Cure for Riki-ni-biroto (distended stomach, i.e. dyspepsia):

Choose a Kisan (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 Kisan, and pluck one of its branches. Hold this in the right hand, and still without breathing once 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 mois 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 mois. Put the mixture into a Kumate (wooden bowl) and pound it up with the stalk, leaves, flowers, and seeds of the Kisan 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 warm 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.

Drafted 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 moon stage, and two in the era stage.

The flesh of these is grated and mixed. The gratings are "wring" 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 frothy scum arises which is skimmed and thrown away. After a little more heating, the coconut-oil begins to appear. Take the vessel from the fire at this point and mix the contents with an equal quantity of water.

Heat the mixture until it is just too hot to bear 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 (Londra subulata); flowers of the tingibing (Thepsoria populnea); tips of mangrove suckers; and trailers of the Kiawon (_trumfeta brcmunam_).

These ingredients are pounded together and then mixed into the water of five drinking mugs. 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.
The art of bonesetting, as practised by the Gilbertese, is entirely free from affection of 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 bonesetter’s fingers alone depends the success of his endeavours. I have no details at all about the local or history of bonesetting; there is no myth known to me in which the art of Kanikak is mentioned. Maere of Maukei, who gave me the information here recorded, knew nothing beyond the fact that his father passed it on, and his grandfather passed it on.
many generations would elapse before
some sort of magical formulae became
attached to it. I therefore think that
the mispatation 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
to much to support the fractured bone as
to relieve pain.
Knowledge down to them.

From the absence of myth, magic, ritual, or superstition connected with Hanikani, I am inclined to infer that it is (a) of foreign origin, or else (b) of very recent importation.

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 foreigners, say from the Dutch or the Marshallis, himself imperfectly acquainted with the language, it would take its place in the local culture unaccompanied by niceties, 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 iroko (flesh),

te varo (blood), te ia (vains).

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

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

About 3. Te torotobi again.


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

Midnight. Manipulation of bone.

About 3 a.m. Massage of "flesh", "blood", "vains".
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 2:3:1 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.

Recognised by Gilbertian bone setters:

1. Forearm 2 bones: called kinata because they run parallel. Upper arm 1 bone: one nia (artery).
2. Leg 2 bones below knee: one thigh bone: one artery.
3. Twelve vertebrae between them: the part of the spine called ra'i-mi-bakoa: 2 arteries: (ra'i-aka).
4. Nine ribs on left and ten on right side (ra'i-mi-bakoa).
5. Twelve sections of spine (ra'i-mi-bakoa).
6. Coccyx one (ra'i-mi-ki).
7. Shoulder bone two: ra'i-mi-oroa.

The splints used for broken bones are made of coconut slivers 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) Fuju 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 and 5. Size 5 and 6. 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 simple, simple fracture, three massages a day:
just after sunrise, at noon, just before sunset.
(The ribanin)

For complicated fractures (ni-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 fractured, 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.
"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 *wi* (Hagea sp.) and the *ango* (Pruina taitensis) are chiefly favoured while the *kiaanga* or *makin* (Polypodium) are used when procurable.

The bark, roots, and tips of young branches are gathered in handfuls each. These are chopped up fine and boiled 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 Scævola Rænigii (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 Pisonia 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 small treatment was to

Save the

potato to drink a mixture in equal parts

of fresh water and coconut cream 

Squeezed from the grated flesh of a nut.

A thin peel of the coconut was taken off and the

juice was drunk along with some

grains (wine); infants cut their teeth.

The most usual method was to chop up

the flesh of a coconut until soft, remove up

the juice and put it with sugar into the

juice is certainly a good

The jucce was left overnight 

The juice was then served with some

(A record)
Poisoned foot: treading on now (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.

Inflammatory condition of buttocks and genitals among infant girls, called bàá.

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 hero (ficus aspera). Apply this as an ointment.
Medicine.

Boils and sprains.

For boils and sprains the heated leaves of the non (murraya alpina) and the kicbc (cinnaum asiaticum) were applied. The non leaves were especially used to bring the boil to a head.

Another styptic was the ren (Tomeparia argentia) 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
pathyreiwi (Frogaea sp) and maoscaevola
Koenigii).

The inner surface of the bark is scraped
into a mixture in equal parts of sea
water and will water and boiled, until
a sodden pulp is left. This is "wrung" of
its liquid into a coconut shell and mixed
with about a tablespoonful of stockhol'm
Kari, and then drunk by patient.

The stockhol'm Kar 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.