

# Traditional healer group applies for same status as medical council

SARA MARTIN

The South African Traditional Healers Council (SATHC) with over 12 million members country-wide, has approached the Government for professional status, and the matter is to be tabled in Parliament in the next few weeks.

The SATHC will then have the same standing and powers as the Medical and Dental Council.

High-level meetings have already been attended by senior executives of the SATHC and several cabinet ministers, including the State President Mr P W Botha.

"We aim to work side by side with the health authorities," said National President of the SATHC, Dr Sam Maila, who claims to have a personal following of more than 6.5 million.

"We have visited Tygerberg and Groote Schuur hospitals as well as the National Cancer Association. Both want to establish herbalist centres and there is a possi-

bility that Baragwanath Hospital could be interested as well.

"Traditional healers have a valuable function to perform in the community," he adds.

"Before a person visits a doctor he visits a healer. Here he will find out if the disease is connected with an ancestor or not. A modern doctor cannot do this."

To become registered with the council, the healer, whether he be a herbalist, sangoma or inyanga, has to have five years' training as an apprentice healer.

He is required to write oral and written examinations until he is finally awarded the certificate of practice.

He is then asked to take the Healer's Oath and to

abide by its code of ethics.

Practising witchcraft, dabbling in politics and gaining a bad reputation in the area, will cause his expulsion from the council.

All herbal shops must obtain a municipal licence and be registered.

There are numerous white traditional healers practising in the rural areas of the Cape and Transvaal.

According to Dr Maila there are more women traditional healers than men as they seem to have a "deeper psychological insight than men".

●The Healer's Oath — an echo of the Hippocratic Oath:

"I, a healer, invoking all my ancestral shades to be my witnesses, swear that I will fulfil this oath and this written covenant to the best of my ability and judgment.

"I will look upon him who shall have taught me this art even as one of my own parents. I will share my substance

with him, and I will supply his necessities if he be in need. I will rear his offspring even as my own brethren, and I will teach them this art, if they would learn it, without fee or covenant. I will impart this art by precept, by lecture and by every mode of teaching, not only to my own sons but to the sons of him who has taught me and to disciples bound by covenant and oath, according to the law of medicine.

"The regimen I adopt shall be for the benefit of the patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such.

"Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption. Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart therefrom, which ought not to be noised abroad, I will keep silence thereon, causing such things to be as sacred secrets. Pure will I keep my life and my healing art."

council

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# Shaka's flood of revenge

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The Natal floods and their consequent exposing of graves were caused by the wrath of Shaka Zulu and his ancestors — and there can be no long term relief in sight until Shaka's anger has been appeased, says the eminent tribal healer, Dr Sam Maila.

Dr Maila, national president of the South African Tribal Healers' Council (SATHC), put forward this his theory in an exclusive interview with The Saturday Star.

A seventh generation sagoma and a herbalist, Dr Maila claims to have a personal following of over 6,5 million people "world-wide".

## Tradition ignored

"Shaka Zulu's anger was unleashed in September last year when tradition was not followed and Chief Mangosuthu Buthelezi called all the tribes together at Stanger beside the Zulu king's grave on the 159th anniversary of his death," he said.

"The permission of his successor King Zwelithini Goodwill to do so was not sought, nor was he asked to be the main speaker as he should have been.

"They touched the king's grave and sacrificed his cattle without his children being there. No one can talk to Shaka without his royal blood being present."

The rains began the very next day.

Dr Maila predicts that the floods will continue until the "right" person from Shaka's family apologises to the grave.

"We are being punished for something done wrong



HERBALIST PLIES HIS TRADE . . . Mr William Maduna practises in the heart of the city.

## Appease his anger or else, warns Dr Sam

ly in Zululand. The tribes must be brought together again and the mistakes must be revealed."

"If Buthelezi does not do so, there are very dark shadows ahead in both his future and the future of his people," he added.

Dr Maila swears there are no political connotations to his predictions.

"The SATHC is a strictly non-political movement. We scrap any traditional healer from the register who is either politically active or belongs to any political group.

The SATHC is probably one of the most powerful black movements (many whites are also members) in the country.

He said that no chief, king or government official ever ventures on any new decision or enterprise without first consulting the traditional healer.

## Reputation spreads

In one year alone since its conception, the SATHC boasts 88 associations of healers. Its reputation has spread as far as Malawi and the United States.

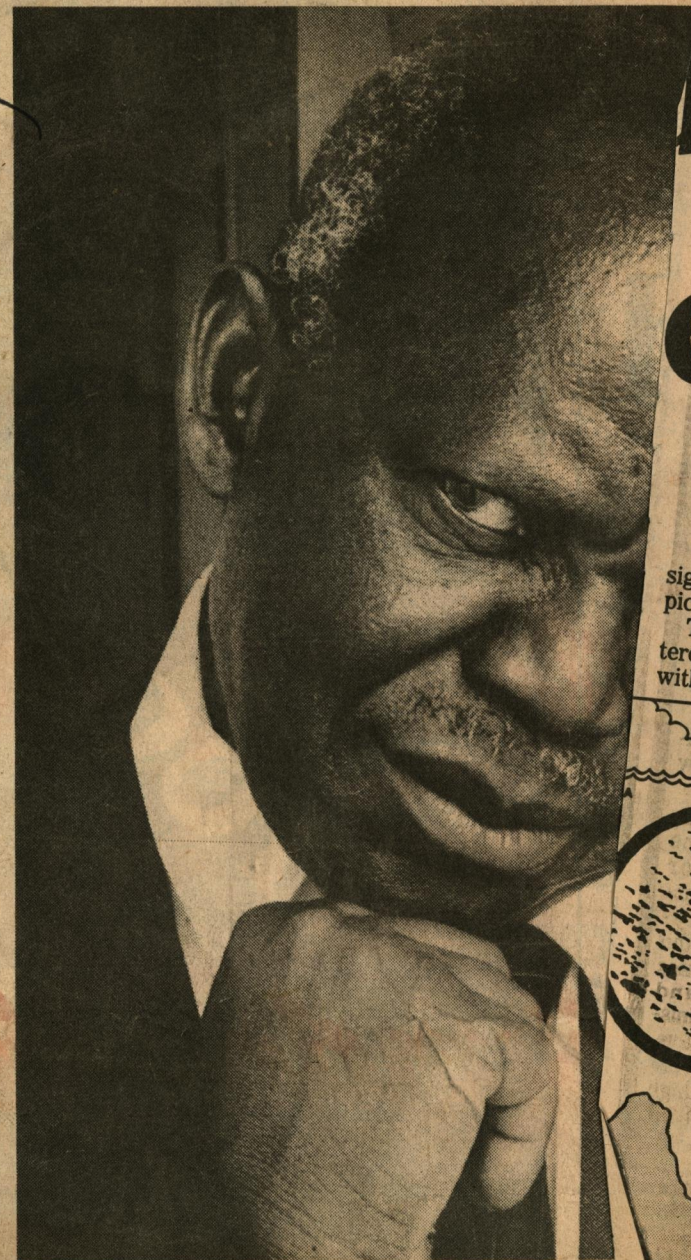
A delegation from Malawi is presently visiting South Africa to discuss traditional healing with the council.

Red Indians from the United States have invited the SATHC to visit them in March, in the hope of establishing an International Indigenous Healers' Association. Their visit will include attending a healers' conference on Aids.

● Some food for thought:

King Shaka died on September 24. Chief Buthelezi endorsed the Kwazulu/Natal Indaba proposals at a rally held at Stanger last year to commemorate the Zulu king's death on September 24.

According to the Weather Bureau Newsletter number 462 dated September 1987, the preparatory rains for the floods began on September 25. The flood-producing rains were on the 26 and 27 September . . . and they have begun to fall again.



ASK THE KING . . . says Dr Maila.

Working almost like signals are bounced off a picture that prints out on The American operated anchor supply vessel with the aid of a "joysti



"FISH" SAW



THE CITIZEN

Saturday 13 February 1988

# Buthelezi outlines 'realities' of SA

ULUNDI. — The advocates of sanctions against South Africa needed to be aware of its First World/Third World dimensions, Chief Mangosuthu Buthelezi said in Ulundi yesterday.

The KwaZulu Chief Minister and Inkatha president was speaking at a meeting with Mr Stephen Cooney, of America's National Association of Manufacturers.

The existence of Blacks, who represented four-fifths of the country's population, was dominated by Third World realities, he told

Mr Cooney, who was accompanied by Durban's United States Consul-general, Mr Tex Harris.

Blacks were driven by a need to do all they could to gravitate from Third World circumstances to those of the First World. Progress for the individual, the family and the community depended on this.

"I am terribly aware of the fact that after we have won our battle against apartheid — and we will win — we will have to wage a hideously long, drawn-out battle against

poverty, ignorance and disease, Chief Buthelezi said.

"What we do now, and how we do it, will have consequences for what we can do in this battle after apartheid has been eradicated."

Sanctions had already been detrimental to the economy and on existing potential for Blacks to move to First World circumstances. They would never bring Pretoria to its knees, but they would continue to have a detrimental effect on the poorest of the poor. — Sapa.