This article was downloaded by: [North Dakota State University]
On: 14 October 2014, At: 06:43
Publisher: Routledge
Informa Ltd Registered in England and Wales Registered Number:
1072954 Registered office: Mortimer House, 37-41 Mortimer Street,
London W1T 3JH, UK

Bantu Studies

Publication details, including instructions for authors and subscription information:
<http://www.tandfonline.com/loi/cast19>

VARIA

J. H. SIMS

Published online: 31 Mar 2011.

To cite this article: J. H. SIMS (1921) VARIA, Bantu Studies, 1:1, 47-49, DOI:
[10.1080/02561751.1921.9676163](https://doi.org/10.1080/02561751.1921.9676163)

To link to this article: <http://dx.doi.org/10.1080/02561751.1921.9676163>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution,

reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Terms & Conditions of access and use can be found at <http://www.tandfonline.com/page/terms-and-conditions>

VARIA

Professor Alice Werner, of the School of Oriental Studies, London, has favoured us with the following brief note, which we hope will elicit some discussion by our readers :—

On page 36 of his new volume ('Comparative Study of the Bantu and Semi-Bantu Languages,') Sir Harry Johnston calls attention to the 'intensive η ' ($\tilde{h}$ in his notation, $\tilde{n}$ in Meinhof's) of the Caga language. This first mentioned in Raum's *Grammatik der Dschagga-Sprache* (1909), p. 165, seems not to have a parallel in any Bantu hitherto recorded, and Professor Meinhof seems unable to throw any light on it at present. The peculiarity of this infix is that it seems to be inserted between the (otherwise inseparable) syllables of the stem, e.g., *aluo*, 'he is ill,' *alunjo*, 'he is very ill.' Raum refers to an 'intensive n ' in Hebrew, and perhaps this appears (though I understand it has been disputed) in the Ethiopic *Menelek* 'king of kings,' from *Melek*. I should be glad of any information as to a similar or analogous infix in any Bantu language. Sir H.H. Johnston says it is 'not, I think, met with' outside the Caga dialects."

* * *

Mr C. R. Wolhuter, in a recent letter, addressed to Professor W. A. Norton, gives some interesting facts regarding the Bushmen living along the lower reaches of the Orange River. Some of their superstitions seem bound up with the state of the river, its dryness or its state of flood. It is believed that certain of these people take advantage of the rising flood to place their old and decrepit folk on islands likely to become submerged. Bushmen bodies have been found downstream lashed to logs of wood, and it is thought by some that this is a method of burial.

Among interesting superstitions is the following: If Bushmen find the nest of an ostrich, in which one of the eggs is in a vertical position, they will not touch it, even though they be starving. Should they, however, have a dog with them, they will play with the dog, allowing him to scamper amongst the eggs; and should he then knock the egg into its normal position, they will remove the other eggs for their use, the one offending egg being buried in such a way that they do not touch it with their hands.

The customs of these people, as those of the Namaqua and the Damara, need to be carefully and scientifically investigated, before our opportunities to note their habits and beliefs are gone for ever. We trust that Mr Wolhuter will collect more material along this line, and endeavour to secure the natives' own explanations of their customs as far as possible.

* * *

The following letter has been received from the Assistant Commissioner at Quthing, Basutoland :—

“ Assistant Commissioner's Office,
Quthing Basutoland, 24/6/22.

“ Sir,—I should be glad to know if you have any information on the subject of a native disease known as ‘Setsoa’ among the Basuto, or its cure.

“ It was brought to my notice through one of my servant girls complaining of pain in her arm, which, on examination, proved to be in a bad state, having a festering sore on it, and she was at once sent to the Government Hospital for medical treatment. My interpreter, on hearing about it, informed me that it was probably ‘Setsoa,’ and explained that it could only be cured by an uncle, for the following reason : When a marriage takes place by cattle the brother of the bride receives a portion of the dowry, generally two head, which proportion is known as the ‘litsoa,’ but should his sister be married by Christian rites and no dowry be paid, her brother receives nothing, and his heart is sore, and this affects the children of the marriage and his nephews and nieces are liable to suffer from ‘Setsoa.’

My interpreter, who is an educated Christian Mosuto, informs me that no doctor has ever been known to effect a permanent cure, but may sometimes give temporary relief, but if the uncle of the patient can be persuaded to spit on a piece of fat and anoint the affected part, it will be permanently cured within twenty-four hours, and he quotes instances and people who have been so cured.

“It is a new custom to me, and as my interpreter is a firm believer in this cure, which he says is well known among the Basuto, I think it worth while to inquire from you and to ask if any of your correspondents can confirm the information as given by my interpreter.

“Dieterlen's Sesuto English Dictionary mentions, ‘Setsoa’ and states that it means a running sore which is incurable.

“ I am, Sir, yours faithfully,

J. H. SIMS,

“Assistant Commissioner.

“ The Editor, ‘Bantu Studies,’

“ P. O. Box 854, Johannesburg.”

* * *

PROPOSED ANTHROPOLOGICAL INSTITUTE OF SOUTH AFRICA

It is proposed to form in South Africa a society, of similar character to the Royal Anthropological Institute of Great Britain, for the promotion and encouragement of anthropological studies, including all studies relating to the physical and mental characters of the various races and peoples of South Africa, their languages, sociology, religions, customs, beliefs, languages and folk-lore, and also the archaeology of South Africa. If the suggestion meets with a sufficient response, the Institute will publish a journal, and it is thought that it may be possible to enlarge *Bantu Studies* for this purpose. Meetings of members for the reading and discussion of papers will be held at

centres where there are a sufficient number. Anyone who desires to become a Fellow of the Institute, or who seeks fuller information, should write to Professor A. Radcliffe Brown, University of Capetown.

* * *

*VACATION COURSE IN AFRICAN LIFE AND LANGUAGES
AT THE UNIVERSITY OF CAPE TOWN.*

In the event of a sufficient enrolment of students the University of Capetown will provide a special vacation course of lectures in African Life and Languages. The course will last for six weeks in January and February, the exact dates being not fixed yet. There will be courses of lectures on the general principles of social anthropology, on the social system of the Bantu and on methods of observation in the study of native custom and belief by Professor Radcliffe Brown, on Bantu philology and the history of native tribes of South Africa by Professor Norton, and on problems of native education and native law and administration by Dr Loram, the total number of lectures being about seventy. The course is specially designed for missionaries and native commissioners, but should be of value to all who are interested either in the scientific study of the natives or in practical administrative problems relating to them. Anyone wishing to obtain information about the proposed course should apply to the Registrar, University of Capetown.