho.

Question 1: What type of diseases do people usually consult you for help? Give five only.

Response by DE2.

'Stomach pains called *leatla* is the first because I am suffering from it. Stroke, let us check other diseases in the Bible. John 5:3 talks about diseases such as blindness, lameness and paralyses'.

Potšišo 2: Hlaloša malwetši ao ka boripana ka botee ka botee.

Karabo ya DE2: Leatla ke bolwetši bja mala a masesane, gantši bo swara motho ge a jele nama ya phoofolo ya go hlabja ke motho yo a tšhilafetšeng, a ka ba a swere setopo goba a tšhilafaditšwe ke go robala le mosadi yo a tšhilafatšeng bjale ge a hlaba phoofolo, o dira gore nama ya phoofolo e swariše batho leatla. Mala a gona a a sega, basadi ba re a swana le lešoko.

Go hwa lehlakore go hlolwa ke go nagana kudu ga ke tsebe gore go direga eng ka gare efela motho o feleletša a hwile lahlakore goba o omeletše lehlakore.

Bofofu, bohlotša le go omelela ditho gantši ke malwetši ao batho ba belegwago ka wona, efela gona le fao a hlolwago ke malwetši a mangwe go swana le bofofu bo ka hlolwa ke go bolawa ke mahlo.

Question 2: Explain each of these diseases.

Response by DE2.

'Enteritis is a term used for a very painful stomach and constipation. It mostly affects a person after eating infected meat of an animal slaughtered by an infected person. The

person could have touched a corpse or was infected because he had sexual relationships with an infected woman. The stomach is so painful that women associate the pain with labour pains. A stroke is caused by stress. I do not know what happens inside a person but ultimately a person suffers from a stroke. A person is born blind, lame or paralysed but sometimes these conditions are caused by other diseases. For example, blindness can be caused by an illness of the eyes'.

Potšišo 3: Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao.

Karabo ya DE2: Aowa ga ke tsebe sekgowa le go se bolela ebile yeo ke e lekago ke Afrikaans ka gore ke ile ka šoma ka dipolaseng efela e seng maina a malwetši.

Question 3: Do you know the Western names related to the diseases you have mentioned?

Response by DE2.

'No, I do not know English at all. I know a little bit of Afrikaans because I used to work on the farms, but I don't know the names of diseases'.

(1) Potšišo 4: Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?

Karabo ya DE2: Leatla le alafša ka matlakala a moperekisi. O a sohla gomme o epšha disohlo. Meetsana a gona a fodiša leatla. Meetse a masepa a dikgogo a fodiša leatla. Batho bao ba hwilego lehlakore, difofu, dihlotša le ba go omelela ditho ba tla go nna efela ga ke kgone go ba alafa ke ba rapelela feela.

Question 4: How do you treat the diseases you mentioned above with the medicinal plants?'

Response by DE2.

'Enteritis (stomach pain) is treated by chewing peach leaves and spitting out the leaves after they have been chewed. The water from the leaves heals the stomach pain. People who suffer from a stroke, blind people, lame people and those who are paralysed come to me for help but I cannot heal them, I only pray for them'.

DE8 is a retired teacher who learned about medicinal plants and their traditional medical terms from her mother, the community she lived in, and through reading. She was a traditional midwife.

Potšišo 1: Ke malwetši afe ao batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a mahlano fela.

Karabo ya DE8: Ga ke alafe ke thuša fela ka dikeletšo go malwetši ao ke a tsebago. Ga ke tsebe malwetši a mahlano fela ke tseba a mantšinyana le go belegiša ke ile ka belegiša ke tla go hlalošetša. Ona ke a letelago: Mookola, Go longwa, Mohwa, Sephephemonwana ba bangwe ba re ke tshehlomonwana, Phehli, Lehwa, Ntašete, Go se belege, Seješo, Bogaswi, Ditangtang, Malota, Sešimanyana, Tshope, Leleta, Mokebe, Go belegiša.

Question 1: What type of diseases do people usually consult you for help? Give five only.

Response by DE8.

'I am not a healer; I only give people advice on diseases I know. I know more than five diseases and know the terms associated with birth because I was once a midwife. The diseases are as follows: nose bleeding, *go longwa* – there is no Western term, but it is associated with a sexually transmitted disease (STD) affecting men – eczema, athlete's foot, felon (Whitlow), lipoma, pubic lice, infertility, *seješo* – there is no Western term, but it can be called African food poisoning. Other diseases are, psychosis, failure to thrive, oral thrush, sty, warts, *leleta* – there is no Western term, but it is associated with oral secretion or candidiasis – *mokebe* – there is no Western related term, but it is associated with a pseudo-pregnancy and midwifery'.

Potšišo 2: Hlaloša malwetši ao ka boripana ka botee ka botee.

Karabo ya DE8:

- *Mookola: Ke go tšwa madi ka dinko o sa kgaotše. Bo ka hlolwa ke letšatši la go fiša goba go opša ke hlogo. Go ba bangwe ke leabela.*
- *Go longwa: Ke ge monna a ka robalana le mosadi yo a boilego tseleng goba go ntšha mpa.*

- *Mohwa: Ke sebabo sa go ruruga seo se tšwago mmele kamoka. Sebabo seo se a hlohlona motho wa gona o dulela go ingwaya.*
- *Sephephemonwana ba bangwe ba re ke tshehlomonwana: Yona e tšwa ka fase ga monwana wa leoto, e a o sehla ke sona seo ba rego ke tshehlomonwana, motho o palelwa ke go sepela gabotse, o sepela ka go babaela.*
- *Phehli: Ke bohloko ka gare ga monwana wa seatla go bonagala bosorolwana bja boladu mo mafelelong, pele ga lenala.*
- *Lehwa: Ke sekaku seo o karego se na le bupi ka gare, le boleta, le ka thoma e le le nyenyane la gola ge motho a gola. Gantši ga le bohloko le ge ka nako ye nngwe le eba bohloko.*
- *Ntašete: Monna o hlohlonelwa sethong sa bonna go mo nago le moriri. Go thoma ka sehloga sa mae a dinta gomme a fetoga dinta. Motho yo a swerwego ke ntašete o phela a ingwaya mo pele.*
- *Go se belege: Go se belege gona go ka hlolwa ke bothata bja popelo. Mosadi a ka ba le dišo tše di šoro ka popelong goba a ba le dikutu ka popelong ka sekgowa ba re ke 'fibroids'. Go se belege go ka hlolwa ke ge motho a ile a ba le malwetši a go fetela ka thobalano.*
- *Seješo: Bjo ke bolwetši bja Sesotho, motho o ja dijo tšeo di tšhetšwego sehlare sa mpholo wa Sesotho. Seješo se kotsi ka gore se ja motho ka maleng mafelelong ge a sa hwetše kalafi o a hlokofala.*
- *Bogaswi: Ke go hlakahlakana ga hlogo, motho ga a sa tseba seo a se dirago. Go na le bao ba gafago ge dihlarare di hloga ka morago ba okobale. Dihlarare di thoma go hloga ka Agosetose le Septemere.*
- *Ditangtang: Bolwetši bjo bo bonala baneng. Ngwana ge a na le ditangtang o dirilwe ke mmagwe, ka go robalana le monna goba banna ba bangwe ka ntle le rragwe ngwana yoo, nakong ya ge a imile. Mosadi ge a imile o a itshwara ka ntle le fao ngwana o tla ba le ditangtang.*
- *Malota: Ke dišwana tše dinnyane tše di šwanyana tšeo di tšwago ngwana ka ganong goba ka molomong. Ngwana yo a tšwilego malota ga a je o kwa bohloko.*
- *Sešemanyana: Sona ke sešo se senyenyane mo leihlong, se ka gola sa ba sa thiba leihlo. Se rata go tšwa mo morumong wa leihlo.*

- *Tshope: Ke dišo tše diso tšeo di tšwago mo di ratang. E kaba tše dikgolo goba tše nnyane. Go ba bangwe e thoma e se tše dintši mafelelong di tlale setho seo di tšwilego go sona.*
- *Leleta: Leleta ke bolwetši bja bana, ngwana yo a nago le leleta o tlala selo se sengwe se se šweu o ka re ke mamina ka ganong. Le ge o ka mo phumola bošweu bjola bo tlala gape. Ngwana wa leleta o mmona ka go ngenega, ga a be mahlahla. Leleta le thiba mašobana a dinko a ka gare ga molomo, ngwana a heme ga boima.*
- *Mokebe: Dimpa e ba tše kgolo o ka re motho o mo mmeleng eupša a se mo mmeleng. Mokebe o swara basadi le banna, kudukudu o rata banna. Mokebe ga se 'mokhaba', dimpa tša mokebe o ka re di tletše meetse di a sepela mola 'mokhaba' dimpa tša gona di tiile.*
- *Go belegiša ke go thuša mosadi yo a lego mmeleng go tliša ngwana lefaseng. Gantši go belegiša bakgekolo ka ge ba tseba go ikilela goba basadi bao ba sa yego matšatšing. Motho ge a tlo belega o a lokišetšwa ka go tloša meriri yeo e dukologilgo setho sa bosadi gomme gwa bewa le dithuši. Mosadi ge a imile ge e le nako tša go belega o swarwa ke dihlabi tše re rego ke lešoko. Go ya ka motho gore lešoko le mo swara nako ye kaakang. Ba bangwe le ba tšea nakonyana mola ba bangwe le ba tšea matšatši ao e ka ba a mabedi efela e sego go feta, ge e ka ba go feta matšatši a mabedi gora gore go na le bothata. Moimana o nwešwa meetse ao a hlakantšhitšwego le matlakala a lepate ao a tla mo thušago go belega kapela. Ge a sa thušege kgale go be go bitšwa ngaka ya setšo go tlo phekola bothata le go mmofolla efela matšatši a lehono molwetši o romelwa bookelong fao gantši ba mo dirago opareišene. Nakong ya lešoko meetse a a thubega go bulela ngwana tsela. Gantši ka morago ga meetse mosadi o a belega. Ge e le gore meetse a ka thubega moimana a sa le kgole le gae, o swanetše go bofa lehuto ka lešela goba thapo gore a se tlo belegela tseleng. Lehuto ke tumelo ye kgolo pelegong. Ngwana ge a fetša go tšwa, o latelwa ke setlamorago goba kobo ya ngwana. Ka morago ga fao mmage ngwana o fiwa lebotlolo go butšwetša gore setlamorago se tšwe ka moka le gona kapela. Go ba ngwana a etla lefaseng, ka mo go dutšeng motswetši, go bewa lepheko mojako gore batho ba se tsene le monna wa gagwe (papago ngwana) ga a tsene go tsena mmelegiši goba babelegiši fela. E re ke hlaloše lepheko. Lepheko ke kota yeo e bewago mojakong wa ka mo motswetši a lego ka gona go fihlela ngwana a ewa kalana. Gabotsebotse*

lephoko le beelwa gore batho ba se tsebele ngwana go fihlela a ewa kalana. Mmage ngwana ga a tšwele kantle go fihlela ngwana a ewa kalana. Ge ngwana a wele kalana re re o godile gomme a ka a bonwa ke ba ka lapeng fela. Kalana ke mathomo a mokhubo, a kere mokhubo ka hlago ke wo motelele. Goba ngwana a belegwa mokhubo wa gagwe o a ripša gwa šadišwa wo monyane wa go lekana go fihla letolong la mmelegiši gomme wa tlotšwa ka mošidi wa sekgokgothi sa lefela o hlakane le lebebe la maswi matšatši a go šomišwa sepiriti. O tlotšwa go fihlela o omelela o ikwiša gomme o epelwa fase mmung goba wa bewa godimo ga ntlo kudukudu ya mabjang. Ngwana o šala ka mokhubo wo monyenyanane. Ba bangwe mokhubo wa bona ga o boele o no šala e le o mokoto. Go na le batho bao ba tsebago go o alafa. Ka morago ga dikgwedi tše tharo ge molalana o tiile ke gona ngwana a ntšhetšwago ntle. Le gona moo ngwana o sa ilelwa, motho yo a tšwago mo go fišang go swana lehung, o hlapa ka meetse ao a tšhetšwego le matlakala a mosehla goba a tlola matsogo ka molora pele a ka kuka ngwana. Monna ga a swanela go hlakanela mapai le mosadi wa gagwe mo dikgweding tša mafelelo tša boimana le dikgweding tša mathomo tša ge a belege go hlompha ngwana le mmagwe. Mosadi ge a feditše go belega o bona lehlapo matšatši a mmalwa, ge a ka bona e eba dibeke o swanetše go nyaka thušo. Ngwana o na le ditabatabana, ka nako tše dingwe ge a ntše a gola, go lemogwa gore molala wa gagwe o boela ka thoko e tee, ka fao malome wa gagwe o o thinyolla ka kota gore o dule gabotse. Ge go sa dirwe bjalo ngwana woo a ka ba le hlogo ya go sekama bophelo ka moka.

Question 2: Explain each of these diseases.

Response by DE8.

- ‘Nose bleeding: Blood flows from the nose continuously. It can be caused by heat from the sun or a headache. It is heredity in some people.
- *Go longwa* 'there is no Western term but it is associated with a sexually transmitted disease (STD) affecting men', i.e. when a man has sexual relationship with a woman who has miscarried or has had an abortion.
- Eczema: It is small sores grouped together which are swollen all over the body. The sores itch causing the person to be uncomfortable.

- Athlete foot: It appears underneath the toe and makes a groove on the toe. It is called '*tshehlomonwana*' because a person cannot walk properly.
- Felon (Whitlow): is a pain inside the finger with pus inside which appears at the end of the finger in front of the nail.
- Lipoma: It is an abscess with a soft powder substance inside. It begins small but becomes bigger as a person grows. Most of the time it is not painful.
- Pubic lice: The reproductive organs itch where there is pubic hair. The nest of eggs hatch to become lice.
- Infertility: Infertility can be caused by a problem in the womb. A woman can develop dangerous sores inside the womb or fibroids.
- *Seješo* 'there is no Western term, but it can be called African food poisoning': This disease is Sesotho in nature (referring to Sesotho sa Leboa), a person eats food which is poisoned with 'Sesotho poison'. *Seješo* is dangerous because it damages the inner part of the stomach. If the person is not treated, she or he dies.
- Psychosis: Is a psychological problem that affects the mind causing the person to become confused. It affects some people only during spring, when there is a lot of pollen, thereafter, they become normal again. Trees start to blossom in August and September.
- Failure to thrive: This disease affects children. If a child fails to thrive, the mother is to be blamed for having a sexual relationship during pregnancy with another man (or men) who is not the father of the child. If a woman is pregnant, she must behave properly, otherwise the child will fail to thrive.
- Oral thrush: Small whitish sores attack the inside of the child's mouth. A child with oral thrush is not able to eat because it is painful.
- Sty/Stye: This is a small sore that appears on the eye; it can even grow to close the entire eye and usually appears at the edge of the eye.
- Warts. These are the black sores which appear wherever they like. They can be big or small.
- *Leleta* 'there is no Western term, but it is associated with oral secretion or candidiasis':
- *Leleta* is a children's disease. A child with this disease has a slimy, whitish substance inside the mouth. Even after wiping, the mouth becomes full of the

substance again. A child suffering from this disease become weak and lethargic. *Leleta* closes the nostrils causing the child to have difficulty breathing.

- *Mokebe* 'there is no Western related term, but it is associated with a pseudo-pregnancy or dropsy':
- Stomach enlarges as if a person is pregnant, but this is not so. This disease affects both men and women but mostly it affects men. *Mokebe* is not just *mokhaba* 'big belly', in the case of *mokebe*, the stomach looks like it is full of water and it moves although the big belly is firm.
- Birth: A midwife assists a pregnant woman to deliver a baby. Preferred midwives are older woman who have reached menopause because it is thought that they are able to abstain from bad things. Preparations include removing the pubic hair around the birth canal and getting certain instruments ready. A pregnant woman experiences painful contractions (labour pains) when getting ready to deliver her baby. The duration of labour varies from person to person; some take a short time to deliver the baby while others can take as long as two days. If she is in labour for more than two days, the expectant mother is given a decoction of *lepate* leaves to speed up the delivery. If this does not work, the patient is taken to the hospital. In the 'old days' a traditional healer was consulted to determine the cause of the delay and to treat the patient accordingly. Usually after the amniotic sac ruptures and the 'waters' inside leaks out, a woman gives birth. In our culture, if the 'waters break' while a woman is still far from home, she must tie a knot on the body either with a cloth or rope so that she does not give birth while on the road. After the woman has given birth, the placenta, which is called *thari* 'the blanket of the baby' in Sesotho sa Leboa, follows. While the woman is giving birth, a stick called *lepheko* is placed at the entrance of the room to prevent people (including the father of the child) from entering the room. Only the midwife or midwives can enter the room. Let me explain the term *lepheko*. *Lepheko* is a stick that prevents people from entering the 'birth room' until the *kalana* 'umbilical cord' has fallen off from the baby. The purpose is to prevent people from infecting the child. The falling off of the umbilical cord is called *go gola*, meaning the baby has grown up or developed. Until this happens, only the family can see the baby. After the child is born the umbilical cord is measured and cut off up to the knee of the midwife. The umbilical cord used to be treated with a mixture of ash, maize and

cream but these days methylated spirits is used until the cord dries and falls off. The part that falls off is either buried in the ground or placed on top of the roof, especially a thatched roof. After three months, if the baby's neck remains upright, i.e. does not move sideways, the child can be taken out of the room. Even at that stage, the child is still isolated from a person who, for example, has visited a family where there was a death or attended a funeral. However, if the person washes his or her hands with an infusion of *mosehla leaves* (rain bush leaves) or smears his or her hands with ash, he or she is permitted to hold the child. The husband is not supposed to have sex with his wife during the late stages of pregnancy and early months after giving birth, to show respect to the child and mother. After giving birth, the mother continues bleeding for several days. If bleeding continues for weeks, medical help is sought. Should the child's neck permanently turn to one side, his or her must use a stick to return the child's neck to the normal position, otherwise the child may have a one sided head for the rest of his or her life'.

Potšišo 3: Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?

Karabo ya DE8: A mangwe ke a tseba go swana le:

Mookola

Tshehlomonwana

Go se belege

Question 3: Do you know the Western names related to the diseases you have mentioned?

Response by DE8: I know some like:

- *'Mookola*
- *Tshehlomonwana*
- *Go se belege*

Potšišo 4: Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?

Karabo ya DE8: Ke a e tseba efela e sego malwetši kamoka.

Mookola o alafîwa ka kgeru ya lekopelo (sephokwana sa bjala) o beša mollo šgomme wa tšea magala wa a tšhela ka gare ga kgeru yeo, motho yo a tšwago mookola a khunamela muši woo lebakanyana gomme mookola wa emiša go tšwa.

Go longwa go alafša ka mohlašana wa mošitšane, mošitšane o nyakile go swana le mosehla efela wona ga o golele godimo, ke o motala ka mmala. O epa medu gomme wa e ripaganya wa e apea. Molwetši a nwa meetse tekano ya matšatši a šupago gomme o a fola. Monna yo mongwe le yo mongwe a ka ba le mošitšane goba medu ya mošitšane ka gae gore a no fela a o apea a enwa go thibela malwetši a senna.

Motho ge a swerwe ke mohwa, motswala wa gagwe (ngwana wa malome goba wa rkgadi wa gagwe) o rotela godimo ga seolo gomme gwa hlakanywa, ba tšea mmu wa seolo wo o thapilego ba tlotša molwetši mmele ka moka gomme mohwa ga o tšee nako o fola ka pela.

Question 4: How do you treat the diseases you mentioned above with the medicinal plants?'

Response by DE8.

‘Nose bleeding is treated with the handle of a small calabash. A fire is made, then the burning coal is poured inside the handle of the calabash. The patient inhales the smoke until the bleeding stops.

Sexually transmitted disease (STD) known as *go longwa* is treated with a medicinal plant called *mošitšane*, *mošitšane* that looks like the rain bush. It is a shrub and is always green in colour. The roots are dug out of the ground, cut into pieces and cooked. The patient drinks the decoction for seven days until she or he is healed. Every man should have this medicinal plant or the roots of this plant at home and should drink the decoction to prevent being infected with a STD'.

This Category consists of five elders in the villages; three females and two males were interviewed. Their ages ranges from 60 to 82 years. One elder explained that she is a traditional midwife. Four elders did not know the Western terms of Sesotho sa Leboa which they mentioned earlier during the interview, only one elder knew the Western terms.

3.3.2 Collection of data from documents (existing materials)

Reliable documents were the major source of data. Collection of data from documents is sometimes referred to as desk research (Gumbo, 2016). The work of other scholars on Sesotho sa Leboa and Western health practices as well as the medical terms used, were reviewed. The researcher supplements interviews and observation by collecting and analysing documents which are produced in the course of everyday events (Marshall & Rossman, 1994). Medical and health terms were collected from books, dictionaries, papers read at seminars and conferences, published journals, terminology lists, unpublished dissertations and theses, booklets and pamphlets, newspapers, radio and television to supplement interviews and observation.

In the book *Your Medical Guide* by Shryock (1987), more than 600 Western medical terms of diseases and conditions were listed and discussed. Terms were arranged according to the parts of body which they affect. Terms of diseases and conditions were further categorised into infectious diseases, venereal infections, allergies, and nutritional and warm-climate ailments. An explanation of the symptoms of the diseases and conditions were given and remedies for all the diseases and conditions were provided. Some of terms were illustrated with pictures of the diseases. The Sesotho sa Leboa terms which the researcher provided are written in italics but where the term is unknown or unavailable, an explanation is given. The researcher selected the following 22 medical terms from Shryock (1987). See APPENDIX A for the other terms.

(a) Allergy: *Go ganwa*

- An allergy is an abnormal sensitivity to certain substances such as pollen; hair or dander from cats, dogs, horses, or feathers. People can also be allergic to certain foods such as milk, eggs, fish, shell fish, pork, wheat, oranges or mangoes.
- What to do: Find out the identity of the offending food or substance and avoid or discontinue it. If the allergy is severe, consult a doctor.

(b) Boil: *Sekaku*

- Boils are hard, red, painful swellings that usually begin as pimples. They increase rapidly in size and develop 'cores' in its centre.
- What to do: If the pimple is deep-seated or if it does not have a definite yellow centre, do not attempt to open it, but paint it and the surrounding skin with tincture

of iodine that will help to protect the surrounding skin from infection. A patient with a 'run of boils' should consult a doctor.

(c) Felon/Whitlow: *Phehli*

- A felon is a swelling with throbbing pain that characteristically affects a finger or thumb. It appears to be an inflammation of the skin.
- What to do: Consult a doctor.

(d) Athlete's foot: *Tshehlomonwana*

- Athlete's foot is caused by a parasitic fungus which usually attacks the feet. Organisms that cause athlete's foot are spread from contaminated floors surrounding pools and showers. As athlete's foot develops, blisters or cracks appear in the skin, which soften, turn white and peel off in flakes. There is itching and burning and occasionally there is pain as well. The disease is more severe in warm than in cool weather. Athlete's foot is also known as cracked or chapped toe.
- What to do: Keep the affected skin as cool and dry as possible. Wearing sandals or open-toed shoes will help. The person with athlete's foot should be considerate of others by not using public showers or swimming pools until his or her infection is completely cured.

(e) Ringworm: *Pudi*

- Ringworm may affect the beard, the body, the nails or the scalp. Ringworm is a contagious disease caused by a parasitic fungus. The patient does not feel ill but the area itches mildly.
- What to do: Antifungal medicine such as Griseofulvin if taken for several weeks is usually curative.

(f) Eczema/Atopic dermatitis: *Mohwa*

- Eczema is a mysterious, troublesome disease. It resembles contact dermatitis and skin diseases caused by allergies. The skin is inflamed with itching, burning and redness.

- What to do: When bathing, the patient should avoid using soap and hot water as both tend to aggravate the condition. Medicated skin cleanser or medicated soap can be used.
- (g) Corn/Clavus: *Khonse*
- A corn is almost always on a foot, and usually on a toe. It is conical in shape with the apex of the corn directed inward.
 - What to do: Soak the corn in warm water for fifteen minutes and try to pick the corn out. If the treatment fails, the corn may be removed surgically by a doctor.
- (h) Grey hair: *Moriri o mošweu*
- Grey hair is usually a natural result of ageing because of a lack of pigment in the hair follicles. Worry, overwork, grief, anxiety, and nervous strain may contribute to having grey hair. The streak of white hair on the brow which many people consider attractive is sometimes congenital and permanent, but is often acquired after the disease *alopecia areata*.
 - What to do: A person with grey hair must determine the cause, which may possibly be removed or corrected.
- (i) Term: Cancer/Carcinoma of the skin: *Mollo wa badimo*
- Skin cancers are new growths of epithelial cells on the skin which try to spread into surrounding tissue. Some skin cancers start as warty or scaly spots called keratosis, from which thick scales loosen and fall off. Other skin cancers begin as waxy pimples whitish, black headed nodules. Cancers that begin as warty or scaly spots tend to grow rapidly, becoming broader and deeper and eventually forming ulcers that bleed easily.
 - What to do: If some waxy pimple or scaly or warty spot appears on the skin for longer than a month, consult a doctor.
- (j) Term: Lipoma or Fatty Tumour: *Lehwa*
- A lipoma is a benign and painless tumour made up of fat cells in or just beneath the skin. Lipoma may become the seat of gangrene or fat necrosis.

- What to do: A surgeon may remove a lipoma if it is large enough to cause discomfort.
- (k) Term: Body lice and head lice: *Dinta tša mmeleng le dinta tša hlogong*
- Body lice are slightly larger than head lice and are usually greyish. They live in the seams of underclothing most of the time, laying eggs there. The eggs hatch in six days and the young are ready to reproduce in about two weeks. Head lice live at the base of hairs, near the scalp. They are dark in colour and large enough to be seen easily with the naked eye.
 - What to do: Shampoo the scalp with ordinary shampoo and rinse thoroughly. If the scalp becomes infected, consult the doctor.
- (l) Term: Shingles/Herpes Zoster: *Lepanta*
- Shingles is an acute, painful virus that affects the skin's overlying sensory nerve trunks and the nerve trunks themselves. Shingles is characterised by groups of small blisters on areas of inflamed red skin. The skin erupts in crops, each succeeding crop tending to locate nearer the end of the related nerve trunk. The disease may result from overwork; debility; damp and chilli weather; absorption of certain drugs, particularly compounds of arsenic; or contact with chicken pox.
 - What to do: Do not open the blisters that appear on the skin. If the skin breaks, Bacitracin topical ointment will help to prevent infection.
- (m) Term: Wart/Verruca: *Tshope*
- A wart is an overgrowth of certain structures of the skin. Warts are caused by a virus and may be contagious under certain circumstances. Warts commonly occur on the hands and soles of the feet. Small, slender, threadlike forms can occur on the neck and eyelids.
 - What to do: Warts may be treated by repeated application of salicylic and acetone and flexible collodion. If the wart persists, it can be removed by the doctor.
- (n) Term: Cataract: *Leapi leihlong*
- A cataract forms when the lens of the eye becomes progressively opaque and reduces the acuteness of vision. As the cataract progresses, vision continues to fail

until the patient perceives only light and dark. Most of the time a cataract develops at the same time in both eyes.

- What to do: Consult an eye specialist.

(o) Term: Glaucoma: *Bolwetši bja go tšwa dikeledi ka mahlong*

- The pressure of the eye's fluid increases. Unless promptly treated, the internal eye structure can be permanently damaged.
- What to do: Consult an eye specialist.

(p) Term: Deafness: *Go se kwe/ Bofoa*

- Deafness is the inability to hear. There is conduction deafness and nerve deafness; in some cases the two types are combined. According to Shryock (1987:416), conduction deafness occurs as the result of foreign bodies in the external ear canal while nerve deafness may occur due to acute inflammation that affected the auditory nerve. Both types of deafness are curable if detected early.
- Consult an audiologist.

(q) Term: Nose bleeding: *Go tšwa madi ka nko/mookola*

- Breathing very dry air, removing crusts from the nose, inflammation from the common cold, high blood pressure and certain systemic disorders may cause the nose to bleed. In young people, nose bleeding is not a serious problem but in an elderly or debilitated person it may be life threatening.
- What to do: Let the patient sit up with his head held forward. Hold the basin below his mouth and nose to catch the blood. Pinch the patient's nose firmly between thumb and forefinger so that the blood cannot escape from the nostrils, while the patient breathes through the mouth. If the bleeding persists, the patient should consult a doctor.

(r) Term: Sinusitis: *Go thibana dinko/ tswalelega dinko*

- Sinusitis is caused by congestion in the nose that often builds up in the case of an allergy or a common cold. If there is no infection, the trouble may soon correct itself, but if pus producing germs are present in the clogged sinuses, inflammation

results. In general, acute sinusitis causes tenderness in the affected areas, pain and moderate fever.

- What to do: Membrane shrinking nose drops may help to correct the drainage from the sinuses and improve breathing through the nose.

(s) Term: Gout: *Bolwetši bja marapo*

- Gout is considered a form of arthritis. The cause is an inherited fault in the way the body handles certain chemical substances such as uric acid, which is a by-product produced in the body in the digestion of food. In people suffering from gout, the uric acid is not eliminated as quickly as it should be, so the body's fluids contain more of this substance than normal and cause pain. This disease is believed to affect more men than women.
- What to do: A patient suffering from gout should eliminate meat and animal fats from the diet as these contain substances that favour the production of uric acid. Drinking a lot of water (at least three litres per day) assists the kidneys to eliminate uric acid. In the case of acute gout, a patient should consult a doctor, as medicines that influence the metabolism of uric acid are available.

(t) Term: Asthma: *Go thibana moya*

- Asthma is an attack which causes interference with the passage of air through the membrane-lined tubes that serve the lungs. The lining of the bronchi becomes congested and swollen, and an unusual amount of mucus is secreted within these tubes. The patient has more difficulty expelling than drawing it in. Asthma usually attacks both sexes and can occur from infancy to old age.
- What to do: The patient must be given hot milk or plain water. These drinks may relax the tissues in the air passage. Steam inhalation together with hot foot bath are recommended to bring relief.

(u) Term: Gonorrhoea: *Tšhofela*

- Gonorrhoea is a serious sexually transmitted disease. Symptoms of gonorrhoea differ from one case to another. In some cases symptoms cannot be seen even if the disease is active. Usually gonorrhoea appears three to ten days after sexual contact.
- What to do: Consult the doctor for laboratory tests.

- (v) Term: African sleeping sickness: *Borokwana*
- The disease has depopulated large areas of Africa hence its name. African sleeping sickness is caused by parasites which are spindle shape but they are larger than the red blood cell. The virus can be found in the blood causing the patient to sleep even in the company of other people.
 - What to do: Consult the doctor immediately in case of the observation of the symptoms.

In the book, *Medical terminology for medical students* by Tyrrel (1979), more than 500 Western medical terms are mentioned to help medical students compose, analyse and translate medical terms. Tyrrel (1979) used a linguistic approach rather than a scientific approach to describe and explain medical terms. Tyrrel (1979) included terms related to different phobias. Phobia is an abnormal fear and it is derived from the Greek term *phobos* which is a fear that puts one to flight. (Tyrrel, 1979:76). In Sesotho sa Leboa 'phobia' is explained as *go boifa/letšhogo*. The following are 20 examples of phobias with their explanations from Tyrrel's (1979). See APPENDIX B for the rest of the terms. The terms are explained in Sesotho sa Leboa by the researcher.

- (a) Acrophobia 'fear of heights' *Go boifa godimo*
- (b) Agoraphobia 'fear of the market place/fear of open spaces' *Go boifa mafelo ao a bulegilego*
- (c) Ailurophobia 'fear of wavy tails such as those of cats' *Go boifa mesela ya maboya bjalo ka ya katse*
- (d) Antlophobia 'fear of males' *Go boifa batho ba senna*
- (e) Bathophobia 'fear of depths' *Go boifa go iša fase/ mekoti*
- (f) Nomophobia 'fear of wind and drafts' *Go boifa ledimo le go tšutla*
- (g) Claustrophobia 'fear of an enclosed space' *Go boifa lefelo leo le tswalelegilego*
- (h) Cynophobia 'fear of dogs' *Go boifa dimpša*
- (i) Gamophobia 'fear of marriage' *Go boifa lenyalo*
- (j) Genophobia 'fear of sex' *Go boifa thobalano*
- (k) Gymnophobia 'fear of nakedness' *Go boifa lepono/go ponoka*
- (l) Gynophobia 'fear of women' *Go boifa basadi*

- (m) Mechanophobia 'fear of machines' *Go boifa metšhene*
- (n) Necrophobia 'fear of death/ dead bodies' *Go boifa lehu goba ditopo/batho bao ba hlokofetšego*
- (o) Noctiphobia 'fear of the night' *Go boifa go bošego*
- (p) Nosophobia 'fear of disease' *Go boifa bolwetši*
- (q) Nyctophobia 'fear of the dark' *Go boifa leswiswi/monyama*
- (r) Ochlophobia 'fear of a crowd' *Go boifa lešaba le le niši*
- (s) Onomatophobia 'fear of certain names' *Go boifa maina a mangwe*
- (t) Ophidiophobia 'fear of snakes' *Go boifa dinoga*

Some of the abovementioned 'fears' may lead to a serious illness such as anxiety or to death in some cases.

The Department of Sports, Arts and Culture (2015) developed a list of more than 1000 Western medical terms of diseases and conditions with their Sesotho sa Leboa counterparts. In some cases, Sesotho sa Leboa synonyms are provided because of the Sesotho sa Leboa dialects. The list contains medical terms for:

- Diseases
- Conditions/disorders,
- Parts of the body
- Medical instruments

Although the list was not yet complete during the writing of this study, the researcher managed to sample the 20 terms below. See APPENDIX C for additional terms.

Table 1 Extract of medical terms developed by Department of Sports, Arts and Culture.

English	Sesotho sa Leboa
Albino	<i>Lehwehle/Leswefe/Lehwama</i>
Blind person	<i>Motho wa sefofu/wa go se bone</i>
Deaf	<i>Motho wa setholo/wa go se kwe</i>
Disability	<i>Bogole/kgolofalo</i>
Disabled person	<i>Mogolofadi</i>
Hard of hearing person	<i>Motho wa sefoa</i>

Mentally disabled	<i>Go fokola monaganong</i>
One-eyed person	<i>Moihlo</i>
Person with epilepsy	<i>Motho wa go wa dikotwana</i>
Wheelchair	<i>Setulothwethwa/wilitšhe</i>
Abscess	<i>Lentsho/sekaku/sekuta</i>
Adrenal gland	<i>Thakapshio</i>
Africa swine fever	<i>Lefadi la dikolobe la Afrika/mathona a dikolobe(Afrika)</i>
AIDS (Disease)	<i>Eits</i>
Air pressure	<i>Kgatellomoya/kgatelelo ya moya</i>
Alimentary canal	<i>Tseladijo/tsela ya dijo</i>
Ankle	<i>Monakaila/kgokgoilane</i>
Anthrax	<i>Bolwetši bja lebeta</i>
Antibody	<i>Twantshatwatsi</i>
Aorta	<i>Tšhikakgolo/aotha</i>

Whatley (2006) compiled a glossary of more than 500 common medical and health terms with an explanation of each term. A sample of 15 terms appear below. Terms which were unavailable in Sesotho sa Leboa were translated by the researcher. See APPENDIX D for the glossary.

- (i) Sundowning: *Go hlakahlakana ge letšatši le dikela* is a condition that affects people who become increasingly confused at the end of the day into the night. Sundowning is not a disease but a symptom which usually occurs in people who suffer from Alzheimer's disease.
- (ii) Dementia: *Go lahlegelwa ke monagano* is a condition that affects people who suffer from memory loss or other decline in mental functioning.
- (iii) Prosthesis: *Setho sa maiterelo* is an artificial device to replace a missing body part such as a hand or a leg.
- (iv) Podiatrist: *Ngaka ya maoto* is a doctor who treats peoples' feet.
- (v) Phantom Pain: *Sehlabi sa ka morago ga go tlošwa setho*. A phantom pain occurs after an amputation that causes a person to feel as if it comes from the missing limb.
- (vi) Phlebotomy: *Go tšea madi tšhikeng* is the obtaining or removing of blood from a vein for treatment purposes.

- (vii) Paranoia: *Bolwetši bja monagano* is a mental state that involves unreasonable suspicion of situations or people. A person who is paranoid believes that other peoples' actions are demeaning or threatening.
- (viii) Osteoporosis: *Phokotšego ya mmele* is a condition that affects elderly people, especially women. Osteoporosis tends to decrease bone mass causing the enlargement of bone spaces resulting in porosity and fragility.
- (ix) Orthotic device/Orthosis: *Sedirišwatlaleletšo*. A device that is added to the body for stabilisation or immobilisation of a body part to prevent deformity or to assist the body to function better.
- (x) Myocardial infarction: *Bolwetši bja pelo* is a scientific term for heart attack.
- (xi) Menopause: *Bofelo bja lehlapo*. When menstruation ceases completely. It is sometimes called 'change of life' and it is the opposite of 'menarche' *mathomo a lehlapo*
- (xii) Mastectomy: *Opareišene ya go tloša letswele* is the surgical removal of the breast with the intention of removing cancerous tissue.
- (xiii) Jaundice: *Bolwetši bja go fetoga mmala* is a yellow staining of the skin and sclerae (whites of the eye) caused by abnormally high blood levels of the bile pigment.
- (xiv) Incontinence: *Go hloka taolo ga mmele*. Loss of control by the body to urinate or defecate.
- (xv) Impaction: *Go ganelela ga setho goba selo ka gare ga se sengwe*. When a tooth or an object is stuck in a body passage or cavity.

The abovementioned comprehensive glossary of health and medical terms with definitions is important for educational use and for student doctors, nurses, home-based caregivers, traditional healers and community members to gain knowledge of the common health and medical terms.

Mabule (2009) included a chapter on maternity health and medical terms that are expressed in idioms. The study indicates how a specialized variety of language characterises women's language amongst Sesotho sa Leboa traditional societies. Mabule (2009) further explains that the varieties relate to a woman's sexual, confinement and maternity experiences. Mabule (2009:62) arranged idiomatic expressions in the following groups:

- Examples of idiomatic expressions when a woman has recently conceived:

- 'Go tshelwa ke kgwedi > literally 'to skip by a month' meaning that the woman did not menstruate
- Go swara > literally 'to caught up' which indicates that the woman has conceived.
- Examples of idiomatic expressions that refer to morning sickness:
 - Go gantšhwa > being easily disgusted with something like food or a person.
 - Go ratišwa > to develop excessive taste or love for something like food or a person'.

Mabule (2009:62) explains other idiomatic expressions that refer to the treatment by traditional medicine. Examples are:

- 'Go hlatswa letheka > literally 'to wash the waist' referring to cleansing of the womb with traditional medicine.
- Go bofela > literally 'to tie up' referring to being subjected to a traditional medicine treatment that will ensure conception and protection against future miscarriages'.

Mabule (2009) indicated only six Sesotho sa Leboa medical and health terms in one of the chapters of her study. All the terms were idiomatic expressions related to women's conditions.

In the early 90s, the then Department of Arts, Culture, Science and Technology (DACST) compiled a list of HIV/AIDS terminology with the aim of educating communities about HIV/AIDS. The National Terminology Services supplied equivalents in their target languages in consultation with subject field experts. The *Multilingual HIV/AIDS terminology list* (2012) consists of more than 100 Western HIV/AIDS related terms with all the African languages counterparts including Sesotho sa Leboa. The researcher sampled 22 terms with only the Sesotho sa Leboa counterparts below.

Table 2 HIV/AIDS terms from Multilingual HIV/AIDS terminology list.

English	Sesotho sa Leboa
Abortion	Go ntšha mpa
Abstain	Ikilela

Antenal	<i>Ya pele ga pelego</i>
Antibody	<i>Selwantšhatwatši</i>
Artificial insemination	<i>Kimišo ya maitirelo</i>
Bedridden	<i>Mohlwamalaong</i>
Blister	<i>Lephone</i>
Cervix	<i>Molomo wa popelo</i>
Circumcise	<i>Bolotša</i>
Clitoris	<i>Sebetšana(Vulgar)</i>
Communicable disease	<i>Bolwetši bja go fetela</i>
Complication	<i>Tlhakahlakano</i>
Conceive	<i>Ima/ithwala</i>
Condom	<i>Khontomo</i>
Cough	<i>Go gohlola</i>
Dermatitis	<i>Go ruruga ga letlalo</i>
Diarrhoea	<i>Letšhollo/letšhologo</i>
Genital herpes	<i>Dišo tša mapele</i>
Gonorrhoea	<i>Tšhofela</i>
Hepatitis	<i>Go ruruga sebete</i>

Mönnig (1988) wrote about the culture of Basotho ba Leboa in his book *The Pedi*. Most of the Sesotho sa Leboa speakers are proud of their culture and tend to use their traditional medicines in the healing of diseases. Traditional healers mainly use medicinal plants, hence the term *dihlare* 'medicines', which is the same noun stem *-hlare* as the word *mohlare* 'tree' (Mönnig, 1988).

Traditional medicines may be used internally or externally. The medicine is taken orally, applied to the afflicted parts of the body, inhaled as a vapour or smoked, or rubbed into incisions made in the body. The common medicinal plants known to most people are gathered, prepared, and administered to others or to themselves. These medicinal plants are used for minor ailments such as headaches, stiff muscles and slight wounds, as well as for serious ailments such as barrenness and impotency. According to Mönnig (1988), barrenness is the most feared condition in the life of a Sesotho sa Leboa woman. When a man realises that her wife does not show any signs of pregnancy after several years of marriage, the man or the wife's

parents will insist that a traditional healer be consulted for *go mo bofela* 'to provide the traditional medicine' so that she can conceive. Being barren affects not only a married woman but also her family group and her husband. According to Sesotho sa Leboa culture, if a woman does not conceive, she is to blame not her husband.

When a man *a sa tsogelwe* or *a lomilwe ke mmutla* 'cannot have an erection' or 'he does not know how to cohabit with a woman', medicinal plants such as *mopidikwa* '*Rhoicissus tridentata*' and *sekanama* '*Zanthoxylum humile*' are recommended. These medicinal plants are used to treat barrenness and impotency (Mönnig, 1988).

Mönnig (1988) included a chapter on the importance of medicinal plants and explained medicinal trees and vegetables. Both scientific and common names were provided.

Broster and Bourn (1981) explain the following terms which are used in the preparation of medicinal plants:

- An emic is a vomiting-inducing agent
- A decoction is an extract obtained by boiling in hot water
- An infusion is obtained by steeping a medicinal plant or vegetable substance in hot or cold water without boiling.

There is a spiritual and worldly view towards the use of medicinal plants. Traditional healers ask the ancestral spirits to guide them in their search for medicinal plants and in the treatment of their patients (spiritual view). Other people use medicinal plants according to their knowledge (worldly view) from being exposed to medicinal plants while they were young or from books (Broster & Bourn, 1981).

Most medical and health terms written by Broster and Bourn (1981) are in IsiXhosa with their English counterparts. The researcher will add the medical and health terms in Sesotho sa Leboa.

Mathibela (2013) made a study of medicinal plants from the Blouberg Mountains. Mathibela (2013) highlighted that *monepenepe* '*cassacia abbreviata*', which is collected from the foot and peak of the Blouberg Mountains, is harvested for its bark that is used to treat blood disorders

and to purify blood. *Monepenepe* can also be used for stomach ailments. This species is vulnerable as it is declining in southern Africa. Mathibela (2013) listed several species with their scientific names, their Sesotho sa Leboa names and their medicinal purpose. The following are some of the plants that Mathibela (2013) wrote about:

Table 3 Plant names and medicinal parts.

Scientific name	Sesotho sa Leboa name	Part used for medicinal purposes
<i>Corchorus tridens</i>	<i>Thelele</i>	Whole plant/leaves
<i>Eleodendron transvaalense</i>	<i>Monamane</i>	Bark
<i>Eucomis pallidiflora</i>	<i>Mathubadifale</i>	Bulb
<i>Lannea schweinfurthii</i>	<i>Bolebatša</i>	Roots
<i>Ozoroa sphaerocarpa</i>	<i>Monoko</i>	Roots
<i>Warburgia salutaris</i>	<i>Molaka</i>	Bark/leaves
<i>Ximenia Africana</i>	<i>Motšhidi</i>	Seed
<i>Ziziphus mucronata</i>	<i>Mokgalo</i>	Roots /fruit
<i>Zanthoxylum humile</i>	<i>Sekanama</i>	Roots

Mathibela (2013) studied about 64 medicinal plants growing on the Blouberg Mountains in the Limpopo Province. The researcher sampled only nine of these medicinal plants. The study of Mathibela (2013) focuses on science, so most of the Sesotho sa Leboa medicinal plants were given scientific terms only.

3.3.3 Direct non-participant observations

Leedy and Ormrod (2001) suggested observation as another data collection method for qualitative research. For ethnographic data collection to be successful, observation of some of the activities concerning the study should be made. Direct non-participant observation should be done where the researcher is observing and not necessarily being involved in the process. Direct non-participant observations were conducted with traditional healers and the elders where medicinal plants and their preparation were observed. Field notes were kept during the interviews and observations. Keeping extensive field notes of observations and other forms of data collection is essential in order to capture the context of data (Mouton, 2001).

The researcher conducted direct non-participant observation by observing medicinal plants as collected by traditional healers. The researcher observed that before harvesting plants, some traditional healers perform rituals to ask the ancestors for good quality medicinal plants. Transect walks were taken for observation and further explanation. Transect walks are interviews conducted while walking for observation (Mathibela, 2013). Pictures of the medicinal plants were taken during these walks. For example:

- *Kgokgopha* 'Bitter aloe' for stomach complaints, hypertension and burn wounds. (Figure 1)
- *Potata ya nageng* 'African potato' for sores. (Figure 2)
- *Lengana* 'Wild wormwood' for coughs, cold, fever, colic and headaches. (Figure 3)
- *Lerumo la madi* 'Cancer bush' for diabetes and hypertension. (Figure 4)
- *Morula* 'Marula tree'. The bark is used for hypertension while the fruit is used to make non-alcoholic beer. (Figure 5)
- *Mokgalo* 'Wait-a-bit tree'. The leaves are eaten raw to stop stomach cramps and a runny stomach. (Figure 6)



Figure 1. *Kgokgopha* 'Aloe'



Figure 2. *Potata ya nageng* 'African Potato'



Figure 3. *Lengana* 'Wild wormwood'



Figure 4. *Lerumo la madi* 'Cancer Bush'



Figure 5. *Morula* 'Marula tree'



Figure 6. *Mokgalo* 'Wait-a-bit tree'

The researcher also visited traditional healers and traditional chemists to observe people who consult traditional healers and traditional chemists to obtain medicines to treat various diseases. She listened to the terminology used between patients on the one hand, and traditional healers and traditional chemists on the other.

The researcher was unable to be present during a traditional healer's consultation with a patient, however, she saw the medicines that were given. The researcher could also easily observe people buying traditional medicines over the counter from traditional chemists. In some instances, the person only named the problem and he or she was given the suitable medicine. Medicines, such as *lengana* for a cough, *sekanama* for sores and *mathubadifala* to cleanse the blood, were bought from the traditional chemist.

Fourteen medicinal plants were observed while the researcher accompanied the traditional healers and elders to the veld. The Sesotho sa Leboa names for all those medicinal plants were given by the traditional healers and elders. Only six medical plants were photographed during observation. Two traditional chemists were visited to observe the traditional medicines from the medicinal plants.

3.4 Ethical considerations

The researcher obtained an ethical clearance certificate from the University of South Africa to conduct the research. Before the interviews were conducted, permission was requested from the gatekeepers. The researcher approached individual participants to obtain their consent to contribute voluntarily to the study. The conditions of the interviews were explained to the participants (interviewees), including their right to remain anonymous or to withdraw from participating in the research study at any given time. Consent forms were used to ensure that the participants agreed to take part in the study without being forced to do so or were not being deceived. The Code of Ethics requires that the participants agree to partake in the study on the basis of information given to them by the researcher (Flick, 2006). The participants who could read and write signed the consent forms after the proceedings were explained to them, and the forms for those who cannot read and write, were signed by their caregivers.

“Human subjects should be informed as to what will happen and they should sign consent forms” (Mouton, 2001: 101). The right to confidentiality and anonymity was explained to the participants. 'Anonymity' means that the identity and confidential information provided by the participants is to be kept secret (Mouton, 2001). The participants were assured by the researcher that their names would not appear anywhere in the study. The participants were not exposed to undue physical and psychological harm and were not in any type of risk. The consent form used in the study is attached as APPENDIX E. The participants were verbally thanked for taking part in the study.

3.5 Reliability

One of the reasons the researcher collected the data herself was to ensure the quality and reality of the data used in this study. The researcher identified herself as a student at the University of South Africa and the aim of the research was explained to each participant. The researcher

explained the consent forms to the participants clearly in their home language. This made the researcher more welcome and acceptable by the participants.

The researcher recorded the conversations with a voice recorder to enable her to do the transcription later and to close any gaps where the information was not captured well during the face-to-face interviews. The patients and traditional healers were observed to maintain authenticity. Pictures of medicinal plants were taken during observations. “When using an existing instrument, it is essential that the information is also about the construct, validity and reliability of the instrument” (Mouton, 2001:102).

3.6 Validity

Validity was ensured by selecting people who meet the criteria of the population involved in the study. 'The validity of a measurement instrument is the extent to which the instrument measures what it is supposed to measure' (Leedy & Ormrod, 2001:31). People who know the health and medical terms in Sesotho sa Leboa were selected as participants of the study. During the interviews, the researcher did validity checks using follow up questions. Validity is the real outcome of what the researcher intended to establish. In this research, the researcher intended to collect valid data to use for her study. 'Qualitative researchers compare multiple data sources in search of common themes in order to support the validity of their research' (Leedy & Ormrod, 2001:32). The opinions of colleagues who are the expertise in the field of the study were sought to determine the validity of the data gathered.

3.7 Conclusion

Data were collected using different qualitative methods that supported one another. The methods used were semi-structured interviews, direct non-participant observations, and existing material. The use of interviews assured the researcher of the quality, reliability and validity of the responses, as it gave the researcher a chance to ask follow up questions to gain clarity to the question asked. Subjective questions concerning Sesotho sa Leboa and Western health and medical terminology were asked. Some participants were uncomfortable being interviewed with the use of the voice recorder because of a fear of biopiracy (stealing indigenous knowledge). The voice recorder was not used in such cases. Observations of medicinal plants and their preparations indicated the importance of those plants to Sesotho sa

Leboa speakers. Medicinal plants should be protected and conserved through regulations and they should be nurtured in botanical gardens and nurseries. Most of the materials that documented health and medical terms were in a Western language rather than in Sesotho sa Leboa.

In Chapter Four medical and health terms will be classified and explained.

CHAPTER FOUR

CLASSIFICATION AND EXPLANATION OF MEDICAL AND HEALTH TERMS

4.1 Introduction

In chapter three, the methods used to collect data were explained and the data were recorded and interpreted. This chapter focuses on data classification and explanation. The Sesotho sa Leboa and Western medical terms recorded in the preceding chapter will be classified according to codes and categories to bring order and meaning to the reader and other scholars. Qualitative data is a process of coding, categorising and interpreting data to provide explanations of a single phenomenon of interest (McMillan & Schumacher, 2006). Coding schemes such as open coding and axial coding will be used to categorise the medical and health terms collected. Ethnographic and conceptual historic approaches will be used in the explanation of terms. McMillan and Schumacher (2014) define ethnography as the investigation of the people's everyday behaviours such as language and rituals with the aim of identifying cultural norms, patterns and belief. Data transcription and data process will be explained in detail.

4.2 Data transcription

Semi-structured, face-to-face interviews form the core method of data collection. The researcher was able to listen to the participant's explanations and opinions of the medical and health terms. As an ethnographic researcher, the participants were interviewed and recorded in their natural settings, such as homes and workplaces. A voice recorder was used to record the interviews but certain participants, such as the traditional healers who first needed to consult with the ancestors, were unwilling to be recorded. After the interviews, the voice recorder was listened to and all the recorded responses were transcribed. Tape recording the interviews ensures completeness of the verbal interaction and provides material for reliability checks (McMillan & Schumacher, 2006:354). The left out information from the interviews was captured during note taking when listening to the recorder.

'Field notes need to be corrected, edited and typed up, of which tape recordings need to be transcribed and corrected' (Miles & Huberman, 1994). The researcher read the field notes to make sure she understood what the respondents said and made corrections where necessary. 'Many qualitative studies collect audio or video data such as recordings of interviews or consultation talks and these are transcribed into written form for closer and later study' (Bailey, 2008). The field notes and transcribed notes of the Sesotho sa Leboa interviews were later translated into English and edited by a language editor. The data of the edited version were then analysed by the researcher. For ethical considerations of confidentiality, the real names of the respondents were replaced by codes.

4.3 Types of medical and health terms

Miles and Huberman (1994) explain data analysis as 'the process of reviewing a set of field notes, whether transcribed or synthesised, and to dissect those notes meaningfully by keeping the relations between the parts intact'. Qualitative data analysis is more of an art than a science because the researcher's ideas in making linkages, discoveries of patterns categories and processes, needs creativity (Sanders & Pinhey, 1974). Data will be explained in the form of words and sentences. Words and sentences will be based on interviews, documents collected and observations. Indigenous typologies are classifications created and expressed by participants and are generated from the local use of language, while analyst-constructed typologies are classifications created by the researcher through natural observations (Marshall & Rossman, 1995). The researcher will use indigenous and analyst-constructed typologies in the arrangement and classification of medical, and health terms collected from the interviews, existing material, and from non- participant observation.

McMillan and Schumacher (2006) introduce data analysis as a process of interim analysis, coding and categorising, and pattern seeking for real explanations. The researcher will classify the medical and health terms according to the codes and categories, and follow certain patterns focusing on the data collected and the relationship between those terms. Analysis involves working with data, breaking them into manageable units, coding them, and searching for meaningful patterns (Bogdan & Biklen, 2003). Coding schemes will be used to group patterns found in the medical and health terms collected. Codes are tags or labels for assigning units of meaning to the descriptive information gathered during data collection (Miles & Huberman, 1994). Units of meaning will be assigned to the data collected. There are three types of coding

schemes, i.e. open coding which is the analysis of the concepts in order to identify the patterns formed, axial coding that is the relationship between the patterns formed and the categories established, and selective coding in which the major categories are integrated. In this chapter, open coding and axial coding will be considered in the classification of medical and health terms.

4.3.1 Open coding

Strauss and Corbin (1998:101) explain open coding as the analytical process through which concepts are identified; their properties and dimensions are discovered in data. An analysis of the interview transcripts, documents collected, and direct non-participant observation was carried out to see which patterns and categories existed. According to McMillan and Schumacher (2006:373), 'patterns are relationships between categories while categories are more general and abstract entities that represent the meaning of the similar topic'. In this type of coding scheme, medical and health terms will be categorised according to the participants' response to questions asked during the interviews and according to the documents collected. The terms for medicinal plants will be categorised and explained later towards the end of the chapter. The codes used during the interviews will apply in this analysis. Respondents are coded as AD1, AD2, BN1, BN2, CTH1, CTH3, CTH4, DE1, DE2 and DE8, and the documents collected will be coded as E1, E2, E3, E4, E5, E6, E7, E8 and E9. Medical and health terms will be grouped into the following two categories:

4.3.1.1 Medical and health terms referring to diseases and disorders

In open coding, concepts and texts are opened to expose the thoughts, ideas and meanings contained in them (Strauss & Corbin, 1998). Medical and health terms referring to diseases and disorders will be categorised according to the common ideas and meanings gleaned from the interviews and documents collected.

'A disease is a disorder with specific cause and recognisable signs and symptoms' (Martin, 2010:188). The disease causes a body to be abnormal and to fail to function properly. According to Davis (1978: 13), 'a disease is a condition in which some abnormality of structure or function or of both structure and function, is present in some part, or parts of the body'. Landy (1977) views a disease as a condition of the organism that seriously obtrudes against these adaptive

requirements and causes partial or complete physical or behavioural dysfunction. According to African culture, supernatural forces can cause some diseases. This idea is supported by Mõnnig (1988:88), who says 'most unfortunate events caused by supernatural forces take the form of some diseases'. The terms of diseases and disorders mentioned by most medical doctors, nurses, traditional healers and elders and obtained from documents will be mentioned. The symptoms of diseases and disorders will also be highlighted where possible.

- *Mookola* 'nosebleed' is a term used for the flow of blood through the nose. Bleeding is from the interior of the nose that may be caused by an external injury to the nose, by excessive nose blowing, by breathing very dry air, or by the removal of crusts in the nose (Shryock, 1987). A tumour within the nose and high blood pressure may also cause bleeding. Both males and females can be affected. The condition is dangerous because the nose could start bleeding at night while a patient is asleep and the blood could stick in the throat causing the patient to suffocate.
- *Mohwa* 'eczema' is an inflammatory skin condition recognised by a thickened, scaly layer. It can be allergic or non-allergic. The skin is inflamed with itching burning and redness. Eczema resembles contact dermatitis and skin diseases caused by allergies (Shryock, 1987).
- *Kotokoto/lekgookgoo* is a term for a disease like tuberculosis. The person coughs continuously, the cough is dry and takes the breath away. It is a disease of the chest that makes the infected person tremble while coughing, and the sound of a cough resembles the sound of chopping.
- *Go tswalelega moya* 'asthma' is an attack, which is caused by inflammation that causes the bronchial passages of the lungs to contract making breathing difficult. In Sesotho sa Leboa, the term used for 'asthma' is *go tswalelega moya* 'air is blocked'. Most attacks last for a few minutes but others may take hours. According to the medical doctors who participated in this study, asthma is explained as an interference with the passage of air through the membrane-lined tubes that serve the lungs. The lining of the bronchi becomes congested and swollen, and an unusual amount of mucus is secreted within these tubes

(Shryock, 1987). A patient has more difficulty expelling air than drawing it in. Asthma attacks both sexes and can occur from infancy to old age.

- *Leleta* 'oral candidiasis' affects the mucous membranes of the digestive tract. *Leleta* closes the nostrils causing the child to have difficulty breathing. In Western terminology, a child with oral candidiasis has a slimy, whitish substance inside the mouth. Candidiasis comes out of the mouth repeatedly. A child suffering from this disease becomes weak and lethargic. According to the elders who participated in this study, *leleta* is caused by not holding the baby by its feet immediately after birth with the head facing down to clear the mucus and fluid from its air passages to stimulate the baby to breathe.
- *Sebabo/mafogohlwa* 'skin candidiasis' is the same organism that causes thrush in the mouths of babies and may affect the mucous membranes of the digestive tract or vagina in debilitated people or those who have been taking antibiotics for a long time (Shryock, 1987). It most commonly attacks obese people, people who perspire freely, and diabetics. In Sesotho sa Leboa, skin candidiasis is two folded, i.e. *sebabo*, which affects the reproductive part (vagina) of a woman and *mafogohlwa*, which affects the inner side of the thighs of both men and women, especially those who are obese. Skin candidiasis is the most common yeast infection that affects the moist areas of the body.
- *Malota/ botlaatlaa* 'oral thrush' is explained as small whitish sores that attack the inside of the child's mouth. A child with oral thrush is not able to eat because it is painful. Shryock (1987) explains that the same organism that causes candidiasis of the skin causes oral thrush in babies. Oral thrush affects the digestive tract of the babies and is more or less the same as oral candidiasis.
- *Bohlolo/bohlologadi* is an African traditional medical term which is used by Sesotho sa Leboa speakers for 'cleansing after death'. In Sesotho sa Leboa culture, when a man or woman's spouse has passed away, the person who remains is called *mohlolo* 'widower' or *mohlologadi* 'widow' and he or she must be cleansed. The cleansing is called *go alafa bohlolo* or *bohlologadi* 'to cleanse the blood of a widower or widow'. According to Sesotho sa Leboa culture, the cleansing is very important because if a widower or widow is not cleansed he/she will in future become ill. *Bohlologadi* is a condition that can lead

to ill-health if not treated. There is no Western medical term for *bohlolo* or *bohlologadi* as it is not practised in Western culture.

- *Makgome/ makgoma* is also a Sesotho sa Leboa traditional medical term of a disease caused by not being cleansed after the death of a spouse or family member. The cleansing is very important because if a widower or widow is not cleansed, they will in future become ill with an abnormally swollen body, especially legs, become dizzy, have a continuous headache and no appetite. If a person who is not cleansed after the death of a spouse becomes involved in a sexual relationship, both the partner and the widower or widow become ill with *makgome*. According to the traditional healers, *makgome* can lead to a serious illness and even death if not treated. Cleansing after death is not only for married couples but also for couples who have a child, as in the Sesotho sa Leboa culture they share blood. After one partner has passed away, the remaining partner has to be cleansed because he or she will affect a future partner with whom he or she has a sexual relationship. *Ge motho a hlokofetše, lapeng go wele makgoma* 'If there is death in the family, then there is an infection called *makgoma*' (Mashala, 1994). There is no Western medical term for *makgome* or *makgoma* as the cleansing is not practised in Western culture.
- *Hlogwana* is a condition that concerns a baby's 'fontanelle' (Ziervogel & Mokgokong, 1975). There are two types of *hlogwana*, i.e. *hlogwana ya ka pele* 'anterior fontanelle' and *hlogwana ya ka morago* 'posterior fontanelle'. *Hlogwana ya ka pele* 'anterior fontanelle' is indicated by continuous vomiting, green coloured diarrhoea and weight loss; the eyes are deep set in the sockets and there is a loss of appetite. The symptom of *hlogwana ya ka morago* 'posterior fontanelle' is a red spot at the top of the neck. The affected child bends the neck backwards while seating or sleeping because the posterior fontanelle pulls his or her head backwards. There is no Western medical term for *hlogwana* because in Western culture it is not a disease but a space between the bones of the infants' cranium that are closed within two months after birth. In the Sesotho sa Leboa culture, the *hlogwana* 'fontanelle' of a baby is checked regularly for any irregularity such as palpitations, because it is regarded as a deadly disease amongst babies if not treated.

- *Moriti wa letswele* 'angina pectoris' is a condition marked by severe pain in the chest, often also spreading to the shoulders, arms, and neck, owing to an inadequate blood supply to the heart (Martin, 2010). The chest pain or discomfort is due to coronary heart disease. This usually happens because one or more of the heart's arteries is narrowed or blocked.
- *Kgetlane* is a Sesotho sa Leboa medical term for a disease associated with an 'ulcer' in Western medical terminology that affects the collarbone or clavicle. Usually it attacks children and causes a hollow on the chest. A child with *kgetlane* eats a lot but does not gain weight. *Kgetlane* is culture-specific, meaning the term is specifically available in Sesotho sa Leboa medical terminology due to their culture.
- *Tshehlomonwana* or *sephephemonwana* 'athlete's foot' is a disease which appears underneath the toe and makes a groove on the toe. In Sesotho sa Leboa athlete's foot is called *tshehlomonwana* because a person cannot walk properly. Shryock (1987) explains that athlete's foot is caused by a parasitic fungus between the toes. The organisms that cause athlete's foot are spread from contaminated floors surrounding pools and showers or in people whose feet have become very sweaty while confined within tightfitting shoes. As athlete's foot develops, blisters or cracks appear in the skin, which soften, turn white and peel off in flakes (Shryock, 1987). Signs and symptoms of athlete's foot include a scaly rash that usually causes itching, stinging and burning. The disease is more severe in warm than in cool weather. Athlete's foot is also known as cracked or chapped toe.
- *Phehli* 'felon' or 'whitlow' is a lesion on a finger or thumb caused by the herpes simplex virus. A painful infection that typically affects the fingers or thumbs. Occasionally infection occurs on the toes or on the nail cuticle. In Sesotho sa Leboa, *phehli* is a swelling with throbbing pain that characteristically affects a finger or thumb.
- *Sekaku* 'boils' is a red, hard, painful swellings. Boils usually begin as pimples and increase rapidly in size. They later develop 'cores' in their centres (Shryock, 1987).
- *Sekaku se segolo* 'carbuncles' is a term for unusual severe boils, usually with more than one core or head, accompanied by debility (Shryock, 1987). Carbuncles usually appear around hair roots at the back of the neck. There is no equivalent term for carbuncles in

Sesotho sa Leboa, the term is coined as *sekaku se segolo* 'big boil' because of its size, which is bigger than a boil.

- *Ntašete* 'crab lice' or 'pubic lice' are tiny insects that look like tiny versions of crabs seen at the beach. Pubic lice live on the skin and hairs around the reproductive organs, feed on blood, and cause intense itching. They spread easily during sexual contact and from toilet seats. The nest of eggs hatch to become lice. Shryock (1987) explains that crab lice are smaller than head or body lice and are translucent and round. *Ntašete* and 'crab lice' or 'pubic lice' are explained the same way in Sesotho sa Leboa and Western terminology.
- *Lehwa* 'lipoma' is an abscess with a soft powdery substance inside. It begins small but becomes bigger as a person grows. Most of the time it is not painful. Shryock (1987: 370) defines lipoma as a benign and painless tumour made up of fat cells in or just beneath the skin which may become the seat of gangrene or fat necrosis. Lipoma can be removed by a surgeon if it is large enough to cause discomfort.
- *Sefola/ sefolane* is an African traditional medical term of a disease that usually attacks legs in the form of a wound although sometimes it attacks other parts of the body such as a hand. Legs become painful as the result of a wound which becomes bigger and bigger. Blood that cannot pass through the veins is one reason this disease is associated with 'diabetes'. Most people die from this disease because of lack of proper treatment. The disease is culture bound, as it is known only in Sesotho sa Leboa culture.
- *Lepanta* 'shingles' or 'zoster herpes' is believed to be the initial stage of HIV/AIDS according to the traditional healers who participated in this study and is a stream of small sores that follow the same pattern as a belt on the skin of a person, hence the name *lepanta* in Sesotho sa Leboa. In Sesotho sa Leboa culture, *lepanta* is a deadly disease if not treated by a specialist. In Western terminology, Trevor Weston (1972) indicates that shingles or zoster herpes is an acute, painful virus that affects the skin's overlying sensory nerve trunks and the nerve trunks themselves. Shingles is characterised by groups of small blisters on areas of inflamed red skin. The skin erupts in crops, each succeeding crop tending to locate nearer the end of the related nerve trunk. According to the nurses, shingles may result from overwork; debility; damp and chilli weather; absorption of

certain drugs, particularly compounds of arsenic; or contact with chickenpox. *Lepanta* is a disease caused by a weak immune system.

- *Bolwetši bja monagano/bogafa/bogaswi* are Sesotho sa Leboa synonyms for 'mental disorders' which are regarded as a psychological problem that affects the mind causing the person to become confused. Some mental disorders affect people only during spring when there is a lot of pollen; they become normal again in summer. Mental disorders may sometimes be of heredity. Shryock (1987) explains mental disorders as abnormalities of the personality usually not based on the disease but on the individual's unfavourable adjustments to life, i.e. psychological rather than neurological problems.
- The Western medical system has different medical terms for different mental disorders, while in Sesotho sa Leboa mental disorders are only known as *bolwetši bja monagano/bogafa/bogaswi* depending on the dialect. Examples of different terms for mental disorders in Western medical terminology as described by Shryock (1987) are:
 - Schizophrenia, which involves the patient who loses his ability to distinguish between fantasy and reality. His ability to think and his emotional responses become confused. Schizophrenia may develop at any age. Progression of schizophrenia causes delusions and hallucinations.
 - Dementia is memory loss or other decline in mental functioning.
 - Delusions is an abnormal mental state characterised by the occurrence of false belief regarding oneself or others regardless of the apparent facts. A person with delusions may confuse his identity with that of another.
 - Hallucinations are false sensory experiences, the individual seeming to hear, see or smell something while organs are not stimulated to produce these sensations.
 - Alzheimer's disease consists of moodiness, lack of drive, decreased sociability, poor judgement, inability to make decisions and loss of memory.
 - Psychosis (manic depressive psychosis or bipolar disorder) is characterised by an exaggerated mood with minor involvement of the ability to think. The psychosis occur in attacks which the individual may be entirely normal. The mood may shift towards mania or towards depression. In the manic of the illness, the patient is excited and overactive, he may be annoyed when restrained or controlled. In

depressive phase, the patient is downhearted and fearful and feels inadequate. The patient may attempt suicide as he feels useless.

- *Mollo wa badimo*, 'skin disease/vitiligo/blisters'. It is called *mollo wa badimo* in Sesotho sa Leboa because it is believed that the skin disease is caused by the ancestors. The disease is characterised by blisters or pink-like patches on the skin that may start small then multiply in number or become bigger.
- *Nogakoto* is a Sesotho sa Leboa medical term associated with rheumatism in a leg or polio, as it affects leg muscles and weakens bones. However, *nogakoto* is traditionally perceived, while rheumatism is regarded by traditional healers as a disease of Western culture. Usually a person with *nogakoto* tends to fall and can become paralysed on the affected side right up to the eye that becomes slightly closed. *Nogakoto* tends to be heredity.
- *Mokebe*, is a Sesotho sa Leboa medical term which has no Western counterpart but is associated with the term 'dropsy'. In *mokebe*, the stomach enlarges as if a person is pregnant. This disease affects mostly men, but women are affected too. *Mokebe* is not just *mokhaba* 'big belly' because the stomach looks like it is full of water and moves sideways or up and down.
- *Hlogo ye kgolo* 'migraine' is a severe headache. Patients with migraine usually close their eyes because of the pain. Shryock (1987) mentions that a symptom is a severe headache, which is limited to one side. The attack is usually preceded by an unusual sensation such as seeing bright or coloured lights – in Sesotho sa Leboa '*o bona dinaledi*'. Oliver Sacks (1970) indicates that a migraine is a complex and multifaceted disorder, as the whole head can pain, the pain can be on the left side, the forehead or the fontanelle. The disease has dreadful symptoms such as nausea, vomiting, heaviness of the head, anxiety, and the patient may collapse. Migraines may start at an early age. The disease occurs more frequently in women than in men and tends to run in families (heredity).
- *Go ruruga ga lerethe la tsebe* 'wen', is a painless tumour that may become chronically inflamed and form *boladu* 'pus'. Wen is an abnormal oil gland with a sac filled with fatty

material (Shryock, 1987). There is no Sesotho sa Leboa medical term, but the term is coined because of the nature of the disease. According to the medical doctors who participated in this study, a wen is a pale or flesh-coloured, dome-shaped cyst that commonly occurs in adults, especially on the face near the ear and on the neck.

- *Sešemanyana* 'sty' or 'stye' is a small sore that develops on the margin of the eyelid. Some Sesotho sa Leboa speakers believe that *sešemanyana* is a sign that a person has denied a pregnant woman some food, while in Western medical terminology, a sty or stye is described as a miniature infection like a small boil that develops on the margin of the eyelid (Martin, 2010).
- *Tshope* 'wart/verruca/planter wart' is a small, hard, benign growth on the skin caused by infection with a virus known as the human papilloma virus. Their colour is typically like that of the skin and small black dots often occur on the surface. They can be big or small, and one or more may occur in an area. According to Shryock (1987), a wart is an overgrowth of certain structures of the skin. Warts can appear anywhere on the body. Threadlike warts occur on the neck, the eyelids and the bearded area that mostly spread by shaving.
- *Seješo* is a Sesotho sa Leboa traditional medical term for 'African poisoning'. The disease is caused by eating food that is poisoned with African poisonous *sehlare* 'muthi'. *Seješo* is dangerous because it damages the inner part of the stomach. If the patient is not treated on time, he or she may die.
- *Leatla* 'enteritis' is a term used for a very severe painful stomach. Sometimes *leatla* goes hand in hand with diarrhoea. According to Sesotho sa Leboa cultural belief, *leatla* mostly affects a person after eating the infected meat of an animal slaughtered by an infected person. The person could have touched a corpse or was infected because he had sexual relationships with an infected woman. The stomach is so painful that women associate the pain with labour pains. In Western terminology, enteritis is an inflammation of the small intestine that usually causes diarrhoea (Martin, 2010).

- *Go longwa* is a Sesotho sa Leboa traditional medical term for a specific type of sexually transmitted disease affecting the sexual organs of man, i.e. when a man has sexual relationship with a woman who has miscarried or has had an abortion.
- *Pudi* 'ringworm' is a disease that affects the skin anywhere on the body. In Sesotho sa Leboa culture, it is believed that when someone has a *pudi* it is an indication that a family member is in the early stages of pregnancy, *go riboga*. Martin (2010) explains a ringworm as a contagious disease caused by fungus affecting the skin of the face, neck, body, arms, legs and head. It is characterised by reddened patches, usually scaly that are pea-sized at first but grow rapidly, and itch mildly. Ringworms usually heal in the centre, forming rings.
- *Go se belege/ go hloka thari* is a Sesotho sa Leboa idiomatic term for 'infertility' or 'sterility', i.e. a medical term for not being able to conceive or fall pregnant, and in the case of a man, an inability to impregnate a woman or impotence. This may be due to underdeveloped sex organs or infections and tumours in both men and woman. A woman may not be able to conceive due to *sekgalaka* 'many sores' in the womb. *Dikutu* 'fibroids' grow inside the womb; they start small but become bigger which may make it difficult for a woman to fall pregnant.
- There are Sesotho sa Leboa medical term related to *go se belege* or *go hloka thari* 'infertility' especially referring to a sterile woman. The term is expressed in a phrasal form as an idiom: *Go hlatswa letheka* 'to cleanse the womb with African traditional medicine' in order to prepare the woman to conceive. The terms *go se belege* or *go hloka thari* and 'infertility' mean the same in Sesotho sa Leboa and Western terminology, however in Sesotho sa Leboa, the onus for not conceiving is placed on women.
- *Mahlo a go leana* is a Sesotho sa Leboa phrasal counter term for a 'squint', i.e. a condition in which the eyes are not directed to the same object. According to Shylock (1987) there are two types of squint where the axes:
 - of the two eyes cross each other (cross-eye)
 - diverge (walleye).

In Sesotho sa Leboa only one term *mahlo a go leana* is used for both 'cross-eye' and 'walleye'.

- *Leapi leihlong* 'cataract' is formed when the lens of the eye becomes progressively opaque and reduces the acuteness of vision (Martin, 2010). As the cataract progresses, vision continues to fail until the patient perceives only light and dark. Most of the time, a cataract develops at the same time in both eyes.
- The Sesotho sa Leboa phrasal term *bolwetši bja go tšwa dikeledi ka mahlong*, is a counter term for the Western medical term 'glaucoma'. The disease occurs when the pressure in the eye's fluid increases (Shryock, 1987). Unless promptly treated, the internal eye structure can be permanently damaged.
- *Kolo mo hlakeng ya leihlo* is a Sesotho sa Leboa phrasal term for 'iritis'. The disease is caused when the iris (the coloured circular curtain that surrounds the pupil) becomes inflamed (Shryock, 1987). Usually only one eye is involved. The whites of the eye around the cornea appear reddened and the iris seems swollen and dull (Shryock, 1987). Other diseases such as diabetes mellitus and rheumatoid arthritis occur together with iritis.
- *Bolwetši bja swikiri* is a phrasal term for 'diabetes mellitus' that is commonly known as 'diabetes' which is caused by high glucose in the blood that disturbs the effective secretion of insulin. Martin (2010: 205) reveals two types of diabetes mellitus:
 - type 1 is heredity starting from birth or childhood
 - type 2 depends on lifestyle so it is classified under nutritional diseases. Low glucose can also be responsible for diabetes.
- *Selwana* is a Sesotho sa Leboa medical term for 'infection of the anus' that affects children. Sometimes *selwana* is a sign of *hlogwana* 'fontanelle'. There is no Western medical counter term for *selwana*.
- *Bolwetši bja bjoko* is a Sesotho sa Leboa phrasal term for 'meningitis', which is an inflammation of the layers of tissue that cover the brain and spinal cord (Martin, 2010). The swelling from meningitis typically triggers symptoms such as headache, fever and a

stiff neck. Western medication teaches that meningitis is curable but may result in permanent brain damage or death if not treated. In many cases, bacterial meningitis starts when bacteria get into the bloodstream from the sinuses, ears, or throat. The bacteria then travel through the bloodstream to the brain. The bacteria that cause meningitis can spread when people who are infected cough or sneeze (Shryock, 1987). There is no equivalent term for meningitis in Sesotho sa Leboa, the term *bolwetši bja bjoko* is coined for a disease of the brain.

- *Tlhobaelo (ya boroko)* 'insomnia' is an inability to fall and/or stay asleep which is often caused by anxiety, depression stress, pain, anger, worry, grief and trauma.
- *Sethekhu/kgodiša* is an abrupt involuntary lowering of the diaphragm and closure of the sound producing folds at the upper end of the trachea producing a characteristic gulping sound as the breath is drawn in (Shryock, 1987). *Kgodiša* 'hiccups' usually affects children but in the case of older people, it is called *sethekhu*. Hiccups are not dangerous themselves, but if hiccups persist for more than 48 hours, a doctor should be consulted as they can be a sign of kidney failure, pneumonia, lung tumours, digestion problems and heart attack.
- *Go ganwa* 'allergy' is an abnormal sensitivity to certain substances such as pollen; hair or dander from cats, dogs, horses, or feathers. People can also be allergic to certain foods such as milk, eggs, shell fish, pork, wheat, oranges or mangoes (Shryock, 1987). In most cases the symptom is a *monyabudi* 'skin rash'.
- *Borokwana* 'African sleeping sickness' is a disease that causes a person to sleep continuously even in company. According to the elders who participated in this study, *borokwana* is caused by not being traditionally healed or not wearing a traditional medicinal bead necklace after the passing of a parent or child, especially the first or last born child. African sleeping sickness is caused by parasites found in the blood, cerebrospinal fluid and certain tissues in the body (Shryock, 1987). Sometimes the disease affects the brain and the victim may be subjected to tremors of the tongue, fingers and feet.

- *Mauwe* 'mumps' causes the inner part of one or both cheeks to swell. With some individuals, the swelling is small while with others the swelling is so big that a person cannot eat and speak. Mumps is mostly painless. According to Trevor Weston (1972), mumps is a contagious viral disease causing salivary gland enlargement. The illness usually occurs during childhood and recovery takes place in a few days. Symptoms are chilliness, headache, lack of appetite and moderate fever. In older people, mumps may cause serious complications such orchitis (a swelling of one or both testicles in males who have reached puberty. It is painful but rarely leads to sterility), encephalitis (inflammation of the brain), meningitis (infection of the central nervous system), pancreatitis (pain in the upper abdomen, nausea and vomiting). In Sesotho sa Leboa, mumps is treated by repeatedly saying the words '*mauwe boela pitšeng*' inside a pot or calabash until the disease is completely healed.
- *Ditangtang* 'failure to thrive' is a disease that affects children. According to Sesotho sa Leboa culture, if a child fails to thrive, the mother is blamed for having a sexual relationship during pregnancy with another man (or men) who is not the father of the child. According to Martin (2010), failure to thrive (FTT) is the condition of an infant who does not grow satisfactorily compared to his age group. This condition may indicate a serious underlying disease such as heart or kidney disease or malabsorption.
- *Mooko/monyalo* 'measles' is a highly contagious, infectious disease that can affect everyone, but mostly it affects babies and children. Measles typically begins with a high fever; dry cough; runny nose; sore throat; red, watery eyes; tiny white spots with bluish-white centres on a red background inside the mouth on inner cheek, a skin rash made up of large, flat blotches that often flow into one another. According to the elders who participated in this study, *mooko* 'measles' can damage eyes so the patient must be kept away from sunlight. A person with measles can spread the virus to others for about eight days, starting four days before the rash appears and ending when the rash has been present for four days. Once quite common, measles can now usually be prevented with a vaccine.
- *Sepšatlapšatlane* or *dithutlwa* 'chickenpox' is a contagious skin disease caused by a virus. Chicken pox appear immediately after the contact with an infected person. Symptoms include a slight fever, loss of appetite, headache, tiredness, malaise (general feeling of

being unwell), and very itchy small fluid-filled blisters that break over several days and leak, then finally crusts cover the broken blisters and take several more days to heal (Shryock, 1987). The disease is generally mild in healthy children. In severe cases, the rash can cover the entire body, and lesions may form in the throat, eyes, and mucous membranes of the urethra, anus and vagina.

- *Sauwe* is a Sesotho sa Leboa medical term for temporary memory where a victim forgets his known location. *Sauwe* usually affects a person at dawn or at night. In Western terminology, 'sundowning' is a medical term referring to a condition that affects people who in turn become increasingly confused at the end of the day and into the night. Whatley (2006) argues that sundowning is not a disease but a symptom that usually occurs in people who have dementia, such as Alzheimer's disease. These medical terms are similar but differ due to cultural explanation because *sauwe* affects people at dawn or at night while sundowning affects people at the end of the day into the night, but both terms refer to a mental condition.
- *Medumo ka tsebeng* 'ringing in the ear/tinnitus' involves the sensation of hearing sounds such as ringing, buzzing, roaring, clicking, hissing, or humming, when no external sound is present. It is not a condition itself but a symptom of an underlying condition, such as age-related hearing loss, inflammation of the middle ear, impacted earwax, foreign body in the ear or high blood pressure (Shryock, 1987). In Sesotho sa Leboa, a person with *medumo ka tsebeng* is regarded as being called by ancestors or *medumo* is caused by witchcraft.
- *Go thibana/go tswalelega dinko* 'sinusitis' is an inflammation or swelling of the tissue lining the sinuses when mucus builds up. It can be acute or chronic, and is caused by viruses, bacteria, fungi, a common cold, allergies, or even an autoimmune reaction. (Shryock, 1987). In the case of acute sinusitis, tenderness in the affected areas, pain and moderate fever occurs (Shryock, 1987).
- *Leswao la tswalo* 'birthmark' or 'haemangioma' is a reddish or purplish in colour formed by a network of tiny blood vessels in the skin (Shryock, 1987). Normally, the skin is smooth in every respect but it may show excessive number of blood vessels. In more

severe cases, the skin may be thickened or the area may indicate 'blood blisters' (Shryock, 1987). Generally, birthmarks do not affect the general health of the person unless they become infected. Usually birthmarks disappear at the age six, even if not treated. Very large birthmarks and those that grow rapidly do not disappear. According to the elders who participated in this study, in Basotho ba Leboa culture, *leswao la tswalo* is a 'family mark' or it is caused by hot food that the mother ate while pregnant.

- *Listiriyosese* is a Sesotho sa Leboa term translated from 'listeriosis', a serious infection usually caused by eating food contaminated with the bacterium *Listeria monocytogenes* that affect the bloodstream (Martin, 2003). Some symptoms of listeriosis are flu-like, a headache and diarrhoea. It often affects people with chronic diseases such as diabetes and pregnant women (Martin, 2010).
- *Projeriya* is a Sesotho sa Leboa term translated from 'progeria', a medical term for a condition that make a young person have the features of an old person. Martin (2010:597) explains progeria as a very rare condition in which all the signs of old age appear and progress in a child.
- *Go tšhoga kudu/ go boifa kudu* is a Sesotho sa Leboa phrasal term for 'phobia', the manifestation of unreasonable, unjustified anxiety regarding situations (Tyrrel, 1979). The person recognises that there is no actual danger involved is unable to control his or her intense fear (Tyrrel, 1979). There is no medical term for different types of phobias in Sesotho sa Leboa; the researcher translated the following terms mentioned by Tyrrel (1979):
 - Acrophobia 'fear of heights' *Go boifa godimo*
 - Antlophobia 'fear of males' *Go boifa batho ba senna*
 - Bathophobia 'fear of depths' *Go boifa go iša fase or mekoti*
 - Nomophobia 'fear of wind and drafts' *Go boifa ledimo le go tšutla*
 - Claustrophobia 'fear of an enclosed space' *Go boifa lefelo leo le tswalegilego*
 - Cynophobia 'fear of dogs' *Go boifa dimpša*
 - Gynophobia 'fear of women' *Go boifa basadi*
 - Noctiphobia 'fear of the night' *Go boifa bošego*
 - Nosophobia 'fear of disease' *Go boifa bolwetši*
 - Thalassophobia 'fear of water bodies' *Go boifa dibopiwa tša ka meetseng*

- Scholionophobia 'fear of school' *Go boifa sekolo*

4.3.1.2 Terms referring to medicinal plants.

Medicinal plants are very important in the healing of some diseases both in Western and traditional practices. Medicinal plants form the foundation of traditional medicine and are at times incorporated into allopathic or biomedical medicine. For example, the World Health Organisation (WHO) statistics show that 25% of modern medicine is made from plants that were first used traditionally (Liu, 2011). Mathibela (2013) conveys that plant-derived products are currently in high demand by herbal drug industries and traditional healers, which results in the increased popularity of medicinal plants. Traditional healers store some of their medicinal plants in their surgeries or consulting rooms for medicinal purposes.

Medicinal plants can be in the form of *mehlare* 'trees', *mešunkwane* 'herbs', *mehlašana* 'shrubs', *ngwang* 'weeds' and *merogo ya setšo* 'traditional vegetables'. The information concerning the following medicinal plants was obtained from data collection methods such as existing material, observation and interviews.

- *Kgokgopha* 'bitter aloe', (scientific name *aloe ferox*) is an indigenous plant that has been harvested as a medicinal plant for over 200 years. *Kgokgopha* 'bitter aloe' grows in most parts of South Africa, especially in the bush, and is also cultivated economically. It grows on arid rocky hillsides, in grassy fynbos, and in open and bushy areas. Bitter aloe has thick leaves with bitter sap.
- *Lengana* 'wild wormwood/African wormwood' (scientific name *Artemisia afra*). According to the South African National Biodiversity Institute (SANBI) (2018), the word 'afra' means 'it is from Africa'. This soft aromatic shrub is one of the most well known medicinal plants in South Africa. The roots, stems and leaves, which are soft, dark green, and covered in whitish bristles, are used. *Lengana* 'wild wormwood' is easy to grow and is often included in herb gardens.
- *Mosehla* 'rain bush' or 'African wattle', (scientific name *peltophorum africanum*) is a semi-deciduous to deciduous flowering tree growing to about 15 meters tall. It is native

to Africa south of the equator. Their yellow flowers bloom on the ends of branches in upright, showy sprays. The roots, leaves, seeds and bark are used for medicines.

- *Motšhidi* 'sour plum', (scientific name *Ximenia caffra*). The fruit is sour hence the name sour plum; it ripens to orange, or red with white spots, or yellow, depending on the diversity. It is a deciduous tree that grows in the bush found mostly in the northern and central regions of the Limpopo Province. *Motšhidi* 'sour plum' is popular for its medicinal purposes, especially among the Sesotho sa Leboa.
- *Theepe* 'pigweed/African spinach)' its scientific name is *Amaranthus hybridus*, is a nutritious dark green leafy vegetable used to prepare traditional South African dishes. It is found throughout southern Africa and is known as *morogo* in Sesotho sa Leboa. The mature plant may be surrounded with finger-like spikes called *mebetlwa* in Sesotho sa Leboa.
- *Thelele* 'Jude mallow' or 'Egyptian spinach' (scientific name *Corchorus olitorius*) is a nutritious leafy vegetable rich in minerals that looks like spinach. It is also a type of *morogo* in Sesotho sa Leboa. The leaves are slimy when cooked. The vegetable is popular for its medicinal purposes.
- *Serokolo* 'African ginger', (scientific name *siphonochillus aethiopicus*). African ginger is a medicinal plant found in most households in the rural areas. It grows in most areas in the Limpopo Province and is sold by traditional medicine chemists. It is a deciduous plant with light green leaves and bears scented small yellow flowers.
- *Mohlatswa* 'wild plum', (scientific name *harpephyllum caffrum*). *Mohlatswa* 'wild plum' is a medium sized tree that needs moderate watering, especially during autumn and summer. Its leaves are green and glossy and it bears a fruit called *lehlatlwa* 'wild plum'.
- *Morula* 'marula tree', (scientific name *scelerocarya birrea*) is a medium-sized deciduous tree found in most parts of the Limpopo Province including places near the Kruger National Park. Archaeological evidence shows that the marula tree was a source of nutrition as long ago as 10,000 years B.C. It is well known for its fruit and nuts.

- *Mmilo* 'medlar tree' (scientific name *mespillus germanica rosaceae*) is a large shrub or small tree that grows best in a fertile loam soil that is well drained. The tree prefers a sunny site and its branches droop to the ground. It is one of the ancient trees popular for its edible fruit. Medlars flower in late spring and their fruit, which is mat brown is ready to eat in mid or late November. The fruit was cultivated since Roman times and is self-pollinating.
- *Toro faeye* 'prickly pear', (scientific name *opuntia ficus-indica*) is a type of pear of the of the cactus family that stores water for the dry season. *Toro faeye* grow in dry areas and can resist drought. The plant grow spikes to protect itself from being eaten by animals. The spikes are painful when touched. Some prickly pears are green while others are light yellow.
- *Garenate* 'pomegranate' (scientific name *punica granatum*) is a hardy fruit-bearing deciduous shrub that grows from a cutting in full sun in any type of soil. The tree can survive in drought conditions for many years and can grow new suckers after being damaged by bad weather. The edible fruit is a berry with seeds and pulp produced from a single flower.
- *Mokgalo* 'wait-a-bit tree/buffalo thorns' (scientific name *ziziphus mucronata*) is an indigenous greenish white tree with paired thorns that grows in all types of soil and can adapt to any weather. Fruit from *mokgalo* is called *dikgalo* 'wait-a-bit tree fruit'
- *Bolebatša* 'false marula' (scientific name *lannea schweinfurthii*) is a medium sized deciduous tree with green, hairy bark and aromatic leaves. The tree bears flowers in summer that are attractive to birds.
- *Monepenepe* 'butterfly bush/heart- leaf polygala' (scientific name is *polygala fruticose*) is an indigenous rounded shrub that can be planted in the garden. The shrub adapts to most type of soil especially rocky sandstone. The small plants grow around the self-seeding parent plant. The smaller plants can be easily transplanted.

4.3.2 Axial coding

Strauss and Corbin (1998: 124) define axial coding as 'an act of relating categories to sub-categories along their lines of properties and dimensions'. In axial coding, terms arranged during open coding will be rearranged into categories and sub-categories, however, there must be a relationship between the categories and sub-categories that emerge from the open coding.

While creative and fun, the category generation phase in data analysis is the most difficult (Marshall & Rossman, 1995). The researcher will note the similarities and differences of terms when categorising the collected data. Similarities and differences of terms will be discussed in the following chapter. Medical and health terms will be categorised and sub-categorised as follows:

4.3.2.1 Medical terms of diseases according to the affected body parts

Diseases are classified according to body parts, as human body parts are linked to human health care and medicine (Mojapelo, 2016:239). These diseases appear on the same body parts in both Western and Sesotho sa Leboa medical terminology. Some diseases have the same semantic properties while others have different semantic properties; these will be dealt with in chapter five. When writing the terms under this category, the researcher will start with the Sesotho sa Leboa medical terms followed by the Western counter terms; where there is no Western counter term, an explanation will be provided.

(a) Diseases affecting the skin and bloodstream

- *Mohwa* 'eczema' is a condition where patches of skin become inflamed, itchy, red, cracked, and rough. It can be allergic or non-allergic and it is itchy, causing a person to be uncomfortable. The disease is not contagious. *Mohwa* is a one word term.
- *Mafogohlwa/sebabo* 'skin candidiasis/cutaneous moniliasis' is an infection that occurs when an overgrowth of *Candida* develops on the skin. Candidiasis of the skin often causes a red, itchy rash to form, most commonly in the folds of the skin. This rash may also spread to other areas of the body. While the symptoms are often bothersome, they can usually be treated with improved hygiene and antifungal creams or powders. In Sesotho sa Leboa, *sebabo* usually develops where two skin

areas touch or rub together such as the armpits, groin, skin folds, and under the breasts, and inner thighs, especially those who are obese. The fungus thrives in warm, moist, and sweaty conditions.

- *Sekaku* 'boil' is a hard, red, painful swelling that usually begin as a pimple on the skin. It increases rapidly in size and develop 'cores' in their centre (Shryock, 1987). Boils are not contagious.
- *Sekaku se segolo* 'carbuncles' are unusually severe boils, usually with more than one core or head, accompanied by debility (Shryock, 1987). Carbuncles usually appear around hair roots at the back of the neck. *Sekaku se segolo* is a term coined from the size of the boil, i.e. *-golo* 'big' or 'severe'.
- *Leswao la tswalo* 'haemangioma/birthmark' is a term for a mark that is reddish or purplish in colour, consisting of a network of tiny blood vessels in the skin (Shryock, 1987). The skin is smooth in every respect except for the excessive number of blood vessels. The term *leswao la tswalo* is phrasal and translated from birthmark.
- *Lehwa* 'lipoma' is a benign and painless tumour made up of fat cells in or just beneath the skin. *Lehwa* is a one word term.
- *Lepanta* 'shingles' or 'herpes zoster' is an acute, painful virus that affects the skin's overlying sensory nerve trunks and the nerve trunks themselves (Martin, 2010). Shingles is characterised by groups of small blisters on areas of inflamed red skin. *Lepanta* is a term coined from the belt-like pattern of sores.
- *Mollo wa badimo* 'skin disorder' is an African traditional skin disease. The disease is characterised by blisters or pink-like patches on the skin. The blisters or pink-like patches may start small then multiply and become bigger. The term is derived from the nature of the disease as the skin looks like *go fišwa ke mollo* 'burned by fire'. As there is no treatment for the disease, it is regarded as a burn from the *badimo* 'ancestors'.

- *Pudi* 'ringworm' is a contagious disease caused by fungus affecting the skin of the face, neck, body, arms, legs and head. It is characterised by reddened patches, usually scaly; the patches are pea-sized at first but grow rapidly (Shryock, 1987). The disease causes only a mild itch. According to Basotho ba Leboa culture, some a *pudi* indicates that a family member, *o a riboga*, is in the early stages of pregnancy. *Pudi* is a one word term.
- *Go ganwa* 'allergy' is caused by abnormal sensitivity to certain substances such as pollen; hair or dander from cats, dogs, horses or feathers (Shryock, 1987). According to the medical doctors who participated in the study, people can also be allergic to certain foods such as fish, eggs, meat, wheat and certain fruits. In most cases, the symptom may be a *monyabidi* 'skin rash'. There is no Sesotho sa Leboa medical term for allergy, the term is translated as *go ganwa* 'sensitivity to certain substances'.
- *Mooko/ monyalo* 'measles' mostly affects babies and children. It has small red sores that cover the whole body. According to elders who participated in the study, the patient must be kept away from sunlight as *mooko* can damage the eyes. Measles is not painful, but itchy and contagious. *Mooko* or *monyalo* is a one word term.
- *Sepšatlapšatlane/ dithutlwa* 'chickenpox' is a skin disease that appears immediately after contact with an infected person. Symptoms are slight fever, chilliness, an aching back and vomiting. Chicken pox appear as crops of lesions which are first red spots, then small pimples, followed by small blisters, then finally crusts (Shryock, 1987). The lesions can become infected and spread to other parts of the body. *Sepšatlapšatlane* or *dithutlwa* is a one word term.
- *Tshope* 'wart' is an overgrowth of certain structures of the skin caused by a virus. It may be contagious under certain circumstances. Warts may appear on the soles of the feet, external genitals and on the hands and they are sometimes heredity. *Tshope* is a one word term.
- *Makgome/makgoma* is an African traditional medical term for a disease caused by not being cleansed after the death of a spouse or a family member. *Makgome* is a

blood disease which causes the body to swell, especially legs; dizziness; a continuous headache and no appetite. *Makgome* is a one word term and has no Western counterpart.

- *Borokwana* 'African sleeping sickness' is a term for a disease that cause a person to sleep continuously even if he is in the company of others. According to some Sesotho sa Leboa speakers, *borokwana* is believed to be caused by not being traditionally healed or not wearing a traditional medicinal bead necklace after the passing of a family member, i.e. parent and especially the first or last born child. The term is derived from *boroko* 'sleep'; because a person suddenly falls asleep for short periods, the term *borokwana* 'short sleep' is used.
- *Listeriyosese* 'listeriosis' is a serious infection usually caused by eating food contaminated with the bacterium *Listeria monocytogenes* (Martin, 2010). Some of the symptoms of listeriosis are flu-like disease, headache and diarrhoea muscle aches, fever, nausea, and vomiting. If the infection spreads to the nervous system it can cause stiff neck, disorientation, or convulsions. There is no term for this disease in Sesotho sa Leboa thus, the Western term is translated to *listeriyosese*.

(b) Diseases affecting the head

- *Hlogwana* (associated with 'fontanelle') is the Sesotho sa Leboa traditional medical term for a kind of disease of babies which affects the fontanelle. The medical term *hlogwana* 'small head' is the diminutive of *hlogo*. Two types of diseases are named according to the position of the *hlogwana* 'fontanelle', i.e. *hlogwana ya ka pele* 'anterior fontanelle' and *hlogwana ya ka morago* 'posterior fontanelle'. In Sesotho sa Leboa traditional practices, *hlogwana* 'fontanelle' is a deadly disease if not treated, but it is not contagious. *Hlogwana* is a one-word term.
- *Hlogo ye kgolo* 'migraine' is a severe headache which is limited to one side. The attack is usually preceded by unusual sensation such as seeing bright or coloured lights (Martin, 2010). During the attack, there is often severe nausea and vomiting. Migraines may start at an early age. Migraine occurs more frequently in women

than men and tends to run in families (heredity). *Hlogo ye kgolo* is a term derived from 'severe headache'.

- *Bolwetši bja bjoko* 'meningitis' is caused by the infection of the layers of tissue that cover the brain and spinal cord (Shryock, 1987). The disease is curable, but it may result in permanent brain damage or death if not treated. Meningitis is contagious; it is spread through contact with fine droplets expelled from the nose or mouth of an infected person. *Bolwetši bja bjoko* is coined from 'the disease of the brain'.

(c) Diseases affecting the eye

Most terms for diseases affecting the eyes are phrasal and translated or borrowed, i.e. loan and coined terms.

- *Mahlo a go leana* 'squint' is a condition in which the two eyes are not directed to the same object. According to Shryock (1987:413), there are two types of squint:
 - In which the axes of the two eyes cross each other (cross-eye)
 - In which the axes diverge (walleye)

In Sesotho sa Leboa only one term *mahlo a go leana* is used for both cross-eye and walleye. *Mahlo a go leana* is a phrasal term coined according to the position of the eyes.

- A *Leapi leihlong* 'cataract' forms when the lens of the eye becomes progressively opaque and reduces the acuteness of vision (Shryock, 1987). As the cataract progresses, vision continues to fail until the patient perceives only light and dark. Most of the time, a cataract develops at the same time in both eyes. *Leapi leihlong* is a term coined according to the opaqueness of the eye.
- *Bolwetši bja go tšwa dikeledi ka mahlong* 'glaucoma' is caused when the pressure of the eye's fluid increases. Unless promptly treated, the internal eye structure can be permanently damaged. *Bolwetši bja go tšwa dikeledi ka mahlong* is a phrasal term referring to the eye's fluid.

- *Kolo mo hlakeng ya leihlo* 'iritis' is caused when the iris (the coloured circular curtain that surrounds the pupil) becomes inflamed. Usually only one eye is affected. The 'whites of the eye' around the cornea appear reddened and the iris seems swollen and dull (Shryock, 1987). The fluid behind the cornea may appear cloudy. *Kolo mo hlakeng ya leihlong* is a phrasal term coined from the inflamed iris.
- *Sešemanyana* 'stye/sty' is a miniature infection like a small boil that develops at the margin of the eyelid (Shryock, 1987). Some Sesotho sa Leboa speakers believe that *sešemanyana* is a sign that a person who has denied a pregnant woman some food.

(d) Diseases affecting the foot and leg

- *Nogakoto* has no Western counter term but is associated with 'rheumatism in the leg' or 'polio' that affects the leg muscles and make the bones weak. Usually a person with *nogakoto* tends to fall and can become paralysed on the affected side up to the eye, which is slightly closed. *Nogakoto* is thought to be heredity. *Nogakoto* is a one word term.
- *Sefola/sefolane* (associated with 'diabetes') is an African traditional medical term for a disease that usually forms a wound on legs or hands. Legs become painful as the result of the wound which becomes bigger and bigger. The disease is associated with diabetes as the blood cannot pass through the veins. *Sefolane* or *sefola* is a one word term
- *Tshehlomonwana/sephephemonwana* 'athlete's foot' is a parasitic fungus that usually attacks the toes. The organisms, which cause athlete's foot, are spread from contaminated floors surrounding pools and showers. As athlete's foot develops, blisters or cracks appear in the skin, which softens, turn white and peels off in flakes. Athlete's foot is also known as 'cracked' or 'chapped toe' (Shryock, 1987). The Sesotho sa Leboa term *tshehlomonwana* or *sephephemonwana* is derived from 'cutting of the toe'.

(e) Diseases affecting the chest and lungs

- *Moriti wa letswele* 'angina pectoris' is a pain in, near or under the breast that occurs when the demand for blood by the heart exceeds the supply from the coronary arteries causing the coronary artery to be painful (Martin, 2010:34). *Moriti wa letswele* is a phrasal term derived from the appearance of disease which is near or underneath the breast.
- *Kgetlane* associated with 'ulcer', is a disease, which affects the collarbone or clavicle. Usually it attacks children and causes a hollow on the chest. According to the elders who participated in the study, a child with *kgetlane* eats a lot but does not gain weight. There is no Western medical term for *kgetlane*. *Kgetlane* is a one word medical term.
- *Kotokoto/lekgookgoo* 'whooping cough' resembles tuberculosis, but is a dry cough that takes the breath away. *Kotokoto* or *lekgookgoo* is a term associated with the nature of the cough which resembles the sound of rapid chopping.
- *Go tswalelega moya* 'asthma' comes as an attack caused by inflammation. It is an interference with the passage of air through the membrane-lined tubes that serve the lungs (Martin, 2010). *Go tswalelega moya* is a phrasal term formed from the sound of the air passing through the tubes.

(f) Diseases affecting the nose

- *Mookola* 'nosebleed' is a flow of blood from the interior of the nose that may be caused by an external injury to the nose, excessive nose blowing, breathing very dry air, the removal of crusts in the nose, a tumour within the nose, or high blood pressure (Shryock, 1987). *Mookola* is a one-word term.
- *Go thibana/go tswalelega dinko* 'sinusitis'. Congestion often builds up in the nose because of an allergy or a common cold. If an infection does not occur, the congestion may be solved quickly, but if pus-producing germs are present in the clogged sinuses, inflammation results (Marcovitch, 2007). *Go thibana dinko* or *go tswalelega dinko* is a phrasal term coined from 'congestion in the nose'.

(g) Diseases affecting an ear

- *Go ruruga ga lerethe la tsebe*. According to the medical doctors who participated in the study, 'wen' is an abnormal oil gland resulting in a sac filled with fatty material. No Sesotho sa Leboa medical term was found during the research but the phrasal term *go ruruga ga lerethe la tsebe*, is a phrasal term coined from 'sac filled with fatty material next to the ear'.
- *Medumo ka tsebeng* 'ringing in the ear/tinnitus' is the perception of ringing, buzzing, roaring, clicking, hissing or humming in the ears (Shryock, 1987). It is a symptom of an underlying condition, such as age-related hearing loss, ear injury or a circulatory system disorder. The Sesotho sa Leboa term, *medumo ka tsebeng* is a phrasal coined term from 'noises in the ear'.

(h) Diseases affecting stomach, digestive tract and mouth

- *Malota/Leleta* 'oral thrush/oral candidiasis' is a condition in which the fungus *Candida albicans* accumulates on the lining of your mouth. Small creamy white slightly raised lesions with a cottage cheese-like appearance on the tongue, inner cheeks, and sometimes on the roof of the mouth, gums and tonsils (Shryock, 1987). The redness, burning or soreness may be severe enough to cause difficulty eating or swallowing. *Malota* and *Leleta* are one word medical terms.
- *Mauwe* 'mumps' is a viral, contagious disease causing salivary gland enlargement. The illness usually occurs during childhood and recovery takes place in a few days. According to the elders who participated in the study, symptoms of *mauwe* are headache, moderate fever and that the child lacks appetite. *Mauwe* is a one word term.
- *Sethekhu/ kgodiša* 'hiccup' is an abrupt involuntary lowering of the diaphragm and closure of the sound producing folds at the upper end of the trachea producing a characteristic sound as the breath is drawn in (Shryock, 1987). *Sethekhu* or *kgodiša* are one word medical terms.
- *Leatla* 'enteritis' is a term used for a very severe pain in the stomach caused by an inflammation of the small intestine usually causing diarrhoea (Martin, 2010:247).

According to Sesotho sa Leboa cultural belief, *leatla* mostly affects a person after eating the infected meat of an animal slaughtered by an infected person. The person could have touched a corpse or was infected because he had sexual relationships with an infected woman. *Leatla* is a one word term.

- *Seješo* is an African traditional medical term for 'African poisoning'. The disease is caused by eating food that is poisoned with African poisonous *sehlare* 'muthi'. *Seješo* is dangerous because it damages the inner part of the stomach. *Seješo* is a one word term.
- *Mokebe* associated with 'dropsy', is an African traditional medical term whereby the stomach enlarges as if a person is pregnant. This disease affects both men and women but mostly affects men. *Mokebe* is a one word term.
- *Bolwetši bja swikiri/ swikiri* 'diabetes mellitus' known as 'diabetes' is caused by high glucose in the blood and disturbs the effective secretion of insulin (Martin, 2010). *Bolwetšmeni bja swikiri* is a translated term from the Western term 'sugar diabetes', as the disease is commonly known.

(i) Diseases affecting the finger

- *Phehli* 'felon' or 'whitlow' is a swelling with throbbing pain that characteristically affects a finger or thumb and appears to be an inflammation of the skin (Shryock, 1987). *Phehli* is a one word term.

(j) Diseases affecting sex organs

- *Go longwa* 'sexual transmitted disease' is an African traditional medical term for a specific type of sexually transmitted disease that affects men who have had sexual relationship with a woman who has miscarried or has had an abortion. It affects the sexual organs of a man. The term *go longwa* is derived from the word *loma* 'bite'.
- *Ntašete* 'pubic lice' are smaller than head or body lice, they are translucent and round and usually manifest in the pubic hair.

(k) Diseases affecting the excretory organs

- *Selwana* 'infection of the anus' is an African traditional medical term of a disease affecting the anus of a child. *Selwana* is a one word term.

4.3.2.2 *Medical terms for disorders*

- *Bohlolo/bohlologadi* 'cleansing of the widower or widow' is an African traditional medical term that is used by Sesotho sa Leboa speakers. In Basotho ba Leboa culture, when a man or woman's spouse has passed away, the person who remains is called *mohlolo* 'widower' or *mohlologadi* 'widow' and he or she must be cleansed. The cleansing is called *go alafa bohlolo* or *bohlologadi* 'to cleanse the blood of a widower or widow'. There is no Western medical counter term for *bohlolo/bohlologadi* as it is not practised in Western culture. *Bohlolo* or *bohlologadi* is a one word medical term.
- *Projeriya* 'progeria' is a medical term for a very rare condition where the signs of old age appear and progress in a child. There is no Sesotho sa Leboa medical term for this condition, the term is translated from 'progeria' as *projeriya*.
- *Bolwetši bja monagano/bogafa/bogaswi/go lahlegelwa ke hlaologanyo* are Sesotho sa Leboa synonyms for nervous and mental disorders. The following nervous and mental disorders are mentioned and explained by Shryock (1987:546)
 - Schizophrenia. The patient loses his or her ability to distinguish between fantasy, reality – thought is irrational, and emotional responses become confused.
 - Dementia is memory loss or other declines in mental functioning.
 - Delusions. An abnormal mental state characterised by a false belief regarding oneself or others regardless of the apparent facts. A person with delusions may confuse his identity with that of another.
 - Hallucinations are false sensory experiences; the individual seems to hear, see or smell something while the organs are not stimulated to produce these sensations.
 - Alzheimer's disease consists of moodiness, lack of drive, decreased sociability, poor judgement, inability to make decisions and loss of memory.
 - Psychosis (manic-depressive psychosis or bipolar disorder) is characterised by an exaggerated mood with minor ability to think rationally. Mental disorders may be heredity.

- *Sauwe* is like 'sundowning', which is temporary memory loss that causes one to forget a known location. A victim may travel to an unknown location. *Sauwe* usually affect a person at dawn or at night but sometimes during the day. *Sauwe* is a one word medical term.
- *Ditangtang* 'failure to thrive' is a disease that affects children. According to Sesotho sa Leboa culture, if a child fails to thrive, the mother is to be blamed for having a sexual relationship during pregnancy with another man (or men) who is not the father of the child. If a woman is pregnant, she has to behave properly; otherwise, the child fail to thrive. In Western terminology, failure to thrive indicates that an infant does not grow satisfactory compared to his or her age group (Martin, 2010:269). *Ditangtang* is a one word medical term.
- *Tlhobaelo* (*ya boroko*) 'insomnia' is the inability to fall asleep which is often caused by stress or pain. The phrasal medical term *hlobaelo ya boroko* is derived from 'inability to fall asleep'.
- *Go se belege/go hloka thari* 'infertility/sterility' is a medical term for being unable to conceive or being unable to make a woman pregnant. It may be due to underdeveloped sex organs, infections, or tumours in both men and woman. According to the traditional healers who participated in the study, a woman may not be able to conceive due to *dikutu* 'fibroids' in the womb.
- *Go tšhoga kudu/go boifa kudu* 'phobias' is a phobic reaction in which a person manifests an unreasonable, unjustified anxiety regarding situations. The person recognises that there is no actual danger is involved but he finds himself unable to control his intense fear. There is no specific term for phobia *go tšhoga kudu* or *go boifa kudu* is a term derived from the nature of the phobic reaction. There are different kinds of phobias such as:
 - Acrophobia 'fear of heights'. *Go boifa godimo*
 - Antlophobia 'fear of males' *Go boifa batho ba senna*
 - Bathophobia 'fear of depths' *Go boifa go iša fase/ mekoti*
 - Nomophobia 'fear of wind and drafts' *Go boifa ledimo le go tšutla*

4.3.2.3 Terms for medicinal plants according to their medicinal properties

- Raw or decoction of the leaves of the following plants are useful for healing purposes:
 - *Kgokgopha* 'Bitter aloe'
 - *Lengana* 'Wild wormwood'
 - *Mosehla* 'Rain bush or African wattle'
 - *Motšhidi* 'Sour plum'
 - *Theepe* 'Pigweed'
 - *Thelele* 'Jute mallow'
 - *Monepenepe* 'polygala fruticose'

- **Raw, powdered or decoction of the roots** are used for medicinal purposes in the following plants:
 - *Serokolo* 'African ginger'
 - *Mokgalo* 'Wait-a-bit-tree'
 - *Motšhidi* 'Sour plum'

- **Fruit** has medicinal value in the following plant
 - *Lehlatswa* 'Wild plum fruit'
 - *Lerula* 'Marula fruit'
 - *Lebilo* 'Medlar tree fruit'
 - *Toro faeye* 'Prickly pear fruit'

- **Seeds** has medicinal value in the following plants:
 - *Garenate* 'Pomegranate'
 - *Faeye ya šokeng* 'Wild fig'

- **Raw, powdered or decoction of the barks** are used as medicine in the following plants:
 - *Mokgalo* 'Wait-a-bit tree'
 - *Bolebatša* 'Lansea Schweinfurthii'

Medical terms were categorised according to the affected parts of the body. Medical terms for disorders were also mentioned. Medicinal plants were discussed according to their medicinal properties.

4.4 Conclusion

In this chapter, the data collected from interviews, observations, and existing material were classified and explained. Interview conversations were listened to on the voice recorder and transcribed. Gaps in the field notes were filled after the researcher listened to the voice recorder. Conversations in Sesotho sa Leboa were translated into English before they were edited. Data was classified using coding schemes such as open coding and axial coding. In open coding, medical and health terms were classified under general categories depending on the data collected. In axial coding, the link between the categories and sub-categories was established. Diseases were categorised according to the parts of the body and linked to the relevant medical terms. Medicinal plants were explained in both Sesotho sa Leboa and Western terminology and were later categorised according to their medicinal properties.

In Chapter Five, comparative assessment of Sesotho sa Leboa and Western languages medical terms will be discussed.

CHAPTER FIVE

COMPARATIVE ASSESSMENT OF SESOTHO SA LEBOA AND WESTERN LANGUAGES MEDICAL TERMS

5.1 Introduction

In Chapter four, the data collected from the four samples were analysed using coding schemes such as open coding and axial coding. Medical and health terms were classified into sub-categories that were linked to the main categories. In this chapter, the focus will be on the comparative assessment of Sesotho sa Leboa and Western medical terminology and terms related to the usage of medicinal plants. According to Rundell et al. (2002:279), “Comparison is the process of considering how things or people are different and how they are similar”.

The differences and similarities in Sesotho sa Leboa and Western medical terms will be compared from descriptive, semantic, cultural and historical aspects. In medical terminologies, terms exist with both similar and different semantic properties. Medical terms are also culture bound or culture specific, i.e. they can point to concepts that are not easily accessible to the other language (Baker, 2011), in this case selective coding will be used in this chapter to categorise medical terms into major categories. “Selective coding is the process of integrating and refining categories” (Strauss & Corbin, 1998:143). During the integration and refining of categories, the major categories should emerge. The category is major because sub-categories from axial coding are related to it. Medical terms of contagious diseases and disorders will be discussed in detail. Non-contagious diseases and disorders will also be discussed in this chapter.

The Venn diagram below represents the medical terms to be discussed in this chapter. In the left circle are the medical terms that exist only in Western medical terminology, in the right circle are the medical terms that exist only in Sesotho sa Leboa terminology; the overlapping

circle represents Sesotho sa Leboa and Western languages medical terms with similar semantic properties, thus sharing symptoms.

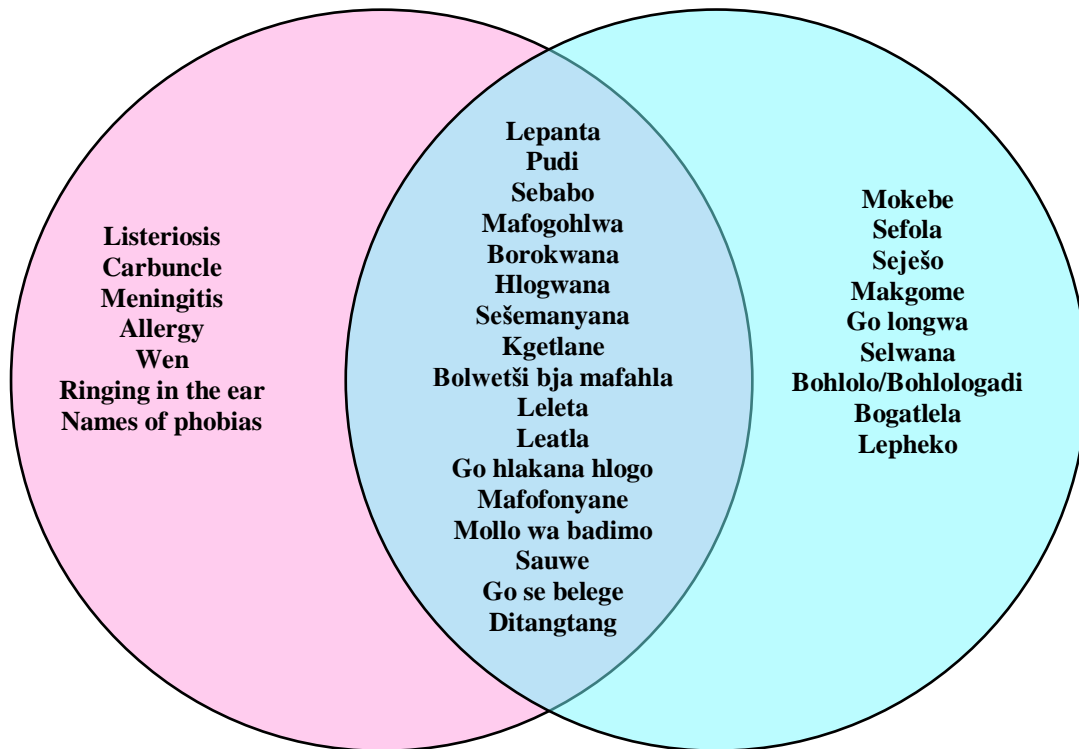


Figure 7: Categories of Sesotho sa Leboa and Western medical terms:

Medical terms in Figure 1 will be repeated in some of the sub-headings below because they also refer to contagious diseases. Terms for sub-headings 5.2.1, 5.2.2, 5.2.3 and 5.2.4 are repeated in sub-heading 5.3.

5.2 Comparative assessment of medical terminology

Medical terminology in this heading will be compared focusing on similar semantic properties, different semantic properties, Sesotho sa Leboa medical terms without Western counterparts and Western medical terms without Sesotho sa Leboa counterparts. Hereunder is the discussion of each sub-heading in detail.

5.2.1 Medical terminology with similar semantic properties

Levin (2006) explains that where the terms of semantic properties of the 'core-definitions' are similar, they are classified as concordant. The terms discussed below have similar semantic properties in both Sesotho sa Leboa and Western medical terminology. Some of the Sesotho sa Leboa terms are one-word while others are phrasal. Some terms are not derived from other word categories, some are derived from other word categories, and some are borrowed and translated from Western medical terms. Hereunder is the discussion of medical terms with similar semantic properties. Some of these terms are one-word while others are compound or phrasal.

- *Mohwa* 'eczema' is a skin disease recognised by a thickened, scaly layer of skin. It can be allergic or non-allergic and it is itchy causing discomfort. *Mohwa* is a one -word term.
- *Sekaku* 'boil' is a hard, red, painful swelling that usually begins as pimples on the skin. Boils increase rapidly in size and develop 'cores' in their centres. *Sekaku* is a one-word term.
- *Leswao la tswalo* 'mark of birth' is a Sesotho sa Leboa phrasal medical term for a 'haemangioma' or 'birthmark'. People are born with this mark hence the name *leswao la tswalo* 'birthmark' that is the shortened form of *leswao leo o tswetšwego ka lona* 'the mark that you are born with'. *Leswao la tswalo* 'birthmark' is a phrasal term from *leswao* 'mark' and *tswalo* 'birth' or 'born'. *La tswalo* 'of birth' is descriptive possessive consisting of possessive concord *la* and a noun *tswalo* 'birth or born' that describes the type of *leswao* 'mark', i.e. the mark from birth. It is reddish or purplish in colour and is a network of tiny blood vessels in the skin. The skin is smooth and normal in every respect except for the excessive number of blood vessels. In more severe cases, the skin may be thickened or the area may have 'blood blisters'. Birthmarks do not affect the general health of the person unless they become infected. Most birthmarks will disappear by age six, even if left untreated. Usually only very large birthmarks and those that grow rapidly do not disappear easily.

- *Lehwa* 'lipoma' is a benign and painless tumour made up of fat cells in or just beneath the skin ((Shryock, 1987:370). *Lehwa* is a one-word term.
- *Mooko* 'measles' is a disease that mostly affects children but can affect other people at a later stage. Measles symptoms do not appear until 10 to 14 days after exposure. They include a cough, runny nose, inflamed eyes, sore throat, fever and a red, blotchy skin rash. Because *mooko* can damage the eyes, the patient must be kept away from sunlight. Measles is not painful but itchy and contagious. Children's vaccination provided at clinics has reduced the danger of measles amongst children. *Mooko* is a one- word term and in other dialects is called *monyalo*.
- *Sepšatlapšatlane* or *dithutlwa* 'chicken pox' is a skin disease caused by *varicella-zoster* virus (Martin, 2010). The disease appears immediately after contact with an infected person. *Dithutlwa*, a synonymy of *sepšatlapšatlane*, is a homonymous term. "Homonymous terms are terms with unrelated meanings but with identical spelling" (Louwrens, 1994:176). *Dithutlwa* is homonymous because it is *dithutlwa* the medical term 'chicken pox' and *dithutlwa*, which is not a medical term but the plural form of *thutlwa*, a common name for 'giraffe'. Symptoms of *sepšatlapšatlane* or *dithutlwa* 'chicken pox' are a slight fever, chills, backache and vomiting. According to the medical doctors who participated in this study, chicken pox appears as crops of lesions that are first red spots, then small pimples, followed by small blisters then finally crusts. The crops appear first on the scalp then on the face and eventually on the chest and upper back. *Sepšatlapšatlane* or *dithutlwa* is a one-word term.
- *Tshope* 'wart' is a viral overgrowth of certain skin structures that may be contagious under certain circumstances. Warts may appear on the soles of the feet, external genitals and on the hands. Threadlike warts can also occur on the neck, eyelids and bearded area (often spread by shaving). *Tshope* is a one-word term.
- *Hlogo ye kgolo* 'big/severe/serious head' is a phrasal term for 'migraine' referring to a severe headache on one side of the head. The word *hlogo* 'head' or 'headache', *ye kgolo* is an adjective which consists of the adjectival concord or agreement *ye* and an adjectival stem *kgolo* 'big', 'severe' or 'serious'. The other part of the adjectival concord which resembles the class prefix of noun class 9 which is N-, cannot be seen because of the sound

changes. When *N-* is prefixed to the verb stem *-golo*, it changes to *g > kg* (plosivation) that is why we have *kgolo* instead of *-golo*. Louwrens (1994) explains adjective as a word used to describe a noun about certain qualities or features such as size, colour, number, etc. The term *hlogo ye kgolo, ye kgolo* qualifies or describes the seriousness of *hlogo* 'head or headache'. The attack is usually preceded by an unusual sensation such as seeing bright or coloured lights; in Sesotho sa Leboa it is said *o bona dinaledi* 'he or she sees the stars'. Bright or coloured lights are associated with *dinaledi* (stars). During the attack, there is often severe nausea and vomiting (Shryock, 1987). Migraines may start at an early age, occur more frequently in women than men and tend to run in families. In Sesotho sa Leboa the healing of this headache is called *go rola hlogo ye kgolo* 'to unload the severe headache'. *Hlogo ye kgolo* is a phrasal term to describe the seriousness of the attack.

- *Mahlo a go leana* 'eyes that are not directed to the same object' is a phrasal term for 'squint', which is a condition where the eyes are not directed at the same object.” There are two types of squint: cross eye, where the axes of the two eyes cross each other, and walleye, where the axes diverge” (Shryock, 1987: 413). In Sesotho sa Leboa only one term *mahlo a go leana* is used for both cross-eye and walleye. *Go leana* means 'not directed to the same object' while *mahlo* means 'eyes' and *a go* means 'that are', hence *mahlo a go leana* refers to 'eyes that are not directed to the same object'.
- *Leapi leihlong* 'cover on the eye' is a phrasal term for 'cataract'. “A cataract forms when the lens of the eye becomes progressively opaque and reduces the acuteness of vision” (Shryock, 1987:405). As the cataract progresses, vision continues to fail until the patient perceives only light and dark. Usually a cataract develops at the same time in both eyes. *Leapi* means 'opaque, cloudy or to cover' while *leihlong* is a locative noun that confines the area where *leapi* (opaque) occurs, i.e. *mo leihlong* (on the eye). *Leapi leihlong* is a phrasal term taken from acuteness of the vision of the eye by describing the opacity of the lens of the eye.
- *Bolwetši bja go tšwa dikeledi ka mahlong* 'the disease of discharging tears from the eyes' is a phrasal term for glaucoma. Glaucoma occurs when the pressure of the eye's fluid increases. “Unless promptly treated, the internal eye structure can be permanently damaged” (Shryock, 1987:409). In the phrasal term *bolwetši bja go tšwa dikeledi ka*

mahlong, *bolwetši* is a noun meaning 'disease', *bja* is *lekgokasediri* 'subject concord'. A concord is “a term used to refer to a structural element (often also called an agreement marker/morpheme) which formally marks the relationship between a noun and other words in a sentence”(Louwrens, 1994:30). *Go tšwa* 'to come out'/'to discharge' is a verb from the verb stem *-tšwa* meaning 'come out' or 'discharge' (Ziervogel & Mokgokong, 1975), *dikeledi* is a noun meaning 'tears' or 'eye's fluid' and *ka mahlong* means 'from the eyes'. *Bolwetši bja go tšwa dikeledi ka mahlong* is a phrasal term from the type of disease that describes tears from the eyes.

- *Kolo hlakeng ya leihlo* 'spot on the iris of an eye' is a phrasal medical term for 'iritis'. *Kolo* means 'spot' while *hlakeng ya leihlo* means 'on the iris'. *Hlakeng ya leihlo*, *hlakeng* 'on the iris' is a locative noun that denotes the place where the inflammation takes place, while *ya leihlo* 'of an eye' is a descriptive possessive consisting of possessive concord *ya* and a noun *leihlo* 'eye'. “Iritis is caused when the iris (the coloured circular curtain that surrounds the pupil) becomes inflamed” (Shryock, 1987:411). Usually only one eye is involved. The whites of the eye around the cornea appear reddened and the iris seems swollen and dull. The fluid behind the cornea may appear turbid. *Kolo hlakeng ya leihlo* is a phrasal term from 'inflamed iris which has caused a spot'.
- *Tshehlomonwana* 'the one who cut the toe' is a term for 'athlete's foot', which is caused by a parasitic fungus that usually attacks toes causing an eruption between the toes (Marcovitch, 2007). *Tshehlomonwana* is a compound noun used to refer to nouns which are made of more than one word or stem (Louwrens, 1994:29). *Tshehlomonwana* is formed from two nouns, *tshello* + *monwana*. The noun *tshello* is from the verb stem *-sehla* which means to cut or to saw (Ziervogel & Mokgokong, 1975). In Sesotho sa Leboa, *monwana* refers to both 'finger' and 'toe', but in this case *monwana* refers to 'toe' as the disease affects the toe specifically by 'cutting or sawing it'. The organisms that cause athlete's foot are spread from contaminated floors surrounding pools and showers. As athlete's foot develops, blisters or cracks appear in the skin, which soften, turn white and peel off in flakes. There is itching and burning and occasionally pain as well. The condition is more severe in warm weather. “Athlete's foot is also known as 'cracked or chapped toe” (Shryock, 1987:337). *Tshehlomonwana* is a one-word term.

- *Mookola* 'nosebleed' is a flow of blood from the interior of the nose that may be caused by an external injury to the nose, by excessive nose blowing, by breathing very dry air, or by the removal of crusts in the nose. A tumour within the nose and high blood pressure may also cause a nosebleed. *Mookola* is a one-word term.
- *Go thibana* or *go tswalelega dinko* 'to block' or 'close the nose' is the phrasal term for 'sinusitis', which is the result of the congestion in the nose. The word *thibana* is from the verb stem *-thiba* 'block' and *go thibana* is 'to block'. *Tswalelega* is from the verb stem *-tswalelela* 'close', *go tswalelega* is 'to close', while *dinko* is a plural of *nko* 'nose'. Usually it is the *mašobana a nko* 'nostrils' that become congested. The congestion often builds up in the case of an allergy or common cold. If there is no infection, the trouble may soon correct itself, but if pus-producing germs are present in the clogged sinuses, inflammation results. In general, acute sinusitis causes tenderness in the affected areas, pain and moderate fever. *Go thibana dinko* is a phrasal term from the congestion in the nose that blocks or closes the nostrils.
- *Mauwe* is the Sesotho sa Leboa medical term for 'mumps'. It is a contagious viral disease of causing salivary gland enlargement. The illness usually occurs during childhood and recovery takes place within a few days. Symptoms are chills, headache, lack of appetite and moderate fever. In older people, mumps may cause serious complications. 'Mumps causes serious complications such an involvement of the sex glands and in about one fourth of mumps cases among older boys and men, at least one of the testes is affected' (Shryock, 1987:608). *Mauwe* is a one-word term.
- *Bolwetši bja swikiri* 'disease of the sugar' or *swikiri* 'sugar' is 'diabetes mellitus' also known as 'sugar diabetes'. Diabetes mellitus is caused by high glucose in the blood and disturbs the effective secretion of insulin. Martin (2010:311) explains glucose as “a simple sugar containing six carbon atoms (a hexose)”. *Bolwetši* 'disease', *bja swikiri* 'of sugar or glucose' is a descriptive possessive construction consisting of possessive concord *bja* 'of' and a noun *swikiri* 'sugar or glucose'. *Bja swikiri* describes the type of *bolwetši* 'disease' that is sugar or glucose related. The term *bolwetši bja swikiri* or *swikiri* is coined from high glucose in the blood and is also derived from the word sugar in 'sugar diabetes'. According to Martin (2010: 205), there are two types of diabetes mellitus:

- “ type 1 is hereditary starting from birth or early stage
 - type 2 develops depending on life style that is the reason it is classified under nutritional diseases”.
- *Phehli* 'borer' is a Sesotho sa Leboa term for 'felon' or 'whitlow', which is a swelling with throbbing pain that characteristically affects a finger or thumb that becomes inflamed and develops pus. *Phehli* 'borer' is a deverbative noun from the verb stem *-fehla*, which means 'to bore or to stir' (Ziervogel & Mokgokong, 1975). The condition is called *phehli* because of the inflammation that 'bores' the finger. *Phehli* is a one-word term
 - *Ntašete* 'lice of testicle' is a Sesotho sa Leboa term for 'crab lice or pubic lice' that are smaller than head or body lice, translucent and round. *Ntašete* is a compound noun from *leina* + *leina* 'noun + noun', which are *nta* 'louse' + *šete* 'testicle'. Lice usually affect the pubic hair and cause intense itching with a skin eruption which looks like eczema (Shryock, 1987). They spread most often during sexual intercourse but sometimes from infected toilet seats. *Ntašete* is a one-word term.
 - *Tlhobaelo* (*ya boroko*) 'not able to fall asleep' is a Sesotho sa Leboa term for 'insomnia' often caused by stress or pain. *Tlhobaelo* is a deverbative noun from the verb stem *-hlobaela* meaning 'sleepless' or 'interrupted in one's sleep' (Ziervogel & Mokgokong, 1975:426). *Tlhobaelo* is a one-word term.
 - *Moriti wa letswele* 'shadow of the breast' is a phrasal Sesotho sa Leboa medical term for 'angina pectoris', which is a pain in the chest near or under the breast when the demand for blood by the heart exceeds the supply by the coronary arteries causing the coronary artery to be painful (Shryock, 1987). *Moriti* means 'shadow' and *wa letswele* 'of the breast' is a descriptive possessive construction consisting of *wa* as a possessive concord and *letswele* as a noun. *Moriti wa letswele* 'angina pectoris' is symptom of coronary artery disease.
 - *Lekgookgoo* or *kotokoto* is 'whooping cough' in Western medical terminology. It resembles tuberculosis, but with whooping cough, a person coughs rapidly. It is a dry

cough that takes the breath away. *Lekgookgoo* is a de-ideophonic noun, which is a term given to a noun that is derived from an ideophone (Louwrens, 1994:46). *Lekgookgoo* is derived from a duplicated ideophone *kgookgoo* which is a chopping sound (Ziervogel & Mokgokong, 1975). The cough imitates a chopping sound (onomatopoeic). *Lekgookgoo/kotokoto* is a one-word term.

- *Malota* is a medical term for 'oral candidiasis' or 'oral thrush'. In Western medical terminology, oral candidiasis or oral thrush usually occurs in babies and is caused by *candida albicans*, which is a common yeast infection in the moist areas of the body (Martin, 2010:110). According to the elders who participated in this study, *malota* are small whitish sores inside a child's mouth and the digestive tract become inflamed. Sesotho sa Leboa and Western medicine concur that a child with *malota* 'oral candidiasis' or 'oral thrush' has a difficulty eating because of the painful sores. *Malota* is a one-word term.
- *Opša ke hlogo* 'pain in the head' is a phrasal medical term for 'headache'. In Western medical terminology, the word 'ache' is used to refer to pain, while in Sesotho sa Leboa 'ache' is *opa* or *opša* (Ziervogel & Mokgokong, 1975) also meaning 'pain'. The condition is associated with the body part that is affected, i.e. *hlogo* 'head'. The medical terms 'headache' in Western terminology and *opša ke hlogo* in Sesotho sa Leboa terminology refer to a pain in the head. Another example is *opša ke leino* 'toothache', meaning 'pain in the tooth'.

The medical terms in this sub-heading have been defined and analysed in both Sesotho sa Leboa and Western languages. Most of the Sesotho sa Leboa terms are phrasal as they are descriptions and others are coined from the meaning of the term.

5.2.2 Medical terminology with different semantic properties

Levin (2006) defines terms with different semantic properties as discordant. Discordant terms exist in the vocabulary of both languages but with significant differences in the range of definition, i.e. they refer to the same disease but with a different explanation. Some of the terms have overlapping meanings, i.e. anatomical and a disease. Terms with overlapping meanings

use the same concept to refer to the part where the disease occurs and to the disease itself. The following medical terms exist in both Sesotho sa Leboa and Western medical terminology but differ in explanation or definition:

- The medical term *lepanta* 'belt' is 'shingles' or 'herpes zoster'. *Lepanta* and shingles refer to the same disease because they have similar symptoms but differ in semantic property. Shingles is an acute, painful skin rash, which is characterised by groups of small blisters on areas of inflamed red skin. “The skin erupts in crops, each succeeding crop tending to locate nearer the end of the related nerve trunk” (Shryock, 1987:374). In Western medical explanation, “shingles is caused by the reactivation of the varicella zoster virus, the same virus that causes chickenpox” (Martin, 2010:340). The term *lepanta* in Sesotho sa Leboa is derived from the nature of the disease, i.e. the belt- like pattern. The two terms 'shingles' and *lepanta* differ as, according to the traditional healers who participated in the study, *lepanta* is perceived as the initial stage of HIV/AIDS and when the belt-like crops meet at a certain point, the patient dies, while in Western medical terminology, shingles can be caused by stress or HIV/AIDS. HIV/AIDS and stress do not technically cause shingles, but they cause the immune system to weaken and a weakened immune system can put a person at risk for shingles. The reason for shingles is unclear, but it may be due to lowered immunity to infections, as you grow older. Shingles is more common in older adults and in people who have weakened immune systems¹.
- *Pudi* 'round patch' 'ringworm' is a contagious disease caused by a fungus affecting the skin of the face, neck, body, arms, legs and head that itches mildly. “Ringworm is characterised by reddened patches, usually scaly; the patches are pea- sized at first but grow rapidly” (Shryock, 1987:339). Ringworm usually heals in the centre, thus forming rings. In Sesotho sa Leboa, the term *pudi* is homonymous, i.e. *pudi* as a medical term for 'ringworm' and a common name for 'goat'. In Sesotho sa Leboa, *pudi* and 'ringworm' have similar symptoms with a semantic difference. According to the elders who participated in this study, *pudi* is regarded as a symbol or sign more than a disease, as a *pudi* indicates that a female family member is in the early stages of pregnancy (zygote), i.e. *go riboga* 'to begin to be pregnant', while in Western medical terminology 'ringworm' is a term used only for a disease.

¹ <https://www.mayoclinic.org/diseases-conditions/shingles/symptoms.../syc-20353054> 16/05 2018.

- *Sebabo* 'itch' or 'rash' and *mafogohlwa* 'the painful spot caused by the rubbed off skin' are Sesotho sa Leboa medical terms for 'skin candidiasis' or 'moniliasis'. In Sesotho sa Leboa, the terms *sebabo* is a deverbative noun from the verb stem *-baba* meaning 'itch' or 'irritate' (Kriel, 1976:197). *Sebabo* affects the vagina, debilitated people, people who have taken antibiotics by mouth for a long time, and body folds and causes the affected parts to itch (Shryock:1987). *Sebabo* that affects the vagina is known as thrush in Western medical terminology (Martin: 2010). *Sebabo* also refers to a skin rash which affects all people, even babies. *Mafogohlwa* is a deverbative noun from the verb stem *-fogohla* meaning 'rub' or 'scour' (Kriel, 1976:225). *Mafogohlwa* affects the inner side of the thighs of both men and women, especially those who are obese. Most of the time *mafogohlwa* is caused by walking long distances where the skin of the inner thighs rub together causing a painful spot.
- *Borokwana* 'sleeping habit' is the diminutive form of *boroko* 'sleep'. The disease is called "African sleeping sickness' because it has depopulated large areas in Africa" (Shryock, 1987:647). The two medical or health terms 'African sleeping sickness' and *borokwana* have similar symptoms but differ in causes. In Western medical terminology 'African sleeping sickness' is a disease caused by parasites found in the blood, cerebrospinal fluid, and certain tissues of the body" (Shryock, 1987: 647). Sometimes the disease affects the brain. The victim may be subjected to tremors, especially of the tongue, fingers, forearms and feet. According to the traditional healers, *borokwana* is believed to be caused by not being traditionally healed and not wearing a traditional medicinal bead necklace called *bolokwane* after the passing of a parent. The first and last-born children in the family must wear a *bolokwane*. *Borokwana* is a disease that causes a person to fall asleep even in the company of others.
- The medical term *hlogwana* 'small head' is derived from the body part *hlogo* 'head'. *Hlogwana* in Sesotho sa Leboa refers to the fontanelle and to the a disease that has to do with the fontanelle (Ziervogel & Mokgokong, 1975). The fontanelle is "a space (opening) between the bones of an infants' cranium caused by the incomplete closure of the 'sutures'" (Martin, 2010:286,710). The space where the frontal cranium meet is called *hlogwana ya ka pele* literally 'fontanelle of the front part', i.e. 'anterior fontanelle', and the space where

the back-cranium meet *hlogwana ya ka morago or theema* literally 'fontanelle of the back part', i.e. 'posterior fontanelle'. Both in Sesotho sa Leboa and Western medical explanations, *hlogwana ya ka pele* 'anterior fontanelle' must shrink or the brain could become swollen causing the baby to vomit forcefully and become dehydrated. According to cultural belief, *hlogwana ya ka pele* is regarded as an illness in Sesotho sa Leboa as some people treat it even before the baby can show any symptoms of the illness. In Western culture, it is believed that the anterior fontanelle will close naturally within two months after birth.

- Posterior fontanelle is a pea-sized (or bigger) movable bump on the back of baby's (or even an older child's) head. According to the medical doctors who participated in the study, it could be an occipital lymph node that develops on the back of the head, usually from something irritating the scalp like a scalp probe during labour, cradle cap, or bug bites in older children. The lymph node can remain large for quite a while, but sometimes it is painful when touched, enlarges rapidly, is red and hot, and a child looks ill.² According to the traditional healers and elders who participated in this study, a baby is treated for *hlogwana* even if there are no symptoms of the disease, while in Western culture³ the opening between the bones of the cranium will close naturally within the first few months after birth. According to traditional healers, *hlogwana* is regarded as a deadly disease if not treated on time.
- *Sešemanyana* 'pertaining to boys' is 'stye' or 'sty', which is a tiny infection like a small boil that develops on the margin of the eyelid. In Western medical terminology, stye or sty is only a disease, while in Sesotho sa Leboa, according to the elders who participated in this study, *sešemanyana* is a sign that a person has denied a pregnant woman some food, as well as a disease. Most of the time a stye heals by itself but if it becomes serious, the patient must consult a doctor.
- *Nogakoto*. The term *nogakoto* is a compound noun made of two nouns *noga* 'snake' plus *koto* 'leg', *-koto* is a stem of *lekoto* 'leg' which is a synonym of *leoto*. *Nogakoto* is literally 'snake of the leg' which is associated with the term 'rheumatism in the leg'. In Western

² <https://medical-dictionary.thefreedictionary.com/fontanelle> 03/05/2018

³ <https://www.healthline.com/symptom/bulging-fontanelle> 03/05/2018

medical terminology, “it is caused by inflammation in the leg muscles” (Shryock, 1987:382). According to the traditional healers who participated in the study, a person with *nogakoto* tends to fall and can become paralysed on the affected side up to the eye, which closes slightly. The traditional healers associate the cords caused by the inflamed leg muscle with the movement of a snake, hence the term *nogakoto*. *Nogakoto* 'rheumatism' has a tendency to run in the family (heredity).

- *Kgetlane* 'collarbone' is a Sesotho sa Leboa medical term for a disease which affects the collarbone or clavicle. *Kgetlane* has an overlapping meaning, as it refers to the collarbone and to the disease affecting the collarbone. It usually attacks children and causes a collarbone to sink into the body. *Kgetlane* has similar symptoms to the Western medical term, ulcer. A child with *kgetlane* eats a lot but does not gain weight. The traditional healers believe that traditional medicines can heal *kgetlane* better than Western medicine.
- *Mafahla* 'chest' refers to the chest and to conditions that affect the chest. In Sesotho sa Leboa, diseases such as *go tswalelega moya* 'asthma', *sehuba* 'cough' and *bolwetši bja maswafo* 'disease of the lungs', i.e. 'bronchitis', are generally referred to as *mafahla* 'chest' or *bolwetši bja mafahla* 'disease of the chest', as they affect the chest. In other words in Sesotho sa Leboa if a person has *mafahla*, he/she can have either asthma, a cough or bronchitis, whereas in Western medical terminology, asthma, a cough and bronchitis are different diseases altogether; they do not have a general term. An asthma attack is caused by inflammation that affects the passage of air flowing through the membrane-lined tubes that serve the lungs (Shryock, 1987). The lining of the bronchi becomes congested and swollen, and an unusual amount of mucus is secreted within these tubes. The patient has more difficulty expelling the air than drawing it in. Asthma attacks both sexes and can occur from infancy to old age. According to Marcovitch (2007, 167), a cough is regarded as a natural reflex reaction to irritation of the air passage or lungs. Bronchitis is an inflammation of the mucous membrane in the bronchial tubes that carry air to and from the lungs (Martin, 2010). People affected by bronchitis tend to cough up thickened mucous or sputum.
- *Leatla* 'enteritis'. Enteritis is inflammation of the intestine, especially the small intestine, usually accompanied by diarrhoea. *Leatla* mostly affects a person after eating the 'infected' meat of an animal slaughtered by a man who is 'infected'. The man could have touched a

corpse or was infected because he had sexual relationship with an 'infected' woman. According to the elders who participated in this study, *leatla* can also affect people at a funeral after eating food cooked by a person who touched a corpse. In Western medical terminology, “enteritis is most often caused by eating or drinking things that are contaminated with bacteria or viruses” (Martin, 2010:247).

- *Bolwetši bja monagano* 'disease of the mind' is the umbrella term for 'mental disorders' such as:
 - Schizophrenia:
 - Dementia
 - Delusions
 - Hallucination
 - Alzheimer's
 - Bipolar disorder (manic-depressive psychosis).

In Sesotho sa Leboa medical vocabulary, all the above-mentioned mental disorders are given one medical term *bolwetši bja monagano* 'disease of the mind'. *Bolwetši* means 'disease' while *bja monagano* 'of mind' is a descriptive possessive construction consisting of *bja* 'of' as possessive concord and a noun *monagano*. *Bja monagano* 'of mind' describes mental diseases. Two synonyms for *bolwetši bja monagano* 'disease of the mind' are *go hlakana hlogo* 'to have a mixed up head' or 'to be confused' and *bogaswi* 'madness'. *Bogaswi* is a deverbative noun from the verb stem *-gafa* 'mad' or 'insane'. According to the traditional healers, a mental disorder is associated with witchcraft and can therefore be treated best by traditional healers. Some mental disorders may be heredity. Hoffmann (1932:165) indicated that, “*Ge ele bolwetši bja go hlakana hlogo ba re ke leabela, ba re motho yo mongwe wa gabo o kile a ba bjalo*” literally meaning 'as for mental disorder they say is heredity, they say one member of his or her family was once like that', i.e. if one member of the family once had a mental disorder then it is likely that the descendants will have the same mental disorder.

- *Mafofonyane* 'hysteria'. *Mafofonyane* and hysteria have the same symptoms but differ in their causes. Hysteria is “a condition characterised by emotional instability or ungovernable emotional excess, such as extreme fear, extreme excitement and tantrums”

(Martin, 2010:363). There are two types of hysteria in Western medical terminology, which are: conversation hysteria and dissociative hysteria, while in Sesotho sa Leboa only the term *mafofonyane* is used. According to the medical doctors who participated in this study, hysteria is caused by a nervous family background or emotional training as a child. Factors such as too much fear, worry, depression, mental strain and prolonged sickness, death or loss of someone who was deeply loved, can cause hysteria. According to the traditional healers, *mafofonyane* is believed to be caused by witchcraft, especially if a person shows the symptoms of this disease after the loss of a family member. *Mafofonyane* is also caused by a prolonged sickness, hence the term *bo mo tshabetše hlogong* literally 'it has run into his/her head', meaning the illness has affected the mind.

- *Sauwe* 'sundowning' both refer to a temporary memory loss which makes a victim forget his or her known location. A slight difference in meaning between *sauwe* and sundowning is that *sauwe* usually affects a person during the day, while sundowning causes people to become increasingly confused at the end of the day into the night (Whatley, 2006). Sundowning is not a disease but a symptom that usually occurs in people who have dementia, such as Alzheimer's disease. However, according to the elders, someone suffering from *sauwe* becomes confused because he or she has passed a place where there is a ghost.
- *Ditangtang* 'failure to thrive (FTT)' mostly affects children. According to the elders, if a child fails to thrive, the mother is blamed for having a sexual relationship during pregnancy with another man (or men) who is not the father of the child. If a woman is pregnant, she has to behave properly or the child will have failure to thrive disease. In Western medical terminology, if an infant does not grow satisfactory compared to his age group, the baby cannot absorb nutrients properly because of feeding problems, food intolerance or genetic conditions (Martin, 2010:260). According to the medical doctors, this condition may indicate a serious underlying disease such as heart or kidney disease.
- *Mollo wa badimo* 'fire of the ancestors' is a phrasal term for 'vitiligo' or 'blisters', which is a skin disorder. The blisters and pink or whitish patches may start small then multiply in or become bigger. This skin disorder may develop anywhere on the body such as on the:
 - *Mapele* 'genitals'

- *Ditsebe* 'ears'
- *Ka morago ga leihlo* 'back of the eye'
- *Matsogo* 'arms or hands'
- *Maoto* 'legs or feet'
- *Dinko* 'nose or nostrils'
- *Sefahlego* 'face'
- *Legano* 'inside the mouth'.

Sometimes *mollo wa badimo* 'vitiligo' or 'blisters' develops to such an extent that it covers the whole body and may turn the hair of the affected area white or grey (Shryock, 1987:366). In *mollo wa badimo*, (*mollo* 'fire', *wa badimo* 'of the ancestors') is a descriptive possessive construction consisting of *wa* 'of' as a possessive concord and a noun *badimo* 'ancestors'. *Wa badimo* 'of ancestors' describes the type of *mollo* 'fire'. Since the cause of *mollo wa badimo* is unknown according to the traditional healers, it is believed that the disease is caused by the ancestors, hence the name *badimo* 'ancestors'. According to Western medical terminology, vitiligo occurs when the skin pigment cells responsible for the skin colour are destroyed. Vitiligo and blisters are not contagious, i.e. they cannot be transmitted from one person to another, but they may have situational causes and be genetic. Yet, there is no cure for *mollo wa badimo*.

- *Go se belege* 'unable to conceive or have children' or 'infertility/sterility/barrenness' is also known as *go hloka thari*, 'an idiom referring to not able to have children in Sesotho sa Leboa. *Go se belege* 'not being able to conceive or have children' is a phrasal term used to refer to a woman who unable to conceive or fall pregnant or a man who unable to make a woman pregnant, i.e. impotent. An impotent man is referred to as *o lomilwe ke mmutla* 'he has been bitten by a hare', which implies that the man does not know how to procreate with a woman (Mönnig, 1967:99). The term used for a woman who cannot conceive is *moopa* in Sesotho sa Leboa. Impotence may be due to underdeveloped sex organs, infections or tumours in both men and woman. A woman may not be able to conceive due to many *sekgalaka* 'abscesses on the womb' (Ziervogel & Mokgokong, 1975:595). *Dikutu* 'fibroids' inside the womb that start small but grow bigger, also may make it difficult for a woman to fall pregnant. According to the elders who participated in this study, if a couple is married for more than a year without having a child, the woman is to blame. Mönnig (1967: 98) emphasises this cultural ideology by indicating

that barrenness is perhaps a woman's most feared condition that affects not only herself but also her family group, which against the prestations of her husband and his group, gave her to bear children for her husband's group. When a woman does not show any signs of pregnancy after some months of marriage, her parents will insist that she consult a traditional healer to *bofela* 'to tie' that is to cure her from barrenness using traditional medicine.

Female fertility is a dominant theme in the culture of black South Africans as it ensures preservation and propagation of the tribe, while the inability to conceive is regarded as a disgrace, as procreation is expected to follow marriage (Semenya et al. 2011). According to the Western point of view, infertility in women can be caused by failure to ovulate or a problem with the lining of the uterus, while in men it can be the result of decreased numbers of spermatozoa (Martin, 2010). Palha and Lourenco (2011:1) add that “to be credible, humanization of the treatment protocols for infertile couples must take into account the problems of intimacy as well as the sexual health of these couples”. Thus, not only the female, but also the male can be part of the problem of infertility.

- *Go bofela*. The term *bofela* is an applied stem from the verb stem *-bofa*, which means 'tie' (De Schryver, 2009). *Go bofela* 'to tie for' means to cure from infertility or to make one conceive using traditional medicines. The traditional healer treats both the wife and husband. From the traditional healer's point of view, *go se belege* 'not being able to have children' is caused by a variety of supernatural circumstances that can be treated with traditional medicines by the traditional healer of which the treatment is called *go bofela* 'to cure from infertility' (Ziervogel & Mokgokong, 1975:103). The Western point of view is that infertility can be treated by Western medicines and technology. Owing to increasing urbanisation, both traditional medicines and Western medicines are often used by the young generation for the treatment of infertility.

Terms in this sub-heading appeared in both Sesotho sa Leboa and Western medical terminology but differed in their explanation. Some of the differences were cultural.

5.2.3. Sesotho sa Leboa medical terms without Western counterparts

Cultural nuances and cultural differences are terms that exist in one language only, e.g. terms that exist in Sesotho sa Leboa but not in Western languages. These terms are Sesotho sa Leboa

culture-specific or culture-bound. “Like culture-specific words, they point to concepts that are not easily accessible to the target reader” (Baker, 2011:63). Shai-Mahoko (1997) adds that among Africans, one cannot talk of culture-bound syndromes without implying that the indigenous healer is involved. Terms of these diseases are based on an African perception of the world and are understood only by Africans. As a result, they cannot be cured through Western therapeutic techniques (Shai-Mahoko, 1997). Hereunder are Sesotho sa Leboa medical terms which do not have Western counterparts due to cultural nuances or cultural differences. “The influence of culture is present in different areas of human health, as well as in the case of reproductive behaviours” (Pacheco & Lourenco, 2011:1). These terms are culturally specific to Basotho ba Leboa tradition:

- *Seješo* or *selešo*: 'poisoned food' is an African traditional medical term for 'poisoning'. *Seješo* refers to the poisonous substance given to a person with bad intention (Shai-Mahoko, 1997). A person who suffers from *seješo* is said to be *o na le seješo* 'have a poisonous substance'. The disease is caused by eating food that is poisoned with African poisonous *sehlare* 'medicine' or 'muthi'. It is believed that the poison can be given to a person orally, e.g. in food or drinks. *Seješo* is dangerous because it can damage the inner lining of the stomach and spread to the whole body or stay only in the stomach. If the patient is not treated on time, he or she may die.
- *Makgome* or *makgoma* 'touch' is an African traditional medical term for a disease caused by not being cleansed after the death of a spouse or a family member. *Makgoma* is a deverbative noun from the verb stem *-kgoma* 'to touch'. *Makgome* is a bloodstream disease which causes an abnormally swollen body (especially legs), dizziness, a continuous headache and lack of appetite. If a person, who is not cleansed after the death of a spouse becomes involved in a sexual relationship, both the partner and the widow or widower becomes ill with *makgome*, in other words this disease is infectious. *Makgome* can lead to a serious illness and even death if not treated. Cleansing after death is not only for married couples but also for couples who have a child, as it is regarded that they shared blood. After one partner has passed away, the remaining partner must be cleansed because he or she will affect a future sexual partner. Mönning (1967:66) explains *makgome* or *makgoma* as follows:

“Where this contact occurs such people either also become impure, or they contract the disease *makgoma* derived from the verb *go kgoma* – to touch. The condition of *go tšhilafala* 'impurity' and of *makgoma* 'to touch' are contagious. If a man has intercourse with a widow, a menstruating woman, a woman who has had a miscarriage or abortion, or a pregnant prostitute, he will contract *makgoma*. If an impure man or woman enters the hut where a birth has taken place, the new born child will get *makgoma*. This dreaded disease results in the patient fading away”.

According to the traditional healers, *makgome* or *makgoma* is a feared disease amongst the Basotho ba Leboa. This term does not have an equivalent Western medical term because Western culture does not practise leansing after death.

- *Lepheko*: The term *lepheko* is derived from the verb stem *-pheka* meaning 'barricade' or 'hamper' (Ziervogel & Mokgokong, 1975). The noun *lepheko* therefore means 'barricade' or 'obstruction'. *Lepheko* 'barricade' is a term used for a protective stick that is placed across the entrance of the room or hut where there is a new-born child, seriously ill person or a corpse. *Lepheko* 'barricade' is used as a sign to prohibit people from entering the hut, especially those who are regarded as 'impure'. “The traditional *lepheko* is a reed that is treated with a protective medicine that protects both the child and the mother from supernatural forces” (Mönnig, 1967:99). According to the elders, impure people will make the child ill or cause the seriously ill person to die. *Lepheko* is placed across the hut where there is a corpse to prohibit people from entering the hut to avoid *go tšhilafala* 'impurity'. Only delegated people are allowed to enter a hut where the *lepheko* is placed. People who still use *lepheko* these days, place any stick across the entrance. This term does not have a direct equivalent in Western medical terminology because it is culture-oriented. Placing a *lepheko* is a traditional Basotho ba Leboa practice.
- *Go longwa*. The term *go longwa* is derived from the verb stem *-loma* 'bite', 'sting' or 'suffer sharp pain' (Ziervogel & Mokgokong, 1975: 772). It is a traditional medical term for a sexual transmitted disease that affects men. When a man has a sexual relationship with a woman who has miscarried or who has had an abortion, his sexual organ is infected causing a sharp pain and swelling. Specific traditional medicines are used for the

treatment of the disease and the cleansing of the blood because it is believed that *madi ana le ditšhila*, 'the blood is dirty' or 'the blood is contaminated'. According to the nurses who participated in this study, the term does not have an equivalent in Western terminology, as Western cultures do not believe that blood can be dirty from having sex with the woman who miscarried or aborted.

- *Selwana* 'infection of the anus' is an African traditional medical term for a disease affecting the anus of a child that becomes infected. According to the traditional healers who participated in this study, *selwana* can be a sign of *hlogwana* 'fontanelle'. Most of the time the child with *selwana* likes to repeatedly lift his or her buttocks up in the air. While children often sleep with their buttocks up in the air, children with *selwana* do this repeatedly even while playing. The term for this disease is culture specific to the Basotho ba Leboa.
- *Bohlolo* 'to be a widower' and *bohlologadi* 'to be a widow' are traditional medical terms used by the Basotho ba Leboa to refer to the morning period of the widow or widower. In Sesotho sa Leboa culture, when one's spouse has passed away, the person who remains is called *mohlolo* 'widower' or *mohlologadi* 'widow' and he or she must be cleansed by using traditional medicines. Some people perform the cleansing according to a church practice. The cleansing is called *go alafa ditlhologadi* 'to cleanse the blood of a widower or widow'. According to the traditional healers who participated in this study, the cleansing is very important because if a widow or widower is not cleansed, he or she will become ill with a swollen body (especially legs), dizzy, have a continuous headache, and no appetite. *Ditlhologadi* goes hand in hand with *makgoma* because if a widower or widow who is not cleansed (something missing here) encounters other people, he or she will infect them with *makgoma* as explained below:

Mohlologadi o oretšwa dihlaire tša ditlhologadi, gore a se tlo ba le makgoma. Makgoma ke malwetši ao a hlolwago ke ge yo mongwe wa bahlologadi goba mohlolo a ka palelwa ke go latela ye mengwe ya melao ya kilelo. Ge a ka re a se a fetše mabaka a kilelo a tsenela thobalano le motho yo mongwe, motho yoo o tla fetelwa ke ditlhologadi (Tsiane & Phokwane, 2017:14).

'A widow smokes medicines to cleanse the blood from impurity and in so doing, prevent *makgoma*. *Makgoma* are diseases that occur when a widow or widower cannot comply with the rules of abstinence. If it happens that before

completing the abstinence period, she or he has a sexual relationship with another person, that person will be infected with *ditlhologadi*'.

Bohlolo or *bohlologadi* is a dreaded condition that can lead to serious ill health or death if not treated. There is no Western medical term for *bohlolo* and *bohlologadi* as the cleansing of the widower and widow is not practised in Western culture. Owing to urbanisation and Christianity, some Africans do not practise the cleansing anymore. The traditional healers believe that people who are not cleansed become continuously ill with swollen feet and a headache.

- *Mokebe* is a Sesotho sa Leboa medical term that refers to 'an enlarged stomach' or 'dropsy', which is the swelling of soft tissues due to the accumulation of excess water as if a person is pregnant. This disease affects both men and women, but mostly it affects men. *Mokebe* is not pseudocyesis 'false pregnancy', as it does not have the symptoms of pregnancy. According to the nurses who participated in this study, in Western terminology, if these pregnancy-like symptoms appear in men, they are called 'couvade' or 'sympathetic pregnancy'. The *Meriam Webster medical online dictionary*⁴ states that pseudocyesis and couvade are caused by stress that disrupts the body's hormonal balance and triggers symptoms like pregnancy.

The traditional healers maintain that *mokebe* is caused by witchcraft and can be healed by only a few traditional healers. It is also believed that when the water in the belly withdraws, the person will eventually die. The term *mokebe* does not appear in Western medical terminology, as this disease is a culture-specific disease. *Mokebe* is associated with dropsy in Western terminology.

- *Segatlela* or *segatlelana* is a medical term given to a child who is weaned prematurely, as the mother is pregnant again (Ziervogel & Mokgokong, 1975). The term *segatlela* is a noun derived from the verb stem *-gatlela*. According to the elders who participated in this study, the breast milk of a woman who becomes pregnant while still feeding a baby is *ditšhila* 'dirty' in Basotho ba Leboa tradition. The 'dirty' or 'contaminated milk' causes

⁴ <https://www.merriam-webster.com/dictionary/pseudopregnancy> 19/05/2018

the fed baby to have diarrhoea, vomit continuously and have difficulty developing properly. It is said in Sesotho sa Leboa that *ba mo gatletše* 'the mother fell pregnant again while still feeding the child'. There is no equivalent Western terminology because this is a culture-specific term.

- *Sefola* 'threshing machine' is from the verb stem *-fola* 'thresh corn' or 'strike' or 'hit' (Ziervogel & Mokgokong, 1975: 254). *Sefola* or *sefolane* has similar symptoms to the Western medical term diabetes mellitus, the difference being that in Sesotho sa Leboa, diabetes is called *bolwetši bja swikiri* or *swikiri*, which is a term borrowed from Western terminology, while *sefola* or *sefolane* is regarded as another disease in the African tradition. *Sefola* usually causes a painful leg to wound caused by blocked veins, but sometimes wounds also appear on other parts of the body like a hand. According to the traditional healers, *sefola* is not diabetes because it is caused by witchcraft. In Western medicine, diabetes is a chronic condition associated with abnormally high levels of sugar (glucose) in the blood (Martin, 2010:205)..
- *Leleta* is a slimy, whitish mucus-like substance inside the mouth of the child. A child suffering from this disease become weak and lethargic. *Leleta* closes the nostrils causing the child to have difficulty breathing. According to the elders, *leleta* is caused by not holding the baby upside down by its feet after birth to clear the mucus and fluid from its air passages in order to stimulate the baby to breathe. There is no equivalent term for *leleta* in Western medical languages but it is associated with 'oral candidiasis.

Terms in this sub-heading are affected by cultural nuances or cultural differences, i.e. they are specifically defined according to Basotho ba Leboa cultural perception and they do not have Western counterparts. These medical terms are understood by the Basotho ba Leboa, but not limited to them.

5.2.4 Western medical terms without Sesotho sa Leboa counterparts.

The discussion in this subheading is based on Western medical terms that do not have Sesotho sa Leboa equivalents. The terms used in Sesotho sa Leboa for these Western medical terms are borrowed or translated from other languages. Direct borrowing (loan terms) and indirect

borrowing (coined terms) are used to form Sesotho sa Leboa counterparts. Mojela (2010:703) describes direct borrowing as 'words that are borrowed from foreign languages and are incorporated into the linguistic system of Sesotho sa Leboa'. Mojela (2010:703) adds that indirect borrowing usually occurs through the process of coinage, where only the meaning or the sense of the term is taken, and not the word itself. In this category, most of the Sesotho sa Leboa medical terms are phrasal, as they are coined due to the nature of their occurrence.

- Carbuncles. The term refers to the unusual severe boils usually with more than one core or head, accompanied by debility. Carbuncles usually appear around hair roots at the back of the neck. Carbuncles are referred to as *sekaku se segolo* 'big boil' or 'severe boil'. The phrasal term *sekaku se segolo* is translated from 'unusual severe boil' which describes the type of disease.
- Listeriosis. The term does not have a Sesotho sa Leboa equivalent, but is translated as *listeriyosese*. Bacteria, called 'listeria' that affect the bloodstream, causes this disease that is transmittable to a person by eating infected animals or animal products. Some symptoms of listeriosis are flu-like with a headache and diarrhoea. Most of the time it affects pregnant women and people with a chronic disease such as diabetes.
- Allergy refers an abnormal sensitivity to certain substances such as pollen; hair or dander from cats, dogs, horses, or feathers. People can also be allergic to certain foods such as milk, eggs, fish, shellfish, pork, wheat, oranges or mangoes. In most cases, the symptom may be a skin rash. In Sesotho sa Leboa, if a person is sensitive to something it is said *o a ganwa* 'he/she is being refused'. 'Allergy' is *go ganwa*, derived from the verb stem - *gana* 'refuse'
- Meningitis is a term for an acute inflammation of the meninges (layers of tissue that cover the brain and spinal cord) (Shryock, 1987:607). It is curable but may result in permanent brain damage or death if not treated. "Meningitis germs are expelled through contact with fine droplets from the nose or mouth of an infected person who coughs" (Shryock, 1987:607). Sesotho sa Leboa has no exact term for meningitis but because this disease has something to do with the brain it is called *bolwetši bja bjoko* 'the disease of the brain'.

- Wen is a term for an abnormal oil gland filled with a sack of fatty material. Wen is appearing in the form of a painless tumour that may become chronically inflamed and form *boladu* 'pus'. The tumour usually appears on the *lerethe* 'ear lobe', hence the phrasal term *go ruruga ga lerethe* 'swollen of the ear lobe'.
- Tinnitus, also known as 'ringing in the ear' is a term for hearing noises in the victim's ear. Martin (2010:734) describes tinnitus as “a sensation of sound in the ear without an external sound source”. These noises may be pulsating sounds, sounds like the ringing of bells, music, or buzzing. The cause may be an inflamed middle ear, impacted earwax, a foreign body in the ear, or high blood pressure (Shryock, 1987). *Medumo ka tsebeng* 'sounds in the ear' is a phrasal term for tinnitus derived from the sounds or noise that is heard in the ear.
- Phobia is a term associated with *go tšhoga kudu* or *go boifa kudu* 'intense fear'. Phobia manifests as an unreasonable, unjustified anxiety regarding certain situations (Tyrell, 1979). The person recognises that there is no actual danger involved but is nevertheless unable to control a feeling of intense fear. While there are no direct translations for phobias, Tyrell's (1979) translations into Sesotho sa Leboa include the following examples:
 - Acrophobia 'fear of heights' *Go boifa bogodimo*
 - Antlophobia 'fear of males' *Go boifa batho ba senna*
 - Bathophobia 'fear of depths' *Go boifa go iša fase/ mekoti*
 - Nomophobia 'fear of wind and drafts' *Go boifa ledimo le go tšutla*

The medical terms in this sub-category do not have Sesotho sa Leboa counterparts as they are specifically found in Western terminology. Some of these terms are translated in order to have Sesotho sa Leboa counterparts.

5.3 Contagious diseases and disorders

Terms for contagious diseases and disorders are discussed below to support the analysis of the medical terms discussed in sub-heading 5.2. Martin (2010) refers to contagious and infectious diseases as 'communicable diseases'. “Communicable disease is any disease that can be transmitted from one person to another by direct physical contact, common handling of the

object that is infected and by spread of infected droplets coughed or exhaled into the air” (Martin, 2010:166). According to the *Meriam Webster Dictionary*², a 'contagious disease is an infectious disease communicable by contact with one who has it, with bodily discharge of such a patient, or with an object touched by such a patient'.

In Sesotho sa Leboa, contagious diseases are called *malwetši a go fetela* 'diseases that are transmitted'. People with infectious or contagious diseases should always wash their hands after touching objects to avoid spreading the disease, and those who are not ill should take precautions not to be infected. According to Wehavekids.com⁵, microscopic germs (such as bacteria or virus) get into the body can cause problems such as infectious diseases. Infectious diseases that spread from person to person are said to be contagious. Some infections spread to people from an animal or insect, but are not contagious from another human.

- *Pudi* is a Sesotho sa Leboa term for 'ringworm', which is a contagious disease caused by fungus affecting the skin of the face, neck, body, arms, legs or head. The disease is contagious in both Western and Sesotho sa Leboa medical terminologies and the process of infection is perceived the same in both cultures.
- *Mooko* 'measles' is a disease characterised by small red rash that that is itchy and infectious. The disease is considered contagious in both Sesotho sa Leboa and Western terminology and the process of infection is the same in both cultures
- *Sepšatlapšatlane/dithutlwa* 'chicken pox' is a skin disease appearing immediately after contact with an infected person. The disease is contagious in both Sesotho sa Leboa and Western languages and the process of infection is the same in both cultures.
- *Bolwetši bja bjoko*: Is a Sesotho sa Leboa coined term of 'meningitis'. “Germs through contact with fine droplets expelled during coughing from the nose or mouth of an infected person spread meningitis” (Shryock, 1987:607). In Western terminology, meningitis is a

⁵ <https://wehavekids.com/having.../Pregnancy-symptoms-but-a-negative-pregnancy-test>
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contagious disease. According to the respondents, it is not known in Sesotho sa Leboa if the disease is contagious or not as the term is mostly used in Western languages.

- *Sešemanyana* 'stye' or 'sty' in English, is a miniature infection like a small boil that develops on the margin of the eyelid. Styes are bacterial infections that can spread from person to person. Styes are contagious both in Sesotho sa Leboa and in Western terminology and the process of infection is the same. According to the elders who participated in this study, a stye is a sign of denying a pregnant woman some food so *sešemanyana* is therefore not contagious.
- *Tshehlomonwana* 'athlete's foot' is a disease caused by a parasitic fungus that usually attacks toes. Contaminated floors surrounding pools and showers cause athlete's foot, which is contagious in both Sesotho sa Leboa and Western terminology, and the process of infection is the same in both cultures.
- *Makgome* has no Western equivalent, as cleansing after death is not practised in Western cultures. *Makgome* is an African traditional medical term for a disease caused by not being cleansed after the death of a spouse or family member. *Makgome* is a contagious disease, as an uncleaned person can infect his or her partner.
- *Kotokoto* or *lekgookgoo* 'whooping cough'. A person can suffer from whooping cough after being in contact with an infected person. The disease is contagious both in Sesotho sa Leboa and Western cultures.
- *Malota* 'oral thrush' or 'oral candidiasis' is infectious as the sores caused by the common yeast can infect themselves and multiply. Oral thrush is also contagious as it spreads from one child to another through using the same utensils with the infected child. The process of infection is the same in both Sesotho sa Leboa and Western cultures.
- *Mauwe* 'mumps' is a disease caused by a virus that enlarges salivary glands. The disease is contagious in both cultures.

- *Leatla* 'enteritis' is an inflammation of the small intestine usually causing pain and diarrhoea. According to the elders, in Sesotho sa Leboa culture, *leatla* mostly affects a person after eating the infected meat of an animal slaughtered by an infected man. The person could also have touched a corpse or was infected because he had sexual relationship with an infected woman. The disease is considered contagious in both Western and Sesotho sa Leboa cultures.
- *Go longwa* affects a man who has a sexual relationship with a woman who has miscarried or has had an abortion. It affects the sexual organs of a man. The disease is explained as being contagious in Sesotho sa Leboa culture, but the disease is not recognised in Western cultures.
- *Ntašete* 'crab lice' or 'pubic lice' is a virus that affects pubic hair and spreads most often during sexual intercourse but sometimes by means of infected toilet seats. The disease is contagious in both Sesotho sa Leboa and Western medical explanations. The process of infection is the same in both cultures.

Listiriyosese, translated from 'listeriosis', is a disease caused by bacteria called 'listeria' that affect the bloodstream. According to Martin (2010), the bacteria is transmittable to a person by eating infected animals or animal products. The disease is contagious in Western terminology but not well known in Sesotho sa Leboa.

- *Mafogohlwa* and *sebabo* are terms for 'skin candidiasis' or 'moniliasis' in Western terminology. *Sebabo* 'skin candidiasis' can spread from one person to another by using the same soap and towels or through a sexual relationship. *Mafogohlwa* and *sebabo* 'skin candidiasis' is a contagious disease in Sesotho sa Leboa and Western terminology. The process of infection is the same in both cultures.
- *Phehli* 'whitlow' or 'paronychia' is contagious and spreads easily through direct contact with infected skin lesions (Martin, 2010:544). The process of infection is the same in both cultures.

Most of the contagious diseases are the same in both Sesotho sa Leboa and Western cultures therefore terms used to refer to these diseases are explained the same. Owing to cultural

differences, the terms of some of the Sesotho sa Leboa diseases do not appear in Western terminology. Contagious diseases appear immediately after contact with the infected person. Infection can also occur through food, water and other things. Some of the diseases infect themselves and multiply, causing the disease to spread to the whole part or to the whole body.

5.4 Terms related to the usage of medicinal plants in Sesotho sa Leboa

The following discussion focuses on terms related to the usage of medicinal plants in Sesotho sa Leboa. The use of medicinal plants in Western culture will not be discussed in this study as it is done in laboratories. Medicinal plants need to be prepared before they can attain their medicinal value. Preparation takes place differently and is expressed by several verb stems such as the following:

- *-šila* 'ground to powder '
- *-ena* 'soak in water (infusion)'
- *-bediša* 'boil in water (decoction)'
- *-kgatla* 'crush'
- *-kgabelela* 'chop'
- *-apea* 'cook'
- *-nwa* 'drink'
- *-hlapa* 'bath'
- *-kgoga* 'inhale or smoke'
- *-mona* 'suck'
- *-sohla* 'chew'
- *-tlola* 'smear on'
- *-aramela* 'steam'
- *-latswa* 'lick'

Fifteen terms for medicinal plants will be discussed below.

- *Kgokgopha* 'Bitter aloe'
 - Medicinal part: Leaves of *kgokgopha* 'bitter aloe' have bitter sap, which is used for medicinal purposes.
 - Preparation: Leaves are soaked in water (infusion) or boiled in water (decoction).

- Administration and uses: Raw or a decoction of leaves is taken by mouth and is used for stomach complaints, arthritis and hypertension. Raw leaves are also placed in water for bathing and for the treatment of skin irritations and sores. Slightly burned then cooled leaves are opened and placed on burns and bruises.
- *Lengana* 'Wild wormwood' or 'African wormwood'.
 - Medicinal part: Leaves or the whole plant.
 - Preparation: Raw, dried leaves are ground to a powder or crushed. Leaves are soaked in water (infusion) or boiled in water (decoction).
 - Administration and uses: Decoction of leaves are used to cure coughs, colds, fever, colic and headache. Powdered leaves can be used as snuff, while crushed leaves can be smoked or cooked and drunk as a tea.
- *Mosehla* 'Rain bush'/'African wattle'
 - Medicinal part: Leaves
 - Preparation: Leaves are used as raw.
 - Administration and uses: Raw leaves are soaked and used for stomach complaints such as colic. In Sesotho sa Leboa culture, *mosehla* is used mostly during death cases for cleansing while in Western culture the cleansing by rain bush is not practised.
- *Motšhidi* 'Sour plum'
 - Medicinal part: Leaves and roots
 - Preparation: Raw, dried leaves are ground to a powder or crushed. Leaves are soaked in water (infusion) or boiled in water (decoction).
 - Administration and uses: A decoction from the leaves is used to soothe inflamed eyes. Infusion of the roots is used as a remedy for dysentery and *letšhollo* 'diarrhoea'. Infusion of roots and leaves is used for the treatment of abdominal pain and bilharzia. Powdered dried leaves and a decoction of roots is taken orally for infertility.
- *Theepe* 'Pigweed'
 - Medicinal part: Leaves

- Preparation: Leaves are cooked.
- Administration and uses: Leaves contain micronutrients such as iron and calcium that are beneficial for humans. Iron and calcium are good for building bones. It is used as a relish and vegetable.

- *Thelele* 'Jute mallow'
 - Medicinal part: Leaves
 - Preparation: Leaves are cooked
 - Administration and uses: Leaves are cooked and eaten for the relief of pain, especially in the feet and knees. Cooked leaves are also used as a relish and side dish.

- *Serokolo* 'African ginger'
 - Medicinal part: Roots
 - Preparation: Roots are used raw or ground to a powder.
 - Administration and uses: Raw roots are chewed for asthma, colds, malaria, menstrual pains, appetite suppressant, and as a sedative, especially when a baby is restless and cannot sleep.

- *Mohlatswa* 'Wild plum'
 - Medicinal part: Roots and fruit
 - Preparation: Roots are ground to a powder. Fruits are eaten as fresh.
 - Administration and uses: The powdered roots can be rubbed into incisions in the skin to heal them and to treat rheumatism. Infusion of a mixture of powdered roots and fruit is used to cure epilepsy.

- *Morula* 'Marula tree'
 - Medicinal part: *Lerula* 'fruit'.
 - Preparation: *Lerula* is used as fresh.
 - Administration and uses: *Lerula* 'fruit' is eaten fresh or squeezed and the juice is used for impotence. *Morula* kernels (*dikoko*) are eaten as nuts.

- *Mmilo* 'Medlar tree'
 - Medicinal part: Roots, leaves and *lebito* 'fruit'
 - Preparation: *Lebito* 'fruit' is eaten fresh. Roots and leaves are soaked in water (infusion).
 - Administration and uses: Fruit is eaten fresh or dried and ground. The infusion of the roots and leaves is used to treat malaria, chest ailments, pneumonia, ringworm and toothache.

- *Toro faeye* 'Prickly pear'
 - Medicinal part: Fruit
 - Preparation: Fruit is eaten fresh.
 - Administration and uses: The fruit is covered with spines or brittles and eaten raw. The fruit may be used in juices, jellies, teas, and alcoholic drinks. The fruit may be used for the treatment of diabetes, inflammation and ulcers. After the top layer of the fruit have been peeled, the fruit is soaked in cold water and the infusion is drunk for the treatment of diabetes.

- *Garenate* 'Pomegranate'
 - Medicinal part: Seeds
 - Preparation: Seeds are eaten fresh and the outer cover of the seeds are boiled in water.
 - Administration and uses: Seeds have an alkaloid that helps to get rid of intestinal parasites. Continuous eating of seeds is also believed to stop the ageing process (anti-ageing). The outer cover of the seed is removed and eaten raw or cooked; the decoction is used for abdominal pains and for the treatment of the infected digestive tract.

- *Mokgalo* 'Wait-a-bit tree'
 - Medicinal part: Bark and leaves
 - Preparation: The bark is boiled in water while the leaves are eaten raw.
 - Administration and uses: The bark is cut in lengths down and across, as this avoids damage to the tree, and boiled. The decoction will relieve chest pain rapidly. Leaves eaten raw stop stomach cramps and a runny stomach.

- *Bolebatša* 'Lannea Schweinfurthii'
 - Medicinal part: Bark and roots
 - Preparation: Bark is boiled and roots are grounded or used raw.
 - Administration and uses: The bark is used for making a tea that is used as a tonic for treating anaemia. A decoction of a bark is used to treat diarrhoea and a headache. Roots are used as a sedative. In Sesotho sa Leboa, *bolebatša* is used traditionally during the grieving process to relieve stress and allow affected people to forget painful memories.

- *Monepenepe* 'Polygala fruticose'
 - Medicinal part: Leaves
 - Preparation: Leaves are grounded.
 - Administration and uses: powdered leaves are used as a snuff to heal sinusitis.

Terms for medicinal plants discussed in this sub-heading are very important, as medicinal plants are culturally used for healing in Sesotho sa Leboa. Different verb stems are used to explain different forms of administration. Verb stems such as *-nwa* 'drink' and *-hlapa* 'bath' are used in the administration of traditional medicine.

Medicinal plants were categorised according to medicinal parts such as leaves, roots, fruit, seeds and bark.

5.5 Conclusion

Comparative analysis of Sesotho sa Leboa and Western medical and health terms is important, as it highlights the similarities and differences found in their meanings and explanations.

In this chapter, the researcher discussed similarities and differences in the terms used in Sesotho sa Leboa and Western medical health systems according to four categories. The researcher found that terms appear in both Sesotho sa Leboa and Western medical terminologies with similar semantic properties, i.e. terms with similar meanings and interpretations. Terms also exist in both Sesotho sa Leboa and Western cultures with different semantic properties, i.e. with different meanings and interpretations because of the different cultures.

In Sesotho sa Leboa, terms have overlapping meanings, i.e. one concept refers to both the body part and the disease. The researcher also identified the culture-specific or culture-bound terms that result from the cultural nuances of the cultural group. For example, terms that exist in Sesotho sa Leboa terminology without Western counterparts and terms that exist in Western terminology without Sesotho sa Leboa counterparts are culture-bound. Where there is a lack of a counter term, Sesotho sa Leboa uses borrowed or translated terms to explain Western terms.

Most of the borrowed and translated Sesotho sa Leboa terms are phrasal, especially the ones referring to the ear, eye and head. Sesotho sa Leboa still uses borrowed or translated terms because there is a lack of technical terminology, especially in the health and medicine fields.

Some of the health and medical terms referring to infertility and impotence are idiomatic, i.e. start with *go*. For example, *go hloka thari* 'unable to have children' and *go longwa ke mmutla* 'unable to cohabit with a woman'.

The following chapter will deal with the findings of the study.

CHAPTER SIX

RESEARCH FINDINGS

6.1 Introduction

In Chapter Five, a comparative assessment of Sesotho sa Leboa and Western medical terminology and terms relating to the usage of medicinal plants were presented. The similarities and differences in the medical terminology of both Sesotho sa Leboa and Western health care systems were discussed. In this chapter, the findings of the research will be discussed based on the aim and objectives, as stated in Chapter One and the analysis conducted in Chapters Four and Five.

6.2 Findings

According to Maree (2016:120), 'The challenge now is to move away from the level of analysis to an analytic understanding that begins to explain why things are as you have found them'. In the findings, a researcher's ideas are put into a well-ordered and logical structure that will reveal the essence of the objectives of the study. Analysis has indicated different types of terms related to medical terminology of Sesotho sa Leboa and Western languages. In this study, the findings, among others, will focus on the classification and explanation of medical terms, comparative assessment of medical terminology, and terms related to the usage of medicinal plants in Sesotho sa Leboa. Terms in these subcategories will be discussed below.

6.2.1 Classification and explanation of medical terms

Medical and health terms are classified according to diseases, and conditions or disorders. Classification was done using the open coding and axial coding schemes. The terms of both Sesotho sa Leboa and Western languages are explained in each classification.

6.2.1.1 Classification of medical terms according to diseases

In both Sesotho sa Leboa and Western medical terminology, diseases are regarded as physical matters, i.e., when a person is ill or has a certain body part that is not functioning properly

(Prinsloo, 2001). Terms derived from body parts may end with suffixes such as in the following examples:

- In the medical terms 'headache' and 'toothache', the suffix '-ache' means 'pain'. The term 'headache' is derived from the body part 'head' and means pain in the head, and toothache is derived from the body part 'tooth' and means pain in a tooth.
- In the term 'peri-arthritis', the suffix '-itis' means 'inflammation' and the prefix, 'peri-' means 'around', whereas the root 'arthr' means 'joint'. Therefore 'peri-arthritis' is a term derived from the body part 'joint' and means inflammation around the joint (Davies, 2002). The term 'enteritis' is derived from the body part 'small intestine' and means inflammation of the small intestine (Martin, 2010:247)
- In Sesotho sa Leboa, medical terms derived from body parts are used in the diminutive form. According to the traditional healer who participated in this study, the diminutive form is used because these diseases usually affect children. This is illustrated in the two examples below:
 - *Hlogwana* 'small head' associated with *hlogo* 'head'. The Western equivalent term is 'disease of the fontanelle'
 - *Lelengwana* 'small tongue' associated with *leleme* 'tongue'. Western equivalent is 'disease of the epiglottis'

The findings of this study indicate that most Western and Sesotho sa Leboa medical and health terminology is related to diseases of the skin and bloodstream. Some of these disease take the form of *dišo* 'sores' while others are indicated by *go tšwelelantle ga letlalo* 'overgrowth of the skin'. *Dišo* 'sores' may be big, small or take the form of a rash or blisters. For example, *lehwa* 'lipoma' is a big sore while *lepanta* 'shingles' is a rash in a belt-like pattern. *Mollo wa badimo* may be in the form of *maphone* 'blisters' or in the form *go swana le go swa* 'burn-like', which is called 'vitiligo'. Overgrowth of the skin may occur causing a disease such as *tshope* or *tlhokofele* 'wart'. *Tshope* or *tlhokofele* 'wart' is a painless kind of sore (Ziervogel & Mokgokong, 1975:1416) and may be heredity. Some of the bloodstream diseases are culture-bound diseases such as *makgome/makgoma* 'to touch' which leads to symptoms like painful swollen legs and a continuous headache. Sesotho sa Leboa terms found in this category are mostly one worded, for example, *mohwa* 'eczema' and *sekaku* 'boil'.

Some are deverbatives such as *mafogohlwa* from the verb stem *-gohla* 'rub' and *sebabo* from the verb stem *-baba* 'pain'; these two terms refer to 'skin candidiasis'. A few terms in this category are borrowed, for example, *listeriyosese* borrowed from listeriosis.

Skin and bloodstream diseases may be contagious or non- contagious. Examples of terms for contagious diseases in both Sesotho sa Leboa and Western medical terminology are:

- *Sepšatlapšatlane/dithutlwa* 'chickenpox'
- *Mooko* 'measles'.

Examples of terms for non- contagious diseases in both Sesotho sa Leboa and Western medical terminology are:

- *Leswao la tswalo* 'birthmark'
- *Mollo wa badimo* 'vitiligo' or 'blisters'

Terms for diseases that affect the head take the form of a pain or sore. Diseases affect the anatomical (physical) part of the brain or skull while disorders affect the psychological (mental) part of the brain. For example, *hlogo ye kgolo* 'migraine' is a disease affecting the anatomical part of the brain in the form of an attack while *mafofonyane* 'hallucination' affects the psychological part, causing a person to have false sensory perceptions like hearing sounds or seeing things that are not real. Disorders of the brain will be discussed further under the sub-heading 'conditions or disorders'. Most of the head diseases are non-contagious, for example, *hlogo ye kgolo* 'migraine'.

Terms are also classified according to diseases that affect the eye. This study found that in Western terminology, terms for diseases that affect the eye are mostly one word while in Sesotho sa Leboa most are borrowed phrasal terms; for example, the phrasal term *go tšwa dikeledi ka mahlong* for 'glaucoma'. The person with glaucoma has liquid on one or both eyes but the person is not crying. Other examples are *mahlo a go leana* 'squint' and *kolo hlakeng ya leihlo* 'iritis'. Most eye diseases affect vision and can cause blindness. Diseases of the eye are mostly non-contagious, for example, *mahlo a go leana* 'squint' and *leapi leihlong* 'cataract'.

Diseases affecting the feet and legs are mostly in the form of sore or swollen veins. Some Sesotho sa Leboa terms for foot and leg diseases are culture bound for example, *sefola*, which mostly affects the leg although it can affect other parts of the body like the hand. These diseases are culture bound because they are known by Basotho ba Leboa culture not Western culture. Some of the terms are compound nouns, i.e. a noun comprising of more than one word category, for example, *tshehlomonwana* 'athlete's foot' consists of noun+noun (*tshelho +monwana*). In Western terminology, a few terms exist in this category; examples are athlete's foot and rheumatism of the leg. Some of the diseases are contagious while others are non-contagious. For example, *nogakoto* 'associated with polio' or 'rheumatism of the leg' is non-contagious while *tshehlomonwana* 'athlete's foot' is a contagious disease spread from contaminated floors.

Terms for diseases affecting the chest and lungs are *sehuba* 'cough' and *go tswalelega moya* 'asthma'. *Go tswalelega moya* is a phrasal term transferred from Western terminology to Sesotho sa Leboa as a borrowed term for the interference of air in the air passage. *Sehuba* 'cough' is a contagious disease while *go tswalelega moya* 'asthma' is non-contagious. According to elders who participated in this research, asthma can be heredity.

Terms for diseases affecting the stomach, digestive tract and mouth are mostly one word in both Western and Sesotho sa Leboa medical languages. Examples are *sethekhu* or *kgodiša* 'hiccups', *mauwe* 'mumps' and *leatla* 'enteritis'. Most of these diseases are non-contagious, for example, *leleta* 'oral candidiasis' and *sethekhu* or *kgodiša* 'hiccups'.

There are terms that are few in the medical terminology of both Western languages and Sesotho sa Leboa. Those terms are for diseases affecting the following body parts:

- **Nose:** For example, *mookola* 'nosebleed'
- **Ear:** For example, *medumo ka tsebeng* 'ringing in the ear'
- **Finger:** For example, *phehli* 'felon or whitlow'
- **Excretory organ:** For example, *selwana* 'infection of the anus' that is a culture specific diseases
- **Sex organ/pubic region:** *Ntašete* 'pubic lice'.

The abovementioned diseases are non-contagious except for *ntašete* 'pubic lice', which is a contagious disease that affects pubic hair.

6.2.1.2 Classification according to conditions or disorders

Some terms referring to psychological disorders are hyponymous in Sesotho sa Leboa because the sense of many words is included in the sense of one word. The sense of medical terms such as bipolar, schizophrenia, Alzheimer and dementia are included in the sense of *bogaswi* 'madness' or 'psychosis' in Sesotho sa Leboa. A psychological disorder that has a separate term is *mafofonyane* 'hallucinations'. Ndlovu (2009:30) refers to psychological or mental disorders as an 'intellectual challenge' that should be treated as any other health problem.

Physical disorders are one-word terms in both Sesotho sa Leboa and Western medical terminology. For example in Sesotho sa Leboa, *bofofu* 'blindness' is a physical disorder for not having vision while in Western languages 'deaf' is a physical disorder of not hearing.

In Sesotho sa Leboa, there is no medical term for the Western medical term 'phobia'. All the Sesotho sa Leboa terms referring to phobias are translated from Western medical terms. The term 'phobia' is translated from its definition - to have an extreme fear as *go tšhoga kudu* or *go boifa kudu*. Other forms of phobia such as acrophobia and *bathophobia* are translated as *go boifa bogodimo* and *go boifa go iša fase* or *mekoti* respectively. A phobia is not a disease but a disorder that can lead to diseases such as stress and depression.

Some medical terms are culture specific. In Sesotho sa Leboa, the culture specific disorder called *bohlolo* 'cleansing of the widower' and *bohlologadi* 'cleansing of the widow' can lead to diseases such as *go ruruga le go opa ga maoto* 'swollen and painful legs' and *hlogo ya go opa kgafetšakgafetša* 'continuous headache'.

6.2.2 Comparative assessment of medical terminology

Selective coding was used for the comparative assessment of medical terminology. Medical terms were categorised and compared according to terms with similar semantic properties, terms with different semantic properties, Sesotho sa Leboa medical terms without Western counterparts, and Western medical terms without Sesotho sa Leboa counterparts.

6.2.2.1 Terms with similar semantic properties

It was found that some medical terms in Sesotho sa Leboa have similar semantic properties with their Western counterparts and are defined and interpreted in the same way in both medical terminology. Levin (2006) refers to these terms as 'concordant terms'. In Sesotho sa Leboa, these terms comprise one word or derived, borrowed and translated terms, while in Western terminology they are mostly original terms. According to De Schryver, Nong and Prinsloo (2002), original terms are also known as 'traditional' or 'indigenous' terms. Examples of one-worded terms are *mohwa* 'eczema', *lehwa* 'lipoma' and *tshope/tlhokofele* 'wart'. Phrasal terms in Sesotho sa Leboa are terms such as *mollo wa badimo* 'vitiligo' and *moriti wa letswele* 'angina pectoris'.

Derived medical terms may be one-worded or phrasal in Sesotho sa Leboa, while in this study such terms were not found in Western terminology. Terms derived from verbs are mostly one-worded, examples are *phehli* 'felon' or 'whitlow' which are derived from the verb stem *-fehla* 'to bore' and *tshehlomonwana* 'athlete's foot', which is derived from the verb stem *-sehla*.

Very few medical terms are derived from ideophones in Sesotho sa Leboa, while in Western terminology, no terms of this kind were found. *Lekgookgoo* is derived from the ideophone *kgookgoo* 'sound of chopping'. Terms derived from adjectives are phrasal. For example, *moriti wa letswele* 'angina pectoris' and *leswao la tswalo* 'birthmark'. One-word terms borrowed or translated from Western terminology are transferred to Sesotho sa Leboa as phrasal. Examples are, 'iritis', which is a borrowed term transferred as *kolo hlakeng ya leihlo*. *Kolo hlakeng ya leihlo* is a borrowed term, as its meaning is coined from the inflammation which caused *kolo* 'spot' on the eye. The meaning of 'wryneck' is transferred to Sesotho sa Leboa as *go thatafa ga ditshika tša molala* or *thatafo ya ditshika tša molala* 'the disease causes contraction of the muscles of the neck on one side'.

Other Western terms are transferred to Sesotho sa Leboa terminology through translation, for example, 'birthmark' is translated as *leswao la tswalo*.

6.2.2.2 *Terms with different semantic properties*

Medical and health terms exist in both Sesotho sa Leboa and Western medical terminology but with different meanings due to cultural nuances. Levin (2006) refers to these medical terms as 'discordant terms'. 'Even if terms are equivalent, they may not have the same sense from one language to another' (Larson, 1984). For example, 'enteritis' and '*leatla*'. '*Leatla*' is a culture-bound term in Sesotho sa Leboa that has the same symptoms as enteritis, but the interpretation is different. The cause of *leatla* in Sesotho sa Leboa is interpreted as something to do with touching a corpse (person's dead body) or entering a room where there is a corpse, while in Western terminology 'enteritis' is caused by the inflammation of the small intestine. Sesotho sa Leboa terms in this category may be derived borrowed or translated, while the Western terms are original. Examples of one-word terms are, *ditangtang* 'failure to thrive' and *sekaku* 'boil' while examples of derived terms are, *sebabo* and 'skin candidiasis'. Examples of borrowed terms are *borokwana* and 'African sleeping sickness'. The term *borokwana* is coined from the nature of the disease that causes an affected person to fall sleep suddenly, even in company.

6.2.2.3 *Sesotho sa Leboa medical terms without Western counterparts*

Sesotho sa Leboa has specific cultural medical terms ('cultural nuances') that are not found in Western terminology. 'Cultural nuances refer to a cultural context that describes ways of thinking and behaving which are related to a particular language group' (Rask, 2008). Shai-Mahoko (1997) adds that 'these types of diseases are based on an African perception of the world around particular communities and are only understood by those African communities'. Such diseases are called 'culture bound'. For example, *bohlologadi*, *makgome* and *seješo* appears only in Sesotho sa Leboa medical terminology. Western medical doctors do not have such terms in their vocabulary, only traditional healers and elders know these terms.

In Sesotho sa Leboa, there are medical terms with overlapping meanings, i.e. a term referring to an anatomical part and to a disease, while no such terms were found in Western medical terminology. For example, *kgetlane* refers to the anatomical part and the disease. The medical term *sehuba* refers to the anatomical part 'chest' and to the disease of the chest, such as 'cough'. Usually it is said '*o swerwe ke sehuba*' 'the person is coughing'.

Homonymous terms appear in Sesotho sa Leboa. 'Homonymy refers to different words with unrelated meanings but with identical forms' (Louwrens, 1994:176). Such terms denote a medical and non-medical term, for example, *pudi* is a medical term referring to 'ringworm' and *pudi* is also a common name for a goat, which is a non-medical term. A term *dithutlwa* (synonym for *sepšatlapšatlane*) refers to the medical term 'chicken pox' and to the common name for a giraffe, which is a non-medical term.

The study also revealed that medical terms relating to a sexual relationship and the sex organs are regarded as taboo in some African communities, therefore *pebofatšo* 'euphemism' is used. In this study, the researcher used *pebofatšo* to refer to terms relating to a sexual relationship and the sex organs. For example, *setho sa bonna* is a euphemism for *ntoto* 'penis' while *setho sa bosadi* is a euphemism for *nywana* 'vagina'. The term *go robalana* or *go hlakanela mapai* is a euphemism for *go nyobana* 'sexual intercourse'.

6.2.2.4 Western medical terms without Sesotho sa Leboa counterparts

Most terms for nutritional diseases appear in Western terminology only. 'All nutritional diseases are deficiency diseases caused by a shortage of certain food constituents, usually vitamins, sometimes minerals, occasionally proteins' (Shryock, 1987:486). For example, terms such as 'listeriosis', 'gout' and 'progeria' do not have Sesotho sa Leboa counterparts, instead they are translated as *listeriyosese*, *kaote* or *bolwetši bja marapo*, and *projeria* respectively. As a result, the Sesotho sa Leboa equivalents of these terms are phrasal.

6.2.3 Terms related to the usage of medicinal plants in Sesotho sa Leboa

Findings in this study reveal that both African communities and the West use medicines made from medicinal plants for basic care.

Local communities in Limpopo Province, South Africa, still depend on traditional medicines for basic health care, and the use of traditional medicines still form an integral part of their socio-cultural life (Semenya & Maroyi, 2012:401).

Medicinal plants should be preserved and their names should not be forgotten. “The language will be endangered if the knowledge of medicinal plants is lost” (Sengani & Ladzani, 2016). Medicinal plants are used naturally in the traditional health care system while in Western health they are mainly used in the form of drugs.

Medicinal plants are found in the form of trees, shrubs, weeds, etc. Examples are *mosehla* 'rain bush/African wattle', *lengana* 'wild wormwood', *toro faeye* 'prickly pear', *lebake/patše* 'cannabas'. Trees differ according to their description and seasonal growth. Some medicinal trees are deciduous, i.e. they drop their leaves during autumn, for example, *motšhidi* 'sour plum' and *morula* 'marula tree'. Other trees are small such as *mmilo* 'medlar tree' and *mokgalo* 'wait-a-bit tree'. There are trees, such as *toro faeye* 'prickley pear' and *kgokgopha* 'bitter aloe' that save water in their leaves to stay alive even in dry seasons or places. In some plants, the *matlakala* 'leaves' are harvested, for example, *lengana* 'wild wormwood', in some plants *matswamadi* 'barks' are harvested, for example *mokgalo* 'wait-a-bit- tree'. In some plants *peu* 'seeds' or *matšoba* 'flowers' are harvested for medicinal purposes, examples are *garenate* 'pomegranate' and *sonoblomo* 'sunflower', while in other plants *medu* 'roots' are harvested for their medicinal value, for example, *serokolo* 'African ginger/wild ginger'. However, it should be noted that “the uprooting of medicinal plants as a harvesting method may result in the depletion of many medicinal plants which grow wild” (Mathibela, 2013).

The study found that for the medicinal plant to be a medicine, preparation/processing should take place. In Sesotho sa Leboa, medicinal plants are prepared at home using instruments such as *maswika* 'stones, *dikota* 'wood' and *legapa* 'calabash' and are prepared with verbs such as *šila* 'grind' and *kgatla* 'crush'. In Western culture, the preparation/processing takes place in laboratories. The herbs are administered to patients; therefore verbs for 'administration' are *nwa* 'drink', *hlapa* 'bath' and *kgoga* 'smoke'.

Some traditional healers and elders grow the medicinal plants they use for healing in their gardens. Medicinal plants are grouped according to the diseases they heal such as:

- *Go longwa ke noga* 'to be bitten by snake'
- *Go robega ga marapo* 'to break bones or to have fractures'
- *Go tšhologa* 'running stomach or diarrhea'.

Medicinal plants are conserved at places such as the Pretoria Botanical Gardens, where the researcher observed most of the medicinal plants. The names of the medicinal plants are written on a board in Sesotho sa Leboa together with their English common names, scientific names, and uses. For example, the term *monamane*, with its common English name 'bushveld saffron', its scientific name '*eleodendron transvaalense*' and its uses, 'for stomach pains'. The indigenous knowledge of medicinal plants is still preserved in botanical gardens, but a need exists to preserve them in more locations.

6.3 Significance of the findings

The findings of this study will contribute to the Sesotho sa Leboa technical language, especially in the medical domain. According to the existing material data collection method, there is a lack of Sesotho sa Leboa medical terminology documents; therefore, the findings of this study should form part of Sesotho sa Leboa medical documents. Health professionals such as nurses, medical doctors, traditional healers, colleges and universities could use these documents and they could be useful to the public as well.

The findings will contribute to the medical terminology literacy awareness campaign to educate Basotho ba Leboa communities about the importance of knowing medical terms, especially in their language. The younger generation, especially young people living in the cities, will benefit by learning indigenous medical terms as part of their cultural heritage.

According to responses from the participants, people feel more comfortable expressing themselves in their own language using familiar medical and health terms when visiting traditional and Western health care providers. Good communication between health care professionals and their patients is important to ensure that the patient understands instructions clearly. 'In this new dispensation, terminology must be provided at the foundation level, especially for education purposes in order to facilitate exact communication' (Alberts, 1997:179). Most Africans visiting Western health care providers, especially in the rural areas, are not proficient enough to express themselves in Western medical language; this study may be of particular benefit to them as they will be able to learn the basic medical language of the people they serve.

Analysis of the culture specific terms in this study will improve the understanding of these terms by health professionals, both African and Western readers of this study. Terminologists will be able to include culture specific terms in the medical terminology development of Sesotho sa Leboa.

The terms for medicinal plants, and their preparation/processing and administration is important to both cultures, as African and Western medicinal plants are incorporated more and more into modern medicine. According to World Health Organisation (WHO) statistics, 25% of modern medicine is made from plants that were first used traditionally (Liu, 2011). Utilisation of medicinal plants to maintain health is as old as the history of humankind (Ramalivhana, 2010). Linguistically, different verbs are used in the preparation and administration of medicinal plants.

6.4 Conclusion

In this chapter, the findings of the research project and their importance were discussed, the main aim being to find out if the objectives which are stated in Chapter 7, were achieved during the research. The findings focused on the analysis of medical terms, which included the classification and explanation of medical terms, comparative assessment of medical terms, and reflection on the terms related to the usage of medicinal plants in Sesotho sa Leboa.

Chapter Seven is the conclusion of the whole study, including the limitations and recommendations for further study.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

Chapter Six presented the findings of the study, which focused on the classification of medical terms, an explanation of the medical terms, a comparative assessment of medical terminology and terms related to the usage of medicinal plants in Sesotho sa Leboa. This chapter presents the conclusion of the entire study based on the brief summary of each chapter, which links the discussions of all the chapters of the research. The conclusion will be integrated with recommendations made for further study.

7.2 Summary

The aim of the research which is to conduct a comparative study with the focus on the classification and usage of Sesotho sa Leboa and Western medical terminology was met by reaching the objectives in all the chapters which are discussed below.

In **Chapter One**, the introduction and background information to the study was provided by way of explaining the research problem and tabulating the research questions on which the objectives are based. The aim of the study and its justification was presented, and the significance of the research was sketched. Terms such as medicine, Western medicine, African traditional medicine, were explained so that they can be easily understood. The study also discussed the research design.

In **Chapter Two**, the literature review, which looked at different scholars' views, theories and methods related to this study, was presented. The literature review guided the researcher to what has not been researched. The literature review was discussed under three sub-headings i.e. Western medical and health terminology, African traditional medical and health terminology, and Sesotho sa Leboa medical and health terminology.

Most documents were found on Western medical and health terms, for example, documents by Cluver (1989), Liu (2011), Van Wyk (2005), Tyrrel (1979), Prinsloo (2001), Bujalkova and

Dzuganova (2015). Some of them contributed to the comparison of traditional and Western medical and health terminology.

Under African traditional medical and health terminology, the literature of different scholars who wrote about African traditional medicine were reviewed, for example, Sobiecki (2014), Tangwa (2007), Meissner (2009), Van Huyssteen (2005), Moropa (2007), and Ndlovu (2009). Some scholars discuss the value of traditional medicine among Africans, and some maintain that Western and African traditional medicines complement each other and should be accommodated within the framework of health care.

At the time of conducting the research, it was found that no scholars have made a comparison of Sesotho sa Leboa and Western medical and health terminology and only a few scholars have compared traditional and Western health care systems. Some of the medical terms were included in this research, for example, Mokgobi (2012), (Mabule, 2009) Magoro (2008), Rampedi (2010), Semenya and Maroyi (2012) and Mathibela (2013). The work done by many of the scholars discussed in the literature review contributed much to the writing of this study.

In **Chapter Three**, the research design and methodology were discussed, and items such as the research environment, ethical considerations, size of the data, reliability and validity were explained. The research methodology included the approach and methods of data collection used in the study. Qualitative methodology was used throughout the study. Data were collected, described and interpreted from the qualitative semi-structured interviews, direct non-participation observation, and existing documents.

In **Chapter Four**, dealt with the classification and explanation of traditional and Western medical and health terms. The chapter started with the explanation of the data transcription. Interviews conducted in Sesotho sa Leboa were translated into English, and the notes written during the interviews were corrected, edited and typed. The real names of the participants and documents were represented by codes, and coding schemes were used in the classification of medical and health terms. Open coding and axial coding were the two coding schemes under which medical and health terms were categorised. Terms of diseases and disorders were classified under the same category while terms referring to the medicinal plants were classified under a separate category.

In **Chapter Five**, similarities and differences in the usage of the medical terminology between Sesotho sa Leboa and Western languages were compared and analysed accordingly. Assessment of medicinal plants terms was provided. The analysis of terms was based on ethnographic and historical theories, and terms were collected from communities in the Limpopo Province. The origin of some of the Sesotho sa Leboa terms were explained and analysed. The differences and similarities in Sesotho sa Leboa and Western terms were discussed. Selective coding was used to select medical health terms and to put them into categories. Using selective coding, terms referring to diseases were integrated and refined into four categories: medical terms with similar semantic properties, medical terms with different semantic properties, Sesotho sa Leboa medical terms without Western counterparts, and Western medical terms without Sesotho sa Leboa counterparts.

Chapter Six discussed the importance of the documentation of the Sesotho sa Leboa medical and health terms. The focus was on the analysis of medical terminology, i.e. the classification and explanation of medical terms, comparative assessment of medical terminology, and terms related to the usage of medicinal plants in Sesotho sa Leboa. The findings revealed that the objectives of the study, i.e. the classification of medical terms according to categories, comparison of similarities and differences in the usage of medical and health terms between Sesotho sa Leboa and Western languages, and the discussion of the importance of the research findings, were achieved.

According to the findings, diseases are associated with the diagnoses of the illness of a certain body part, and more terms of culture specific diseases are found in Sesotho sa Leboa medical terminology than in Western terminology. Terms for medicinal plants are important as both traditional and Western medicine is formed from these plants. 'Although plants have been used in both traditional and modern medicine to treat ailments for many years, scientific analysis of the benefits of traditional medicine from plants is still inadequate in South Africa' (Ramalivhana, 2010).

7.3 Limitations of the study

The study managed to address the similarities and differences between the Sesotho sa Leboa and Western medical terminologies. However, there were few limitations. One of the

limitations is that some of the traditional healers were not free to give full explanation of some of the Basotho ba Leboa cultural medical terms as they fear biopiracy. As there are limited documents containing terms for medicinal plants and their uses in Sesotho sa Leboa, the researcher relied mostly on the information from the traditional healers and the elders.

7.4 Recommendations

After the findings on the analysis of traditional and Western medical terms, the researcher came up with the following recommendations:

- The findings of this study are important, as they will form part of the medical terminology of Sesotho sa Leboa that will be used as reference by health professionals, medical doctors, traditional healers, terminologists, students and the public. Communication between medical doctors and their patients will be better facilitated through the consultation of this research study. It will be useful especially for medical doctors and traditional healers who are serving Sesotho sa Leboa speakers but who are not familiar with the language. More documents should be developed for African traditional medical and health terms with their Western counterparts to facilitate better communication between the two health care systems.
- Multilingual glossaries are important in the development of languages especially for specialised fields. Multilingual glossaries are more user friendly than terminology lists, as they explain a target term with its counterparts in different source languages. The researcher recommends that a multilingual medical terminology glossary should be compiled in all African languages for the development of an indigenous knowledge system.
- From time immemorial, medical terms were used by African societies, but because they were transferred from one generation to the other verbally and not documented or written down, most of these terms are forgotten or ignored. The younger generation and many people living in urban areas do not know indigenous medical terms. Therefore, it is recommended that indigenous knowledge should be documented.
- Terms exist in Sesotho sa Leboa with no Western counterparts due to the cultural nuances of these languages. As these terms are culture-specific or culture bound and can be better

understood by Basotho ba Leboa communities, a study of these terms should be conducted, i.e. it should not only be a sub-heading of the study.

- Currently, different technologies are used in the development of languages. These new technologies should be used in the development of Sesotho sa Leboa medical and health terminology so that the terms can be found online and be available globally.
- Owing to new disease outbreaks and the invention of new medical technological equipment, there is a need for new terms to be created in African languages. As strategies are used in the creation of new terms, the researcher recommends that different strategies in the creation of new Sesotho sa Leboa medical and health terms should be studied. Further study should be done on derived, borrowed and translated medical terms in Sesotho sa Leboa.
- Terms for medicinal plants form part of medical terminology therefore, a study and documentation of more terms for medicinal plants should be done, especially medicinal plants that have been recently discovered or legalized. In the linguistic study of terms for medicinal plants, more attention should be given to the social meaning of verbs relating to the preparation, administration and uses of these medicinal plants, as these verbs are important for the plant to attain its medicinal value.

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APPENDIX A: GLOSSARY OF WESTERN MEDICAL TERMS WITH THEIR SESOTHO SA LEBOA COUNTERPARTS.

(Source: 'Your Medical Guide' by Shryock, M.D (1987))

Iritis: Kolo mo hlakeng ya leihlo

In iritis, the iris (the coloured circular curtain that surrounds the pupil) becomes inflamed. Usually only one eye is involved. The 'whites of the eye' around the cornea appear reddened and the iris seems swollen and dull. The fluid behind the cornea may appear turbid.

What to do: Consult an eye specialist.

Ringling in the ear /Tinnitus: Go lla ka tsebeng

Continuous ringing, buzzing or pulsating sounds in the ear. Causes may be chronic irritation or inflammation of the middle ear, nervousness, high blood pressure, and inflammation of the external auditory canal, a foreign body in the ear, impacted earwax or the use of certain medication such as quinine.

What to do: The patient must consult an ear specialist

Carbuncles: Sekaku se segolo

Carbuncles are unusual severe boils, usually with more than one core or head, accompanied by debility. Carbuncles usually appear around hair roots.

What to do: Consult a doctor.

Cough: Go gohlola/sehuba

A cough may be caused by the common cold. A cough caused by a cold should not last for more than a week. Any cough that lasts longer than a week should be carefully investigated.

What to do: If it is a throat cough, apply a heated compress to the throat every night. If it is a chest cough, apply a heated compress to the chest every night. Coughs are usually worse at night. For a simple cough, take a mixture of boiled water, lemon juice and honey. If the cough persists for more than a week, consult a doctor.

Enlarged tonsils: *Go ruruga ga dikodu*

Enlarged tonsils cause obstruction in the throat and several nasal cavities, which may be the result of an infection. When a person has a sore throat, the tonsils enlarge in response to an added demand for protection against the germs causing the sore throat.

What to do: The patient should consult a doctor regarding the treatment.

Tuberculosis: *TB/sehuba se segolo*

It is mainly a lung disease but may attack any part of the body. Tuberculosis germs can enter the body through specks of dust or in tiny droplets sprayed by a TB sufferer's cough or sneeze.

What to do: A patient suffering from tuberculosis should consult a doctor as medication is available which can successfully treat the disease.

Candidiasis/Moniliasis: *Sebabo*

Candidiasis of the skin, caused by the same organism that causes thrush in the mouths of babies, may affect the mucous membranes of the digestive tract or the vagina in debilitated people or those who have been taking antibiotics for a long time. It most commonly attacks obese people, people who sweat freely, and diabetics.

What to do: Fungicidal preparations, such as Mycostatin cream and Nystaform ointment, are usually effective. If the afflicted person has been taking antibiotics by mouth, the medications could be stopped and consult the doctor.

Osteoarthritis: *Ramatiki, bolwetši bja marapo*

This sometimes is called degenerative arthritis. Impaired circulation is the causative factor. The condition shows a tendency towards hereditary, but excessive body weight, injuries, and overexertion that brings increased pressure on the joint cartilages are also causes of osteoarthritis. Hip joints, knees, spine and fingers are most commonly affected.

What to do: Appropriate medication helps to relieve the symptoms but does not alter the cause of the disease.

Common cold: *Mokhohlane*

The common cold is a viral infectious disease that infects the upper respiratory system. Because this type of cold is so common, people often do not take it as seriously as they should. A neglected common cold may lead to infected sinuses, a middle ear infection, bronchitis and

even tuberculosis. Living in overheated and poorly ventilated rooms plus a poor diet lowers resistance to the common cold.

What to do: A patient should stay in bed until the fever goes down but if the cold persists the patient should consult a doctor. Steaming relieves the congestion caused by the common cold.

Haemangioma/Birthmark/Vascular nevus: *Leswao la tswalo*

The ordinary birthmark, which is reddish or purplish in colour, is a network of tiny blood vessels in the skin. The skin is smooth and normal in every respect except for the excessive number of blood vessels. In more severe cases, the skin may be thickened, or the area may have 'blood blisters'. Birthmarks do not affect the general health of the person unless they become infected. Most birthmarks will disappear by age six, even if left untreated. Usually only very large birthmarks and those that grow rapidly or that ulcerate, need treatment.

What to do: Do not try any home remedies. In the case of an infant, arrange for an early consultation with a dermatologist. He or she will advise whether the type of birthmark will disappear spontaneously or require treatment.

Squint: *Mahlo a go leana*

A squint is a condition where two eyes are not directed to the same object. One type of squint is when the axes of the two eyes cross each other (cross-eye) and the other type is when the axes diverge (walleye).

What to do: Consult an eye specialist

Hypoglycemia: *Go fokotšega kudu ga swikiri mmeleng*

An abnormal decrease of sugar in the blood.

Edema : *Koketšego yeo e feteletšego ya diela mmeleng*

An abnormal and excessive accumulation of fluids in connective tissue or body cavity.

Dysuria: *Go palelwa ke rota goba go rota boima*

Painful or difficult urination.

Dyspnoea: *Go hema boima*

Difficulty or laboured respiration: Difficulty in breathing.

Dysphagia: *Go metša boima*

Difficulty with swallowing.

Delusions: *Bolwetši bja monagano*

An abnormal mental state characterised by the occurrence of false belief regarding oneself or others regardless of the apparent facts.

Chemotherapy: *Go okobatšwa ga kankere*

Drug therapy for cancer.

Atrophy: *Go hunyela ga setho sa mmele*

Decrease in size or the wasting away of a body part or tissue.

Apnoea: *Go felelwa ke moya lebakanyana*

The absence of breathing, i.e. a period during which breathing stops or is markedly reduced.

Aphasia: *Go lebala mantšu ge motho a bolela*

Loss or impairment of the ability to use or comprehend words, usually because of brain damage.

Choking: *Go kgangwa/go balelwa/ go betwa*

When a foreign object becomes lodged in the throat or windpipe blocking the air flow. In adults, a piece of food often is the culprit.

Decubitus ulcer: *Ntho ya go robala nako ye telele*

An ulcer produced by prolonged lying down (like bed sores).

Hepatitis: *Bolwetši bja sebetse*

Inflammation of the liver caused by the hepatitis virus. Hepatitis is usually transmitted from one person to another through blood products, food and drinks that have been contaminated by a person with hepatitis.

Severe tremors: *Go šikinyega kgafetšakgafetša ga setho sa mmele*

A repeated involuntary and rhythmic shaking or movement in the muscle; most often the hands, feet, jaw, tongue and head.

APPENDIX B: TYPES OF PHOBIAS.

(Source: Medical Terminology for Medical students by Tyrrel, W. B (1979))

- (a) Ouranophobia 'fear of heaven' *Go boifa legodimo*
- (b) Panphobia/Pantophobia 'fear of everything' *Go boifa selo se sengwe le se sengwe*
- (c) Parthenophobia 'fear of girls' *Go boifa basetsana*
- (d) Phagophobia 'fear of eating' *Go boifa go ja*
- (e) Pharmacophobia 'fear of medication' *Go boifa diokobatši*
- (f) Phengophobia 'fear of daylight' *Go boifa mosegare wa sekgalela*
- (g) Phonophobia 'fear of sounds' *Go boifa medumo*
- (h) Photophobia 'fear of light' *Go boifa kganya/lesedi*
- (i) Polyphobia 'fear of many things' *Go boifa dilo tše ntši*
- (j) Pyrophobia 'fear of fire' *Go boifa mollo*
- (k) Rhabdophobia 'fear of being beaten' *Go boifa go longwa*
- (l) Scholionophobia 'fear of school' *Go boifa sekolo*
- (m) Taphophobia 'fear of the grave' *Go boifa lebitla*
- (n) Tocophobia 'fear of childbirth' *Go boifa go belega*
- (o) Urophobia 'fear of urinating' *Go boifa go rota*
- (p) Xenophobia 'fear of strangers' *Go boifa batho bao o sa ba tsebego/
matšwantle*
- (q) Zoophobia 'fear of animals' *Go boifa diphoofolo*
- (r) Siderodromophobia 'fear of being run over by iron or train' *Go boifa go gatwa ke
tšhipi
goba setimela*
- (s) Scopophobia 'fear of being seen' *Go boifa go bonwa*
- (t) Thalassophobia 'fear of water bodies' *Go boifa dibopiwa tša ka meetseng*

APPENDIX C: TERMINOLOGY LIST: WESTERN AND SESOTHO SA LEBOA TERMS

Source: Department of Sports, Arts & Culture Medical and Health (2015)

Apoplexy	<i>Go hwa mphapha/lehlakore</i>
Appendix	<i>Lelana</i>
Arachnoid membrane	<i>Lerarabjoko/letlalwanabjoko</i>
Armpit	<i>Lehwafa</i>
Asphyxia	<i>Kgamego/petego</i>
Asthma	<i>Bolwetši bja go felelwa ke moya</i>
Astigmatism	<i>Bolwetši bja mahlo/astikimatiki</i>
Axial skeleton	<i>Marapo a lešitaphiri</i>
Spinal cord	<i>Mokokotlo</i>
Baldpate	<i>Lefatla</i>
Biceps	<i>Difaka</i>
Bile	<i>Nyooko/gala</i>
Bilharzia	<i>Mohlapologo khubedu</i>
Body temperature	<i>Phišo ya mmele</i>
Boil (tumour)	<i>Mollobadimo/tatapuwe</i>
Bronchus	<i>Phaepe ya leswafo</i>
Bubonic plaque	<i>Bolwetši bja go hlolwá ke go rurugo ga dithaka tša mahwafa le maswafo</i>
Bunion	<i>Letswabadi</i>
Cardiac nerve	<i>Mogalatšhika wa pelo lešetla</i>
Cartilage	<i>Bjokwana</i>
Ceruminous gland	<i>Thaka ya merulana</i>
Cholera	<i>Kholera</i>
Circulation	<i>Kelelo ya madi</i>
Common cold	<i>Mpshikela/mokomane</i>
Community hygiene	<i>Tša maphelo a setšhaba</i>
Constipation	<i>Pipelo</i>
Contamination	<i>Tšhilafatšo</i>

Continued ill health	<i>Bogwahla/bokoka</i>
Cranial nerve	<i>Mogalatšhika wa hlogo</i>
Curvature (of spine)	<i>Go kobama ga mokokotlo/semunya/motono</i>
Delirium	<i>Tlareo/phafatlo</i>
Depression	<i>Phifalo ya pelo/tlhonamo/go nyama</i>
Diabetes mellitus	<i>Bolwetši bja swikiri</i>
Diagnose	<i>Hlahloba</i>
Diphtheria	<i>Dišotšhweu</i>
Diaphragm	<i>Leswafo</i>
Dropsy	<i>Mokebe</i>
Drug	<i>Seokobatši</i>
Dysentery	<i>Tengkwibedu</i>
Eczema	<i>Lekhwekhwe</i>
Enema	<i>Sepeiti</i>
Enteritis	<i>Teng ya mala a masesane/Leatla</i>
Femur	<i>Lerapo la serope</i>
Fontanel	<i>Hlogwana/Phogwana</i>
Frontal bone	<i>Lerapo la phatla</i>
Hare-lip	<i>Sepharo sa molomo</i>
Headache	<i>Go opša ke hlogo</i>
Hearing aid	<i>Sethušagokwa</i>
Hiccups	<i>Setheku/Kgodiša/thaabe</i>
Immunisation	<i>Kento/go enta</i>
Inflammation	<i>Go keka/keko</i>
Influenza	<i>Mokomane/Mokhohlane</i>
Insomnia	<i>Tlhobaelo ya boroko/go hloka boroko</i>
Ischium	<i>Lerapo la lerago</i>
Jugular vein	<i>Setlišamadi sa molala</i>
Keloid acne	<i>Dišobading/dišo tšeo di tšwago godimo ga lebadi</i>
Keratosi	<i>Go gola ga tlhokofele</i>
Kraurosis	<i>Khunyelo ya setho sa bosadi</i>
Kyphosis	<i>Lehutla/lelota</i>

Kwashiokor	<i>Phepompe</i>
Labour pains	<i>Lešoko</i>
Larynx	<i>Kodu</i>
Lens	<i>Tlhaka ya leihlo</i>
Leprosy	<i>Lephera</i>
Liver-fluke	<i>Sebokwana sa sebeta</i>
Lumbago	<i>Sehlabi sa noka</i>
Lumpy-skin disease	<i>Bolwetši bja dikaku/dikutu</i>
Malaria	<i>Letadi</i>
Measles	<i>Mooko/monyalo</i>
Medulla Oblangata	<i>Mongetsane</i>
Meningitis	<i>Themo/lekone</i>
Myopia	<i>Ponelokgauswi</i>
Oesophagus	<i>Mometšo</i>
Palsy	<i>Bolwetši bja go repha ditho</i>
Patella	<i>Sekhurumelo sa letolo</i>
Poliomyelitis	<i>Pholio</i>
Pseudopodium	<i>Sekaleoto</i>
Pulse	<i>Thebetho</i>
Rheumatic fever	<i>Mokomane wa bonyelele/marapo</i>
Rheumatism	<i>Ramatiki</i>
Ringworm	<i>Pudi</i>
Sleeping-sickness	<i>Borokwane/seebana</i>
Smallpox	<i>Sekobonyane</i>
Sprue (disease)	<i>Botlaatlaa</i>
Stroke	<i>Go hwa lehlakore/mphapa</i>
Stye (on the eyelid)	<i>Sešemanyana</i>
Sunstroke	<i>Modukologo/semadikwedikwe</i>
Syphilis	<i>Thosola</i>
Tapeworm	<i>Nogana</i>
Tartar (on teeth)	<i>Tšhila ya meno</i>
Tonsils	<i>Dithaka</i>

Trachoma	<i>Bolwetši bja mahlo</i>
Trance	<i>Go wa/ go wišwa ke malopo</i>
Tuberculosis	<i>Sehuba se segolo/TB/bolwetši bja mafahla</i>
Typhoid fever	<i>Mokokomalo</i>
Umbilical hernia	<i>Mokhubo wa mokoto/wa nkgotho</i>
Urethra	<i>Lešoba la moroto/la mohlapologo</i>
Uvula	<i>Lelengwana</i>
Vitreous humour	<i>Moro wa leihlo</i>
Weariness	<i>Go lapa/molapo</i>
Yaws	<i>Bolwetši bja letlalo bja go fetela</i>
Zygote	<i>Mathomo a kimo/go riboga</i>

APPENDIX D: INFORMED CONSENT FORM

STUDY TITLE: A Comparative Study of Medical and Health Terms with Special Reference to Sesotho sa Leboa and Western Terminology.

NAME OF RESEARCHER: Seleka Maria Tembane

The researcher is a postgraduate student at University of South Africa (UNISA) investigating the traditional medical and health terms of Sesotho sa Leboa and making a comparison with the Western counterparts. The aim of the study is to conduct a comparative study focusing on collecting, describing, classifying and comparing the usage of Western medical and health terms with Sesotho sa Leboa traditional medical and health terms.

It is hoped that the study will contribute to Sesotho sa Leboa and Western medical and health terminology output which will be used by Traditional and Western health care systems.

I understand that participating in the study might take some of my valuable time. I also realise that my participation in the study will take approximately sixty minutes.

I know that my participation is strictly voluntary, that I have the right to withdraw at any time and that no penalties will be incurred for the withdrawal. If I have any questions about the study or about being a participant, I know I can contact the following people:

- the researcher: S.M. Tembane Tel. 012 429 6648
- the researcher's Promoter: Prof. M.J. Mafela Tel. 012 429 8090
- the researcher's Co- Promoter: Prof. ML Mojapelo Tel. 012 429 8038

I have been assured that my identity will not be revealed while either the study is being conducted or when the study is published.

I agree to participate in this study, and I confirm having received a copy of this consent form.

PARTICIPANT'S SIGNATURE**DATE**.....

RESEARCHER'S SIGNATURE.....**DATE**.....

APPENDIX E: INTERVIEW QUESTIONS

Category AD: *Poledišano le dingaka tša sekgowa*

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša Poledišano

- (1) *Ke malwetši afe a balwetši ba felago ba etla go lena ka ona go tlo nyaka kalafi? Efa ao a kabago a lesome fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka botee.*
- (3) *Naa malwetši a o a boletšego o tseba maina a ona a Sesotho sa Leboa? Efa a o a tsebago.*
- (4) *Efa maina a malwetši a a latelago a sekgowa. (malwetši a a boletšwego ke bagolo ba mo motseng le dingaka tša setšo)*

Category AD. Interviews with the medical doctors

Participant's identity

Name: -----

Age: -----

Sex: -----

Interview questions:

- (1) What type of diseases do patients usually consult you for help? Give ten only.
- (2) Briefly explain each of those diseases.
- (3) Do you know the names of those diseases in Sesotho sa Leboa? Give the names of those you know.
- (4) Give the Western names of the following diseases. (Names from those mentioned by elders of the village and traditional healers).

Category BN: *Poledišano le baoki*

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong -----

Dipotšišo tša poledišano

- (1) *Ke malwetši afe a balwetši ba felago ba etla go lena ka ona go tlo nyaka thušo ya tša maphelo? Efa ao a kabago a lesome fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka botee.*
- (3) *Naa malwetši ao o a boletšego o tseba maina a ona a Sesotho sa Leboa. Efa ao o a tsebago.*
- (4) *Efa maina a malwetši ao a latelago ka sekgowa. (malwetši ao a boletšwego ke bagolo ba mo motseng le dingaka tša setšo)*

Category BN: Interviews with the nurses

Participant's identity

Name: -----

Age: -----

Sex: -----

Interview questions:

- (1) What diseases do patients usually consult you for health purposes? Give ten only.
- (2) Briefly explain those diseases.
- (3) Do you know the names of those diseases in Sesotho sa Leboa? Give the names of the ones you know.
- (4) Give the Western names of the following diseases (Names from those mentioned by the elders in the village and traditional healers'.

Category CTH: Poledišano le dingaka tša setšo

Boitsebišo bja mokgathatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša poledišano.

- (1) *Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a ka bago a lesome fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka botee.*
- (3) *Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?*
- (4) *Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?*

Category CTH: Interviews with traditional healers

Participant's identity

Name: -----

Age : -----

Sex : -----

Interview questions.

- (1) What type of diseases do people usually consult you for help? Give ten only.
- (2) Explain each of these diseases.
- (3) Do you know the Western names related to the diseases you have mentioned?
- (4) How do you treat the diseases you mentioned above with the medicinal plants?'

Category DE: *Poledišano le bagolo ba mo motseng*

Boitsebišo bja mokgatgatema

Leina : -----

Mengwaga: -----

Bong : -----

Dipotšišo tša dipoledišano.

- (1) *Ke malwetši afe a batho ba felago ba etla go lena ka ona go tlo nyaka kalafi goba thušo? Efa ao a kabago a mahlano fela.*
- (2) *Hlaloša malwetši ao ka boripana ka botee ka bootee.*
- (3) *Le tseba maina a sekgowa a malwetši a le a boletšego goba a a sepelelanago nao?*
- (4) *Naa malwetši a le a boletšego le a alafa bjang ka mehlašana?*

Category DE: Interviews with the elders in the village

Participant's identity

Name: -----

Age : -----

Sex : -----

Interview questions

- (1) Which diseases do people consult you for help? Provide five only.
- (2) Briefly explain each of those diseases
- (3) Do you know the Western names related to the diseases you have already mentioned?
- (4) How do you treat the diseases you mentioned above with medicinal plants?'

DEPARTMENT OF AFRICAN LANGUAGES
RESEARCH ETHICS REVIEW COMMITTEE

Date: 12 May 2017

Ref #: [2017_DALRERC_018]

Name of applicant:

Mrs Seleka Maria Tembane

Student #: 90232054

Dear Ms Tembane,

Decision: Ethics Approval

Name: Title and name of principle applicant, address, e-mail address, and phone number

Mrs Seleka Maria Tembane, Etembasm@unisa.ac.za 012 429 6976

Proposal: A comparative study of African traditional medical and health terms with special reference to Sesotho sa Leboa and Western terminology

Qualification: PhD

Thank you for the application for research ethics clearance by the *Department of African Languages Research Ethics Review Committee* for the above mentioned research. Final approval is granted for *March 2016 to October 2018*.

For full approval: The resubmitted documentation was reviewed in compliance with the Unisa Policy on Research Ethics by the Department of African Languages on 28 February 2017.

The proposed research may now commence with the proviso that:

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.*
- 2) Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the Department of African Languages Ethics Review Committee. An amended application could be requested if there are*

