

Cure for Riki-mi-bioto (distended stomach, i.e. dyspepsia):

Choose a Kiaou (*Triumfetta procumbens*) creeper that grows a short distance from the house; it must have three branches. Then go back to your house and draw a deep breath; run without breathing to the Kiaou and pluck one of its branches. Hold this in the right hand, and still without breathing run thrice around the plant. You may then draw breath again, and walk slowly back to the house with the branch you have picked.

Pick a nut in the moi stage (see Agriculture) before it has fallen from the tree. Grate the flesh and mix the gratings with the curd-like substance contained in the moi. Put the mixture into a Kumete (wooden bowl) and pound it up with the stalk, leaves, flowers, and seeds of the Kiaou plant, until it makes a soft mash. Turn the mash out upon a piece of the fibrous material that grows at the base of the coconut leaf; wrap it up in this and wring it dry of juice into a coconut shell. Boil the juice in its shell, and let the patient drink it as hot as possible.

Medicine.

Brought for an expectant mother, who fears that a fall or a blow has injured the child; or who thinks that her child is moving too much in utero.

Ingredients: one nut in the moai stage, and two in the wra stage.

The flesh of these is grated and mixed. The gratings are "wrung" in the fibrous coconut "cloth", and the cream from them allowed to drip into a wooden bowl.

The cream is then heated over a fire in a vessel of coconut shell; a foamy scum arises which is skimmed and thrown away. After a little more heating, the coconut-oil begins to appear. ~~Take~~ The vessel ^{is taken} from the fire at this point and ~~mix~~ ^{the} contents ^{mixed} with an equal quantity of water.

~~Next~~ The mixture ^{is heated} until it is just too hot to bear ~~it~~ on the finger. After letting it cool off a little, it is given to patient to drink. Immediately afterwards, she must drink the water of as many coconuts as she can manage, and then eat their flesh.

(Over)

The next day, the physician goes and gathers from the bush 1 handful each of the following ingredients:— Tips of young Kanawa shoots (*Cordia subcordata?*); flowers of the bungibung (*Trespesia populnea*); tips of mangrove suckers; and trailers of the Kiaou (*Triumfetta procumbens*).

These ingredients ^{first pounded together and then} are "wring" of their juice into the water of five drinking nuts. This mixture is given to the patient, to be finished at a single sitting.

The treatment continues, the draughts alternating, for as long as the symptoms demand.

Medicine. Bone-setting.

The art of bone-setting as practised by the Gilbertese is entirely free from ~~any supernatural~~ magic or ritual of any kind. It has no ceremonial aspect whatever, being an art or science pure and simple; the work itself is the important matter, and upon the deftness of the bone-setter's fingers ^{alone} depends the success of his endeavours. I have no details at all about the ^{local} origin or history of bone-setting: there is no myth known to me in which the art of Karikaaki is mentioned. Māere of Marakei, who gave me the information here recorded, knew nothing beyond the fact that his father

many generations would elapse before some sort of magical formulae became attached to it. I therefore think that the imputation must have come at a quite recent period.

I. Material. Splints (already described)

The splints are bound on for three days. Some fractures like splints, others do not. If a fracture is uncomfortable in splints you hold the fractured place and press gently on the part which is painful. The splints are intended primarily not so much to support the fractured bone as to relieve pain.

Knowledge down to him.

From the absence of myth, magic, ritual or superstition connected with Kavikaaki I am inclined to infer that it is (a) of foreign origin, ^{and} ~~and~~ (b) of very recent ^{importation} ~~date~~.

It is almost impossible to conceive that a practice which had been for many generations known to the Gilbertese should be entirely unaccompanied by magico-religious formulae of any sort. But it is easy to conceive that if the art were introduced by some foreigner, say from the Ellice Is. or the Marshalls, himself imperfectly acquainted with the language, it would take its place in the local culture unaccompanied by incantations, since such, if any, would be in a foreign language. Even thus implanted in Gilbertese soil, I cannot think that

At your first visit to a man with a fractured bone, you massage his stomach.

The following is the doctor's timetable, regulated by the sun:—

Sunrise (about 6) Massage of te iriko (flesh),
te rara (blood), te ia (veins).

About 9. Gently rubbing along limb from
each side in towards fracture.
(te torotorobi).

Noon. Te tai ni kookiri (the time
to put back the bone). All the
manipulation of the fractured
bone is made at this hour.

About 3. Te torotorobi again;

Sunset. About 6. Massage of "flesh", "blood", "veins".

About 9 p.m. Ditto. Ditto. Ditto.

Midnight Manipulation of bone.

About 3 a.m. Massage of flesh, blood, veins.

This treatment lasts for three days. After the third day the doctor visits only at sunrise, noon and sunset, also midnight, working on the bone only at noon and midnight, and massaging at the other hours.

On rainy days no massage is performed. In case of pain on these days, the doctor exerts gentle pressure on the injured part to reduce the pain.

If the patient has had no motion for three days since injury, he is given a copious drink of boiled coconut toddy very hot with water. If constipation continues he is given more molasses with hot water and cream of coconut flesh.

Tem M'aere of Marakei: son of Beata, son of Krurwai.

Medicine. Bone setting.

Recognised by Gilbertese bone setter: -

1. Forearm 2 bones: called Kinati because they run parallel
Upper arm 1 bone
One ria (artery)
2. Leg 2 bones below knee: one thigh bone: one artery.
3. ~~Two~~ ^{Wings} ~~between~~ ^{two}: between them the part of the spine called ni-ni-bakoa: 2 arteries. (ni-n-aku)
4. Nine ribs on left and ten on right side (ni-ni-kakao)
5. Twelve sections of spine (ni-ni-bakoa)
6. Coccyx one (ni-ni-ki).
7. ~~Shoulder~~ ^{Collar bones} two: ni-n-9000a.

The splints used for broken bones are made of coconut slitters and the strong outer skin of the babai stalk. There are six lengths of coconut wood: (1) Tip of right mid-finger to crease of hand and wrist (2) Tip to mid-crease of hand (3) Tip to base of mid-f (4) Tip to middle crease (5) First phalanx (6) Finger nail.

The breadth is an inch and a quarter.

The bandage of babai bark is cut to same length as splints.

Size 1. There are always six lashings to fasten the splints, all separate. If any other number is used the bone will be painful and will not set.

Size 2. Four lashings: Size 3 Three Size 4 Two Size 5 and 6 and Two: the babai skin was not used, the splint was wrapped in a bandage made of babai stalk material and bound against injury.

Before applying splint the "blood" was always driven towards the fracture by massaging from each side towards injury.

Hot water was used for fomentations.

For injuries to trunk a bed was made of the spathes of coconut blossom, stripped and flattened.

For single, simple fracture, three massages a day:— just after sunrise, at noon, just before sunset. (Ri ribanin)

For complicated fractures (ri-maai) massage was applied about every two hours, for first three days. On fourth day and after, only three a day.

For longstanding disability caused by an old imperfectly mended fracture, the patient was taken to sea and massaged there: gentle pressure was applied sometimes for many weeks to straighten the limb. The patient was taught to walk in the sea and gradually on shore. This accomplished the treatment continued ashore.

Medicine.

Feverishness (to Kabuki-te-mariri - the burning-the-cold)

"All sweet-smelling trees" are considered good by native practitioners, i.e. any part of a tree may be used for fever-medicine if it produces a sweet smelling flower or leaf. The wri (*Fragaria* sp.) and the ango (*Prunna latifolia*) are chiefly favoured, while the Kianga-ni-makin (*Polypodium*) ^{and Kaura (*Wedelia strobilifera*)} are used when procurable.

The bark, roots, ^{flowers} and tips of young branches are gathered; a handful each. These are ~~chopped~~ ^{chopped} up fine and boiled ~~with~~ in a giant clam shell with well water - one coconut-shell full for each handful of ingredients. When it is cold, the patient both drinks it and washes his body with it.

Medicine.

① Sore eyes (wai-mata)

The juice of the ripe berries of *Scaevola Koenigii* (mao) was squeezed into the inflamed eye.

② Sore ears (wai-tamiga)

To half a shell full of coconut oil were added the tips of five saplings of *Prunna taitensis* (ango), chopped up fine. The mixture was heated and stirred on the fire. While still hot it was poured into the ear.

③ Cystitis + urethritis.

Acute inflammation of the bladder and urethra is often caused by drinking coconut toddy in which cantharides flies have been drowned.

One method of treating this was to mix sea-water, coconut-water, and coconut oil in equal parts, and drink copiously of mixture.

Another method was to drink large quantities of Kamaimai and water.

And a third treatment was to give the patient to drink a mixture in equal parts of fresh water and coconut cream (i.e. cream squeezed from the grated flesh of a nut).

④ Sore gums (wira): infants cutting teeth.

The most usual method was to chew up pieces of coconut root until soft, wring out the juice and rub it with finger into the sore gums. The juice is certainly a good astringent.

Also used in this way was the juice of a chewed nimoinoi (coconut in first stage: see Agriculture).

A third remedy was the bark of the Kanawa (*Cordia subcordata*?) tree. The bark was taken from a young sapling, scraped into shreds with a shell, and the juice wrung out of it. This juice was applied with the finger.

Medicine.

- ⑤ Poisoned foot: treading on non (monocanthus).
Evidently modern:—

Mix coconut oil and Kerosene, and heat on fire. Powder a little pumice stone, wrap it in the fibrous "cloth" of the coconut crust and immerse this in the hot liquid. Let it boil. Take the soaked pumice powder out in its wrapping and while it is still very hot squeeze its liquid on the part wounded by the fish's spine. Then hold the hot "sponge" against the wound. When the skin has been thoroughly softened, take the gall bag of a monocanthus fish and squeeze its contents over the wound.

- ⑥ Inflammatory condition of buttocks and genitals among infant girls, called bää.

Take the tips of hanging pandanus roots that have not yet reached the ground, and mash them up into a paste with berries of the bero (*ficus aspera*). Apply this as an ointment.

Medicine.Boils and sprains.

For boils and sprains the heated leaves of the non (*monida citrifolia*) and the Kiebu (*crinum asiaticum*) were applied. The non leaves were especially used to bring the boil to a head.

Another Styptic was the ren (*Conoclinium argenteum*) leaf.

Poisoned sores.

The non-leaf, heated, was also used for septic sores.

Splinters or thorns in the sole of the foot, if deeply embedded. The foot was first incised and the incision plastered with a pulp made by pounding up very young coconuts just formed from the blossom.

Medicine.Gonorrhoea (Modern)

Ingredients: the bark stripped from suckers of the ~~podocarpus~~ wri (*Podocarpus*, sp.) and mao (*Scaevola* *Roemerii*).

The inner surface of the bark is scraped into a mixture in equal parts of sea water and well water and boiled, until a sodden pulp is left. This is "wring" of its liquid into a coconut shell and mixed with about a tablespoonful of stockholm tar; and then drunk by patient.

The stockholm tar was probably added at the suggestion of some European sailor, possibly a whaler of the '70's and '80's. It is still commonly believed in the forecastles of Pacific ships that gonorrhoea may be cured with this medicine.