

**A FIELD-STUDY OF THE USE AND UNDERSTANDING OF  
*UMQALOTHI (STRYCHNOS HENNINGSII)* BY TRADITIONAL  
HEALERS IN KZN AND ITS RELATIONSHIP TO THE  
HOMOEOPATHIC PROVING OF THE SUBSTANCE**

By

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Dissertation submitted in partial compliance with the requirements of the Master's  
Degree in Technology: Homoeopathy in the Faculty of Health Sciences at the  
Durban University of Technology.

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both in conception and execution.

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## DEDICATION

*In memory of my late father Moses Musawenkosi Mdimba, my grandmother  
Mnothisi kaNcamangamathe Shange, my sister Bonisiwe and  
all my ancestors.*

*Thank you for raising the man I am today.*

*With my love and respect.*

*May God keep you in his right hand in heaven, rest in peace until we meet  
again.*

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# ABSTRACT

## Introduction

The purpose of this study was to investigate the relationship between the understanding and utilization of *Strychnos henningsii* (*umqalothi*, Red bitterberry) by Zulu traditional healers and the signs and symptoms induced by the thirtieth centesimal potency (30CH) homoeopathic dilution of the crude substance in a previously conducted triple-blind placebo-controlled homoeopathic proving.

## Methodology

The study was carried out in four dispersed areas of KZN (Harding, Durban, Weenen and Melmoth). From each area one *isangoma* and one *inyanga* were interviewed, resulting in eight interviews. All visits were conducted by the researcher, who acted as principal communicator and translator, and his supervisor, who assisted him by doing live video recording of all interviews. The methodology employed was that of qualitative interviewing using semi-structured interviews.

Each video was transcribed into Zulu text and subsequently translated to English text by the researcher and his supervisor. The data obtained from the interviews was then compared to data obtained from the previously conducted homoeopathic proving of *Strychnos henningsii* 30CH in order to evaluate the overlap between the traditional and the homoeopathic approach to utilisation of the plant.

## Results

After comparison, it was found that there was an overlap in the gastro-intestinal system, cardio-vascular system, respiratory system and female/male genito-urinary system and in some mental symptoms.

However, there were no overlaps found in traditional usage of the plant as an anti-snake venom, and in the proving symptoms related to scalp, hair, eyes, ear, nose, face, mouth, teeth and throat.

## **Conclusion**

After comparison between the understanding and utilization of *Strychnos henningsii* by Zulu traditional healers and the signs and symptoms induced by the proving of *Strychnos henningsii* 30CH, it was concluded that while there are certain overlaps, the homoeopathic proving produced a wider range of symptoms which may either serve to extend the traditional use, or overlap with existing traditional use not exposed within the scope of this study. Interviews with a greater number of traditional healers in a wider geographic area may reveal a closer correlation between homoeopathic proving symptoms and patterns of use by traditional healers.

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## DEFINITION OF TERMS

### ***Abalozi* (Whistling spirits)**

These are whistling spirits; spiritual being usually manifesting by whistling within the hut of *isangoma* or *inyanga*. *Abalozi* help *isangoma* to diagnose or divine. During *ukubhula*, *abalozi* are only heard by whistling and are not seen (Doke *et al.*, 2001).

### **Centesimal Potency**

Centesimal potency is a dilution in the proportion of 1 in 100. It can also be explained as the sequential addition of 1 part of the previous potency to 99 parts of the diluent. Centesimal potency is defined by the number of these dilutions performed with succession. Potencies are designated by a number and the letter C after it. If the centesimal potency was prepared by the Hahnemannian potency method, then it is designated by either a single 'c' or 'CH' (Swayne, 2000:36).

### **Materia Medica**

Materia medica is a "systematic documentation of the knowledge of medicines .... a textbook containing such" (Swayne, 2000:36). In homoeopathy it is the description of the nature and therapeutic repertoire of the homoeopathic medicines; of the pathology, the signs and symptoms and their modifying factors (modalities), and the general characteristics of the patient associated with them, derived from their toxicology. Information is also derived from homoeopathic pathogenic trials (provings) and clinical experience of their use (Swayne, 2000:132).

### ***Idliso* (Poisoned food)**

*Idliso* is the word derived from '*idla*' meaning to eat or feed. *Idliso* therefore refers to poisoned food by witch-craft doers with an aim of killing the person. It becomes a disease located in the chest. This disease cannot be diagnosed or treated by allopathic doctors (Doke *et al.*, 2001).

### ***Idlozi* (Ancestor)**

Human spirit or soul or departed spirit. Departed spirit (so called) before it has gained entrance into the body of the *amathongo*, ancestral spirits, by means of the *ukubuyisa* ceremony. *Ukubuyisa* means re-uniting (Doke *et al.*, 2001).

### ***Ilumbo* (Chronic sexual infection)**

Traditional healers explained *ilumbo* as diseases whose cause or origin is unknown. In general the word *ilumbo* means chronic sexually transmitted infection contracted by sexual intercourse or by walking over the place where this disease was placed by witchcraft doers (Doke *et al.*, 2001).

### ***Imbiza* (Herbal liquid complex)**

This is explained as a liquid herbal mixture made of different traditional herbs. It is made either by *isangoma* or *inyanga*. It is given to patients with more than one disease especially of unknown origin. Traditionally, the word *imbiza* means big black pot or traditional beer container (Doke *et al.*, 2001).

### ***Imimoya* (Spirit)**

This means spirits, soul or life. *Umoya* means wind, air or breath. For example, Holy Spirit is called '*Umoya oyingcwele*'. In addition, the word *Umoya* can be used to mean rumours or nonsense. In this context, *Imimoya* refers to ancestral spirits (Doke *et al.*, 2001).

### ***Inyanga* (Native doctor)**

This means native doctor or renowned doctor. It also refers to herbalist or diviner. *Inyanga* is an expert, the one who is skilled in a particular profession especially in the medical field. *Inyanga* also means lunar month or the moon (Doke *et al.*, 2001)

***Isangoma* (Diviner)**

This means the diviner or witch-doctor. The person who practices divination (Doke *et al.*, 2001).

***Isibethelo* (Medicinal protective charm)**

This is any medicinal protective charm (sticks or pegs smeared with medicine). This is done or prepared by *inyanga* or *isangoma* after she/he has diagnosed that the patient's house is being attacked by enemies. It is a way of driving in or setting up a medicated stake for warding off evil or lightning. In general, *ukubethela* means to hammer, drive in nails or pegs (Doke *et al.*, 2001).

**Proving**

The process of determining the medicinal properties of a substance by testing a substance in material doses, mother tincture or potency, by means of administering them to healthy subjects in order to elicit effects from which the therapeutic potential, or *materia medica*, of the substance may be derived (Swayne, 2000:174).

**Prover**

The subject of a homoeopathic proving, who should be in good health, and who records changes in his or her condition during and after the administration of the substance to be tested (Swayne, 2000:173).

**Repertory**

A repertory is the systematic cross reference of symptoms and disorders to the homoeopathic medicines in whose *materia medica* they occur. The strength or degree of the association between the two is indicated by the type in which the name of the remedy is printed (Swayne, 2000:183).

## **Rubric**

The phrase used in the repertory to identify a symptom or disorder and its component elements and details, and categories of these, and to which a list of these medicines which are known to have produced that symptom or disorder in homoeopathic provings, or to be remedied in clinical practice, is attached (Swayne, 2000:183).

### ***Ubulawu* (Medicinal charm)**

This is the medicinal charm or love potion commonly used by young men in their dealings with girls. It is derived from the word *ilawu* which means the room set apart for unmarried men, boys or girls. In general *ilawu* is a guest room (Doke *et al.*, 2001).

### ***Ukuchatha* (Administer an enema)**

*Ukuchatha* is a traditional way of administering medicines (*izimbiza*) or to evacuate the bowel contents via the anal canal (Doke *et al.*, 2001).

### ***Ukubhula* (Divine)**

This means to divine, exorcize or diagnose. *Ukubhula* means to consult a diviner or witch doctor. The term is also used because of the method of consultation by tapping of sticks. The general meaning of *Ukubhula* is beat out a fire or extinguish. It also means to beat, flap or thresh (Doke *et al.*, 2001).

### ***Ukugcaba* (Make skin incisions)**

*Ukugcaba* means to cut small incisions in the skin for tribal, ornamental, or medicinal purposes. A razor is used to make the incisions (Doke *et al.*, 2001).



### ***Ukugoduka* (Passing away)**

This is a polite way of saying one has gone home or passed away. *Ukugoduka* means to go home (Doke *et al.*, 2001).

### ***Umkhuhlane* (Influenza or common cold)**

The general appellation for all sicknesses which are accompanied by fever or coughing, such as a cold, cough, influenza, pneumonia, pleurisy, malaria (Doke *et al.*, 2001).

### ***Ukwethwasa* (Rebirth, Emergence)**

This is the state of rebirth or being possessed by ancestral spirits (as in the process of divination). *Ukwethwasa* means the start of something e.g. change to summer (*intwasahlobo*). In English it means spring. It also means emerging for the first time as a season or new moon (Doke *et al.*, 2001).

### ***Ukuphalaza* (Vomit)**

Ukuphalaza means vomiting or to clear the stomach by inducing vomiting by taking an emetic for health purposes (Doke *et al.*, 2001).

### ***Umthakathi* (Witch-doctor)**

The witch-doctor is a person who practices witchcraft; witch, wizard or warlock. *Umthakathi* can also mean a very skilful person or the emerging teeth during teething (Doke *et al.*, 2001).

### ***Umkhovu/utikoloshe* (Zombie)**

This is believed to be the exhumed corpse of a dead person used by a wizard for night bewitching. It is normally seen as short men (Doke *et al.*, 2001).

# CHAPTER I

## INTRODUCTION

### 1.1 INTRODUCTION

Homoeopathy is a system of medicinal therapeutics which is based on the 'Law of Similars'. This natural scientific law may be stated as follows: *Those symptoms which a medicinal substance is able to induce in a healthy person are the same as those which the substance is able to cure when administered to a diseased individual* (Swayne, 2000:105). A substance is therefore used homoeopathically when it has been demonstrated through 'proving' to cause the same symptoms it is being used to treat.

In South Africa there are about 200 000 traditional healers and about 60% of South Africans consult these traditional healers in addition to modern medical practitioners (Van Wyk, Van Oudtshroorn and Gericke, 1997). African Traditional Medicine (ATM) is one of the oldest and perhaps the most diverse of all medical systems. However, the various, often regional systems, are poorly described, scantily recorded and not well understood (Van Wyk and Wink, 2004).

In most cases the prescribing healer, and customers as users, may not have the scientific knowledge about traditional remedies. The use of remedies may be associated with witchcraft, superstition, and the morphological appearance and behavior of the plant, which are said to indicate the therapeutic value and indications of the plant.

Within this context, it is opportune to explore the relationship which might exist between the homoeopathic understanding of a therapeutic substance, and the 'traditional' understanding and use of the same plant substance (particularly as conveyed through oral tradition).

## **1.2 AIM OF THE STUDY**

This study aimed to investigate the traditional understanding, as recorded through field study of traditional healers, of *Strychnos henningsii* (*Umqalothi*, Red bitterberry) bark, and to relate this information to the information derived from a recent triple-blind proving of the 30CH homoeopathic potency of *Strychnos henningsii* bark (Lockhat, 2010; Maharaj, 2010; Naidoo, M. 2010; Naidoo, N. 2011; Ross, 2011).

## **1.3 THE OBJECTIVES OF THE STUDY**

### **1.3.1 The first objective**

The first objective of the study was to investigate the relationship between the understanding and utilization of *Strychnos henningsii* by Zulu traditional healers and the signs and symptoms induced by the thirtieth centesimal potency (30CH) of the crude substance within a previously conducted triple-blind placebo-controlled homoeopathic proving.

### **1.3.2 The second objective**

The second objective was to explore the relationship between Indigenous Knowledge Systems (IKS), as applied in the sphere of ATM (with reference to *Strychnos henningsii*), and the homoeopathic system of knowledge acquisition through the methodology of proving, in order to enhance the understanding of both knowledge systems.

## **1.4 CONTEXT OF THE RESEARCH**

The purpose of this study was to investigate the relationship between the understanding and utilization of *Strychnos henningsii* by Zulu traditional healers and the signs and symptoms induced by the thirtieth centesimal potency (30CH) of the crude substance within a previously conducted triple-blind placebo-controlled homoeopathic proving.

The methodology of drug-testing known as 'homoeopathic proving' utilizes minute doses of therapeutic substances for the purpose of eliciting self-limiting changes in normal healthy human beings at physical, emotional and mental levels of being. The methodology typically yields symptomatology bearing some relationship to toxicology of the constituent chemicals, and distinct physical symptomatology relating to pharmacology in a broad sense. More importantly, in the context of this study, provings also yield information (especially at the level of dreams and sensations) which relate to the natural history, mythology and subtle associations of the test substance.

The prevailing biomedical model of drug testing allows for 'validation' of the traditional understanding of a medicinal plant substance only in so far as a biologically active constituent can be identified and demonstrated to yield a specific effect. The knowledge base utilized by traditional healers is much broader than this, and often taps into 'intuitive' or 'shamanistic' aspects of reality. It appeared, to the researcher that homoeopathic proving methodology would serve as a logical 'link' between these two forms of 'knowledge acquisition'. This study sought to explore the overlaps existing between the 'traditional' understanding of *Strychnos henningsii* and the symptomatology induced in a homoeopathic proving of the same substance.

This field study took the form of formal semi-structured interviews of 8 traditional healers drawn from 4 regions within the province of KwaZulu-Natal (KZN). The interviews were conducted in isiZulu, were digitally recorded, and subsequently transcribed and translated by the researcher and his supervisor.

## **1.5 THE SIGNIFICANCE OF THE STUDY**

This study contributes to the knowledge and understanding of the relationship, similarity and differences in information and utilization of plant medicines between ATM and homoeopathy, using *Strychnos henningsii* as an illustrative point of reference.

## **1.6 IMPLICATIONS OF THE STUDY**

The study provided an objective method of investigation of the use and understanding of *Strychnos henningsii* by traditional healers in KZN and its relationship to the homoeopathic proving of the substance, upon which further research about medicinal substances may be based.

## **1.7 BENEFITS OF THE STUDY**

This study represents a vehicle through which homoeopathy might be brought into the knowledge base of the traditional and other communities who are in need of a safe medicinal approach to acute, chronic and incurable diseases.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 AFRICAN TRADITIONAL MEDICINE**

##### **2.1.1 The African world view**

Most people still rely on medicinal plants and other materials for their everyday health care needs. In traditional cultures the knowledge of herbal remedies has grown to a deeper and more complex level. This growth is through a combination of trial and error, intuitive impulses and applied logic. The oral route is the way in which the philosophy and the knowledge of remedies is passed from one generation to the next (Van Wyk and Wink, 2004).

Traditional healers and customers may not have the scientific knowledge about traditional remedies. Knowledge of the use of remedies may be associated with witchcraft, superstition and the morphological appearance of the plant which is said to indicate the therapeutic value of the plant (Woodham, 1997).

ATM is one of the oldest and most diverse traditional medical systems in the world. This system embraces the body and mind in a holistic way. For therapeutic purposes, the traditional healer takes into account psychological aspects and disease symptoms while treating the patient (van Wyk and Wink, 2004).

In South Africa there are thousands of traditional healers and most South Africans are consulting these traditional healers in addition to modern medical practitioners (van Wyk, Van Oudtshoorn and Gericke, 1997). ATM is the one of the oldest and perhaps the most diverse of all medicine systems. The biological and cultural diversity of Africa that constitutes the cradle of humankind is reflected in the marked regional differences in healing practices. However, the various systems are poorly recorded and remain so to this date (van Wyk and Wink, 2004).

ATM in its varied forms is a holistic system involving both body and soul. The healer typically diagnoses and treats the psychological basis of an illness before prescribing medicines to treat the symptoms (van Wyk and Wink, 2004).

### **2.1.2 Aspects constituting Zulu traditional medicine**

Zulu traditional medicine is an aspect of ATM. Generally speaking, the Zulu world is a unity (a single entity) in which a dynamic power pervades all aspects of life, with the result that human actions, personal as well as social, are responsible actions, imbued with religious significance. This is not meant to imply that cognizance is not taken of the difference between the visible and invisible realms and that, although there is a strong interweaving between the physical and spiritual arenas, recognition is not given also to the existence of an invisible realm which enables the term 'religion' to be applied to many Zulu beliefs and practices which would otherwise simply be relegated to culture and not be identified or discussed from the perspective of religious studies (Thorpe, 1993).

Nevertheless, the importance which unity plays, both with the living and the no-longer-living members of the community, cannot be over-emphasized. Any generic description of African religions must move constantly between the poles of acknowledgement of a spiritual dimension, on the one hand, and of the substantiality of all of life, visible and invisible, physical and spiritual, on the other. Among Zulu people, important religious conceptions which colour their entire world view are belief in a supreme first being (*Mvelinqangi*) and belief in the continuing, effective involvement of ancestors (*amadlozi*) in the lives of their relatives (Thorpe, 1993).

Balance and congenial relationships must constantly be maintained between living members of the community and between the visible and invisible realms of the known universe. The maintenance of this life sustaining balance is largely the responsibility of the traditional healer who diagnoses and prescribes, in consultation with the ancestors, so that health may be preserved or restored. Prescriptions may include recommendation of a ritual to be performed in honour of an ancestor or the administration of certain medicines, herbal or other (Thorpe, 1993).

In South Africa Zulus are found mainly in KwaZulu-Natal province. Zulus have retained a considerable amount of traditional orientation especially in the rural areas of Zululand (the northeast region of the province where the Zulu king lives). Many others have moved into the forefront of modern, technological urban areas, where they occupy positions of leadership. Traditional orientation includes *izangoma*, *izinyanga* and religious orientation (Thorpe, 1993).

## **2.2 TYPES OF TRADITIONAL HEALERS**

Conco (1972) described five types of traditional healers:

### **2.2.1 Major types**

Notwithstanding Conco's description. There are two predominant forms of traditional healers.

#### **2.2.1.1 *Izangoma***

*Isangoma* is a diagnostician or a diviner, usually a female, who has experienced a specific ancestral call to the profession. The person is selected by ancestral spirits to act as a medium or healer, often being from a family of a former diviner. Healers who have died seek someone to replace them in the profession, preferably someone from their own lineage and usually one generation removed but, if necessary, an outsider may be selected (Thorpe, 1993).

Prescriptively the diagnostician or diviner, the *isangoma* (plural *izangoma*) is usually a female who has experienced a specific ancestral call to the profession, while the herbalist or medical doctor is the *inyanga* and is usually a male who has learned the profession from a family member. In practice, however, these roles are often combined, so that either a man or women may be a traditional healer. Nevertheless, it is still more common to find an *isangoma* who is female and an *inyanga* who is male (Thorpe, 1993).

According to Kohler (as cited by Thorpe, 1993), a person is told to become *isangoma* in a dream. This person is said to *thwasa* and is continuously ill, has many dreams



and wanders after being entered by an ancestral spirit. The word *ukwethwasa* literally means 'a coming out or emergence' as of a new moon or the reappearance of a planet or a constellation. *Ukwethwasa* is the initiation process of a Zulu *isangoma*; this refers to a rebirth and reappearance of an individual as a diviner. It is a period of formal training under the tutelage of a senior diviner aided by other *izangoma*. This period usually lasts about eight months to a year or possibly a little longer. If the condition is truly that of *ukwethwasa*, the ancestral spirit will return, even if temporarily exorcised by the use of *ubulawu* (the medicinal charm as commonly used by young men in their dealings with girls) medicine (Thorpe, 1993).

The calling to become an *isangoma* is usually noticed by severe illness which is not relieved by any method of healing. The signs and symptoms of this calling are frightening dreams, weight loss, fainting fits, screaming, stabbing pains all over the body, severe depression and hearing of ancestral voices telling her/ him what to do and where to go for *ukwethwasa* which is the only way to cure that individual (Thorpe, 1993).

The training of *ukwethwasa* is carried out in isolation from normal society and culminates in a formal ceremony to which family members are invited and includes the ritual killing of animals and a feast or communal meal, shared between the living and the ancestors (Thorpe, 1993).

*Ukwethwasa* involves a distinctive form of dancing, as well as characteristic songs associated with *izangoma*. Bryant (as cited by Thorpe, 1993) says *izangoma* devote time to prayer daily and may be found throughout the night and early in the morning praying loudly to the spirits or singing hymns peculiar to their class. According to Shooter (as cited by Thorpe, 1993), *izangoma* make use of their cow-tail whisks, by pointing them while dancing. A walking stick may be part of the paraphernalia carried by *izangoma*, according to Bryant's description (as cited by Thorpe, 1993).

Ngubane (as cited by Thorpe, 1993) suggests that people about to become *izangoma* go through three phases en route to becoming a fully-fledged diviner. The first phase of the calling starts with the manifestation of the spirits. During this time a person sees her/his ancestors in dreams, hears voices whispering in her/his ears,

prefers solitude, neglects her/his appearance, eats very little and chooses food carefully. She/he has an urge to plunge into the river, where she/he is likely to see a huge snake that coils around her/him although others may not see it and finally she/he runs away to a diviner to be trained as an *ithwasa* (neophyte).

This marks the second phase of initiatory period, when she/he withdraws from society almost completely and devotes most of the time to ecstatic experiences by singing spiritual songs of her/his own composition to which she/he dances. Symptoms which indicate the onset of inspiration are mental depression, a disposition to retire from ordinary society, severe fits of an epileptic nature, and extraordinary and numerous dreams which relate to all sorts of wonderful things, but especially wild beasts such as lions, tigers, wolves and serpents. Such a person talks about these dreams incessantly (Fynn, as cited by Thorpe, 1993).

She/he runs about shrieking, plunging into water and performing unusual feats so that her/ his friends proclaim her/him to be mad. She/he speaks like a person under the influence of a supernatural being and catches snakes and hangs them about her/his neck. Eventually thus arrayed, she/he goes to a prophet, presents her/him with a goat and seeks to be instructed in the mysteries of the profession. After remaining with one prophet for a period of time, the neophyte may progress to another one of greater reputation for the completion of her/his training (Fynn, as cited by Thorpe, 1993).

The third phase is marked by the initiation ceremony, after which the *ithwasa* becomes a practicing *isangoma* in her/his own right.

Initially the neophyte diviner supported by her/his family must indicate her/his acceptance or rejection of the ancestral designation. This is performed in a ceremony which opens the way for the entrance of the spirits. First it is necessary to ascertain which spirits are involved. This is done by sacrificing two goats, one representing the mother's side and another representing the father's side. The skins of both goats must be a combination of colors black and white; neither animal should be entirely of either colour (Callaway, as cited by Thorpe, 1993).

The ancestral spirits are evoked, after which the gall and other contents of the stomach from the sacrificed animal are poured over the neophyte. She/he is given a mixture (*ubulawu*) to drink which contains the above ingredients, among other things. This is to induce vomiting. Subsequently she/he is bathed in the white *ubulawu*, which signifies purging and purification. Following this procedure, the spirit who has caused the illness is expected to reveal itself by speaking either through the neophyte or through the practicing diviner. At this time the spirit indicates which diviner should supervise the training of *ithwasa*. This person is then approached and presented with the gift of a goat so that the formal training can begin. If the goat is accepted, it is understood that the senior *sangoma* will accept the neophyte for curative instructions (Kringe, as cited by Thorpe, 1993).

### **2.2.1.2 Izinyanga**

An *Inyanga* is a herbal practitioner or a traditional medical doctor and is usually a male who has learned the profession from a family member. The word *inyanga* may be translated as a skilled worker. Both men and women may become *izinyanga* (plural of *inyanga*). Their calling is initiated by a fit of sickness from which the sacrifice of a cow fails to bring relief. This initial sickness is referred to as a trance. During the sickness, troubling dreams persist. People so afflicted run wild in the river or woods during which time spirits appear to them with a song composed for their use. This song is subsequently sung by them during healing séances (Fynn, as cited by Thorpe, 1993).

According to Shooter (as cited by Thorpe, 1993), symptoms which indicate the onset of inspiration are mental depression, a disposition to retire from ordinary society, severe fits of an epileptic nature, and extraordinary and numerous dreams which relate to all sorts of wonderful things but especially to wild beasts such as lions, tigers, wolves and serpents. Such a person talks about these dreams incessantly and runs about shrieking, plunging into water and performing unusual feats so that their friends proclaim them to be mad. They speak and acts like a person who is under the influence of a supernatural being, and catch snakes and hang them around their necks. Eventually the person goes to a prophet, presents him/her with a goat and seeks to be instructed in the mysteries of the profession. After remaining

with one prophet for a period of time, the neophyte may progress to another with a greater reputation for the completion of his/her training.

## **2.2.2 Minor types**

### **2.2.2.1 Herbalists**

These are collectors of herbs, roots, animal skins and bones; they sell these to witch and traditional doctors or to the general public. African herbalists have a wide knowledge of herbal remedies. After the diviner has informed the relatives of the cause of the disease he/she advises them to seek a herbalist, who is usually mentioned by name or by locality and the medical practitioner may be cited to possess good medicines or injections for the conditions. In this way the patient is referred to the herbalist and medical practitioner who are to dispense certain medicines for the condition diagnosed by the *sangoma*. The herbalist is the traditional pharmacist and he/she may later train as *inyanga* or *sangoma* (Conco, 1972).

### **2.2.2.2 Some Individuals**

According to Conco (1972) these are individuals not practicing medicine as full time traditional doctors, but known to have some knowledge or skills, self-taught or taught to treat particular diseases especially those of natural causation.

### **2.2.2.3 Some elderly people**

These are people in the home (usually elderly) who have knowledge of herbs to use for 'first aid' (Conco, 1972).

## **2.3 THE DUALIST THEORY OF AFRICAN TRADITIONAL MEDICINE**

According to Conco (1972) ATM views diseases as arising from two sources/causes.

1. Natural or ordinary causes of a disease. This is called *Umkhuhlane* (common or ordinary sickness) (Doke, 2001). Old age, some congenital abnormalities, ingestion of poison, exposure to heat or cold are all recognized as natural causes of sickness or even death. An old man or woman who dies after an illness is usually regarded as *Ugodukile* (having 'gone home') (Doke, 2001), and this is considered natural.

2. Supernatural causation of disease. This is the theoretical construction invoked or made use of to explain the 'uncommon or out-of-the-ordinary' type of sickness. It is made use of at a point where ordinary known empirical methods of treatment and explanation have failed (Conco, 1972).

In addition, the supernatural causation of disease is explained as the basic fundamental theory of ATM. In varying degrees, most rural Africans believe that it explains all complexes of extra-ordinary diseases. They also believe that it is true, and this implies that they are psychologically convinced, though they cannot give conclusive empirical grounds for its truth. It is a metaphysical article of faith, and as such it cannot be verified or falsified empirically, though it always has some claim to being factual (Conco, 1972).

## **2.4 THE AFRICAN TRADITIONAL PRACTICE OF MEDICINE**

Conco (1972) uses a model to explain the nature of the supernatural theory and its basic tenets as revealed in the traditional practice of medicine using the following schematic representation of its elements:

- Person A wants another person B to be afflicted by some sickness which would lead to B's death.
- A consults traditional doctor D, who agrees or refuses to help A.
- If doctor D agrees to help A, he/she consults the supernatural forces or the spirits of destruction or evil.
- The spirit S show D the medicine or concoction to use on B.
- D gives A the medicine with appropriate instructions for use on B.
- A uses the medicine on B. Various agencies may be used by A e.g. using certain animals riding on a baboon, sending the *Mkhovu* or *Tokoloshe* ("short

men") (Doke, 2001), or sending a bird, a snake etc., or lightening and hail-storms.

- Then B becomes sick, or his/her family or his/her animals (domesticated) become sick.

The sequence may be indicated as below:

- A - Individual Human Being = Anthropomorphic element.
- D - Traditional doctor = Mediator in touch with the 'Natural', and with the
- S – 'Supernatural' which may be (i) Forces of Good, Health, and Prosperity, or (ii) Forces of Evil, Disease and Destruction.
- B - the Victim.

## **2.5 SUMMARY OF TRADITIONAL DOCTORS' PRACTICE IN RELATION TO SICKNESS**

Modern traditional healers usually do meticulously detailed physical examination involving the use of stethoscopes, magic mirrors, *Abalozi* or *makhosi* (the magic touch and whistlers or the kings) (Doke, 2001). These 'kings' have the power to detect and whistle the patients' symptoms without the patient having given any history of his/her illness (Conco, 1972).

Prescription of medicines is an art in which these doctors are well versed. The giving of directions in some cases is so geared that responsibility for the medicine working properly falls to the patient. Invariably when a patient comes back to report on his/her condition, and the treatment is not effective, the traditional doctor's defense is that the medicine was 'spoilt' and made impotent by not being used in accordance with the proper instructions (Conco, 1972).

Preventative measures like *ukubethela*. *Ukubethela* means to make the home of a patient almost impregnable to visitations by the agents of the *abathakathi* (wizards) (Doke, 2001) like the short man (*utikoloshe*) who is believed to be a real nuisance particularly to young married women. A witch doctor is a herbalist and a preventive medicine practitioner, and prevention covers all aspects and problems. This group of

traditional doctors is by far the largest and within it there are various specialists (Conco, 1972).

According to Conco (1972), there are traditional obstetricians well versed in the art of delivering babies or with some good medicine to expedite labour and who may invent new names in their field. A new name has appeared recently in Zulu obstetric practice known as the 'plate' which is believed to account or explain almost all obstetric complication, from the toxæmias of pregnancy to disproportion, ante and postpartum haemorrhages, still-births, placenta preavia and many seemingly inexplicable conditions in the newly born. The 'plate' is an abstraction which refers summarily to all complications of child birth. It is not a thing that we can touch, see or perceive.

## **2.6 METHODS OF COLLECTION AND STORAGE OF TRADITIONAL MEDICINES**

### **2.6.1 Selective harvesting**

An experienced *inyanga* or *isangoma* will generally seek the guidance of an ancestral spirit before embarking on a collecting trip. The healer, through dreams or during prayers, will be advised which particular plants to collect for a particular patient, and where these plants will be found. The healer supplements these supernatural advices with his/her own training and experience. Factors which may be taken into account include favored locality, the correct season of collection, the best aspect on a mountain slope, type of soil and its moistness and the time of day (Van Wyk and Wink, 2004).

These factors are known by the healers to influence the potency of their medicinal plants and are well understood by the scientists to have a significant influence on the chemistry of plants. Certain potentially toxic plants are sometimes collected from a single locality only so that the healer can anticipate the desired therapeutic effect (Van Wyk and Wink, 2004).

### **2.6.2 Conservation measures**

There are many traditions and taboos associated with the collection of plants. These can be interpreted as a means of preventing the over-harvesting of plant material. Other plants are generally collected in winter thereby ensuring that these plants are reserved for the next season when coughs, colds, influenza and bronchitis are prevalent. This tradition also ensures that plants are left in the field to set seed in summer months. In Gazankulu, a Shangaan taboo dictates that if the remaining root system of *Elephantorrhiza elephantina* is not covered after a portion has been removed, the patients treated with it will not get better. Barks that are used to treat kidney diseases are sometimes only harvested from the eastern and western sides of the tree, traditionally symbolizing the kidneys, thereby preventing ring-barking. In addition to the wise and sustainable use of the natural resource, cultivation on farms becomes necessary when new phytomedicines are developed. Some rare and valuable medicinal plants are already being cultivated to reduce pressure on wild populations (Van Wyk and Wink, 2004).

### **2.6.3 Storage**

While some whole plants or parts of plants can only be used in a fresh state, many can be dried and stored. Plant material may be dried in the sun or shade, or may be cut into slices and left to dry. Once dry, the plant material may be stored as is, or may be reduced to powder. Dry plant material is stored in paper bags, newspaper, glass jars or tin cans (Van Wyk and Wink, 2004).

## **2.7 DOSAGE FORMS AND METHODS OF PREPARATION**

The method of preparation is critical, as it includes the amount of fresh or dry plant material to be used, the addition of appropriate volumes of solvents such as water or alcohol, and additional activities such as boiling for a specific length of time, or partial burning to achieve a desired colour. These activities can serve to neutralize certain toxins. Instructions on how to prepare and take a remedy is either given on the label or conveyed orally by the healer, but in the case of toxic plants, the medicine is professionally prepared and standardized or the healer or doctor personally



administers the appropriate dose. The dosage will be adjusted after an appraisal of the physical and general condition of the patient. Contraindications are well known by the healer (Van Wyk and Wink, 2004).

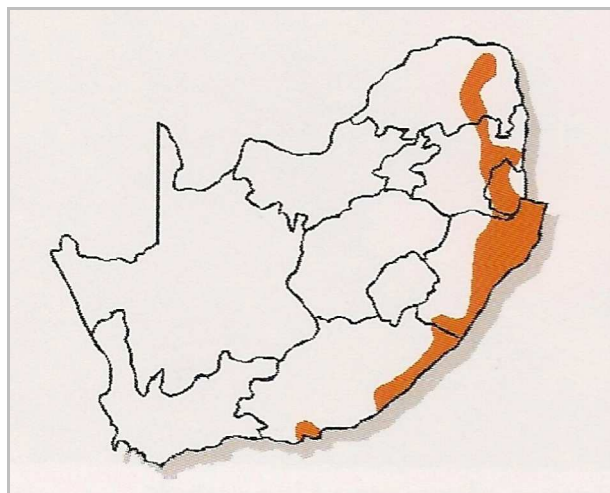
## **2.8 *STRYCHNOS HENNINGSII***

### **2.8.1 Botanical description**

The plant, known in Zulu as *Umqalothi* and in English as Red bitter berry, varies in size from a large shrub to a tall tree of more than 15 meters in height. The bark is pale grey and smooth in young trees but becomes darker brown and somewhat flaky in older specimens. The leaves are bright green and glossy, with three main veins arising from the base. Small yellow flowers are produced from along the branches in spring and early summer, followed by the bright orange glossy fruits of about 15mm in diameter (van Wyk and Wink, 2004).

### **2.8.2 Distribution of the plant**

The plant occurs along the east coast of South Africa and northwards into the Kruger National Park (van Wyk and Wink, 2004).



**Figure 1: South African Distribution of *Strychnos henningsii***  
(van Wyk et al., 2009: 278)

### 2.8.3 Plant parts used

The remedy is prepared from the bark (sometimes roots or green fruits) of the plant (van Wyk and Wink, 2004). Bark is chewed or cold water extracts of pulverized bark may be taken in small doses. Boiled roots have also been used.



(Baerts and Lehmann, 1993)



(van Wyk *et al.*, 2009: 279)

**Figure 2: The berries, leaves and bark of Strychnos henningsii**

### 2.8.4 Traditional use

The bark is used as a treatment for nausea and stomach complaints and has been taken as bitter tonic. It is taken as a colic remedy, a purgative and possibly has value in rheumatic fever and dysmenorrhoea. Furthermore the root bark and green fruits of the *Strychnos* species are used as a snakebite remedy throughout Southern Africa (van Wyk and Wink, 2004). There is little documentation of the traditional use of this plant, although there is evidence that it is in widely used amongst Zulu traditional healers.

### 2.8.5 Pharmacological effects

The active ingredients are strychnine and other indole alkaloids. Strychnine is highly toxic and has been used as rodent and arrow poisons. The tinctures have been used as ingredients for invigorative bitter tonics. Some *Strychnos* alkaloids are used in anesthesiology due to their muscle relaxing effects. The presence of strychnine and

related compounds in the bark and unripe fruits of *Strychnos* may account for its use as a snake bite remedy. Strychnine is a powerful central nervous system stimulant which may overcome the respiratory depression that causes death in mamba bites (van Wyk and Wink, 2004).

## **2.9 DOCUMENTATION OF TRADITIONAL USE OF MEDICINAL PLANTS**

ATM is the one of the oldest and perhaps the most diverse of all medical systems. However, the various, often regional systems, are poorly described, scantily recorded and not well understood. People who use traditional remedies may not understand the scientific rationale behind their medicine, but they know from personal experience that some medicinal plants can be highly effective if used at therapeutic doses (Van Wyk and Wink, 2004).

The vast majority of people on earth still rely on traditional medicine materia medica (medicinal plants and other materials) for everyday health care needs. It is likely that the profound knowledge of herbal remedies in traditional cultures developed through trial and error over many centuries, and the most important cures were carefully passed on verbally from generation to the next. The use of medicinal plants is often associated with witchcraft and superstition, because people did not have the scientific insight to explain or predict the curative action of the plants (van Wyk and Wink, 2004).

## **2.10 HOMOEOPATHY**

Homoeopathy is a 200 year-old system of therapy that was developed and authored by German physician Samuel Hahnemann (Vithoulkas, 1998). It is a medical system which advocates the use of remedies to promote the innate healing response of the human being (Fell-Carlson, 2008). Homoeopathy is one of many nonorthodox disciplines collectively called complementary or alternative medicine (Kayne, 2003). It is an approach that is considered safe, and there are no side effects to treatment (Vithoulkas, 1998). However, because a biological explanation of its mechanism of action still remains elusive; it has held little credibility in orthodox medicine (Fell-Carlson, 2008).

Homoeopathy is derived from '*homoio*', which means '*similar*', and '*pathos*', meaning '*suffering*' (Gray, 2000). The word betokens the Law of Cure as laid by down by Hahnemann, known as '*similia similibus curanter*' or '*like cures like*' and is the defining principle on which prescriptions are based (Swayne, 2000). Hence '*homoeopathy*' – '*similar to disease*' or '*similar to suffering*' (Fell-Carlson, 2008).

The similimum is a single remedy homoeopathic prescription administered at a time to the patient; the purpose of which is to improve the patient's condition, if not cure the present malady. This prescription, as mentioned, is based on the premise of '*like cures like*' i.e. a substance which is ingested produces certain symptoms in healthy people, analogous to that which it can cure in the sick (De Scheper, 2001). The prescription medicine is then selected for its "similarity" to the totality (physical and psychological symptoms) of a person's presenting complaint (Ullman, 1991).

The similimum-remedy selection is based primarily on a thorough understanding of the materia medica, and the use of a repertory (Gordon, 2003). These reference materials are the result of documented symptom manifestations in healthy people, from 'provings' (homoeopathic drug trials), and subsequent verification of the information in practice (Swayne, 2000). As is apparent, a prescription is patient-based and not nosologically dependent (De Scheper, 2001).

### **2.10.1 Homoeopathic proving history**

Provings are unique to homoeopathy in that a potential medicinal substance is given to a healthy human being to ascertain the possible curative powers of that substance (Goel, 2002:262). Hahnemann conducted provings on himself, the earliest dating back to 1789 (De Schepper, 2001). Later Hahnemann began to prove substances on colleagues, family and friends. Through these provings Hahnemann observed the similarities between the effects that a substance has on a healthy individual and the clinical picture of the disease it is able to cure. Provings have become an invaluable part of homoeopathy, and create a greater spectrum of medicines that can be utilized in the healing of the sick (De Schepper, 2001).

### **2.10.2 The necessity of provings**

Provings are the pillars upon which homoeopathic practice stands. Without accurate provings all prescribing indications are bound to be vague guesses at best and pure fiction at worst. There is no other way to predict the effect of any given substance as a remedy with a degree of accuracy and the use of signatures, toxicology or fancy ideas cannot approximate the precise knowledge gained by a thorough proving (Sherr, 1994:7).

The best way to know the medicinal substance is to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their in-dwelling curative power. Furthermore this reveals the peculiar powers of medicine available for the cure of the diseases which cannot be revealed by ingenious speculations, smell, taste, appearance of the drugs, or by chemical analysis (Sherr, 1994:7). Sherr states that in some cases patients are given remedies with known actions in which case only a portion of the symptoms of the disease will be met as opposed to a complete cure. This is an indication that the simillimum has not been found. Therefore, when a new remedy is proved reasonably well, it will cure a class of cases that until then could only have been partially covered by existing remedies.

According to Sherr, without provings homoeopathy becomes mainly an intellectual pursuit devoid of a real experiential base. To actually be involved in a proving is a totally different experience compared to just reading the materia. He says that in a proving “one becomes the remedy ... which is the deepest level at which one may gain intimate knowledge of materia medica.” (1994:11).

The traditional homoeopathic materia medica (e.g. Vermeulen, 1997) contains only 2 remedies of Southern African origin. Provings conducted at DUT over the past decade have expanded this number to 15, exploring the possible overlap between homoeopathy and the richness of traditional medicinal plant knowledge (Ross, 2009).

### **2.10.3 Proving methodologies**

Since Hahnemann conducted his original proving there have been lots of provings conducted by different homoeopaths to obtain more homeopathic remedies that are now used. As stated by Sherr, the most effective method of administration of experimental proving substance is to take six powders in total: one powder three times a day for two consecutive days (Sherr, 1994:53). In the event of symptoms arising before completion of the six powders the prover should stop taking further doses of the remedy as serious implications may result and symptoms of the proving may persist (Sherr, 1994:52).

Thus, the prover must be asked to be vigilant while taking the remedy and the researcher should keep a close watch on the prover to identify the action of the remedy that might be missed by the prover him or herself. The prover should also be instructed to take powders away from any food, mints, toothpaste, coffee or the use of camphor, as these substances may deactivate the remedy (Vithoulkas, 1998).

Hahnemann recommended the 30CH potency for conducting a proving (aphorism 128, as reported in the 'Organon of the Medical Art', adapted from the sixth edition of the *Organon der Heilkunst* completed by the Hahnemann in 1842, translated by O'Reilly, 1996:154).

### **2.10.4 Blinding and placebo measures**

The placebo group plays a significant role in a proving in that without placebo many prejudices will be seen, and the remedy picture may not truly reflect the substance in its entirety (Goel, 2002:364). As is reported by Sherr, many provers in the placebo group develop symptoms that are common to the remedy picture, and should be eliminated from the proving yet are important features (Sherr, 1994:57). Thus, the use of a placebo group is to eliminate the influence of any external factors and create a picture that can be said to be of the remedy itself and of no other cause.

Another aspect of importance in a proving is the use of the 'double blind' technique. This is where the prover as well as the researcher do not know who is taking the

remedy and who is on a placebo (Sherr, 1994:36). This is to rule out any possible bias. In the proving of *Strychnos henningsii* a triple-blind design was used, in which the proving supervisors were also blind to the identity of the proving substance until all data was captured.

## **2.11 POTENTIAL FOR INTEGRATION OF KNOWLEDGE BETWEEN HOMOEOPATHY AND AFRICAN TRADITIONAL MEDICINE**

ATM in its varied forms is a holistic system involving both body and soul. The healer typically diagnoses and treats the psychological basis of an illness before prescribing medicines to treat the symptoms (Van Wyk and Wink, 2004). In both diagnosis and understanding, the traditional healer may make use of metaphorical language, and draw on similarities existing between patient, substance and context. Similarly, during the homoeopathic consultation the physician asks questions exploring the spiritual plane, mental plane, emotional plane and physical plane. The information derived from this interrogation often contains metaphorical language, reference to dream imagery and other 'illogical' components. These 'illogical' components often help the physician to find the similar remedy to the picture of the symptoms presented by the patient.

In the light of the above it would be helpful to explore whether there is a relationship between ATM and homoeopathy in terms of the use and the understanding of a shared healing substance, with specific reference to overlapping metaphor and imagery.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY AND MATERIAL**

#### **3.1 INTRODUCTION**

The study was carried out in four dispersed areas of KZN (Harding, Durban, Weenen and Melmoth). From each area one *isangoma* and one *inyanga* were visited and their participation was voluntary. The researcher visited these places together with his supervisor who made video recordings of all the interviews. The researcher acted as principal communicator and translator. A vehicle and driver was provided by the Durban University of Technology (DUT). The methodology employed was that of qualitative interviewing using semi-structured interviews.

#### **3.2 THE INTERVIEWS OF TRADITIONAL HEALERS**

##### **3.2.1 Identification and selection of traditional healers**

Senior DUT students from the areas of Weenen, Harding, Melmoth and Durban were approached and requested to identify well known traditional healers from their respective areas. The selection of these students was based on the researcher knowing them and knowing that they were familiar with traditional medicine and traditional medical practices within their areas. He ascertained that they had been treated by traditional healers themselves, and that they knew the reputation of various traditional healers in their home areas. The students provided the researcher with contact numbers for the identified traditional healers. The researcher contacted the healers and checked their availability and willingness to participate. Once telephonic agreement to participate was reached, mutually acceptable appointment dates and times were scheduled.



Appointments were scheduled in such a manner as to allow for both traditional healers in a particular area to be interviewed on a single day. In all cases the interviews were conducted in the work place of the traditional healer.

Upon arrival, the researcher introduced himself and his colleagues (his supervisor and the driver). Prior to the start of the interview, a verbal consent for participation was requested (see Appendix A). The decision to pursue a video recorded verbal informed consent rather than a written consent was based upon the rural and traditional setting where people are used to a verbal agreement rather than signing a document if they agree upon something. In addition, most of the old people in rural areas are functionally illiterate and view signing of written documents with skepticism. It was also felt that associating the interview with elements of the country's 'colonial' past would have a negative impact on the quality of information.

The general sequence of interview questioning was as follows:

- How does one become an *isangoma* or *inyanga*?
- What is *ukwethwasa*?
- What procedures are done during *ukwethwasa*?
- What is the role of a traditional healer in the community?
- Is there overlap between traditional medicine and western medicine?
- Scope of use of *Strychnos henningsii*;
- Mode of administration;
- Observed therapeutic effects;
- Considerations in identification for the need for *Strychnos henningsii* in sick persons;
- Identification and harvesting of bark.

During the interview the questioning style adopted was one in which the interviewee was free to follow their own thought process, and the series of questions, as described above, was not posed in a fixed sequence. The flow of the interview was further enhanced by the researcher asking open ended questions that allowed interviewees to answer as broadly as they saw fit. It was observed that *izangoma*

were more open, and had a deeper understanding of the plant, whereas *izinyanga* were generally less open and had a more superficial understanding of the plant.

For the purposes of this study particular focus was paid to the following questions within the described series:

- Scope of use;
- Mode of administration;
- Observed therapeutic effects;
- Considerations in identification for need for *Strychnos henningsii* in sick persons;
- Observed ill effects;
- Identification and harvesting of bark.

### **3.2.2 Recording**

All participants were aware of, and agreed to, the video recording of their respective interviews. The scope of the investigation was made explicit, and there was no coercion or pressure to reveal 'trade secrets' (see Appendix A). During the interview, the supervisor operated the camera silently at a distance of approximately two metres from the actual scene of each interview. The supervisor did not in any way participate or impact on the progress of the interview. The semi-structured interviews were recorded on digital video for subsequent transcription (and recording of body, hand and facial expression) and formal translation.

### **3.2.3 Transcription and translation**

The geographical location, age and gender of the respective traditional healer were recorded in transcription, but no other identifying features were recorded. Material recorded on video was transcribed to text, and subsequently translated to English by the bilingual Zulu-mother-tongue/English-other-tongue researcher. The transcription was verified, and the translation subsequently 're-translated' into mother-tongue English by the English mother-tongue/Zulu other-tongue supervisor using a number of Zulu-English dictionaries. This method of collaborative translation is a form of

translation process often carried out by a group of people who are not professional translators but have a good knowledge of the specific subject (Shimohata *et al.*, 2000).

The advantage of the collaborative approach is that the strengths of respective participants are maximized, terms employed are standardized, and multiple opportunities for editorial revision and confirmation of data are provided.

### 3.2.4 Analysis

Translated text was manually analyzed for common themes and indications. The obtained data was subsequently related to symptomatology, theme and metaphor expressed in the homoeopathic proving of *Strychnos henningsii* conducted by Lockhat (2010), Maharaj (2010), Naidoo, N. (2010), Naidoo, M. and Ross (2011). The proving data in the form of rubrics (see Appendix C) was examined to find out if there were symptoms, themes and metaphors similar to what was presented in the conducted field research. This involved going through all body parts and systems following the order of rubrics generated from the proving e.g. head, eyes, nose, mouth, etc and comparing that information to what traditional healers reported. For example, all head symptoms reported by traditional healers was compared to head rubrics obtained from the proving data.

### 3.2.5 Coding of traditional healers

All traditional healers were coded. The coding was done as follows:

S = *isangoma*

N = *inyanga*

X = any number according to the sequence of interviews

Y = first letter of the alphabet of the place where the interview was conducted.

Therefore the coding sequence was: *Isangoma/inyanga*: number: place.

Examples:

S1M refers to the first *isangoma* who was interviewed in Melmoth;

N3H refers to the third *inyanga* who was interviewed in Harding.

### 3.3 THE COMPARATIVE ANALYSIS

#### 3.3.1 The existing materia medica and repertory

The existing proving of Strychnos henningsii in the 30CH potency was used as a basis for comparison between traditional use and homoeopathic proving findings. The proving was conducted by a DUT lecturer completing his Doctor of Technology: Homoeopathy degree (Ross, 2011) and four DUT student researchers in completion of their Masters of Technology: Homoeopathy degrees (Lockhat, 2010; Maharaj, 2010; Naidoo, M. 2010; Naidoo, N. 2011;). The proving involved a mixed-method triple-blind, placebo controlled experiment on 32 healthy human subjects. The data obtained from the proving was recorded in the materia medica format using a standard head-to-toe schema. Furthermore, the data was converted into rubrics (see Appendix C) which were recorded according to the standard rubric-sub-rubric format adopted in Synthesis 9<sup>th</sup> Edition (Shroyens, 2004).

#### 3.3.2 The process of comparison

The Zulu recording on video was transcribed to text, resulting in eight Zulu 'dialogues' which were then translated into eight equivalent English 'dialogues'. From the English translations the researcher extracted references to the following aspects of Strychnos henningsii:

- scope of use;
- mode of administration;
- observed therapeutic effects;
- considerations in identification for need for Strychnos henningsii in sick persons;
- observed ill effects; and
- Identification and harvesting of bark.

The researcher then compared these to similar aspects derived from the proving with the purpose of determining similarities and differences. Particular attention was paid to overlapping similarities existing within the areas of focus. By way of illustration, for

head signs and symptoms, the researcher looked at what was recorded by traditional healers in terms of location, sensation and concomitant symptoms, and subsequently compared these details to the corresponding details documented within the proving data. The researcher then isolated any overlaps found to exist and selected the corresponding rubrics in support of the identified overlap. Rubrics showing no overlaps were not used in this study.

### **3.3.3 The presentation of data comparison**

The conducted homoeopathic proving resulted in journal entries written by participants on the effects of a homoeopathic dilution of the plant as experienced by themselves, while the field research resulted in written facts obtained from the healers about the traditional use of the plant. In order for the data to be compared, a decision was made to convert the journal entries into rubric and materia medica format first, then use that as the basis for finding similarities from the facts of the conducted field research.

## CHAPTER 4

### RESULTS

#### 4.1 RESULTS

In total, eight semi-structured interviews were done. The interviews were transcribed into text and translated. The main focus was within the following six areas of investigation:

- Scope of use;
- Mode of administration;
- Observed therapeutic effects;
- Considerations in identification for need for *Strychnos henningsii* in sick persons;
- Observed ill effects; and
- Identification and harvesting of bark.

During interviews it was noticed that all interviewees enjoyed being interviewed. They talked freely and gave all the information they had about the plant. This freedom may have been due to a number of factors, the main one being that the researcher was a black person speaking isiZulu so he was easily accepted and accommodated. The researcher used the formal and traditional mode of greeting and introduction, which involves soft vocal tone and respectful address e.g. “*Siyabingelela eMakhosini*” meaning, “We are greeting you most respectfully.” (Literally meaning “We greet you as if we were in the presence of the royal chiefs”). Furthermore the researcher used hand gestures that show respect and humility. Generally, in rural areas these hand gestures help the elders to identify the child as respectful and as being appropriately raised within the family. In addition the researcher and his colleagues were all dressed formally which helps one to gain dignity and trust as opposed to casual dressing which is normally associated with

informality. Another important factor was that the supervisor was a white person but also a South African, and had the ability to communicate in isiZulu.

The researcher transcribed the interviews (see Appendix B1) then translated them into English (see Appendix B2). The supervisor verified and 're-translated' the translations into mother tongue English (see Appendix B2).

## **4.2 SUMMARY OF FINDINGS**

### **4.2.1 Scope of use**

#### **4.2.1.1 *Abdominal pains***

For pains described as para-umbilical or generalized abdominal twisting, cutting and pulling without diarrhea [N1M, N2W, N3H, N4D, S1M, S2W, S3H and S4D]. In addition S2W described pains as a pulling sensation as if something alive is moving inside the abdomen.

#### **4.2.1.2 *Stomach cleanser***

S1M, N4D, and S23 use this plant to induce vomiting with the aim of cleaning the stomach as a purgative. One can lick it or drink it with water.

#### **4.2.1.3 *Antihelminthic***

N1M described the action of *Strychnos henningsii* as being as good an antihelminthic as Vermox (the allopathic medication for de-worming). Upon ingestion of the plant extract, the worms are "cut into pieces and shed out dead".

#### **4.2.1.4 *Headaches***

N4D and S1M emphasized the use of *Strychnos henningsii* in headaches due to evil spirits, as part of one's calling to be a traditional healer, or simply due to general illnesses. It is used as snuff for headaches described as a boiling sensation on top of the head compelling one to close one's eyes.

#### **4.2.1.5 Epistaxis**

If one is experiencing epistaxis during headaches, S1W recommended giving *Strychnos henningsii* as a snuff as in such headaches.

#### **4.2.1.6 Detoxification**

According to S1M, the plant is used to destroy any kind of infection in the human body (detoxifying agent).

#### **4.2.1.7 Listlessness**

*Strychnos henningsii* plays a big role in severe weight loss due to chronic diseases like HIV and complicated STIs where the patient has no energy, does not have appetite and has severe debility [S2W, N3H and S3H].

#### **4.2.1.8 Multi-disease complex mixtures (izimbiza)**

To fight against strong and resistant diseases, some traditional healers use *Strychnos henningsii* in making strong multi-disease complex mixtures (*izimbiza*) to fight against any kind of chronic disease. This can be used orally or via an enema. [S2W, N3H, and S3H.]

#### **4.2.1.9 Sexually Transmitted Infections**

S2W uses it for chronic sexually transmitted infections presenting with generalized lymphadenopathy, yellow pus discharge, listlessness accompanied by sensation of something like a snake moving in the abdomen.

#### **4.2.1.10 Diabetes mellitus**

Diabetes accompanied by severe weight loss, and to reduce blood sugar levels [N3H and S3H].



#### **4.2.1.11 High blood pressure**

N3H and S3H use *Strychnos henningsii* to lower high blood pressure in hypertensive patients.

#### **4.2.1.12 Kidney infection**

S2W explained the importance of *Strychnos henningsii* in a condition where the kidneys have a problem, presenting with burning urine during micturition. Upon administration of the plant extract, the kidneys regain their full healthy functioning.

#### **4.2.1.13 Uterine pains**

For females who have uterine pains of any kind during menstrual periods or anytime, S3H recommended *Strychnos henningsii* as a very useful herb to stop such pains.

#### **4.2.1.14 Venom antidote**

To antidote venom from a snakebite or any animal bite [S2W, S1M].

#### **4.2.1.15 To initiate the change of becoming traditional healer**

*Strychnos henningsii* is used during the initiation period of becoming an *isangoma* or *inyanga* with the aim of linking them with their ancestors during *ukwethwasa* and to enable them to foretell [S2W, S1M, N4D and S2W].

#### **4.2.1.16 In the making of sticks**

*Strychnos henningsii* was explained by N1M as a plant that grows up as sticks instead of becoming a big tree so the sticks are very strong and are traditionally used to make sticks for fighting.

#### **4.2.2 Observed therapeutic effects and considerations in identification of need for Strychnos henningsii in sick persons**

Strychnos henningsii has been observed to be very useful in the treatment of abdominal complaints, headaches, kidney infections, listlessness due to chronic diseases, snake or any animal bites, worm infestations, uterine pains, lower back pain, chronic diseases including hypertension and diabetes mellitus, and as a purgative. It is traditionally used as protection against evil spirits and to link *isangoma* or *inyanga* with ancestors during *ukwethwasa*.

#### **4.2.3 Observed ill effects**

No observed ill effects were reported by the traditional healers except that it is known to be a very bitter plant and it cannot be taken in large amounts.

#### **4.2.4 Plant identification and harvesting of the bark**

All the traditional healers interviewed did not seem to know the identification features of the plant in nature because they normally get it as a bark already harvested from rural areas. They all gave a few but dissimilar morphological features of the plant e.g. some said that it grows and becomes a big tree, while some reported that it does not become a big tree but it grows to be long sticks. Some reported that the plant has roundish leaves and some reported it as having sharp pointed leaves. However they all agreed that Strychnos henningsii has grayish bark that is very bitter tasting.

All the traditional healers agreed that the bark can be harvested at anytime as long as it is taken from the matured plant. However, S2W emphasized that the period of full moon is the right time to harvest the bark.

#### **4.2.5 Mode of administration**

According to N2W the bark can be used as snuff in a ground dry mixture form. In one liter water measurement a teaspoon of ground bark can be boiled and taken in liquid

form as *imbiza* to drink or to be used via an enema. From the boiled liquid mixture, three teaspoons can be taken daily although this can be increased or decreased depending on the severity of the disease.

### **4.3 BROAD INDICATIONS DERIVED FROM THE PROVING**

All the information regarding the symptomatology of the plant as generated from the proving (Lockhat, 2010; Maharaj, 2010;. Naidoo, M. 2010; Naidoo, N. 2011; Ross, 2011) was extracted, collated, edited and then converted into materia medica (see Appendix C1) and repertory format (see Appendix C2).The main findings of the proving are reflected below.

#### **4.3.1 Mind**

During the proving, different mind symptoms were produced and then placed into themes as indicated below.

##### **4.3.1.1 *Heightened senses***

Most provers experienced heightened sensitivity which involved increased sensitivity to noise, feeling more alert, full of energy and lively. However some provers experienced feelings of annoyance. For example, prover 14 experienced annoyance at not being able to wash off the smell of food from her hands.

##### **4.3.1.2 *Good mood and happiness***

A sense of happiness and upliftment in mood was experienced by some provers. This feeling was explained as being in a good mood and being happy for no reason, as described by prover 23. Prover 04 described the symptoms as coming through upsetting situations. The feeling of happiness was unusual to all provers who experienced it.

#### **4.3.1.3 Confidence**

Increase in self-confidence, feeling of being on top of the world and the ability to tackle anything that came their way was a common experience amongst the provers. The increased confidence was noticed in terms of self-abilities, self-expression, accomplishment and a change in the need to be acknowledged for duties performed.

#### **4.3.1.4 Increased energy and concentration**

There was an increase in the ability to concentrate and focus on tasks. Provers felt energetic, industrious and hyperactive.

#### **4.3.1.5 Relaxation**

A sense of relaxation and calmness was experienced by a few provers. This was accompanied by a feeling of being happy and more content than usual. Others felt more sociable and more energetic.

#### **4.3.1.6 Anxiety and paranoia**

Many symptoms relating to this theme were recorded. Some provers recorded symptoms of anxiety and paranoia. There were feelings of anxiety and fear of falling asleep. Some provers had emotional break downs and others became more paranoid about their love relationships.

#### **4.3.1.7 Irritability and indignation**

There was irritability and indignation that many provers experienced. These symptoms were generally felt in the morning. Most provers became short tempered and disagreeable.

#### **4.3.1.8 *Apathy and tiredness***

There was marked tiredness and difficulty concentrating. Furthermore, provers experienced apathy and demotivation.

#### **4.3.1.9 *Hypochondriasis***

Provers entered a state where they felt really sick and as if they were getting the flu. In addition, they did not believe that they were on real medication but they believed that they were on placebo.

#### **4.3.1.10 *Crying***

The feeling of a desire to cry but not actually cry was recorded by other provers. This was accompanied by increased irritability and sensitivity to people.

#### **4.3.2 *Vertigo***

During the proving, symptoms relating to vertigo and dizziness were recorded. Some provers had dizziness accompanied by a feeling of confusion and disorientation. The vertigo was reported to be better for closing the eyes and shaking the head.

#### **4.3.3 *Head***

There were different symptoms related to the head recorded. These symptoms were categorized according to their location.

##### **4.3.3.1 *Temporal headaches***

Left and right temporal headaches were recorded. However the right temporal headaches were reported as more common. Provers described the pain as sharp, dull, aching and throbbing.

#### **4.3.3.2 Frontal headaches**

Some of the provers experienced pain in the forehead. Some described the pain as throbbing pain worse for walking and better for sitting.

#### **4.3.3.3 Headache like skullcap**

A few provers had symptom of headaches with the sensation of a skullcap. Some provers felt a dull and foggy sensation accompanied by a lack of concentration.

#### **4.3.4 Ear**

The common symptoms were of the left ear. This involved itchiness, pain and sensitivity of the ears accompanied by post nasal drip and sore throat. In addition one prover had an abscess with swelling and redness of the ear canal.

#### **4.3.5 Hearing**

There was not much experienced regarding hearing. However, one prover had difficulty in hearing.

#### **4.3.6 Nose**

The nose symptoms recorded were sneezing, itchiness, tingling sensation and profuse nasal discharge. The nasal discharge was described as thick, tenacious and difficult to expel. Some provers developed hay fever like symptoms and coughed up a large amount of phlegm whereas others had blocked noses with an urge to blow the nose.

#### **4.3.7 Face**

There were a number of symptoms in this section. Prover 01 and 03 developed acne vulgaris and rosacea. Prover 25 had fever sores and blisters on the lips. The skin of the face was reported as dry, itchy and burning by prover 01. In addition, there was pain in the right jaw recorded by prover 02.

#### **4.3.8 Mouth**

The main symptom was unpleasant taste described as bad taste worse for breathing out through the nose. Prover 02 had bad taste that provoked nausea and bad bile that tasted like old cheese or milk. Other provers reported dryness of mouth at night, mouth sores and dull gnawing pains.

#### **4.3.9 Teeth**

Prover 09 experienced pain in the teeth with a sensation as if the teeth were being pushed out.

#### **4.3.10 Throat**

There were large numbers of throat symptoms recorded. There was pain, dryness and itchiness of the throat. Accompanying this was a scratchy sensation as if there was sand in the throat. Other provers had a sensation of a lump in the throat. Furthermore, redness, swelling, increased phlegm and mucus in the throat was recorded.

#### **4.3.11 Stomach**

Nausea, being common in most provers, and an unpleasant tasting eructation were recorded. A few provers had decreased appetite whereas others had increased thirst for juice and water with ice.

#### **4.3.12 Abdomen**

There was variety of abdomen related symptoms experienced. Most provers had bloating with difficulty passing flatus. The abdominal pain described as pulling, cramping and as if there were needles in the umbilical region were quit common. Pain was accompanied by nausea and better for passing the stool. In addition, others had flatulence worse at night.

#### **4.3.13 Rectum**

Provers had constipation, severe pain before and after passing stools.

#### **4.3.14 Stool**

Prover 14 had stools which appeared black in colour.

#### **4.3.15 Bladder**

Urgency and frequency of urination was quit common. Others reported pain during urination and dull groin pain after emptying the bladder.

#### **4.3.16 Urethra**

Symptoms related to this section were scarce. However, prover 01 experienced a warm, burning and pressing sensation in the urethra.

#### **4.3.17 Female**

Female provers experienced an increase in sex drive and menstrual disturbances. The menstrual flow was described as heavier with foul smelling clots. The menstrual pain was described as pulling and twisting of the uterus accompanied by slight cramps in the lower abdomen and back.

#### **4.3.18 Respiration**

Many provers suffered tightness of the chest in the morning and on waking. The chest complaints were asthmatic accompanied by difficulty in breathing. Some provers had increased mucous production with shortness of breath.

#### **4.3.19 Cough**

Most provers had a dry irritating cough worse at night. This was accompanied by tightness of the chest and a tickling sensation in the throat.



#### **4.3.20 Expectoration**

There was increase in mucus production and coughing up of thick white phlegm.

#### **4.3.21 Chest**

There were many chest symptoms produced. Quite common was stabbing chest pain worse for sneezing. Mostly the pain was felt on the right side of the chest. Others reported itchiness and minor skin eruptions on the chest. There was also enlargement of breasts during menses and one prover experienced a sharp poking pain in the right nipple.

#### **4.3.22 Back**

Some provers developed lower back pain described as sore and pinching. The pain was reported to be better for pressure. One prover had stinging and burning sensations along the spinal cord whereas others developed soreness and stiffness of the neck.

#### **4.3.23 Extremities**

Tremors and muscle spasms of hands and legs were common symptoms. Furthermore, others recorded pain and stiffness of the shoulders, neck and back. There was rheumatism with pain aggravated by motion. Coldness and numbness of extremities were other prominent symptoms.

#### **4.3.24 Sleep**

This section had a number of symptoms. There was difficulty in sleeping and disruption in sleep with difficulty falling asleep again. Together with this were fear, anxiety and shortness of breath. There were also restlessness and muscle aches with difficulty in sleeping.

#### **4.3.25 Dreams**

Many mind symptoms were recorded and classified according to different themes:

- Spirituality and praying;
- Sympathy and connection;
- Nostalgia and family;
- Water;
- Secrets;
- Criticism;
- Anxiety and panic;
- Teeth; and
- Forsaken and mundane dreams.

#### **4.3.26 Chill**

Prover 09 and 15 had a general sensation of coldness.

#### **4.3.27 Perspiration**

Prover 25 noted decreased sweating.

#### **4.3.28 Skin**

Most provers had a tendency to eruptions and sensitivity of the skin. Prover 18 had a tingling sensation of the skin as if something was crawling under the skin. Prover 01 had dry, cold and itchy skin. However, prover 14 developed oiliness of the skin.

#### **4.3.29 Generals**

There were different general symptoms developed during the proving. This involved craving for junk food, chocolate and juice, the sensation of extreme internal body heat, increased energy with restlessness and prostration. Some provers developed influenza-like symptoms with muscle aches and stiff body.

#### 4.4 THE SUMMARY OF RESEARCH FINDINGS

Strychnos henningsii has been used traditionally in treatment of abdominal complaints, headaches, chest pains with palpitations, as a purgative, in chronic diseases including hypertension, diabetes mellitus, kidney infections, and listlessness due to chronic diseases, snakes or any animal bite, worms, uterine and lower back pain. Furthermore, it is used as protection against evil spirits and to link *isangoma* or *inyanga* with ancestors during *ukwethwasa*.

In the following chapter, comparison of the result findings from the above materia medica generated from proving and field research will be discussed.

## CHAPTER 5

### DISCUSSION

#### 5.1 INTRODUCTION

This chapter discusses the results obtained from the conducted field research regarding *Strychnos henningsii*, and compares it to the results obtained from the previously conducted proving of *Strychnos henningsii* 30CH (Lockhat, 2010; Maharaj, 2010; Naidoo, M. 2010; Naidoo, 2011; Ross, 2011). This was done with the aim of finding out if there is an overlap in understanding and utilization of *Strychnos henningsii* between traditional healers and homoeopathy. Findings regarding the scope of use, the observed therapeutic effects, considerations in identification of the need for *Strychnos henningsii* in sick persons, observed ill effects, identification and harvesting of bark, the modes of administration, the way of becoming traditional healer are compared to the results of the triple-blind proving.

#### 5.2 DISCUSSION OF INTERVIEW RESULTS

##### 5.2.1 Scope of use

S1M explained *Strychnos henningsii* as useful in constant headaches accompanied by epistaxis. The exact location and modalities of signs and symptoms of the headache were not explained by most traditional healers. Headaches were described as usually on the vertex presenting with a boiling sensation, very painful and intolerable compelling one to close one's eyes. The cause of these headaches is believed to be a manifestation of ancestral spirits, as a sign that one is called to become a traditional healer or it is caused by evil spirits. Ancestral spirits can be from the mother's side or father's side and are traditionally called *imimoya* (S1M).

According to S1M, *imimoya* possess the selected individual and manifest through different incurable diseases, the cure of which are through the ritual acceptance of

the calling. The ritual involves killing a goat and cleansing the body using the contents of its gallbladder. This is done under the guidance of an experienced traditional healer. Failures to accept one's calling and observe this ritual may cause one to become very ill and die. In the light of the above, the researcher believes that *Strychnos henningsii* is an important aid in connecting the living and the non-living within the context of plants and can assist with connection to, or communication with, ancestors.

Traditional healer N3H described *Strychnos henningsii* as being effective in a condition where a patient has chest pain, tightness and breathlessness with inability to walk fast and palpitations. He associated these symptoms mostly with hypertension and glucose metabolism problems. However he was not able to identify the actual cause of the chest tightness but in general medical knowledge, palpitations, breathlessness and chest pain are major symptoms of cardiac disease. It would appear that traditional healers are able to identify these clinical signs and symptoms, but that they do not necessarily know that they are related to cardiac pathology. In the light of this, one may confirm that *Strychnos henningsii* is traditionally used in certain cardiac diseases.

The most prominent area of action of *Strychnos henningsii*, as described by traditional healers, is in the treatment of abdominal pains. N1M described pains are typically severe either without diarrhea or with mild diarrheal symptoms. The abdominal complaints present as biting, twisting, cramping, cutting and pulling sensations around the umbilical region compelling one to bend double to achieve some relief.

Traditionally, *Strychnos henningsii* is used to induce vomiting (*ukugabha*) as a way of cleansing the stomach (S2W). *Ukugabha* means vomiting or to clear the stomach by inducing vomiting by taking an emetic for health purposes (Doke *et al.*, 2001).

This cleansing is normally done when one has bilious eructations, a bad taste in mouth, nausea and bodily weakness as an indication of excess bile in the body. If one's bile has spilled out from all the bodily systems, in isiZulu it is called (*ukuchithkelwa yinyongo*) (Doke *et al.*, 2001). Furthermore, the same cleansing is

done to get rid of bad looks (*isidina*) so that one will look attractive again (*ukuba nogazi*) (Doke *et al.*, 2001). The English translation of '*ukuba nogazi*' is 'to have some good blood' (Doke *et al.*, 2001). The other role played by *Strychnos henningsii* in traditional medicine is that it is used in uterine complaints (*isilumo*) either during menses or anytime (Doke *et al.*, 2001). This is when a female has unbearable uterine pains relieved by bending double. The pains are always described as twisting (S2H).

Traditional healers use this plant in the treatment of genito-urinary symptoms due to sexually transmitted infections (STI's) that are contracted by walking over an area where the disease is placed by evil doers (*umeqo*) or by sexual intercourse (*ilumbo*) where a patient lies helplessly with debility, incontinence, yellow pus discharge and swollen inguinal glands accompanied by urgency and burning sensation during micturition together with the sensation of something alive moving in the abdomen (N3H).

Furthermore it was mentioned that *Strychnos henningsii* is very useful in immune-compromised patients, such as those with human immunodeficiency virus (HIV), if used as *imbiza* in a mixture with other traditional herbs. It was reported that it destroys the infective organisms and raises some blood cells count. However, due to lack of scientific knowledge, traditional healers could not specify the actual type of disease and blood cells that are being raised upon the administration of *Strychnos henningsii* (N3H).

Another traditional use of *Strychnos henningsii* is its use as *imbiza* introduced into the rectum by enema (*ukuchatha*) to relieve lower back pain (normally termed *iqolo*) or to clean away the bowel contents that might be the cause of pain (S3H). The knowledge about back pain was superficial because the causative factors of back pain were not mentioned but it was more about irritating bowel contents in the region of the lower back. Back pain described as severe with inability to sit or walk.

*Strychnos henningsii* is traditionally used in liquid herbal complex made of different strong herbs called *uzifozonke*, meaning 'all diseases' (Doke *et al.*, 2001). This is used when the diagnosis is not known where the patient presents with weight loss,

debility and muscle pain, and the cause is thought to be chronic diseases like HIV, diabetes and hypertension. This plant is said to be very useful in HIV, in diabetes where it lowers blood sugar levels and in hypertension where it lowers blood pressure (N3H).

*Strychnos henningsii* is used to detoxify the body, as an anti-snake venom or anti-poison of any kind. It was reported to have destructive properties against most diseases and hence it is always included in liquid herbs called 'uzifozonke'. In the proving conducted it was interesting that there were hematological changes noticed. This involves increase in eosinophils, basophils and decrease in ESR, ALT and conjugated bilirubin (Ross, 2011). There were no rubrics for this.

Some traditional healers use *Strychnos henningsii* to remove worms from the bowel. It was suggested to work the same way as Vermox® (mebendazole) which is an anthelmintic used to clean out worms. In the proving there were no rubrics to support these findings.

### **5.2.2 Traditional modes of administration**

*Strychnos henningsii* can be taken either in liquid form where it is dissolved in boiling water or in ground powder form mixed with other herbs. The liquid preparation can be taken orally or as an enema, whereas bark can be used as snuff in a ground dry mixture form. From the liquid preparation, three teaspoons can be taken daily (morning, day and afternoon). The dose is adjusted depending on the severity of the disease. The medicine is taken under supervision of the traditional healer or away from home according to instruction. Generally traditional medicines are taken orally (*isiphungo*), inhaled nasally (*umbhemiso*), steam bathing (*ukuqguma*), per cutaneously by incisions (*ukugcaba*) and rectally as *imbiza* (Doke *et al.*, 2001).

### **5.2.3 Observed therapeutic effects and considerations in identification for need for *Strychnos henningsii* in sick persons**

As explained in Chapter 4, *Strychnos henningsii* has been reported to have a broad traditional scale of use involving many body systems from minor to major. It covers

acute and chronic diseases. It has been reported to have great depth because it can be used as an aid to communicate or to connect with ancestors, a symptom that does not appear in any traditional books or homoeopathic materia medicas. In all, this plant is highly indicated in abdominal complaints, headaches, chest pains with palpitations, as a purgative, in chronic diseases including hypertension, diabetes mellitus, kidney infection, and listlessness due to chronic diseases, snakes or any animal bite, worms, uterine and lower back pain. Furthermore, it is used as protection against evil spirits and to link *izangoma* or *izinyanga* with ancestors during *ukwethwasa*.

#### **5.2.4 Observed ill effects**

Traditionally, there are no toxic effects known about *Strychnos henningsii* except that it is known to be very bitter and cannot be taken in strong doses because it will induce vomiting.

#### **5.2.5 Plant identification and harvesting of *Strychnos henningsii***

Generally, the way by which information about identification and usage of medicinal substances is passed from one generation to another generation is by learning from experienced traditional healers during *ukwethwasa* or by instructions from ancestors via their voices or dreams. One is directed to a particular forest or ocean where one can find the required medicinal substances.

With regards to *Strychnos henningsii* there was inconsistency amongst traditional healers in terms of describing identification features. This may be due to traditional healers spending most of their time tending to patients at home and having little time to harvest plants themselves. In consequence they order their medicinal stock from other people who specialize in harvesting and selling traditional medicines. They all gave a few but dissimilar morphological features of the plant. Leaves were described as rounded or sharply pointed, the stem as big or small and long like sticks. The only consistent feature was that the bark of *Strychnos henningsii* is greyish in colour and very bitter in taste.



In the light of the above, there was no reliable information about identification features that the researcher could use to identify this plant in future. In the light of this, it was clear to the researcher that traditional healers are gradually losing information about identification features of useful traditional medicinal plants. This will put them at risk of ending up buying and using wrong plant substances putting the community in danger. The researcher therefore suggests that the traditional way of seeking medicinal substances should be incorporated into other professions like botany and homoeopathy for the safety of the community and to keep traditional medicine alive.

According to van Wyk, van Oudtshroorn and Gericke (1997) there is variation in the scientific description of the plant features. The plant varies in size from a large shrub to a tall tree of more than 15 metres in height. The bark is pale grey and smooth in young trees but becomes darker brown and somewhat flaky in older specimens. The leaves are bright green and glossy, with three main veins arising from the base. This plant produces small yellow flowers along the branches in spring and early summer, followed by the bright orange glossy fruits of about 15 millimeters in diameter.

The harvest of medicinal substances differs from substance to substance and time of the day or year. Some plants are harvested only at night or during the day. Others are harvested during particular seasons of the year. In addition, plants are harvested based on how old the plant is. Some plants are preferred while young and fresh whereas others are preferred while matured and old. The parts harvested are leaves, stem, bark and roots.

*Strychnos henningsii* can be harvested anytime of the day as long as it is matured plant with all required ingredients and only bark and roots are used as medicinal preparations to be used. One traditional healer emphasized that the right time for harvesting *Strychnos henningsii* is during full moon, this particular time is when the plant is matured and good enough to be used.

### 5.2.6 The way of becoming a traditional healer

There are two predominant types of traditional healer: One is *isangoma* and the other is *inyanga*. *Isangoma* is a diviner who foretells, diagnoses and treat diseases whereas *inyanga* is generally the herbalist who only treats presented conditions and does not foretell. Both females and males can become *izangoma* but usually only males can become *izinyanga*. However both entities share the same way of becoming traditional healers. Becoming a traditional healer is always an ancestral calling. One may inherit it if one of his or her grandparents were traditional healers by the time they were still alive. The way they show this calling is by constant dreams, being talked to by voices whose bodies are not seen and by constant unknown sickness which can only be resolved by *ukwethwasa*.

As has been explained, *ukwethwasa* is an initiation period where a person leaves his or her home and goes to stay with an experienced traditional healer. *Ukwethwasa* literally means emerging of a new being, becoming a new person (new *isangoma* or *inyanga*) who is connected and under control of ancestors (Doke *et al.*, 2001). The experienced traditional healer is selected by the ancestors, who then teaches and trains the neophyte about everything to do with being *isangoma* or *inyanga* and about traditional medicine itself. *Ukwethwasa* may take six months to two years. Upon finishing the process the new *isangoma* or *inyanga* then goes back home and is welcomed by a big ceremony which involves slaughtering a cow and goats.

## 5.3 COMPARISONS WITH THE PROVING

### 5.3.1 Headaches

From the proving, headaches were located at temporal, frontal, parietal and occipital regions. The temporal pains (left and right temporal) were described as either aching, dull, throbbing or sharp. Frontal headaches were described by some provers as a sinus headache, or as a throbbing pain better for sitting and worse for walking. Parietal and occipital pains were described as dull above the orbits sometimes presenting with a sensation of an iron band from the occiput to the back of the ears. One prover had a boring pain in the side of the head with the sensation of

congestion aggravated by pressure. Other provers had headaches feeling like a skull cap.

The traditional presentation of headaches was supported by the proving rubrics:

HEAD: Pain; vertex;

HEAD: Pain; pulsating.

However, from the proving repertory generated there was no rubric involving epistaxis during headaches as reported by S1M and N4D.

In addition to above head signs and symptoms, the homoeopathic proving of *Strychnos henningsii* 30CH elicited symptoms of dizziness and vertigo that were not mentioned by traditional healers.

### **5.3.2 Chest**

During the proving provers experienced tightness of the chest in the morning and on waking. There were asthmatic symptoms accompanied by difficulty in breathing. Increased mucous production with shortness of breath was also reported. Proving rubrics in support of the traditional use include:

CHEST: Oppression; inspiration, on;

CHEST: Pain;

CHEST: Pain; stitching;

CHEST: Palpitation of heart;

CHEST: Palpitation of heart; anxiety, with;

CHEST: Palpitation of heart; motion

CHEST: Palpitation of heart; motion, slightest.

These rubrics also suggest that *Strychnos henningsii* 30CH has some cardiac effects not well described by traditional healers. It is noteworthy, however, that traditional healers do recognize the context of application in hypertension, in which palpitation is a common sign.

### 5.3.3 Abdomen

The proving produced symptoms of bloating with difficulty passing flatus. The abdominal pain was also described as pulling, cramping and as if there were needles in the umbilical region. Pain was accompanied by nausea, relieved by passing stool, while some had flatulence worse at night. The rubrics found in the repertory were:

ABDOMEN: Pain; umbilicus;

ABDOMEN: Pain; umbilicus, region of;

ABDOMEN: Pain; cramping;

ABDOMEN: Pain; cramping: umbilicus, region of;

ABDOMEN: Pain; drawing, umbilicus;

ABDOMEN: Pain; stitching, umbilicus, region of.

Therefore the comparison revealed similar usage of *Strychnos henningsii* in above abdominal complaints including constipation and bloating as reported by traditional healers. According to ATM, bloating is described as *ukugubha* meaning blowing wind (Doke *et al.* 2001). This is always accompanied by constipation.

### 5.3.4 Stomach

In addition, it is given to a patient with loss of appetite (*inhliziy o emnyama*, meaning 'black heart') and stomach pains (Doke *et al.* 2001). In a similar fashion, the proving produced marked stomach symptoms. These involved nausea, loss of appetite and regurgitation of bilious food substances. The following rubrics have similar symptomatology:

STOMACH: Nausea;

STOMACH: Nausea; morning;

STOMACH: Nausea; pain, during: abdomen in;

STOMACH: Retching;

STOMACH: Vomiting;

STOMACH: Vomiting; morning;

STOMACH: Vomiting; type of: bile;

STOMACH: Appetite; diminished;

STOMACH: Eructations;

STOMACH: Eructations; type of: foul;  
STOMACH: Eructations; type of: putrid.

However, these were not associated with the overtly purgative application reported by traditional healers.

### **5.3.5 Female**

The proving resulted in interesting signs and symptoms experienced by female provers. These involved increased sex drive and menstrual flow with foul smelling clots accompanied by pain described as pulling and twisting in the uterus. Another reported sensation was the feeling that the uterus was being twisted and pulled out and was also relieved by pressure. The supporting rubrics from the proving were:

FEMALE: Pain; uterus;  
FEMALE: Menses; painful;  
FEMALE: Menses; protracted;  
FEMALE: Pain; uterus;  
FEMALE: Pain; uterus, menses, during;  
FEMALE: Pain; uterus: pressure, amel;  
FEMALE: Pain; bearing down, uterus: come out; as if everything would;  
FEMALE: Pain; cramping, uterus: menses during;  
FEMALE: Pain; labor-like;  
FEMALE: Pain; labour-like: menses, during;  
FEMALE: Pain; twisting (N).

These rubrics show the similarity between traditional uses and homoeopathic indicated symptoms of *Strychnos henningsii* 30CH. In the light of this, the researcher suggests that this remedy can be very effective in the treatment of uterine pains such as dysmenorrhea and other gynaecological complaints using either the traditional approach or homoeopathy.

### **5.3.6 Genito-urinary system**

Similarly, during the proving there was urgency and frequency of painful urination and a dull groin pain after emptying the bladder. There were also rare symptoms of warm, burning and pressing sensation in the urethra. The evident rubrics obtained were:

BLADDER: Fullness, sensation of; urinate; without desire to;

BLADDER: Pain; neck, urination: after;

BLADDER: Urging to urinate; frequent;

BLADDER: Urging to urinate; sudden;

BLADDER: Urination; frequent;

BLADDER: Urination; involuntary;

URETHRA: Pain; burning;

URETHRA: Pain; burning, urination; during.

However, during proving there were no yellow pus production and no sensation of something alive moving inside abdomen with the above genito-urinary signs and symptoms mentioned but there seems to be similarity in symptomatology between the traditional side and the homoeopathic proving side. Therefore, the researcher suggests that *Strychnos henningsii* might be of great value in the treatment of particular ailments due to some sexually transmitted infections(STI's) either using the traditional approach or homoeopathy.

### **5.3.7 Back**

In contrast, provers had burning, sore and pinching pains better for pressure. In addition, some had stinging and burning sensation along the spinal cord and others developed soreness and stiffness of the neck. The rubrics relating to the back were:

BACK: Pain; lumbar region;

BACK: Pain;

BACK: Pain; pressure, amel;

BACK: Pain; walking, while;

BACK: Pain; lumbar region;

BACK: Pain; spine;

BACK: Pain; aching;

BACK: Pain; burning, spine;

BACK: Pain; drawing.

The ability of *Strychnos henningsii* to be effective in relieving the above complaints is believed to be due to alkaloids that serve as muscle relaxants and are analgesic (van Wyk, van Oudtshoorn and Gericke, 1997). This reveals how the traditional utilization of *Strychnos henningsii* for these ailments can be effective. Therefore patients having such rheumatic problems might be helped by this remedy either using the traditional approach or the homoeopathic approach.

### 5.3.8 Generals

The general symptoms generated from proving of *Strychnos henningsii* 30CH were craving junk food, chocolate and juice, the sensation of extreme internal body heat, increased energy with restlessness and prostration. In addition there were influenza-like symptoms with muscle aches and stiff body. The rubrics found were:

GENERALS: Food; food: aversion; accompanied, hunger;

GENERALS: Lassitude;

GENERALS: Weakness;

GENERALS: Sick feeling; vague;

GENERALS: Pain; muscles;

GENERALS: Pain; sore;

GENERALS: Pain; sore, externally;

GENERALS: Pain; twisting.

### 5.3.9 Mind

During the proving some provers developed the tendency to cry, had a sense of spirituality and liked to pray more and more. They developed more sympathy and felt more connected to their higher spirits. All these symptoms are also experienced by the new emerging being, '*ithwasa*'. During the early stages of *ukwethwasa*, the person cries out loudly and screams, this is called '*ukuhabiya*' literally meaning crying out loud (Doke *et al.*, 2001). When crying, the person falls down or may hit himself/herself against objects due to fits that he/she develops during crying. During crying, *ithwasa* may go out and run away to unknown places where he/she may

undergo *ukwethwasa* (N2W). Some people may always be dreaming about water and eventually go deep inside the sea and come back with big snake. Having noticed this, elders then diagnose the person as being possessed by ancestors (*amadlozi*) called '*amandiki namandawe*'. *Amandiki* are ancestors from the mother's side and *amandawe* are ancestors from the father's side (Shange 2011, personal communication 14 March). Therefore one is given *Strychnos henningsii* to unveil and connect with the dominant ancestor between the two. In the light of the above, it is clear that there is an overlap in utilization of this plant in the traditional approach and the homoeopathic approach regarding the mind.

#### 5.4 ILL EFFECTS INDUCED BY PROVING

The homoeopathic proving of *Strychnos henningsii* 30 CH managed to elicit signs and symptoms in the spiritual, mental and physical planes.

In the spiritual and mental planes, provers reported emotional breakdown, anxiety and being paranoid about love relationships, fear to sleep, hypochondriasis where provers felt as if – and believed that they were – sick. Others had annoyance, apathy and inability to concentrate. In addition, the proving elicited feelings of irritability, indignation in the morning and feelings of no motivation to do things.

A lot was also revealed during proving regarding the physical plane. The areas with most physical symptoms were head, nose, mouth, face, skin, uterus, and back.

Regarding head, proving produced vertigo accompanied by confusion and disorientation. Location of the pain involved the temporal region, frontal region and scalp. The scalp pain was described as being dull accompanied by a foggy sensation better for sitting. Pain was described as aching and throbbing worse for walking but relieved by sitting. This was similar to the type of pain reported by some traditional healers but the cause being evil spirits or ancestral calling and scalp pain but without a foggy sensation. Proving elicited marked ear symptoms. These involved pain, itching, increased sensitivity to noise, abscess formation and inflammation of the ear canal. However, there were no traditional reports regarding signs and symptoms related to the ear.



Regarding the nose, signs and symptoms resulting from the proving were blocked nose, sneezing, itchiness and tingling in nostrils, acrid burning of the nose, nasal discharge and hay fever symptoms with coughing but the traditional side had no knowledge or documentation regarding the use of *Strychnos henningsii* regarding nose symptoms.

A remarkable symptom was an unpleasant taste in the mouth worse for breathing out through the nose. The bad taste in the mouth was described as old cheese or milk and it provoked nausea. Some provers had dryness of the mouth at night while others had mouth sores explained as small cuts in the lower lip. Therefore, the researcher suggests that *Strychnos henningsii* can also be used traditionally to treat the mentioned mouth signs and symptoms should they be presented one day.

The proving also produced interesting signs and symptoms regarding the face. These involve acne vulgaris, rosacea, dry itchy skin and painful right jaw. However no traditional healer mentioned the use of *Strychnos henningsii* for treatment of face conditions but it would be interesting to see what traditionally prepared doses of *Strychnos henningsii* could do if administered to address such ailments.

Skin signs and symptoms produced were: tendency to eruptions and sensitivity of the skin, tingling sensation of the skin as if something was crawling under the skin, dry, cold and itchy skin. Oiliness of the skin, decreased sweating and general sensations of coldness were elicited signs and symptoms. S1M emphasized the use of *Strychnos henningsii* when one has a bad disgusting appearance (*isidina*). He recommended steam bathing (*ukugquma*) using *Strychnos henningsii* as being very good in cleansing the skin and bringing back attractive looks. So if the proving induced such skin symptoms then the skin utility of this plant by traditional healers and homoeopathy is the same.

In terms of gastro-intestinal complaints, proving of *Strychnos henningsii* 30CH resulted in distention of the hypochondria, nausea, putrid or foul eructation, dyspepsia and flatulence at night. Most remarkable was stomach ache, cramping, drawing, and stitching umbilical pains. In addition, constipation and diarrhea was elicited in some provers. Therefore it is suggested that the effectiveness of

Strychnos henningsii is due to strychnine-related alkaloids that have antispasmodic and anti-inflammatory effects in stomach ache. In addition this remedy can be used in constipation or diarrhea as revealed by the conducted proving.

The homoeopathic proving of *Strychnos henningsii* 30CH induced many ailments related to menstruation, especially dysmenorrhea traditionally known as *isilumo* and described as unbearable uterine better for bending double. It also induced menstrual flow with foul smelling clots accompanied by pain described as pulling and twisting in the uterus. Also reported was the sensation of uterus being twisted and pulled out.

The proving resulted in back pain, extremities pain and joint pain described as burning, sore and pinching better for pressure or motion. Other induced symptoms were stinging and burning sensation along the spinal cord and stiffness of the neck.

The general ill effects developed during the proving were influenza-like symptoms with muscle aches and a stiff body and the sensation of extreme internal body heat, increased energy with restlessness and prostration.

## 5.5 SUMMARY

Traditional healers use *Strychnos henningsii* in different types of ailments. This involves treatment of abdominal complaints, headaches, chest pains with palpitations, as a purgative, snake or any animal bites, worms, uterine and lower back pain and in chronic diseases including hypertension, diabetes mellitus, kidney infection, and listlessness due to chronic diseases e.g. HIV. Furthermore, it is used as protection against evil spirits and to link *izangoma* or *izinyanga* with ancestors during *ukwethwasa*.

All the above comparisons show the overlaps in symptomatology related to the gastro-intestinal system. This involves stomach ache or abdominal pain, nausea effects and the use as a general purgative. Furthermore In both systems the plant is used as an antiseptic, in treatment of uterine pain such as dysmenorrhea (*isilumo*), genito-urinary symptoms, backache, and headaches.

The following chapter will discuss the conclusions of the study, identify and highlight points of interest related to the execution of the study, and make recommendations for future similar studies, whether these be directly related to *Strychnos henningsii* or in respect to the relationship of homoeopathic proving to other traditional medicines.

## CHAPTER 6

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 INTRODUCTION

This research study was conducted in four different areas of KZN. There were eight semi-structured interviews conducted. Senior DUT students identified traditional healers for participation in the study. Participation was voluntary and verbal informed consent was obtained (see Appendix A). Semi structured interviews were conducted by the researcher accompanied by his supervisor who operated a video camera and did not participate in the interviews. Two traditional healers (one *isangoma* and one *inyanga*) from each area were interviewed. All participants were aware of, and agreed to, the video recording of their respective interviews. The semi-structured interviews were recorded on digital video for subsequent transcription.

The geographical location, age and gender of the respective traditional healer were recorded in text, but no other identifying features were recorded. Material recorded on video was transcribed to text, and subsequently translated to English by the bilingual Zulu-mother-tongue/English-other-tongue researcher. The transcription was verified, and the translation subsequently 're-translated' into mother-tongue English by the English mother-tongue/Zulu other-tongue supervisor using a number of Zulu-English dictionaries.

#### 6.2 OBJECTIVES OF THE STUDY

##### 6.2.1 The first objective of the study

The first objective of the study was to investigate the traditional understanding (as recorded through field study of traditional healers) of *Strychnos henningsii* bark, and to relate this information to the information derived from a recent triple-blind proving

of the 30CH homoeopathic potency of Strychnos henningsii bark (Lockhat, 2010; Maharaj, 2010; Naidoo, M. 2010; Naidoo, N. 2010; Ross, 2011).

The insight was about these two different healing methods with different fundamental philosophies but using natural substances as medicines and both taking into account the totality symptoms when one is sick. This involves mental plane, spiritual plane, emotional plane and physical plane.

Comparison of data obtained from conducted field research and homoeopathic proving of Strychnos henningsii 30CH revealed an overlap existing between the understanding and utilization of Strychnos henningsii. The overlap was found to exist in the head, the gastro-intestinal system, the cardio-vascular system, the respiratory system and the female/male genito-urinary system. The other significant use of Strychnos henningsii where it is traditionally used as anti-snake venom and antihelmintic. However, there was no corresponding symptomatology for use in snakebite or as an antihelmintic within the proving.

The overlap was also found in mental symptoms where the plant is used as an aid to connect the living and the non-living during *ukwethwasa*. Proving also elicited symptoms of crying, sympathy and feeling connected to higher spirits. However, there were no overlaps found in signs and symptoms pertaining to scalp, hair, eyes, ear, nose, face, mouth, teeth and throat yet the proving induced many signs and symptoms pertaining to these areas of the body.

### **6.1.2 The second objective**

The second objective was to explore the relationship between Indigenous Knowledge Systems as applied in the sphere of ATM with reference to Strychnos henningsii, and the homoeopathic system of knowledge acquisition through the methodology of proving, in order to enhance the understanding of both knowledge systems.

During the conducted research it has been learnt that the philosophies of the two methodologies is not the same but some aspects are similar. This involves the

healing approach where homoeopathy says 'let like cures like'. In a similar fashion, it was noted by SM1 that traditional healers use the same approach mentioned as described by the phrase '*iva likhishwa ngelinye iva*' literally meaning that a thorn should be used to remove another thorn (Doke *et al.*, 2001). This is exactly the same as the law of similars, revealing that some traditional medicines are prescribed on the basis of the same principle. Furthermore, traditional healers use some plants based on how they look. This is known as doctrine of signatures in homoeopathy. Therefore, both traditional methodology and homoeopathy have common understanding of the morphology of plants in relation to ailments that patients might present.

In Chapter 2 it has been learnt that the traditional way to acquire medicinal knowledge is by inheritance from *amadloz* who instruct the person to go for *ukwethwasa*. This is unlike other professions where one goes to school and makes a choice of what to study, completes and graduates accordingly. Therefore, it was interesting to find out that this traditional profession is governed only by the non-living in terms of who should be the next traditional healer, where must he/she go for training and what must he/she must do in the community upon returning from *ukwethwasa*. In addition, it was found that both females and males can be *isangoma* but usually only males are *izinyanga* – it is rare to find a female *inyanga*.

## 6.2 IMPLICATIONS OF THE STUDY

The study provided an objective method of investigation of the use and understanding of *Strychnos henningsii* by traditional healers in KZN and its relationship to the homoeopathic proving of the substance, upon which further research about medicinal substances may be based. Chapter 4 revealed overlaps between traditional and homoeopathic understanding and utilization of *Strychnos henningsii*. Therefore, this study provided a good platform and basis upon which a variety of traditional plants can be investigated to widen and document both traditional and homoeopathic materia medica.

### 6.3 BENEFITS OF THE STUDY

This study represented a vehicle through which homoeopathy might be brought into view of the traditional and other communities who are in need of a safe medicinal approach to acute, chronic and incurable diseases. In the light of this, the conducted field research gave courage and motivation to the researcher to draw up plans to go and practice homoeopathy in those needy rural communities, being encouraged that homoeopathy is nearly similar or closely related to traditional methodologies of curing ailments as ascertained from the previously conducted proving.

Furthermore, it became clearer to the researcher that homoeopathy might be an acceptable practice in rural areas since it has a close relation to known traditional healing methods. Homoeopathy can hope to go even higher in terms of success due to its safety and non-aggressive method of healing and for the fact that it is practiced by a qualified doctor having a good medical knowledge about the human body. Therefore, it is hoped that people will trust the researcher's practice as much as if not even more than other available traditional practices.

### 6.4 DOSAGE FORMS AND METHODS OF PREPARATION

In Chapter 2 it was discussed that dosage and preparation methods include the amount of fresh or dry plant material to be used, the addition of appropriate volumes of solvents such as water or alcohol, and additional activities such as boiling for a specific length of time, or partial burning (*ukutshweleza*) to achieve a desired colour (NW2).

During the conducted research it was interesting to note that the traditional preparation of *Strychnos henningsii* was grinding (*ukugqula*) its dry bark and using it alone as dry powder or mixing it with other herbs and water (NW2). The prepared sample can also be diluted with water to achieve the required dose. It was noticed that the traditional grinding method was nearly the same as homoeopathic trituration but it had no serial dilution and no lactose was used during grinding. Only the dry bark was ground.

## 6.5 MODES OF DRUG ADMINISTRATION

In Chapter 4 N2W mentioned that the mode of drug administration in traditional medicine is by nasal inhalation (*umbhemiso*), orally, sublingually as powders (*umkhumiso*), percutaneously (*ukugcaba*), rectally (*ukuchatha*) and steam bathing (*ukuqguma*). Medicines can be taken alone, with water, with food or with other herbs. The amount to be taken is measured by a cup, teaspoon or segment of a finger (*ilunga*). The mentioned modes of drug administration are also used in homoeopathy except *ukugcaba*, *ukuqguma* and *ukuchatha*. Therefore, the researcher concluded that most ways of drug administration are almost the same between homoeopathy and traditional medicine.

## 6.6 APPROACH TO DRUG PRESCRIPTION

As explained in Chapter 4, it was noteworthy that the traditional way of prescribing medicines varies from time to time. One may prescribe what is already made and knows as useful for that particular ailment or one may prescribe something new the ancestors are instructing him/her to make (S3H). The ancestral instructions are via voices only heard by *isangoma* during *ukubhula*. Mostly *izangoma* prescribe what the ancestors are telling them to prescribe after foretelling but this may vary from time to time. On the hand *inyanga* do not do *ukubhula* so they can only prescribe from what they see or what is diagnosed by an *isangoma*. *Isangoma* might refer a patient to *inyanga* and the *inyanga* can also refer a patient to *isangoma* if he or she does not know the diagnosis (S2W).

Upon finishing *ukubhula*, *isangoma* or *inyanga* do not do a physical examination but ask if the patient agrees with what has been said during *ukubhula* then prescribes, giving instructions on how to take the given medicines or about rituals to be conducted.

The researcher concluded that the way homoeopathy prescribes drugs is different from the traditional approach because homoeopathy uses a repertory book and materia medica to confirm the suitable remedy for a particular ailment. It was also concluded that traditional healers do not have physical examination skills but only



rely on what they see and are told by patients whereas a homeopathic physician has clinical skills normally utilised after case taking.

## **6.7 RECOMMENDATIONS**

### **6.7.1 Research methodology**

To conduct the research, identification of traditional healers was the first step to be taken. The researcher asked fellow students from different places to identify well known traditional healers from their respective areas. The challenge with this was that most students are not familiar with traditional healers because they spend most of the time living in urban areas where they are used to allopathic doctors only. Therefore, to overcome this challenge, it is recommended that the researcher should do general visits in targeted areas where he or she can meet community members especially elders who spend more time as housekeepers because it is believed that they usually know more about traditional healers within their communities.

As soon as traditional healers were identified, the researcher had to make appointments to confirm the date and time of the actual interviews. In the light of this the researcher faced a problem where some traditional healers did not avail themselves on the arranged date. The suggested way of ensuring that appointments are adhered to is to pay for interview time as per their normal consultation fee or give some incentives for their participation in research study because their consultation time is disturbed which is their time to make money. Therefore there must be compensation for lost time.

### **6.7.2 Questioning technique during interviews**

The semi-structured interviews focused on the questions as described in Chapter 4. In turn, the answers given were also focused to answer what was asked. It is evident that the triple-blind proving of the 30CH homoeopathic potency of *Strychnos henningsii* bark revealed more signs and symptoms on the mental, spiritual, emotional and physical plane than did the interviews with traditional healers, and the findings were presented as if a homoeopathic case history had been taken.

Therefore it is questionable if the questioning technique had an influence in getting less or more information about utilization and understanding of the traditional use of *Strychnos henningsii*. Considering this, it is recommended that interviews with traditional healers should be conducted in a way similar to homoeopathic case taking in order to explore the depth in understanding of the plant especially paying attention to all the planes of a human being, the totality of symptoms and their modalities.

In addition to the semi-structured questions, the researcher did ask open ended questions. This enabled the traditional healers to talk freely and give more information. Therefore, should similar research be conducted in the future, the same open ended style should be used because more information will be obtained.

### **6.7.3 The number of traditional healers interviewed**

It is recommended that more traditional healers should be interviewed to widen the research scale with an aim to get more information in understanding and utilization of this plant because it was noticed that as more areas were visited the information obtained was getting more and more.

### **6.7.4 Plant indications and preparation method**

This plant has broad traditional indications e.g. protection, removal of evil spirits and unveiling of ancestral calling to be *isangoma* or *inyanga*. This raised a question about what the plant's active constituents are that enable it to be used for these multi purposes. The question also needs to be asked why it is that the proving did not reveal these symptoms. Was it because of the dose used or the dosage form? It is recommended that further proving should be done to critically evaluate this.

The issue of preparation method, dose and dosage form was questionable: can the same medicine using different preparation methodologies, dose and dosage form have the same therapeutic effect? If so what leads to the same or different therapeutic effects? Therefore, different doses and differently prepared *Strychnos henningsii* should be tested in order to draw better conclusions.

In addition the researcher believes that there is still more to be known about this plant in its pharmacological effectiveness in chronic diseases like HIV, hypertension and diabetes as proposed by traditional healers, therefore more research should be done in this area because these diseases are a threat in our communities.

More attention should be paid to STI's as recommended by traditional healers. Traditional healers should be educated about the diseases because they did not mention or seemed not to know the names of those sexually transmitted diseases.

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# **APPENDIX A**

## **ISICELO SEMVUME YOKUZIBANDAKANYA**

### **OCWANINGWENI**

Kuwena esicela usiphe ulwazi ngokuphendula imibuzo yalolucwaningo, sicela wazi ukuthi inhloso yalolucwaningo akusikho ukuthatha ulwazi lwakho siyolusebenzisa ukuze sithole inzuzo kumbe wena ulahlekelwe umsebenzi wakho, akukho okusha okuzokhandwa ngalomuthi, kodwa sizama ukuthola ukuthi bukhona yini ubudlelwane ekwelapheni phakathi kwabelaphi bendabuko ne-Homoeopathy okuyindlela yokwelapha edabuka eJalimane.

Lolucwaningo lumayelana nomuthi ogama lawo *umqalothi*. Ngalomuthi, sifisa ukwazi ukuthi Ubonakala kanjani? Uvunwa kuphi? Uvunwa kanjani? Ulungiswa kanjani? Usetshenziswa kanjani? Welapha ziphi izifo?, Umbona ngani umuntu odinga lomuthi? Nokuthi Yibuphi ubungozi bawo obaziwayo?, njalo njalo.

Kulolucwaningo imininingwane yakho angeke idalulwe, futhi unalo ilungelo lokwenqaba uma ungafisi ukuzibandakanya kulolucwaningo. Luhlelo sozoluqopha nge-video ukuze sikwazi ukushicilela phansi okuyikho obukusho nendlela obewenza ngayo lapho ukhuluma. Okuqoshiwe akuzukukhonjiswa muntu ngaphandle kwalesisigungu socwaningo.

Ngabe uyavuma noma awuvumi ukubuzwa uphinde uqoshwe kwi-video?

Siyabonga.

# **APPENDIX A**

## **REQUEST FOR CONSENT TO PARTICIPATE IN A FIELD STUDY**

As you will be asked to share knowledge by answering a number of questions in this research, I wish to inform you that the aim is not to take your knowledge and use it to gain some profit. The knowledge you share will not be taken from you, nor will it be used to create something new from this medicine. In this study we are trying to find out if there is the relationship existing between Traditional knowledge of a medicine and Homoeopathy, a healing system which originated from Germany.

This research is about *Umqalothi* (*Strychnos henningsii*). We have already developed a use for this medicine in Homoeopathy. We now wish to compare that use to the traditional knowledge. To do this we would like to know the following (from your knowledge and understanding): How is it identified? Where does it grow? How is it harvested? How is it prepared? How do you use it? What diseases do you treat with it? How do you identify who needs it? What side effects does it have? etc.

As a participant in this research your personal details will not be revealed and you have a right to withdraw if you are not willing to participate. We will be videotaping the interview so that we can accurately record your exact words and gestures. The video will remain within the research and will not be shown to outside parties.

Do you agree to be interviewed and taped, or not?

Thank you



## APPENDIX B1

### INTERVIEWS IN ZULU

#### 1. KWAZULU NATAL – NORTHERN INTERIOR: Melmoth

##### 1.1 SANGOMA 1 [S1M] : † 37

**INTERVIEWER:** Siyabonga-ke kuleyondawo. Ngifuna-ke ake sibuze ngalomuthi esize ngawo umqalothi. Umqalothi lona endle nje uwubona ngani ezihlahleni? Ezihlahleni nje ubonakala ngani?

**S1M:** Umqalothi ubonakala, Unecembe, uma angawazi angeke uwubone. Unomehluko waso lesi sihlahla. Uyabonakala njengoba nezinye futhi ubona ukuthi lesi sihlahla yisihlahla esiwukuthi. Uyabonakala...ubonakala ngomehluko wamacembe akhona. Nana le, lokhu le! Aluhlaza bese uba namagxolwana angathi alugqinsi, kodwa lingelukhulu. Ehhee, lungelukhulu, kodwa olukahle nje. Ubonakala kanjalo ngamacembe. Ubonakala ngamacembe awo njengoba usuke uwazi ukuthi hhayi, nawu umqalothi uyawubona.

**INTERVIEWER:** Uvunwa kanjani, noma uvunwa nini?

**S1M:** Ukuvunwa kwawo? Uvunwa noma yisiphi isikhathi kodwa uyawubona phela ukuthi usufanele-ke manje ukube ngingawusebenzisa. Uyawubona ukuthi usemncane lona angeke ngilithole ixolo lalomuthi lona ake ngiphinde-ke ngibheke omunye futhi ngibone ukuthi, “Hhayi, usu-*right* lona, sengingathi uma ngiwusebenzisa”, usebenze.

**INTERVIEWER:** Sisuke sesinjani-ke isihlahla osubona ukuthi ungasisebenzisa?

**S1M:** Sisuke sesikhulile, usubona ukuthi namaxolo akhona asethanda ukuba magqezugqezu asengathi yaxebuka. Bese uyabona-ke ukuthi usungawusebenzisa, hhayi lo osemncane ... hhayi lo osemncane.

**INTERVIEWER:** Nanesikhathi sosuku, ekuseni noma ntambama? Akunankinga ukuthi uwuvuna nini?

**S1M:** Kwehlukene, Bhuti. Kodwa kweminye imithi kunezikhathi ezikalekile ukuthi hhayi ohamba uyowusebenzisa ngalesi sikhathi uma ubona ukuthi ilanga ungathi seliyashona uma uwusebenzisa. Wona uwusebenzisa noma ngasiphi isikhathi osuke ofuna. Ukuthi athi-ke ngiwuthathe ngibe mhlambe ngiyowomisa, noma yisiphi isikhathi ungayowugawula.

**INTERVIEWER:** Welapha ziphi izifo?

**S1M:** Umqalothi? Ngokwehluka kwakhona impande ngokungena empandeni, ngokungena emuthini osuke uwusebenzisa. Kimi nje! Ngiwusebenzisa embhemisweni (njengoba ngisho ukuthi ungena embhemisweni yemimoya), nalembhemiso yokuthi ubheme uma uzwa uphethwe likhanda. Kodwa manje, uyaxutshwa lomuthi lona, uxutshwe neminye imithi owenzela ukuthi nanakhona usebenzisane wenze kulento lena ofuna ukuthi iwuqede kulomuntu ukuthi asinde.

**INTERVIEWER:** Kodwa owekhanda lemimoya?

**S1M:** Ikhanda lemimoya, yikhanda lemimoya lokuthi, mhlambe, uma likuphethe uthi khona into mhlambe ububekelwe yona. Kukhona izinto ezikanjalo ukuthi liphele. Uphinde futhi nakulomuthi lo ozoba owokuphalaza, njengobulawu obungumuthi omhlophe.

Umuthi omhlophe kodwa phela hhayi noma yimuphi? Leso sihlahla osuke usazi, uwuxuba nawo ngoba mhlambe kube zimpande ezi-*four*, uwuxuba nawo. Ozothela amanzi ebhakedeni, ufake wona lomuthi lo mase uwuxubile mhlambe waba *four* umuthi owufakile owaziyo ukuthi uzoqondana nalesisifo esiphethe umuntu. Uthele amanzi laphana ebhakedeni, uthathe lomuthi ufake phakathi unede uma kuthiwa hhayi awuhambe uyophalaza. Uphalaze ngawo kukhona okususayo mhlambe emithanjeni yakhe ngoba kukhona njengoba imimoya kumuntu iyasebenza.

Uyazi kukhona ukuthi umuthi engingakudlisa wona (angiwufanekiseli njengoba ngisho): ukuthi usuke uncike njengasemithini yemimoya othola ukuthi ngalesi sikhathi, uma usuwusebenzisa, uyezwa kukhona izinto ezidlikizayo. Kusuke kukutshengisa ukuthi lomuthi lo njengoba uwusebenzisa uqondene nawe. Kukhona into isikhathi ozongenwa abadala kodwa wena usuke ungazi ngoba nje kuyenzeka ukuthi ungazi wena. Cha, usebenze nje kukunikeze ithuba lokuthi usebenze ekugcineni. Ugcina unjengabo kanti bekubophekele bekungakaveli ukuthi ake bekunike lomsebenzi lona. Manje-ke lowo-ke ... lowo muthi lowo, umuthi wokuphalaza omhlophe.

Kodwa ngoba nanakhona uyehluka. Kukhona ukuthi kufunakale ukuthi uqale ngobomvu. Umuthi lona obomvu usuke wenzela ukuthi igazi lakho lidibane ubhekeke kahle nakubantu uma usuwusebenzisile lona obomvu, ekuphalazeni nasekugqumeni, ngoba phela sibuye sigqume. Sekufanele manje ukhiphe. Uwukhiphe emzimbeni wakho ubuye futhi uyogquma futhi. Ozokhipha lona ubomvu ungakubuyiseli isigcwagcwa ukuthi wenyanywe ngabantu ngalendlela yokuthi ubungazange uwukhiphe. Kufuneka ukuthi uwukhiphe, ebese usebenzisa omhlophe, ozogeza igazi-ke libe mhlophe-ke manje.

**INTERVIEWER:** Kulomuthi othi ubulawu, osunomqalothi phakathi?

**S1M:** Lomuthi wobulawu, lo lowo udibene ngokuthi *uwashe* igazi lakho-ke.

**INTERVIEWER:** Uma uthi uwasha igazi uchaza ukuthini?

**S1M:** Okusho ukuthi igazi, uyabona, lijike likhombise, uyabona, okungathi ungumuntu ohleli kahle. Kanti ukhipha isidina kuwena. Uyayibona lento enjalo?

**INTERVIEWER:** Uthandeka?

**S1M:** Uthandeka. Uyabona? Othola ukuthi noma ngikubheka uyathandeka lomuntu lona kodwa yena mnyama. Uyabona, ngokwehluka kwabantu, othola ukuthi mnyama umuntu kodwa manje uyathandeka, kukhona into ayisebenzisayo. Othola ukuthi umhlophe kodwa manje mubi yena. Kukhona leyonto. Angithi uyayibona leyonto

leyo. Uthole ukuthi yena umpofu kodwa manje mubi. Uyabona? Siyisebenzisa kanjalo lemithi lena yokwakha eminye amagazi. Eminyane isize umuntu uma esuke egula.

**INTERVIEWER:** Yiziphi-ke ezinye izigulo-ke oyane uwusebenzise khona lomuthi umqalothi?

**S1M:** Njengokuphathwa yikhanda uyasebenza. Njengokuthi uma uphuma, kwesinye isikhathi, umongozima emakhaleni kuphuma igazi uyasebenza. Ngoba kusuke kusho ukuthi vele owemimoya. Othola ukuthi uzowusebenzisa, uthole ukuthi kwesinye isikhathi uyawugaya amagxolo awo uwaxube nomunye umuthi ube owokuthi ubheme uma usuke njengomuntu ophuma umongozimo. Uthole ukuthi ake simbemise imibhemiso yemimoya uyangena futhi nalapho uthola ukuthi uyane ubekhona.

Nanakuphi? Nanokuthi uma usuke umiselwa igobongo lemimoya ukuthi udle lawomanzi, mhlambe, azobekwa laphaya, mhlambe ebhakedeni, ukuthi ophalaza ngawo. Uyangena uyaxubana, uyangena. Kodwa manje futhi, iba miningi yona phela. Uyangena nawo phakathi.

Siphinde siwusebenzise kakhulukazi uma umuntu ephethwe yisisu - isisu esisikayo, esidonsanayo. Kodwa sibe singamukhiphi. Uyawuthatha uwugxobe, uwufake emanzini bese uyamphuzisa into enguhhafu wenkomishi. Siwusebensiza futhi uma umuntu ephethwe yilumbo, okuyisifo socansi kumuntu wesilisa noma wesifazane.  
*[Recorder battery fails]*

## **1.2 NYANGA 1 [N1M]: † 73**

**INTERVIEWER:** Ake sibuyele-ke kulomuthi-ke, umqalothi.

**N1M:** Umqalothi-ke uma ethi, “Ngiyagula yini yini ngihlatshwa yisisu, ngiphethwe yisisu, ngihlatshwa yisisu, ngiphethwe yisisu”. Kufanele ukuthi umbe phansi izingxabo, uwuqothe ... uwuqothe. Bese uthatha uhhafu we-teaspoon, uwufake

emanzini, bese ewuphuza. *Finish ... finish ...* siphelile isisu nya, nya, nya. Sifana namuphi omunye futhi ingwavuma saka ... saka ... saka ... saka, zifana saka ... saka. Nayo, ingwavuma, uyiqotha kanjalo, umthelele enkomishini amanzi angagcwali, bese ukha uhhafu we-*teaspoon*. Bese ewuphuza engathi uthi ukushisa kancane. Lishona manje *after 2 to 3 hours* seliphelile.

**INTERVIEWER:** Uma kuyisisu esinjani, Baba?

**N1M:** Yisisu kwesinye isikhathi esihlabayo, ngaphandle-ke kwesikhukhumalayo. Esikhukhumalayo-ke sisibamba la. Kusuke kuyinkulumo-ke lokho akunankinga. Kodwa ngithi uma simhlupha, uhlushwa yisisu ... uhlushwa yisisu; uma sibona ukuthi sixaka kakhulu, besesithi, “Hamba uye kwadokotela uyofuna i-*Vermox*”. Afike ayithole i-*Vermox*, ziphume ziqobe... ziqobe-ke. Sibambiseni-ke kanjalo.

**INTERVIEWER:** Kusho ukuthi nawo uyaziqoba izikelemu?

**N1M:** Kakhulu. Iyaziqoba i-*Vermox*, izikhiphe *clean* ziphume ziphele zithi nje nya. Amakwesinye isikhathi sithi sishaya ngapha sibone ukuthi akuvumi. Bese sithi awuphuthume amaphilisi athile. Kakhulu. Kodwa kuvama ukuba sezinganeni, kodwa-ke kakhulu izisu eziningi kulaba abadala kuyenzeka nje. Siyaxhumana-ke futhi lapho bese besinda-ke abantu.

**INTERVIEWER:** Kukuphi nalapho owusebenzisa khona futhi ngaphandle kwesisu?

**N1M:** Umqalothi?

**INTERVIEWER:** Ehhe!

**N1M:** Awusebenzi kwenye indawo. Usebenza kakhulu uma umuntu ephethwe yisisu nje ...nje. Uyababa...uyababa. Ungena ngaphakathi ubulale. Emlonyeni ngisho uwuphuza, ungene ngaphakathi ulwe nayo yonke into embi, nayo yonke into embi. Ufana na ... [*Shouting to the old lady outside*] [Wegogo! Awunginikeze lomuthi omhlophe olaphana wesisu! Uyawubona?] Uyababa, kodwa lo wesilungu awubabi.

Usenza siphela sithi nje nya. Sithambe kuphume nje yonke into, akhululeke umuntu azizwe esephila.

**INTERVIEWER:** *Uma ngabe besiqinile siluma, hhayi lesi esihudisanayo?*

**N1M:** Hhayi, lesi esihudisanayo, hhayi ... hhayi. Ukhona owesisu esihudisanayo nawo uyaphuzwa. Kodwa bese ukwazi ukuthi uke usishubise. Kodwa kakhulu uma sihudisa impela...impela, unqotshwa yisilovu nya, nya, nya, nya. Kodwa kufana noma udle ... idli ... ilo ... uchathe ngembiza yaku-overpower ngale. Sibona ukuthi ayikwazi ukunqamuleka, siyazama sibone ukuthi kuyeqa. Bese sibathumela kudokotela noma ku-surgery yakhe, noma esibhedlela, bafike babanike lomuthi lo omhlophe. Hhawu kunqamuka ukuhuda, kunqamuke yonke into, aphile umuntu. Kufuna kuyabanjiswa impela. Akufuneki siqhele kakhulu.

**INTERVIEWER:** Awungeni? Awusebenzisi kwezinye izindawo lomuthi? Mhlambe ezintelezini noma kuphi nakuphi? Awungeni ndawo?

**N1M:** Nca, nca, awungeni ndawo. Ungena esiswini kuphela. Yebo, ungena esiswini kuphela. Nanku ... o letha-ke ... *[gesturing to Granny outside]* nanku-ke *number one* ... nike lo. *Number one, if stomach got pain, number one, number one [pointing at the western medication brought to him by Granny].*

**INTERVIEWER:** Usebenza njenga lo?

**N1M:** Uthatha nje ama-teaspoon ... *teaspoon* ekuseni, *teaspoon* emini, *teaspoon* ntambama kuphelile. Nya, nya, nya. Ngike ngaya komunye udokotela lona obelana e*Melmoth*, obesezoshintshela eSwazini. Ngangichathe ngembiza yangithanda ukuthi ibe namawala amawala kungasanqamukeki. Kungasanqamukeki. Wafika wanginika lo. Ngathi uma ngifika layikhaya ngiwuphuze e*Melmoth* sasehla ngingasazi. *Number one champion.*

**INTERVIEWER:** Manje, uma uyowuvuna, uvunwa ngankathini lomuthi?

**N1M:** Umqalothi? No, Awuvunwa. Uzinduku nje. Umila nje, njengezinduku nje. Uvele ufike wena umbe izimpande phansi.

**INTERVIEWER:** Izimpande?

**N1M:** Yebo. Bese uyiqotha icoliseke... icoliseke, usuzoyisebenzisa uma uphethwe yisisu

**INTERVIEWER:** Yimpande kuphela esebenzwayo?

**N1M:** Impande kuphela.

**INTERVIEWER:** Esebenzayo?

**N1M:** Yebo. Kodwa-ke umuthi uyabona umuthi. Sikholwa kakhulu ukuthi usebenza kahle uma uthole impande, ngoba zona zisibelekile phansi, futhi sisebenza kakhulu ngemimoya yabaphansi. Kanti nawo futhi amaqabunga ayasebenza kodwa ku-*strong* kakhulu phansi. Kanti phezulu kusuke kuhlabe kakhulu ilanga, namakhaza, nayo yonke into ukhole sengathi ukhathakhathazekile. Kodwa phansi uthola ingxabu, i-*feed*-ekile inawo wonke umsoco.

**INTERVIEWER:** Izimpawu zawo? Ubona ngani, ukuthi mhlambe unamacembe anjani, noma into engathi injani nje?

**N1M:** Uyazi eyi angazi ukuthi kuzokwenzakala kanjani, kodwa ngoba useduze kungafuneke ufike sengikukhelele amaqabunga ngize nawo wonke uwubone.

**INTERVIEWER:** Noma ungawuchaza?

**N1M:** Ungamacenjana angaka nje, angathi azimpawana. Ukhula njengothungulu lesihlahla uqhakaze. Usebenza kakhulu ekushayeni induku. Awephuki, Hhawu owokushaya izinduku ezinsizweni, awephuki. Awephuki, unqamuka izinduku kuphela umqalothi yilowo. Yebo ...yebo uyasebenza. Kwala noma mhlambe uyazingela kumbe kanjalo nesisu sikuxakile kakhulu, kakhulu. Kanti uyabonakala uvele ufune

nje izimpande. Bese uyagwinya, uhamba uze ufike ekhaya. Mhlambe udle amagano noma okuthile? Umuthi wesiZulu uyasebenza kakhulu. Kushuthi-ke uma uya kuma-*psychology* kanje, ungathola ukuthi kunezinto azithile ezisithaka kanje. Yebo, akubalekelani kakhulu.

Uma-ke sibuyela ku-BP, kulula ... *easy*. Uyawazi lona? [*showing an unidentified bulb*] Lona uyanqamula bese uthi ukuwunxanxatha. Bese uwufaka emanzini uthi ukubila, bese uwucwenga, bese uphuza ithamo eli-one. Nakusasa aphuze ithamo eli-one. Mhlambe ubuya kwadokotela ibisiphakeme kakhulu. Uma kuphela, mhlambe isonto elilodwa, kwelesibili ahambe aye kudokotela afike i-BP isiphelile. Seku *clean*-ke amaphaphu nenhliziyo, kwaphuma nezindenda, kuphume yonke into. Kuvuleke amehlo. Umuntu akhiphe ngisho ama-*sunglasses* usuyabona abhale ngisho incwadi, afunde ngisho i-*newspaper*. *Number one*.

Izolo bekufike ezinye izinyanga lapha zizothwasisana lapha, Zihambe okuningi, ngasala nokuningi. Yebo, ZesiZulu zilapha oLundi sekuzobuya amajazi abo phesheya. Sebakhelwe nezindlu nama-*container*. Nayo yonke into bathi-ke nami-ke angilinde. Hhayi, ngobona isikhathi ngokutholakala, kodwa ngazi ukuthi nje, uma benginike lokhu, banginike layikhaya. Ngosebenza layikhaya ngiqhubekele phambili.

Yebo. Naku nje, owe-BP ... oweBP, *number one*, *number one*. Khona-ke omunye umuntu owangi-lose-ayo eThekwini owayesebenza kakhulu lowamuntu mani. Wayethandana nondodakazi lo wami. Wagcina undodakazi eshonile wasilahlekelo lomuntu lona. Yena-ke wayenembiza yona-ke kazifo zonke.

Kodwa-ke aze singathanda ukuthi mhlambe njengoba sisebenza nje kanje: Sifuna thina udumo lokuthi umuntu eze ezokwelashwa enziwe yonke into. Singahambe simemezela njengalaba abamemezela emaThekwini yonke lemithi abayimemezayo. Ngoba manje, imbiza ayifuni ukuthi uyenze ihlale emabhodloleni. Ichaywe phandle, ishaywa yilanga, iba njani ...njani iyofika komunye umuntu. Abantu bamanje abasakudli ukudla lokhuya. Kwakudliwa izinkobe, kudliwa izindlube konke lokudla okuqinileyo obhatata obanibani. Bese ufaka lembiza lena isibe *strong* kwaze kweqa, afe umuntu. Fika nje umuntu umenzele *same time* manje asinde umuntu.



Manje eselokhu zichayiwe izimbiza zichayiwe, imithi ini ini, akusenawo amandla kwakunawo, akusenawo amandla. UVukani layikhaya uke wathatha imbiza kanti bayipheke ngomthuma, wafike wayichatha la. Asilalanga. Savuka saya kwadokotela ngampela... ngampela. Isisu sisho ukumgoqa singamkhiphi singenjani, silwa. Kusho ukuthi yayimshisa ngaphakathi imgulula. Yini? Ilezimbiza ezihambe zichaywa kuthiwa lembiza iyasebenza. Lembiza iyasebenza ayimase ukuhlala phela eh! Ngale elangeni ibuye yeqiwe abantu kanjani njani. Ayihlale njengakwadokotela ihlale emashalofini endaweni e-cool/ ... ebandayo ekhululekile. Umuthi uhlale ukanjalo kodwa hhayi isikhathi eside. Ehhe, akufuneki imbiza ihlale isikhathi eside, kanti izongena kumuntu ngaphakathi yingozi.

**INTERVIEWER:** Yilokho ke ngomqalothi

**N1M:** Yebo okusemqoka, Baba. Owesisu owesisu. Ya, ngizokumbela. Yabona nje ngihlushwa zinkomo. Bekufanele kulezinsuku kengehle ngiyofuna intelezi nayo yonke into ngibuye nawo. Ulukhuni ufana nethambo lenkomo ubulukhuni bawo; awukhuli ubemkhulu; induku yawo ivama ukuba ngangalezi zinto lezi umqalothi, umqalothi *[gesturing towards his own fighting sticks]*.

## **2. KWAZULU NATAL – WESTERN INTERIOR: Weenen**

### **2.1 SANGOMA 2 [S2W]: ‡ 46**

**S2W:** Umuthi, umqalothi, usebenza ezindaweni eziningi ezahlukene kakhulu nje. Ungena kulemithi thina esiyane sibulale ngawo amadliso. Bese uzongeni kwimithi ye-*high high*. Yebo, i-BP iyangena lapho. Uwumuthi obabayo uyane uhlangane nemithi emibili yokuphuza. Bese uzongena-ke ezinsizini zamalumbo, umqalothi. Bese-ke uyasiza futhi emithini wesisu, uma ngabe uphathwa yisisu. Umuthi nje osiza kakhulu ngoba uyadliwa.

**INTERVIEWER:** Awungeni ekuchatheni?

**S2W:** Cha, awungeni ekuchatheni. Ngiwazela ezinsizini zokukhotha nezokuncinda.

**INTERVIEWER:** Ukukhotha noma ukuncinda? Uma ngabe unani?

**S2W:** Mhlambe uma unedliso. Mhlambe unanesifo okuthiwa yilumbo.

**INTERVIEWER:** Ilumbo? O!

**S2W:** Kukhona lilumbo. Uma kuthiwa unelumbo, umqalothi uyangena ezinsizini zethu zamalumbo. Uyancinda ukhothe.

**INTERVIEWER:** Manje ake sibuyele lapha. Wona uma uphuma nje uya endle, uwubona kanjani ukuthi yiwo-ke lo. Unjani wona?

**S2W:** Uwubona ngecuba.

**INTERVIEWER:** Icuba? Kambe yini icuba?

**S2W:** Angithi isihlahla njengoba izihlahla zikanje. Mhlambe, njengoba sihleli lapha uyasibona nasi isihlahla umsasane. Uyabona umsasane lo ophambi kwethu. Ya,

umsasane lo, Kusho ukuthi ukuze ngibone ukuthi umsasane lo, ngizobona ngecuba lawo. Icuba yilawa maqabunga awo aluhlaza.

**INTERVIEWER:** Anjani-ke awomqalothi?

**S2W:** Awomqalothi anjani? Aluhlaza, bese ezoba u-*round*, bese kungathi kucijile ngapha.

**INTERVIEWER:** Manje ubona kanjani ukuthi lesi sihlahla somqalothi sesikulungele ukuthi ungawuthatha uwenze umuthi, noma lesi asikawulungeli?

**S2W:** Sibona lapha uma siwuxebula. Uma siwuxebula sinomehluko wesihlahla esincane nesesidala, eh.

**INTERVIEWER:** Yini oyibonayo uma usixebula ekugunyazayo ukuthi kahle, ukuthi cha lona, yiwona osebenzayo?

**S2W:** Uma sixebula, ngizobeka kanjani? Ngoku-amagxolo. Uma siwaxebula, amagxolo awo. Aba mancane awakhuluphali abe lugqinsi.

**INTERVIEWER:** Yebo. Nisebenzisa wona lawo-ke angesilona ugqinsi?

**S2W:** Sisebenzisa lawa aselugqinsi.

**INTERVIEWER:** Nisebenzisa lawa alugqinsi? O!

**S2W:** Ngoba, lawa asanathamela kakhulu uma sixebula. Siyaye sifike sithi engathi isihlahla siyasishaya uma esexebuka esevele ehlukana-ke. Kusho ukuthi uma singakahlukani, siyabonakala ukuthi asikakulungeli lokhu.

**INTERVIEWER:** Asikakulungeli? O! Nisivuna ngasikhathisini sonyaka? Noma nje, ungawuvuna noma yinini, uma ufuna ukuthi uwusebenzise?

**S2W:** Kuba sekuqaleni kwawo. Ekuqaleni konyaka kusho ukuthi bese siwusebenzisa ngenyanga, ukuthi inyanga injani. Ikhanya kanjani. Ehhe!

**INTERVIEWER:** Yebo. Awungenabele, ngicela ungenabele lapho, Makhosi. Ukuthi uma uthi ubona ngenyanga ukuthi ....

**S2W:** Kusho ukuthi uma ngithi sibona ngenyanga, angithi inyanga iyane iphume.

**INTERVIEWER:** Yebo.

**S2W:** Ngesikhathi uma iphuma ngingathi. Angivele ngichaze ukuthi siye siwuxebule ukugcwala kwayo inyanga.

**INTERVIEWER:** Uma iphuma ebusuku? O! Inyanga iyophela noma inyanga le!

**S2W:** Le ekhanyisa unyezi angisho kanjalo. Yebo.

**INTERVIEWER:** Kushuthi uma ivela iphelele lapho, isho ukuthi sesingavunwa lesi sikhathi?

**S2W:** Yebo.

**INTERVIEWER:** Ngilalele!

**S2W:** Kukhona okunye okusadinga? Mhlambe, engingakakukhulumi okuqondene nawo?

**INTERVIEWER:** Iyiphi ingxenye yesikhathi osisebenzisayo? Njenge mhlambe sizosebenzisa ini? Amaqabunga, noma isiqu, noma igxolo, noma izingxabo, isikhathi esiningi nisebenzisa? Yikhona kuphi enikusebenzisayo?

**S2W:** Izinxabo, ukuxebula. Yebo.

**INTERVIEWER:** Izinxabo zakhona? Yebo. Uma-ke senifuna-ke ukuzisebenzisa niwenze njani-ke? Amagxolo lawa akhona?

**S2W:** Siyane siwagaye, siwaqothe, siwacolise, kuhlukana-ke ukuthi uzongena kuyiphi insizi kuyayadinga yini. Ukuthi ithi ukugazingwa ukuthi ishe, kuyane kuhlukane kanjalo. Ukuthi iyadinga ukuthi igazingwe ngoba izongena ezinsizini ze ... zokuncinda. Ukuncindela amalumbo ithi ukugazingwa ungathi ibamnyama.

**INTERVIEWER:** Ukuthi yini nisuke nikwenzelani lokhu ukuthi ithande ukuba mnyama yona?

**S2W:** Sisuke, lezongena ngapha, sisuke sifuna kuhlugane ibe yinto eyodwa. Kungahlukani ngoba phela umqalothi umhlophe.

**INTERVIEWER:** Umhlophe?

**S2W:** Uma usuwuqothile nje, uba umuthi omhlophe. Kanti uwumuthi onamandla.

**INTERVIEWER:** Onamandla? Uyababa? Izinxabo zakhona anizisebenzisi?

**S2W:** Izinxabo ... Izinxabo? Mhlambe ukubiza akufani.

**INTERVIEWER:** Izimpande?

**S2W:** Ngazi-ke ukuthi zimpande. Siyazisebenzisa nazo izimpande. Siyazisebenzisa.

**INTERVIEWER:** Lona omunye ongezukungena lapho okade usho khona awunankinga uma usuqothiwe nje kuphela?

**S2W:** Uma usuqothiwe nje kuphela.

**INTERVIEWER:** Nisuke niwuqothelani umuthi lo?

**S2W:** Sisuke senzela ukuthi ube muhle phela, ucoliseke. Sisuke senzela ukuthi ube muhle ukuze ukwazi ukuhlangana nomunye. Ngoba umuthi uma ungacolisiwe ungaqothekile, Awukwazi ukuhlangana nomunye wenze lento esifuna ukuthi uyenze.

**INTERVIEWER:** Manje odinga umqalothi yena umbona ngani? Uba nani nje mhlambe ngaphandle emzimbeni? Noma-ke nje ...?

**S2W:** Odinga umqalothi? Ubonakala ngezimpawu ezahlukene. Ngoba uyazi ilumbo? Ngoba kakhulu umqalothi usebenza kakhulu ezinsizini zamalumbo. Bese kuzoba yilaba okuthiwa banoshukela-ke, okuyaye ngathi uyancipha nje, nasegazini umbone engathi igazi lakhe alijabuli. Laba bamalumbo-ke besengathi bathanda kukhokobala.

**INTERVIEWER:** Yini “ilumbo”?

**S2W:** Ilumbo yisifo sabasha esithathelana ngocansi, eh! Kanti-ke kukhona nabathola phansi, njengomeqo. Kusho ukuthi bayane babafakele izintambo mabeqa lapho sekuyilumbo-ke. Kanti isikhathi nje esiningi yisifo sabantu abasha.

## **2.2 NYANGA 2 [N2W]: † 70**

**N2W:** Cha, Mntanami, akukho lutho. Singaqhubeka. Ngoba-ke mina nje-ke njengoba sekengathi ukukubuza ukuthi mhlambe niza ngokusobala anigunyathi. Nakhu uyachaza-ke, anigunyathi, niza ngokusemthethweni futhi-ke phela. Nasezulwini kuNkulunkulu, uMdali wethu; akasho ukuthi asizondane, kwakuyingxanye yobandlululo nje. Akasho ukuthi asizondane, uthi asixhumane thina bantu abaphilisa umphefumulo wakhe, sithandaze futhi sicele kuye asiphe amandla kanye nabakithi abasizalayo abangasekho. Ngoba sikhona namhlanje kwakunguye. Ngiyakuvuma lokhu ukuthi ngingakuxhumanisa nomqalothi. La ngiwazi khona ngiwazi esiswini nje, Mntanami, kodwa ngiyawazi wona ukuthi ezinyangeni zonke zazi okuningi ngawo. Kodwa mina ngiwazi la esiswini, uma uphethwe yisisu.

**INTERVIEWER:** Esinjani isisu? Esikukhiphayo?

**N2W:** Esikujuyayo. Cha-ke! Esikujuyayo nje, esikunqamulayo nje. Uyabona?

**INTERVIEWER:** Yebo.

**N2W:** Bese-ke sengithatha wona-ke nomathithibala nomgcalaci, ngishaye sibaleke sihambe, ehhee!

**INTERVIEWER:** Uwusebenzisa kanjani?

**N2W:** Ngiyawugaya nje, ngiwugaye ngithi ukuwupheka-ke ngiwubilise nje. Bese ngiyazama ukuthi lapho sengiyawusefa-ke kahle umuthi sewuyawuphuza-ke.

**INTERVIEWER:** Ubila isikhathi esingakanani?

**N2W:** Hhayi, weqiwa amanzi nje kanye bese-ke sengimphuzisa-ke. Uma ngimphuzisa lapho uzozwa ngaye esehlale isikhashana ukuthi hhayi siyehla isisu.

**INTERVIEWER:** Uphuza into engakanani?

**N2W:** Uphuza ngingathi nje uhhafu wenkomishi. Uhhafu wenkomishi imaki. Uyayibona?

**INTERVIEWER:** Yebo

**N2W:** Uhhafu ... uwenze uhhafu, hhayi ikota uhhafu, bese uthi gambaqa.

**INTERVIEWER:** Bese ushaya isisu?

**N2W:** Bese ushaya isisu-ke. Ngiwazi kanjalo-ke umqalothi.

**INTERVIEWER:** Kangaki mhlambe ngosuku?

**N2W:** Hhayi, ungamphuzisa nje kabili ngosuku. Ekuseni uma kuwukuthi yilokhu siqhubeka uphinde futhi umphuzise ntambama. Ehhe! Kubonakale-ke ukuthi sehla

kanjani lapho, ngoba nawe uzobe umbhekile nawenyanga. Njengoba ngiyinyanga usukela ngimugadile.

**INTERVIEWER:** Yini le oyisebenzisayo? Zimpande noma zingxabo?

**N2W:** Zimpande. Izingxabo zomqalothi, nala kumathithibala amakhasi, la emgcalanci futhi zingxabo, ehhe!

**INTERVIEWER:** Manje uma singaphuma nje siye endle, uwubona ngani ukuthi lomuthi lo umqalothi? Ubonakala ngani? Umi kanjani?

**N2W:** Ukuthi ngoba awukho kulelizwe. Amakhasi awo phela uma uwazi, usuwazi amakhasi awo ozobona ngawo ukuthi umqalothi. Kodwa, ukuwazi kwakho awuzuvele uwazi nje. Ukhonjiswa yinyanga ukuthi uyabona-ke lomuthi, umqalothi. Uze uhlale usuwazi-ke ususebenza nangawo.

**INTERVIEWER:** Ungathi ami kanjani nje amaqabunga awo?

**N2W:** Ngingathini nje? Amakhasana nje. Angazi ukuthi ngingawabiza ngiwafanise nani oyaziyo wena.

**INTERVIEWER:** Mhlambe angocija amakhasi awo noma ango-round? Noma ami kanjani?

**N2W:** Ya! Athanda ukuba zindilingana awacijile kahle. Athanda ukuba zindilingana nje. Amanye futhi athanda ongathi ayacijacija nje kodwa engacijile kahle.

**INTERVIEWER:** Isihlahla sakhona siba yisihlahla esikhulu? Siba singakanani?

**N2W:** Siba sikhulu ... Siba sikhulu impela, ehhe. Nobuhlaza bawo awuluhlaza kanje. Uba luhlaza ngalokhu okungathi kumpofana.

**INTERVIEWER:** Kumpofana? Yebo. Okusho ukuthi kusebenza izingxabo ungawuvuna noma wona, noma uvunwa nini?



**N2W:** Namanje nje singawuvuna nje, ngiwazi kanjalo. Angeke ngazi kochwepheshe nje-ke abazi kakhulu ngawo. Ngoku nje-ke ngisho ukuthi wenza izinto eziningi. Abanye ungathola ukuthi uwukha ebusuku njengolokhuza nje lomuthi okuthiwa umphilankosi. Uyabona, umphilankosi? Kukhona osetshenziswa uwukhe emini ngolwazi lwakhona. Kodwa futhi, kukhona okufuneka ukuthi uma uzowusebenzisa kwenyinto, kuhwalala. Uhambe uyowubheka emini kuqala, ubekise ngento wenzele ukuthi uzothu, ufika ntambama bese ubona ukuthi, “O! Nanku la”, ucuphe khona. Ngani ngoba kufuneka ukuthi uwukhe ebusuku bese uyowusebenzisa kuleyondawo kufuna uwumbe ebusuku. Yilokho-ke.

**INTERVIEWER:** Yebo. Wena-ke ake sithi, njengoba uyinyanga nje, ubona ngani-ke ukuthi lomuntu kufanele anikwe umqalothi. Noma kuba uyena oshoyo ukuthi cha uphethwe yisifo, noma kuyane kwenzeke yini ubone nje?

**N2W:** Phela kusho yena, angibhuli mina nhlobo. Ngiyinyanga nje etshelwayo ukuthi, “Uphethwe yini?” Asho-ke, “Ngiphethwe yinto ethile, Baba”, “Yikhanda yini?”, “Yingalo”, ehhe. Ngiyatshelwa mina, angibhuli. Ngaleyondlela-ke kufanele kusho ukuthi “uphethwe yini”, bese ngikhumbula-ke ukuthi, “O! Isisu senzenjani?” Asho-ke, hhayi ake sisijuqe ngomqalothi, sengenza lokho. Uma sixaka futhi laphe, ngisazoqhubeka ngiye phambili. Miningi eminye imithi eyembiwayo ezigaxa oMababaza. Ehhe nje, neminye, uyabona, oNdongande. Yiyo yonke imithi leyo nje-ke eyazo izisu esuke isithakwe noMahllokoloza namabhodlela la aphuzwayo. Singakuyeka lokho ufuna umqalothi wena, ya!

### 3. KWAZULU NATAL – SOUTHERN INTERIOR: Harding

#### 3.1 SANGOMA 3 [S3H]: ‡ 35

**S3H:** Kafushane nje, ngokwesiZulu okwamakhambi umqalothi njengoba uyisihlahla esikhulayo sime. Sisebenzisa amagxolo. Uma umuntu elunywa yisisu uyakwazi ukuwathatha amagxolo uwagaye. Uyakwazi ukumkhotisa ngaleso sikhathi mhlambe *after 10 minutes* athi ukuluma sekwehlile. Uma kuwukuthi umuntu mhlambe ongakwazi ukugwinya kahle into. Uyakwazi ukuthi uwupheke. Uwukale ngelitha ufake izipunu ezimbili ubile isikhathi esingango-3 *hours* ude ushise umuthi, ubuse uyawupholisa. Bese umuntu aphuze ikota yenkomishi ekuseni nantambama. Kusho ukuthi-ke umuntu, uma umlapha, uthole ukuthi umuthi ubuwukale ngebhodlela, ngithi, “Phuza lomuthi, emva kwezinsuku ezintathu, ubuye ungichazele ukuthi unjani”.

Ukuze ukubheke enye into esiyisebenza kakhulu: sibuye sihlale ukuthi uma elunywa isisu, siyisisu esimluma kanjani, okanye, mhlambe, sikuluma sijikeleze inkaba; mhlambe sigcwala umoya, bese siyahlaba sonke. Uyabona? Ngikwazi ukuthi ngishise impepho, ngibuze emakhosini, ukuthi ikhambi anginalo, ngicele abadala banginike ikhambi. Ngoba kuyenzeka ukuthi kwesinye isikhathi unganika umuthi kuvele kuthiwa, “thatha ibomvu”. [Uyalibona? Leli eligcothwayo amathwasa?] Kuthiwe jikijela izihlungu phakathi. Izihlungu zisuke zinemithi edidiyelwe eminingi ugwaqamise leyonto. Uyishise ngempepho bese utshela abadala ukuthi, “Nanku umuthi eninginika wona. Avele awuphuze, kuvele kube ukusinda kwakhe *same time*.”

Ekusebenzeni ngamakhambi kuba khona amandla edlozi eliwafakayo lona uqobo. Umuntu awukwazi ukumelapha ngomuthi owodwa, ngoba kwesinye isikhathi, uthola ukuthi isifo sakhe asifuni ukuthi umlaphe ngomuthi. Sifuna ukuthi umkhulekele ujule unxuse kuNkulunkulu, aphume esindile ngaso lesi sikhathi. Kusho ukuthi ukumkhulekela kwakho ukubeka isandla lapho ephethwe khona, yiloyonto ukuthatha ukufa athi “Angisakuzwa ukuthi”. Kufuna ukuthi ucele ebantwini abadala. Sikholelwa ekutheni uma umuntu engena egula akazelanga kuphela ukuthi uzwile, kodwa nethongo limlethile ukuthi, “Nangu umuntu okufanele umsize”. Kuyafunakala ukuthi

futhi, ubuze ukuthi, “Lomuntu enimlethile ngimusize kanjani?” nakuba wazi, kodwa ufune kulona, ukuze ushaye ngqo *exactly* kwisifo somuntu.

**INTERVIEWER:** Lesi-ke somqalothi isisu sivame ukuba esinjani sona?

**S3H:** Isisu somqalothi kuyaba isisu somuntu esesimluma kube sengathi kudonseka isimo senkaba yakhe. Uyabona? Athi-ke uma elunywa kube ngathi uyagubha, kusho ukuthi kukhona ukuphazamiseka kwamathumbu lapho kuyena. Umqalothi wona uzofika lapha bese ubamba izinhlungu. Uyabona? Kusho ukuthi ulwisana nalento okuyiyona le ejika. Khona kuyinto esalumbana lesiZulu kwabantu. Ehhee, kuyilumbwana. Uyabona? Yingakho kufuneka ukushaye ngomuthi, ngoba izisu zabantu azifani, azibalumi ngendlela eyodwa efanayo. Omunye siyamluma simkhiphe. Omunye simlume singamkhiphi. Uma simkhipha uyazi ukuthi kufanele ngithathe usibanibani ngisivale.

**INTERVIEWER:** Lesi somqaluthi asikhiphani? Sinjani sona?

**S3H:** Siyamluma umuntu simujuqe, simsonde, simsonde, simsonde. Aze athi ngathi kukhona into egijima ngaphakathi. Uyabona? Lapho sekufunakala, uthi, “OK”, wena *ushocka* leyanto egijima phakathi iyafuna futhi, uyibambe nangezihlungu ngoba yini na evame ukugijima? Kusuke kuyini na? Yinto eyakhiwe salumbo. Yakhiwe sengathi iyinyoka-*like* ekwazi ukuzishingila esiswini igungquze ithi. Uma uthatha izihlungu uzosinemba lesiya sihlungu esafakwa ngomuthi kulowo muntu. Uyayibona leyonto? Ukwazi ukubamba leso sihlungu ngaphakathi esiswini uhlanganise nomqaluthi. Bese uhlanganisa nalemithi eyizihlungu zezinyoka nezihlungu zamakhambi bese uyasishaya isisu somuntu.

**INTERVIEWER:** Uphinde ungene nakweziphi izindawo futhi umqalothi?

**S3H:** Umqalothi uyakwazi ukuthi uwufake uma mhlambe umuntu enenkinga yokuthi izinso zakhe zithanda ukuthi zi ... ungamphathi kahle. Mhlambe ezwe nomchamo oshisayo, uyakwazi futhi nokuthi umuthi cinsi emthini wokuchatha kancane. Hhayi, kakhulu uyakwazi ukuthi umuntu umc*leane* ngoba uyalwisana nento ewukungcola ngaphakathi emuntwini. Uyakwazi ukuwuthi, “cinsi emthini”? Ngoba nangapha kuzifo

zonke asiwushiya ngoba sisuke sididiyela onke amakhambi esilapha ngawo izifo zabantu. Uyangena umqalothi. Umqalothi uphinde futhi, umqalothi ungene ezimbizeni zokuchatha.

**INTERVIEWER:** Nisuke niwufakelani wona kuzifo zonke ukuthi wenzeni?

**S3H:** Lapho, umqalothi kuzifo zonke, uzofika wona udlale leyonxenywe yezihlungu ezisuke sigulisa umuntu sifake nezibiba kanjalo. Kusho ukuthi laphana kuzifo mhlambe kuhlangane imithi ewu-30. Kuhlangane izimpande eziningi ezikwazi ukuthi zifike zisabalale emzimbeni wakho. Leyo iphume ibheke lena, nenye iphume ibheke lena, kuze kunqobeke isifo esisuke sikuphethe. Ngoba uzifo zonke ukhona umuntu ophathwa ikhanda, izibhobo, iqolo, amahlaba, nophathwa isinqe, nophathwa intoni ntoni. Kufuneka, siyididiyele lemithi, kwenzeke ukuthi kube nesikali sokuthi umuntu akayiphuze kangaka, osegula kangaka. OK. Kufuneka ngimnike kanje, ahlezi futhi ekuvakashela umbuze ukuthi uzwa kunjani manje, aze agcine umuntu eselungile.

**INTERVIEWER:** Ezimbizeni zona zokuchatha-ke?

**S3H:** Ezimbizeni zokuchatha uyafakwa. Nakhona ake sithi uphethwe iqolo. Ake ngilinganise nje kanjalo: ongithi uma uchathela iqolo kusuke kubuhlungu lapha eqolo kushisa umgogodla kungathi unebala. Uyabona? Kusho ukuthi uma ngididiyela lapha ezimbizeni zokuchatha ngizowufaka, ngoba uzongishayela leziya zinhlungu. Ngifake umuthi ozongidonsela amahlehlengela asuke ela esinqeni. Ngikwazi ukuthi ngiwadonse, ngiwakhiphe, kodwa ubuhlungu bona awusabuzwa, ngoba into esuke ibalekelwa kakhulu ubuhlungu. Umuntu akangabuzwa soqala ngokushaya bona kuqala. Uma usudume lobo buhlungu, bese ukhipha leso sifo esimphethe lomuntu. Ngoba awukwazi ukuthi umuntu ezwa ubuhlungu bese umfaka into ezomzwisa ubuhlungu kakhulu. Kufuneka ubuhlungu behle phela.

**INTERVIEWER:** Ngokobungoma ubona ngani ukuthi umuntu, “cha, lo, udinga umqalothi”?

**S3H:** Ngokobungoma ikhona ukuthi siyahlola sitshelwe yiwona amakhosi. Abantu abadala bayakutshela ukuthi hlanganisa ubani nobani. Ngoba kwesinye isikhathi

ithonga liyaye liyiyeke lemithi elana lithi phuma. Mhlambe lithi, “Hamba uyokha ucadolo”. Uyabona? Gxoba ucadolo, bese uphuzisa umuntu, kuba ukusinda komuntu. Nawe ufunda ikhambi lokuthi, “OK, kusho ukuthi enye into ebengingayinakile ukuthi iyasebenza”. Kuwukufunda ukufundiswa idlozi lakho ukuthi, “Yenza kanje ngesifo esifuna”. Ngoba into iza isifo esejwayelekile, kanti iyisifo esicashile, kodwa engazukulashwa njengezifo zonke esifuna ukuthi ujule ukuthi kambe. Ngoba uzothi umuntu sengibuya kodokotela bahlulekile. Ngibuya ezinyangeni bahlulekile. Sekufuna-ke ukuthi wena lapho wenzenjani? Njengoba singabangoma asizenzelanga. Siyaguqake lapho empephweni sicele.

**INTERVIEWER:** Usakhuluma ngendaba yakho ukuthatha umuthi, kambe bese sidlulile yini endaweni yokuthi wona uwubona ngani phandle? Endle uvunwa nini?

**S3H:** Uyabona umuthi ngaphandle? Siyaya emahlathini.

**INTERVIEWER:** Asikhulume nje ngawo umqalothi.

**S3H:** Umqalothi. Angeke ngikhe umqalothi oseyisihlahla esincane, oseyiklumu okhombisa ukuthi usakhula. Kodwa kufanele ngithole umuthi osewumdala osuthelile, osewuvushiwe. Nakhona ngiwuxebule, ngendlela ewukuthi angizukusomisa, lesi sihlahla ukuthi singasakwazi ukuthi siqhubeleke ukuthi kuphinde nabanye abazofika baphinde bakhe futhi. Kufuna ngisixebule ngendlela yakhona ukuthi. Ngisixebulela ukuthi, ngiphinde nangelinye ilanga, sikhule siphinde sibuyele.

**INTERVIEWER:** Yiziphi izingxenye enizisebenzisayo isikhathi esiningi? Zawo umqalothi?

**S3H:** Kusho ukuthi izingxenye yezihlahla esizisebenzisayo uma sixebula ezisebenzayo?

**INTERVIEWER:** Kuwo umqalothi nisebenzisa izingxabo/izimpande noma igxolo?

**S3H:** Kusebenzisa amagxolo kuphela lawa, amagxolo kuphela esiwasebenzisayo.

**INTERVIEWER:** Uvunwa nini-ke wona isikhathi sonyaka? Noma ebusuku, noma emini, noma uma kunjani?

**S3H:** Umqalothi awunaso isikhathi sokuthi uzowukha nini. Kuphela akube ukuthi uthola osuvushiwe. Izihlahla ezincane uziyekele zikhule. Angeke ngithi wukhe ebusika kuphela, ungawukhi ehlobo. Awuphele endlini uzokwenze njani? Kodwa kufuna ukuthi, usuyasibona, ukuthi, “Hhayi, lesi sihlahla sesivushiwe”. Isihlahla uyasibona uma sesivushiwe sesisidala sesisabalalile. Uthole nezimpande zaso sezijulile; kusho ukuthi ihambile impande yafika yakhela la iyakhona. Akusona isihlahla esisesincane esingakenzi lutho, esingakaqhakazi, esingakabi nalutho. Ufuna uthole umuthi osunesiqu othola ukuthi umuthi uyawuxebula uthole ukuthi unohlonze. Yebo kusho ukuthi usuvushiwe usumdala lowomuthi.

**INTERVIEWER:** Ungibalele isisu, wangibalela izimbiza zokuchatha neziphungo. Ingabe futhi ikhona yini indima mhlambe la enibuye niwusebenzise khona umqalothi futhi?

**S3H:** Yikho kuphela engikwaziyo ngomqalothi.

### **3.2 NYANGA 3 [N3H]: † 42**

**INTERVIEWER:** Manje uma singabuyela kulomuthi umqalothi: Awusiphe isithombe ukuthi uwubona kanjani, noma ukuthi otholakalaphi. Uma ungaqala ngokuthi utholakalaphi.

**N3H:** Engingakubeka kulomuthi enixoxa ngawo obizwa ngomqalothi, uwumuthi indlela yawo uwumuthi obabayo. Njengoba uwumuthi obabayo utholakala emahlathini esintu. Njengoba-ke utholakala-ke emahlathini esintu, njengomuthi obabayo kunabantu abaphathwa ushukela. Umuthi owumqalothi uyakwazi ukusiza esimweni sikashukela. Ngoba imithi esiza esimweni sikashukela usiza kanjani? Uwumuthi obabayo owenza ukuthi igazi lomuntu ngesikhathi isuke inhliziyo yakhe ishaya ngamandla, uyibulale leyonto, ngoba into eyenza ukuthi igazi lomuntu lishaye ngamandla. Yilesi simo sokuthi inhliziyo yomuntu uma ehamba eshesha, ushukela

uyinto emcinanisayo. Umqalothi-ke uyakwazi ukubamba leloqhaza ukuthi isifo soshukela ukwazi ukuthi ufike usibambe.

Ngendlela-ke mina engafunda ngayo ukuthi umqalothi uyakwazi ukuthi ulaphe ushukela, ungawuxubanga namuthi nje, uwodwa. Uwuhlanganise uwufake emanzini antukuntuku awuphuze umuntu ekuseni nasemini nantambama. Ushukela uyehla, uthole ukuthi umuntu, uma eyosheka, uwuthole usuwehlile.

Okwesibili, umuntu, uma kuwukuthi mhlambe inyoka ishaye, okanye isilwane noma umuntu, ufike, ukwazi ukuyibamba lendaba yesihlungu ukuthi singaphakami kakhulu ngomqalothi, ngoba ufike uhlakaze. Ya! Ufike uhlakaze leso sifo. Yilokho-ke enginalo ulwazi lomqalothi. Nasesimweni someqo. Into esuke iwumeqo esuke yakhiwe ngendlela yokuthi ibe yinto eyakhelwe. Wona uwumuthi owaziyo ukuthi uhlakaze.

**INTERVIEWER:** Yini “umeqo”?

**N3H:** Umeqo yila mhlasimbe uwumuntu uphila, uzazi ukuthi uyaphila. Kube khona into ezobekwa, ebizwa ngombhulelo, mhlambe bayibiza ngokuthi, “umbhulelo”. Abanye abafundile bayibiza ngokuthi, yi-“*speed trap*”. Bake bakubize kanjalo uma bekuteketisa. Ngisho ukuthi yilento leyo ewumeqo. Ibizwa ngomeqo leyonto, leyo, ngoba ngesikhathi osuke uhamba, umuntu mhlambe ebize igama lakho ngomuthi ngoba uma bengathandi impumelelo ngawe. Ibizwa ngomeqo leyonto. Uyakwazi-ke nawo ukuthi ufike umqalothi ufike usebenze. “Umeqo” into enjalo.

**INTERVIEWER:** Niphinde niwusebenzise kuphi futhi umqalothi?

**N3H:** Umqalothi-ke emithini-ke nje ewuzifozonke uyangena. Njengomuthi umuntu uma ukhuluma ngozifozonke usuke ukhuluma ngesimo sokuthi ... (umuntu ake ngisho njengabantu njengoba) sekukhona lesisifo esesikhona, esibizwa ngegculazi. Abanye bayibiza nge-“*HIV*”. Sithatha zonke izifo ngenxa yokuthi amasosha omzimba asuke engasasebenzi. Lokho-ke kwenza ukuthi lomuthi ukwazi ukuthi ufike wona ezinye izifo uzilimaze ngalendlela yawo, ukuthi wona uwumuthi ohlakazayo. Ngisho ukuthi kuba ungena kanjalo kwisimo sozifozonke, kodwa sewuxuba manje neminye imithi, senzele ukuthi awukwazi ukuthi ube sesimweni sokuthi welaphe welekelele.

**INTERVIEWER:** Singathini uma sithi “uyahlakaza”? Ufike ubulale amagciwane?

**N3H:** Ufike ubulale amagciwane esimweni sokuhlakaza.

**INTERVIEWER:** Uphinde ungene kuphi futhi?

**N3H:** Ngokwendlela engifunde ngayo, yilezo zigaba ezingu-*four* engizaziyo, ya!

**INTERVIEWER:** Manje wona, uma singaphuma sithi siyendle, uwubona kanjani ukuthi yiwo-ke lo? Namacembe awafani, nezihlahla zakhona futhi azifani. Wona uzowubona kanjani, ukuthi unamacembe anje nesiqu esinje?

**N3H:** Umqalothi ngokwendlela ... okanye wena njengomuntu ongaziyo ngokwemithi, kodwa uwumuthi nje othi uma uwufica la osuke uwufica khona, kodwa isikhathi esikhulu ngokwendlela engafunda ngayo, ngivamise mina ukuthi ngiwuthole ngaseThekwini. Ngoba la emakhaya njengoba imithi abantu kuba khona lesisimo sokuthi abantu bacekele phansi imvelo mase ungasatholakali. Ngivamise ukuthi ngiwuthole eThekwini kodwa ngiwuthole ngokwamakhubalo. Ngoba angisebenzisi impande, kodwa ngisebenzisa ikhubalo lawo.

**INTERVIEWER:** Yini “ikhubalo”?

**N3H:** “Ikhubalo” la ukuthi umuthi, isihlahla somuthi usixhoze.

**INTERVIEWER:** O! Usho amagxolo?

**N3H:** Ngisho amagxolo akhona lawo.

**INTERVIEWER:** Osuke uwathola, anjani uma uwabuka amagxolo?

**N3H:** Uma uwabuka ungawabiza ngokuthi, mhlambe ... ah ... kulo muthi lo *[reaching down to pick up a piece of bark on the floor to his far left]*, ungajonga lo, ubekile wona-ke, ungawubiza njengomuthi ongathi umdaka.



**INTERVIEWER:** Umdaka umbala wawo?

**N3H:** Ya. Umuthi nje, okanje njengalona nje! Ya, unjalo. Kwesinye isikhathi-ke kuya ngokuthi endaweni omile kuyona uwumuthi ofike waba ngumuthi ovume kanjani. Ewe, ukuvuma kuyenzeka uthole ukuthi, mhlambe ungawuthola engathi ufuna ukukhanya uma uye wathola indawo ekahle.

**INTERVIEWER:** Ubona ngani-ke ukuthi lo mhlambe ungakwazi ukuwusebenzisa? “Leligxolo yilona eli-right, elinomsoco okhona”. Ubona ngani? Lisetshenziswa uma selinjani?

**N3H:** Leligxolo noma ngabe kuthiwa lixetshulwe liselincane kodwa isiqiniseko uma kuyiwona umqalothi uzowenza umsebenzi wawo. Ngoba phela, njengoba singabantu sakhile sakhe ezindaweni ezahlukene, uyuthole ukuthi izindawo azifani uma uzothi uzowulanda endaweni ethize uma kuyiwona. Enye into uma ufuna ukuwuzwa uwumuthi obabayo. Othi uma uwubeka nje olwimini uthole ukuthi uyababa.

**INTERVIEWER:** Uyababa?

**N3H:** Ya.

**INTERVIEWER:** Uvunwa ngasikhathi sini?

**N3H:** Imithi ayinaso isikhathi sokuvunwa. Umuthi ngaso sonke isikhathi njengento ehlale idingeka, ikhiwa ngaso sonke isikhathi. Imithi asikho isikhathi okuthiwa lomuthi uvuniwe awuthathiwe wabekwa la. Uzomane-ke manje usetshenziswa kodwa umuthi usale uqhubeka njalo njalo. Awunaso isikhathi sokuthi kunesikhathi osuke sewulunge ngaso.

**INTERVIEWER:** Manje umuntu uma efika ke kuwe, ubona ngani ukuthi lomuntu lo udinga umqalothi?

**N3H:** Umuntu, uma efika njengomuntu osuke ewumuntu eyisiguli, ufike abeke ukuthi sibingelelane sibuzane impilo, abike ukuthi ungubani, wakwabani. Asho ukuthi nakhu

unenkinga wukuthi nokuthi, nokuthi, ezoyichaza yena ngokuzwa kwakhe kuyena empilweni ukuthi uphila kanjani. Lapho-ke ukubuka, ngimbuze ukuthi imqale nini lento, uma ebheka sekunesikhathi esingakanani, uma ebheka yenziwa yini. Ube sewazi-ke ukuthi: “Hhayi lento iqale ngesikhathi esithile. Uma ngibheka yenziwa ukuthi yenziwa yini.” Sikwazi ukubhekisana lapho. Bese ngisho ukuthi, “OK, ngiyayibona lento okusho ukuthi kufanele ukuthi into edala lokho yilokhu”. Kwesinye isikhathi-ke, umuntu uma efikile kimina, ngiye ngimchazele ukuthi, mhlambe, angaya kumuntu, mhlambe, oyisangoma. Ukwenzela ukuthi into aza nayo kimina eze esenesiqiniseko. Kodwa singakuthathi ngokuthi kuyisiqiniseko esiphelele, kodwa aye ezangomeni, ngaba phela kuyenzeka okunye kushaye ecaleni, njengokuthi nje nike nizwe nani kuthiwe izangoma zidle imbumba. Ya.

**INTERVIEWER:** Manje, uma usumnika-ke leligxolo, ulithole leligxolo lomqalothi, ulenze njani ukuze umuntu alisebenzise. Lisetshenziswa kanjani?

**N3H:** OK. Indlela yokuwusebenzisa: Ngiye ngi ... uthole ukuthi mhlasi- mbe nginomuthi ohlale ukhona uma ngingezukuwuhlanganisa ngiwenze ingxube ngokohlelo lukazifozonke. Uma ngizowusebenzisa nje wona nje nqo wodwa, ngiye ngiwuthathe ngiwuqothe, ngiwenze ube yimpuphu e-*fine*. Ugaye-ke ube yimpuphu e-*fine*. Kuthi umuntu onenkinga le kashukela, ngiwuthathe ngiwufake, ngifaka amanzi antukuntuku. Bese ngiwuthathe ngiwufake kuwona lamanzi antukuntuku, bese ngithi akalinde isikhathi esingango-30 *minutes*. Emveni kuka-30 *minutes* usengakwazi ukuwusebenzisa ngokuwuphuza.

**INTERVIEWER:** Ngesikhathi usuwufake 30 minutes emanzini usuke wenzela ukuthi kwenzakaleni?

**N3H:** Ngalesosikhathi ngisuke ngisenzela ukuthi amanzi nalomuthi kuhlangane ngokwanele. Awudonse kwenzela ukuthi ugcine umuthi ubuyele, amanzi, ugcine ungene emanzini kugcine kuwumuthi ngokweqiniso. Ngoba phela uma uzothatha umuthi uwufake emanzini kube ukuthi amanzi ngaleso ... aseyajika, sokuthi kungakahlangani kusuke kungakabi nawo umsoco wokuthi sekungumuthi ngokwanele. Ya sisuke senzela lokho.

**INTERVIEWER:** Izikhathi zosuku-ke?

**N3H:** Indlela asuke ewusebenzisa ngayo, ngokusho ukuthi, mhlambe, i-*BP* yakhe iphezulu kangakanani, ngoba uyasho ... Si ... ngiye ngibheke lokho ukuthi ingaphezulu kangakanani. Uma kubonakala ukuba iphezulu kakhulu, mhlasi-*mb* ngithi akashaye *izipunu* ezingu-4 ekuseni, ashaye *izipunu* ezingu-4 emini, ashaye *izipunu* ezingu-4 ntambama. Ngo ... kuyobe sekulandela ngokwehla kwayo. Ne*zipunu* ziyehla ngesikhathi kuqhubeka.

#### **4. KWAZULU NATAL – COASTAL URBAN: Durban**

##### **4.1 SANGOMA 4 [S4D]: ‡ 35**

**INTERVIEWER:** Kusho ukuthi lolulwazi luyimfihlo. Akusikho ukuthi sizothatha umsebenzi wakho bese siwusebenzisa ngale. Cha, ukuqhathanisa nje ulwazi lwasiZulu nolwesillungu kuphela. Negama lakho liphephile alize ukuhamba usulokhu uzibona emaphepheni noma kuma-TV la obungahlelanga ukuthi ungazibona khona. Sengithi angibuze ngalomuthi ukuthi wona mhlambe utholakalaphi?

**S4D:** Utholakala emakhaya, koMkhomazi. Uyatholakala nakoMhlab'uyalingana. uyatholakala nakoNdwedwe. Futhi uyatholakala.

**INTERVIEWER:** Uma uya ehlathini uwubona ngani wona?

**S4D:** Usuke usazi isihlahla sakhona.

**INTERVIEWER:** Uma ungasazi isihlahla sawo ungasifanisa nani? Simi kanjani?

**S4D:** Isihlahla nje esikhulu esiphaphathekile.

**INTERVIEWER:** Amacembe aso mhlambe anjani?

**S4D:** Aluhlaza. Phela uma uwazi, uyawazi nje umqalothi. Uma ungawazi uwubona ngamagxolo akhona. Uwu-*taste*-e uyababa.

**INTERVIEWER:** Uyababa? Amagxolo akhona anjani?

**S4D:** Angathi a-grey.

**INTERVIEWER:** Manje-ke, wona uvunwa ngasikhathisini wona?

**S4D:** Kukahle ukuwuthola ehlobo uma lisana usaxe-buleka. Ebusika awube usaxe-buleka. Yonke futhi imithi ayixebuleki ebusika.

**INTERVIEWER:** Wenzani? Uma usuwuthatha uwuthatha, uwusebenzise kanjani?

**S4D:** Isisu. Usetshenziswa esisiswini, uma uhlushwa yisisu.

**INTERVIEWER:** Ngaphambi kokuthi uwusebenzise uwenzani? Uyawuvuna bese uwenzani ngawo?

**S4D:** Uyawuvuna phela, bese uyawugaya. Uyawusefa uwufake ephalishini adle lokho uma enenkinga yesisu. Uphinde futhi uwufake emagobongweni.

**INTERVIEWER:** Emagobongweni? Yini “amagobongo”?

**S4D:** Amagobongo? Umuntu uma edla amagobongo uvele engathi uyathwasa. Uyawufaka nakhona. Kusebenza impande yakhona.

**INTERVIEWER:** Ufaka impande yakhona?

**S4D:** Yebo. Kusebenza impande yakhona.

**INTERVIEWER:** Umuntu umphuzisa into engakanani yawo?

**S4D:** Umphuzisa into engakanani? Uma usebenzise nje uhhafu *wethispuni* ephalishini ngemagi.

**INTERVIEWER:** Ngemagi? Kangaki ngosuku, mhlambe?

**S4D:** Uyakwenza kanye noma kabili. Uyababa phela umqalothi. Awuze ulokhu uphuze into ebabayo.

**INTERVIEWER:** Kusuke kuyisisu esinjani, lesi osichazayo, ngoba izisu azifani?

**S4D:** Esimluma enkabeni. Esimudonsayo.

**INTERVIEWER:** Simdonsa? Akusiso esimkhiphayo?

**S4D:** Esimhudisayo usebenzisa ungwavuma.

**INTERVIEWER:** Kodwa lesi, esimlumayo, usebenzise umqalothi?

**S4D:** Ehhee.

**INTERVIEWER:** Uphinde ungene kuphi, uthe amagobongo?

**S4D:** Ehhee, nasezimbizeni futhi uyangena.

**INTERVIEWER:** Izimbiza? Zani izimbiza?

**S4D:** Izimbiza zozifozonke.

**INTERVIEWER:** Uzifozonke?

**S4D:** Yebo.

**INTERVIEWER:** La osuke uwufaka ukuthi wenzeni khona?

**S4D:** Ulwa nomeqo.

**INTERVIEWER:** Umeqo? Ehhee. Nani enye futhi?

**S4D:** Kwenye la ungena khona?

**INTERVIEWER:** Yebo.

**S4D:** Uyangena nasezinyamazaneni ezishunqiswayo *for* omoya ababi. Uma kukhona isilwane uyenziwa, ushunqiswe uhlanganiswe nomule.

**INTERVIEWER:** Yisilwane sini lesi okhuluma ngaso?

**S4D:** Yilaba otokoloshe, ehhee, osomjili

**INTERVIEWER:** Uphinde usebenze kuphi futhi?

**S4D:** Uyangena nasezinsizini. Kulezizinsizi ezenziwayo. Izinsizi lezi oyane uzigaye zibe mnyama njenga*[lezi]*. *[Pointing at jet black suppositories in a clear plastic bottle overhead.]*

**INTERVIEWER:** Izinsizi zani lezo?

**S4D:** Izinsizi zomeqo namalumbo.

**INTERVIEWER:** Zamalumbo? Umeqo? Ebese ufaka phakathi?

**S4D:** Ebese ufaka phakathi ezinsizini zakhona bese ufaka nokunye.

**INTERVIEWER:** Nakuphi futhi?

**S4D:** Yikhona lokho engikwaziyo nje.

**INTERVIEWER:** Okukhohliwe nawo.

**S4D:** Okomqalothi?

**INTERVIEWER:** Yebo.

**S4D:** Ungena nje lapho nje. Uyangena ezimbizeni; uyangena ezihlungwini, kulezihlungu zomeqo; uyangena ezinyamazani zonke; kumuthi wesisu uyangena, uma siluma sikukhipha kancane. Kodwa awusibambi usuke ugula singakukhiphi. Sisebenzisa okunye.

#### **4.1 NYANGA 4 [N4D]: † 53**

**INTERVIEWER:** Kusho ukuthi, Baba [surname] engicela ukukwazi okokuqala ukuthi uwubona ngani wona uma singaya ehlathini siyowuvuna?

**N4D:** Hhayi. Lomuthi siwubona ngamahlamvu awo amagqabi aphezulu. Bese ngiza esiqwini sawo, bese ngiwubone ukuthi yiwona lo umqalothi. Bese uxetshulwa-ke lomuthi. Uma usuxetshuliwe lomuthi ubuye uzodayiswa la kubantu abanolwazi ngawo. Lomuthi welapha amagobongo kubantu abagulayo okudinga ukuthi bathwase babe yizangoma. Okwakufanele ukuthi uma befundile babe odokotela ngendlela yesintu isiZulu. Umuntu ube eseboniswa lelikhambi okuthi kufanele athole lelikhambi emagobongweni. Okufanele ukuthi awadle kukwazi ukukhuphuka isithunywa sakhe. Akwazi ukusebenza asize abanye abantu.

Umqalothi-ke ungena ezinkambeni ezimhlophe ukwazi ukwelapha umuntu noma ngabe kukhona isisu esimphethe. Kodwa uma edla lezinkamba lezi siyaphela isisu esimkhaphayo. Umsebenzi womqalothi ... uwomqalothi uwumuthi ovula izindlela ebantwini.

**INTERVIEWER:** Uma uthi, “uvula izindlela ebantwini”, uchaza ukuthini, Baba?

**N4D:** Kuchaza ukuthi uma izindlela zabantu zivalekile, uyazivula zicace akwazi ukubona. Njengesangoma.; isangoma kukhona into esingayiboni. Kodwa uma sidle izinkambi zomqalothi kuthi damu kusona. Sikwazi ukuthi sibone sikutshele ukuthi isifo sakho sinje, Baba.

**INTERVIEWER:** Uphinde ungene kuphi? Niwusebenzisa kuphi futhi?

**N4D:** Ungene embhenyisweni wekhanda. Ikhanda eligxabha la [*indicating the top of his head*] ekhanda lishaye umuntu afike amehlo esebomvu engaboni. Ukwazi-ke ukuthi umqalothi uma ewubhemile uhlanganiswe nemithi yakhona eyizinkamba futhi, isiyajikwa manje yenziwe umbhemiso, ukwazi ukushaya umuntu, athole ukweluleka abe uyena.

**INTERVIEWER:** Uma ephethwe yikhanda?

**N4D:** Yebo.

**INTERVIEWER:** Nakuphi futhi la eniphinde niwusebenzise khona?



**N4D:** Baba-ke, ngizo-ke ... ngikunike lapho okokuthi ngikubeke lapho ukuthi ngikubeke kulawoma-*giya* kuphela. Ngingaqhubeki nama-*giya*. Yebo, Baba. Ngikubeke nje kuleso sithombe nje.

**INTERVIEWER:** Angazi noma uBaba ebengangenabela yini ukuze ngisizakale? Ungenabele nje usale unginika namanye?

**N4D:** Impela kunjalo nje khona-ke izinto ziningi. Ngoba phela silapha emhlabeni nje asiphiwe ngokufana. Mina, ngingudokotela, ngiyazazi ukuthi ngingudokotela ngiyinyanga. Esengagcotshwa! Kumanje nje ngikhankasa umsebenzi wami wesikole esizokwakhiwa eXobho. Isifiso sethu esikhulu sikhona emaphepheni sila eXobho saqanjwa yimina. Inhlangothi yami yi-Bhubesi. Yaqanjwa yimina no-*Doctor Madala*.

**INTERVIEWER:** UBaba angangenabele ngokunye lapho awusebenzisa khona yini ukubhekisisa kahle ukusizakala? Usale usunginika namanye noma?

**N4D:** Impela. Ziningi into inhlelo engizelaphayo engazifundiswa amakhehla.

**INTERVIEWER:** Usho ngawo lomuthi, ukuthi kuphi? Nakuziphi ezinye izifo, mhlambe, nakuziphi uwusebenza kwakhona?

**N4D:** Usho lomuthi, umqalothi?

**INTERVIEWER:** Yebo.

**N4D:** Lomuthi umqalothi okusho ukuthi indlela yawo ngeke ngiyiqede. Ngoba ulwazi lwawo yilo lolu engikunika lona. Yebo, okusho ukuthi awumile vele lapho, kodwa-ke ulwazi lawo ngeke ngiluqede. Ngigcina la-ke enganikwa khona. Yebo.

**INTERVIEWER:** Yebo. Ake sibuyele kancane nje kulo muthi, engingakuzwanga ukuthi, usebenzisa into engakanani uma uwuthatha? Uwuthatha uwenzenjani? Usebenzisa into engakanani?

**N4D:** Uma ngabe kunjani-ke?

**INTERVIEWER:** Ngisho uma ngabe umqalothi uzowunika umuntu uqale uwenze njani? Uthi akasebenzise into engakanani awenze njani?

**N4D:** OK. Kuya ngesikali sokuthi uyabona njengoba ngizowugaya ube yimpuphu umqalothi. Kufanele ukuthi ngazi ukuthi: kufanele ngifake isipuni, kukhona indawo yokuthi ibhodlela kufanele ngifake *ithespuni*.

**INTERVIEWER:** Ibhodlela elingakanani?

**N4D:** Mhlambe, elikagologo.

**INTERVIEWER:** Ilitha?

**N4D:** Yebo, *ilitha*. Ngifake *ithespuni* ngoba umuthi obabayo. Khona ezokwazi ukuthi awuphuze lomuthi noma ke awuchathe.

**INTERVIEWER:** Awuphuze kangaki lomuthi ngosuku?

**N4D:** Mhlambe uzowuphuza kabili ngosuku ngoba uyababa.

**INTERVIEWER:** Uphuza into engakanani?

**N4D:** *Isipuni* sibe si-one.

**INTERVIEWER:** Ekuseni, emini, ntambama noma?

**N4D:** Awushaye kabili ngelanga ngoba uwumuthi ofike uhlale nje esiswini ubuze ukuthi khonani. Ubuze ukuthi khonani kahle.

**INTERVIEWER:** Yebo.

**N4D:** Uwumuthi obalulekile kahle.

**INTERVIEWER:** Ubona ngani-ke ukuthi, uma umuntu efikile kuwe, ukuthi, “Cha, lomuntu udinga umqalothi”?

**N4D:** Uma umbheka ... umbheke umbone lomuntu ... ukuthi lomuntu ugula kanje, ake ngimfake lomuthi ongumqalothi.

**INTERVIEWER:** Yiziphi izinto osuke uzibona ezizimpawu zokuthi, “Cha-ke, lomuntu ake ngimfake umqalothi”?

**N4D:** Uyazibona izimpawu zokuthi-ke cha lomuntu usedlekile. Amasosha omzimba asehlile kuyena. Ngimfaka-ke umqalothi ngithi mangibone ukuthi isingaphezu kwamandla. Umqalothi ngeke ulunge manje, bese ngithi akaqale lapha kudokotela. Uzofike amshaye ngenjekisheni, amnike amaphilisi, amtshele ukuthi gwinya angaka ngesikhathi esithile nangesikhathi esithile.

**INTERVIEWER:** Yebo.

**N4D:** Yebo, ngizokala izinsuku ukuthi mhlambe udokotela, insuku ezine, *injection* kaDokotela iyasebenza namaphilisi. Bese ngiqala futhi ngifaka umqalothi ngilinde kuqala, ngibone ukuthi into kadokotela wesilungu ukuthi.

**INTERVIEWER:** Isebenza kanjani?

**N4D:** Yebo.

**INTERVIEWER:** Okusho ukuthi wena umbona ukuthi wehlile emzimbeni amasosha akhe omzimba asemancane.

**N4D:** Yebo.

**INTERVIEWER:** Uphinde uboneni futhi enye?

**N4D:** Yebo. Njengoba ehlile nje, angimphose ngala, ukuze athole amandla. Bese ngimshaya.

**INTERVIEWER:** Bese umshaya?

**N4D:** Bese mase ngimshayile ngamqeda, bese ngimbona ukuthi use-*right* manje. Bese ngimphindisele lapha. Afike lowadokotela athi sewu-*right* manje okusho ukuthi useyangidisha-ke manje.

## APPENDIX B2

### INTERVIEWS TRANSLATED INTO ENGLISH

#### 1. KWAZULU NATAL – NORTHERN INTERIOR: Melmoth

##### 1.1 SANGOMA 1 [S1M]: † 37

**INTERVIEWER:** We thank you in that aspect. Let us ask about what I'm here for – Strychnos henningsii. How do you identify this plant amongst other plants in the forest? How do you identify it from other plants?

**S1M:** Strychnos henningsii is identified by, it has leaves. If you do not know it you cannot identify it. It has its own difference. It can be identified using the same way of identifying other trees. It can be identified by its different leaves. It has green leaves and the bark that is thick but not very thick.

**INTERVIEWER:** How and when do you harvest it?

**S1M:** Its harvest, it can be harvested anytime as long as you can identify one as ready to use. You can identify the young plant where you can not use the bark. Then I look for another one again and use it if it is right to use should need be.

**INTERVIEWER:** What are features of the right one to use?

**S1M:** It should be the one with the rough bark peeling off from the stem but not the young plant.

**INTERVIEWER:** About the time of the day, morning or afternoon? Does the time of harvest matter?

**S1M:** It is different brother, for different medicines the harvest times are different but Strychnos henningsii can be used anytime you want to use it. I collect it, let it dry and then grind it. So it can be harvested any time of the day

**INTERVIEWER:** Which diseases is it used to cure?

**S1M:** It depends where you want to use its roots. I use it in a mixture of herbs which is sniffed for the headaches due to evil spirits. It is mixed well with other herbs to serve a particular purpose which is to cure the patient. The mixture is also used to cure other particular ailments.

**INTERVIEWER:** Is it for the headache due to evil spirits?

**S1M:** Yes it's for evil spirits headaches where they put something on somebody's path to contract it when walking across but the *Strychnos henningsii* will be used to cure that. It is also used in the white mixture called *ubulawu*. *Ubulawu* is used for cleansing the blood. It is mixed with other four roots whose medicinal action is known. It is put in the bucket and mixed with water and this will match the disease of which the patient is suffering from. It is given to the patient to drink and gargle then it cleans up blood vessels. It is based on evil spirits, when one uses it he/she feels some body parts vibrating or in spasms which symbolizes that the medication is working or maybe the ancestors are possessing him/her. For various reasons this may not be understood, only to find out that one ends up being S1M and they give an opportunity to work eventually. You end up like ancestors after it has been a secrete and has not appeared that acesors are giving you this work. Now that medicine is used in *ebulawini* the white medication for gargling but it also differs. There are situations where you should start by using the red medicine. This red medicine is used to unite your blood then you look attractive to people after you have used it through gargling and body vapor steaming (*ukugquma*), because we sometimes do body vapor steaming. Then you have to take it out, take it out from the body and do body vapor steaming taking out the red medicine so that it does not bring back a disgusting look such that people hate you because you did not take it out. So you should take it out and use the white one which will rinse your blood white.

**INTERVIEWER:** In the medication *ubulawu* is there *Strychnos henningsii* in it?

**S1M:** The medication *ubulawu* is made to cleanse your blood.

**INTERVIEWER:** If you say it washes the blood what do you mean?

**S1M:** It means that you will notice your blood changing; you will look rich due to its cleaning effects. Do you understand that?

**INTERVIEWER:** To look attractive?

**S1M:** You become attractive, do you understand? You found that even when I look at you, you look attractive despite dark complexion. You see according to how people differ where you find that one is dark but is attractive, there is something he/she is using. You find that one is light in complexion but he/she is ugly so there is that thing. Do you see that thing? That is how we use these medications to build other bloods and others to help if one is sick.

**INTERVIEWER:** In what other disease is *Strychnos henningsii* used?

**S1M:** Like in headaches it is also used. Like when you sometimes have epistaxis where there is nose bleeding meaning that you are possessed by spirits. You find that you will use it. You find that sometimes you grind its bark and mix it with other medication to be for sniffed in case one has epistaxis. You find that we give fine mixed sniffing herbs (*imibhemiso*) for spirits, it is also added there. You find that it is also there. Where else? Even when they prepare *igobongo* (the preparatory process where you are linked with ancestral spirits and are activated to work). You will drink that liquid which is put perhaps in the bucket for gargling. It is added and mixed with many other medicines. It is also added inside. The white one is for gargling. It is different from the red one which unites your blood, makes you to be liked by people after its use and it can be used in hot water steaming.

Lastly it is used for abdominal pains described as squeezing, pulling and twisting pain without diarrhea. You take it and grind it, put it in water and let him/her drink half a cup.

We also use it if one is suffering from *ilumbo* which is a sexually transmitted disease in a male person or female. (Battery ran out)

## 1.2 NYANGA 1 [N1M]: † 73

**INTERVIEWER:** Let us focus on the plant *Strychnos henningsii*.

**N1M:** The *Strychnos henningsii* when one says “I’m sick”. Suffering from what? Stabbing abdominal pain “I’m suffering from abdominal pain”. You should dig the roots down from the soil, grind it and take half a teaspoon and put it in water, then let her drink it. Finished, the abdominal pains will be finished. It is exactly like the plant (*ingwavuma*) you also grind it, put half a teaspoon in warm water not filling up the cup. Two to three hours after its administration the abdominal pains will be finished.

**INTERVIEWER:** What type of abdominal pains, father?

**N1M:** It is sometimes a stabbing pain, not the bloated abdomen. We diagnose it here as due to ancestral issues, it is not a problem. But let me say if the pain is bothering her too much, we advise her to go to the doctor and ask for Vermox. She finds Vermox then worms will come out cut in pieces. That is how we are co-operating.

**INTERVIEWER:** Does it mean that it also get rid of worms?

**N1M:** Too much. The Vermox cuts them out and finish them completely. Sometimes when we treat someone but failing to cure, we then advise someone to rush out and get some pills. This is common in children but it occurs rarely in adults. That is also where we relate in healing patients.

**INTERVIEWER:** Where else do you use it except abdominal pains?

**N1M:** *Strychnos henningsii*?

**INTERVIEWER:** Yes.



**N1M:** It is not used somewhere else. It is used mostly when one has abdominal pains. It is too bitter. It enters the body and kills pathogens. It is like [*Grandmother! Please give that white medicine for abdominal pains!* Talking to his wife]. Do you see it? It is bitter but this modern one is not bitter. It stops it completely. It becomes soft and everything come out. One gets free and feels alive.

**INTERVIEWER:** If it was tight and biting, and no diarrhea present?

**N1M:** Not the diarrheal one, there is the medication for diarrheal manifestation. One drinks it to have thicker bowel contents. But if it is really diarrhea, it is eradicated by *isilovu*. It's like when one is overpowered by the enema herbal medicine. We then refer the patient to the doctor in their surgery or to the hospital where they get this white medication. Then diarrhea stops, everything stops then one gets healed. So we should co-operate. We should not be a distance apart.

**INTERVIEWER:** Don't you use it in some aspects like in *intelezi* or somewhere else?

**N1M:** No, not somewhere else. It is only for abdominal pain. Here is the medication, it is number one. If there is abdominal pain, number one [*pointing at Vermox*].

**INTERVIEWER:** Does it work like this one?

**N1M:** You take teaspoons; take one teaspoon in the morning, one teaspoon mid day and one teaspoon in the afternoon. I have gone to the doctor in Melmoth. The one who was about to relocate to Swaziland, I used some medication via an enema. I overused it, then I had nonstopping diarrhea. He came and gave me this medication. I drank it in Melmoth but when I got home the pains were minimal. This is number one champion (*pointing at Vermox*).

**INTERVIEWER:** Now if you are going to harvest it, at what time is this plant harvested?

**N1M:** *Strychnos henningsii*? No it is not harvested, it grows like sticks; you just come and dig the roots up.

**INTERVIEWER:** Roots?

**N1M:** Yes then you grind it until it is fine, then you will use it when suffering from abdominal pain.

**INTERVIEWER:** Is it only the root used?

**N1M:** Only the roots.

**INTERVIEWER:** That works?

**N1M:** Yes. But do you understand plants? We mostly believe that it works well if you have got its roots because they are covered underground, so as we work by spirits of people underground. Whereas the leaves can also be used but the stronger parts are those underground because the leaves are affected by the sunshine, coldness and you find it in bad conditions. But from the soil you find the roots well nourished and they have all the ingredients needed.

**INTERVIEWER:** How do you identify it? Perhaps by its leaves or what?

**N1M:** You know I do not know how it is going to happen, but because you are close you must come when I will have harvested its leaves for you to see.

**INTERVIEWER:** Can you describe it?

**N1M:** It's just the small leaves. It grows like twigs. It is mostly used as sticks for fighting by males. It does not get broken. Even in a case where you are hunting, and have abdominal pain out of the blue, you just look for its roots to swallow then you walk until you reach home. Perhaps you have eaten (*amaganu*) or something else, but whatever the case, the Zulu medication works. May be if you can ask the pharmacist, you can find out that there certain things that we mix. It is not that different.

If it comes to BP, It is easy. Do you know this one? [*Pointing at unknown root*]. You cut it and grind it, put it in water and boil it then you drink one mouthful once a day and another one mouthful the next day. Maybe you are from the doctor because your BP was high. After one week, in the second week one goes to the doctor and finds the BP normal again. The lungs and the heart have been cleaned, some fluids have come out and everything is opened. The eyes are opened. You take off the sunglasses, you even write the letter, one can read even the newspaper, number one.

Yesterday here came izinyanga we were teaching each other. They left with lots and I remained with lots. Yes the Zulu *izinyanga* based Olundi. They are going to get their qualifications from overseas and they have been granted houses and containers and everything to work inside it. They say that I must also wait. I will see as the time goes by if I find it but if they give me something it should be here in my house. I will go on working here in my house.

Here is the one BP, Number one. There is someone I lost, he was staying in Durban and he was in love relationship with my daughter who ended up dying then we lost that person as well. He had mixed medication (*imbiza*) for all diseases.

But there is something we do not like as we are working; we want the fame that one comes here, gets treated and everything done. Not like those who go around shouting. Those in Durban advertising their medications because the medication (*imbiza*) should not stay in bottles, not be exposed to outside, not be exposed to the sunlight so on and so on. That can do harm to someone because nowadays people do not eat that ancient food. People were eating *izinkobe*, *izindlubu*, all solid food including sweet potatoes etc. so nowadays if one gets overdosed by this *imbiza*, one dies. Just make ones medication now and prescribe it same time then one will be cured.

When you spread and expose the medication outside it loses power and energy. Vukani once used *imbiza* made of *umthuma* via the enema. We did not sleep, we woke up took him to the doctor really. He had tightening abdominal pains, no diarrhea or something else but it means it was burning inside. Why? Because of

these *izimbiza* which are exposed to the outside and are claimed as working well. It should not be exposed to the sunlight where people also walk over it. It should be kept like at a doctor's surgery where the medication stays in shelves in a cool, cold and free space. The medication should stay like that but not for long period of time before being used in human – that is dangerous.

**INTERVIEWER:** Is that all about *Strychnos henningsii*?

**N1M:** Yes that is vital, father. It is for abdominal pains. I will dig it for you. I am troubled by my cattle, these days I was supposed to go out and look for *intelezi* and come back with everything together with it. It is very hard like a cattle bone. It does not grow bigger; its sticks are equal to these things. *Strychnos henningsii*.

## 2. KWAZULU NATAL – WESTERN INTERIOR: Weenen

### 2.1 SANGOMA 2 [S2W]: ♀ 46

**S2W:** The plant *Strychnos henningsii* is used in many different ways. It is mostly used in the medication used to destroy *amadliso* (something poisonous, when ingested the body cannot get rid of it by itself except taking traditional medicines). It is mixed with other herbs for hypertension. It is very bitter and it is added to two medicines used for drinking. It is used in the grinded herbal mixture (*izinsizi*) for complicated sexually transmitted diseases (*amalumbo*). The (*trychnos henningsii*) is also helpful as medication for stomachache. This medication is very useful because one can drink it.

**INTERVIEWER:** Can it be used via an enema?

**S2W:** No it is not used via an enema; I only know that is it used orally as a mixed grinded herb.

**INTERVIEWER:** For which diseases is it used orally?

**S2W:** Perhaps when one has *idliso* or *ilumbo*.

**INTERVIEWER:** *Ilumbo*!

**S2W:** There is *ilumbo*. If it is said that you have *ilumbo*, *Strychnos henningsii* is used orally in *izinsizi* for *amalumbo*.

**INTERVIEWER:** let us come back here, when going out to the forest how does one identify the real *Strychnos henningsii*?

**S2W:** You identify it by its leaves (*icuba*).

**INTERVIEWER:** What is *icuba*?

**S2W:** Do you see? if trees are like this, may be you can identify this (*umsasane*) tree as we are sitting here. Do you see (*umsasane*) in front of us? It means that in order for you to see that this is (*umsasane*) you identify it by its leaves. *Icuba* are its green leaves.

**INTERVIEWER:** How are the leaves of *Strychnos henningsii*?

**S2W:** The leaves for *Strychnos henningsii* are green, roundish and have some sharp edges.

**INTERVIEWER:** So how do you recognize if the particular *Strychnos henningsii* plant is ready to be used as medicine or not ready?

**S2W:** We see when we are peeling off its bark. If we are peeling, there is a difference between the old plant and the young plant.

**INTERVIEWER:** When you are peeling, what are the signs which indicate that plant is the one ready to be used?

**S2W:** When we are peeling, we look at the bark. The bark should not be thin but it should be thicker.

**INTERVIEWER:** Ok, do you also use thin bark?

**S2W:** We use those thick barks.

**INTERVIEWER:** You use those thick ones?

**S2W:** The bark is stuck onto the stem so when are peeling, we pound the stem until the bark is peeling off but if it does not, it means that it is not ready to be used.

**INTERVIEWER:** It is not ready. By which time of the year is it harvested? Or can you harvest it whenever you want to use it?

**S2W:** It is usually at its beginning. At the beginning of the year. It means that we also use it based on how the moon is and how is it shining.

**INTERVIEWER:** Yes, please elaborate; please elaborate *makhosi* as you are saying the harvest is also based on the moon?

**S2W:** It means that when I say it is based on the moon, the moon normally rises up.

**INTERVIEWER:** Yes.

**S2W:** The time it rises up, let me just say or explain that we peel it when the moon is full.

**INTERVIEWER:** When the moon rises at night or during month end?

**S2W:** I mean the shining moon.

**INTERVIEWER:** So does it mean that when the moon is full, that is the time to harvest that plant?

**S2W:** Yes.

**INTERVIEWER:** I am listening.

**S2W:** Do you still need some more I have not said regarding this plant?

**INTERVIEWER:** Which part of the plant do you use? Like what will be used between leaves, the stem or roots? Most of the times which part do you use?

**S2W:** We use roots or peeled bark, yes.

**INTERVIEWER:** It's roots, ok if you want to use it, what do you do with it?

**S2W:** We grind it, crush it until it is fine depending on the mixture it is going to be used in. it needs to be heated until it burns. That is how it differs; it needs to be heated because it will be used in oral mixture to leak it for *amalumbo* so it should be heated until it is black.

**INTERVIEWER:** Why do you do this, preferring this one to be black?

**S2W:** If one is to be used in the mentioned mixture, we want it to be mixed well until it is a combined unit because the *Strychnos henningsii* is white.

**INTERVIEWER:** Is it white?

**S2W:** After grinding it becomes the white medication which is powerful.

**INTERVIEWER:** Powerful and bitter. Don't you use its roots?

**S2W:** Roots (*izingxabo*)? Perhaps naming is different!

**INTERVIEWER:** The roots (*izimpande*).

**S2W:** I know it as roots (*izimpande*). We also use the roots. We use it.

**INTERVIEWER:** The other preparation that is not going to be put into what you have said does not have a problem as long as it has been grinded.

**S2W:** As long as it has been grinded.

**INTERVIEWER:** Why do you grind this preparation?

**S2W:** To make it look good and fine. We make it look good in order for it to mix well with other preparations because if it is not fine it cannot mix well to achieve the desired effects.



## 2.2 NYANGA 2 [N2W]: 70

**N2W:** Yes my child, there is nothing wrong we can continue. As I have asked if you are coming legally. So you are explaining that you are not coming illegally, but you are legal. And even in heaven from God our creator. He does not say we must hate each other. It was just the part of racism. He does not say we must hate each other but he says we must unite as his people who are healing others. We must pray and ask him to give us power together with our families who gave birth to us, our ancestors. So we are here because of him. I agree that I can link you with *Strychnos henningsii* where I know it. I know that it is for abdominal pains my child, but I know that all izinyanga know more about it, but I know that it is only for the abdominal pain.

**INTERVIEWER:** What type of abdominal pain – diarrhea?

**N2W:** It is a pulling and cutting pain, do you see?

**INTERVIEWER:** Yes.

**N2W:** I take it and combine it with (*umathithibala*) and (*umgcalaci*). It takes pains away.

**INTERVIEWER:** How do you use it?

**N2W:** I grind it, cook it until it boils, then I try to filter it so that one can drink it.

**INTERVIEWER:** For how long should it boil?

**N2W:** It should be short while boiling. Then I let him drink it. As soon as I have let him drink, you will hear by him saying that the pain is decreasing.

**INTERVIEWER:** How much should one drink?

**N2W:** You drink half a cup. Half the mug, do you understand?

**INTERVIEWER:** Yes.

**N2W:** Half, just make it half and drink quickly.

**INTERVIEWER:** Does it then cure abdominal pain?

**N2W:** Then it cures abdominal pain. That's how I know *Strychnos henningsii*.

**INTERVIEWER:** Perhaps how many times per day?

**N2W:** No you can let him drink it twice a day. In the morning. If it persists, you let him drink it in the afternoon, then it will be seen how it improves because you will be watching him as *inyanga*. Just as I'm *inyanga*, I monitor the patient.

**INTERVIEWER:** What do you use, roots or bark?

**N2W:** It's the roots of *Strychnos henningsii*, the leaves of (*umathithibala*) and also the roots of (*umgcalaci*)

**INTERVIEWER:** So now if we can go outside the forest, how can you identify the particular plant as *Strychnos henningsii*? How do you identify it? How does it look?

**N2W:** The problem is that it is not available here. If you know its leaves, you will identify it by its leaves. But for you to know it, *inyanga* should show you that "this plant is *Strychnos henningsii*", Then you will always know it and you will work with it.

**INTERVIEWER:** What is the shape of its leaves?

**N2W:** I can say it is just leaves, I don't know what I can compare it with, that you know.

**INTERVIEWER:** Are they sharp corner leaves or round leaves?

**N2W:** They are like round, they are not sharp. They are round, but other leaves are sharp.

**INTERVIEWER:** Does this particular tree become big? If so, how big does it become?

**N2W:** It grows bigger, very big. But it is not that green.

**INTERVIEWER:** Paler. Ok, it means that the roots are used. When can you harvest it?

**N2W:** Even now we can harvest it. I don't know about expert's side as they know more about it. So I mean that, it does many things. You can find that you can harvest it at night like this plant called (*uphilankosi*). It can be harvested during the day according to general knowledge, but there is one which should be harvested in the evening if it's going to be used. You go looking for it during the day. You put a marker so that when you come back in the evening, you will be able to see and find it where the marker was, But because it can only be harvested in the evening. Then it can be used somewhere. So you should harvest it at night. That is all.

**INTERVIEWER:** Yes let us say as you are *inyanga*: How do you see that this person should be given *Strychnos henningsii*? Or does she tell you the disease she is suffering from? Or do you just diagnose the condition?

**N2W:** She/he tell me. I'm not a foreteller at all. I am *inyanga* who is just told what is wrong. She says "I'm suffering from headache". What headache? Yes. I'm just told. I do not foretell. In that way you must tell me what you are suffering from, then I will remember that it is a headache. What does it do? Then she tells me, and then we will cure it with *Strychnos henningsii*. That is what I do, do you understand? If it continues getting worse I will continue using other types of prepared medicines like (*umababaza*) and others. Do you see (*undongande*). These are other plants for abdominal pain which are mixed with (*umahlkoloza*) and other medicines for drinking found in found in bottles but we can leave that because you want *Strychnos henningsii*.

### 3. KWAZULU NATAL – SOUTHERN INTERIOR: Harding

#### 3.1 SANGOMA 3 [S3H]: ♀ 35

**S3H:** Briefly, according to traditional medicine, the *Strychnos henningsii*. Is a plant which grows up, we use its bark. If one has abdominal pain you can take it's bark and grind it. You can give it to a patient to leak at the same time then after 10 minutes one will say the pains are better. If the patient has difficulty swallowing, you can boil two spoons in two liter water for three hours until it is hot. Cool it down then one can drink the quarter of the cup in the morning and afternoon. It means that if I treat a patient, I give a liter of medicine to drink for three days then come back to explain how it is.

If you want to see something else that we use mostly, we also check the nature of abdominal pain – maybe it is para-umbilical or it gets bloated, gets achy. I then burn (impepho) and ask the ancestors to tell me the prescription because I do not know. Because it sometimes happens that they do not give a prescription. Sometimes they say take (ibimvu) and mix (izihlungu) which has the mixture of many herbs directed to that particular thing. I burn (impepho) reporting to ancestors the medicine I give. He then drinks it and gets healed same.

Working with traditional medicine involves the power of the ancestors which they put in ones mind. You can't treat a patient using medicine only. Sometimes you find that his disease does not require medicinal treatment but I should pray deeply and ask God to let him go out healed at that time. It means that praying for him, putting the hand on where the pain is felt, it takes the disease away then he will say that he does not feel it anymore. One should ask from the ancestors. We believe in that when one comes here he is not only referred, but also his ancestor has brought him as a person I should help. It is needed again that you should ask the ancestors how to help the patient they have brought even though you know but you should ask so that the medicine will match the patient's disease.

**INTERVIEWER:** How does abdominal pain requiring *Strychnos henningsii* normally present?

**S3H:** The abdominal pain requiring *Strychnos henningsii* is achy with a pulling sensation around her umbilicus. When there is this pain one bends double meaning that there is disturbance in the bowel. The *Strychnos henningsii* gets in and stops the pain. It means that it fights against what is moving inside which presents as *ilumbo* in a Zulu way. That is why it should be treated using a traditional way because patients abdominal complaints do not present the same way. One might have pains with diarrhea but another can have pain and no diarrhea. If there is diarrhea then I know what to take to stop it.

**INTERVIEWER:** Does abdominal complaint requiring *Strychnos henningsii* present with diarrhea? How is it?

**S3H:** It is a biting, pulling and twisting sensation as if there is something running inside the bowel. This requires me to shock that thing, it should be stopped by using *izihlungu* (mixed powder herbs) because what normally runs inside the bowel is something which is made like *ilumbo* (complicated sexual disease). It is made to present like a snake which can turn around and hide itself but if you give *izihlungu* it will go and counteract those *izihlungu* which were put using some medicine in that person. You can identify that and be able to stop that *isihlungu* inside the abdomen by mixing *Strychnos henningsii* with *izihlungu* made of snakes and herbs then cure the abdominal complaint.

**INTERVIEWER:** Where else do you use *Strychnos henningsii*?

**S3H:** The *Strychnos henningsii* can also be used if one has kidney problems making him not feel well and has dysuria. You can also use small doses via an enema where it has cleaning effects and it fights against internal pollution. Because is it also included in all disease complex where we mix all herbs which we use to treat peoples diseases. It is also used in *izimbiza* (mixed liquid herbs)

**INTERVIEWER:** Why do you add it in all disease complexes?

**S3H:** That is where *Strychnos henningsii* will come in and play a role of killing what sickens the person. We also add *izibiba*. It means that in all disease complexes

perhaps there are thirty medicines combined. There a combination of many roots which come in and get distributed throughout the body where each root will go to a particular direction until the disease one is suffering from is cured. In all disease complexes there is a substance for headaches, pins and needles, backache, uterine pains etc. We should combine these medicines and determine the dose of how much one should drink depending on how sick the patient is and he/she must always visit you so that you can ask how he/she feels until he/she recovers.

**INTERVIEWER:** What about a liquid complex (*izimbiza*) used via enema?

**S3H:** It is also added in a liquid complex used via enema for backache, an example where there is backache and burning sensation in the localized spot of the spinal vertebra. It means that if I mix a liquid complex for enema I will also include it to cure those pains, I add the medicine to drain out all the dirt which is also in the uterus without feeling the pains because the first thing avoided is pain that the patient should not feel. So start by easing the pain, once the pain has ceased then cure the disease one is suffering from. This is because you can't give something that will aggravate pain when one is in pain rather better the pain first.

**INTERVIEWER:** Through being *isangoma* how do you identify one who needs *Strychnos henningsii*?

**S3H:** According to *ubungoma* we foretell and are told by ancestors. They tell you to mix this and that but sometimes they don't tell you to use what you have, they tell you to go out and harvest for example (*ucadolo*). They say grind (*ucadolo*) and give it to a patient to drink then he gets cured. Then you learn about something that you were not aware about its use. It is a learning process being taught by ancestors to do something in a particular way for a particular disease. Because a disease may present as a common disease but it is a hidden disease which may not be treated like all other diseases. It needs you to think deeply when the patient says I have been to doctors, they failed, I'm from *izinyanga*, and they failed. What should you do? As we are *izangoma* it's not our choice but we bend on our knees, burn (*impepho*) and ask the ancestors.

**INTERVIEWER:** Now when you burn (*impepho*), what happens? Who is talking? The one you are calling an ancestor?

**S3H:** The time one is using (*impepho*) he/she talks with the elders in a situation like television, you see? Perhaps I hear a voice of somebody talking but you cannot hear it. Maybe I hear my grandfather whom I do not know but I know his voice as he talks. I know him because he shows himself in the dreams at night when I'm sleeping where he tells me what to do then I do as he says. Sometimes when I burn (*impepho*) I am shown particular medicines where one will say boil this medicine and add this medicine. It means that as we are working with ancestors we can see an image that one may not see which is an ancestral secret where he shows you a secret thing to do. Like the situation where one is coming for foretelling. Do you see? He/she come for foretelling but I do not know him/her. He/she knows what he/she is suffering from but does not know but he/she wants to know where it comes from, do you see? What causes it? So when I foretell I must start by telling the diagnosis, which is exactly that he/she is suffering from without being told by him/her.

I then call and ask all my known ancestors to enlighten me, saying here is the patient he/she needs foretelling. Then I will hear the voice saying this person is suffering from this and that, this is how it happened, the diagnoses is this so take this particular medicine and treat this particular disease.

**INTERVIEWER:** While you are still talking about using the medicine, did we ask how do you identify it? When is it harvested?

**S3H:** Do you see plants outside? We go out to forests.

**INTERVIEWER:** Let's talk about *Strychnos henningsii*.

**S3H:** The *Strychnos henningsii*, I can not harvest the young plant which is still unripe but still growing but I must get the old and ripe plant bearing flowers. The bark will be peeled in a way that will not let it dry up so that others will be able to harvest it as well. It should be peeled in a way that it can continue growing.

**INTERVIEWER:** Which parts of *Strychnos henningsii* do you normally use?

**S3H:** Do you mean the parts we peel off to use?

**INTERVIEWER:** From *Strychnos henningsii* do you use the bark or the roots?

**S3H:** I use the roots, we use the roots only.

**INTERVIEWER:** By what time of the year is it harvested? During the day or night?

**S3H:** It does not have a particular time for harvest. The only thing is to get the ripe one. Let young trees grow up. I cannot say harvest it during summer but not in winter. What if you run out of stock in the house? What will you do? But you must identify the ripe plant which is old and have deep settled roots; it's not the young plant which has nothing and not flowering. You must get the plant with a well developed stem having a thick bark, this means this means that it is old and ripe.

**INTERVIEWER:** You mentioned abdominal pain, liquid herbal complexes for enema and drinking. Are there other situations where you use *Strychnos henningsii*?

**S3H:** That is all I know about *Strychnos henningsii*.

### 3.2 NYANGA 3 [N3H] : ♀ 42

**N3H:** Briefly, according to traditional medicine, the *Strychnos henningsii* is a plant which grows up and we use its bark. If one has abdominal pain you can take its bark and grind it. You can give it to a patient to drink at the same time then after 10 minutes one will say the pains are better. If the patient has difficulty swallowing, you can boil two spoons in two liter water for three hours until it is hot. Cool it down then one can drink the quarter of the cup in the morning and afternoon. It means that if I treat a patient, I give a liter of medicine to drink for three days then come back to explain how it is.



If you want to see something else that we use mostly, we also check the nature of abdominal pain – maybe it is para-umbilical or it gets bloated, gets achy. I then burn (*impepho*) and ask the ancestors to tell me the prescription because I do not know. Because it sometimes happens that they do not give a prescription. Sometimes they say take (*ibimnvu*) and mix (*izihlungu*) which has the mixture of many herbs directed to that particular thing. I burn (*impepho*) reporting to ancestors the medicine I give. He then drinks it and gets healed same.

Working with traditional medicine involves the power of the ancestors which they put in one's mind. You can't treat a patient using medicine only sometimes you find that his disease does not require medicinal treatment but I should pray deeply and ask God to let him go out healed at that time. It means that praying for him, putting the hand on where the pain is felt, it takes the disease away then he will say that he does not feel it anymore. One should ask from the ancestors. We believe in that when one comes here he is not only referred but also his ancestor has brought him as a person I should help.

**INTERVIEWER:** Why do you add it in all disease complex?

**N3H:** That is where (*Strychnos henningsii*) will come in and plays a role of killing what sickens the person. We also add *izibiba*. It means that in all disease complex perhaps there are 30 medicines combined. There a combination of many roots which come in and get distributed throughout the body where each root will go to a particular direction and other root to another direction until the disease on is suffering from is cured. Because in all disease complex there is a substance for headaches, pins and needles, backache, uterine pains etc. We should combine these medicines and determine the dose of how much one should drink depending on how sick the patient is and he/she must always visit you so that you can ask how he/she feels until he/she recovers.

**INTERVIEWER:** What about liquid complex (*izimbiza*) used via enema?

**N3H:** It is also added in liquid complex used via enema for backache, an example where there is backache and burning sensation in the localized spot of the spinal

vertebra. It means that if I mix liquid complex for enema I will also include it to cure those pains, I add the medicine to drain out all the dirt which is also in the uterus without feeling the pains because the first thing avoided is pain that the patient should not feel. So start by easing the pain, once the pain has ceased then cure the disease one is suffering from. This is because you can't give something that will aggravate pain when one is in pain rather better the pain first.

**INTERVIEWER:** Through being N3H, how do you identify one who needs (*Strychnos henningsii*)?

**N3H:** According to *ubungoma* we foretell and are told by ancestors. They tell you to mix this and that but sometimes they don't tell you to use what you have, they tell you to go out and harvest for example (*ucadolo*). They say grind (*ucadolo*) and give it to a patient to drink then he gets cure. Then you learn about something that you were not aware about its use. It is a learning process being taught by ancestors to do in a particular way for a particular disease. Because a disease may present as a common disease but it is a hidden disease which may not be treated like all other diseases. It needs you to think deeply when the patient says I have been to doctors, they failed, I'm from *izinyanga*, they failed. What should you do? As we are *izangoma* it's not our choice but we bend on our knees, burn (*impepho*) and ask the ancestors.

**INTERVIEWER:** Now when you burn (*impepho*), what happens? Who is talking? The one you are calling an ancestor?

**N3H:** The time one is using (*impepho*) he/ she talks with the elders in a situation like television, you see? Perhaps I hear a voice of somebody talking but you cannot hear it. May be I hear my grandfather whom I do not know but I know his voice as he talks. I know him because he shows himself in the dreams at night when I'm sleeping where he tells me what to do then I do as he said. Sometimes when I burn (*impepho*) I am shown particular medicines where one will say boil this medicine and add this medicine. It means that as we are working with ancestors we can see an image that one may not see which is an ancestral secrete where he shows you a secrete thing to do. Like the situation where one is coming for foretelling. Do you see? He/ she

come for foretelling but I do not know him/her. He/she knows what he/she is suffering from but does not know but he/she wants to know where it comes from, do you see? What cause it? So when I foretell I must start by telling the diagnoses which is exactly what he/she is suffering from without being told by him/her. I then call and ask all my known ancestors to enlighten me, saying here is the patient he/he needs foretelling. Then I will hear the voice saying this person is suffering from this and that, this is how it happens, the diagnoses is this so take this particular medicine and treat this particular disease.

**INTERVIEWER:** While you are still talking about using the medicine, did we ask how do you identify it? When is it harvested?

**N3H:** Do you see plants outside? We go out to forests.

**INTERVIEWER:** let's talk about (*Strychnos henningsii*).

**N3H:** The (*Strychnos henningsii*), I cannot harvest the young plant which is still unripe but still growing but I must get the old and ripe plant bearing flowers. The bark will be peeled in a way that will not let it dry up so that others will be able to harvest it as well. It should be peeled in a way that it can continue growing.

**INTERVIEWER:** Which parts of (*Strychnos henningsii*) do you normally use?

**N3H:** Do you mean the parts we peel off to use?

**INTERVIEWER:** From (*Strychnos henningsii*), do you use the bark or the roots?

**N3H:** I use the roots, we use the roots only.

**INTERVIEWER:** By what time of the year is it harvested? Is it during the day or night?

**N3H:** It does not have a particular time for harvest. The only thing is to get the ripe one. Let young trees grow up. I cannot say harvest it during summer but not in

winter. What if you run out of stock in the house? What will you do? But you must identify the ripe plant which is old and have deep settled roots; it's not the young plant which has nothing and not flowering. You must get the plant with a well developed stem having a thick bark, this means this means that it is old and ripe.

**INTERVIEWER:** You mentioned abdominal pain, liquid herbal complexes for enema and drinking, Is there other role where you use (*Strychnos henningsii*) to play?

**N3H:** That is all I know about (*Strychnos henningsii*).

#### 4. KWAZULU NATAL – COASTAL URBAN: Durban

##### 4.1 SANGOMA S4D : ♀ 35

**INTERVIEWER:** This is research about *Strychnos henningsii* as a continuation of my school work. Yes, I will write it down and present it to others. It means that this knowledge is confidential, it's not piracy but it is only to compare Zulu knowledge to western knowledge and your identification personal details are confidential. You will not see it in newspapers or television where you were not expecting to find yourself. May I ask about *Strychnos henningsii*, where do we find it?

**S4D:** It is found in rural areas like eMkhomazi, Ndwedwe and can also be found kwaMlaba uyalingana.

**INTERVIEWER:** If you go to the forest, what are its identification features?

**S4D:** It's only if you know the plant.

**INTERVIEWER:** If you don't know the plant, then how can you identify it? How does it look?

**S4D:** It's the big pale tree.

**INTERVIEWER:** What is the color of its leaves?

**S4D:** They are green. If you know *Strychnos henningsii* you just know it, you identify it with its leaves. When you taste it, is bitter.

**INTERVIEWER:** It is bitter, what does its bark look like?

**S4D:** It is paler.

**INTERVIEWER:** So when is it harvested?

**S4D:** It is good to harvest it in summer when its raining where it can be peeled easily. It is hard to peel it in winter; in fact most plants are hard to peel in winter.

**INTERVIEWER:** What does it do? If you administer it; how do you use it?

**S4D:** It is used when one has abdominal pains.

**INTERVIEWER:** Before you use it, how do you prepare it? You harvest it and what do you do with it?

**S4D:** You harvest and grind it. Filter and put it in porridge, let him eat it if one has abdominal problem. You also put it in *amagobongo* [combined liquid herbs used when ones is becoming *isangoma*].

**INTERVIEWER:** Into *amagobongo*, what is *amagobongo*?

**S4D:** If someone is on *amagobongo*, that person is undergoing *ukwethwasa*. One can use it then as well, using its roots.

**INTERVIEWER:** Do you use its roots?

**S4D:** Yes, we use its roots.

**INTERVIEWER:** How much do you let someone drink?

**S4D:** The amount to drink? You let him drink half a teaspoon with porridge in a cup.

**INTERVIEWER:** How many times per day?

**S4D:** It can be given once or twice daily. *Strychnos henningsii* is bitter so you can't let him drink something bitter continuously.

**INTERVIEWER:** What type of abdominal complaint because abdominal ailments may present differently?

**S4D:** It is para-umbilical biting and pulling pains.

**INTERVIEWER:** The pulling sensation, what about diarrhea?

**S4D:** For the one with diarrhea one you use the plant *ungwavuma*.

**INTERVIEWER:** For biting sensation you use *Strychnos henningsii*.

**S4D:** Yes.

**INTERVIEWER:** Where else do you use *Strychnos henningsii* besides *amagobongo*?

**S4D:** It can also be used in *izimbiza*.

**INTERVIEWER:** *Izimbiza*? Used for what?

**S4D:** *Izimbiza* is for all diseases.

**INTERVIEWER:** An all disease complex medication.

**S4D:** Yes.

**INTERVIEWER:** What is its role in all disease complexes?

**S4D:** It fights against contact diseases (*umeqo*).

**INTERVIEWER:** For *Umeqo* and where else?

**S4D:** Where we use it?

**INTERVIEWER:** Yes.

**S4D:** It is also included in ground dry herbs burnt against bad spirits. If there is an evil animal it is prepared and combined with other herbs.

**INTERVIEWER:** What type of an animal are you talking about?

**S4D:** *Utokoloshe* – zombie-like animals.

**INTERVIEWER:** Where else is it used?

**S4D:** It is included in ground dry herbs made black like this.

**INTERVIEWER:** What are those herbs for?

**S4D:** Herbs for *Umeqo* and complicated sexual diseases.

**INTERVIEWER:** Where else?

**S4D:** That is all I know.

**INTERVIEWER:** Thank you. We are pleased with the knowledge you have given us. Is there anything else?

**S4D:** Like?

**INTERVIEWER:** That you have forgotten.

**S4D:** About *Strychnos henningsii*?

**INTERVIEWER:** Yes.

**S4D:** It used *ezimbizeni*, *ezihlungwini* for contact disease, in all ground herbs, for abdominal biting pains with mild diarrhea. It does not stop diarrhea, in case of diarrhea we use something else.



**INTERVIEWER:** Thank you.

**S4D:** Thank you too.

#### **4.2 NYANGA N4D † 53**

**INTERVIEWER:** We are greeting you.

**N4D:** Yes greetings. How are you?

**INTERVIEWER:** We are fine.

**N4D:** Yes.

**INTERVIEWER:** I would like to explain what I was saying that this research is not for stealing your work but it is school work that I must write and present to others.

**N4D:** I see

**INTERVIEWER:** I am going to write down the research about *Strychnos henningsii* as a continuation of school work. Yes it means that your name will not be displayed wherever we did not agree to display it like in newspapers or somewhere else. It is not that we are going to take your work and see it used somewhere. No, it is just only my school work. It means that if you agree that we can do this research, you can say let us continue doing it.

**N4D:** Just continue.

**INTERVIEWER:** Father xx, the first I would like to know is how do you identify it if we can go into the forest to harvest it?

**N4D:** This plant is identified by its branches and leaves at the top then I look at the stem and am able to identify it as *Strychnos henningsii*. Then it is harvested and sold

to people having its knowledge. This plant is used to treat *amagobongo* in people who are undergoing *ukwethwasa* who are becoming traditional doctors in a Zulu way. One is then shown this plant to use in *amagobongo* in order to raise his ancestral spirits in order for him to be able to work and help other people.

The *Strychnos henningsii* is included in white liquid herbal mixtures for the treatment of the patient in a case of abdominal pains with diarrhea. If he uses it, it goes away. The function of *Strychnos henningsii*, it opens ways for the person.

**INTERVIEWER:** What do you mean if you say it opens ways for people?

**N4D:** It means that when people's ways are closed, it opens it and make it clear so that one will be able to see. Like in case of *isangoma* when she is unable to for tell. if she is on *Strychnos henningsii*, she will be able to for tell and diagnose you.

**INTERVIEWER:** Where else do you use it?

**N4D:** It is also included in dry grinded herbal mixtures for headache. The headache presenting as boiling sensation on top of the head with redness of the eyes compelling one to close his eyes. If one sniffs *Strychnos henningsii* mixed other herbs, it helps him to recover back to normal.

**INTERVIEWER:** If one has headache.

**N4D:** Yes.

**INTERVIEWER:** where else do you use it?

**N4D:** Father that is all I would like to explain to you without continuing further. I am putting you on that level of knowledge.

**INTERVIEWER:** I wonder if you can tell me more so that I can be helped, please tell me more.

**N4D:** Yes it is like that yet there are lots of things, as we are living in this world we have different talents. I am a doctor. I serve as an honored *inyanga*. Right now I am canvassing to build my school *Isifiso sethu* based eXobho and is written on papers. It was established by me doctor XX through my organization YY.

**INTERVIEWER:** Can you please continue telling me more about where you also use it just to help me get more information?

**N4D:** Yes there are lots of things I treat which I was taught by grandfathers.

**INTERVIEWER:** Is it regarding this plant? For what other diseases do you use it?

**N4D:** You mean this plant?

**INTERVIEWER:** Yes.

**N4D:** I cannot finish all knowledge about it, but that is all I can give you.

**INTERVIEWER:** Yes.

**N4D:** It means that its usage does not stop there and I can not know all about it but I will only tell you what I know about it.

**INTERVIEWER:** Can you brief us about how you became the traditional healer *inyanga*?

**N4D:** I started it when I was a fifteen years old boy.

**INTERVIEWER:** Yes.

**N4D:** Yes father.

**INTERVIEWER:** Upon completing your training, what is the role you then play in the community?

**N4D:** I returned from training and worked but I was not based at home.

**INTERVIEWER:** Yes.

**N4D:** Because I chose what I already have and I added what I needed to add. Then I visited other better places looking for more knowledge to better my life.

**INTERVIEWER:** Yes.

**N4D:** I treat the community because what I have belongs to them.

**INTERVIEWER:** In your opinion, is there a similarity between traditional healing method and western healing method?

**N4D:** Yes, my healing approach is when I see that a patient is debilitated, I refer him to doctors to get injection and regain energy. As soon as he regains energy I then treat him because there are other conditions that the doctor cannot treat.

**INTERVIEWER:** Yes, does it work the same way in your opinion?

**N4D:** Yes in my opinion it works the same way because we co-operate with them like in cases I come across with conditions I don't understand I refer to Doctors.

**INTERVIEWER:** Let's come back to this plant, what I did not get is how much do you take if you use it and how do you use it?

**N4D:** In what case?

**INTERVIEWER:** you want to prescribe *Strychnos henningsii* how do you prepare it and how much do you give to use.

**N4D:** It depends on the intended dose. If I am going to grind it to powder form, I must know that I must give a teaspoon. In a bottle I must add a teaspoon.

**INTERVIEWER:** What is the size of the bottle?

**N4D:** Perhaps the size of whiskey bottle.

**INTERVIEWER:** A liter?

**N4D:** Yes, in a liter I put a teaspoon because it is a bitter substance.

**INTERVIEWER:** Yes.

**N4D:** It is the very important plant.

**INTERVIEWER:** How do you identify a patient who needs *Strychnos henningsii*?

**N4D:** If you look at him and his ailments then you can decide to give *Strychnos henningsii*.

**INTERVIEWER:** What are the signs and symptoms for the patient who needs *Strychnos henningsii*?

**N4D:** You identify by debility symptoms.

**INTERVIEWER:** Yes.

**N4D:** If one's immune system is low.

**INTERVIEWER:** Yes.

**N4D:** I give *Strychnos henningsii* but if I see that the condition is worse I refer to doctors to be given injection and pills as prescribed.

**INTERVIEWER:** Yes.

**N4D:** I wait for four days when one is on doctor's prescription to work then I give *Strychnos henningsii*.

**INTERVIEWER:** Just observing how it works.

**N4D:** Yes.

**INTERVIEWER:** So you identify him by weight loss and low immunity?

**N4D:** Yes.

**INTERVIEWER:** What else do you look for?

**N4D:** When he has lost weight I first refer then I start treating him.

**INTERVIEWER:** Then you treat him?

**N4D:** When I have treated him completely then again I refer him back to doctors to declare him as healed.

**INTERVIEWER:** Thank you for your time father.

**N4D:** Thank you.

## APPENDIX C

### REPERTORY

#### THE REPERTORY SYMPTOMS OF STRYCHNOS HENNINGSII 30 CH

Rubrics regarding the proving appear in the order in which a standard homoeopathic repertory is organized.

#### **MIND**

MIND: Absentminded

MIND: Abstraction of mind

MIND: Activity; desires activity

MIND: Ailments from; anger

MIND: Ailments from; anger, suppressed

MIND: Ailments from; anger, indignation; with

MIND: Ailments from; bad news

MIND: Ailments from; cares, worries

MIND: Ailments from; disappointment

MIND: Ailments from; failure: literary, scientific failure

MIND: Ailments from; fright

MIND: Ailments from; mental shock, from

MIND: Ailments from; money; from losing

MIND: Alert

MIND: Anger; trifles, at

MIND: Anxiety

MIND: Anxiety; night

MIND: Anxiety; business; about

MIND: Anxiety; conscience; anxiety of

MIND: Anxiety; fear: with

MIND: Anxiety; health; about

MIND: Anxiety; health; about: own health; one's

MIND: Anxiety; hypochondriacal

MIND: Ardent  
MIND: Awkward  
MIND: Awkward; drops things  
MIND: Busy  
MIND: Carefulness  
MIND: Cares; full of  
MIND: Censorious  
MIND: Cheerful  
MIND: Cheerful; alternating with, sadness  
MIND: Clarity of mind  
MIND: Company; aversion to  
MIND: Company; desire  
MIND: Company; desire for; amel. in company  
MIND: Concentration; active  
MIND: Concentration; difficult  
MIND: Concentration; difficult: headache, with  
MIND: Concentration; difficult: studying  
MIND: Confident  
MIND: Confusion of mind  
MIND: Confusion; dream, as if in a  
MIND: Conscientious about trifles  
MIND: Content  
MIND: Delusions  
MIND: Delusions; clouds: black cloud enveloped her; a heavy  
MIND: Delusions; dead: he himself was  
MIND: Delusions; devil; present, is  
MIND: Delusions; devil; sees  
MIND: Delusions; enlarged  
MIND: Delusions; footsteps; hearing  
MIND: Delusions; forsaken, is  
MIND: Delusions; God: presence of God; he is in the  
MIND: Delusions; head: belongs to another  
MIND: Delusions; hearing: illusions of  
MIND: Delusions; images, phantoms; sees: frightful



MIND: Delusions; images, phantoms; sees: night  
MIND: Delusions; influence; one is under a powerful  
MIND: Delusions; intoxicated  
MIND: Delusions; looking: down, he were looking  
MIND: Delusions; people: behind him; someone is  
MIND: Delusions; sick, being  
MIND: Delusions; small, things: appear small; things  
MIND: Despair  
MIND: Detached  
MIND: Discontented  
MIND: Discontented; everything, with  
MIND: Dream; as if in a  
MIND: Dullness  
MIND: Egotism  
MIND: Elated  
MIND: Ennui  
MIND: Estranged: family; from his  
MIND: Excitement  
MIND: Exhilaration  
MIND: Fastidious  
MIND: Fear  
MIND: Fear; alone, of being  
MIND: Fear; dark  
MIND: Fear; death, of  
MIND: Fear; evil; fear of  
MIND: Fear; sleep: go to sleep; fear to  
MIND: Fear; sudden  
MIND: Fear; terror  
MIND: Flattering  
MIND: Forgetful  
MIND: Forsaken feeling  
MIND: Forsaken feeling, isolation; sensation of  
MIND: Generous; too  
MIND: Giggling

MIND: Haughty  
MIND: Heedless  
MIND: High-spirited  
MIND: Home; desires to go  
MIND: Homesickness  
MIND: Hypochondriasis  
MIND: Ideas; abundant  
MIND: Impatience  
MIND: Inactivity  
MIND: Indifference  
MIND: Indifference; everything, to  
MIND: Industrious  
MIND: Injustice; cannot support  
MIND: Intolerance  
MIND: Irritability  
MIND: Irritability; morning  
MIND: Irritability; morning, waking on  
MIND: Irritability; headache, during  
MIND: Irritability; menses, during  
MIND: Irritability; trifles, from  
MIND: Lamenting  
MIND: Lascivious  
MIND: Laughing  
MIND: Laughing; immoderately  
MIND: Laziness  
MIND: Light; desire for  
MIND: Loquacity  
MIND: Memory; active  
MIND: Memory; weakness of memory: do; for what he was about to  
MIND: Mental exertion; agg.  
MIND: Mental exertion; impossible  
MIND: Mental exertion; aversion to  
MIND: Mildness  
MIND: Mirth

MIND: Mood; agreeable  
MIND: Mood; changeable  
MIND: Morose  
MIND: Occupation; amel.  
MIND: Passionate  
MIND: Pleasing; desire to please others  
MIND: Positiveness  
MIND: Praying  
MIND: Prostration  
MIND: Quarrelsome  
MIND: Quiet disposition  
MIND: Religious affections; too occupied with religion  
MIND: Religious; want of religious feeling  
MIND: Reproaches; others  
MIND: Restlessness  
MIND: Restlessness; bed, tossing about in  
MIND: Sadness  
MIND: Senses; acute  
MIND: Senses; dull  
MIND: Sensitive  
MIND: Sensitive; noise, to  
MIND: Sensitive; odors, to  
MIND: Sentimental  
MIND: Shrieking  
MIND: Starting  
MIND: Starting; sleep during  
MIND: Stupefaction  
MIND: Stupor  
MIND: Suspicious  
MIND: Sympathetic  
MIND: Taciturn  
MIND: Thinking; complaints: agg.; thinking of his complaints  
MIND: Thoughts; sexual  
MIND: Thoughts; vanishing of

MIND: Tranquility  
MIND: Trifles seem important  
MIND: Unobserving  
MIND: Vivacious  
MIND: Weary of life  
MIND: Weeping  
MIND: Weeping; anger, after  
MIND: Weeping; cannot weep, though sad  
MIND: Weeping; easily  
MIND: Weeping; sobbing; weeping with  
MIND: Weeping; vexation, from

## **VERTIGO**

VERTIGO: Vertigo  
VERTIGO: Afternoon  
VERTIGO: Evening  
VERTIGO: Accompanied by: head; pain in head  
VERTIGO: Closing eyes; on: amel.  
VERTIGO: Fall; tendency to: right, to  
VERTIGO: Floating, as if  
VERTIGO: Intoxicated; as if  
VERTIGO: Motion; head, of: quickly; amel.  
VERTIGO: Rising: bed; from  
VERTIGO: Rising: seat; from a, on  
VERTIGO: Standing; while

## **HEAD**

HEAD: Congestion  
HEAD: Dandruff  
HEAD: Fullness  
HEAD: Hair; dryness  
HEAD: Hair; greasy  
HEAD: Heaviness  
HEAD: Heaviness; headache, from

HEAD: Itching of scalp  
 HEAD: Itching of scalp; scratching, not amel. after  
 HEAD: Itching of scalp; occiput  
 HEAD: Itching of scalp; vertex  
 HEAD: Looseness of brain; sensation of  
 HEAD: Looseness of brain; sensation of, morning: waking; on  
 HEAD: Motions in head  
 HEAD: Pain  
 HEAD: Pain; daytime  
 HEAD: Pain; morning  
 HEAD: Pain; morning, waking: on  
 HEAD: Pain; afternoon  
 HEAD: Pain; afternoon, 15h  
 HEAD: Pain; night  
 HEAD: Pain; night, midnight: after  
 HEAD: Pain; accompanied by, nausea  
 HEAD: Pain; accompanied by, neck: pain in  
 HEAD: Pain; catarrhal  
 HEAD: Pain; closing eyes, on  
 HEAD: Pain; coryza, with  
 HEAD: Pain; eating, before  
 HEAD: Pain; exertion, eyes; of the  
 HEAD: Pain; gastric  
 HEAD: Pain; light, amel.  
 HEAD: Pain; motion: agg  
 HEAD: Pain; motion: eyes, of  
 HEAD: Pain; pressure: external, agg  
 HEAD: Pain; rising: lying, from  
 HEAD: Pain; rubbing: amel.  
 HEAD: Pain; sitting: amel.  
 HEAD: Pain; spot, pain in small  
 HEAD: Pain; violent pains  
 HEAD: Pain; walking: air, open; in the: while  
 HEAD: Pain; wind: exposure to; from

HEAD: Pain; extending to, cervical region  
 HEAD: Pain; Forehead, in  
 HEAD: Pain; Forehead, in: eyes, above; alternating sides  
 HEAD: Pain; Forehead, in: eyes, above; left  
 HEAD: Pain; Forehead, in: extending to: eyes  
 HEAD: Pain; Forehead, in: pulsating; eyes, behind  
 HEAD: Pain; Occiput  
 HEAD: Pain; Occiput: motion; agg.  
 HEAD: Pain; Occiput: pulsating  
 HEAD: Pain; Occiput: extending to: ears  
 HEAD: Pain; Sides: one side  
 HEAD: Pain; Sides: right  
 HEAD: Pain; Sides: left  
 HEAD: Pain; Temples  
 HEAD: Pain; Temples: right  
 HEAD: Pain; Temples: left  
 HEAD: Pain; Temples: left; pulsating  
 HEAD: Pain; Temples: noise; agg.  
 HEAD: Pain; Temples: pulsating  
 HEAD: Pain; Temples: extending to; eye  
 HEAD: Pain; Temples: extending to; neck  
 HEAD: Pain; Temples: extending to; jaw  
 HEAD: Pain; Temples and Occiput  
 HEAD: Pain; Vertex  
 HEAD: Pain; aching  
 HEAD: Pain; boring: Sides  
 HEAD: Pain; dull pain  
 HEAD: Pain; dull pain: Forehead  
 HEAD: Pain; pressing: band; as from a  
 HEAD: Pain; pressing: cap; like a  
 HEAD: Pain; pressing: inward  
 HEAD: Pain; pressing: Forehead  
 HEAD: Pain; pulsating  
 HEAD: Pain; sore: temples

HEAD: Skullcap; sensation of a

## **EYE**

EYE: Discharges

EYE: Discoloration: red

EYE: Discoloration: yellow

EYE: Dryness

EYE: Enlarged, sensation of

EYE: Heaviness: lids

EYE: Itching

EYE: Itching; rubbing: amel.

EYE: Lachrymation

EYE: Lacrymation; rubbing, after

EYE: Opening the eyelid: difficult

EYE: Pain

EYE: Pain; left

EYE: Pain; lids

EYE: Pain; closing eyes; amel.

EYE: Pain; exertion of eyes; from

EYE: Pain; pulsating

EYE: Pain; reading

EYE: Pain; burning

EYE: Pain; burning: left; extending to right

EYE: Pain; burning: canthi, outer

EYE: Pain; sand, as from

EYE: Pain; sore

EYE: Pain; sore: motion; eyes, of

EYE: Pain; stinging: lids; upper

EYE: Pain; stitching: headache; during

EYE: Photophobia

EYE: Pupils; contracted

EYE: Staring

EYE: Staring; pain: forehead; with pain in

EYE: Styes

EYE: Styes; lids, lower

EYE: Tired sensation

EYE: Twitching

EYE: Twitching; left

## **VISION**

VISION: Blurred

VISION: Dim

## **EAR**

EAR: Abscess; meatus

EAR: Itching; lobes

EAR: Itching; meatus

EAR: Pain

EAR: Pain; touch, on

EAR: Pain; soreness

EAR: Swelling; meatus

EAR: Wax; yellow

## **HEARING**

HEARING: Impaired

## **NOSE**

NOSE: Blow the nose; inclination to blow the nose, constant

NOSE: Catarrh

NOSE: Catarrh; postnasal

NOSE: Coryza

NOSE: Coryza; morning

NOSE: Coryza; night

NOSE: Coryza; air: open; amel.

NOSE: Coryza; discharge, with

NOSE: Coryza; discharge, without

NOSE: Coryza; walking amel.

NOSE: Discharge; burning



NOSE: Discharge; copious  
NOSE: Discharge; excoriating  
NOSE: Discharge; thick  
NOSE: Discharge; viscid, tough  
NOSE: Discharge; watery  
NOSE: Discharge; yellow  
NOSE: Hayfever  
NOSE: Itching  
NOSE: Itching; inside  
NOSE: Obstruction  
NOSE: Obstruction; right  
NOSE: Obstruction; night  
NOSE: Obstruction; sensation of  
NOSE: Odors; imaginary and real  
NOSE: Odors; imaginary and real: dog, wet (N)  
NOSE: Pain  
NOSE: Smell, acute  
NOSE: Sneezing  
NOSE: Sneezing; morning  
NOSE: Sneezing; frequent  
NOSE: Tingling; inside

## **FACE**

FACE: Congestion  
FACE: Cracked; lips: lower  
FACE: Dryness  
FACE: Eruptions  
FACE: Eruptions; acne  
FACE: Eruptions; acne; papules, with indurated  
FACE: Eruptions; acne; rosacea  
FACE: Eruptions; acne: forehead  
FACE: Eruptions: itching  
FACE: Eruptions; pimples  
FACE: Eruptions; rash

FACE: Eruptions; vesicles: lips  
FACE: Eruptions; vesicles: lips, fever blisters  
FACE: Eruptions; zygoma (N)  
FACE: Greasy  
FACE: Itching  
FACE: Pain; right  
FACE: Pain; burning  
FACE: Pain; pressing  
FACE: Pain; pulsating  
FACE: Pain; sore: jaw, lower jaw  
FACE: Tingling  
FACE: Tingling; lips

## **MOUTH**

MOUTH: Dryness; night  
MOUTH: Pain; sore: gums  
MOUTH: Taste; bad  
MOUTH: Taste; bad, morning  
MOUTH: Taste; nauseous  
MOUTH: Taste; offensive  
MOUTH: Taste; sour

## **TEETH**

TEETH: Biting; hard which relieves pains; desire to bite on something  
TEETH: Pain; pressing: outward  
TEETH: Pain; sore

## **THROAT**

THROAT: Catarrh  
THROAT: Discoloration; red  
THROAT: Dryness  
THROAT: Dryness; morning  
THROAT: Hawk; disposition to  
THROAT: Inflammation

THROAT: Itching  
THROAT: Lump; sensation of  
THROAT: Lump; sensation of: swallowing on  
THROAT: Mucus  
THROAT: Pain  
THROAT: Pain; morning  
THROAT: Pain; night  
THROAT: Pain; swallowing  
THROAT: Pain; rawness  
THROAT: Pain; sore  
THROAT: Roughness  
THROAT: Sand in throat; sensation as if

## **STOMACH**

STOMACH: Appetite; capricious appetite  
STOMACH: Appetite; diminished  
STOMACH: Appetite; increased  
STOMACH: Appetite; increased, evening  
STOMACH: Appetite; wanting: thirst; with  
STOMACH: Eructations  
STOMACH: Eructations; type of: foul  
STOMACH: Eructations; type of: putrid  
STOMACH: Fullness, sensation of  
STOMACH: Fullness, sensation of; eating: after  
STOMACH: Heaviness; eating: after  
STOMACH: Hiccough  
STOMACH: Nausea  
STOMACH: Nausea; morning  
STOMACH: Nausea; afternoon: 16h  
STOMACH: Nausea; evening  
STOMACH: Nausea; fats, after eating  
STOMACH: Nausea; pain, during: abdomen in  
STOMACH: Retching  
STOMACH: Retching; ineffectual

STOMACH: Thirst

STOMACH: Thirst; extreme

STOMACH: Thirst; large quantities, for

STOMACH: Thirst; unquenchable

## **ABDOMEN**

ABDOMEN: Complaints of abdomen

ABDOMEN: Distension

ABDOMEN: Distension; morning

ABDOMEN: Distension; morning: waking, on

ABDOMEN: Distension; dinner: after

ABDOMEN: Distension; eating, after

ABDOMEN: Distension; hypochondria

ABDOMEN: Distension; hypochondria: left

ABDOMEN: Flatulence

ABDOMEN: Flatulence; evening

ABDOMEN: Flatulence; night

ABDOMEN: Flatulence; eating, after

ABDOMEN: Flatulence; obstructed

ABDOMEN: Heaviness

ABDOMEN: Heaviness; hypogastrium

ABDOMEN: Liver and region of liver; complaints of

ABDOMEN: Pain

ABDOMEN: Pain; morning

ABDOMEN: Pain; eating, after

ABDOMEN: Pain; menses, during

ABDOMEN: Pain; stool: after, amel.

ABDOMEN: Pain; sugar, after

ABDOMEN: Pain; hypochondria

ABDOMEN: Pain; inguinal region

ABDOMEN: Pain; inguinal region, left

ABDOMEN: Pain; umbilicus

ABDOMEN: Pain; umbilicus, region of

ABDOMEN: Pain; cramping

ABDOMEN: Pain; cramping, eating: after  
ABDOMEN: Pain; cramping, hypogastrium  
ABDOMEN: Pain; cramping: umbilicus, region of  
ABDOMEN: Pain; drawing, umbilicus  
ABDOMEN: Pain; stitching, umbilicus, region of

## **RECTUM**

RECTUM: Constipation  
RECTUM: Constipation; difficult stool  
RECTUM: Constipation; insufficient  
RECTUM: Diarrhea  
RECTUM: Diarrhea; morning  
RECTUM: Diarrhea; eating: after  
RECTUM: Flatus  
RECTUM: Flatus; involuntary  
RECTUM: Flatus; offensive  
RECTUM: Pain; stool: before  
RECTUM: Pain; stool: during  
RECTUM: Pain; pressing  
RECTUM: Pain; scraping  
RECTUM: Urging, frequent  
RECTUM: Urging; sudden

## **STOOL**

STOOL: Black  
STOOL: Dark  
STOOL: Thin

## **BLADDER**

BLADDER: Fullness, sensation of  
BLADDER: Fullness, sensation of; urinate; without desire to  
BLADDER: Pain; neck, urination: after  
BLADDER: Urging to urinate; frequent  
BLADDER: Urging to urinate; sudden  
BLADDER: Urination; frequent

BLADDER: Urination; involuntary

URETHRA

URETHRA: Pain; burning

URETHRA: Pain; burning, urination; during

URETHRA: Pain; pressing

## **FEMALE**

FEMALE: Conscious of the uterus

FEMALE: Leukorrhea

FEMALE: Menses; clotted

FEMALE: Menses; copious

FEMALE: Menses; late, too

FEMALE: Menses; late, too: two days

FEMALE: Menses; offensive

FEMALE: Menses; painful

FEMALE: Menses; protracted

FEMALE: Pain; uterus

FEMALE: Pain; uterus, menses, during

FEMALE: Pain; uterus: pressure, amel.

FEMALE: Pain; bearing down, uterus: come out; as if everything would

FEMALE: Pain; cramping, uterus: menses during

FEMALE: Pain; labor-like

FEMALE: Pain; labor-like: menses, during

FEMALE: Pain; twisting (N)

FEMALE: Sexual desire, increased

FEMALE: Sexual desire, increased: noon (N)

FEMALE: Sexual desire, increased: night

FEMALE: Sexual desire, increased; cold agg.

## **RESPIRATION**

RESPIRATION: Asthmatic

RESPIRATION: Asthmatic; morning

RESPIRATION: Asthmatic; evening

RESPIRATION: Difficult

RESPIRATION: Difficult; morning

RESPIRATION: Difficult; evening  
RESPIRATION: Difficult; accompanied by, cough  
RESPIRATION: Difficult; exertion, after  
RESPIRATION: Difficult; inspiration  
RESPIRATION: Difficult; laughing  
RESPIRATION: Impeded, obstructed  
RESPIRATION: Impeded, obstruction: oppression; from, chest  
RESPIRATION: Wheezing

## **COUGH**

COUGH: Evening; bed, in  
COUGH: Dry  
COUGH: Dry; tickling, from: larynx; in  
COUGH: Irritation; from: air passages, in  
COUGH: Irritation; from: larynx, in  
COUGH: Irritation; from: trachea, in

## **EXPECTORATION**

EXPECTORATION: Morning  
EXPECTORATION: Morning, waking, after  
EXPECTORATION: Mucous  
EXPECTORATION: Thick  
EXPECTORATION: White

## **CHEST**

CHEST: Anxiety in  
CHEST: Catarrh  
CHEST: Constriction  
CHEST: Constriction, morning  
CHEST: Eruptions  
CHEST: Eruptions; itching  
CHEST: Eruptions; rash  
CHEST: Eruptions; axilla  
CHEST: Itching

CHEST: Itching; sternum  
CHEST: Oppression  
CHEST: Oppression; morning  
CHEST: Oppression; inspiration, on  
CHEST: Pain  
CHEST: Pain; morning  
CHEST: Pain; sneezing  
CHEST: Pain; mammae, nipples  
CHEST: Pain; sides  
CHEST: Pain; sides, morning  
CHEST: Pain; sides, right  
CHEST: Pain; sore: mammae  
CHEST: Pain; stitching  
CHEST: Pain; stitching: mammae; nipple, right  
CHEST: Palpitation of heart  
CHEST: Palpitation of heart; anxiety, with  
CHEST: Palpitation of heart; motion  
CHEST: Palpitation of heart; motion, slightest  
CHEST: Swelling; mammae  
CHEST: Swelling; mammae: menses; during

## **BACK**

BACK: Eruptions; pustules  
BACK: Eruptions; rash  
BACK: Itching  
BACK: Pain  
BACK: Pain; menses, during  
BACK: Pain; pressure, amel.  
BACK: Pain; walking, while  
BACK: Pain; cervical region  
BACK: Pain; lumbar region  
BACK: Pain; lumbar region, left  
BACK: Pain; spine  
BACK: Pain; aching



BACK: Pain; burning, spine  
BACK: Pain; drawing  
BACK: Pain; sore, lumbar region  
BACK: Pain; sore, spine  
BACK: Pain; stitching, lumbar region  
BACK: Spasmodic drawing, cervical region  
BACK: Stiffness  
BACK: Stiffness; cervical region  
BACK: Stiffness; cervical region: headache, during  
BACK: Stiffness; lumbosacral region

## **EXTREMITIES**

EXTREMITIES: Coldness  
EXTREMITIES: Coldness; hands  
EXTREMITIES: Coldness; foot  
EXTREMITIES: Contraction of muscles and tendons  
EXTREMITIES: Contraction of muscles and tendons; lower limbs  
EXTREMITIES: Convulsion  
EXTREMITIES: Convulsion; upper limb  
EXTREMITIES: Cramps; menses  
EXTREMITIES: Cramps; upper limbs  
EXTREMITIES: Cramps; shoulder  
EXTREMITIES: Cramps; forearm  
EXTREMITIES: Discoloration; hand, redness  
EXTREMITIES: Discoloration; foot, redness  
EXTREMITIES: Dryness; hands  
EXTREMITIES: Eruptions; itching  
EXTREMITIES: Eruptions; urticaria  
EXTREMITIES: Eruptions; upper limbs, rash  
EXTREMITIES: Eruptions; thigh  
EXTREMITIES: Eruptions; thigh, pimples  
EXTREMITIES: Eruptions; knee, rash  
EXTREMITIES: Heaviness  
EXTREMITIES: Heaviness; lower limbs

EXTREMITIES: Heaviness: foot  
EXTREMITIES: Itching; upper limbs  
EXTREMITIES: Itching; upper arm  
EXTREMITIES: Itching; lower limbs  
EXTREMITIES: Itching; leg  
EXTREMITIES: Itching; leg: tibia, over  
EXTREMITIES: Nails; brittle nails: finger nails  
EXTREMITIES: Numbness; hand  
EXTREMITIES: Numbness; hand: right  
EXTREMITIES: Numbness; hand: waking, on  
EXTREMITIES: Pain  
EXTREMITIES: Pain; motion  
EXTREMITIES: Pain; rheumatic  
EXTREMITIES: Pain; touch, agg.  
EXTREMITIES: Pain; warm applications, amel.  
EXTREMITIES: Pain; joints  
EXTREMITIES: Pain; joints, rheumatic  
EXTREMITIES: Pain; upper limbs  
EXTREMITIES: Pain; upper limbs, left  
EXTREMITIES: Pain; upper limbs, morning  
EXTREMITIES: Pain; upper limbs, bending arm; when  
EXTREMITIES: Pain; upper limbs, motion  
EXTREMITIES: Pain; upper limbs, joints  
EXTREMITIES: Pain; shoulder  
EXTREMITIES: Pain; shoulder, right  
EXTREMITIES: Pain; shoulder, left  
EXTREMITIES: Pain; shoulder, extending to: neck  
EXTREMITIES: Pain; upper arm: deltoid region  
EXTREMITIES: Pain; elbow, bend of  
EXTREMITIES: Pain; wrist  
EXTREMITIES: Pain; wrist, motion; on  
EXTREMITIES: Pain; thigh  
EXTREMITIES: Pain; knee: bending, on  
EXTREMITIES: Pain; knee: extending limb; amel.

EXTREMITIES: Pain; aching, thigh  
EXTREMITIES: Pain; shooting, upper limbs  
EXTREMITIES: Pain; shooting, shoulder, right  
EXTREMITIES: Pain; sore  
EXTREMITIES: Pain; sore, upper limbs  
EXTREMITIES: Pain; sore, upper limbs: morning  
EXTREMITIES: Pain; sore, shoulder  
EXTREMITIES: Pain; sore, upper arm  
EXTREMITIES: Pain; sore, forearm  
EXTREMITIES: Pain; sore, wrists  
EXTREMITIES: Pain; sore, thigh; walking, after  
EXTREMITIES: Pain; sore, thigh; posterior part  
EXTREMITIES: Pain; stitching  
EXTREMITIES: Pain; stitching: shoulder; motion, during  
EXTREMITIES: Perspiration; hand, palm  
EXTREMITIES: Pulsation; hand  
EXTREMITIES: Restlessness  
EXTREMITIES: Stiffness  
EXTREMITIES: Stiffness; exertion, after  
EXTREMITIES: Stiffness; moving: beginning to move; on  
EXTREMITIES: Stiffness; resting: after  
EXTREMITIES: Stiffness; shoulder  
EXTREMITIES: Stiffness; wrist  
EXTREMITIES: Stiffness; lower limbs  
EXTREMITIES: Stiffness; knee  
EXTREMITIES: Trembling; hand  
EXTREMITIES: Weakness; knee

## **SLEEP**

SLEEP: Disturbed  
SLEEP: Disturbed; anxiety, from  
SLEEP: Falling asleep; difficult  
SLEEP: Falling asleep; late  
SLEEP: Interrupted

SLEEP: Restless  
 SLEEP: Restless; night: midnight, after  
 SLEEP: Restless; bodily restlessness, from  
 SLEEP: Sleepiness  
 SLEEP: Sleepiness; morning  
 SLEEP: Sleepiness; forenoon  
 SLEEP: Sleepiness; heat, during  
 SLEEP: Sleepiness; weariness, with  
 SLEEP: Sleeplessness  
 SLEEP: Sleeplessness; night  
 SLEEP: Sleeplessness; night: midnight, before  
 SLEEP: Sleeplessness; night: midnight: morning; until  
 SLEEP: Sleeplessness; night: midnight; after  
 SLEEP: Sleeplessness; night: midnight; after, 3h  
 SLEEP: Sleeplessness; night: midnight; after, 4h, after  
 SLEEP: Sleeplessness; accompanied by; sleepiness: daytime  
 SLEEP: Sleeplessness; anxiety from  
 SLEEP: Sleeplessness; restlessness, from  
 SLEEP: Sleeplessness; thoughts: activity of thoughts; from  
 SLEEP: Sleeplessness; waking, after  
 SLEEP: Sleeplessness; weariness: in spite of weariness  
 SLEEP: Unrefreshing  
 SLEEP: Waking; night: midnight; after  
 SLEEP: Waking; night: midnight; after, 3h  
 SLEEP: Waking; difficult  
 SLEEP: Waking; dreams, by  
 SLEEP: Waking; early, too  
 SLEEP: Waking; early, too: asleep late; and falling  
 SLEEP: Waking; frequent  
 SLEEP: Waking; fright, as from  
 SLEEP: Waking; heat, from and with  
 SLEEP: Waking; palpitations with  
 SLEEP: Yawning

## **DREAMS**

DREAMS: Accusations  
DREAMS: Achievement, of  
DREAMS: Adventurous  
DREAMS: Aggressive  
DREAMS: Airplanes, crash of an airplane  
DREAMS: Anger  
DREAMS: Animals  
DREAMS: Anxious  
DREAMS: Attacked, of being  
DREAMS: Battles  
DREAMS: Betrayed, having been  
DREAMS: Birds  
DREAMS: Children; about  
DREAMS: Children; about: abused; being  
DREAMS: Children; about: newborns  
DREAMS: Choked; being  
DREAMS: Clairvoyant  
DREAMS: Conspiracies  
DREAMS: Dancing  
DREAMS: Danger  
DREAMS: Danger, escaping from a danger  
DREAMS: Danger, impending danger  
DREAMS: Dead; of the, relatives  
DREAMS: Deceived; being  
DREAMS: Desert  
DREAMS: Disease  
DREAMS: Dogs  
DREAMS: Dreaming, of  
DREAMS: Driving; car, a  
DREAMS: Escaping  
DREAMS: Escaping, danger; from  
DREAMS: Events, future, of  
DREAMS: Events, previous

DREAMS: Falling  
DREAMS: Falling, height, from a  
DREAMS: Family, own  
DREAMS: Fights  
DREAMS: Fights, rights; for her  
DREAMS: Fish  
DREAMS: Fish, rescuing  
DREAMS: Fleeing  
DREAMS: Forsaken; being  
DREAMS: Friends, old  
DREAMS: Frightful  
DREAMS: Gardens  
DREAMS: Happy  
DREAMS: Hearing talking  
DREAMS: Jaws  
DREAMS: Journeys  
DREAMS: Jumping: height; from a: landing easily; and  
DREAMS: Ludicrous  
DREAMS: Men, huge and strong man; a: controlling her  
DREAMS: Misfortune  
DREAMS: Mistakes; of making  
DREAMS: Mortification  
DREAMS: Nightmares  
DREAMS: Nostalgic  
DREAMS: Nuns  
DREAMS: Parties  
DREAMS: People  
DREAMS: People, seen for years; people not  
DREAMS: Pleasant  
DREAMS: Praying  
DREAMS: Prophetic  
DREAMS: Pursued, being  
DREAMS: Pursued, being, man; by a  
DREAMS: Pursued, being: man; by a: violate her; to

DREAMS: Religious  
DREAMS: Restless  
DREAMS: Rousing the patient  
DREAMS: Running  
DREAMS: Secret  
DREAMS: Shooting; about  
DREAMS: Sister  
DREAMS: Stairs  
DREAMS: Suffocation  
DREAMS: Teeth  
DREAMS: Teeth: falling out  
DREAMS: Tunnel  
DREAMS: Unimportant  
DREAMS: Unpleasant  
DREAMS: Unremembered  
DREAMS: Vexatious  
DREAMS: Violence  
DREAMS: Visionary  
DREAMS: Visits, making visits, relatives; to  
DREAMS: Voice  
DREAMS: War  
DREAMS: Water  
DREAMS: Writing

## **CHILL**

CHILL: Chill

## **FEVER**

FEVER: Fever, heat in general

## **SKIN**

SKIN: Burning  
SKIN: Coldness  
SKIN: Dry

SKIN: Dry; perspire; inability to  
SKIN: Eruption; itching  
SKIN: Eruption; rash  
SKIN: Eruption; stinging  
SKIN: Eruption; urticaria  
SKIN: Formication  
SKIN: Itching  
SKIN: Itching; scratching, amel.  
SKIN: Prickling  
SKIN: Sensitiveness

## **GENERALS**

GENERALS: Morning  
GENERALS: Morning; waking, on  
GENERALS: Afternoon  
GENERALS: Afternoon; 16h  
GENERALS: Afternoon; 17h  
GENERALS: Night  
GENERALS: Night; midnight, after  
GENERALS: Activity; amel.  
GENERALS: Air; open air, desire for  
GENERALS: Bathing; warm bathing: amel.  
GENERALS: Bending; affected part, agg.  
GENERALS: Cold; agg.  
GENERALS: Cold; amel.  
GENERALS: Energy; excess of  
GENERALS: Exertion physical; agg.  
GENERALS: Faintness  
GENERALS: Faintness; crowded; in: room  
GENERALS: Food; chocolate, desire  
GENERALS: Food; cold drink, cold water; desire  
GENERALS: Food; fat, desire  
GENERALS: Food; fish, desire  
GENERALS: Food; food: aversion; accompanied, hunger



GENERALS: Food; fruit: desire; fruit juice  
GENERALS: Food; juicy things, desire  
GENERALS: Food; meat, desire  
GENERALS: Food; onions: agg.  
GENERALS: Food; pastry, desire  
GENERALS: Food; rich food: agg.  
GENERALS: Food; spices, desire  
GENERALS: Food; sugar, desire  
GENERALS: Food; sweet, agg.  
GENERALS: Food; sweets, desire  
GENERALS: Heat: flushes of  
GENERALS: Heat; sensation of  
GENERALS: Heat; sensation of, night  
GENERALS: Heaviness; externally  
GENERALS: Influenza  
GENERALS: Irritability, physical: excessive  
GENERALS: Knotted sensation internally  
GENERALS: Lassitude  
GENERALS: Lassitude; afternoon  
GENERALS: Motion; agg.  
GENERALS: Motion; desire for  
GENERALS: Mucous secretions; increased  
GENERALS: Numbness; internally  
GENERALS: Pain; spots, in small  
GENERALS: Pain; muscles  
GENERALS: Pain; sore  
GENERALS: Pain; sore, externally  
GENERALS: Pain; twisting  
GENERALS: Pressure; agg.  
GENERALS: Pulse; frequent  
GENERALS: Pulse; frequent, motion agg.  
GENERALS: Rubbing; amel.  
GENERALS: Sick feeling; vague  
GENERALS: Sides; right

GENERALS: Sides; left: then right side  
GENERALS: Sleep; loss of sleep, from  
GENERALS: Sleep; short sleep amel.  
GENERALS: Sluggishness of the body  
GENERALS: Strength, sensation of  
GENERALS: Touch; agg.  
GENERALS: Trembling; externally  
GENERALS: Trembling; externally, anger: from  
GENERALS: Trembling; internally  
GENERALS: Twitching  
GENERALS: Uncovering; amel.  
GENERALS: Walking; agg.  
GENERALS: Warm; amel.  
GENERALS: Weakness  
GENERALS: Weakness; morning  
GENERALS: Weakness; morning: waking, on  
GENERALS: Weakness; evening  
GENERALS: Weakness; stool, after  
GENERALS: Weariness  
GENERALS: Weariness; morning  
GENERALS: Weariness; morning: waking, on  
GENERALS: Weariness; afternoon  
GENERALS: Weariness; afternoon, 16h

## APPENDIX D

### MATERIA MEDICA

#### MIND

Heightened senses.

Feel like senses are acute. Feel happy!!! 02F XX:XX:XX.

Senses are more acute! 02F 01:XX:XX.

Very alert and generally feeling well. 25M 01:XX:XX.

Feel more alert and lively i.e. full of energy. 25M 01:XX:XX.

Woke up with a very active mind. 25M 02:XX:XX.

Increased sensitivity to noise. 04F XX:XX:XX.

Getting very annoyed about my hands smelling of food after cooking or eating. I wash them a few times [RS]. 14F 12:XX:XX.

#### Good mood and happiness

Although am very frustrated with research, I feel lighter and happier than last week. 02F 01:XX:XX.

Fought with my fiancé, but still remained happy. Did not let our argument spoil my mood. 04F 04:XX:XX.

Very good mood this morning! 06F 02:XX:XX.

I feel very positive and not moody. 15F 08:XX:XX.

I'm in a very good mood. 15F 03:XX:XX.

I was very bubbly towards the end of the day. I kept on giggling as if I'm drunk. 15F 04:XX:XX.

Refused to go to my cousin's funeral because I felt it would be depressing. It seems like I aim to please these days: washed my two sisters' clothes and even offered to do that. I never do. 23F 04:XX:XX.

In such a good mood, I just feel happy for no reason. 23F 05:XX:XX.

Noticed I'm much nicer than usual or showing more affection than usual. Just took my spending money and bought butter to bake for my dad because I felt it is unfair for him to buy them when I can bake them. He didn't say thank you so had to force him to do so. But was proud of myself. My mother thinks I have a hidden agenda

because of this. But no hidden agenda just wanted to do something nice. 23F XX:XX:XX.

(I'm) too nice. I even scare myself; made my sister breakfast in bed. 23F 02:XX:XX.

Was content today; not too phased by other people around me. (I) was in a good mood and cheerful. 25M 12:XX:XX.

In a very good mood. 09F 20:XX:XX.

Felt a general uplift in mood. 20F XX:XX:XX.

Still feel an upliftment in mood, during the day. 20F 02:XX:XX.

Great mood! Had a lovely evening and I'm looking forward to tonight as well. 18F 06:XX:XX.

Feel more positive about things; feel happier with life. 02F 14:XX:XX.

I think about sex very often. 15F 05:XX:XX.

## **Confidence**

Increased confidence; was able to go on stage at church for first time. 04F 02:XX:XX

My personality is funny. I think I know everything when we in a group talking. I always want to talk and be listened to – and I always describe people's personalities. 15F 08:XX:XX.

I feel confident in what I do and who I am, at work and out of work. It feels good to be acknowledged. Feel good – not sure if I should feel anything else considering I am on a "drug proving" journey. 30F 09:XX:XX.

I feel I can handle anything that comes my way. I managed to process my work before the cut-off time with no errors. (It) gives me a sense of accomplishment. 30F 17:XX:XX.

Work has been smooth sailing; nothing that I can't handle. 30F 20:XX:XX.

Had a busy day at work – nothing that I cannot handle. 30F 24:XX:XX.

Feeling very good about myself: on top of the world. 30F 26:XX:XX.

Feel less irritable. Crying easily, but (I) move on. Not dwelling on things. 02F 12:XX:XX.

I went to a practical session of consulting as counsellors. When I was consulting I didn't connect with my patients. I felt like something was pulling me backwards. I felt bigger than the patient. I felt as if I was higher, and that my patient was as if she was very little (and) down there. 11F 02:XX:XX.

Increased energy and concentration. Was very energetic and excited. *04F 03:XX:XX*  
Industrious. *14F 09:XX:XX*.

Feeling fine and energized. I am in a relaxed and happy mood. *30F 02:XX:XX*.

I was very hyperactive. *15F 04:XX:XX*.

I describe people's personalities. I talk a lot; I describe my personality [talkative during the day]. *15F 06:XX:XX*.

In the evening around 18h00 I felt weird. Light headed though (having) lots of energy. *18F XX:XX:XX*.

I can study well. My sleeping patterns are OK. *15F 04:XX:XX*.

Despite feeling a little ill, I worked well and was able to focus on a project. *25M 10:XX:XX*.

## **Relaxation**

Very much more relaxed and calm than usual. *14F XX:XX:XX*.

I'm relaxed. *15F 10:XX:XX*.

Feel relaxed. *20F 03:XX:XX*.

I feel relaxed and happy. *30F 03:XX:XX*.

Went to dinner at my sister's: good to socialize with my extended family. It is good to catch up with all that is happening around us. *30F 21:XX:XX*.

Feeling relaxed and well rested. *30F 24:XX:XX*.

Relaxed. I can spend time with my family and dogs this weekend. My dogs love it when we are all at home. You can just sense that they are happy and content and so am I. (I) feel good today that I do not have to rush around. Energy levels are high. *30F 28:XX:XX*.

I am kind of in a good mood and all relaxed; even though I have lot of test and assignments coming. *15F 01:XX:XX*.

Anyway this is just me: cool, calm and connected. *30F 29:XX:XX*.

## **Spirituality and connection**

Increased love for fiancé! Spiritually refreshed and re-rooted. *04F 03:XX:XX*.

Went to church today. (It) was wonderful. I felt God's presence and it was comforting!!! *04F 04:XX:XX*.

I look forward to Monday evenings as I attend a spiritual service. It feels so good when you come out of there. (You feel) light hearted, and you feel you are closer to God. 30F 02:XX:XX.

Feel like my emotions are distant, like I am less connected to my emotions and the moment. 02F 06:XX:XX.

I also feel like I have been distanced from God. I have prayed less and had much less faith that God will look after me! This is very unusual and I hope it does not last long! 02F 06:XX:XX.

Dis-connection from mother; distant from her. (02F Prover summary).

Had to go to temple today for a prayer. I sat next to (a) weird woman who seemed to have some sort of mental problem. She kept talking and moaning and crying out to herself. She made me feel so uncomfortable as if she would infect me or something. It is strange that I reacted so strongly!!! I still feel strangely detached, as if I were a little removed from what was happening. 06F 07:XX:XX.

I don't know whether this is from (the) proving or what, but I don't really miss my boyfriend as it used to be. I just find excuses not to see him. 11F 01:XX:XX.

Was not myself today; very distant and irritable. Just felt dissatisfied with everything. 06F 09:XX:XX.

Really desired company today, felt very isolated and lonely. 06F 13:XX:XX.

### **Anxiety and paranoia**

Anxiety; palpitation; scared of going to sleep. 04F 22:XX:XX.

Still a bit afraid to go to sleep. Decided to go to sleep with the lights on and slept the whole night through. 04F 23:XX:XX.

At night I was lying on the bed facing the wall when I heard a man's footsteps in the room [I do not know why I felt it was a man, I think it was the heaviness of the steps]. I was a bit surprised but not afraid at first because I thought it was my friend's husband. But the steps seemed to stop next to my bed and then I heard heavy breathing. I was becoming more and more afraid as I realised that someone was standing behind me just breathing heavily. I turned around and there was no one there!!! I was terrified and confused because it was so real. I tried to fall asleep again, facing the other direction. Just as I was starting to relax I felt someone [a man] whisper in my ear from behind ['hello']. I was terrified, I ran to my friend's room and she had to sit up with me for half an hour before I calmed down enough to sleep. I

slept with the light on, and a picture of Gurudev next to me, but I still kept getting strange images of rippling waves making up someone's stomach and a knife being plunged into it and bones. 06F XX:XX:XX.

In the evening I felt very anxious and fearful before going to bed. I found it hard to go to sleep, slept with lights on. Kept thinking I heard or saw something out of the corner of my eye. 06F 01:XX:XX.

In the evening before I had got a disturbing phone call about some money going missing from work. (It) makes me anxious because I was the last person to see the money!!! (I) have been feeling very anxious and guilty that the money from work hasn't been found. I don't know why it is affecting me so badly because I didn't do anything wrong, but I just feel so stressed out by the whole thing. 06F 12:XX:XX.

Feel very worried about work but annoying. Can't stop myself gaming, cleaning or doing anything (other than) what I should be doing. 14F 12:XX:XX.

Supposed to be excited about the long weekend but I'm just tense and worried because I feel I should be working. 14F 12:XX:XX.

Had very bad emotional breakdown this morning: Major crying and anxiety attacks etc. I cracked: (I) felt like (I) had too many expectations on my shoulders and when I vented it out to mum, it came down to my research and feeling completely on my own and that no one can help me and no one understands!!! Nothing is working and I feel trapped. Taking so much of my energy and effort and emotions!!! I am exhausted. Tired physically and emotionally. 02F 10:XX:XX.

Started over-analyzing very badly with no cause – thinking that I need to leave my boyfriend because he is not right for me and we don't have fun or enjoy ourselves when together but looking back now, is completely not true, we have lots of fun together, but we are both deep people, not superficial and life affects us very deeply! We are both sensitive!!! 02F XX:XX:XX.

Was slightly paranoid about my relationship with a guy I recently met. Was feeling a bit anxious for a while. That settled once I had reasoning injected in me by a friend. 18F 04:XX:XX.

Anxiety about work. Anxiety in general > being busy. Grumpy. 14F 05:XX:XX.

Feel restless. Want to get out and do something. 02F 07:XX:XX.

### **Irritability and indignation**

Had stubborn argument with Gran about how it is OK for a wife to divorce her husband who refuses to be faithful, even with kids involved. That she deserves love! (I) am quite passionate when arguing such things. *02F XX:XX:XX*.

Feel frustrated: irritated and restless. *02F 09:XX:XX*.

Went for hospital rounds. (I) got so angry that my group members were so incompetent! They had no rhythm to what they were doing and they were doing everything wrong and out of order. I wanted to just cry and walk out. I was angry and got tremors on my left leg. *04F 15:XX:XX*.

(Had an) argument with fiancé. I know I can be oversensitive but it should not mean that he can say whatever he feels like saying to me. Spent time with my friends; I felt cheered up by their company. *06F 04:XX:XX*.

In a bit of an irritated mood this morning. *09F 10:XX:XX*.

Was very annoyed today. Not pissed off. *09F 13:XX:XX*.

Irritable. I just want to do my thing without people getting in my way, (in the) morning. *14F 07:XX:XX*.

Relaxed but tired and irritable. *01F 18:XX:XX*.

These entries are beginning to annoy me slightly, I feel as if I'm writing the same thing every day. *18F 06:XX:XX*.

Woke up fine. Feeling a bit down – not like before. Was getting irritable. *20F 04:XX:XX*

Had a very short temper about small things. *25M 03:XX:XX*.

Was very quick to get irritated with small situations. *25M 16:XX:XX*.

I was very moody in the morning. *15F 13:XX:XX*.

### **Apathy and tiredness**

I got very fastidious. Tired all day. *01F XX:XX:XX*.

Feels like I am in a dream/shock state. *01F 12:XX:XX*.

(It is) very hard to think. Absent-minded. Keep forgetting what I'm supposed to be doing! *01F XX:XX:XX*.

Sleepy and tired; not motivated to study. *01F 01:XX:XX*.

Can't clean, tidy, organize, write lots, or get things done. *14F 09:XX:XX*.

Fuzzy and tired. *01F 07:XX:XX*.

Feeling apathetic. *01F 13:XX:XX*.



Miss my partner! Mind dull, thick, misty and foggy. 01F 15:XX:XX.

I was so tired I could hardly focus on what I was thinking. Wanted to go home and sleep the whole day; hot, bothered, foggy, irritated, just want to be at home, alone and quiet! 01F 19:XX:XX.

Can't concentrate! 04F 07:XX:XX.

Decreased concentration! Absent minded! 04F 09:XX:XX.

I had a fight with my boyfriend and strangely he dumped me, but I couldn't care less. I didn't even understand the reason. Just thought he was being fussy for nothing. A few hours after that he phoned me asking whether I'm not sorry for what I did, and I wasn't. He ended up being the one who's apologising and I forgave him, but I don't know what he did wrong. I absolutely felt nothing for his problems. I usually cry when we have a fight. This is strange. 11F 06:XX:XX.

Truthfully I hate writing all this. Actually I am tired of everything and recently I have been bunking [skipping] lectures and I couldn't care less. This is so strange for me to do. I am tired of everything. During a pharmacy practical we were doing LM potencies [I was doing Natrum mur]. I started to get all clumsy; dropping remedies, dropping everything. I couldn't concentrate. 11F 08:XX:XX.

I woke up this morning very tired. 15F 04:XX:XX.

I'm out of energy; de-motivated to live. I just want to sleep and quit school. 15F 15:XX:XX.

(The) day didn't start off too well: (I) was down for most of the day. I however cheered up at a later stage. 18F 03:XX:XX.

So lazy, but in general I'm feeling well. 23F 01:XX:XX.

Felt lazy. Not tired but lazy. Slept during the whole day; it was great. 23F 03:XX:XX.

Realized by late afternoon that I was very distracted with whatever I was doing; a lack of focus. 25M 07:XX:XX.

## **Hypochondriasis**

I am convinced that I have the placebo. 01F XX:XX:XX.

I have the placebo. 01F 03:XX:XX.

If I am on the proving substance I am the worst prover ever!!! 01F 20:XX:XX.

I decided to go for check up for Swine-flu – but I didn't. I'm scared. 15F 10:XX:XX.

I am really really sick now. 15F 06:XX:XX.

I was feeling sick at night. 15F 06:XX:XX.

Today everything was different. I became sick and tired towards the end of the day, and now can't study for (a) test. 15F 09:XX:XX.

I have 'flu today. 15F 10:XX:XX.

I've never been so sick like this in my life. In fact all my senses are disturbed. 15F 12:XX:XX.

If it's not one illness, it's another. I had a bad 'flu during the weekend. 15F 15:XX:XX.

## **Crying**

Feel sick. Want to cry, but can't. 02F 01:XX:XX.

I may start screaming (or) crying at people. 14F 09:XX:XX.

Was in a very irritable mood today. Increased sensitivity: wanted to just burst out in tears when I found out I failed [a subject], but didn't. 04F 06:XX:XX.

Got so irritable and angry with one of my classmates for being so inconsiderate! (I) got really angry at one of my classmates after they made a selfish comment. (I) wanted to burst out and cry. 04F 08:XX:XX.

## **VERTIGO**

Felt dizzy a bit. It felt like I was moving around quickly. (I) felt confused > for closing eyes and shaking head. 04F 07:XX:XX.

Felt a bit dizzy when I got out of bed. 20F 07:XX:XX.

I was in a lift and I jumped off I felt my body as if it was floating like losing balance. 11F 02:XX:XX.

During the later afternoon I felt a sense of vertigo. It is a sensation as if things are tilting or I am moving, but I don't perceive the movement visually, it is just a feeling. It is very disorientating. (I) felt this once at work and later in the afternoon as I rose from a seated position. 06F 03:XX:XX.

Just after midday, I felt very dizzy again. Similar to the other instances of vertigo. I was at home standing in the lounge. 06F 04:XX:XX.

(In the) evening I had a few odd episodes when I felt a little dizzy; sensation as if falling towards my right side every time. 06F XX:XX:XX.

## HEAD

### Temporal headache

Felt an aching sensation extending from my right temple to right jaw. 01F XX:XX:XX.

Dull headache with sore points around right side; spots in right eye, over right temple and right occipital region. 01F 12:XX:XX.

Headache in temples got worse all day < noise and straining eyes. Felt sick; eyes irritated and painful. Headache in temples and eyes [sharp] and neck pain. 02F 12:XX:XX.

Headaches: Temporal (and) occipital; sharp pain and head is heavy. (02F Prover summary).

Got a headache: throbbing in nature, located behind my left eye and temporal region which radiates to my neck. 03F XX:XX:XX.

I have a temporal headache, and it is throbbing!!! 03F 14:XX:XX.

The headache above my eyes is dull (and) more diffuse. (It) started on both sides. Moved to left then to right eye. Minutes later (it moved) to the right temple region. Moved down to the neck. I felt pain down the right arm; tingling tiring pain. 11F XX:XX:XX.

I woke up with a headache on the right temple; dull, aching pain. 11F 01:XX:XX

Woke up with a slight headache – nothing major; on the right side of my temple, just above my eyebrow. (I) massaged my forehead. Headache was gone before I reached work. 30F 10:XX:XX.

### Frontal headache

Dull frontal headache. 14F 05:XX:XX.

Throbbing pain in forehead in the mid-afternoon, < walking > sitting down. 15F 02:XX:XX.

Forehead feels compacted. 04F 01:XX:XX.

Throbbing headache in forehead and eyes. Occipital area and neck [back] stiff and painful. (I) feel nauseous and dizzy. Headache is killing me!!! 04F 16:XX:XX.

Headache is back [23h30]. It is compressing on my forehead and eyes. Trying to sleep, feels like there is light shining on me while sleeping. 04F 16:XX:XX.

(I) feel a sinus headache brewing. 25M 11:XX:XX.

Mild headache around 17h00, but (it) didn't last long. (It) was in front of my head. 25M 16:XX:XX.

Have a headache in the front of my head above my eyes. 25M 26:XX:XX.

(I) developed a bit of a headache in the course of the day: It was actually at the front of my head just above my left eye. I am so sure it was the wind that caused it. We had gale force winds and I was out in the wind. Took two Paracetamol at work and another two when I had come home. The headache was still there. 30F 23:XX:XX.

### **Headache like a skullcap**

Headache dull and foggy all over my head like a cap. Made concentration difficult. 01F 18:XX:XX.

Woke up with dull headache and no sore points around my head. (It) feels like I am wearing a skullcap around my brain. 01F 13:XX:XX.

Headache is situated at the centre of my head and moves to my left side, ear, neck and shoulder. It starts in the centre and moves over the scalp and covers my head like a hat or sack and ends at shoulders and stops; but it starts all over again! (It is) >when I am sitting up (and) < as soon as I rise up. I feel like a zombie; so lifeless. I am scared I might die. I miss my mother! <when I close my eyes. Feels like my head does not belong to me. My body feels free, but my head feels burdened. It is like I am carrying a heavy load. Eyes worse when I move them around; > when focusing on one place; << dark. Palpitation and increased heart beat on any movement. I want to just cut my skull and open it up. I feel so lifeless; > if I look straight at the light. 04F 16:XX:XX.

### **Parietal and occipital headaches**

Around 10:00 I wasn't bloated anymore just a bit tired of a headache on the right side. 11F XX:XX:XX.

Headache < pressure, especially of pillow. Boring pain experienced on the side of the head. Pain with a feeling of congestion. 23F 01:XX:XX.

I had a terrible headache for the whole day. It started gradually getting worse. It was on the left side. Supra-orbital dull aching pain, but sometimes I felt as if there's something like an iron band from occiput to the back of my ears; mostly left ear. Resulting in pain on my left side. 11F 04:XX:XX.

As I was driving home I had a headache which felt very different to my normal headache: it was in the occipital region, < motion; happened at 15h00; and it was throbbing/pulsating!!! 06F 07:XX:XX.

### **General headaches**

Headache in the morning and feeling tired. 15F 03:XX:XX.

Headache in the morning. 15F 09:XX:XX.

Woke up sick with a headache as always. 15F 12:XX:XX.

Wake up tired with headache. 15F 19:XX:XX.

On waking, with my eyes closed, I felt movement from within my head. It is like my brain and eyes are in constant motion from side to side. 04F 01:XX:XX.

I woke up with a terrible headache, dizzy, and moody. 15F 15:XX:XX.

Headache in the midday; < moving or walking; > sitting down. 15F 03:XX:XX.

Slight headache during the day. 15F 13:XX:XX.

I have a bit of a headache around 15h00. 11F 01:XX:XX.

By 19h00 head was beginning to feel heavy possibly due to congestion. By the time I went to bed around 23h00 it got worse. 20F 04:XX:XX.

Headache at night. 15F 01:XX:XX.

Headache started at 02h00 with a great sense of hunger. So (I) ate bread and I feel much better. 23F 01:XX:XX.

My head feels heavy. 15F 10:XX:XX.

My head was heavy and (I) had a terrible headache. 15F 11:XX:XX.

Headache is back because I've been walking. 15F 06:XX:XX.

I walked to university, and (the) headache is killing me. 15F 08:XX:XX.

Slight headache when I'm walking. 15F 14:XX:XX.

Slight headache < moving around. 15F 16:XX:XX.

### **Scalp and hair**

Scalp itchy; dandruff. 14F 09:XX:XX.

Head was itchy [scalp]. 25M 02:XX:XX.

Head was still itchy from previous night. 25M 03:XX:XX.

Itching all over my scalp – first in one spot, then all over. 01F XX:XX:XX.

Dry, itching all over scalp and occiput. 01F 09:XX:XX.

Hair very dry at the moment (*RS*). Scalp very itchy especially vertex; not > scratching. *14F 12:XX:XX*.

Hair on head very dry. *02F 06:XX:XX*.

## **EYE**

Eyes dry and tired. *01F 02:XX:XX*.

Earlier on I had very dry and itchy left eye. I rubbed it and (it) went very red and watery. *02F 03:XX:XX*.

Eyes felt dry and itchy. *09F 05:XX:XX*.

Eyes feel dry and itchy [21h00]. *09F 25:XX:XX*.

Eyes were itchy but did not persist beyond morning. *25M 02:XX:XX*.

Itchy eyes and dry cough. *25M 10:XX:XX*.

Itchy eyes now and again. *28F 01:XX:XX*.

Burning and itchy eyes. *28F 02:XX:XX*.

Itchy eyes. *28F 03:XX:XX*.

Eyes red and sore from being in front of the TV screen (*NS*); > closing and resting them; > sleep. *14F XX:XX:XX*.

Eyes have been red for three days; < when looking at computer and reading < night. *14F 05:XX:XX*.

Eyes still a bit sore and red; < watching television, computer screen or reading. *14F 07:XX:XX*.

Eyes red and scratching; < computer work. *14F 08:XX:XX*.

Left eye very sore and red. (It) burns in the outer canthus; < if I move my eye. *14F 23:XX:XX*.

Left upper eyelid is burning and stinging [22h40]; < opening > closed. It feels like there is salt or sand inside. Sticky discharge from eye. *04F XX:XX:XX*.

Eyes started burning; left eye first then right. Sticky liquid came out. *04F 19:XX:XX*.

Eyes are watery. (I) have a weird throbbing sensation in upper right eyelid area. At the same time (as above sensation) I sneeze a lot. (The) sensation keeps coming and going (It's) a little painful. (I've) just realized the weird eyelid area pain starts (in the) extreme right hand top corner of my nose travels upwards to the eyelid. This occurs when I chew hard on my right side. When I felt the pain in the afternoon (I) was (chewing) almonds – it's very weird! *09F 12:XX:XX*.

Eyes feel enlarged from within, especially upper lids. Left eye is painful, > closing. *04F 01:XX:XX.*

Felt like my eyes just zoomed in, or they were looking at an object that was really close. Left eye is burning > for closing eyes. *04F 07:XX:XX.*

Feels like sand is in my left eye. Eyes feel heavy. Can't look up straight; > looking down. *04F 01:XX:XX.*

Upper eyelid feels very heavy; difficulty in opening eyelid. Light becomes unbearable; (I) can't look up > if looking down. *04F 07:XX:XX.*

Eyes heavy and painful. *04F 16:XX:XX.*

(I have a) small bump on my left eye [lower lid, lateral side in eyelashes]; sore when I rub my eye. *01F XX:XX:XX.*

Bottom of right eyelid is feeling sore and tender – like I am developing a sty. *09F XX:XX:XX.*

Woke up with a sty on my right lower eyelid. *09F 13:XX:XX.*

My left eye twitches. *15F 01:XX:XX.*

Left eye always twitches, but not sore. *15F 03:XX:XX.*

My left eye (is) twitching, with tearful eyes. *15F 05:XX:XX.*

Eyes teary. *15F 10:XX:XX.*

My eyes are teary. *15F 12:XX:XX..*

My eyes look a bit yellow. *04F 19:XX:XX.*

## **VISION**

Eyesight (is) a bit 'dotty'. *02F 02:XX:XX.*

Vision is blurry. *15F 11:XX:XX.*

## **EAR**

Had (a) very itchy right eardrum this afternoon. (I) needed to rub (my) ear! *02F 05:XX:XX.*

My ear piercings seem to be a bit itchy and (RS) 'unhappy' on right side. *14F 09:XX:XX.*

My left ear is sore and itchy, but it's not too bad. *15F 05:XX:XX.*

At about 17h00, (I) felt my ears itching and a post nasal drip coming on. 20F 04:XX:XX.

When I finally woke up at 08h00 (my) throat and ears (were) still painful. 20F 05:XX:XX.

Left ear was very itchy and painful when touched i.e. sensitive. No problem with my hearing, but ear is painful. 25M 15:XX:XX.

Have an abscess in my ear. Very sensitive when touched. Noticed ear canal was swollen. It is very itchy. 25M 16:XX:XX.

Ear still very sensitive and red inside; left ear canal is swollen. 25M 16:XX:XX.

Ear wax yellow [not bright, close to mustard colour]. 02F 01:XX:XX.

## Hearing

Hearing (is) not so great. 15F 11:XX:XX.

## NOSE

Towards the evening (my) nose feels itchy. 09F 12:XX:XX.

Nose feels acrid, burning and tingling! 04F 08:XX:XX.

(I) sneeze a lot in the evening. 09F 14:XX:XX.

Hayfever: just in the morning; > (when I) got up and walked around < dogs. 02F 14:XX:XX.

(I had an) urge to sneeze but I couldn't. 11F 08:XX:XX.

I sneeze (NS). 15F 10:XX:XX.

Still have 'flu. I sneeze. 15F 11:XX:XX.

Nose started to tickle inside nostrils, and right nostril blocked up. 02F 02:XX:XX

'Flu! Oh, my gosh – I sneeze. My nose is blocked and I keep on blowing it. 15F 12:XX:XX.

Woke up fine – just a bit of a runny nose. 20F 04:XX:XX.

Had worst night ever. (I) hardly slept. At 03h00 I woke up with (a) blocked and painful left nostril. (I) finished a lot of tissues just wiping water from (my) nose! Very frustrating. Then at 04h00 (it) swapped to right nostril. (I) blew (my) nose; increased mucous which is watery. 02F 09:XX:XX.

I'm always blowing my nose. 15F 09:XX:XX.

I keep blowing my nose. 15F 10:XX:XX.



My nose is extremely runny with thick, yellow mucus. 20F 06:XX:XX.

My nose was extremely runny, with very thick mucus. (I had) difficulty in cleaning nose because mucus was too thick. Yuck! 20F 07:XX:XX.

Nasal discharge (is) yellow; not bright, close to mustard colour). 02F 01:XX:XX.

Still very mucousy. Coughing up phlegm and (have a) runny nose. 20F 08:XX:XX.

Slight mucus build up in nose, and phlegm in throat. 28F 02:XX:XX.

I produce some mucus. Sometimes my nose is blocked. 15F 05:XX:XX.

Nose is blocked. 15F 10:XX:XX.

Nose started to get a bit congested from 21h00 till the late evening. I hope I am not falling ill because both my parents are sick. 31M XX:XX:XX.

Nose has been very congested and stuffy the whole day. It was really thick jelly stuck in my nose, but when I tried to blow my nose nothing really came out. The best way to clear my nose was to do brisk walking. But the clearing is usually very temporary. 31M 01:XX:XX.

I keep smelling a wet dog! 04F 02:XX:XX.

## **FACE**

Pain is diffuse at the right side of my jaw. About 3 weeks prior to this, I used to get mild discomfort which would resolve in a few minutes. However, this is lasting for more than two hours, with a beating sensation; > biting on something. 20F 01:XX:XX.

Feel like I'm burning on my skin < face. 02F 02:XX:XX.

Skin still bad, can't stop touching my face – feels almost itchy, but not. 02F 10:XX:XX.

Dry, itchy rash appearing on right side of face, on cheekbone. 01F 09:XX:XX.

Rash on face / acne rosacea [unusual]. 01F 15:XX:XX.

My skin broke out in acne: cyst like form of acne mostly on my forehead!!! 03F 01:XX:XX.

The acne break out is getting worse. 03F 02:XX:XX.

Skin on my face is very bad; pimples!!! 02F 10:XX:XX.

I had cold-like symptoms, feeling pressure on my face. 11F 08:XX:XX.

By midday felt a tingling sensation on my upper lip. (It) progressed to a fever sore by late afternoon. *25M 01:XX:XX*.

Woke up with full blown fever sore on my upper lip. *25M 02:XX:XX*.

## **MOUTH**

Bad taste in mouth (in the) afternoon and evening. *02F 01:XX:XX*.

Still have bad taste in my mouth. (I) cannot really describe it. Not pleasant, could make me nauseous. *02F 02:XX:XX*.

Taste is not bitter, but is maybe bile! Bad bile!!! <when I breathe out through (my) nose. *02F 02:XX:XX*.

Bad taste has got worse and stronger now! *02F 02:XX:XX*.

Have had (a) very bad taste in my mouth the whole day. *02F 02:XX:XX*.

Still have very bad taste in mouth! <when I breathe out. I can't explain (the) taste; maybe like after taste from off milk or cheese. *02F 03:XX:XX*.

Unpleasant taste in the mornings until I brush my teeth or wash my mouth. *15F 05:XX:XX*.

Mouth feels very dry in the night [23h00]. *09F 26:XX:XX*.

I noticed that I have mouth sores. It feels like small cuts on my lower lip. *11F 01:XX:XX*.

At around 21h00 developed a dull gnawing gum pain. *20F 01:XX:XX*.

## **TEETH**

Mouth [jaws and teeth] is very sore, as if someone is pushing my teeth outwards. *09F 15:XX:XX*.

## **THROAT**

Have a scratchy throat in the morning. (It's) not sore. *09F 11:XX:XX*.

Still have an itchy throat. *09F 11:XX:XX*.

(My) throat feels dry and itchy – especially in the morning. *09F 20:XX:XX*.

Felt a slight bit of discomfort i.e. itchy throat, but was not lasting. *25M XX:XX:XX*.

Because my throat was itchy, I had the urge to cough. After taking a shower, the sensation in my throat subsided, but I still continued coughing. My throat felt like it was bruised. *20F 07:XX:XX.*

(My) throat is sore when I try to swallow. *09F 17:XX:XX.*

My throat is sore at night or in the mornings – as if there is a lump or something. *15F 06:XX:XX.*

My throat is very sore at night, as if there is a lump blocking it (OS) – happened when I took tablets after going to the doctor. Now it's coming back. *15F 07:XX:XX.*

By 19h00 swallowing was painful. (I) had a sore throat. It was red and felt raw. By the time I went to bed around 23h00 it got worse. *20F 04:XX:XX.*

Woke up at 03h30am (with) throat very rough like sand or grainy. I couldn't swallow. (It was) very painful. When I finally woke up at 08h00, (my) throat and ears (were) still painful. It felt a bit better during the day but got worse again at 17h00. *20F 05:XX:XX.*

Sore throat was very painful and red. *25M 23:XX:XX.*

(I) still have a sore throat and feel weak. *25M 25:XX:XX.*

Phlegm feels terrible. *09F 21:XX:XX.*

Still have a lot of phlegm and mucus in my throat. *09F 23:XX:XX.*

## **STOMACH**

Have been getting hiccoughs which is unusual for me, when I think of [a subject I study]!!! *01F 01:XX:XX.*

Got hiccoughs earlier in the shower; not normal for me. *02F XX:XX:XX.*

Eruclatations increased and smelly. *01F 04:XX:XX.*

Feels like a hamster has crawled into my throat and died in my tummy and now I am burping dead hamster!!! [unusual]. *01F 12:XX:XX.*

Now I have over eaten and feel so full. (I) feel like the food is sitting just beneath my throat. (The) bad taste in (my) mouth (is) gone now. (I) really enjoyed dessert. *02F 03:XX:XX.*

Still have the bad taste in (my) mouth. I think my liver is affected (because of) nausea, and taste, and waking between 01h00 and 02h00. (I am) also bloated and passing gas often. *02F 05:XX:XX.*

(I am) feeling a bit more thirsty today! *03F 20:XX:XX.*

Increased feeling of nausea. 04F XX:XX:XX.

Felt nauseous after eating KFC. 04F 04:XX:XX.

This afternoon I ate one segment of a naartjie(*tangerine*) and within 10 minutes, my stomach was in knots and cramping. (It was) very painful! (I) then got nauseous! (I) felt pale. The pains subsided within 20 minutes but (the) nausea got worse; I was gagging over (the) toilet bowl, thinking I was going to bring up. (It) was very severe. (I) forced down some water, and within 1 hour or so, (I) felt better. But after the nausea the bad taste has come back into mouth; very strong!! (I also) got very bloated, like I needed to pass gas but couldn't! 02F 04:XX:XX.

I feel very nauseous [10h30] and threw up. 09F XX:XX:XX.

I start feeling nauseous around 16h00. Nausea disappears at 23h30. 09F 01:XX:XX.

Feel nauseous. The feeling persists throughout the day. 09F 15:XX:XX.

Have a lot of bile. 09F 21:XX:XX.

(I am) very nauseous [03h00]. I feel as if am going to throw up any minute. (I) also feel very weak and shaky- as if I have low blood pressure. It is how I imagine people to have low blood pressure. 09F 23:XX:XX.

Perhaps I've eaten too many unusual foods today and that's messing with my system. 18F XX:XX:XX.

Threw up around 06h30. 09F 23:XX:XX.

(I have) decreased appetite! 04F 05:XX:XX.

(I have a) better appetite in the evening!!! 06F 13:XX:XX.

(I have a) craving for something (RS). 14F 05:XX:XX.

Was very hungry today, and thirsty despite having a lot of water. 25M 03:XX:XX.

Had a good appetite. 25M 05:XX:XX.

Woke up early feeling very hungry, but didn't feel like eating. 25M 06:XX:XX.

(I am) still thirsty although drinking more than 2 litres of water yesterday. 25M 05:XX:XX.

Drank lots of water, but didn't have a good appetite. 25M 07:XX:XX.

(I have) increased thirst for water with ice. 04F 16:XX:XX.

Felt very thirsty and hungry. 25M 12:XX:XX.

Today I really enjoyed my juice. I could drink so much of it and I'd still want more. But it is not the first time I've had a craving for juice like this. 31M 04:XX:XX.

## ABDOMEN

Flatulence has increased a lot. It's very smelly!!! 01F 01:XX:XX.

Still a lot of flatulence which is smelly, and a little constipated. 01F 02:XX:XX.

I have got bad gas! Passing wind often, even had loose stool this morning. (It's) been the last couple of days where (I) can't hold in the gas, unusual for me. 02F 08:XX:XX.

Have had a huge amount of bloating and gas! Not normal at all. I need to pass wind very often. (It) is embarrassing. I don't know how to stop it!! Usually I can control it, and (it) is never this much!!! 02F 09:XX:XX.

After dinner I am bloated and there is increased gas. (I am) getting very annoying now. 02F 10:XX:XX.

I had (an) enormous amount of gas after dinner. (It) seems like my IBS has got worse with (the) proving. Increased flatulence < onions. 02F 16:XX:XX.

Feel bloated and passing gas. 04F 01:XX:XX.

(I'm) feeling a bit bloated but can't pass out gas. My abdomen is only windy in the lower quadrants, especially on the left side. 11F 02:XX:XX.

I was bloated for the whole day, mostly on the left side. 11F 03:XX:XX.

When I woke up I was bloated until 12h00. 11F 05:XX:XX.

I'm feeling a bit bloated. 20F 06:XX:XX.

I have an increase in flatulence; < night. 30F XX:XX:XX.

I have a heavy sensation on my abdomen below my umbilicus. 11F 07:XX:XX.

I have been having abdominal cramps for a while now; it feels like needles in my belly button and feels like something is pulling my belly button! 04F 12:XX:XX.

(I have) pain in (a) left inguinal node. The pain is a bit dull like something heavy sitting there or perhaps a cramping pain. 11F XX:XX:XX.

My stomach is still sore when I eat sweet things (RS). 14F 07:XX:XX.

Tummy (was) sore this morning around 09h00; > stool. 14F 08:XX:XX.

Tummy was sore this morning after I ate yoghurt and seeds and apple for breakfast. The pain is crampy. (It) was also sore after last night's rich curry. 14F 09:XX:XX.

My tummy (is) still sore from sweet food (with) very low level nausea; > if I go to the loo; > eating a proper meal. 14F 23:XX:XX.

Stomach ache. Oh, my gosh! I always go to the loo, especially after eating something. It makes me lose energy. 15F 15:XX:XX.

## **RECTUM**

Intense pain before and on defecation. (It) felt like plug; scraped on the way out. *01F 09:XX:XX*.

I tried to pass stool; (it) felt like it was coming out easily, then got 'stuck', and wouldn't come out! I had (an) awful 'incomplete' feeling. Not normal for me. I usually pass stool easily. *02F 01:XX:XX*.

Feel constipated. Hate it!! *09F 20:XX:XX*.

Tummy problems: I feel constipated. *09F 26:XX:XX*.

With regards to bowel habits, (I'm) very constipated – I didn't go over the weekend – though not feeling bloated. *20F 05:XX:XX*.

Stools (are) more frequent than normal i.e. from once daily to three times daily, but no pain and properly formed. *14F 07:XX:XX*.

My stomach is upset after having breakfast in the morning. I was rushing to the toilet. *15F 15:XX:XX*.

## **STOOL**

My stool is darker, almost black. *04F 04:XX:XX*.

(My) stool colour is black. *04F 06:XX:XX*.

## **BLADDER**

I have fullness of bladder although no or little passing of urine. I drank a lot of water and symptoms subsided. *01F 10:XX:XX*.

(I am) very incontinent. I have increased frequency and urgency. (There is) slight pain after urination and after emptying in groin – dull pain. *01F 16:XX:XX*.

(I have) a slightly increased frequency of urination!!! *03F XX:XX:XX*.

## **URETHRA**

(There is a) warm, pressing, burning sensation in my urethra. *01F 10:XX:XX*.

Burning (during) urine; just during (urination), not before or after. *14F 23:XX:XX*.

## FEMALE

(I have) increased sex drive. 01F 09:XX:XX.

Sexual desire (is) increased. 15F 11:XX:XX.

Libido (is) increased (NS). 14F 12:XX:XX.

Sexual desire at night and midday (OS): just a good feeling < for cold weather; at midday and < night. This is quite embarrassing. 15F XX:XX:XX.

This is weird: sexual desire every midday. It is < cold. I just feel cold after this feeling. 15F 01:XX:XX.

(I have an) awareness of my uterus. 11F XX:XX:XX.

Started period: very heavy flow; had to change quite often!!! Slight cramping in lower abdomen and back. 02F 12:XX:XX.

I started to have period pains; like something was pulling and twisting my uterus. 11F 05:XX:XX.

My period started but was late by two days. 11F 05:XX:XX.

Around 14h00 my flow started to get worse, which is very unusual for me. 11F 05:XX:XX.

Around 17h00 my periods were heavy and the pain very violent; pulling down (and) twisting. I started to lose my temper, shouting at my siblings. I felt like my whole uterus was going to come out, but the strange thing is that the pain is the same as the pain I had when I had my first period nine years ago; with spasms in upper extremities. 11F 05:XX:XX.

At 20h00 I was flat, and around 21h00 I felt the pulling, twisting pain on my uterus as if it wanted to come out. It lasted until I fell asleep. 11F 07:XX:XX.

Period pains around 19h00 (OS); > pressure; accompanied by hunger (NS). 14F XX:XX:XX.

I still have my period!!! (The) period smells really bad and contains clots. 04F 06:XX:XX.

Still having period pains. 11F 07:XX:XX.

My discharge has a weird colour. 15F 02:XX:XX.

## RESPIRATION

(My) chest is heavy and tight. (The) respiratory area feels as if it is restricting when I laugh or take a deep breath. *09F 02:XX:XX.*

Had a tight chest in the morning. *09F 05:XX:XX.*

(My) breathing is a bit heavy in the evening. *09F 25:XX:XX.*

(I have) difficulty breathing. *15F 12:XX:XX.*

On waking (I) was short of breath. (My) chest felt heavier with more mucus secretion than what I previously woke up with. *20F 02:XX:XX.*

Woke up with a very tight chest. *20F 07:XX:XX.*

I hear the wheezing sound and have to take deeper breaths. *20F 07:XX:XX.*

Feel asthmatic especially in the morning. *20F 08:XX:XX.*

(I am) only asthmatic when I wake up. *20F 09:XX:XX.*

Noticed being out of breath after a short burst of exercise initially. *25M 19:XX:XX.*

## COUGH

Dry cough. Very irritating. *09F 25:XX:XX.*

Chest feels tighter with a dry cough. *20F 06:XX:XX.*

(I have) difficulty in coughing, but because my throat was itchy, (I) had the urge to cough. After taking a shower, the sensation in my throat subsided, but I still continued coughing. The cough continued throughout the day – a dry cough – but I feel it (as) heavy. Cough got worse at bedtime. *20F 07:XX:XX.*

Dry cough. *25M 10:XX:XX.*

## EXPECTORATION

Lots of mucus is being produced. *15F 08:XX:XX.*

Coughing up phlegm. *20F 08:XX:XX.*

Coughed up thick white phlegm when brushing my teeth this morning. *25M 24:XX:XX.*



## CHEST

(Skin is) itchy over chest too. 02F 02:XX:XX.

Chest is itchy along sternum. 04F 02:XX:XX.

I noticed my breasts have remained big (during menses). They usually go small during my period. 04F 06:XX:XX.

My breasts are sore. 11F 01:XX:XX.

I had a sharp poking pain on my right nipple. 11F 07:XX:XX.

Ribs feel like they are overlapping. 09F 04:XX:XX

I feel great though have a slight pain in my ribs on the right side – weird !! 09F 23:XX:XX.

Around 07h00 I had (a) stabbing pain on right anterior axillary line around 5<sup>th</sup> rib. (It) lasted for about 10 minutes. 11F 09:XX:XX.

Minor skin irritation over my ribs on the right side. A little red and itchy, but was not bad. 25M 09:XX:XX.

Anxiety felt like weight on chest. 14F 05:XX:XX.

Chest very painful. 15F 11:XX:XX.

Chest pain when I sneeze. 15F 12:XX:XX.

## BACK

Back (is) itchy and dry;> scratching. 01F 04:XX:XX.

Huge pimple on back. 01F 10:XX:XX.

Neck (is a) bit sore whilst walking; < right side. Back pain; > pressure. 02F XX:XX:XX.

Neck (is) very sore. 02F 14:XX:XX.

Lumbar area (is) a bit sore and neck stiff. 01F 17:XX:XX.

Stiff lower back, shoulders and neck. 02F 03:XX:XX.

I am just a little tired and my lower back is very sore! 03F 13:XX:XX.

Back is stinging and burning along spinal cord. 04F 02:XX:XX.

Had a terrible back ache (on) lower left side. 09F 13:XX:XX.

Have a sharp pain in my lower left side of back but (it) goes away after (a) short while. 09F 26:XX:XX.

Back (is) aching. 15F 05:XX:XX.

Slight pain in lower back. 25M 06:XX:XX.

Slight pain in lower back; a pinching sensation. 25M 18:XX:XX.

## EXTREMETIES

Neck and shoulders (are) very tense! 02F 10:XX:XX.

Right shoulder (is) cramping badly. (It's) very painful, shooting down (my) right arm and up (the) right side of (my) neck. Arm muscles (are) sore and stiff from playing squash. 02F 05:XX:XX.

My upper extremity muscles are painful. I can't even make a tight fist especially on my left hand. Also the trapezius and deltoid muscles sometimes go into spasm. These muscles are only painful when I'm trying to move. The spasm also occurs when I'm resting. 11F 05:XX:XX.

My muscles are painful especially the hamstring muscles and my left arm. 11F 07:XX:XX.

(The) brachioradialis insertion on (my) lateral epicondyle is sore (*RS before proving*); < touch and movement, > warm bath. 14F 01:XX:XX.

Very stiff. It may be due to kung fu training getting harder, but I feel worse than usual; > stretching and activity, < beginning motion. 14F 05:XX:XX.

My right trapezius muscle is very very sore; < touch, > warm bath. Not affected by movement. Right and left wrists (are) very sore. 14F 06:XX:XX.

Right shoulder [trapezius muscle] still hurts a lot; < touch. Not affected by movement once moving (*RS*). 14F 07:XX:XX.

Right wrist (is) very sore – may have hurt it in kung fu; < movement (*OS*). Left wrist is better. 14F 07:XX:XX.

Right shoulder muscles still bloody sore. Right wrist (is sore) too. Right gracilis muscle insertion (is) sore; < touch and movement, > warm bath. 14F 08:XX:XX.

My upper extremities are sore when I wake up. 15F 19:XX:XX.

My back and upper limbs, and joints are sore. 15F 05:XX:XX.

Joints of my upper extremities are sore. 15F 20:XX:XX.

Right shoulder joint sore from sleeping on it! 01F 08:XX:XX.

Slight pain in left shoulder. 25M 06:XX:XX.

Pain in left shoulder more pronounced. Piercing pain when moving my arm in certain directions. 25M 07:XX:XX.

Had a muscle cramp in my forearm but (it) wasn't severe. (It) lasted less than a minute. *25M 08:XX:XX*.

Had a muscle cramp in my forearm after lunch. (I) massaged it out. *25M 17:XX:XX*

Right wrist feels a little stiff. *25M 19:XX:XX*.

Drove home and felt a weird throbbing feeling in my hand between my forefinger and thumb, similar to throbbing of the headache I had the other day. *06F 09:XX:XX*.

Wake up with (my) right hand feeling numb. *09F 11:XX:XX*.

Hands have tremors, and (I have) weakness in (my) knees. *04F XX:XX:XX*.

Muscles are very stiff again even though there was not much exercise to warrant it; especially the right butt muscles, and calves on both sides; < sitting still for long. *14F 12:XX:XX*.

Muscle stiffness; < when starting to move. *14F 12:XX:XX*.

Every muscle feels heavy (*RS*). *14F 13:XX:XX*.

Muscles (are) still sore and stiff from squash game; < right arm. *02F 06:XX:XX*.

My body was very achy at night. *15F 05:XX:XX*.

Left knee unable to flex. (I am) unable to walk down stairs. No pain. Sharp pain when flexing (my) right arm. *04F 01:XX:XX*.

Pain while sitting with right knee in flexion. (The) pain is severe; > extending knee. (There is) pain above (the) left knee. *04F 01:XX:XX*.

Thighs ached by (the) end of a walk; <left ,< inguinal area. Physically tired. Legs are very sore; < thighs. Sharp pains; < pressure. *02F XX:XX:XX*.

Legs are a bit stiff (*OS* return). Knees and thighs ache like from lactic acid build up. It feels better if I massage them. *14F 23:XX:XX*.

Arms (are) itchy; < above elbow medially, < left! Very itchy! (I) want to scratch; only > for short time. *02F 02:XX:XX*.

Itchy along left shin. (There is a) rash [red small bumps and itchy] inferior and medial to right knee. *02F 02:XX:XX*.

Legs itching very badly, started with red raised lumps. Got welts that look like (mosquito) bites on thigh and underarm. *02F XX:XX:XX*.

(Skin is) dry, especially elbows. Itching all over. *01F 10:XX:XX*.

Hands (are) very very dry; more than usual. I never use cream. *14F 05:XX:XX*.

Hands (are) red and sore; < touch, < water. *14F 09:XX:XX*.

Feet are red. *02F 02:XX:XX*.

When I finally woke up at 08h00 (my) feet were incredibly tired. *20F 05:XX:XX*.

Extremities (are) cold. *01F 07:XX:XX*.

Hands and feet (are) cold. *01F 10:XX:XX*.

Very cold hands and feet. *02F 02:XX:XX*.

Palms (are) sweating a lot. *02F 02:XX:XX*.

Nails are breaking (which is) unusual. (I) usually have very hard, strong, healthy nails. *02F 06:XX:XX*.

## **SLEEP**

Was uncomfortable during the night; my muscles ached. *02F 01:XX:XX*.

No matter how I want to sleep, (I) will always find things to do instead of sleeping.

Can't go to bed early. *02F 12:XX:XX*.

Increased yawning!!! *04F 06:XX:XX*.

Had the worst sleep ever. I woke up at 04h30 and only went back to sleep after 08h00. *09F XX:XX:XX*.

I always wake up feeling very tired. *15F 05:XX:XX*.

Couldn't sleep till (the) early hours of the morning. Tired as I hadn't had much sleep last night. *18F XX:XX:XX*.

Lack of sleep!!! *01F 24:XX:XX*.

Disturbed sleep. (02F Prover summary).

Had a disturbed sleep. Kept waking in the middle of the night. *09F 05:XX:XX*.

Have had a restless sleep. *09F 16:XX:XX*.

Had a bit of an uneasy restless night; woke up easily. *20F 02:XX:XX*.

Had a restless night; (my) mind was busy with too many things. *25M 03:XX:XX*.

What is wrong with me? (It) takes me an hour to fall asleep. *09F 18:XX:XX*

Still sleep problems. Woke up very early - slept very late. *09F 20:XX:XX*.

Had an extremely uneasy night. Woke up at 03h30. *20F 05:XX:XX*.

Had an awesome night. (I) slept late, but (woke) up early and (am) not feeling tired. *25M 20:XX:XX*.

Sleep pattern changing: Sleep broke at 01h30 and then again at 02h33. Second time around I battled to go back to sleep. It makes you feel restless and just when you fall off to sleep, you must wake up. *30F 01:XX:XX*.

Between 01h30 to 02h30am I was incredibly hot and restless, especially in (my) legs. (It) felt like (the) muscles needed to be used. I could have even (have) gone for

a run!! Was almost painful! Whole body was tense and restless. (I) couldn't stop moving; turning over and over. Wide awake. Too hot, even though (a) very cold night. *02F 04:XX:XX*.

Woke up at about 03h00 feeling extremely hot. *09F 26:XX:XX*.

Woke at 03h00, anxious and fearful. *06F 01:XX:XX*.

Couldn't sleep; I felt anxious. Had to get up and game. *14F 02:XX:XX*.

Had a bit of an uneasy restless night; woke up easily. On waking (I) was short of breath. *20F 02:XX:XX*.

Felt a bit drained at 18h00 so I took a small nap. *31M XX:XX:XX*.

Woke up at around 04h50 from a strange dream. *31M 02:XX:XX*.

## **DREAMS**

### **Spirituality and praying**

Had active dreams last night!!! Adventure dreams (of) escaping from people trying to catch us, breaking through the burglar guards to climb through the windows. Finding underground tunnels, running. Groups of religious people. One bad man under false pretences, posing to be good and religious, but he actually tortures and kills people. "Try to save the baby" – kept coming up over and over. Dreamt that I was writing in this diary. *02F XX:XX:XX*.

I dreamt that my fiancé was not over his ex, so I gave him an ultimatum that it was either me or her, but he could not make up his mind, so I left him! Felt very sad and disappointed. I woke up and prayed about it. *04F 06:XX:XX*.

Woke up in such fear, had a terrible nightmare! Dreamt that I was dreaming that my fiancé tried to kill me [choked me]. Woke up and prayed [but was still in dream]. Then went back to sleep [in my dream]. Dreamt that I was dreaming that I was lying down and was hearing two people discussing someone's engagement. One of the voices sounded like my dead sister and couldn't recognize the other one. They sounded like they were outside, but I heard the voices and footsteps coming closer to me and I heard them in my room, but then they got closer to my bed and was jumping into bed with me. I got scared, prayed and woke up in first dream, but remained in the other! Then felt like my blanket was suffocating me. It was as if someone was deliberately holding the blanket tight on my head. I finally woke up and ran to my housemate's room. Slept there, but soon was back in the nightmare.

Continuously dreamt that someone was suffocating me. Kept waking up to realize that I was still sleeping. Continued to dream that I was dreaming that someone [couldn't see anyone, just a voice] was there. I forgot what they kept saying to me, but I remember them saying that people who suck their thumb are not yet matured. He kept forcing me to speak, he kept grabbing me by my left lower ribs, tried to fight him, but he was too strong. Finally woke up completely, and fought to stay awake. Afraid that if I sleep again, I won't wake up!!! I feel like God has forsaken me, I feel like I am in total darkness and evil is overshadowing me! Started reading the Bible. *04F 21:XX:XX.*

I was dreaming that I was attacked by demons. I woke up with short breath. My heart was pounding. I felt like the demon in my dreams was holding on to me and not allowing me to wake up. *31M 02:XX:XX* I dream of myself as a nun. *11F 01:XX:XX.*

### **Sympathy and connection**

Dreamt of a young child, punished by being locked for one week in a purple room, so that he never does it again. Dreamt of massive fish jumping out of the pond, and I was calling for someone to help me put it back in, then I looked and it was gone, I was crying because I thought it had died!!! The fish had huge eyes that stared at me! Also dreamt that I was walking through my garden and a huge bird landed on my head. I screamed and a girl helped get it off my head. She had been showing me a 'tiny' costume that she had to wear and was upset. *02F 01:XX:XX.*

Had a good sleep. Dreamt that my sister had a baby boy and when I tried to carry the baby the head was too loose – so it was like it was almost detached from the neck. *09F 03:XX:XX.*

Think I slept well. Dreamt fun, happy dreams for a change. Was at a party, dancing with boyfriend. Then he whirled me up and spun me round etc. I was laughing so much and felt really happy!!! *02F 02:XX:XX.*

Dreamt I was in a war, but not part of it. The soldier was hiding in muddy water shooting at aeroplane. I saw an aeroplane crash on electricity wires on the street and flatten a young boy, but I felt nothing, no sympathy, no sadness, nothing. I just walked away. The war didn't affect me. I walked with my dead great-grandmother. *04F 01:XX:XX.*

## **Nostalgia and family**

Dreamt I was helping a friend's mum whom I haven't seen in years put up curtains! Not sure what to make of that. *18F 02:XX:XX*.

Dreamt I was having a cup of tea at my granny's and listening to her tales about my late grandfather. *18F 05:XX:XX*.

Dreamt I was vacationing with my ex- boyfriend down the South Coast at a place we used to visit. We argued a lot in my dream. I woke up upset thinking about that era of my life. *18F 03:XX:XX*.

Last night I dreamt of my matric [*high school*] reunion that never happened. I recognized many people I had not seen or thought of in years in my dream. *18F 06:XX:XX*.

Diwali celebration with the family and friends. Muslim family with children. Jumped from a high Pillar [wall]. Was scared, but didn't fall to the ground. *28F 01:XX:XX*.

## **Water**

Had a dream around 02h00 about two of my aunts in the water – could have been a pool or dam. I think my one aunt has been sick and the doctor is asking questions. The other aunt is answering for her. The only thing I heard was my aunt that is sick said that 'when she drinks' this is how she feels. My other aunt laughed and said, 'But you do not drink'. All about her symptoms – her feelings etc. and all of a sudden the aunt that is answering falls asleep in the water and is actually snoring; then she glides through the water and I wake up. *30F XX:XX:XX*.

## **Secrets**

A lady I know, with a secret of mine arrived and opened up a clinic next door. Was hoping that she wouldn't tell my secret! *02F 02:XX:XX*.

Dreamt that someone told me the name of the proving remedy!!! *02F 08:XX:XX*.

Dreamt that my father found out a secret about me but he took it alright. He wasn't angry. I was very scared though. *14F 07:XX:XX*.

I dreamt I had tattoos all down my arms and they didn't feel right. My mom was very angry and we fought. I felt like I had made a big mistake and would have to live with it for the rest of my life. *14F 21:XX:XX*.

## **Criticism**

Had a dream that I was trying to teach the cast of "My name is Earl". We were fighting a lot and I really wasn't happy. 14F 23:XX:XX.

I always dream very irritating dreams, but I forget all my dreams when I wake up: I was walking, then came between two Indian girls and they said I have Autism – that's a psychological disorder and I was so mad, very angry. I kept telling them I am a doctor. They can't tell me that. They know nothing. I woke up very mad, only to find out I was dreaming. 15F 12:XX:XX.

Dreamt I was having dinner on business class on the plane. The air hostess was manly-looking and I remember thinking bad things about her, such as (that) she has a funny voice and big feet ! Don't ask! 18F 01:XX:XX.

## **Anxiety and panic**

Dreamt last night of things from the day; throwing ball to my dog, except in my dream I threw it and it went in the road and got huge fright that he went onto the road with cars. Also dreamt of buying boats but were synthetic. 02F 07:XX:XX.

Dreamt was in a tent with friend and a bear attacked us, but it turned into a man and I hit him. Was scary. 02F 09:XX:XX.

Nightmares: Hijacked by two black men, defended herself with a knobkerrie; In a dessert with friends watching animals, (I) saw an Arab woman giving birth and then a man snatches the baby from her and gives it to a beast who eats the child; Leaving home, black man outside, when outside he starts coming after her; she starts praying; he has a panga and wants to rape her (02F Prover summary).

Dreamt of a new house with steep stairs. Was afraid to walk down the stairs. Did not walk. 28F XX:XX:XX.

Dreams about kung fu: very scary and exciting. [I normally have such boring dreams. NS]. 14F 02:XX:XX.

Dreams anxious – can't remember specifics. 14F 05:XX:XX.

## **Teeth**

Had a dream that my upper teeth all fell out. Felt very worried and incomplete. There was something missing in me. I felt strange and out of control. How can my teeth just fall out!!! I was scared, but I was on my way to confront the doctor/dentist about it,



but woke up before. On waking I checked if my teeth were still there and was so relieved to find them intact. *04F 04:XX:XX.*

Dreamt last night a weird dream about teeth and jaw bones. It was so strange. *06F 06:XX:XX.*

### **Forsaken**

Dreamt of being in Saudi Arabia – lots of children – more like a refugee camp. *28F 03:XX:XX.*

Straight after that, another dream: This is also about water. I am alone near this dam and I could hear my nephew talking to somebody about a friend of his that lives somewhere else who has a garlic and ginger factory or shop. How robbers had gone in and attacked them. Where I was, there is a line across the water with lime, I think. All of a sudden, when I looked on the other sides, there is a white male in his thirties pointing a gun at me. I got such a fright; I am now trying to move away from him. There is grass and I am wheeling myself in a chair, moving towards my nephew's voice of whom I still cannot see. This man is still aiming at me but has not fired as yet. When I reach the other side, where I think I heard my nephew's voice, there is no one there and I am all alone. Sleep broke – feel a bit scared. (I) went back to sleep at 02h36. *30F XX:XX:XX.*

Dreamt I was trying on a pair of shoes in my favorite store in London. Fell completely in love with a shoe that they didn't have my size for. I remember leaving my details at the store in order for them to order one and contact me. I'd left me South African address instead of my London address by mistake and we all started to laugh about it! *18F 04:XX:XX.*

### **Mundane dreams**

Dreaming about mundane stuff, about painting my nails of all things. *14F 12:XX:XX*

Dreamt about trying to drive a manual car but not being able to go above 40km/h. That's all I remember anyway. *09F 16:XX:XX.*

Had a weird dream: serving soapy soup to visitors. *09F 25:XX:XX.*

I do not like my dreams at all; it's like I'm really seeing people doing things. They are just weird. *15F 15:XX:XX.*

Mydreams are weird. I dream about things I talk about; I saw; I think about; I want to achieve; people I know, but I am not liking them at all. *15F 16:XX:XX.*

Whatever happens or is about to happen in my life, I dream about it. *15F 19:XX:XX*.  
My dreams seem real. It's either that (that) thing has happened before, or it's still going to happen, or I've seen it somewhere, or I've been thinking about it. *15F 20:XX:XX*.

Weird dreams. *15F 21:XX:XX*.

At night, I dreamt of achieving all my dreams and goals (very positive dreams). *15F 05:XX:XX*.

Dreamt about 'Star Wars'. Seems to be very memorable, but details missing. Left me in a good mood. *25M 05:XX:XX*.

## **CHILL**

Feeling extremely cold but my house is a freezer. *09F XX:XX:XX*.

I'm always feeling cold. *15F 16:XX:XX*.

## **PERSPIRATION**

Noticed I didn't perspire as much as usual. *25M 16:XX:XX*.

## **SKIN**

Skin is very sensitive. *03F 02:XX:XX*.

My skin felt tingly as if something was crawling underneath. *18F XX:XX:XX*.

Dry, itching all over. *01F 09:XX:XX*.

Had a rash on my body. It stung and was itchy. It looked like little red raised lesions, and it disappeared after a few minutes. *04F 05:XX:XX*.

Rash is back, just below my breast and chest, at the back and on my arm. Looks like swelling; pale on the inside, but with a red border. *04F 06:XX:XX*.

Skin cold and dry. *01F 04:XX:XX*.

Skin has been very oily today on T-zone of face. Very annoying. Hair (very oily) too. *14F 23:XX:XX*.

Got pimples on inner thigh [unusual]; < right thigh with white heads. (It) came up yesterday (as a) red area. Numerous on right thigh. Skin on my face is very bad: pimples!!! *02F 10:XX:XX*.

## GENERALS

### Cravings

Craving for curry. *01F 10:XX:XX.*

Eating fish more often, which is unusual. Craving for meat, which is also unusual (since I'm) vegetarian. *01F 26:XX:XX.*

Craved sugar, especially jam doughnuts!!! Had chocolate croissant (and) loved it. *02F XX:XX:XX.*

Really enjoyed chocolate tonight. I'm not usually bothered too much by chocolate. *02F XX:XX:XX.*

Feel like sweets and fast food at any time. I'm having chocolate, cake, KFC, McDonald's etc. *02F 01:XX:XX.*

Have a desire for food; mostly sugary foods, chocolate etc. Want to bake pastries. *02F 02:XX:XX.*

Craving chocolate cake. *09F 10:XX:XX.*

Craving cake. *02F 04:XX:XX.*

Have a real sweet tooth since the proving!!! *02F 05:XX:XX.*

Have had a definite sweet tooth lately, and loving it! *02F 06:XX:XX.*

Went shopping for candy. Had a lot of chips. *04F 04:XX:XX.*

(I have) thirst for juice. *31M 03:XX:XX.*

Starting to have a thirst for juice. *31M 03:XX:XX.*

### Sensation of heat

Felt hot and faint in [a large shopping mall] today. Like no air and overheated. When so cold outside, feeling hot inside. *02F 06:XX:XX.*

Feeling hot inside. *02F 02:XX:XX.*

During the night I took off my socks and pants. (It's) crazy because it was a freezing night. (I) probably felt hot. *02F 08:XX:XX.*

Feel a bit hot!!! *04F 16:XX:XX.*

Feeling extremely hot around 05h30. *09F 01:XX:XX.*

Very hot. (I) don't know why. *09F 21:XX:XX.*

> Warm; very tired. *02F 06:XX:XX.*

### **Increased energy**

Bouncy, happy, full of energy!!! 01F 09:XX:XX.

Feeling much better. I have more energy! 03F 17:XX:XX.

Feeling extremely energetic. 09F 20:XX:XX.

Still feel energetic. 09F 21:XX:XX.

Energy levels are high. 30F 03:XX:XX.

My energy is regained during the day. 15F 08:XX:XX.

(I have) more energy. (I am) less tired by the end of the day than I usually am. 20F 02:XX:XX.

Felt very energized today. 25M 05:XX:XX.

Was very active today, climbing mountains and swimming. 25M 19:XX:XX.

Hyper(active) during the day. 15F 06:XX:XX.

Restlessness in body; like aching muscles full of energy, but (I) am tired! Feels like (I) need to move. 02F 10:XX:XX.

Internal restlessness; Energy inside body that needs to be released (02F Prover summary).

I'm restless and I eat a lot. 15F 06:XX:XX.

### **Prostration**

No energy!!! Exhausted and cannot move. 01F 08:XX:XX.

Decreased energy! Was tired the whole day. Increased energy at night! 04F 05:XX:XX.

I am very tired today. I am yawning a lot and I am very sleepy. Very tired, constantly yawning. 04F 09:XX:XX.

So tired! Constantly yawning! Very tired!!!! 04F 14:XX:XX.

Increased tiredness! 04F 03:XX:XX.

Very tired! 04F 04:XX:XX.

Feel tired and weak in the morning, like some sort of sick person. 09F 24:XX:XX.

Feel extremely drained and exhausted in the early afternoon. 09F 08:XX:XX.

Still feel very tired by mid-afternoon because am not sleeping well at night. 09F 17:XX:XX.

(The) energy has officially drained from me. (I) feel extremely exhausted – throughout the day and slightly fluey. 09F 22:XX:XX.

Energy levels very very down (NS), but I have had a few late nights; << morning (OS). 14F 01:XX:XX.

Woke up tired. (I) battle to get up in the morning (OS). 14F 05:XX:XX.

Woke up very tired. Energy levels (are) very low. 14F 09:XX:XX.

Energy levels at an all time low. I really don't remember when last I was so tired. 14F 13:XX:XX.

No energy whatsoever. (I) went to a friend's place for a party, but had to leave early because I was so tired. 14F 20:XX:XX.

I woke up very tired and not well in the morning. (I was) very moody. 15F 07:XX:XX

Felt drained/tired and fatigued throughout day. 20F 07:XX:XX.

Felt lethargic in the late afternoon and drained. 25M 15:XX:XX.

Feel as if a truck ran over me. (I am) feeling weak and tired. (I) feel very sick. 25M 22:XX:XX.

Wake up feeling very horrible. 09F 23:XX:XX.

## **Influenza**

Developing flu-like systems again. 09F 06:XX:XX

Had flu-like symptoms. 11F 01:XX:XX

Flu-like symptoms: runny nose, itchy eyes, dry cough. 25M 10:XX:XX

Painful muscles; tired. 11F 07:XX:XX

Body feels stiff. 25M 11:XX:XX

## **Miscellaneous**

All my senses have changed. 15F 05:XX:XX.

Right-sided symptoms. (02F Prover summary).

Intercourse makes me feel numb!!! 04F 17:XX:XX.

Cold feet, hands and skin. 01F 05:XX:XX.

I prefer cold weather. 15F 05:XX:XX.