

**DISABILITY & SOCIAL RESPONSES
IN SOME SOUTHERN AFRICAN NATIONS:
Angola, Botswana, Burundi, D.R. Congo (ex Zaire), Malawi,
Mozambique, Namibia, Tanzania, Rwanda, Zambia, Zimbabwe.
A bibliography, with introduction and some historical items.**

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*** HISTORICAL MATERIAL ACROSS SUB-SAHARAN AFRICA
(mostly pre-1966, with some annotation).**

The geographical range is broadened here to include references to historical developments in the Republic of South Africa, which provide a background to much of the historical development elsewhere in Southern Africa. Some material from West Africa has also been listed, and rather more medical material, e.g. in connection with disabling diseases such as leprosy.

The light annotations are acknowledged to be far from complete or uniform, having been made irregularly over about seven years, with varied disability interests in mind. A few are abstracts of the items' contents; some exhaust the relevant single paragraph in a book, e.g. that fixes a date or name concerned with service development; some provide or supplement an index, so that the busy reader can go straight to 'disability material' without combing through a book; some quote a few lines that contradict well-established myths. The pursuit of African disability histories has fascinated the compiler, and has often shed light on the present disability situation in southern Africa. To make progress towards a better understanding of disability histories and futures, there is a need for far more people to take up this fascinating pursuit.

(References preceded by '*' appear also in the lists above)

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All materials may be reproduced for non-commercial purposes to advance educational or scientific research.

ABADIE, Charles (1963) Artificial limb supply groups in the French-speaking African states. In: *Disability Prevention - Rehabilitation* (q.v.) pp. 401-403. New York. Describes a scheme begun in Morocco in 1950 and Algeria in 1952, for a mobile workshop supplying prosthetic and orthopaedic appliances, which eventually gave coverage as far as "Senegal, Guinea, Upper Volta, Niger, Dahomey, and the region south of Mauretania" (p. 401), at a time when much of this land mass was accessible only with difficulty.

ADAMS PCG (1949) Disease concepts among Africans in the protectorate of Northern Rhodesia. *RLJ* 10: 14-50.

AHMED, Abdel Rahim Mohamed (1977) The evolution of a prosthetic and orthotic service in a developing country. In: *The Disabled in Developing Countries. Proceedings of a Symposium on Appropriate Technology and Delivery of Health and Welfare Services for the Disabled in Developing Countries held at Oriel College, Oxford, September 26-30, 1976*, 109-113. London: Cwlth Fndn.

Some notes on developments of prosthetics and orthotics in Sudan since the early 1940s.

AHYI, Gualbert R (1997) Traditional models of mental health and illness in Benin. In: PJ Hountondji (ed) *Endogenous Knowledge: Research Trails*. [Oxford]: CODESRIA.

* ANDERSON EM [1967] *The Education of Physically Handicapped, Blind and Deaf Children in East Africa*. London: Natl Fund for Res. into Crippling Diseases. 150 pp. Very detailed, factual survey and analysis on the situation of both government and NGO work in Uganda, Kenya and Tanzania in the mid-1960s. Discussion of polio back to 1912 (pp. 28-30); opening of centres for blind people in 1940s and 1950s (89-99), and for deaf people from 1959 onwards (108).

ANON (1965) Dr Ella Botes: the eyes and tongue of many. *Horizon* vol.7 (no.10, Oct.) 26-29.

Published at Salisbury. Biographical notes and description of work with blind children at Magwero, Zambia, with photographs. [Attrib. by C. Landman to G. Verstraelen-Gilhuis]

ARON ML (1991) Perspectives. *S.African J. Communication Disorders* 38: 3-11.

Historical and current perspectives on the profession of speech and language therapy, in South Africa and elsewhere.

ARON ML, BAUMAN S & WHITING DM (1967) Speech therapy in the Republic of South Africa: its development, training and the organization of services. *Brit. J. Disorders of Communication* 2: 78-83.

Informative account of developments since 1936 when P de V Pienaar started a diploma course in Logopedics at the Univ. Witwatersrand.

ARYEE D T-K (1972) The education of hearing impaired children in Ghana. In: *Seminar on Deafness, Accra, Ghana, September 4th-8th, 1972*, 5-7. London: Cwlth Socy for the Deaf.

Some notes on the start of the first deaf school in 1957, and subsequent developments.

ASKEW, Albert Dennis [1967] *All Things Made New*. London: Leprosy Mission. 49 pp. Work with people having leprosy in East Africa.

AUDU J (1973) *The establishment and growth of SIM School for the Blind, Kano from 1930 - 1972*. Unpub. BA (Ed) thesis, Ahmadu Bello Univ., Zaria, Nigeria.

AVOKE, Mawutor (2001) Some historical perspectives in the development of special education in Ghana. *European J. Special Needs Educ.* 16: 29-40.
Describes the start and development of formal special education in Ghana since the 1950s with emphasis on children with learning difficulties. Policy and practice remains a mixture of earlier institutional practices with some rhetoric of inclusion.

BADUEL-MATHON, Céline (1971) Le langage gestuel en Afrique Occidentale: recherches bibliographiques. *J. de la Société des Africanistes* 41: 203-249.
Extensive classified description of gestural communication in West African countries from documentation of the previous two centuries; does not, however, describe formal sign language used by deaf people.

BAIN, Adrian M (1966) Historical note on poliomyelitis in Uganda. *EAMJ* 43 (2) 62-64.
Cases of polio in Uganda from 1912 and the 1920s.

BALSLEV, Knud (1989) *A History of Leprosy in Tanzania*. Nairobi: AMREF. iv + 52 pp.

BAMBA SUSO & BANNA KANUTE (1999) *Sunjata. Gambian Versions of the Mande Epic*, transl. and annotated by Gordon Innes, with Bakari Sidibe. Edited by Lucy Durán and Graham Furniss. London: Penguin. isbn 0-14-044736-9.
Two of the many legendary versions recounted by West African griots about the ancient Malian kingdom, celebrating the 13th century warrior king Sunjata, who had a severe childhood impairment, and his hunchback mother (see e.g. pp. ix, 4, 5, 13, 42, 57, 59, 62, 63, 74-75, 80, 81-84, 97, 99, 110, 112, 113, 115, 116).

* BARCHAM, Lesley (1997) *The education of deaf children in Zimbabwe: the changing role of non-governmental organisations, international organisations and government*. Unpub. PhD thesis, Open Univ., Milton Keynes, UK. ix + 330 pp.
Historical study from 1940s to 1990s.

BARNES FG (1929) The Deaf of the Empire. In: *Proceedings of the Eleventh Conference... Brighton ... 31 July - 2nd August, 1929*, 4-35. National College of Teachers of the Deaf.
Includes account of Barnes's visit in 1928 to schools for the deaf (pp. 6-11) and adult deaf clubs (18-19), in South Africa, with analytical comments. (Barnes recognises that his report omits most of the native deaf in countries he visited). Arthur Blaxall makes some further comments on S.Africa (pp. 33-34).

BARNES HF (1949) The birth of a Ngoni child. *Man* 49 (no.118) 87-89.

BASTENIE PA, ERMANS AM, THYS O, BECKERS C, Van den SCHRIECK HG, De VISSCHER M (1962) Endemic goiter in the Uele region: III. Endemic cretinism. *J. Clinical Endocrinology* 22: 187-94. (D.R. Congo)

BELL, Leland Virgil (1991) *Mental and Social Disorder in Sub-Saharan Africa: the case of Sierra Leone, 1781-1990*. New York: Greenwood Press. xi + 206 pp.

BISLEY GG (1964) Some aspects in the prevention and treatment of blindness in Kenya. *Transactions of the Ophthalmological Society UK* 84: 55-65.

BLACKSTOCK ZP (1958) History of our Institutions (3). The Hope Convalescent Home. *Cripple Care* 2: 16-19. (Johannesburg)

BLAXALL, Arthur W (1937) *Ten Cameos from Darkest Africa. Stories of pioneer work amongst coloured and African blind*. Lovedale Press. 37 pp.
Based in S.Africa.

BLAXALL AW (1952) *Helen Keller Under the Southern Cross*. Cape Town: Juta. viii + 54 pp.
Helen Keller visited South Africa for two months in 1951.

BLAXALL AW (1965) *Suspended Sentence*. London: Hodder & Stoughton. 125 pp.
pp. 33-35 notes work with S.African deaf children in 1863; start of Natl Cncl for Blind, Natl Cncl for Deaf, in 1929. Blaxall's own experiences with deaf and blind people began in Birmingham, England, in 1921 (pp. 25-26). On that foundation he later worked with disabled people in South Africa, first as head of the Athlone School for Coloured Blind children (32-43). He and his wife later founded Ezenzeleni ('the place where you care for yourself'), for blind adults. Most of the book concerns the work with disabled people, against the background of political developments, which eventually caused Blaxall's conviction and suspended sentence for opposing the government of South Africa.

BLAXALL, Florence M (1948) *Mapupula, the one who touches*. London: Society for Propagation of the Gospel. viii + 52 pp.
Story of the deaf-blind Zulu, Radcliffe Bhekinkosi Dhladhla, to the age of 21. He lost his hearing and sight through a high fever in infancy, which also left him unable to walk. His mother Rhoda took him to Durban from their native village. At the hospital he received treatment which restored his mobility. He was returned to his mother with the advice that his mind was unimpaired, and he should be encouraged to do and to learn everything possible. His mother kept him until he was 11, then tried to get him into a deaf school or a blind school, but no special school was willing to take in the deaf-blind boy. Eventually the Rev and Mrs Blaxall took charge of Radcliffe, around 1937. Florence Blaxall worked on his education, and here tells the story in detail, without sentimentality, and with many lively drawings by Monica Hope. They learnt the Tadoma method of teaching, when its originators, Miss Hall, Tad Chapman and Mrs Chapman, visited South Africa. After this, Radcliffe made more progress, and revealed more of his character and individuality. In 1938 the Blaxall with Radcliffe moved to Ezenzeleni, a new work for adult blind people near Johannesburg. Later two other deaf-blind young men, Franz and Johannes, joined him for their education.

Blindness in British African and Middle East Territories. Being the report of the Joint Committee appointed by the Colonial Office and the National Institute for the Blind, following the visit of a Delegation to Africa and certain British Middle East Territories between July, 1946, and March, 1947. (1948). London: HMSO. xii + 99 pp.
pp. 10, 69-70: Work begun in N. Rhodesia (1923, 1942), in Kenya (1941, 1946) and West Africa (1940s).

BODO, Jean-Paul [1996] *Médecine coloniale et grandes endémies en Afrique 1900-1960: lèpre, trypanosomiase et onchocercose*. Paris: Editions Karthala. 432 pp.
Well referenced, revised doctoral thesis. In particular, chapter 4, "La lèpre, une endémie présente mais négligé" (pp. 131-150), and leprosy management (pp. 251-257).

BOSHOFF PH (1945) Blindness and diseases of the eye in South Africa. *SAMJ* 19: 148-149.
Details the haphazard nature of data and of blindness pension awards among the non-European population. Based partly on his own survey of eye disease in Western Transvaal and Mafeking districts, where almost 95% among 1,874 eye disease cases were of a preventable or treatable nature, the author advocates much more attention to prevention measures.

BOTES, Ella [1951] *Wat dit beteken om blind te wees in heidenlande*. Bloemfontein: NG Sendingpers.
Ref. from C. Landman, q.v., who translates the title "Being blind in pagan countries". Landman states that it was commissioned by the Oranje Vroue Sending Bond as "a book on being blind, black and pagan", and it gives an "overview of the work amongst the blind in the eastern part of Northern Rhodesia".

BOTIE van Magwero [Botes, Ella] (1971) *Van moeras tot palmbos*. Potchefstroom: NG Kerkboekhandel.
Botes's life told through the stories of many Christians with whom she worked.

BOTSWANA National Archives. (1934) Comments on the "Save the Children Fund" Report on the Poor Physique of Native Children in the Bechuanaland Protectorate. File S.410/2. 29 pp.

BOTSWANA National Archives. (1936) Efforts to Improve Physique and health of Native School Children. File S.470/3. 9 pp.

BOYD, Miriam (1933) A mother and her deaf child in South Africa. *Volta Review* 35: 64-69.
Letters written to the Volta Bureau, 1931-32, by Mrs Boyd. Her daughter aged 9, deaf since birth, had been taught at home by Mrs Boyd along with her two younger children.

BRÁSIO, António (1959) As Misericórdias de Angola. *Studia* (Lisbon) 4: 106-149.

BRELSFORD W (1950) Insanity among the Bemba of Northern Rhodesia. *Africa* 20 (1) 46-54.

BRINK CD (1934) An outbreak of acute anterior poliomyelitis. *SAMJ* 8: 560-563.
Outbreak of polio at Bloemfontein in Dec. 1933 and Jan. 1934, with data and discussion.

BRITTAN, Harriett G. (1860) *Scenes and Incidents of Every-Day Life in Africa*. Pudney & Russell. Reprint (1969), New York: Negro Universities Press.
Detailed description of work with Rev. C.C. Hoffman (see Fox GT, 1868) in the 1850s at Cape Palmas, Liberia, including references to children with disabilities (see pp. 45, 56, 119-120, 136, 139, 141-142, 194-195, etc).

BROWN, H Egerton (1932) The sterilization of the mentally defective. *SAMJ* 6: 107-111.

Published with Dunston (q.v.) and Editorial (q.v.), Brown argues that sterilization would hardly alter the prevalence of 'mental defect'; whereas "the establishment of special classes both for feeble-minded and retarded children will go much further towards solving the problem of the expense to the State of the feeble-minded than any amount of sterilization."

BROWN, H. Maughan (1935) Our land: is our population satisfactory? The results of inspection of children of school ages. *SAMJ* 9: 819-824.

Part of a series of papers on Europeans only. Includes data on deformities, and defects of vision, hearing and speech, among 80,736 Cape Province European children (1930-1935). Similar results are shown for children in England (1932). Nutrition in the Province was "fairly satisfactory", except in some 'poor-white' settlements. (Compare data from Kark & Le Riche, below).

BROWN, James AK (1937) Leprosy folklore in Southern Nigeria. *LR* 8: 157-60.

BROWN JAK (1953) Leprosy policy in Uganda. *LR* 24: 98-103.

BROWN, R Cunyngham (1938) *Report on the care and treatment of lunatics in the British West African colonies: Nigeria*. Lagos.

BROWNE, Stanley G (1980) Leprosy. In: EE Sabben-Clare, DJ Bradley & K Kirkwood (eds) *Health in Tropical Africa During the Colonial Period*. Oxford: Clarendon.

Browne recalled that in the Congo around 1940, "I learned my clinical leprosy sitting between a cannibal chief and a cannibal witchdoctor - and good teachers they were, pointing out scarcely visible differences of skin surface that I should not have noticed unaided." (p.76).

* BURCK DJ (1989) *Kuoma Rupandi (The Parts are Dry). Ideas and practices concerning disability and rehabilitation in a Shona ward*. Res. Report No. 36/1989. Leiden: African Studies Centre. isbn 9070110725. vii + 220 pp.

pp. 39-46 describes in some detail the historical development of medical and legal rehabilitation resources in Zimbabwe.

BURRELL, Rex (1943) Preventable deafness. *SAMJ* 17: 40-42.

Notes the indefensible social attitudes towards deaf people. The man in the street "will tolerate the 'poor old blind man', but seeks to avoid the 'stupid old deaf So-and-so'." Comments on "the dreadful plight of the unfortunate deaf person, his pathetic isolation, his loneliness in company, his apprehension in traffic, his negative social value." Much preventable deafness failed to be cleared up as a result of poor medical and surgical practice. Over 40 cases of severe hearing impairment were found among nearly 200 indigent school children examined over several years.

CALCOTT RD (1957) *A Survey of Blindness in Kenya*. Brit. Empire Socy for the Blind. 28 pp.

CAPE OF GOOD HOPE (1855) *Report from the Select Committee ... on the arrangements for providing for lunatics, lepers, and chronic sick throughout the Colony*. Cape Town. Cape Archives No 9/1855.

CAPE OF GOOD HOPE (1892) *Results of a Census of the Colony of the Cape of Good Hope, as on the night of Sunday, the 5th April, 1891*. Cape Town.

Data for "Sickness and Infirmities" tabulated pp. 385-415, including age data. Discussion of infirmities pp. xci - cvii, i.e. "blind", "deaf and dumb", "idiotic", "lunatic", "epileptic", "paralytic", "leprous", "maimed, lamed and deformed", differentiated by racial group.

CAPE OF GOOD HOPE (1895) *Report of the Select Committee on the Leprosy Commission Evidence*. Cape Town. xxi + 28 pp.

CAPE OF GOOD HOPE (1905) *Results of a Census of the Colony ... 17th April, 1904*. Cape Town.

Data for Sickness and Infirmities tabulated pp.425-57. Discussion and comparison of data for 1875, 1891 and 1904, pp. cxlvii - clxxiii. Notes one school for blind and for deaf and dumb children, Worcester; two for deaf and dumb children at Cape Town and King William's Town; one small institution for "imbecile children" at Graham's Town.

CAPE OF GOOD HOPE (1932, and following years) *Report of the Superintendent-General of Education for the Year ended 31st December, 1931*. Pretoria: Dept of Public Educ. pp. 68-70: medical inspectors of schools note an unpub. Report of Inter-Departmental Commission on Mentally Defective Children, with some discussion. In the Report of the Superintendent-General on 1936, (pp. 19-20), 38 schools are listed where classes for mentally retarded children have begun. Teachers were specially trained at Stellenbosch Univ. Provision had begun for children with hearing and speech impairments (p. 20). There is discussion of outcomes, in the Reports on 1937 (pp. 22-8) and 1938 (pp. 52-56).

CENTNER T (1962) *L'enfant africain et ses jeux*. Elizabethville: CEPSI.

Christian Cncl of N. Rhodesia (1950) *Report of a Conference on Social Welfare held at Mindolo Mission on 26th and 27th May, 1950*. Kitwe.

CHUBB, Elsie M. (1932) Some statistics on mental deficiency. *SAMJ* 6: 649-652.

Very brief digest of definitions, survey procedure, data and discussion by a member of the Inter-Departmental Comm. on Mental Deficiency, the report of which was given to the Minister of Education but not published. Well-standardized intelligence tests were given to 28,000 European children aged 10, 11 and 12, in Union schools.

CLAPPERTON H (1824) Captain Clapperton's narrative. In: *Missions to the Niger*, Vol. IV, The Bornu Mission, Part III, edited by E.W. Bovill, reprint 1975, Nendeln/Liechtenstein: Kraus Reprint.

Clapperton saw the 'village of the blind' at Kano city, and was also told that a sector of the city was allocated to lame people (pp. 655, 661, 671).

CLIFFORD W & MWEWA, Parkinson B (1960) *Physical Handicap amongst Africans in Broken Hill*. Soc. Welf. Res. Monograph No.2. N. Rhodesia, Min. Local Govt & Soc. Welf. 21 pp.

COCHRANE RG [1931] Leprosy in East and Central Africa. *LR* 2: 20-24.

COHEN, Morris J. (1935) The first South African institution for epileptics. *SAMJ* 9: 299-

300.

The Rand Epileptic Employment Association began a small horticultural therapy scheme, providing paid work and a hostel for seven men suffering from epilepsy, near Johannesburg. The men were happier to be usefully occupied, and their physical health also improved noticeably.

COHEN MJ (1940) The epileptic and his treatment. *SAMJ* 14: 293-294.

COLES DF (1956) Mongolism in West Africans. (A report of two cases). *WAMJ* 5: 31-32. See also Stannus (1914); Luder J & Musoke LK (1955).

COLLOMB, Henri (1975) Histoire de la psychiatrie en Afrique. *African J. Psychiatry* 2: 87-115.

Concerned with francophone Africa.

CONRAD DC (1995) Blind man meets prophet. Oral tradition, Islam, and *Funé* identity. In: DC Conrad & BE Frank (eds) *Status and Identity in West Africa*, 86-132. Bloomington: Indiana UP.

Discusses some incidents with blind men in hadiths of the Prophet Muhammad, or from legends that were dated back to the time of the Prophet by blind West African bards.

COURTOIS G, FLACK A, JERVIS G, KOPROWSKI H & NINANE G (1958) Preliminary report on mass vaccination of man with live attenuated poliomyelitis virus in the Belgian Congo and Ruanda-Urundi. *BMJ* ii: 187-190.

COX, Alice (1934) The South African Official Mental Hygiene Scale of intelligence tests, and its clinical application. *SAMJ* 8: 373-375.

Discusses the preparation and purpose of this scale, derived from Binet-Simon methods. Notes its usefulness in detecting "alexia and other reading and writing disabilities", as well as unnoticed visual or auditory defects, so that remediation can begin earlier.

COXON A (1962) The Kisii art of trephining, *Guy's Hospital Gazette*, 76, pp. 263-273. Coxon noted that "The West Kenya Medical Department have cautiously recognised this specialty", traditionally practised among the Kisii.

CRONJÉ JM (1982) *Born to Witness*. Pretoria: N.G. Kerkboekhandel Transvaal.

Notes on Dutch Reformed Church Mission work with disabled children in Nyasaland, Northern and Southern Rhodesia, pp. 98, 124-6, 144-5.

CRONJÉ, Marthie (1955) *Botie van Magwero*. Pretoria: Kaapstad. 161 pp.

Life of Ella Botes, pioneer teacher of blind and deaf children at Magwero, N. Rhodesia. In Afrikaans.

CUSSON, Sr. Cecile (1977) A rehabilitation experience with Cameroon Animists. In: *The Disabled in Developing Countries. Proceedings of a Symposium on Appropriate Technology and Delivery of Health and Welfare Services for the Disabled in Developing Countries held at Oriel College, Oxford, September 26-30, 1976*, 29-35. London: Cwlth Fndn.

Sr Cecile learnt the importance of listening to the thoughts and expressions of families bringing a disabled member from the interior, where deeply traditional ways of life prevailed,

before offering a basic level of orthopaedic rehabilitation.

DAVEY, T Frank (1939) Uzuakoli Leper Colony. *LR* 10: 171-85.
Work in Southern Nigeria.

DAVID JB (1970) Deafness in Ghana - a personal record. In: *Seminar on Deafness, Accra, Ghana, September 4th-8th, 1972*, 61-65. London: Cwlth Socy for the Deaf.
Personal recollections of ENT (Ear, Nose and Throat) work since 1954, the arrival of the deaf missionary Andrew Foster in 1956, the deaf survey by General Drummond in 1961, the start of several deaf schools, and the "Deaf Village" of Adamarobe.

DAVIDSON S (1949) Psychiatric work among the Bemba. *RLJ* 7: 75-86.

DAVIES JNP (1959) The development of 'scientific' medicine in the African kingdom of Bunyoro-Kitara, *Medical History* 3: 47-57.

DE AZEREDO, José Pinto (1799) *Ensaio sobre algumas enfermidades d'Angola*. Lisbon. 150 pp. Reprint with introduction, Luanda, 1967, 183 pp.

DE LA BAT, Gabriel (1935) Agricultural Training for the Deaf in South Africa. *Volta Review* 37: 645-48.

DELINOTTE H (1939) The fight against leprosy in the French overseas territories. *Intl J. Leprosy* 7: 517-47.

DE MOOR J (1965) Evolution de la poliomyélite à Léopoldville de 1951 à 1963. *Annales de la société Belge de la médecine tropicale* 45: 651-664.

DENIS F (1951) L'enseignement traditionnel au Congo avant l'arrivé des Blancs. *La Revue Nouvelle* 1 (4) 346-55.

DE PINA, Luiz (1943) *História da Medicina imperial Portuguesa (Angola)*. Lisbon: Agência Geral das Colónias. 62 pp.

DEVITTIE TD (1976) *The Underdevelopment of Social Welfare Services for Urban Africans in Rhodesia, 1923-1953*. Hrr: Univ. Rhodesia.

* DEVLIEGER, Patrick J (1995) From self-help to charity in disability service: the Jairos Jiri Association in Zimbabwe. *Disab. & Socy* 10: 39-48.

DEVLIEGER PJ (1998) Representations of physical disability in colonial Zimbabwe: the Cyrene Mission and Pitaniko, the Film of Cyrene. *Disab. & Socy* 13: 709-724.

* DEVLIEGER PJ (1999) Frames of reference in African proverbs on disability. *Intl J. Disab. Develop. & Educ.* 46: 439-451.

Discusses the life context and possible meanings of some 55 proverbs involving disability, from languages of Malawi, Senegal, Tanzania, Zambia, Zaire, Zimbabwe, with some local informant information.

DEVLIEGER PJ (2000) The logic of killing disabled children: infanticide, Songye cosmology, and the colonizer. In: J Hubert (ed) *Madness, Disability and Social Exclusion. The archaeology and anthropology of 'difference'*, 159-167. London: Routledge.
Based on ethnographic studies in the 1980s in the Kasai region of the Democratic Republic of Congo, exploring meanings of infant disability and conflicts with the former colonial state.

DIAS, Jill R (1981) Famine and disease in the history of Angola, c. 1830-1930. *J. African History* 22: 349-78.

DIETERLEN, G. (1951) *Essai sur La Religion Bambara*. Paris: Presses Universitaires de France.
pp. 88, 94-97, suggests that albinos could be treated as scapegoats in West Africa.

Directory of Agencies for the Blind in the British Isles and Overseas. 1954. London: Royal Natl Instt. for the Blind.
pp. 139-41: lists organisations and instt.s in Gold Coast (2), Kenya (2), Nigeria (2), N. Rhodesia (3), Southern Rhodesia (2), Nyasaland (2), Sierra Leone (1), Tanganyika (2), Uganda (1), Zanzibar (1), Union of S. Africa (25).

Disability Prevention - Rehabilitation. Proceedings of the Ninth World Congress of the International Society for Rehabilitation of the Disabled, Copenhagen, June, 1963. New York.

DIXEY MBD (1931-32) Some observations on leprosy in the Gold Coast and British Togoland. *WAMJ* 5: 3.

DOBNEY, Tom (1964) The valley of the blind children. *Horizon* 6 (1) 4-11, 13.

[DOMINICAN Sisters] (1944) Schools for the deaf in South Africa. *Volta Review* 46: 148-50.

Summary of a Report by the Dominican Schools for the Deaf, Cape Town, covering the period since establishment of their first school in 1863.

DOMMISSE, George F (1982) *To Benefit the Maimed: the story of orthopaedics and the care of the crippled child in South Africa*. Johannesburg: South African Orthopaedic Assoc. and the National Ccl for the Care of Cripples in South Africa. xviii + 239 pp.
The story is told largely from short biographies of orthopaedic surgeons (many with photos) who developed their speciality in South Africa, starting with Dr Ernst Simon who began work in 1899. Numerous lists of committees, extracts from charitable organisation reports and documents also appear, giving details of local developments. This would be a useful source-book if an organised history were to be written. [See also Le Vay, pp. 361-365, which derives very largely from Dommissse's work]

DORNAN, Samuel S (1919) The killing of the divine king in South Africa. *Report of the Sixteenth Annual Meeting of the South African Association for the Advancement of Science, Johannesburg, 1918, July 8-13*, 394-399. Cape Town.

Comments on some observations by Dos Santos (see below) in the late 16th century, and others, on the tribal tradition that the ruler's body must be maintained in perfect condition, and he was killed when his powers began to fail, his hair became grey and he began to lose his teeth.

DORY, Electra (1963) *Leper Country*. London: Muller. 235 pp. (Nyasaland / Malawi).

DOS SANTOS, João. Eastern Ethiopia. In: George McC Theal (ed) (1901) *Records of South-Eastern Africa, collected in various libraries and archive departments in Europe*. Government of Cape Colony.

Dos Santos's account was first published in 1609 in Portuguese. His 'Eastern Ethiopia' was a huge area of Eastern and Southern Africa in the 1590s. In Vol.VII, p.320 of Theal's edition, Dos Santos describes night blindness in Mozambique; on p.251, a one-armed man, who used his foot very ably as a second hand. Rulers had sometimes killed themselves if they acquired any physical deformity, but one ruler defied this custom, pp.193-95. See also albino children, pp.214-15.

DRAPER, Mary (1964) *Social Pensions in South Africa: covering old age pensions, blind pensions, war veterans' pensions and disability grants--all races*. Johannesburg: S.A. Institute of Race Relations. 73 pp.

DUBOIS A & VAN HOOFF L (1940) *La lèpre au Congo Belge en 1938*. Brussels: Institut Royal Colonial Belge, Section des Science Naturelles et Médicales.

DUDER CJD (1992) Beadoc -- the British East Africa Disabled Officers' Colony and the white frontier in Kenya. *Agricultural History Review* 40 (II) 142-150.

Describes and discusses the disabled British officer's farming cooperative begun in 1919 in the Kericho district of Kenya. About 50 disabled people were involved, many of whom had no previous experience in Africa. The planning and management failed disastrously, with the collapse of the flax market on which cooperative was meant to be based, and various other miscalculations. The 'disability' is hardly discussed.

DUNSTON JT (1921) The problem of the feeble-minded in South Africa. *J. Mental Sci.* 67: 449-458 and 548-551.

Dr Dunston was Commissioner in Mental Disorders for the Union of South Africa, and the present paper was read at a meeting in London, so he went into considerable detail, and historical background of services and legal enactments in South Africa, both for feeble-mindedness and other mental disorders, as his audience could not be expected to be familiar with the background. (A digest of responses to the paper appears on pp. 548-551).

DUNSTON JT (1923) Retarded and defective children: native mentality: mental testing. *Report of the Twenty-first Annual Meeting of the South African Association for the Advancement of Science, Bloemfontein, July 9-14, 1923*, 148-56.
Also appears in Vol. XX of the *S. Afr. J. Sci.*.

DUNSTON JT (1932) The sterilization of the unfit. *SAMJ* 6: 112-17.

Eugenic Movement views from several countries, and some cases of South African families with feeble-minded parents and children. Quotes Inter-Departmental Comm. (q.v.) data estimating at least "between 14,000 and 15,000 mental defectives in the Union", and ten times that number being 'mentally subnormal', while "There are only two institutions for mental defectives in South Africa, and in them are resident 1,661 patients", plus a further "1,395 untrainable defectives in mental hospitals". Suggests that "before the white man interfered", eugenic practices had been indigenous to South Africa especially among the

Zulus, so that "feeble-mindedness, epilepsy and mental disorders were practically unknown amongst them." (See Editorial, and H. Egerton Brown, for contrary arguments published with Dunston's paper).

[DYKE, Hamilton] (1933) The Health of Bechuanaland. *SAMJ* 7: 744-745.

Editorial quoting extensively from the annual report by Dr H Dyke, on various aspects of the poor health of natives, and the difficulties of making services available. Dyke visited a tribal school, where some 80 children aged 10-14 were seen as "listless and apathetic". He discovered that 60 of them had eaten nothing since the previous afternoon, as they received only one meal per day, on their return home from school.

EDELSTEIN, Joseph M (1950) The development of orthopaedic surgery in South Africa during the past half-century. *J Bone & Joint Surgery* 32B (4) 615-617.

EDELSTEIN JM (1964) The cripple, yesterday, today and tomorrow. *Trans. College of Physicians, Surgeons & Gynaecologists of SA* 8 (1) 32-57.

Editorial (1932) The sterilization of the unfit. *SAMJ* 6: 105-106.

Preceding articles by Dunston (q.v.) advocating sterilisation of 'mentally defective' people, and by Egerton Brown (q.v.) casting doubt on the proposal, the Editor shared Brown's doubts, on both scientific and humanitarian grounds.

EEDLE JH (1972) *Special Education in the Developing Countries of the Commonwealth*. London: Cwlth Secretariat. v + 201 pp.

Based on thesis. Informative and well-referenced report, with some historical data, dividing the material by disability category, i.e. Visual Handicap, Hearing Impairment, Other Physical Handicaps, Epilepsy, Mental Retardation, followed by buildings and equipment; public attitudes; UN agencies and NGOs; and the future. Material on sub-Saharan Africa is scattered through the book. There was already a growing trend of recommendation that children with special needs be educated in some form of 'open' or 'integrated' education, whether in ordinary classrooms or in units attached to ordinary schools, joining the many who were already 'casually integrated' without any attention to special needs.

ERNY, Pierre (1968) *L'enfant dans la pensée traditionnelle de l'Afrique noire*. Paris: Le Livre Africain. 200 pp.

This and subsequent work by Erny reflect traditional child-rearing practices drawing on literature across much of sub-Saharan Africa, with a research base in the Congo.

ERNY P (1972) *L'enfant et son milieu en Afrique noire. Essais sur l'éducation traditionnelle*. Paris: Payot. 310 pp.

ERNY P (1981) *The Child and his Environment in Black Africa. An essay on traditional education*. Transl., abridged & adapted by G.J. Wanjohi. Nairobi: Oxford UP. xxii + 230 pp.

§ FAVAZZA, Armando R & OMAN, Mary (1977) *Anthropological and Cross-cultural themes in mental health. An annotated bibliography, 1925-1974*. Columbia: Univ. Missouri Press.

Introduction and 3634 numbered entries with brief annotation, arranged by years starting with 1925. Indexes of authors and subjects. (See also further entry under Favazza, above).

Federation of African Welfare Societies (1950) *African Welfare in Southern Rhodesia*. Bulawayo: Philport & Collins.

FEIERMAN S (1979) History of pluralistic medical systems, change in African therapeutic systems. *Soc.Sci.M.* 13B: 277-284.

FEIERMAN S (1986) Popular control over the institutions of health: a historical study, in: M Last & GL Chavunduka (eds) *The Professionalisation of African Medicine* (Manchester, Manchester UP).

[Tanzania. Referred to in the Introduction, 1.4(d), to this bibliography]

FEIERMAN S (2000) Explanation and uncertainty in the medical world of Ghaambo. *Bull. Hist. Med.* 74: 317-344.

Over 30 years Feierman made efforts, by various means, to enter the thoughts of people in Ghaambo, a village in North-East Tanzania, about health, illness and healing, to compare them with what earlier anthropologists and colonial physicians reported, and to perceive the strengths and weaknesses of the villagers thinking, in the evolving situation of their life.

FIELD, Margaret Joyce (1937, reprint 1961) *Religion and Medicine of the Ga People*. London, Oxford UP.

Field found that "the idiot" was revered, among the Ga in West Africa, "particularly if he is so feeble-minded as to be incapable of speech, or if he is of grotesque appearance." Such people were believed to be incarnations of divine beings: "They are always treated with the greatest kindness, gentleness and patience, are kept very clean and well-dressed, and are given daily good food at a low table with a white calico cloth while the rest of the family squat on the ground round a common dish. ... Not only do his family care for him but all the neighbours help to keep an eye on him. If he shambles into any compound he will probably be given food, and if he eats it messily his face will be cleaned for him before he is sent home" (p.183).

FIELD MJ (1958) Mental disorders in rural Ghana. *J. Mental Sci.* 104: 1043-1051.

FISH, James W [1924] *Robben Island: an account of thirty-four years' gospel work amongst lepers of South Africa*. Kilmarnock: J. Ritchie. 210 pp + plates.

FLINT, K. (2001) Competition, race and professionalization: African healers and White medical practitioners in Natal, South Africa in the early Twentieth Century, *Soc. Hist. Med.* 14: 199-221.

FORBES, David (1917) Freed Slaves' Home, Rumasha. *Lightbearer* 13: 51-54.

Nigeria. Includes some details of the start of education for four girls with severe visual disabilities, using Brailled materials, and one physically disabled girl. A photograph is shown of "Blind Beggars in Nigeria", five of whom appear, walking with the aid of long sticks. (See also items by Forbes and others in 'Lightbearer' vols 12, 13, 15, 17, 21, 23, 25, 29, 31-33, 35, 36, 37, cited by K.E. Hill, 1993, q.v.)

FORSTER EB (1962) A historical study of psychiatric practice in Ghana. *Ghana Med.J.* 1: 15-18.

FOSTER, Enid [1959] *It Can't Happen To Me*. Cape Town: Timmins. 175 pp.
Stories of women with physical disabilities in Zimbabwe.

FOX AJ (ed) (1964) *Uzuakoli: a short history*. London.
Leper colony in Southern Nigeria.

FOX, George T (1868) *A memoir of the Rev. C. Colden Hoffman: missionary to Cape Palmas, West Africa*. London: Seeley, Jackson and Halliday. xxiii + 365 pp.
Hoffman's aims and work with blind and deaf people are described on pp. 274, 331-34, 348, 361.

FRACK I (1932) Chronic goitre. *SAMJ* 6: 724-732.
Study of chronic goitre and iodine treatment among families in the Lower Kosterfontein valley. Some evidence of mild mental disability was observed in some of the goitre sufferers.

FRASER ND (1962) A review of leprosy work in Ethiopia, Uganda, N. Rhodesia and Tanganyika: report of a brief tour. *LR* 33: 141-53.

FRESHWATER W (1915) A leper camp at Mbereshi, Rhodesia. *WTC* No.78 (Oct.) 121.

GANAKA GG (1972) *Hopeville Rehabilitation Centre: an experiment on rehabilitation of amputees*. Lagos: Soc. Welfare Dept, Catholic Secretariat of Nigeria.

* GARGETT, Eric Stanley (1971) *Welfare Services in an African Urban Area*. Unpub. PhD thesis, Univ. London. 297 pp.
Based on Bulawayo, Zimbabwe. Historical survey.

GBODOSSOU, Erick VA (1999) Defining the role of religion and spirituality in the lives of persons with disability in the Fatick region, Senegal, and the Mono region, Benin. In: B Holzer, A Vreede & G Weigt (eds) *Disability in Different Cultures. Reflections on local concepts*, 58-77. Bielefeld: transcript verlag.
Discusses some traditional religious views held by disabled people in West Africa.

GELFAND, Michael (1976) *A Service to the Sick: a history of the health services for Africans in Southern Rhodesia (1890-1953)*. Gwelo: Mambo.

GELFAND M (1988) *Godly Medicine in Zimbabwe*. Gweru: Mambo.

GELFAND, M., MAVI, S., DRUMMOND, R.B. & NDEMERA, B. (1985) *The Traditional Medical Practitioner in Zimbabwe*, reprinted 1993, (Gwero: Mambo).

GOLBERRY S.M.X. (1802) *Travels in Africa, performed during the years 1785, 1786, and 1787, in the western countries of that continent, etc.* Transl. from French by F. Blagdon. London.
Description (II: 353-354) of blind men on the West African coast, begging in groups, chanting Islamic scriptures.

GOLD COAST. *Report on the Enquiry into Begging and Destitution in the Gold Coast*,

1954. (1955) Accra.

GÖRÖG V, PLATIEL S, REY-HULMAN D & SEYDOU C (1980) *Histoires d'enfants terribles (Afrique noire)*. Paris: Maisonneuve & Larose.

Many West African legends tell of strange children with extraordinary behaviour.

§ GOSLING, Beryl J (1965) *Rehabilitation of the Physically Handicapped in South Africa 1950-1960. A Bibliography*. Cape Town: Univ. Cape Town, School of Librarianship. xiii + 68 + xii.

Lists 281 items in 12 categories, with author index. Lists 42 journals along with other sorts of materials examined in 4 libraries of Cape Town. Some articles include historical matters.

GREENWALD, Isidor (1949) The history of goiter in Africa. *Bull. History Med.* 23: 155-85. From early travellers' reports. Mentions Angola, Bechuanaland, Congo, Mozambique, Northern Rhodesia, Nyasaland, Tanganyika, Union of South Africa. Very little about cretinism.

GUPTA B (1969) Incidence of congenital malformation in Nigerian children. *WAMJ* 18: 22-27.

Data from a series of 4054 consecutive live births in hospital at Ibadan during six months of 1964.

GUTHRIE, Duncan (1963) *Rehabilitation in Tropical Africa, a Report on Existing Services*. London: Natl Fund for Res. into Polio & Other Crippling Diseases.

HAAFKENS J (1983) *Chants Musulmans en Peul. Textes de l'héritage religieux de la Communauté musulmane de Maroua, Cameroun, publiés avec introduction et traduction*. Leiden: Brill. xiii + 423 pp. isbn 9004069143.

Mention is made of blind singers at Maroua in the period 1970-1976, from some of whom the author obtained Islamic songs in the Peul language (pp. 5-9, 29, 32, 42-43, 47-49). Some of the blind informants were itinerant mendicants, a long tradition in the region.

HAMBLY, Wilfrid D & MARTIN, Paul S (1934) *Source Book for African Anthropology*.

Chicago: Field Museum of Natural History. Reprint 1968, New York: Kraus. 953 pp.

Notes on deformations, albinism etc, pp. 255-66, and on childhood education, socialisation, pp. 429-68. Extensive bibliography and index, pp. 728-953.

HARDY, Georges (1952) East African campaign for the Blind: committees at work in London, Kenya and Uganda. *E. Africa and Rhodesia* 28: 669-70.

HAYCOCK, G. Sibley (1936) Notes on deaf education in South Africa. *The Teacher of the Deaf* 34: 85-86, 134-38, 167-70.

Describes in some detail three schools for the deaf at Johannesburg, Cape Town, and Worcester. Notes (p. 134) that the Cape Town deaf work was initiated in 1863 under a Mother Prioress "who at one time had been a member of the teaching staff of the St. Mary's Institution for Female Deaf at Cabra" (in Dublin, Ireland). The Worcester school had pupils from as far afield as "South West Africa, Swaziland, and Southern and Northern Rhodesia" (p. 138)

HENNEY, Karen E (1960) The contribution of the Irish Dominican sisters to education in the Cape peninsula. B.Ed. thesis, Univ. Cape Town. 165 pp.
Concerned with the Dominican schools for deaf and speech impaired children at Cape Town and Wittebome.

HENRY MURRAY SCHOOL (1960) *They Live in a World of Silence: an account of the development of the Henry Murray School for the Deaf at the Dutch Reformed Church Mission, Morgenster, S. Rhodesia.* Author.

HERSKOVITS MJ (1938) *Dahomey.* New York: Augustin.
Many children born with abnormalities were classified as belonging to river spirits, "in which case the child is taken to the river bank and after certain ceremonies is left there. Some children whom Fate orders to be returned to the river refuse to accept this verdict, and cry out, or speak their protest [such children are believed capable of speaking from birth] until they are taken home." (Vol. I: 262). One such child, described as "with a large head" (p. 262), and "This macrocephalic boy..." (caption Pl.43, between pp. 288, 289), probably had hydrocephalus.

HERTSLET, Mary [1975] *From Pain to Purpose: the story of Joyce Le Brun as told to Mary Hertslet.* Plumstead, S.Africa. 61 pp.

HETHERWICK, Alexander (1902) Some animistic beliefs among the Yaos of British Central Africa. *J. Anthropological Institute* 32: 89-95.
Tribes people to the east of Lake Nyasa gave an account of madness, idiocy, delirium and epilepsy in terms of being seized by spirits. "Such people are usually regarded with awe, as living in close contact with the unseen ... Idiots and the insane are allowed to wander at will..." (p. 90)

HILL JC (1984) Mobile eye-care teams and rural ophthalmology in Southern Africa. *SAMJ* 66: 531-535.
Describes the work of three mobile teams, established in 1952, 1976, and 1981. "The Colin Anderson Unit was established in 1952 and since its inception more than 300,000 patients have been examined and over 12,000 eye operations performed ... This unit operates in the homelands, the independent states and SWA/Namibia. Each year 11 tours, each of 2 weeks' duration, are undertaken."

HILL, Kathryn E (1993) Rev David Forbes - the "forgotten father" of Nigerian Special Education. *The Exceptional Child* (Jos, Nigeria) 1 (1) 1-6.
Education for blind children and young people at the "Freed Slaves' Home", Rumasha, Nigeria, by the Rev and Mrs David Forbes using Brailled materials from 1916 onward, well-documented from reports and news items (1916 - 1939) in the missionary magazine 'The Lightbearer' in the archives of the Sudan United Mission (now known as 'Action Partners').

HILL KE & SHOWN, Dakum Gayus (1995) *Guidelines for the teaching of elements of special education of the visually impaired in Colleges of Education in Nigeria.* Jos, Nigeria. viii + 62 pp. isbn 978-166-082-1.
pp. 9-13 trace the development of special education for children with various disabilities, with a timeline of 66 events from 1916-1988 (pp. 13-17).

HILL KE & YAKSAT, Bulus L (eds) (1996) *"A Cup of Cold Water..." (The story of God's love shown in practical ways to handicapped Nigerians over 80 years, 1916-1996)*. Jos, Nigeria: Deka Publications. v + 34 pp. isbn 978-311990-5-8.

Ch. 1 (pp. 1-5) is based on the item listed above by KE Hill. Subsequent chapters describe further service development mainly for blind children and adults, mostly post-1950.

HOFFMAN WJ (1932) Leprosy and cultural development of Africa. *Africa* 4: 455-63.

HOVE, Chenjerai (1996) *Ancestors*. London: Picador. 195 pp. isbn 0330344900.

A tale of Africa's troubles and women's oppression. The action moves between an imagined life in the 1850s when Miriro was born "deaf and dumb" in an African village and had sorrowful experiences, and scenes from the 1950s to 1980s when her (silent) voice spoke to a later generation about their disregard for traditional ways.

HUCKSTEP Ronald Lawrie (1963) Rehabilitation in Uganda. In: *Disability Prevention - Rehabilitation* (q.v.) pp. 403-405. New York.

Describes simple methods for orthopaedic rehabilitation of people lamed by polio, of whom there were thousands in Uganda at that time.

HUCKSTEP RL (1964) *A Simple Guide to Polio* (Entebbe, Min. Health).

HUCKSTEP RL (1970) Poliomyelitis in Uganda. *Physiotherapy* 56 (8) 347-353.

HUGO HD (1950) The Margaretha-Hugo School for the Blind, Copota, Fort Victoria, S. Rhodesia. *Teacher of the Blind* 38: 116-18.

Brief account by the headmistress, daughter of the founder, of progress since 1926.

IBBOTSON, Percy (1944) Federation of Native Welfare Societies in Southern Rhodesia. *RLJ* 2 (Dec.) 35-39.

ILIFFE, John (1984) Poverty in Nineteenth century Yorubaland. *J. African History* 25: 43-57.

ILIFFE, John (1987) *The African Poor. A history*. Cambridge UP. isbn 0521348773. ix + 387 pp.

Much ref. to disab.: indexed by region under blindness, cripples, deafness, dumbness, epilepsy, insanity, et al, from 16C. onward. Full chapter on leprosy, pp. 214-229 + notes 337-341.

IMPEY SP (1896) *A Handbook of Leprosy*. London: Churchill. 116 pp.

By the Chief and Medical Superintendent of Robben Island Infirmary. Historical review pp. 3-8.

INNES, James Ross (1949) Leprosy in Kenya. *EAMJ* 26: 32-35.

INNES JR (1950) Leprosy and leprosy work in East Africa. *Intl J. Leprosy* 18: 359-68.

INNES JR (1951) Leprosy in Northern Rhodesia. *EAMJ* 28: 21-28.

JAHODA, Gustav (1961) Traditional healers and other institutions concerned with mental illness in Ghana. *Intl J. Soc. Psychiatry* 7: 245-268.

JANSSENS PG (1991) La lèpre au Zaïre: une prise de conscience hésitante. *Annales belge de l'histoire de la médecine* 4 (2) 72-85.

JANSSENS PG, KIVITS M & VUYLSTEKE J (eds) *Médecine et Hygiène en Afrique Centrale de 1885 à nos jours*. 2 vols. Brussels: Fndn Roi Baudoin.
See first part, above: MARTIN (rehabilitation); PATTYN & DELVILLE (poliomyelitis); THILLY (goitre). Mostly in D.R. Congo. Brief references to earlier times.

JEKL A [1945] Eye conditions in Northern Bechuanaland. [Report to Government].

The Kano Chronicle, transl. H.R. Palmer (1928) in: *Sudanese Memoirs*, 3 vols, reprint (1967) as one vol., London: Cass.

Notes on the origins of the blind community and its chief at Kano, and of two other historical rulers with disabilities (Vol. III: 101-102, 104-105, 110)

KARK, Sidney L & LE RICHE, H (1944) A health study of South African Bantu school-children. *SAMJ* 18: 100-103.

During 1938-39, over 7,000 Bantu boys and girls were given a detailed examination in three urban and six rural areas across South Africa. Results included 'postural deformities' in 83 (1.16 %) children, apparently from injuries, TB, congenital deformity, rickets, birth trauma, infantile paralysis and syphilis. At least eight percent had noticeable eye and ear disease. Many signs of specific nutritional deficiencies were present. The "thin, round-shouldered, flat-chested, pot-bellied child with spindly legs" was so common as to suggest that "many were on the borders of starvation", so no specific food remedy seemed to be indicated, but an all-round increase in nutrition.

KAUR B & METSELAARD (1967) Poliomyelitis in Kenya. The 1965-1966 epidemic. *EAMJ* 44: 74-82.

KELLY FC & SNEDDON WW (1960) Prevalence and geographical distribution of goitre.

In: *Endemic Goitre*, 27-233. Geneva: WHO.

pp. 114-148 review goitre, its effects, and attempts at prophylaxis, in Africa, by country. See references No.s 956-1069, pp. 222-226.

KENYA, Govt., Min. Labour & Soc.Services (1963) *The Mwenda Committee Report on the Care and Rehabilitation of the Disabled*. Nairobi.

KERHARO J & BOUQUET A (1950) La notion de lèpre et de la conception indigène du traitement en Côte d'Ivoire, Haute Volta. *Bull. Société de pathologie exotique* 43: 56-65.

EL KHAMLICH, A (1996) La neurochirurgie africaine. Première partie: aperçu historique, *Neurochirurgie* 42: 321-326.

Apart from historical development of neurosurgery, Khamlich usefully reviews some literature (mainly North African), and provides extracts in French, Arabic and English from Abu'l Qasim Khalaf ibn Abbas al-Zahrawi ["Albucasis"] and Muhammad ibn Zakariya Al-Razi ["Rhazes"].

KIDD, D (1906) *Savage Childhood: a study of Kafir children*. London: Black.

* KILONZO GP & SIMMONS N (1998) Development of mental health services in Tanzania: a reappraisal for the future. *Soc.Sci.M.* 47: 419-428.
In pp. 420-422 the development of services for people with mental illness / disability is traced from the mid 19th century, as 'traditional' systems of healing slowly began to give ground to European hospital-based health care.

KING, Michael & KING Elspeth [1992] *The Story of Medicine and Disease in Malawi. The 130 years since Livingstone*. Blantyre: Montford Press. viii + 183 pp.
Gift of Braille books in 1905 enabled Universities Mission to start a blind school at Nkhota Koya, p.62; see also pp.48-9; Leprosy work, pp.80-84; polio pp. 160-62. (According to Bishop St Clair Donaldson, 1926, *The Call from Africa*, London, p.93, "Work among the blind has almost entirely lapsed, owing to the lack of a trained worker for the blind school at Kota Kota." See also notes to Pauw (1980).

KIVITS M (1956) *La lutte contre la lèpre au Congo Belge en 1955*. Brussels: Academie Royale des Sciences Coloniales.

[KIRSTEY AD & STAYT HA] (1932) The physiotherapist. *SAMJ* 6: 712-713.
Plaintive letter to the Editor, outlining the difficulties of physiotherapists in maintaining professional ethics while their role with respect to physicians or to unqualified practitioners was sometimes unclear. (Poor quality photocopy has obscured the authors' names).

KORSAH KG (1983) Integration of health services for the rehabilitation of the disabled in Ghana. In: K Marfo, S Walker & B Charles (eds) *Education and Rehabilitation of the Disabled in Africa*, 23-35. Edmonton: Univ. Alberta.
Includes a brief historical review of service development from 1946 to 1980.

KRUGER A (1980) *Mental Health Law in South Africa*. Durban: Butterworth.
pp. 8-25 give an annotated account of legislation and responses to mental illness, from the first provision for 'detention' in 1711 through to provisions for out-patient treatment, in an Act of 1961.

LABUSHCAGUE AT (1955) *Perceptual Tests for Distinguishing Differences in Ability Among Natives of Central Nyasaland*. M.A. Thesis, Univ. S.Africa.

LAIDLER, Percy W & GELFAND, Michael (1971) *South Africa: its medical history 1652-1898*. Cape Town: Struik.

LAIGRET, Jean (1929) Onchocercose humaine et éléphantiasis au Soudan français. *Bull. Société de pathologie exotique* 22: 618-622.

LAMBERT HE (1959) A note on children's pastimes. *Swahili* 30: 74-78.

LAMBERT W (1937) A leper colony in Nigeria. *J. African Socy* 36: 213-16.

LAMONT, Alastair McEwan (1948) A study of racial and socio-economic influences on

mental disease in a South African mental hospital. MD thesis, Univ. Glasgow.

LANDMAN, Christina (1993) The sacred story of Ella Botes - exploring religious women's history. *Studia Historiae Ecclesiasticae* 19 (2) 57-77. Short, well-referenced view of the life of Ella Botes (1885-1971), who pioneered services for blind and deaf children in Northern Rhodesia. Based on interviews with Botes's former colleagues and pupils, as well as texts, it gives a rather more critical view of the circumstances and assumptions of the missionary society in which Botes worked from 1912 to 1965.

LAST, Murray (2000) Social exclusion in northern Nigeria. In: J Hubert (ed) *Madness, Disability and Social Exclusion. The archaeology and anthropology of 'difference'*, 217-39. London: Routledge.

Describes several aspects of 'social exclusion' as applied to people with disabilities or other forms of difference or low status in northern Nigeria, from pre-colonial times through to the present. Emphasises the complexities of such studies.

LAWSON, Edward Tyzack (1957) *No More Unclean!*. London: P. Davies. 222 pp. Concerns Westford Leper Institution, Pretoria.

LEACH P (1955) Outline of the history of the National Council for the Care of Cripples in South Africa. *S. Afr. J. Physiotherapy* 9 (1) 5-7.

LEAGUE OF NATIONS. Health Organisation (1929) *Report on the Welfare of the Blind in Various Countries based on replies furnished to a questionnaire sent out by the Health Organisation of the League*. No. C.H.818. Geneva.

The Union of South Africa was one of 26 countries responding. pp. 90, 94, 107-108, show very doubtful data of 6,550 blind people among 5.97 million population. p.134 comments on a circulating library for the blind at Grahamstown. p.162, brief notes on educational provisions; pp.198-99, 205, 235 still briefer notes on employment and pensions or poor relief.

LEIPOLDT, Christian FL (1916) Medical inspection of schools in relation to social efficiency. *Report of the Thirteenth Annual Meeting of the South African Association for the Advancement of Science, Pretoria, July 5-10, 1915*, 530-39.

Notes a considerable proportion of schoolchildren having preventable impairments.

LE VAY, David (1990) *The History of Orthopaedics. An account of the study and practice of orthopaedics from the earliest times to the modern era*. Carnforth, UK, and Park Ridge, NJ: Parthenon.

pp. 361-65 provide a brief sketch of orthopaedic surgeons and their activities, from 1847 onward in South Africa. This derives very largely from the book by GF Dommissie (q.v.)

LEVINE RA (1963) Child rearing in sub-Saharan Africa: an interim report. *Bull. Menninger Clinic* 27: 245-256.

Various African child-rearing practices, possibly linked to later behaviour.

LEVITT, Sophie (1963) Rehabilitation aspects with reference to cerebral palsy in African countries. In: *Disability Prevention - Rehabilitation* (q.v.) pp. 405-406. New York. Based on experiences in rural Southern Rhodesia [Zimbabwe].

LIKNAITZKY I (1933) A case of masturbation in a child. *SAMJ* 7: 85-86.

Reports (indignantly) that a 9-year-old girl, at Johannesburg, was found masturbating in bed, by her mother, and was severely beaten. The girl had been told by a doctor that if she continued the habit she would go mad and her fingers would fall off. She was then excluded from her school and certified as feeble-minded by two doctors who also tried to have her committed to an institution, on the grounds of masturbation. The author and Dr Alice Cox examined the girl and found her of normal intelligence. Counselling was given to the girl and her mother, and the girl was admitted to another school.

LOMAX FA (1939) Mental and nervous changes produced by ill-health in children. *SAMJ* 13: 655-656.

When apparent dullness or minor behaviour problems are observed in school children, various possible medical causes should first be checked.

LOMEY AL (1941) Rehabilitation under the Workmen's Compensation Act. *SAMJ* 15: 145-147.

Advocates more rapid and determined efforts should be made for rehabilitation of injured workers, rather than neglecting rehabilitation by focusing on compensation for an assumed permanent disability.

LONDON SOCIETY for Teaching the Blind to Read *Annual Reports*.

Fourth Report, presented 15 April 1842, records that several ladies leaving London "for Greece, India, and the Cape" (p. 11) were instructed in the Society's methods of teaching blind people to read, using the Lucas embossed script. The Twentieth Report, presented 13 April 1858, notes (p. 8) that "Lucas' system of teaching the Blind to read has been extended to the Cape, to India, and to Australia, the extreme members of our Empire..."

LUCAS, Adetokunbo O (1972) Medical aspects of the rehabilitation of beggars. In: FO Okediji et al (eds) *The Rehabilitation of Beggars in Nigeria. Proceedings of a National Conference*, 1-11. Ibadan UP, for Natl Cncl Soc. Work in Nigeria. xi + 74 pp.

Suggests that disability is often the cause of people turning to begging. Deterioration of health may follow, through lack of shelter or crowded and unhygienic accommodation. There are some risks to public health from beggars, e.g. with leprosy or more contagious diseases. Dr Lucas thought that much could be done to prevent disability, and to provide medical and rehabilitative care.

LUDER, Joseph & MUSOKE, Latimer K (1955) Mongolism in Africans. *Archives of Disease in Childhood* 30: 310-15.

Five case histories of infants with Down's syndrome in the 1950s near Kampala, Uganda. See also Stannus (1914).

MacARTHUR I, CROUSAZ MVE & NORWICH I (1945) Rehabilitation of the disabled for post-war South Africa. *SAMJ* 19: 151-153.

Outlines plan for hospital-based Rehabilitation Services mostly for physically disabled people, aiming to "make every patient fit for the open labour market", while admitting that some might be occupied in Sheltered Workshops. Suggests that vocational rehabilitation for non-Europeans will be mainly in physical labour, because of the "limited field of skilled trades open to the non-European".

MacDONALD, Andrew B (1948) Rehabilitation, the industrial and social work of a leper colony. *LR* 19: 45-53.

Itu leprosy settlement, inland from Calabar, Nigeria, was apparently a large, thriving community, growing its own food, constructing its own buildings, and with some degree of self-government by the leprosy patients.

McGLASHAN ND & MULENGA, James (1964) A note on traditional attitudes towards blindness in Chief Mununga's area, Kawambwa. *Northern Rhodesia J.* 5 (6) 583-87. Beliefs and attitudes were collected by interview, with efforts "to obtain the views current forty of so years ago" before the impact of European notions. Notes are recorded on causation, traditional treatments, family care and the social position of the blind child or adult.

McGREGOR, Mary (1944) Children of Umtata District. *SAMJ* 18: 132-135.

Report on mortality, morbidity, nutritional status and common local practices, among Umtata District rural children in the Transkei, where McGregor was supervising school health clinics and outreach from a base Health Unit.

McGREGOR M (1944) Health education for rural Bantu children. *SAMJ* 18: 418-419.

Much of the illness and impairment could be prevented by basic nutritional supplement, cleanliness, rest and exercise.

MACKENZIE, Sir Clutha (1960) Pilot project for the rural blind in Uganda. *Intl Soc. Service Review* 7: (Oct.) 45-53.

With some notes on the self-organised home and work activities of blind adults in Uganda, the author described the start in 1956 of a formal centre for training rural blind men in farming activities, independence and some leisure activities.

* MACRINA, Sr. (1973) The first deaf school in Southern Africa. *Hearing Aid J.* Feb. 1973, [p.12].

MALHERBE EG (ed) (1934) *Handbook on Education and Social Work in South Africa*. Pretoria: New Education Fellowship.

Informative overview, including notes on child welfare council and legislation, and nurseries (pp. 43-49); Dutch Reformed Church services for aged, deaf or blind and "deviate types" (e.g. "psychopathic girls") and orphans or destitute children (57-58); "Social welfare among non-Europeans" very briefly (77-78); a paragraph on "Special Schools for blind, deaf and dumb and mentally defective children" (95) following the "Vocational Education and Special Schools Act" (No.29 of 1928).

MANSFELD, Arfred (1912) Das Lepraheim in Ossidinge, Kamerun. *Koloniale Rundschau* 12: 733-38.

MARAIS MJ (1973) An historical review of speech therapy services in the Transvaal, 1917-1973. *Educ. Bull.* 17: 77-86. (Text in Afrikaans, Summary in English).

MAYER TGF (1930) *Distribution of Leprosy in Nigeria with special reference to the aetiological factors on which it depends*. Lagos: Government printer. 13 pp. + maps.

Mental Disorders and Mental Health in Africa South of the Sahara. CCTA/CSA-WFMH-WHO Meeting of Specialists on Mental Health, Bukavu, Congo, 1958. London: Commission for Technical Co-operation in Africa South of the Sahara. 269 pp.
Papers in English and French. (French version is listed below, under "Scientific Council).

MERWE, WJ van der [1953] *The Day Star Arises in Mashonaland*. Lovedale Press.
pp. 29-36 describe education for blind and deaf children at Chibi Mission and Morgenster (Day Star) Mission, Southern Rhodesia.

* MILES M (1998) Disability in civil society and NGOs: historical responses and current developments in Anglophone Eastern & Southern Africa. In: F Hossain & S Myllylä (eds) *NGOs Under Challenge - Dynamics and Drawbacks in Development*, 126-141. Helsinki: Govt Finland, Min. Foreign Affairs, Dept Intl Dev. Cooperation.

MILES M (2001) Deafness and Blindness, Disability and Inclusion in West African Tradition and Modernity: review of books and materials. At:
www.disabilityworld.org/03-04_01/resources/bookreviews.shtml
While reviewing books on Sunjata, Hausa Sign Language, and deaf education, this web piece discusses wider textual sources concerned with physical disability, deafness and blindness in West African histories.

MILES M (2002) Looking into deafness and signing in African histories. *Deaf History Intl Newsletter* (2002) No. 14: 13-15.

* MILES M (2002) Children with hydrocephalus and spina bifida in East Africa: can family and community resources improve the odds? *Disab. & Socy* 17: 643-58.
Includes historical sketch of hydrocephalus and spina bifida in Africa with attempted surgical solutions and family and community responses to severe childhood disability.

MILNE AJ (1934) The health importance of pre-school life. *SAMJ* 8: 604-606.
Progress in post-natal care, and in school medical services, had not been matched by development of surveillance and care in the pre-school years, thus many children were entering school with preventable impairments.

MINDE M (1938) Speech training centre. *SAMJ* 12: 452.
Brief letter pointing out that "the Cape Town University Child Guidance Clinic has for the last two years had a speech-training department with a speech expert at its head, and has successfully handled numerous cases sent to it from various Peninsula schools." This was in response to an earlier letter from Dr P. de V. Pienaar. (The Universities of Cape Town and the Witwatersrand both began speech clinics in 1936.)

MINDE M (1975) History of Mental Health Services in South Africa. Part IX. The protection and care of the feeble-minded. *SAMJ* 49: 1716-1720.
Dates the first mention of mental deficiency in South Africa to the period 1803-1806 when Henry Lichtenstein visited the Cape and there met the widow Liewenberg, "having three daughters, idiots." Notes the start in June 1913 of a Society at Cape Town dedicated to the care, protection and training of feeble-minded persons, and the subsequent passing of Act No.38 in 1916 providing "for certification, care and supervision of mental defectives and metnally disordered", promoted by Dr J.T. Dunston. Intelligence testing was in vogue from

the 1920s, with surveys conducted by Drs M.L. Fick, C.L. Leipoldt, J.M. Moll, K. Gillis, L. van Schalkwyk, and others. The paper ends with publication in 1967 of the Report of the Committee of Inquiry into the Care of Mentally Deficient Persons, chaired by Dr A.J. van Wyk, with the assistance of Dr C.H. de C. Murray of the Education Department.

MOLL JM [1921] *Report on the Mentally-Defective Children in Government Schools, 1919-20.*

[Cited by C.L. Leipoldt (1932) The intelligence of the infant. Review of R. Stutsman, *Mental Measurement of Pre-School Children*, New York: World book Co. *SAMJ* 6: 339-340. Moll tested "thousands of normal and subnormal children in the Transvaal schools".]

MOON, William (1877) *Light for the Blind*. London: Longmans.
pp. 58-64: Letters from Rev. C.C. Hoffman, on work with blind and other disabled people in Liberia, 1863-65.

MORICE GT (1921) Crime and Feeble-mindedness. In: *Report of the Eighteenth Annual Meeting of the South African Association for the Advancement of Science, Bulawayo, July 14-17, 1920*, 116-19. Johannesburg.

This is Vol. 17 of *S. Afr. J. Sci.* Mentions Mental Disorders Act passed by the Union of S.Africa, 1916, with definition of feeble-mindedness.

MSHANA, Rogate R (1992) *Insisting upon People's Knowledge to Resist Developmentalism*, Frankfurt: Verlag für Interkulturelle Kommunikation.
pp.117-120 of this doctoral thesis describe the destruction of some abnormal neonates by the Pare in pre-colonial and colonial Tanganyika, based on interviews with older people. The author argues that this made sense in terms of community survival.

MUIR E (1936) Leprosy in the Gold Coast. *LR* 7: 182-90.

MUIR E (1939) Leprosy in Uganda. *LR* 10: 31-46.

MUIR E (1939) Leprosy in Tanganyika territory. *LR* 10: 58-80.

MUIR E (1940) Report on leprosy in the Union of South Africa. *LR* 11: 43-52.

MUIR E (1940) Leprosy in Nigeria. *LR* 11: 53-69.

MUIR E (1940) The leprosy situation in Africa. *J. the African Socy* 39: 134-42.

MUTISO RM (1974) The evolution of social welfare and community development policy in Kenya 1940-1973. Unpub. PhD thesis, Univ. Nairobi.

MUTWA, Vusamazulu Credo (1964, reprint 1998) *Indaba My Children. African tribal history, legends, customs and religious beliefs*. Originally printed in South Africa by Blue Crane Books. Reprint Edinburgh: Payback Press. xxi + 696 pp. (Many other reprints exist.) This retelling and discussion of legendary and historical material from the Bantu peoples of Southern Africa aims to educate 'the White man' about the hidden springs of African life, and to correct some misapprehensions. Throughout the legends, some beings with deformities and peculiarities appear. The opening "Sacred Story of the Tree of Life" (pp. 5-41) shows the

Great Mother, Goddess of Creation, as both immortal and imperfect, passing on physical imperfections to her creation (p. 8). There follows the birth of the first deformed child, the call to destroy this child, and its mother's flight (23-40). Saved from death, the baby grows up to be a monstrous and destructive tyrant. The concluding postscript is that "The main reason why the Africans used to destroy crippled and otherwise deformed children was to prevent this fabled tyrant from ever being reborn..." (p. 41)

Among the subsequent characters is Nonikwe, a blind hunchback child whose gift of clairvoyance saved her from the usual fate of being destroyed (pp. 113-117); the ugly hunchback idiot Zozo, who one day paid some people back for their ill treatment (153-154); the impotent and cruel Vamba, and his one-handed, mute mother Luojoyo, who communicated by signs with her one hand (232-239, 261, 313); the deaf-mute Muwende-Lutanana (414-415, 422) and other people who also used sign language (358-359; 574-576); the beautiful albino queen Muxakaza (262-263, 267, 309-313); the blind 'Lost Immortal' Lumukanda (159, 192, 203, 257-258, 342); the idiot tokoloshes, and their origins (308, 606-607); and many more, e.g. pp. 269, 272, 315, 339.

NOTE: The author Credo Mutwa has been associated in recent years with beliefs about extra-terrestrial 'aliens' and their supposed effects on the world. His views and political position have attracted strong criticisms. However, the retelling of Bantu legends, with some disabled characters, as annotated above, belongs to an earlier phase in Mr Mutwa's career.

Natal Indian Blind Society (1961) *Natal Blind - 25 Years of Service*. Durban. 48 pp. History of activities and people involved in the N.I.B.S., with many photos, compiled under the President K.M. Pillay (pp. 1-39), with messages from dignitaries (40-46).

NATHWANI UK & MUGENYA AW (1975) Survey of poliomyelitis in Mombasa: 12 years review (1962-1973). *Community Health* (Bristol) 7: 94-100.

NDUATI PK (1972) Deaf Education in Kenya. In: *Seminar on Deafness, Accra, Ghana, September 4th-8th, 1972*, 8-9. London: Cwllth Socy for the Deaf.

Reports the formation of the Kenya Society for Deaf Children in 1959, the commencement of training for teachers of the deaf in 1964, and subsequent opening of schools.

NESBITT, Murrogh de Burgh (1956) *The Road to Avalon*. Johannesburg: Central News Agency. x + 166 pp.

This and the next entry concern the struggle for independent living by Nesbitt (1898-1959), a South African who lost his legs in an accident at age 13. He later taught other physically disabled people to achieve a normal and successful life.

NESBITT, M. de B. (1958) *Avalon Adventure*. Cape Town: Timmins. 216 pp. See previous annotation.

NUTTER HC (1914) From Mbereshi, N. Rhodesia. *WTC* n.s. No.69 (Jan.) 12. See also *WTC* No.s 71 (Jul.1914), 75 (Jul.1915). Concerned with leprosy sufferers.

ODEBIYI AI & TOBONU-BICKERSTETH, Funmi (1987) Concepts and management of deafness in the Yoruba medical system: a case study of traditional healers in Ile-Ife, Nigeria. *Soc.Sci.M.* 24: 645-649.

Study of 98 randomly selected healers disclosed a range of beliefs about the causes of deafness, including attribution to malevolent supernatural forces.

OJILE, Emmanuel (1994) Education of the deaf in Nigeria: an historical perspective. In: Erting et al (eds) (q.v.) 268-274.

OKEAHIALAM TC (1974) The pattern of congenital malformations observed in Dar es Salaam. *EAMJ* 51: 101-108.

OKEDIJI FO (1972) Sociological aspects of the rehabilitation of beggars. In: *The Rehabilitation of Beggars in Nigeria. Proceedings of a National Conference*, 24-37. Ibadan UP, for Natl Cncl Soc. Work in Nigeria.

Notes that in a recent survey of 4,000 beggars in Lagos and Western State, over 70% were blind.

OKRI, Ben (1991) *The Famished Road*. London: Jonathan Cape. London: Vintage edition (1992), viii + 500 pp. isbn 0099929309.

The harsh life of a Nigerian shanty town somewhere between city and forest, at the close of the colonial period, is described through the eyes of the 'spirit child' Azaro who has returned for another rebirth amidst human beings "all of whom are born blind, few of whom ever learn to see." (p. 1) Mundanely, the narrator Azaro is a sharp-eyed, stubborn little boy whose father earns a pittance as a casual labourer while his mother hawks small items at market or on the roadside. Survival amongst the wretched of the earth, with thrashings at home and school and aimless adult brutality, is interspersed with dream sequences in a spirit world heavily populated by freakish entities. These are often depicted with gross abnormalities, having multiple heads or as midgets or with smashed features (e.g. pp. 15, 25, 134, 136, 274, 305, 326, 455, 459-460, 473), who are eventually understood by Azaro as not being humans (p. 136). Some characters in the 'ordinary' world are more normally disabled. One is an old blind man of the neighbourhood, who perceives that Azaro is a spirit child and who engages in various mischief and magic (pp. 313-314, 318-322, 349, 361-362, 393-400, 415, 420, 428, 454, 456, 464-465, 470, 472, 474-475). Other disabled characters vividly described through the boy's eyes are incidental to the narration, such as the market lunatic (p. 17), the lame woman "deformed in a way I couldn't define" (p. 38), the blind head-priest who is Azaro's grandfather (p. 70), some six-fingered strangers (p. 77), the madman who smashes up Madame Koto's bar (pp. 83-85), the cross-eyed man and "the weird, the drunk, the mad, the wounded, and the wonderful", not to mention the albinos, in the same bar where Azaro hangs out (pp. 87, 89, 102, 106-108, 133). Somewhere between the mystical and the real are various deformed tramps and beggars (pp. 415-416, 422, 429-430, 442-444, 447, 466).

Deformity and freakishness are mostly signals warning of mischief and violence in both the slum and the spirit world as perceived by Azaro; yet most of the 'normal' humans also appear more or less grotesque to his eyes. (The entire novel may also be interpreted in political terms).

OKYERE, Alexander D & ADDO, Mary J (1999) Historical development of education of the deaf in Ghana. In: HW Brelje (ed) *Global Perspectives on the Education of the Deaf in Selected Countries*, 141-155. Hillboro, Oregon: Butte.

Reviews developments since the 1950s, with some focus on the activities of the Rev. Dr. Andrew Jackson Foster, a deaf black American who graduated from Gallaudet Univ. and founded a number of schools in West Africa.

ONI, Joshua O (1993) Historical perspective of special education administration in Nigeria, In: JN Onwuchekwa (ed) *A Comprehensive Textbook on Special Education*, 8-18. Ibadan: Agbo Areo.

OSOKONDA O (1975) Les enfants anormaux chez les Atetela. Mémoire de Licence, UNAZA, Campus de Lubumbashi.

PALAU MARTI M (1964) *Le Roi-Dieu au Bénin*. Paris: Editions Berger-Levrault. Mentions various people with disabilities, traditionally liable to be used in religious sacrifices (pp. 15, 16, 28, 49, 56, 135, 186-187, 191, 195).

PALLEY A & BRUWER T (1946) An analysis of the medical and social conditions of native children attending Groote Schuur Hospital Paediatric Out-Patient Department. *SAMJ* 20: 339-341

Results from interviews with mothers of 61 children (30 up to 1 year, 25 from 1 to 5 years inclusive). Housing and economic status was extremely poor, with seriously adverse consequences for children's health. There were "no facilities in Cape Town for native children, e.g. nursery schools, crèches, etc." Parental control and interest in the children's health was rated "very good". Fathers' interest was "often seen by the fact that he accompanied the mother and child to hospital, often at the loss of a day's pay."

PATON, Alan (1948) *Cry, The Beloved Country*. London: Jonathan Cape. Reprint 1949, London: Reprint Society. 256 pp.

In pp. 82-88 the action of this famous South African novel takes place at Ezenzeleni, the centre founded by Arthur and Florence Blaxall, where blind Africans learn vocational skills, described here as "a wonderful place" (p. 85). The rest of the novel, as is well known, has a background of various political forms of blindness, and some different sorts of rehabilitation.

PAUW, Christoff Martin (1980) *Mission and Church in Malawi. The history of the Nkhoma Synod of the Church of Central Africa, Presbyterian 1889-1962*. Doctoral thesis, Univ. Stellenbosch.

p. 177, based on Minutes of the Nyasaland Christian Council, sketches the plan from as early as 1922 to open a school for blind students. Eventually a school was opened in 1952, which became known as the Keppel-Compton School for the Blind. By 1958 there were 24 pupils being taught by four Malawian staff, two of whom were blind. (See King & King, above).

PELTZER K (1987) *Some Contributions of Traditional Healing Practices Towards Psycho-Social Health Care in Malawi*. Eschborn: Fachbuchhandlung für Psychologie.

PELTZER K & KASONDE-NG'ANDU S (1989) The role of traditional healers towards children's mental handicap and developmental disabilities in Lusaka. In: R Serpell, D Nabuzoka & FEA Lesi (eds) (1989) *Early Intervention, Developmental Disability, Mental Handicap in Africa. Proceedings of Sub-Regional Workshop held in Lusaka, June 1987 at the University of Zambia*, 116-126. Lusaka: Psychology Dept, UNZA.

Records briefly some concepts of mental handicap and developmental disabilities, with possible causation and examples of treatments, mainly herbal, described by 25 traditional healers at Lusaka, in semi-structured interviews.

PENN C (1978) Speech pathology and audiology in South Africa - past, present and future perspectives. In: LW Lanham & KP Prinsloo (eds) *Language and Communication Studies in South Africa*, 233-59. Capetown: Oxford UP.

Reviews developments since the first speech clinic was opened in 1936 at the Univ. Witwatersrand. See ARON+, MARAIS, and PIENAAR.

PHILLIPS CM (1965) Problems of blindness in Northern Rhodesia. In: GJ Snowball (ed) *Science and Medicine in Central Africa*, 13-30. Oxford. (See also J Wilson, pp. 123-4)

PIENAAR P de v (1951) Speech disorganisation. In: EH Cluver (ed) *Social Medicine*, 563-608, CNA.

PLATZKY R & GIRSON J (1993) Indigenous healers and stuttering. *S. African J. Communication Disorders* 40: 43-48.
Study of traditional beliefs and therapies.

PRINS, Gwyn (1979) Disease at the crossroads: towards a history of therapeutics in Buluzi since 1876. *Soc.Sci.M.* 13B: 285-315.
Buluzi, Zambia.

Proceedings of the International Conference on the Education of the Deaf ... Edinburgh ... 1907. Edinburgh: Darien, for Natl Assoc. Teachers of the Deaf.
pp. 3-4, para. by WH Nicholas on two institutions for "the deaf and dumb" in Natal.

* QUAYSON, Ato (1999) Looking awry: tropes of disability in post-colonial writing. In R Mengham (ed) *An Introduction to Contemporary Fiction: International Writing in English since 1970*, 53-68. Cambridge: Polity.
Includes some consideration of disability in Ben Okri's 'The Famished Road' (q.v.)

RATTRAY, R.S. (1933) The African child in proverb, folk-lore, and fact. *Africa* 6: 456-71.
"We good-intentioned folk would be well advised to find out something more about the system and ideas which African parents themselves practise or hold regarding this subject" [i.e. the African child] "before we rush in to criticize, interfere with, or offer advice to those who in the long run are mainly responsible - namely, the childrens' own parents." (p.456)

§ RAU, William E (1978) *A Bibliography of Pre-Independence Zambia, the social sciences.* Boston: GK Hall.

RAUM OF (1940, reprint 1967) *Chaga Childhood. A description of indigenous education in an East African tribe.* Oxford UP for Intl African Instt.
pp. 88-96, adverse responses to children perceived as having deformities.

RAWLINGS CE & ROSSITCH E (1994) The history of trephination in Africa with a discussion of its current status and continuing practice. *Surgical Neurology* 41: 507-513.

REASON, Joyce [1952] *Laughter of the Desert: among sufferers from leprosy in Uganda and Tanganyika.* London: Mission to Lepers. 117 pp.

RENNER-LISK, Eleanor (1972) National School for the Deaf (Sierra Leone). In: *Seminar on*

Deafness, Accra, Ghana, September 4th-8th, 1972, 47-49. London: Cwlth Socy for the Deaf. Briefly reports the start of a Society for the Deaf in 1963, establishment of a school in 1965, and its subsequent growth.

Report on the Work of the Child Guidance Clinic (University of Cape Town), Rhodes Avenue, Mowbray, Cape Town, for the period 1st February, 1944 to 31st March, 1946. *SAMJ* 20: 419-421.

Staff, activities and case data are given. During two years, 350 new cases were seen, with an average of 11 attendances per person.

* Rhodesia Cncl Soc.Serv. (1962-74) *Handbook of Social Services in Rhodesia*. Salisbury: RCSS.

RICH, Stephen Gottheil (1918) Binet-Simon tests on Zulus. *Report of the Fifteenth Annual Meeting of the South African Association for the Advancement of Science, Stellenbosch, July 2-7, 1917*, 477-82.

Mental testing conducted on school attenders, in 1916, together with H.R. Loades, in Natal. Adaptations of Binet tests.

ROBERTSON, Russell L (1932) Garkida Agricultural-Industrial Leprosy Colony. *LR* 3: 50-58.

Dr Robertson, a missionary in Nigeria, founded this leprosy colony in 1929 and saw its early days. (He died in 1931).

ROBINEAU M (1931) La lèpre en Afrique occidentale française. *Bull. Société de pathologie exotique* 24: 708-716.

ROBINEAU M (1933) La lèpre en Afrique Occidentale Française, étude bibliographique. *Intl J. Leprosy* 1 (4) 459-62.

RODGER, Frederick C (1959) *Blindness in West Africa*. London: HK Lewis, for Royal Cwlth Socy for Blind. xiv + 262 pp.

RODHAIN J (1923) Une épidémie de poliomyélite aiguë au Congo belge. *Revista medica de Angola* 4: 301-37.

Epidemic of 1919-20 from Leopoldville to Stanleyville.

ROGERS, Leonard (1954) Leprosy incidence and control in East Africa, 1924-1952 and the outlook. *LR* 25: 41-59.

ROLES NC (1967) Tribal surgery in East Africa during the XIXth century. Part 2 - Therapeutic surgery, *EAMJ* 44: 17-30.

Relevant to disability are the treatments for fractures and dislocations, trephining, amputations (including superfluous digits in neonates), cauterisation for epilepsy, ophthalmological procedures, and vigorous therapeutic massage.

ROSE JR (1955) A review of the causes of blindness in the South East Province of Sierra Leone. *Sierra Leone Studies* 4: 224-25.

ROSENTHAL, Eric (1966) *Southern African Dictionary of National Biography*, London: Warne.

See e.g. entries for Robert Bowen, Gabriel De la Bat, Frida Hartley, Murrough Nesbitt, and others, who contributed to special education and rehabilitation services, some themselves having a disability.

RUSSELL CEB (1934) The leprosy problem in Nigeria. *Nigerian Field* 3: 63-66.

SALISBURY, Geoffrey (1964) Open education. In: A Taylor & FH Butcher (eds) *Education of the blind in Africa* (q.v.) pp. 4-8.

SALISBURY, Geoffrey (1990) *Yesterday's Safari*. Lewes: Book Guild. 324 pp.
Account of activities in Zambia and other countries by a pioneer of open (integrated) education and resource development for blind people.

SALOMON, Elsie (1942) Speech disorders and their treatment. *SAMJ* 16: 215-218.
Mostly on standard treatment methods of the time; some case histories are given from 1927 onwards, treated at Johannesburg.

SAUNDERS GFT (1933) A report on blindness in the Wa and Tumu Districts, Gold Coast, West Africa. *J. Tropical Medicine & Hygiene* 36: 5-6.

SAYERS, Gerald F (ed) (1930) *The Handbook of Tanganyika*. London: MacMillan.
Compiled from official records. Ch. 11, pp. 361-87, reviews Social Services, i.e. Health and Sanitation, Education, and Missions.

SCHMIDT, Rudolf [1913] *Hemel en Aarde, een liefdewerk der Broedergemeente (Moravische Zending) onder de melaatschen in Zuid Afrika*. Genadendal. 12 pp.

SCIENTIFIC COUNCIL for Africa South of the Sahara [1960] *Désordres mentaux et santé mentale en Afrique au sud du Sahara: réunion CCTA/CSA-FMSM-OMS de spécialistes sur la santé mentale*. London: Commission for Technical Co-operation in Africa South of the Sahara. 269 pp.
Papers in French and English. (English version listed above under "Mental Disorders").

Schools for the Deaf in South Africa. *Volta Review* 46 (1944) 148-150.
Brief review, with photographs, of a printed report (1863-1943) of the Dominican Schools for the Deaf, Cape Town.

SCHRAM, Ralph (1971) *A History of the Nigerian Health Services*. Ibadan UP.
See chapter 23 "The care of the handicapped", pp. 378-89. Some details are also given of early institutional care for leprosy patients, pp. 230-36.

SCHWEINFURTH G (1873) *The Heart of Africa*. Transl. EE FREWER. London: Sampson Low, Marston et al.
Vol.II, pp. 50-1, 67-8, 125-30: notes on dwarfs and court fools.

SCOTT D (1965) *Epidemic Disease in Ghana 1901-1960*. London: Oxford UP. 208 pp.

SHEPHERD, Robert HW [1937] *Blind, deaf and dumb*. Lovedale: Lovedale Press. 7 pp. (South Africa).

SHELLEY HM & WATSON WH (1936) An investigation concerning mental disorder in the Nyasaland natives. *J. Mental Sci.* 83: 701-730.

SHILOH, Ailon (1965) A case study of disease and culture in action: leprosy among the Hausa of Northern Nigeria. *Human Organisation* 24: 140-47.

SILLA E (1998) *People are not the same: Leprosy and identity in 20th century Mali*. Portsmouth, NH: Heinemann. xi + 220 pp.

Well referenced study based on res. of historical texts and interviews during 1992-93 with nearly 200 former leprosy patients and health workers in Mali. Arabic materials by Ahmad Baba, a 16th century W.African scholar, discuss leprosy in some detail (pp. 46-49).

SIMMONS, Robert MT (1994) The role of educational systems and Deaf culture in the development of sign language in South Africa. In: Erting et al (eds) *The Deaf Way* (q.v.) pp. 78-84.

Sets the development of sign language(s) in an historical background of the development of educational services (pp. 80-82).

SIMPKISS, Michael & LOWE, Anne (1961) Congenital abnormalities in the African newborn, *Archives of Disease in Childhood*, 36, pp. 404-405.

Data on 112 malformations among 2068 consecutive hospital births in 1956-57.

SMARTT, Cyril GF (1956) Mental maladjustment in the East African. *J. Mental Sci.* 102: 441-446.

SMART CGF (1959) Epilepsy in Tanganyika. *EAMJ* 36: 91-98.

SMARTT CGF (1960) Problems and prospects of psychiatry in Tanganyika. *EAMJ* 37: 480-85.

SMITH, Noel (1966) *The Presbyterian Church of Ghana, 1835-1960. A younger church in a changing society*. Accra: Ghana Universities Press.

p. 189, half page on the school for the blind at Akropong, arising from the "the interest taken in a few neglected blind children by the Scottish missionaries Mr F.D. Harker and Mrs Margaret Benzies in 1943", who obtained Braille primers and had several children under instruction. Footnote: "Since 1948 the school has been ably conducted by Mr. and Mrs. Sakyiama Amoako who were trained in Edinburgh as teachers of the blind..."

* SNELSON, Peter D (1974) *Educational Development in Northern Rhodesia 1883-1945*.

Lsk: Natl Educl Company of Zambia.

pp. 72, 79-80: work with blind people begun in 1905, first formal blind school opened at Magwero, 1923, by Ella Botes; second at Lwela in 1930s, third at Johnston Falls, 1940. School for 'deaf and dumb' opened at Magwero, 1955, by Ella Botes, assisted by Shenard Chitsala.

SOUTH AFRICAN National Council for the Blind (1930) *First Bi-ennial Report and*

Financial Statement 1929-1930. Cape Town.

Established in March 1929, the National Council reports continue to the present (published from Pretoria since 1941), constituting a substantial formal record of work for, with and by blind people in South Africa.

SPEKE JH (1863) *Journal of the Discovery of The Source of the Nile*. Edinburgh: Blackwood.
pp. 550-51: notes on an African dwarf.

STANNUS, H.S. (1914) Congenital anomalies in a native African race. *Biometrika* 10: 1-24 + plates.

Medical Officer, Nyasaland, discussing the types of congenital anomalies he met during 7 years, with some case details, drawings and photographs. Mentions (p.5) "a Mongol Idiot aged 4 years in W. Nyasa district" (one of the earliest identifications of Down's syndrome in Africans).

STRACHAN PD (1935) The effect of compulsory segregation of lepers in Basutoland. *SAMJ* 9: 554-555.

Reviews various measures and hypotheses since the registration of people with leprosy in 1894-95.

SWAI, Bonaventure (1979) The labor shortage in the 1930s Kilimanjaro and the subsequent employment of child labor. *Utafiti* 4: 111-32.

SWIFT, Charles R & ASUNI, Tolani (1975) *Mental Health and Disease in Africa: with special reference to Africa South of the Sahara*. Edinburgh: Churchill Livingstone. xiv + 257. isbn 0443012563.

Child-rearing and problems of childhood and adolescence are discussed on pp. 2, 11-23, 93-114, 181-182, 223-225 (with 43 references). The epilepsies and 'mental subnormality' appear on pp. 165-178. Index pp. 241-257.

TARUGARIRA G (1986) The Role of Capota Mission: the Margaretha Hugo School for the Blind in the Social History of Zimbabwe. Unpub. BA diss., UNZI.

TAYLOR A & BUTCHER FH (1964) *Education of the Blind in Africa: report of a conference held under the auspices of the Nigerian National Advisory Council for the Blind at the University of Ibadan, March 14th-21st 1964*. Ibadan: Caxton Press. xi + 42 pp.

THOMAS, Patricia W (1956) Impressions of the mission field. *Physiotherapy* 42: 180-182. Short account by physiotherapist, working at Kampala with some children having polio paralysis. "For my first few months in the country I was trying hard to dispel the superstition that poliomyelitis was 'caused by an injection'. African, Indian and English parents would patiently relate their children's histories and I in my ignorance would say, with no little arrogance, that the injection [usually quinine into the buttocks, against malaria] had nothing to do with it. I would be wiser now. For it is acknowledged that once the virus has gained entrance to the body there is a relation between inflamed muscle tissue and subsequent residual paralysis."

TOOTH, Geoffrey Cuthbert (1950) *Studies in Mental Illness in the Gold Coast*. London: HM

Stationery Office. iv + 71 pp.

TREMEARNE AJN (1913) *Hausa Superstitions and Customs*. London: Bale, Sons & Danielsson.

Numerous folktales and direct or indirect comments about disability and disabled people, e.g. pp. 46-49 (blind or deaf), 54-57 (sign language), 60 (blind man), 93-94 (abnormal infants), 98, 122-124 (half creatures), 178, 196-198 (blind man, woman with leprosy), 216-218 (fool), 235-238, 351-354 (refusal to walk), 512-513, 530-540 [145-152].

TURNBULL, Colin M (1961, reprinted 1974) *The Forest People*, London: Book Club Associates.

Turnbull lived with and studied the Mbuti people in the Ituri forest of the eastern Congo. They had excellent craft skills in their environment, but were not used to making crutches for lame people. Turnbull made crutches and demonstrated them with an African colleague and with some able-bodied children. After some doubts and fears, a congenitally disabled 10-year-old girl, Lizabeti, was persuaded to try the crutches. She managed to get upright and walk with them, to the interest and delight of the village (pp. 238, 241-243).

TURNBULL CM (1972) *The Mountain People*. London: Jonathan Cape.

Between 1964 and 1967, Turnbull studied the Ik people in the mountains of northern Uganda. Through socio-economic changes, the Ik were reduced practically to starvation, and Turnbull saw the disappearance of what he had believed to be 'normal' human care for weak, disabled or elderly people, and its replacement by cruel teasing and abandonment to starvation (pp. 112-14, 131-37, 225-29, 267). Turnbull was well known for unconventional approaches and interpretations, but there is no reason to think that he fabricated his reports of Ik behaviour, which he found deeply disturbing.

UNION OF SOUTH AFRICA. *Report of the Commissioner of Mentally Disordered and Defective Persons for the Union of South Africa (Report of the Commissioner for Mental Hygiene) for 1919 [-1939]*. Cape Town, Pretoria, 1921 [-1940]

UNION OF S. AFRICA (1929) *Report of Interdepartmental Committee on Mental Deficiency*.

UNION OF S. AFRICA (1937) *Statistics of Afflicted Persons - blind, deaf, dumb and epileptic in the union of South Africa and in South West Africa*. Pretoria. pp. viii + 26. Enumerates disabled people among 'European, Asiatic and Coloured' population, but not 'Native (Bantu)'.

UNION OF SOUTH AFRICA. Soc. Affairs Dept. (1950) *Conference on Social Work. Report*, Johannesburg. x + 90 pp. (Afrikaans & English). pp. 50-58, brief reports on disability topics.

VAN REENEN, R. (compiler) (1956) *For One of These Little Ones: 1881-1956, diamond jubilee of the Deaf and Blind Institute, Worcester*. 28 pp.

VAUGHAN, Megan (1983) Idioms of madness: Zomba lunatic asylum, Nyasaland, in the colonial period. *J. Southern Afr. Studies* 9: 218-238.

VAUGHAN M (1991) *Curing their Ills. Colonial power and African illness*. Cambridge: Polity.
pp. 77-128 discuss earlier services for, or supposed "control" of, people with leprosy and mental disabilities, particularly in sub-Saharan Africa. Foucaultian approach.

VAUGHAN, Victor Hugo (1979) *Fifty Years of Service, 1929-1979: the story of the South African National Council for the Blind*, transl from Afrikaans by L. Vaughan. Pretoria: SANCB.

VERSTRAELEN-GILHUIS, Gerdien (1982) *From Dutch Mission Church to Reformed Church in Zambia*. Franeker, Netherlands: Wever.
Includes brief data on early blind school teachers Issie Hofmeyr and Ella Botes, pp. 47, 85-6, 136-7, 147.

WAGG HJ & THOMAS MG (1932) *A Chronological Survey of Work for the Blind*. London: Natl Instt. for the Blind.
p.59: The Deaf & Blind Instt., Worcester, S. Africa, founded by Rev. W. Murray in 1881, under the Dutch Reformed Church.

WAITE, Gloria M. (1992) *A History of Traditional Medicine and Health Care in Pre-Colonial East-Central Africa*. Lewiston, NY: Mellen. ix + 187 pp.
Constructions from antiquity based rather tentatively on linguistic analyses; later material derived from interviewing and comparison with other studies.

WAREHAM, Mrs (1908) "Mukondo". *The Messenger* (Belfast) No. 1 - Vol. IX (new series), April-May.
One page account, with photo, of a young deaf African girl found at the Garanganze Mission Station, Mambadina (Northern Rhodesia) through which Mrs Wareham passed on a journey. "Having been associated with children similarly afflicted", Mrs Wareham persuaded the girl's parents to part with her, which they did apparently without any interest, as little Mukondo had been cared for by her grandmother. Mukondo was reported to be now much happier, and Mrs Wareham hoped that "in time she will learn to express herself in writing, and perhaps even in speech."

WAREHAM HE (1918) Pioneer problems at Mbereshi. *WTC* No.85 (Jan.) 3-4.
Leprosy. See also *WTC* No.87 (Jly 1918) 56.

WATSON, Marjorie Tennant (1957) *Kindly Light: memories of a blind worker for the blind*. Fish Hoek: privately printed. [60 pp]

WERNER, Alice (1933) *Myths & Legends of the Bantu*. London: Harrap.
Careful account with explanatory material and comparison of different versions, having some 'folkloric disablement' items. Noting the risk of possession by an avenging spirit if the corpse of a man killed in battle was not cut open before it began to swell, Werner points out (p.100) that this had been misreported by colonial writers as 'atrocities' and 'mutilation'. Stories of 'pretended stupidity' by Huveane are given (p.158f.), a note on albinos (p.174) and material on "were-wolves, half-men, gnomes, goblins and other monsters" (pp. 195-205, also 175-178). The Tokolotshe is mentioned on p.289.

WHITING DM (1950) Some initial problems encountered in the organisation and integration of a speech therapy department in a Transvaal Provincial Hospital. *J. South Afr. Logopedic Socy.* 1 (2) 12-16.

See ARON+

WILSON, John (1957) Blind children in rural communities. *Proceedings of the Second Quinquennial Conference. International Conference of Educators of Blind Youth ... Oslo, Norway, August 1957*, 58-66. [Watertown: Perkins School for the Blind; New York: World Cncl for the Welfare of the Blind].

After some broader remarks, and discussion of the issue of separate or integrated education, Wilson described a village school that he visited in a remote part of Northern Rhodesia [Zambia]. "The blind school, made of sun-dried bricks under the thatch, was built by the village people for less than 650 pounds. Thirty-two blind children attend, some coming daily from neighbouring huts, and others from more remote villages, living in 'round houses', each under a 'hut chief'. There are two teachers, both village men, who had a year's special training at the central school for the blind. One teaches full time at the school while the other spends part of his time on a bicycle visiting villages within a radius of fifty miles, getting to know all the blind, and laying the foundations of a simple after-care system ... There are formal lessons, but the classroom is part of the village and open to its sounds and life ... When they have finished this schooling, they will not be scholars, though some reach standard five in the general curriculum, but they will know every inch and every activity of their village. They will be part of their community because they have never left it." (pp. 65-66)

WILSON, Sir John (1963) *Travelling Blind*. London: Hutchinson. (Blind man studying blindness in e.g. Tanganyika, pp. 96-112; N.Rhodesia, pp. 113-29; Barotseland & S.Rhodesia, pp. 130-45).

WILSON J (1964) Africa's blind children. In: A Taylor & FH Butcher (eds) *Education of the Blind in Africa* (q.v.), pp. 1-3.

(ZAMBIA.) (series) *Annual Report of the Director of Social Welfare*. Lsk: Govts of N. Rhodesia & GoZ, Min. Local Govt & Soc. Welf., then Min. Lab. & Soc. Dev., then Min. Co-operatives, Youth & Soc. Dev. (See 1959, pp. 7-8; 1962, pp. 9-11; 1964, pp. 7-9; 1967, pp. 34-6).

* ZAMBIA (1967) *Educating the Handicapped. The Report of a Special Committee of Enquiry into the Education and Training of the Handicapped in Zambia*. (The MacGregor Report). Lsk: GoZ. 76 pp.

(ZAMBIA.) Federation of Rhodesia and Nyasaland (1960) *Report of the Commission of Inquiry into the Health and Medical Services of the Federation 1959*. Salisbury: Government Printer. x + 94 pp. (Refs to disabilities in paragraphs 68, 77-78).

(ZAMBIA.) Min. Local Govt & Soc. Welf. (1960) *Guiding the Searching Fingers. A survey of work for the blind in Northern Rhodesia*. Lsk. 16 pp.

(ZAMBIA.) *Education in Northern Rhodesia. A report and recommendations prepared by the UNESCO Planning Mission 28th September - 2nd December 1963*. Lsk. (pp. 23-24 refers to slow learners)

(ZAMBIA.) Rhodesia & Nyasaland, Univ.Coll. of (1962) *Conference on the Less Successful Secondary School Child*. Salisbury. August 1962.

ZVOBGO, Chengetai J (1988) *Zimbabwe's good samaritans: Jairos Jiri and the Jairos Jiri Association 1921-82*. Hrr: UNZI. 365 pp.