

The ethnobotany of the Midzichenda tribes of the coastal forest areas in Kenya: 2. Medicinal plant uses

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The Midzichenda have relied on plant resources for their basic needs, which included medicinal use, for centuries. This paper presents an inventory of some of the indigenous knowledge on medicinal plant uses of three Midzichenda tribes: Duruma, Giriama and Digo. A significant proportion (56%) of all plant species used were employed for the basic health care system and magical rituals and this is likely to remain so in future.

Some plant species used for medicinal purposes are known to possess therapeutic characteristics, while other medicinal plants are used only on the basis of mythical beliefs within the society. However, much of the traditional knowledge on medicinal plants used by the Midzichenda has not been tested ethnopharmacologically.

Introduction

Southern and eastern Africa, with its high plant biodiversity, has accumulated, through many centuries, a great mass of popular medicinal remedies (Watt and Breyer-Brandwijk 1962). Although these remedies are still in common use (Hutchings *et al.* 1996) the information on traditional health treatments remain poorly recorded (Van Wyk 2002).

Living inside forest villages for centuries the Midzichenda's social life strongly involved the utilisation of forest resources for basic needs (Spear 1978) and these peoples have accumulated an extensive traditional knowledge on medicinal plants. General ethnobotanical perspectives and non-medicinal plant uses of the Midzichenda have been discussed in an earlier paper (Pakia and Cooke 2003). This paper presents an overview of the local use of plants for medicines among Midzichenda tribes and the traditional health care system.

Material and Methods

Ethnobotanical information on the uses of medicinal plants and general health care was collected during interviews with 14 respondents from among the kaya elders and local healers. These respondents are listed in the citations. Further details of the methods of data collection are given in Pakia and Cooke (2003).

Results and Discussion

The list of medicinal plants, with details of the specific uses and cures is presented as Appendix 1. The species in the inventory have been grouped according to plant families.

After each scientific name, the vernacular name is given, with an abbreviation of the dialect, i.e. 'Dur' for Duruma, 'Gir' for Giriama, and 'Dig' for Digo.

In this study a total of 237 species, in 68 plant families, were recorded to be of medicinal value to Midzichenda tribes, specifically for the Digo, Duruma and Giriama. The plant families Fabaceae and Euphorbiaceae were the most utilised (Figure 1) and other important families were Annonaceae, Apocynaceae, Asclepiadaceae, Rubiaceae and Verbanaceae. On the basis of plant parts, the most utilised parts were the roots (176 species) and leaves (126 species). The other plant parts used (stem, fruits and seeds) were of relatively minor importance. A combined use of roots and leaves was very common. For small plants, epiphytes and herbaceous species, the whole plant was often used.

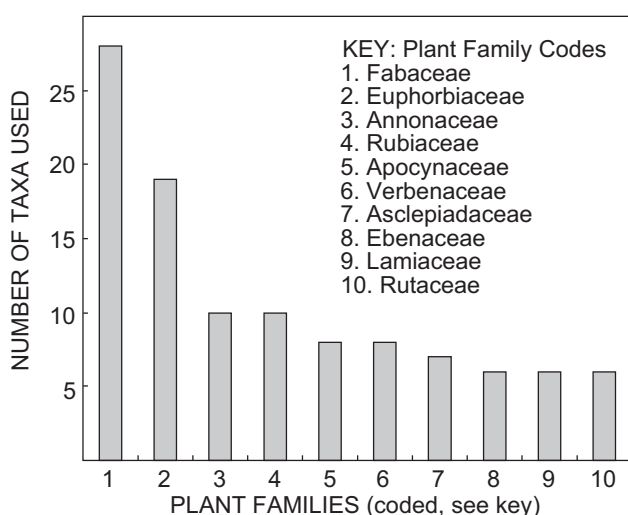
From this study, the use of plants for medicinal and magical purpose was noted to be significantly more important to the Midzichenda than any other plant use category (Table 1). The plants used for medicinal and magical values, however, were mainly shrub species (Table 1) many of which could be found in 'secondary' bushland vegetation and could therefore be acquired from farmland and other wild land areas. This observation is similar to that of Nyamweru (1997) and could provide a basis for some plant resource development outside the conserved kaya forest areas.

A total of 26 broad categories of ailments or afflictions were treated using medicinal plants. From the data, the category most addressed using medicinal plants (on the basis of number of species used) was spiritual ailments (afflictions associated with spiritual powers), for which 125 species (over 50% of the recorded medicinal plant species) were

Table 1: Number of taxa in each life-form used in each major use category

Plant life-form	No. of tree species used	No. of shrub species used	No. of vine/climber species used	No. of herbaceous species used	No. of epiphytic species used	Utility index
Use category	(*n = 82)	(n = 120)	(n = 40)	(n = 70)	(n = 4)	(100% = 417)
Medicine/magical	53	98	36	44	4	235 (56.3%)
Building/timber	41	19	0	2	0	62 (14.9%)
Food	19	17	4	11	0	51 (12.2%)
Carving/crafting	24	17	4	0	0	45 (10.8%)
Fiber/tying material	3	5	6	0	0	14 (3.4%)
Poison	2	5	3	0	0	10 (2.4%)

*n = number of different species of each life-form. NB one species may occur in more than one use category

**Figure 1:** Important plant families for medicinal use

used. This observation suggests that the efficacy of these species strongly depends upon traditional belief in spirits; a legitimate tool for healing and emotional support. Other ailments associated with using medicinal plants were: gastrointestinal ailments (50 species used), urino-genital tract ailments (43 species), convulsions (40 species), mid-wifery (39 species), respiratory ailments (37 species), pains (30 species) and snakebites (20 species). Other ailments/disorders for which plants were used (sepsis, love potions, sexual vigour and fertility, inflammation, children's diseases, poisoning, cosmetics, skin diseases, veterinary diseases and cleansing rituals) were relatively minor, with 19 or less plant species used for each. It is possible that, either these disorders were specific in terms of the plants needed to treat them, or were better addressed using other (non-plant) means. This was not established.

Medicinal and magical uses were popular with people of all ages, gender and social status. There was no distinction between medicinal and magical uses of plants in the Midzichenda traditional health care system. For example, the local terms *dawa* (medicine) and *lagula* (to treat), refer to potions and processes (respectively) and are used in describing herbal medication treatments, and magical rituals, symbolic and cultural cleansing processes. Further,

plant materials and non-plant materials are mixed to make either curative or protective potions. An example of this is where the roots of *Hugonia castaneifolia*, the head of a snake, a piece of a thorn and blood from a black chicken, are mixed to make a potion used to both treat, and protect against, snakebites. Plants can be used in combinations of two or more species, but usually a superior species is recognised in the combination. For example, severe headache is treated using different combinations of plant species, but 'Mvundza-jembe' (*Allophylus rubifolius* and *Allophylus pervillei*) is superior in the combinations and must be included, while for convulsions the *Grewia* species are superior in the combinations. Furthermore, an individual species or a combination of species can be used to treat more than one ailment, and for each ailment there are alternative curative species. Thus *Agathisanthemum bojeri* is used to treat spiritual ailments, stomach ailments, pregnancy complications, convulsions and skin diseases. Pregnancy complications can be treated using a combination of *Allophylus rubifolius*, *Allophylus pervillei*, *Monanthes fornicata*, *Uvaria acuminata* and *Terminalia spinosa*, and convulsions can be treated using *Platyserium alaicorne*, *Uvaria faulknerae*, *Uvariadendron kirkii*, *Synaptolepis kirkii* and *Grewia* species.

The popularity of alternative therapies, i.e. medicinal and magical plants and the traditional healing system, over orthodox health care, among the general population of Midzichenda can be attributed to the advantages traditional medicines have over the orthodox medicines as explained by Cunningham (1988) that:

- traditional medicines are cheap and more accessible to most of the population in the rural areas, while good health facilities are expensive and usually mean travelling considerable distances.
- traditional medicine is accepted among the local population, as it blends readily into the socio-cultural life of the African people.

The majority of the Midzichenda population in the rural coastal areas of Kenya are in the low socio-economic bracket (Nyamweru 1997) and modern health facilities are very costly. The medicinal/magical plant use in that case becomes the convenient, and often, the only option. Medicinal plant use therefore, will remain an integral part of the health care system to the Midzichenda tribes for a long time to come.

While pharmacological results show that plants can have potential medicinal value (Watt and Breyer-Brandwijk 1962,

Hutchings *et al.* 1996), and thus plant use for medicines can conform with reasoning based on a scientific approach, the intricate relationship between medicine and magic noted in this study is interesting. The inseparable association of medicine and magic probably revolves around the local perception and comprehension of the concept of 'disease'. Although most diseases have visible symptoms, from a traditional perspective the causes and cures are attributed to invisible supernatural powers. Cholera and diarrhoea, for example, could be ascribed to spiritual powers, ancestral demands, or witchcraft spells. And the treatment would be to ward off, cleanse, or neutralise the effects of the invisible powers, followed by protective rituals against re-occurrence in future. This argument justifies the significant use of medicinal plants for spiritual issues, and supports the symbolic value of the kaya to the Midzichenda community, where cleansing rituals and ceremonies are conducted to 'protect' and to 'treat' the community against epidemics and calamities (Spear 1978, Willis 1996). In this context disease is not just the manifestation of illness due to specific causes e.g. bacteria and viruses, but the absence of physical, social and psychological peace and comfort.

Most poisonous plants are locally recognised as such, and in everyday life these plants are used for their toxicity in fish poisoning, as arrow poisons and against pests (Pakia and Cooke 2003). However, some are used as oral medicines e.g. *Adenium obesum* (Apocynaceae) which is used to treat stomach ailments, and to protect against snakebites and poisoning. It is believed that the toxicity effects are reversed by the healers through incantations. The incantations here are perceived as the detoxification processes. In the absence of the incantations, it is believed that one will suffer from poisoning if any poisonous plant is taken orally.

While the efficacy of most plant medicines still remains to be proved physiologically, the traditional selection of plants for medicinal use has probably been through trial and error within a context strongly built on beliefs and myths. In Europe, the doctrine of signatures, first postulated by Paracelsus (1490–1541) (Thomson 1978), was adopted for some medicinal uses and a similar correlation between appearance and medicinal application is evident among the Midzichenda. For example, climber species with a snake-like crawling characteristic (e.g. *Hugonia castaneifolia*), are important medicines for snakebites while epiphytic and parasitic plant species (perceived as prospering over others) (e.g. *Aerangis kirkii*, *Ansellia africana* and *Microcoelia exilis*), are used for love potions that promote popularity and leadership. Therefore, the relationship between appearance and use applies to both the perspectives — that the traditional plant medicines 'cure' i.e. have therapeutic effects to cure physical ailments, and 'heal' i.e. restore the social or psychological comfort.

The utilisation of plants by the Midzichenda was compared to other communities mainly through consulting other ethnobotanical literature: Watt and Breyer-Brandwijk (1962), Mabogo (1990), Beentje (1994) and Hutchings *et al.* (1996). Earlier, Watt and Breyer-Brandwijk (1962) had noted general similarities between southern and eastern African tribal groups in both floristic usage and in ethnological information. With regard to the Midzichenda, of the species used for

medicinal and magical purposes, about 30% are shared with other ethnic peoples of Africa. For most species the specific use is not in common, but the attachment of a medicinal value to the species is shared. However, based on the current available literature only, 20% of the shared medicinal plant species showed pharmaceutical attributes related to the medicinal usage as employed by the Midzichenda tribes. This observation only strengthens the conclusion that traditional Midzichenda plant medicines are probably better described as psycho-medicines. However, it must be emphasised here that there has been little pharmaceutical investigation on the therapeutic claims made by the Midzichenda tribes concerning the medicinal plants they use, thus much still remains to be established.

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 Athuman Mwachausa, kaya elder for kaya Diani, Kwale District.
 Badi Omar Mwamarifah, traditional healer in Tiwi, Kwale District.
 Gatoka Foyo, practising spiritual healer for kaya Mtswakara, Kwale District.
 Hamisi Kazungu Kalume, kaya guard for kaya Gandini (Duruma) and healer trainee, Kwale.
 Hassan Humbo, kaya elder for kaya Sega in Kwale District.
 Hussein Siwa, kaya elder for kaya Diani, Kwale District.
 Majaliwa Mwalimu, traditional healer, Vuga, Kwale District.
 Mungwari Mwagwaha, a practising spiritual healer for kaya Fungo, Kilifi District.
 Mwanasha Ganzori, traditional healer in Tiwi, Kwale District.
 Mwayaya Chuphi, kaya elder for kaya Mtswakara and retired local house constructor, Kwale.
 Mzee Ali Mwagoga, kaya elder for kaya Lunguma, and traditional healer, Kwale District.
 Rashid Mambeya, kaya elder for kaya Gonja in Kwale District.
 Swaleh Dzilala, kaya elder for kaya Waa, and traditional healer, Kwale District.

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Appendix 1: A list of plant species of medicinal importance to Midzichenda community groups. The species in the inventory below have been grouped according to plant families (in upper case and bold). The species (in bold and italics) within each family are arranged alphabetically. The vernacular names are given with an abbreviation of the dialect in reference: 'Dur' for Duruma, 'Gir' for Giriama, and 'Dig' for Digo

ACANTHACEAE

Barleria setigera Rendle

Chidungadunga (Dur)

The Duruma use the roots to treat disorders during menstruation.

ADIANTACEAE

Adiantum comorense (Tard) Verdc. ined.

Muzi-wa-dziwe/Nyaa (Dur); *Mbele* (Gir)

The Giriama use the leaves for symbolic values. The Giriama and Duruma use the leaves and roots for protective charms and to treat septic swelling.

AMARANTHACEAE

Achyranthes aspera L. var. *aspera*

Muphulula/Mulazakoma/Chikuna-mlundi (Dur); *Muphumbuluzi/Muphulula-mbuzi, Mphumbuluzi* (Dig)

The Duruma use the leaves to make a protective charm and as a medicine for venereal diseases and septic swelling.

Gomphrena celosoides Mart.

Garamata (Dur); *Miya* (Gir)

The Duruma use the leaves to make magical charms which are used to protect against provocation and the evil-eye.

Psilotrichum scleranthum Thw.

Chibiriti-tsaka (Dur); *Kabaruti-tsaka* (Gir)

The Duruma use the roots as a medicine for convulsions and the Giriama use the leaves to make a magical charm that enhances victory in war.

Pupalia lappacea (L.) A. Juss.

Garimata (Dur); *Jirimata/Jirimata-chetu* (Dig)

The Duruma use the whole plant as a medicine for venereal diseases and the Digo use the roots to induce salivation in babies.

ANACARDIACEAE

Lannea schweinfurthii (Engl.) Engl. var. *stuhlmannii* (Engl.) Kokwaro

Munyumbu (Dur/Gir); *Mnyumbu/Mnyumbu-madzi/Mchumbu* (Dig)

The Duruma and Digo use the roots as medicines for venereal diseases and to induce labour pains and also for making a protective charm.

Ozoroa insignis Del. ssp. *reticulata* (Bak. f.) J.B. Gillett

Mtsalatsanga (Dur); *Msalasanga* (Dig)

The Digo and Duruma use the roots as medicines for complications in menstruation, to treat venereal diseases and to make a protective charm.

Ozoroa obovata (Oliv.) R. & A. Fernandes

Msalasanga/Mtsalatsanga (Dur); *Msalasanga* (Dig)

Used in similar way to *Ozoroa insignis*

Rhus natalensis Bernh. ex Krauss

There was no vernacular name given for this species.

The Giriama use the roots as medicines for abdominal pains, urinary tract infection and convulsions.

Sclerocarya birrea (A. Rich.) Hochst.

Mung'ongo (Dur); *Mng'ongo* (Dig)

The Digo use the bark of the stem as a medicine for toothache. The Duruma and Digo use the leaves in tribal cleansing rituals.

ANNONACEAE

Artabotrys modestus Diels ssp. *macranthus* Verdc.

Mwangajine (Dur)

The Duruma use the roots to treat spiritual ailments.

Asteranthe asterias (S. Moore) Engl. & Diels ssp. *asterias*

Muzondohera-nguluwe/Mulungu (Dur); *Muszhondoheranguluwe* (Gir); *Mzondohera-nguluwe* (Dig)

The roots and leaves are used as medicines for sore throats, coughs, spiritual ailments and venereal diseases.

Monanthonotaxis falkenerii Verdc.

Karori-katite (Gir)

The Giriama use the leaves and roots for a charm against evil spirits.

Monanthonotaxis fornicata (Baill.) Verdc.

Mudzala/Mudzala-doe (Dur); *Karori* (Gir); *Mngweni-mlume/Mngweni-madevu* (Dig)

The Duruma use the roots and leaves to make protective charms and as medicines for general body pains, spiritual ailments, pre-natal care and complications during menstruation.

Monodora grandidieri Baill.

Mukeli (Dur); *Mucherere/Muvipo/Mubulushi* (Gir); *Mkerye/Mkele/Mlala-mwereru* (Dig)

The Giriama use the leaves and roots to treat spiritual ailments and the Digo use the roots to treat rectal problems.

Sphaerocoryne gracilis (Engl. & Diels) Verdc.

Mubulushi (Dur); *Mbulushi* (Dig)

The Duruma use the roots and leaves as a constituent of an aphrodisiac and as medicine for spiritual ailments.

Uvaria acuminata Oliv.

Mudzala/Kadzala-doe (Dur); *Murori/Mudzala-doe* (Gir); *Mngweni-mchetu/Mngweni-mdide* (Dig)

The roots and leaves are used to make magical charms and as medicines for convulsions, coughs, snakebites and spiritual ailments.

Uvaria falknerae Verdc.

Mudzala-komba/Mudzala-ubomu/Dzala-bomu (Dur)

The Duruma use the roots and leaves to make magical charms and as medicines for convulsions and spiritual ailments.

Uvaria lucida Benth. ssp. *lucida*

Mudzala-komba/Mudzala-ubomu/Dzala-bomu (Dur); *Mudzala* (Gir); *Mngweni-mlume/Mngweni-madevu/Mngweni-mkulu* (Dig)

The roots and leaves are used to make magical charms and as medicines for convulsions and spiritual ailments.

Uvariadendron kirkii Verdc.

Mwangajine (Dur); *Murori* (Gir); *Mwangajine-mlume/Mzondohera-nguluwe* (Dig)

The Giriama use the roots and leaves to make magical charms and the Digo use the roots as medicines for convulsions and blood diarrhoea.

APOCYNACEAE

Adenium obesum (Forssk.) Roem. & Schult.

Mwadiga (Dur/Dig); *Mwanyoka/Mwadiga* (Gir)

This species is understood to be poisonous, but it is used as an oral medicine for stomach ailments, snakebites and poisoning. A healer must instruct it to be a medicine and not a poison prior to its usage.

Ancylobotrys petersiana (Klotzsch) Pierre

Muhonga/Muhonga-udide (Dur); *Mutongazi/Mutungazi* (Gir); *Mbohoya* (Dig)

The Duruma use the stem and leaves to make a good luck charm.

Carissa tetramera (Sacleux) Stapf

Muloe (Dur); *Mtandambo/Nvuje-ya-tsi* (Gir)

The Duruma use the roots to treat spiritual ailments. The Giriama

use the leaves and roots to treat spiritual ailments and convulsions.

Hunteria zeylanica (Retz.) Gardn. ex Thw

Mudigizo-mwitu (Gir); *Mziyaziya* (Dur); *Mziyaziya/Mziyaziya-mchetu/Mdimu-tsaka* (Dig)

The Giriama use the leaves and roots as medicines against witchcraft spells.

Landolphia kirkii T.-Dyer

Muhonga-ulume (Dur); *Mpira* (Dig)

The Duruma use the roots as a medicine for stomach ailments.

Saba comorensis (Bojer) Pichon

Muhonga (Dur); *Muungo* (Dig)

The Duruma and Digo use the roots as medicines for pre-natal care.

Strophanthus kombe Oliv.

Muzigande (Dur); *Mwambalu* (Gir)

The Giriama use the leaves to make a charm used in a tribal cleansing ritual.

Tabernaemontana elegans Stapf

Mudigizo (Gir); *Chibombo* (Dig)

The Giriama use the roots to treat ailments resulting from witchcraft spells.

ARACEAE

Anchomanes abbreviatus Engl.

Chera-cha-msuhuni (Dur); *Konzwi-ya-tsakani/Kisurazi* (Gir)

The Giriama apply a poultice of the roots to severe wounds and to septic swellings.

Gonatopus boivinii (Decne.) Engl.

Chera (Dur); *Konzwi* (Gir); *Kundzwi/Uluanga* (Dig)

The Giriama use the roots to treat mumps.

Stylochaeton salaamicus N.E. Br.

Toro-nyika (Dur); *Kirazi/Konzwi* (Gir); *Nyaa/Chinyaa* (Dig)

The Duruma use the leaves to treat spiritual ailments. The Digo use this species to induce salivation in babies.

Zamioculcas zamiifolia (Lodd.) Engl.

Mnyundonyundo (Dur); *Konzwi* (Gir)

Duruma and Giriama use an extract from the plant as ear-drops.

ARALIACEAE

Cussonia zimmermannii Harms

Munyala (Dur/Gir); *Mnyala* (Dig)

The Duruma use the leaves and roots to avert witchcraft spells. The Giriama use the roots to treat Kwashiorkor.

ASCLEPIADACEAE

Ceropegia seticorana E.A. Bruce

Mufunga-mambo (Gir)

The Giriama use the whole plant to make a protective charm against witchcraft.

Ceropegia sp.

Mufunga-mambo (Gir)

The Giriama use the whole plant to make a protective charm against witchcraft.

Cryptolepis sinensis (Lour.) Merr. ssp. **africana** Bullock (*C. apiculatum* K. Schum.)

Mufunga-mambo (Dur)

The Duruma use the whole plant to make a protective charm against witchcraft.

Cynanchum validum N.E. Br.

Nvuje-yatsi (Dur)

The Duruma use the whole plant to treat spiritual ailments.

Dregea rubicunda K. Schum.

Kalumwa (Dur)

The Duruma use the roots for post-natal care.

Dregea sp.

Mubafyebafye (Dur)

The Duruma use the stem and leaves to treat and protect against snakebites.

Pentarrhinum insipidum E. Mey.

Nvuje-yatsi (Dur)

The Duruma use the roots as medicines for stomach-ache and for abnormal vaginal secretion.

ASPARAGACEAE

Asparagus falcatus L.

Mwinika-ndzovu/Mwinamo-ndzovu/Mwinika (Dur); *Mwanangira* (Gir)

The Duruma use the stem or roots to treat stomach ailments and constipation. The Giriama use the leaves to treat spiritual ailments and convulsions.

Asparagus sp.

Mwinika-ndzovu/Mwinamo-ndzovu/Mwinika (Dur); *Mwanangira* (Gir)

The Duruma and Giriama use the leaves to treat spiritual ailments and convulsions. The Duruma use the roots to treat stomach ailments.

ASPHODELACEAE

Aloe kilifiensis Christian

Golonje-ra-msuhuni (Dur)

The Duruma use the latex to treat headaches.

Aloe volkensii Engl. ssp. **volkensii**

Golonje-ra-msuhuni (Dur); *Bome* (Gir); *Golonje* (dig)

The Duruma and Digo use the latex to treat headaches. The Giriama use the leaves to de-worm livestock.

ASTERACEAE

Achyrothalamus marginatus O. Hoffm.

Mweza (Dur/Dig); *Mlazakoma/Chigalugalu* (Dur); *Mweza-moyo* (Dur)

The Duruma and Digo use the roots to make a love charm. The Duruma use the roots to restore penile erection and sexual vigour if these problems are due evil spirits. The Digo use the roots as medicines to alleviate liver pains.

Blepharispermum zanguibaricum Oliv. & Hiern

Mulanza (Gir)

The Giriama use the leaves and roots to treat spiritual ailments.

Vernonia hildebrandtii Vatke

Mlaza-koma (Gir); *Phatsa* (Dig)

The Giriama use the roots to treat convulsions.

Vernonia sp.

Phoza (Dur)

The Duruma use the whole plant to make a charm that averts witchcraft spells.

BALANITACEAE

Balanites wilsoniana Dawe & Sprague

Mukonga (Dur); *Mkongga* (Dig)

The Duruma and Digo use the roots as medicines for general body pains and muscle injuries.

BIGNONIACEAE

Markhamia zanzibarica (DC.) Engl.

Mtwawanda/Mtalawanda (Dur); *Mpalawanda/Mlangazuka* (Dig)

The leaves and roots are used to treat and protect against snakebites. The Digo use the roots to treat excessive bleeding during childbirth.

BOMBACACEAE***Adansonia digitata*** L.

Muuyu (Dur/Gir/Dig); *Mkulu-kazingwa* (Dig)

The leaves are used in tribal cleansing rituals. The Duruma use the roots and bark of the stem as medicines for dizziness, nausea, headaches and hypertension. The bark is used for a protective charm. The Digo use the leaves as medicines for children's diseases. Caves in the tree are considered sacred and used as traditional prayer/healing grounds.

Bombax rhodognaphalon K. Schum.

Mware (Dur/Gir/Dig)

The leaves are used in tribal cleansing rituals. The Giriama herbalists use a concoction of the leaves to foretell the future. The Duruma and Digo use the roots as medicines for asthma, coughs and diarrhoea.

BORAGINACEAE***Bourreria nemoralis*** (Güerke) M. Thulin

Mubunduki (Dur); *Musimbiji* (Gir); *Mbunduchi* (Dig)

The Giriama use the leaves and roots to avert witchcraft spells. The Digo use the roots as medicines for stomach and kidney ailments.

Cordia faulknerae Verdc.

Mugwale (Gir)

The Giriama use the leaves and roots as medicines for ailments due to sexual misconduct.

Ehretia bakeri Britten

Nchikoma/Fungaliza (Dur)

The Duruma use the leaves and roots to make a protective charm in times of danger.

BURSERACEAE***Commiphora africana*** (A. Rich.) Engl. var. *africana*

Mubambara (Dur); *Tola* (Gir)

The Duruma use the roots as medicines for convulsions and venereal diseases and the Giriama use the roots to treat spiritual ailments.

Commiphora edulis (Klotzsch) Engl. ssp. *boiviniana* (Engl.) Gillett

Murya-kwembe (Dur); *Mukwembe* (Dur/Gir); *Mryakwembe* (Dig)

The Digo use the leaves and roots as medicines for convulsions and the Giriama use the roots to treat diarrhoea.

Commiphora eminii Engl. ssp. *Zimmermannii* (Engl.) Gillett

Mudendende (Dur); *Mukaya* (Gir)

The Giriama use the leaves to make a magical charm against evil spirits.

Commiphora lindensis Engl.

Mubambara/Kabambara (Dur); *Katola-katite* (Gir); *Mbambara/Chibambara* (Dig)

The Giriama use the roots and leaves to treat swelling of the body. The Duruma and Digo use the roots for pre-natal care.

CAPPARIDACEAE***Boscia*** sp.

Muzikaha (Gir)

The Giriama use the roots and leaves for magical charms and to treat spiritual ailments.

Capparis fascicularis DC. var. *scheffleri* (Gilg & Ben.) Dewolf

Mupopolio/Muvwada-paka (Dur)

The Duruma use the roots as medicines for venereal diseases.

Capparis viminea Oliv. var. *viminea*.

Mupopolio/Muvwada-paka (Dur); *Mutoli* (Gir); *Chikombe-tsui* (Dig)

The roots are used as medicines for venereal diseases, to induce fertility and against septic swelling.

CELASTRACEAE***Gymnosporia heterophylla*** (Eckl. & Zeyh.) Loes.

Mdunga-tundu (Dur); *Mtsokola-ng'ongo* (Dig).

The Duruma and Digo use the roots as medicines for pre-natal care, venereal diseases and liver problems.

Gymnosporia mossambicensis (Klotzsch) Loes. var. *ambonensis* (Loes.) N. Robson

Mdunga-tundu (Dur/Gir); *Mugheha* (Gir)

The Duruma use the roots as medicines for pre-natal care. The Giriama use the leaves and roots to avert witchcraft spells.

Maytenus undata (Thunb.) Blakelock

Mulimbolimbo (Dur)

The Duruma use the leaves as an antiseptic and cure for wounds.

COMBRETACEAE***Combretum hereroense*** Schinz

Mchira-ng'ombe (Dur); *Mufunga-mambo* (Gir)

The Duruma use the leaves and roots as medicines for chest pains. The Giriama use the roots to make a defensive charm.

Combretum illairii Engl.

Mwamba-ngoma (Dur/Dig); *Muchirang'ombe* (Dur); *Mufunga-mambo* (Gir)

The Duruma use the leaves and sticks to treat spiritual ailments and to make protective charms and the roots as medicines for venereal diseases. The Giriama use the roots to make protective charms.

Combretum schumannii Engl.

Muryanyani/Mukongolo (Dur); *Muryanyani* (Gir); *Mkongolo/Mryanyani* (Dig)

The Duruma and Giriama use the leaves and roots to make protective charms.

Terminalia spinosa Engl.

Mwanga (Dur/Gir/Dig)

The Duruma use the roots as medicine for stomach ailments. The Giriama use the roots to make a charm against witchcraft.

COMMELINACEAE***Commelina africana*** L. (s.l.)

Dzedza/Mkengeja (Dur)

The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals.

Commelina benghalensis L.

Dzedza/Mkengeja (Dur); *Dzadza* (Gir)

The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals. The Giriama use the leaves to treat children's diseases.

Commelina bracteosa Hassk.

Dzedza/Chidzedza/Mkengeja (Dur); *Dzadza* (Gir); *Kogwe-chetu* (Dig)

The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals.

Commelina forskaolii Vahl

Dzadza-lume (Dur); *Kongwe-lume* (Dig)

The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals.

CONVOLVULACEAE***Ipomoea shupangensis*** Bak.

Mufunga-mambo (Gir)

The Giriama use the leaves to make a protective charm against evil spirits.

CRASSULACEAE***Kalanchoe lateritia*** Engl. var. ***lateritia****Gonzi-chireka/Muchira-wa-gonzi* (Dur)

The Duruma use the whole plant to make a charm used in tribal cleansing, to avert witchcraft spells and to bring spiritual protection.

Kalanchoe obtusa Engl.*Gonzi-chireka* (Dur)

The Duruma use the whole plant as medicines for children's diseases and as a pesticide.

CUCURBITACEAE***Kedrostis heterophylla*** A. Zimm.*Mumavimavi* (Dur)

The Duruma use the whole plant to avert witchcraft spells, for tribal cleansing and use the leaves as medicines for children's diseases.

Momordica boivinii Baill.*Kadhimi-kapaka* (Gir)

The Giriama use the leaves and roots to treat spiritual ailments.

Zehneria pallidinervia (Harms) C. Jeffrey*Mwanyoka* (Gir)

The Giriama use the leaves to make protective charms and as medicine for snakebites.

CYPERACEAE***Cyperus alternifolius*** L. ssp. ***flabelliformis*** (Rottb.) Kuk.*Ndago/Chidago-msuhu* (Dur)

The Duruma use the plant to make a charm that is used to induce extra body strength.

Cyperus kaessneri C.B. Cl.*Ndago/Chidago-msuhu* (Dur)

The Duruma use the plant to make a charm that is used to induce extra body strength.

Cyperus sp.*Kidago* (Gir)

The Giriama use root to treat spiritual ailments.

Kyllinga erecta Schumach. var. ***erecta*** Syn. *C. erectus* (Schumach.) Nattif. & Kuk.*Ndago* (Dur)

The Duruma use the plant to make a charm that is used to induce extra body strength.

DICHAPETALACEAE***Dichapetalum zenkeri*** Engl.*Mtundukula* (Dur); *Mtsonga-nyomba* (Dig)

The Digo use the roots as medicines for venereal diseases, menstrual disorders and for pre-natal care.

DILLENACEAE***Tetracera boiviniana*** Baill.*Mukala-fisi* (Dur/Dig); *Mukayukayu* (Gir); *Mkalafisi* (Dig)

The Duruma use the roots as medicines for stomach ailments and venereal diseases.

DRACAENACEAE***Sansevieria arborescens*** Cornn.*Chongwa* (Dur/Gir); *Kitengwa* (Gir)

The Giriama use the roots to treat venereal diseases. The Duruma use leaf-pricks as part of a charm used for treating and protecting against snakebites.

Sansevieria kirkii Bak.*Makonje-ga-msuhuni* (Dur); *Makonje-mala/Mwanangira* (Gir)

The Duruma use the roots to make a protective charm against evil spirits.

EBENACEAE***Diospyros cornii*** Chiov.*Mukulu* (Dur/Gir); *Mkulu* (Dig)

The Giriama use the stem to make protective charms and the Digo use the roots and leaves as medicines for toothache, stomach ailments and spiritual ailments.

Diospyros natalensis (Harv.) Brenan*Katsungwi-ka-tsakani/Mutsungwi* (Gir)

The Giriama use the roots to treat spiritual ailments.

Diospyros sp.*Mukulu-kipanya* (Gir)

The Giriama use the roots to make a magical charm that reverses the effects of witchcraft spells.

Diospyros squarrosa Klotzsch*Mdzungu-muho* (Dur); *Mupweke* (Dur/Gir); *Mpweke* (Dig)

The Duruma and Digo use the roots as medicines for pre-natal care, septic swelling and convulsions.

Euclea natalensis A. DC. ssp. ***obovata*** F. White*Mukipa* (Gir)

The Giriama use the roots as medicines for diarrhoea, poisoning and snakebites.

Euclea racemosa Murray ssp. ***schimperi*** (A. DC.) F. White*Mubafyebafye* (Dur); *Muyesa* (Gir)

The Duruma use the roots against poisoning.

EUPHORBIACEAE***Acalypha echinus*** Pax & K. Hoffm.*Muvundza-jembe* (Dur); *Mubulushi-ulume* (Gir)

The Giriama use the leaves and roots to treat spiritual ailments.

Acalypha fruticosa Forssk. var. ***fruticosa****Muvundza-jembe/Msasa-ngudu* (Dur); *Mutsatsa* (Gir); *Mtsatsa/Chitsasa/Mphatsa* (Dig)

The Giriama use the leaves to treat spiritual ailments. The Duruma use the roots as medicines for snakebites and the Digo use the leaves to induce labour pains.

Acalypha neptunica Müll. Arg. var. ***neptunica****Muvundza-jembe* (Dur); *Mutsatsa-ulume/Mubarawa* (Gir); *Mvundza-jembe* (Dig)

The Giriama use the leaves and roots to make magical charms against witchcraft spells.

Bridelia cathartica Bertol. f.*Mkalakala* (Dur/Gir); *Musimbiji* (Gir); *Mwambeberu* (Dig)

The Duruma and Giriama use the leaves and roots as medicines for convulsions. The Giriama use the leaves and roots to treat spiritual ailments and the Digo use the roots as medicines for pre-natal care.

Croton pseudopulchellus Pax*Mulaga-pala* (Dur); *Muyama/Mufukizo* (Dur/Gir)

The Duruma use the roots and leaves as medicines for convulsions, gastric lesions and inflammation, while the Giriama use them to treat spiritual ailments.

Croton talaeporos Radcliffe-Smith*Mbono-koma* (Gir)

The Giriama use the roots and leaves as medicines for general body pains and for inflammation.

Euphorbia nyikae Pax var. ***neovolkensii*** (Pax) Carter*Mwatsa/Mwatsa-komba* (Dur); *Ganga* (Dur/Dig); *Kithongothongo/Chaa/Chaa-komba* (Gir)

The Duruma use the stem for a protective charm and the Digo use the latex as a medicine for septic swelling.

Euphorbia tirucalli L.*Muphila* (Gir)

The Giriama use the species for veterinary medicines.

Euphorbia wakefieldia N.E. Br.*Chidzatsa/Kamwatsa* (Dur)

The Duruma use a decoction of the stem for post-natal abdominal pains.

Flueggea virosa* (Willd.) Voigt ssp. *virosa

Mkwamba (Dur/Gir); *Mkwambachitu/Mkwamba-mchetu* (Dig)
The Duruma and Giriama use the roots to make a magical charm against witchcraft spells and as a medicine for venereal diseases and convulsions. The Digo use the roots to treat stomach-ache, to alleviate kidney pains and treat complications during childbirth.

***Jatropha* sp.**

Msabuni/Kabono-koma (Dur)
The Duruma use the tuber against snakebites and poisoning.

Mildbraedia carpinifolia* (Pax) Hutch. var. *carpinifolia

Muvundza-jembe (Dur); *Mtsonga-nyomba* (Dig)
The Duruma use the roots and leaves to treat spiritual ailments.

***Phyllanthus* sp.**

Kaithima-kalume (Gir)
The Giriama and Digo use the leaves and roots to make protective charms against evil spirits.

***Phyllanthus reticulatus* Poir.**

Mkwamba (Dur); *Chikwamba/Mkambakamba/Mkwamba-lungo* (Dig)
The Duruma and Digo use the roots and leaves as medicines for convulsions and snakebites.

***Ricinus communis* L.**

Mbono (Dur/Gir/Dig); *Muono* (Dig)
Oil from the seeds is used in tribal cleansing rituals. The Duruma and Digo use the oil from the seeds as a medicine for snakebites. The Digo use the roots as a medicine for septic swelling.

***Spirostachys africana* Sond.**

Mutanga (Dur)
The Duruma use the roots and bark of the stem as antiseptics.

***Suregada zanzibariensis* Baill.**

Chikuro/Mudimu-tsaka (Dur); *Mudimu-wa-tsakani* (Gir); *Mdimu-tsaka* (Dig)
The roots are used as a medicine for swelling of any body part.

***Thecacoris bussei* Pax**

Chigodani/Kagodani (Dur)
The Duruma use the roots as a medicine for stomach-ache and diarrhoea and to induce salivation in children.

***Tragia furialis* Bojer**

Lwavi (Dur/Gir)
The Duruma and Giriama use the leaves as medicines for skin diseases and for diarrhoea.

FABACEAE**Subfamily CAESALPINIOIDEAE*****Azelia quanzensis* Welw.**

Mubambakofi (Dur/Gir); *Mwamba* (Gir); *Mbambakofi* (Dig)
The Digo use the roots as a medicine for chest pains, stomach-ache and post-natal care.

***Caesalpinia bonduc* (L.) Roxb.**

Muburuga/Mutere (Dur); *Mburuga/Mbate* (Dig)
The seeds, leaves and roots are used as medicines for asthma, complications during menstruation, to avoid miscarriage and as eye-drops to treat internal blood clots in the eye.

Cassia singueana* (Del.) Lock, Syn *Senna singueana

Muhumba/Muhumba-chitu (Dur); *Muhumba* (Dig)
The Duruma and Digo use the roots as medicines for pre-natal care, general body pains, and venereal diseases.

***Cassia* sp.**

Muhumba-ng'ombe (Dur)
The Duruma use the roots as medicines for venereal diseases.

***Cynometra webberi* Bak. f.**

Mufunda/Mufunda-ulume (Dur)
The Duruma use the leaves as medicines for children's diseases.

***Tamarindus indica* L.**

Mukwaju (Dur/Gir); *Mkwadzu* (Dig)
The Duruma use the leaves and roots as medicines for stomach-

ache, headache and dizziness, while the Giriama and Digo use the leaves as medicines for stomach-ache, diarrhoea and against spits from snakes, particularly cobras.

FABACEAE**Subfamily MIMOSOIDEAE*****Acacia adenocalyx* Brenan & Exell**

Mungal/Muvwada-paka/Mwangoloto (Dur); *Chinyakore/Chikombe-tsui* (Dig)

The Duruma and Digo use the roots to make protective charms and as medicines for septic swelling.

***Acacia etbaica* Schweinf. ssp. *platycarpa* Brenan.**

Mugundi/Chikwata/Magwada (Dur)
The Duruma use the stem bark and the roots as medicines for the common cold and venereal diseases.

Acacia mellifera* (Vahl) Benth. ssp. *mellifera

Chikwata-kombe (Dur); *Kikwata* (Gir); *Chikwata* (Dig)
The Duruma and Giriama use the roots and leaves as medicines for spiritual ailments, convulsions and snakebites.

***Acacia nilotica* (L.) Willd. ex Del. ssp. *subalata* (Vatke) Brenan**

Muoti (Gir)
The Giriama use roots and stem bark as medicines for coughs.

***Acacia robusta* Burch. ssp. *usamabarensis* (Taub.) Brenan**

Mtsemeri (Gir)
The Giriama use the roots and stem bark as medicines for chest pains, colds and coughs.

***Acacia seyal* Del.**

Mugunga/Chigundi (Dur/Dig)
The Duruma and Digo use the roots to treat coughs and colds.

***Acacia stuhlmannii* Taub.**

Msar (Dur); *Mgunga* (Dig)
The Duruma and Digo use the roots, leaves and inner bark as medicines for cholera, pneumonia and coughs.

Acacia zanzibarica* (S. Moore) Taub. var. *zanzibarica

Mulozi/Mupiga-kululu/Mwongololi (Dur); *Muhega-kululu* (Dur/Gir)
The Duruma and Giriama use the roots and leaves as medicines for stomach-ache, diarrhoea, coughs, asthma, septic swelling, snakebites and spiritual ailments.

***Albizia anthelmintica* (A. Rich.) Brongn.**

Mporojo (Dur/Gir)
The Duruma use the roots as medicine for convulsions.

***Albizia versicolor* Oliv.**

Mtsani/Mtsani-ndzovu (Dur/Dig)
The Duruma and Digo use the roots and leaves as medicines for convulsions, chest pains and venereal diseases.

***Dichrostachys cinerea* (L.) Wight & Arn.**

Mukingiri (Dur/Gir); *Mukirindi* (Gir); *Mchinjiri/Mpingwa/Chipato* (Dig)

The Duruma use the stem bark, roots and leaves as medicines for diarrhoea, pre-natal care and convulsions. The Giriama use the leaves and roots to counter witchcraft spells. The Digo use the roots and leaves as medicines for pre-natal care and convulsions and for making love charms that foster prosperity, peace and love in a community.

FABACEAE**Subfamily PAPILIONOIDEAE*****Abrus precatorius* L. ssp. *africanus* Verdc.**

Muturituri (Dur/Gir); *Mwagalanyuchi/Mwamsusumbika* (Dig)
The Duruma burn the leaves to make charms that promote business. The Giriama use the roots as medicines for asthma and septic swelling. The Digo use the roots and leaves as medicines for gynaecological pains, venereal diseases and asthma.

Craibia brevicaudata* (Vatke) Dunn ssp. *brevicaudata

Muphande/Muchokoi (Dur); *Muhande* (Gir); *Mphande/Chikunguni* (Dig)

The Digo use the roots as medicine for hypertension.

Dalbergia boehmii* Taub. ssp. *boehmii*Murandze* (Dur/Dig)

The Duruma use the leaves and roots to treat spiritual ailments. The Digo use the roots as medicines for general body pains, diarrhoea and to induce labour pains.

Dalbergia melanoxylon* Guill. & Perr.Muphingo* (Dur); *Muhingo* (Gir); *Mphingo* (Dig)

The roots and leaves are commonly used as medicines for gastro-intestinal pains, pre-natal care, tonsillitis, coughs and venereal diseases. In addition, the Duruma and Giriama use the roots to make protective charms against evil spirits.

Erythrina saclexii* HuaMgala* (Dur); *Mulungu* (Gir); *Mwamba-ngoma/Mbamba-ngoma* (Dig)

The Duruma use the roots to treat spiritual ailments.

Indigofera* sp.Mushero/Kashero* (Gir); *Lihago* (Dig)

The Giriama use the leaves for a charm against evil spirits.

Lonchocarpus bussei* HarmsMuphumbuluzi/Msumari-bara* (Dur)

The leaves are used to treat convulsions and the roots are used to treat venereal diseases and for pre-natal care.

Millettia usaramensis* Taub. ssp. *usaramensis*Muvamva* (Dur); *Mvava/Msumari* (Dig)

The Digo use the roots as medicines for coughs and chest pains.

Ormocarpum kirkii* S. MooreChitwadzi* (Dur); *Kitwadzi* (Gir); *Chitadzi* (Dig)

The Duruma use the roots to avert witchcraft spells. The Giriama use the roots as medicines for septic swelling. The Digo use the roots and leaves to make a magical charm that induces extra body strength.

Ormocarpum sennooides* DC. ssp. *zanzibaricum* Brenan & GillettMupingwa/Kakwaju* (Dur); *Humbo-ra-nguluwe/Mpingwa/Chikwadzu* (Dig)

The Duruma use the roots and leaves as medicines for convulsions. The Digo use the roots and leaves as medicines for pre-natal care, gynaecological pains, burns, and children's diseases.

Tephrosia villosa* (L.) Pers. ssp. *ehrenbergiana* (Schweinf.) BrummittKabalazi-mulungu/Mtititi* (Dur); *Chibalazi-mlungu/Chibalazi-chandze* (Dig)

The Duruma and Digo use the roots as medicines for pre-natal care, coughs and fever.

FLACOURTIACEAE***Grandidiera boivinii* Jaub***Mkarazo* (Dur); *Muvundza-jembe* (Dur/Dig)

The Duruma use the roots and leaves as medicines for the common cold, tonsillitis, and septic swelling. The Digo use the roots to counteract poisoning effects.

FLAGELLARIACEAE***Flagellaria guineensis* Schumach.***Kalumbwi* (Dur)

The Duruma use the leaves as medicines for venereal diseases.

HERNANDIACEAE***Gyrocarpus americanus* Jacq. ssp. *americanus****Muhwahwa* (Dur); *Mchusa* (Dig)

The Digo use the leaves as an antiseptic.

HIPPOCRATEACEAE***Hippocratea africana* (Willd.) Loes.***Mukupesa* (Gir)

The Giriama use the roots as medicines for gastro-intestinal pains and diarrhoea.

ICACINACEAE***Pyrenacantha vogeliana* Baill.***Mugandzi* (Dur); *Ria* (Gir); *Bundi* (Dig)

The Duruma and Digo use the roots and leaves as medicines for pre-natal care, venereal diseases, bilharzia and epilepsy. The Giriama use the root-tuber to treat poultry diseases.

LAMIACEAE***Hoslundia opposita* Vahl***Mjongolo* (Dur); *Mutsereza-moyo* (Gir); *Mtserere* (Dig)

The Duruma and Digo use the roots and leaves as medicines for fresh wounds, pre-natal care and convulsions. They are also used in making a good luck charm. The Giriama use the leaves and roots to make a charm that averts witchcraft spells.

Ocimum gratissimum* L. var. *macrophyllum* Briq. Syn. *O. viride* Willd.Luvumbani/Muvumba-manga* (Gir); *Vumbamanga* (Dig)

The Digo use the leaves as medicines for toothache and swelling of the body.

Plectranthus* sp.Vwaha/Reza* (Dur); *Kabodzebodze/Katore* (Gir)

The Duruma and Giriama use the whole plant to make a charm that is used in tribal cleansing rituals. The Duruma use the whole plant as a medicine for ailments due to sexual misconduct. The Giriama use the roots and leaves to treat spiritual ailments.

Plectranthus tenuiflorus* VatkeVwaha* (Dur); *Vumba/Vumba-mwitu* (Gir); *Mvuga/Mumbu/Galagalatsui* (Dig)

The Giriama use the roots to treat spiritual ailments. The Digo use the leaves as medicine for stomach-ache and for pre-natal care.

Solenostemon latifolius* (Hochst. ex Benth.) J.K. MortonVwaha* (Dur)

The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals.

Tinnea aethiopica* Hook. f. ssp. *litoralis* VollesenBanfyofyo/Mfyofyo* (Dur); *Kasembeka* (Gir)

The Duruma and Giriama use the roots as medicines for abdominal pains and constipation.

LINACEAE***Hugonia castaneifolia* Engl.***Chikuro-chibomu/Chikuro-cha-nyoka/Mbare* (Dur); *Kikuro/Mubarawa* (Gir)

The Duruma and Giriama use the roots and leaves to make protective charms and the roots as medicines for snakebites, convulsions, the common cold and spiritual ailments.

MALVACEAE***Gossypioides kirkii* (Mast.) Hutch.***Pamba-tsaka* (Dur); *Pambamwitu/Mgagamwe* (Dig)

The Duruma use the leaves as medicine to bless new-born babies with a healthy life.

***Hibiscus altissimus* Hornby**

There was no vernacular name identified for this species.

The Duruma use the roots to make a magical charm against witchcraft spells.

Hibiscus faulknerae* K. Vollesen.Mtsunga-ng'ombe/Murembeganga* (Dur); *Mtsungula/Murembeganga* (Gir)

The Duruma use the leaves to make protective charms. The Giriama use the roots and leaves as medicines for convulsions and toothache.

Thespesia danis* Oliv.Muhowe* (Dur/Gir/Dig); *Muhohe* (Gir)

The leaves are used in cleansing rituals. The Duruma use (seven

hole-free) leaves and roots to treat infertility in women and convulsions. The Digo use the leaves and roots as medicines for septic swelling.

MELASTOMATACEAE

Memecylon sp.

Mukadhimi-kapala (Gir)

The Giriama chew the roots to treat coughs.

MENISPERMACEAE

Cissampelos pareira L.

Kabugu (Gir); *Chishikio-paka/Chisikiro-paka* (Dig)

The Giriama and Digo use the leaves to make charms against evil spirits and for dressing fresh wounds. The roots are used as medicine for snakebites and for stomach ailments.

MORACEAE

Ficus lingua DeWild & Th. Dur. ssp. *depauperata* (Sim) C.C. Berg.

Muzikaha (Gir)

The Giriama use the leaves and roots to treat spiritual ailments.

Ficus sycomorus L.

Muriro/Mudigizo (Dur); *Muriro/Mugandi* (Dig)

The Digo use the roots to treat toothache.

OCHNACEAE

Ochna mossambicensis Klotzsch

Mucherere (Gir); *Mtsometsome* (Dig)

The Giriama use the leaves to treat spiritual ailments.

Ochna thomasiana Engl. & Gilg

Mwarika/Charika (Dur); *Mukwalino/Mudhababu* (Gir); *Mtsongamahana* (Dig)

The Giriama and Digo use the roots and leaves as medicines to treat disorders during menstruation, to avoid miscarriage and to treat leprosy.

OLACACEAE

Ximenia americana L.

Mutundukula (Dur/Gir); *Mdhoto* (Gir); *Mtundukula* (Dig)

The Duruma and Digo use the roots as medicine for venereal diseases and to treat gynaecological pains. The Giriama use the leaves and roots as medicine for venereal diseases and pieces of the root are chewed for toothache.

OPILIACEAE

Pentarrhopalopilium umbellulata (Baill.) Hiepko

Muhombo/Mufunga-mambo (Dur); *Mushinda-alume* (Gir)

The Duruma use the roots as medicines for venereal diseases and children's diseases.

ORCHIDACEAE

Aerangis kirkii (Reichb. f.) Schltr.

Mutula-manzie (Dur/Gir)

The Giriama and Duruma use the plant to make a love potion.

The Duruma use the leaves to treat convulsions.

Ansellia africana Lindl.

Tengula-dzuwa (Dur); *Chiahira* (Dig)

The Duruma and Digo use an extract from the stem as ear-drops. The species is also used for a love potion.

Microcoelia exilis Lindl.

Mutula-manzie (Dur)

The leaves are used to treat convulsions. The whole plant is used for a love potion.

Solenangis wakefieldii (Rolfe) Cribb & J. Stewart

Mutula-manzie (Dur)

The leaves are used to treat convulsions. The species is also used for a love potion.

Vanilla roscheri Reichb. f.

Mkazikazi (Dur) *Museche* (Gir)

The Duruma use the species to treat stomach pains and for pre-natal care.

PANDANACEAE

Pandanus rabaiensis Rendle

Mkaraza/Mkadi/Mgagara (Dur)

The Duruma use the roots and leaves to make a protective charm against evil spirits.

PASSIFLORACEAE

Adenia gummifera (Harv.) Harms var. *gummifera*

Mugore (Dur); *Mgore/Gore* (Dig)

The Duruma use the stem to make protective charms and the Digo use the roots as medicines for coughs and the common cold.

Adenia kirkii (Mast.) Engl.

Chigandzi-msuhu (Dur); *Mugore* (Dur/Gir); *Mtsotsone* (Dig)

The Duruma and Giriama use the stem and roots as medicines for complications in menstruation.

Schlechterina mitostemmatoides Harms

Mufunga-nyama (Dur); *Mwanangira* (Gir)

Duruma use the leaves for protective charms and Giriama use the leaves as medicines for spiritual ailments.

POLYGALACEAE

Carpolobia goetzei Gürke

Mukayukayu/Mubulushi (Dur)

The Duruma use the roots and leaves as a constituent of an aphrodisiac and as medicine for spiritual ailments.

POLYPODIACEAE

Microgramma lycopodioides (L.) Copel.

Chipambame (Dur)

The Duruma use the whole plant to make protective charms and for love potions.

Platyserium alcicorne Desv. Syn *P. vassei*

Mutula-manzie (Gir)

The Giriama use the whole plant as medicines for convulsions and for love potions.

RHAMNACEAE

Scutia myrtina (Burm. f.) Kurz

Mudotho (Gir); *Chinyokola* (Dig)

The Digo use the roots for pre-natal care.

Ziziphus mucronata Willd. ssp. *mucronata*

Mugugune (Dur/Gir)

The Duruma use the roots as medicines for pre-natal care and the Giriama use the roots and leaves as medicine to treat inflammation.

RUBIACEAE

Agathisanthemum bojeri Klotzsch var. *bojeri*

Muvundza-kesi (Dur); *Kaithima* (Gir); *Chivuma-nyuchi/Chivundza-kesi* (Dig)

The Duruma and Digo use the leaves to make protective charms. The Giriama use the leaves and roots to treat spiritual ailments. The Digo use the roots and leaves as medicines for pre-natal care, convulsions and skin infections.

Canthium kilifiensis Bridson

Mkoropha/Mtsamula-ndolwa (Dur)

The Duruma use leaves to make a love charm that induces peace between persons.

Catunaregam nilotica (Stapf) Tirvengadam

Mudzongodzongo/Mutengedzi (Dur); *Mutsengezi/Mutengedzi* (Gir); *Mdzongongodzongo/ Mtengedzi* (Dig)

The Duruma use the roots to make a protective charm against the evil eye and as a medicine for constipation. The Giriama use a root-extract to make a charm that protects a baby from evil spirits. The Digo use the roots and the fruits as medicine for stomach ailments.

Coffea sessiliflora Bridson ssp. *sessiliflora*

Mudzombadzomba (Gir)

The Giriama use the leaves and roots to treat spiritual ailments.

Gardenia volkensii K. Schum. ssp. *volkensii*

Muchimwemwe (Dur); *Chimwemwe* (Gir/Dig)

The Duruma use the root bark to make a charm that assists conception and the leaves are used for making a good luck charm.

Hymenodictyon parvifolium Oliv. ssp. *parvifolium*

Mulindi (Dur); *Mukirindi* (Gir)

The Duruma use the leaves and roots for tribal cleansing ritual, and as medicines for ailments caused by sexual misconduct.

Lamprothamnus zanguebaricus Hiern

Mutsome (Dur); *Munyukufu* (Gir); *Mtsome* (Dig)

The Giriama use the roots and leaves to treat spiritual ailments.

The Digo use the roots as medicines for diarrhoea.

Psychotria amboniana K. Schum. ssp. *amboniana*

Mukamasi (Dur)

The Duruma use the roots to treat convulsions.

Tricalysia ovalifolia Hiern var. *glabrata* (Oliv.) Brenan

Mupepo (Gir).

The Giriama use the roots and leaves to treat spiritual ailments.

Vangueria infausta Burch. ssp. *acuminata* Verdc.

Muviru (Dur/Dig)

The Digo use the roots as medicine for pre-natal care.

RUTACEAE**Clausena anisata** (Willd.) Hook. f. ex Benth.

Kalagapala-uvumba (Dur); *Chilagapala/Chilagapala-uvumba* (Dig)

The Duruma and Digo use the roots and leaves as medicines for convulsions and the Digo chew the root for coughs and colds.

Toddaliopsis sansibarensis (Engl.) Engl.

Kakuro (Dur); *Mukuro/Mudimi-tsaka* (Gir); *Chidimu-tsaka* (Dig)

The Duruma use the roots and leaves to avert a curse resulting from sexual misconduct. The Giriama and Digo use the roots for snakebites and inflammation.

Vepris glomerata (F. Hoffm.) Engl.

Chikuro (Dur)

The Duruma use the roots as medicines for colds and snakebites.

Vepris sp. nov.

Chikuro (Dur)

The Duruma use the roots as medicines for stomach-ache and venereal diseases.

Zanthoxylum chalybeum Engl. var. *chalybeum*

Mudungu (Dur/Gir); *Mdungu/Mjafari* (Dig)

The roots, stem bark and leaves are popular medicines for colds, fever, general body pains, gastric lesions and pain, urinary tract infections, venereal diseases and bleeding gums. The leaves are used as an antiseptic.

Zanthoxylumholtzianum (Engl.) Waterm.

Mjafari (Gir)

The Giriama use the roots to make magical charms against witchcraft spells.

SALVADORACEAE**Dobera loranthifolia** (Warb.) Harms

Mukupha/Muswaki (Dur); *Mukuha/Muswaki* (Gir); *Mswaki* (Dig)

The Duruma and Giriama use the roots as medicines for mouth wounds and bad breath.

Salvadora persica L. var. *persica*

Mrungurungu (Dur); *Mujungumoto* (Dur/Gir)

The Duruma and Giriama use the roots as medicines for gastrointestinal pains and septic swelling.

SAPINDACEAE**Allophylus pervillei** Bl.

Musuka-wongo (Dur); *Munyanga-kitswa* (Gir); *Muvundza-kondo* (Dur/Gir/Dig)

This species is used in the same way as *Allophylus rubifolius*.

Allophylus rubifolius (A. Rich.) Engl. var. *alnifolius* (Bak.) Friis & Vollesen

Musuka-wongo (Dur); *Munyanga-kitswa* (Gir); *Muvundza-kondo* (Dur/Gir/Dig)

The Giriama use the roots and leaves to treat severe headaches and spiritual ailments. The Digo and Duruma use the roots and leaves as medicines to treat severe headaches and for pre-natal care. This species is included in different plant combinations for medicines.

Deinbollia borbonica Scheff.

Mupalamwaka (Dur); *Mdala-mwaka/Musukari*; *Mwenda-kuzimu* (Gir); *Mpwakapwaka* (Dig)

The Duruma and Digo use the roots and leaves as medicines for septic swelling, stomach-ache, to improve penile erection and treat diabetic problems. The Duruma use this species to treat spiritual ailments.

SAPOTACEAE**Manilkara mochisia** (Bak.) Dubard

Munago (Dur/Gir); *Mnago* (Dig)

The Duruma and Digo use the roots and stem bark as medicines for coughs, colds and snakebites.

Manilkara sulcata (Engl.) Dubard

Mwarika/Charika (Dur); *Mutsedzi* (Dur/Gir); *Mbate-tsaka/Mutsami* (Gir); *Mtsedzi* (Dig)

The Duruma use the roots and leaves to treat spiritual ailments. The Giriama use the roots to treat coughs and the Digo use the roots to treat chest pains.

Mimusops somaliensis Chiov.

Mugama (Dur); *Mgama* (Dig)

The Duruma use the roots as medicine for general body pains.

Sideroxylon inerme L. ssp. *diospyroides* (Bak.) J.H. Hemsl.

Mutunda/Mutunda-koma (Dur); *Mutsami* (Gir); *Myongoyongo/Mziyaziya/Mkoko-mwitu* (Dig)

The Giriama use the stem bark to treat chest pains and coughs. The Digo use the roots to treat disorders in menstruation.

Vitellariopsis kirkii (Bak.) Dubard

Chitengwa (Dur); *Chilishangwe* (Dur/Dig); *Mkilishangwe* (Dig)

The Duruma use the roots to treat stomach ailments.

SIMAROUBACEAE**Harrisonia abyssinica** Oliv.

Mwada-paka (Dur); *Chidori* (Dur/Dig); *Mukidhunya* (Gir)

The Giriama use the leaves and roots to treat spiritual ailments and the Digo use the roots to treat body pains and disorders during menstruation.

SOLANACEAE**Solanum incanum** L. s.l.

Mtungudza-koma (Dur/Dig); *Mtondo* (Gir)

The roots and fruits are commonly used to treat spiritual ailments.

STERCULIACEAE***Dombeya taylori*** Bak. f.*Mugwale/ Muchira-ng'ombe* (Gir)

The Giriama use the roots and leaves as medicines for stomach ailments.

Sterculia appendiculata K. Schum.*Mufune* (Dur/Gir); *Mfuno* (Dig)

The leaves are used in tribal cleansing rituals. The Duruma use the roots as medicines for stomach ailments and hypertension. The Digo and Duruma use the leaves for magical charms against evil spirits and for love potions.

Sterculia rhynchocarpa K. Schum.*Mugoza* (Dur); *Muoria* (Gir); *Mgoza* (Dig)

The leaves are used in tribal cleansing rituals. The Digo use the leaves to induce labour pains and roots as medicines for venereal diseases.

STRYCHNACEAE***Mostuea brunonis*** Dird. var. *brunonis**Kakwamba-msuhu* (Dur)

The Duruma use the leaves to treat spiritual ailments.

Strychnos madagascariensis Poir.*Mukwakwa* (Dur/Gir); *Mkwakwa* (Dig)

The Duruma use the roots as a medicine that enhances conception and successful pregnancy.

Strychnos spinosa Lam.*Mudzaje* (Dur); *Muhonga* (Dig)

The Duruma use the roots to treat stomach ailments, pneumonia and asthma. The Digo use the roots to induce labour pains.

TILIACEAE***Grewia densa*** K. Schum.*Mukone-chibugu* (Dur); *Mukone-kithaa* (Gir)

The Giriama use the roots and leaves for traditional rituals and as medicines to treat spiritual curses due to sexual misconduct.

Grewia forbesii Mast.*Mubavubavu* (Dur/Dig); *Mubavu-ng'ombe* (Gir); *Mubavubavumkulu* (Dig)

The roots are used as medicines for convulsions.

Grewia holstii Burret*Mubavubavu* (Dur); *Mbavubavu/Msokoto* (Dig)

The Duruma and Digo use the roots as medicines for spiritual ailments, stomach ailments and asthma.

Grewia plagiophylla K. Schum.*Mukone* (Dur/Gir); *Mkone* (Dig)

The leaves, inner bark and roots are used to make protective charms and as medicines against witchcraft, diarrhoea, pre-natal and post-natal care.

Grewia truncata Mast.*Mubavu-ng'ombe* (Gir)

The Giriama use the roots and leaves as medicines for chest pains and convulsions.

THYMELAEACEAE***Synaptolepis kirkii*** Oliv.*Kakwaju-katite* (Gir); *Njira-mbiri/Mlunga-njira* (Dig)

The Giriama use the leaves and roots to avert witchcraft spells and the Digo use the fruits and leaves as medicines against abdominal worm infections and convulsions. The leaves are used to bandage fresh wounds.

URTICACEAE***Ureia sansibarica*** Engl.*Lwavi-ng'ombe* (Dur); *Lwavi-tsaka* (Gir)

The Duruma use the leaves to make a protective charm against evil spirits. The Giriama use the leaves to treat leprosy.

VERBENACEAE***Clerodendrum incisum*** Klotzsch*Mukamasi* (Dur); *Chinuka/Mtsasa* (Dig)

The Duruma use the roots and leaves to treat convulsions.

Lantana camara L.*Mushomoro* (Dur/Gir); *Mshomoro/Mjasasa* (Dig)

The Giriama use the leaves to treat spiritual ailments. The Digo use the leaves as medicine for diarrhoea.

Premna chrysoclada (Boj.) Güerke*Muvumo* (Dur); *Muvuma* (Gir); *Mvuma* (Dig)

The leaves are used to make a charm that is used during tribal cleansing rituals. The Duruma and Digo use the leaves as medicines for blood diarrhoea, pre-natal care, convulsions and to induce conception. The Giriama use the leaves and roots to avert witchcraft spells.

Premna hildebrandtii Güerke*Muurusa-pungu* (Dur/Dig)

The Duruma and Digo use the leaves and roots as medicines for convulsions and diarrhoea.

Premna resinosa (Hoschst.) Schauer ssp. *resinosa**Kasembeka-luanda* (Dur); *Mbavubavu-mdide* (Dig)

The Duruma use the roots and leaves as medicines for fever in children and for venereal diseases in adults.

Vitex mombassae Vatke*Mufudu-madzi* (Dur/Gir); *Mfudu-madzi* (Dig)

The Duruma use the roots for a charm against evil spirits.

Vitex payos (Lour.) Merr. var. *payos**Mufudu* (Dur); *Mufudu-unga* (Dur/Gir); *Mfudu/Mfudu-unga* (Dig)

The Digo use the roots as medicines for venereal diseases.

Vitex strickeri Vatke & Hildebr.*Mupepo* (Dur); *Kafudu-katite/Mukichanuo* (Gir)

The Duruma and Giriama use the roots and leaves to treat spiritual ailments.

VITACEAE***Cissus phymatocarpa*** Masinde & L.E. Newton*Mudokadoka* (Dur); *Mtsuma-pengo/Mtsuma-pengo-utite* (Gir)

The Giriama use the stem as medicine for septic swelling and as ear-drops.

Cissus quinqueangularis Chiov.*Mudokadoka* (Dur); *Mtsuma-pengo* (Gir); *Dokadoka/Mbugubugu* (Dig)

The Giriama use the stem as medicine for septic swelling and as ear-drops.

Cissus rotundifolia (Forssk.) Vahl var. *rotundifolia**Bugubugu* (Dur); *Ribugu/Mtsuma-pengo ubomu* (Gir); *Dokadoka/Mbugubugu* (Dig)

The Giriama use the stem as medicine for septic swelling and as ear-drops.

Cissus sylvicola Masinde & L.E. Newton*Bugubugu* (Dur); *Mtsuma-pengo* (Gir); *Dokadoka* (Dig)

The Giriama use the stem as medicine for septic swelling and as ear-drops.

Rhoicissus revouilii Planch.*Mkongoni/Mfunga-mambo/Mkororoi/Mbare* (Dur); *Munwamadzi/Munyinya* (Gir)

The Duruma use the roots as medicines for stomach-ache and use the sticks to make a protective charm against witchcraft. The Giriama use the roots and leaves for a protective charm against witchcraft.

Rhoicissus tridentata (L. f.) Wild & Drum.*Mkongoni/Mbafyebafye/Mwalibugu* (Dur)

The Duruma use the roots to treat snakebites, stomach-ache, diarrhoea, bilharzia and complications in menstruation. The stem-fluid is used as ear-drops.

ZAMIACEAE

Encephalartos hildebrandtii A. Br. & Bouche var. ***hildebrandtii***

Chitsapu/Mudazi-weru/Mtikiti (Dur); *Kitsapu/Kirori* (Gir)

The Duruma use stem as medicines for septic swelling.

ZINGIBERACEAE

Siphonochilus kirkii (Hook. f.) Bak

Mutunguu (Gir)

The Giriama use the roots to treat spiritual ailments.
