

Ein näheres Zusehen zeigt sofort, daß die Untersuchung eine relativ gründliche war, ein Umstand, der natürlich auch dem in religiöser Hinsicht verzeichneten Befund eine um so größere Bedeutung verleiht. Ich lasse das Untersuchungsergebnis in seinem ganzen Umfange folgen und bringe das auf die Religion Bezügliche, das ausgeprägt vorhandenen Glauben an ein höchstes Wesen, in Sperrdruck.

„No. 17. Phrenological Remarks on three Fuegi an s (Made in London, in 1830).
Yokcasilla, a female, ten years of age [Fuegia Basket].
Strong in attachment.
If offended, her passions strong.
A little disposed to cunning, but not duplicity.
She will manifest some ingenuity.

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¹ Narrative of the Surveying Voyage of his Majesty's ships Adventure and Beagle, between the years 1826 and 1830, describing their examination of the Southern shores of South America, and the Beagle's circumnavigation of the globe. In three volumes. London, 1839.
³ Auch 1839 in London erschienen.
She is not at all disposed to be covetous.  
Selfwill at times very active.  
Fond of notice and approbation.  
She will show a benevolent feeling when able to do so.  
Strong feelings for a Supreme Being.  
Disposed to be honest.  
Rather inclined to mimicry and imitation.  
Her memory good of visible objects and localities, with a strong attachment to  
places in which she has lived.  
It would not be difficult to make her a useful member of society in a short time,  
as she would readily receive instruction.  
Orindellico, a Fuegian, aged fifteen [JAMES BUTTON].  
He will have to struggle against anger, self-will, animal inclinations, and a  
disposition to combat and destroy.  
Rather inclined to cunning.  
Not covetous; not very ingenious.  
Fond of directing and leading.  
Very cautious in his actions: but fond of distinction and approbation.  
He will manifest strong feelings for a Supreme Being.  
Strongly inclined to benevolence.  
May be safely intrusted with the care of property.  
Memory, in general, good; particularly for persons, objects of sense, and localities.  
To accustomed placed he would have a strong attachment.  
Like the female, receiving instruction readily, he might be made a useful member  
of society; but it would require great care, as selfwill would interfere much.  
Eileparu, about twenty eight [YORK MINSTER].  
Passions very strong, particularly those of an animal nature, selfwilled, positive  
and determined.  
He will have strong attachment to children, persons, and places.  
Disposed to cunning and caution.  
He will show ready comprehension of things, and some ingenuity.  
Selfwill not be overlooked, and he will be attentive to the value of property.  
Very fond of praise and approbation, and of notice being taken of his conduct.  
Kind to those who render him a service.  
He will be reserved and suspicious.  
He will not have such strong feelings for the Deity as his  
two companions.  
He will be grateful for kindness, but reserved in showing it.  
His memory, in general, good: he would not find natural history, or other branches  
of science, difficult, if they can be imparted to him; but from possessing strong selfwill,  
he will be difficult to be instruct, and will require a great deal of humouring and  
indulgence to lead him to do what is required.  

Das Dokument spricht für sich selbst; es bedarf keines weiteren Kommentars.  
P. WILH. KOPPERS, S. V. D.

Treatment of barrennes and venereal diseases amongst the Zulus. —  
During the course of our archaeological work in Zululand we had for help a native, who  
is a doctor (innya) amongst his people. Our herbalist is a middle-aged stockily-built  
man with rather an open, good natured face.  
We imagine that the medicines of uncivilised peoples are not as well known to our  
world of science as they might be. This lack of knowledge is to be deplored, the more  
so, when one comes to think that medicine was the first science of primitive mankind.  
But in many cases we see precious knowledge of disease and remedies hidden in a maze  
of superstition and witchcraft.

* Appendix, p. 418 f.
We would remark that for a white man directly to obtain the medicinal secrets of a native by word of mouth is impossible; if the native prefers that the white man should not know it. The inyanga earns his livelihood by secrecy and is the most suspicious-minded of all his kind. He will be happy to tell the white man what he believes it would please the white man to hear and he is very cunning in making his tale plausible. He will go to the length of a pretended reticence afterwards gracefully melted to oil the path of his tale.

There is also always present the fear that information given may in some way react to the informer's disadvantage. But in the present case we deal with a man, who has overcome his suspicion of the white man through long association with us (although he is still "raw" in that he is not christianised) and we believe that he has told us what to him is truth and nothing else. On the other hand we think it likely that the man withheld his own secret specific. It would be most remarkable, if he did not do so!

We here set down a translation of his replies to our questions and of his remarks in narrative form:

"I am not a specialist in venereal diseases, as the Lords believe, though I do treat certain maladies of males. The great medicine which I learnt is that of my grandfather who treated women for barrenness."

a) The treatment of barrenness. The great medicine which I learnt is that which causes women to bear children.

Thus, a woman comes to me saying: "I do not become pregnant." I direct her husband to abstain from woman for six days, and on the seventh I visit the kraal. Here I mix medicines for the man and wife to drink.

These medicines I dig out of the ground and the plant is called ilhamvu. It is for the woman bears the likeness of the female organ. a small bulb, that I use. That for the man has a small membrum virile to it and that the man and his wife having drunk I leave them ad coabitandum.

After the lapse of a month the woman comes to me and I see that she "has a belly", whereupon I tell her that all is well. For my services I am paid one head of cattle, as soon as the child is weaned."

b) "As to the special sickness of males there are two kinds known to me. These are called by us Ukujovela and Igundo respectively.

a) Ukujovela.

The symptoms are these, namely, the shrinking of a man's membrum virile and testicula into his body, and painful urination with quivering of the muscles in the groin. "Sometimes urination is difficult or impossible. Often there is an oozing of cloudy or milky urine. The drinking of much beer does not increase the patient's discomfort nor does it appear to make the sickness in any way worse. The sick man may perhaps suffer for only a few days or he may die. This malady has always been with us, even before the coming of the white man and is very common amongst us.

It is contracted through illicit intercourse with married women.

It is as a rule first called to notice by a husband who thus discovers his wife's lover.

I will tell you, how this Ukujovela is arranged. Thus, if a man suspect a wife of unfaithfulness, he takes fragments of broken pottery, which he burns in a fire. The burnt fragments he mixes with certain medicines and water.

There are six beasts which are used in the placing or the curing of Ukujovela.
1) The trunk of an elephant. 4) The neck of the tortoise.
2) The red proboscis of the turkey. 5) The large bullfrog.
3) The testicles of the coney (Hyrax capensis). 6) The catfish (Octopus).

The scientific name of ilhamvu is as P. Dr. GESETNER, O. S. B., informs us, Gloriosa virescens (Liliaceae) a flower often to find on the coast, but on the grasslands of the Highfield this plant is very rare.
Material from one or more of these beasts is in the medicine. The husband drinks of the mixture and then cohabits with the suspected wife once only. In this way the husband had placed the disease in order to trap her paramour. From that time he knows that any other man, who may have intercourse with the woman, will contract the *Ukujovela* sickness. The husband himself would not contract the sickness simply because of his being fortified by the medicine which he drank.

It is possible for any married man, provided that he knows the medicines, to cause *Ukujovela*, even though he himself has never been sick in any way. But a married man who drank his own medicine for *Ukujovela* may contract the disease from the wives of another man, except under special circumstances. The wife also remains healthy and children born to such a woman will always be healthy at birth. Intercourse with a clean woman during the course of a man's illness does not cause any sickness in her.

The afflicted man—knowing me as a successful healer—comes to me saying, that he suffers from *Ukujovela*. Without any ceremony or witchcraft I remark: “Hoho! you see what comes of wrongdoing! Have you money to open my medicinebag?”

“Good! — Tell me where did you meet with this trouble?” Indeed! so that is where you have been getting meat! you were nicely caught. Come, let me see. —

In my experience I know the various combinations used by men who live in my district and having as you know, ascertained where my patient contracted the malady, I mix the necessary combination and cause him to drink this, whereupon he can immediately urinate, his membreb and testicula having come forth, he assumes *unewadi* and departs in health.

**Note:** It will be noted that four of the six “medicines” mentioned are extensill, redactil and flexible. The administration of a mixture of these can easily be imagined to have an effect upon the extensibility and flexibility of any human organ!!

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**β Igondo.**

This appears to be definitely a phimosis confined to youngsters who are freely indulging in the *hibonga* habit, to the present day Zulus when betrothed. To save space we do not give the doctors replies verbatim; except: “the boy sips hot milk with a spoon and in a short time is cured. I get 10 sh. Other medicines are not necessary. “I may or I may not add medicines to the milk.”

F. A. H. BATER (Ntingwe) and Dr. V. LEZELTER. (South Africa.).

**Die Expedition P. H. Schumacher's zu den K'otu-Pygmaen in Ruanda, Ost-Africa.**

— Die Rekognoszierungsreise, welche P. SCHUMACHER zu den K'otu-Pygmaen unternommen hatte, erzielte nachträglich auch den Erfolg, daß ihm von seiten der belgischen Behörden und der Mission die ausgiebigste Unterstützung zuteil wurde.

Ein weiterer Bericht über seine Forschungen bei den Bagesera- und Baziga-Mpunu, welche am Sebeya-Karambo-Bikore-Bach, am Gitwa-Berge (2800 m) sitzen, liegt vor. Es ist dies eine ausführliche Darstellung der materiellen Kultur dieser Pygmaiden, welche in vielfacher Beziehung zu den Batau jener Gegend am stehen. Im Bugoi-Waldgebirge (zu welchen der Gitwa gehört), wurden drei bis vier relativ große Pygmaen- hörden angetroffen. Als Operationsbasis wählte sich der Forscher die Missionsstation Nyundo, welche für die Erforschung der im Bugoi-Waldgebirge nomadisierenden Zwergge sehr geeignet ist.

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6 Cap worn by Zulus on membrum viril. — As he has been cured, I am paid

L. 31—

7 *Hibonga* is a very common vice amongst the Zulus. It is a sexual embracing without coitility of the memb. genit. According to ancient Zulu-custom we understand that *hibonga* was permitted to a man who had paid five head of cattle towards his bride’s lobola. Nowadays is the pratique for any youth who is accepted by a girl as a prospective husband, to indulge in the vice in supposed secrecy.

Vgl. „Anthropos“, XX (1926), 696 ff.
Interessant ist, daß die Zwerge der genannten Gegenden die Benennung Wambuttu für ihre Vettern im Füri-Gebiet nicht gelten lassen wollen. Dieser Name sei eher den feldbauenden Balantu eigen. Tatsächlich wissen wir, daß sich die Füri-Pygmäen nicht Wambuttu, sondern Eve nennen.

Das Bagesera-Lager zählte: 6 Hütten, 4 Männer, 4 Frauen, 3 Jünglinge, 3 Knaben und 5 Mädchen.

Das Bazigaba-Lager: 6 Hütten, 5 Männer, 5 Frauen, 3 Jünglinge, 2 Jungfrauen, 2 Knaben, 2 Mädchen und 1 Witwe.

Beide Lager zählten früher viel mehr Insassen, doch wurden sie durch Epidemien stark heimgesucht oder durch Hunger zum Auswandern gezwungen.

Mit den Balantu stehen beide Lager auf gutem Fuße und treiben Tauschhandel mit ihnen. P. Schumacher setzt die Forschungsarbeiten weiter fort. (Mitteilungen vom 8. September 1926.)

P. H. Schumacher, von den Weißen Vätern.