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3 i-\201a_fur&ay February 13 1988

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group applies for same status as medical

The South African Traditional Healers Council (SATHC) . â\200\224â\200\224â\200\224â\200\224â\200\224
+{ with over 12 million members,couxâ\200\231_xtry-wide, â\200\230has ap- . : â\200\2243SAR
A MAR'HNâ\200\230

â\200\230abide by its cddticotethi&&' L i, -
: . Practising witchcraft, dabbling in politics and gaini ? 2
proached the Government for professional status, and : ; i a bad reputation in the area, wi
ll cause his ulsion =" â\202¬0
the matter is to be tabled in Parliament in the next few bility that Baragwanath Hospital c
ould be interested as . from the council. o A Dl i+ S i seiifien
1 weeks. well. i i . All herbal shops must obtain a municipal licence i wâ\200\224" -
- The SATHC will then have the same standing and â\200\234Traditional healers have a valuab
le function to Per- and be registered. . o Log L ,
powers as the Medical and Dental Council, . form in the community,â\200\235 he adds. S Ther
e are numerous white traditional healers practis-
. High-level meetings have already been attended by â\200\234Before a person visits a docto
r he visits a healer. ing in the the Cape and Transvaal. j
Senior executives of the SATHC and severa] cabinet Here he will find out if the disease is
connectgdâ\200\235thh)
-| minsters, including the State President Mr P W Botha, an ancestor or not. A modern docto
r cannot do this. iona
{ â\200\234We aim to work side by side with the health auth- To become registered with the
council, the healer, psychological insight than menâ\200\235.
orities,â\200\235 said Natjonal President of the SATHC, Dr Sam whether he be a herbalist, S
angoma or inyanga, has Â@The Healerâ\200\231s Oath â\200\224 an echo of
| Maila, who claims to have 3 Personal following of more to have five yearsâ\200\231 traini
ng as an apprentice healer. St â\200\234L, a healer, invoking
than 6,5 million. A He is required to write oral and written â\202¬Xamina- witnesses, swea
r that I ul i
â\200\234We have visited Tygerberg and Groote Schuur hospi- tions unti] he is finally award
ed the certificate of covenant to the best of my ability and judgment. ARG
F Is as well as the National Cancer Association. Both practice, â\200\230 _ â\200\234T will
look -upon him who shall have taught mebs art
|]| want to establish herbalist centres and there is a Possi- He is then asked to take th
e Healerâ\200\231s Oath and to even as one of my own parents. I will share my substance

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Wit him, and I will supply his
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|2 +The regimen I adopt shall 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, (!

â\200\234Whatsoever house I enter, there will I go for the benefit
of the sick, refraining from all - iol
Whatsoever things I see or hear

â\200\234in my attendance on the sick
- â\200\230which ought not to be noised a
thereon, causing such things
- will I keep my life and my healing art.â\200\235
S â\200\224 o

The SR /3/62/58

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 worldwide.

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 .

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

Shaka's flood

Appease his anger or else, warns Dr Sam

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

â\200\234If Buthelezi does not do so, there are very dark shadows ahead in both his future and the future of hisâ\200\231 people,â\200\235 he added.

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

â\200\234The 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 establish-

ing an International Indigenous Healersâ\200\231 Association.

Their visit will include attending a healersâ\200\231 conference on Aids. â\200\230
@ Some food for thought: :

King Shaka died on September 24. Chief Buthale- .
2i endorsed the Kwazulu/Natal Indaba proposals at a rally held at Stanger last year to commemorate the Zulu kingâ\200\231s 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.

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ASK THE KING . . . says Dr Maila.

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Sdurcay 13 February 1968

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