

of the steam. In this position she remains for ten or twelve minutes, or until the decoction cooling a little, she is enabled to bathe the parts with it, which she does for fifteen or twenty minutes more. The breasts are then similarly bathed, and gently rubbed with the hands; and the leaves are afterwards applied to them in the manner already described. These several operations are repeated three times during the first day. On the second day, the woman has her breasts bathed, the leaves applied, and the rubbing repeated three or four times. On the third day, the sitting over the steam, the rubbing, and the application of the leaves to the breasts, are again had recourse to. A child is now put to the nipple, and in a majority of instances, it finds an abundant supply of milk.

In the event of milk not being secreted on the third day, the same treatment is continued for another day, and if then there still be want of success, the case is abandoned, as the person is supposed not to be susceptible to the influence of the Bofareira.

Women with well developed breasts are most easily affected by the Bofareira; when the breasts are small and shrivelled, the plant then is said to act upon the uterine system, bringing on the menses, if their period be distant, or causing their immoderate flow if their advent be near.

Exposure to cold is carefully avoided by persons who are being brought under the influence of the Bofareira. They scrupulously abstain from wetting with cold water either the hands or the feet.

The use of the Bofareira in cases of childbirth, to accelerate the flow of milk is common, but comparatively rare as a means of procuring a wet-nurse. Some instances of the latter kind occurred, in consequence of the death of mothers with children at the breast during the progress of the Boa Vista epidemic of 1845-6 which decimated a population consisting almost wholly of blacks, with a few Europeans—Portuguese and English—and a small portion of mixed negro and European blood.

Generally, however, this use of the Bofareira is seldom called for. Death in childbirth, or prolonged illness after parturition, sometimes requires a kind relative or charitable neighbour, who for the safety of the offspring, places herself under the influence of the Bofareira.

The son of a wealthy landed proprietor of San Nicolao (well known to our friend, Mr. George Miller, of that island,) a remarkable hale and robust-looking man, was wet-nursed by a woman who gave him milk produced by the Bofareira. The nurse in this instance had borne two children in early life. Her husband had died shortly after the birth of her second child; she lived in a state of virtuous widowhood, and it was many years after the death of her husband that she so generously submitted herself to the Bofareira, and nursed the infant to perfection.

I have not been able to ascertain, from personal observation, or from any very accurate information, what effect the bofareira has upon virgins, or upon those who, although they have not borne children, are nevertheless not virgins. In regards the latter class, however, an intelligent native midwife assured my respectable and observant friend, Mr. George Miller, of San Nicolao, that the effect of the administration of the bofareira is much the same upon them as upon child-bearing women.

In some cases, but rarely, the decoction of the bofareira is taken internally with a view of assisting the action of its external application.