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

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Received 12 December 2002, accepted in revised form 2 April 2003

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.

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 Verbenaceae. 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 purposes was noted to be 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

Introduction

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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), uro-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 were (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*, *Monanthotaxis fornicata*, *Uvaria acuminate* and *Terminalia spinosa*, and convulsions can be treated using *Platycerium alcicorne*, *Uvaria faulkneriae*, *Uvariodendron kirkii*, *Synaptoplepis 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,
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.

References


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 grouped according to plant families (in upper case and bold). The species (in bold and italics) within each family are arranged alphabetically.

ACANTHACEAE
Barleria setigera Rendle
Chidungadunga (Dur)
The Duruma use the roots to treat disorders during menstruation.

ADIANTACEAE
Adiantum comosum (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); Muphumbulizi/ Muphulula-mbuzi, Mphumbulizi (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.) J. A. Juss.
Garimata (Dur);irimata/rimata-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
Mnyumbu (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 Kokwaro
Mngweni-makevu/Mngweni-mlume/Mngweni-mdide (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.

Monanthotaxis faulkneri Verdc.
Karori-katite (Gir)
The Giriama use the leaves and roots to make protective charms and as medicines for general body pains, spiritual ailments, pre-natal care and complications during menstruation.

Monanthaforisiformis (Baill.) Verdc.
Mudzala/Muzi-wa-dziwe/Dzala-bomu (Dur); Karori (Gir); Mngweni-mkti/Mngweni-mliwana (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.

Sphaerozynaceae 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 Del.
Mudzala/Kadzala-doe (Dur); Mnyumbi/Mudzala-doe (Gir); Mngweni-mkti/Mngweni-mliwana (Dig)
The roots and leaves are used to make magical charms and as medicines for convulsions, coughs, snakebites and spiritual ailments.

Uvaria faulkneria Verdc.
Mwadiga/Mudzala-doe/Mzondohera-nguluwe (Dur)
The Duruma use the roots and leaves to make magical charms and as medicines for convulsions, coughs, snakebites and spiritual ailments.

Uvaria lucida Verdc.
Mudzala/Mudzala-doe/Mzondoheranguluwe (Dur)
The roots and leaves are used to make magical charms and as medicines for convulsions, coughs, snakebites and spiritual ailments.

Uvariodendron kirkii Verdc.
Mwadiga (Dur); Mwadiga-doe (Gir)
The Giriama use the leaves and roots to make protective charms and as medicines for convulsions, coughs, snakebites and spiritual ailments.

APOCYNACEAE
Adenium obesum (Forssk.) Roem. & Schult.
Mwadiga (Dur/Dig), Mwadiga (Gir)
The 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.

Anctylobotrys petersiana (Klotzsch) Piere
Murungo/Murungo-ufwe (Dur); Murungo/Murungo-ufwe (Gir); Mbele (Dig)
The Duruma use the stem and leaves to make a good luck charm.

Carissa tetramer (Sarcleux) Stapf
Muloe (Dur); Mvundumbo/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

**Mudzagizo-mwitu** (Gir); **Mziyaziya** (Dur); **Mziyaziya/Mziyaziya-mchelu/Mdumu-tsaka** (Dig)

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

**Landoiphia 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**

**Ancomanes abbreviatus** Engl.

**Chera-cha-msuhuni** (Dur); **Konziya-yta-takani/Kisurazi** (Gir)

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

**Gonatopus boivinii** (Decne.) Engl.

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

The Giriama use the roots to treat mumps.

**Stylochaeton salaamicus** N.E. Br.

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

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

**Zamioculcas zamifolia** (Lodd.) Engl.

**Mnyunonyundo** (Dur); **Konziw** (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 Kwashiorcor.

**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.

**Cryptopegia 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 insidium** E. Mey.

**Nvuje-yatsi** (Dur)

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

**ASPARAGACEAE**

**Asparagus faicatus** L.

**Mwinika-nzovu/Mwinamo-nzovu/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-nzovu/Mwinamo-nzovu/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 kiliffiensis** Christian

**Golonje-ramu** (Dur)

The Giriama use the latex to make a love charm. The Duruma and Digo use the roots to treat mumps.

**Aloe volkensii** Engl. ssp. **volkensii**

**Golonje-ramu** (Dur); **Bome** (Gir); **Golonj** (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 zanguebaricum** Oliv. & Hiern

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

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

**Vernonia hildebrandtii** Vatke

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

The Giriama use the leaves 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); **Mkong** (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); Mkutu-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 rhodogaphalon K. Schum.
Mware (Dur/Gir/Dig)
The leaves are used in tribal cleansing rituals. The Girama 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
BORAGINACEAE
Bombax rhodogaphalon K. Schum.
Mware (Dur/Gir/Dig)
The leaves are used in tribal cleansing rituals. The Girama 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.

Commiphora africana (A. Rich.) Engl. var. africana
Mulumbara (Dur); Tola (Gir)
The Duruma use the roots as medicines for convulsions and venereal diseases and the Girama use the roots to treat spiritual ailments.

Commiphora edulis (Klotzsch) Engl. ssp. bolviniana (Engl.) Gillett
Munya-kwembe (Dur); Mukwembe (Dur/Gir); Mysakwembe (Dig)
The Digo use the leaves and roots as medicines for convulsions and the Girama use the roots to treat diarrhoea.

Commiphora eminii Engl. ssp. Zimmermannii (Engl.) Gillett
Mudendende (Dur); Mukaya (Gir)
The Girama use the leaves to make a magical charm against evil spirits.

Commiphora lindensis Engl.
Mulumbara/Kabambara (Dur); Katola-katite (Gir); Mbambara/Chibambara (Dig)
The Girama use the leaves and roots to treat swelling of the body. The Duruma and Digo use the roots for pre-natal care.

BURSERACEAE
Commiphora forskolii (Engl.) Gillett
Mupopolio/Muwawda-paka (Dur)
The Digo use the leaves as medicines for veneral diseases.

Commiphora viminea Oliv. var. viminea.
Mupopolio/Muwawda-paka (Dur); Mutoli (Gir); Chikombe-Tsui (Dig)
The roots are used as medicines for veneral diseases, to induce fertility and against septic swelling.

CELASTRACEAE
Gymnosporia heterophylla (Eckl. & Zeyh.) Loes.
Mudunga-tundu (Dur); Misokola-ng'ongo (Dig).
The Duruma and Digo use the roots as medicines for pre-natal care, veneral diseases and liver problems.

Gymnosporia mossambicensis (Klotzsch) Loes. var. ambonensis (Loes.) N. Robson
Mudunga-tundu (Dur/Gir); Mugheha (Gir)
The Duruma use the roots as medicines for pre-natal care. The Girama 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 Girama use the roots to make a defensive charm.

Combretum illirii Engl.
Mwamba-ngoma (Dur/Dig); Muchirang’ombe (Dur); Mufungamambo (Gir)
The Duruma use the leaves and sticks to treat spiritual ailments and to make protective charms and the roots as medicines for veneral diseases. The Girama use the roots to make protective charms.

Combretum schumannii Engl.
Muryanyani/Mukongolo (Dur); Muryanyani (Gir); Mkongolo/Mryanyani (Dig)
The Duruma and Girama use the leaves and roots to make protective charms.

Terminalia spinosa Engl.
Mwanga (Dur/Dig)
The Duruma use the roots as medicine for stomach ailments. The Girama use the roots to make a charm against witchcraft.

COMMELINACEAE
Commelina africana L. (s.l.)
Dzadza/Mkengeja (Dur)
The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals.

Commelina benghalensis L.
Dzadza/Mkengeja (Dur); Dzadza (Gir)
The Duruma use the whole plant to make a charm that is used during tribal cleansing rituals. The Girama use the leaves to treat children’s diseases.

Commelina bracteosa Hassk.
Dzadza/Chizedzeda/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 forskolii 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 Girama 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 boiviniana Baill.
Kadhimi-kapaka (Gir)
The Giriama use the leaves and roots to treat spiritual ailments.

Zehneria palidinervia (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-msuwu (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-msuwu (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 the roots to treat spiritual ailments.

Kyllinga erecta Schumach. var. erecta Syn C. erectus (Schumach.) Natf. & Kuk.
Ndago (Dur)
The Duruma use the plant to make a charm that is used to induce extra body strength.

DICHAPETALACEAE
Dichapetalum zenkeri Engl.
Mthundukula (Dur); Mtsooga-nyomba (Dig)
The Digo use the roots as medicines for venereal diseases, menstrual disorders and for pre-natal care.

DILLENIACEAE
Tetraceria boviniana 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 Ctern.
Chongwa (Dur/Gir); Kitengwa (Gir)
The Giriama use the roots to treat veneral 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/Mwanganira (Gir)
The Duruma use the roots to make a protective charm against evil spirits.

EBENACEAE
Diospyros cornii Chiov.
Muku (Dur/Gir); Muku (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.
Muku (Gir)
The Giriama use the roots to make a magical charm that reverses the effects of witchcraft spells.

Diospyros squarrosa Klotsch
Mdzungu-muho (Dur); Mpuweke (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
Mupangana (Dur)
The Giriama use the roots as medicines for diarrhoea, poisoning and snakebites.

Euclea racemosa Murray ssp. schimperi (A. DC.) F. White
Mubafyebanye (Dur); Muyesa (Gir)
The Giriama use the roots against poisoning.

EUPHORBIEACEAE
Acalypha eichnus 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); Mutsatsa/Chitsisa/Mphatsa (Dig)
The Giriama use the leaves to make magical charms against witchcraft spells.

Bridelia cathartica Bertol. f.
Mkalafisi (Dur/Gir); Musimbiji (Gir); Musambirwejweterera (Dig)
The Duruma and Giriama use the leaves and roots for convulsions. The Giriama use the leaves and roots to treat spiritual ailments and the Digo use the leaves to induce labour pains.

Acalypha neptunica Müll. Arg. var. neptunica
Muvundza-jembe (Dur); Mutsatsa-ulume/Mubarewa (Gir); Myundra-jembe (Dig)
The Giriama use the leaves and roots to make magical charms against witchcraft spells.

Klotzsch
Mdzungu-muho (Dur); Mpuweke (Dur/Gir); Mpweke (Dig)
The Duruma and Digo use the roots as medicines for pre-natal care, septic swelling and convulsions.

Chiov.
Mupweke (Dur/Gir);
Mukupa (Gir)
The Giriama use the roots as medicines for diarrhoea, poisoning and snakebites.

Euclea natalensis
Mvundza-jembe/Msasa-ngudu (Dur); Mutsatsa (Gir); Mutsatsa/Chitsisa/Mphatsa (Dig)
The Giriama use the leaves and roots to treat spiritual ailments and the Digo use the leaves to induce labour pains.

Croton pseudopulchellus Pax
Mula-psala (Dur); Muyama/Mufukizo (Dur/Gir)
The Giriama use the roots and leaves as medicines for convulsions, gastric lesions and inflammation, while the Giriama use them to treat spiritual ailments.

Croton talaeoropax Radcliffe-Smith
Mbono-koma (Gir)
The Giriama use the roots and leaves to make magical charms against witchcraft spells.

Euphorbia nyikae Pax var. neovolkenii (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.
Muhila (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*
*Mukwamba* (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. *Jatropha* sp. *Poir.*
*Phyllanthus* sp. *Baill.*
*Spirostachys africana* Sond.
*Muvundza-jembe* (Dur); *Mtsonga-ngaomba* (Dig)
The Duruma use the roots and leaves to treat special ailments.

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

**Ricinus communis** L.
*Mbonto* (Dur/Gir); *Muono* (Dig)
Oil from the seeds is used in tribal cleansing rituals. The Duruma and Digo use oil from the seeds as a medicine for snakebites.

**Spirostachys africana** Sond.
*Mufanga* (Dur)
The Duruma use the roots and bark of the stem as antiseptics.

**Susegada zanzibarensis** Baill.
*Chikuro/Mudumu-Tsaka* (Dur); *Mudimu-wa-tsakani* (Gir); *Mdumu-Tsaka* (Dig)
The roots are used as a medicine for swelling of any body part.

**Thecoris 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**

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

**Cassia sp.**
*Mukhuma-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
*Mungu/Muvuwada-paka/Mwango-loto* (Dur); *Chinyakore/Chikomba-tsai* (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. *usamabarense* (Taub.) Brenan
*Mtsemeni* (Gir)
The Giriama use the roots and stem bark as medicines for chest pains, colds and coughs.

**Acacia seyal** Del.
*Mugungu/Chigundu* (Dur/Dig)
The Duruma and Digo use the roots to treat coughs and colds.

**Acacia stuhlmannii** Taub.
*Msaro* (Dur); *Mungu* (Dig)
The Duruma and Digo use the roots, leaves and inner bark as medicines for spiritual ailments, convulsions and snakebites.

**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.
*Mpoorojo* (Dur/Gir)
The Duruma use the roots as medicines 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.
*Mukiringi* (Dur/Gir); *Mukirindi* (Gir); *Mchinjini/Mpingwea/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.
*Mutuntuni* (Dur/Gir); *Mwango-lanyuchi/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 gnawaeological pains, venereal diseases and asthma.

**Carilba brevicaudata** (Vatke) Dunn ssp. *brevicaudata*
*Muphando/Muchokoi* (Dur); *Muhande* (Gir); *Mphando/Chikunguni* (Dig)
The Digo use the roots as medicine for hypertension.
**ICACINACEAE**

*Pyrenacantha vogeliana* Ball.  
*Mugandzi* (Dur); *Ria* (Gir); *Bundii* (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

*Mjongo* (Dur); *Mutseza-moyo* (Gir); *Mtsevere* (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. *vinid*  

*Wild.*  

*Luvumbani/Muvumba-manga* (Gir); *Vumbamanga* (Dig)

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

**Plectranthus sp.**

*Wwaha/Reza* (Dur); *Kabodzobodze/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** Vatke  

*Wwaha* (Dur); *Vumba/Vumba-mwitu* (Gir); *Mwoga/Mumbu/Galgalatsui* (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. Morton  

*Wwaha* (Dur)

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

**Tinnea aethiopica** Hook. f. *ssp. litoralis* Vollesen  

*Banfyofo/Moyofo* (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/Mbabe* (Dur); *Kikuro/ Mubara* (Gir)

The Duruma and Giriama use the roots as medicines for veneral diseases.

**MALVACEAE**

*Gossypiodes Kirkii* (Mast.) Hutch.  

*Pamba-tsaka* (Dur); *Pambamwitu/Mgaganwwe* (Dig)

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

**Hibiscus alissimus** 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

*Mtsungula/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.

*Muhwahwa* (Dur/Gir/Dig); *Muhwohe* (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**

*Melastoma odoratissimum* L.  
*M. fruticosum* L.  
*M. luteo-viride* (DC.) DC.  
*M. rubellum* L.  
*M. truncatulum* L.  
The Giriama and Digo use the leaves and roots 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 sycomorus* L.  
*Kabu’* (Gir); *Chishikiro-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.

**MENISPERMACEAE**

*Cissampelos pareira* L.  
*Kabu’* (Gir); *Chishikiro-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.

**MELASTOMATACEAE**

*Melastoma odoratissimum* L.  
*M. fruticosum* L.  
*M. luteo-viride* (DC.) DC.  
*M. rubellum* L.  
*M. truncatulum* L.  
The Digo use the leaves as medicines for pre-natal care and for love potions.

**OLACACEAE**

*Ximenia americana* L.  
*M. palma* (Pers.) DC.  
The Giriama 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.

**OPILIACEAE**

*Pentarhopalopilia umbellulata* (Baill.) Hiepko  
*M. nutans* (DC.) Klotzsch  
The Duruma and Digo use the leaves as medicines for pre-natal care and for love potions.

**ORCHIDACEAE**

*Aerangis kirkii* (Reichb. f.) Schltr.  
*Mutula-manzie* (Dur/Gir)  
The Giriama and Digo use the leaves as medicines for female diseases.

**POLYPODIACEAE**

*Carpolobia goetzeli* Güerke  
*M. morganii* (Schott) Cribb & J. Stewart  
The Duruma and Digo use the leaves as medicines for pre-natal care and for love potions.

**POLYPODIACEAE**

*Scutia myrtina* (Burm. f.) Kurz  
*M. morganii* (Schott) Cribb & J. Stewart  
The Giriama use the leaves as medicines for female diseases.

**RUBIACEAE**

*Agathisanthemum bojeri* Klotzsch var. *bojeri*  
*M. morganii* (Schott) Cribb & J. Stewart  
The Giriama use the leaves as medicines for female diseases.

**RHAMNACEAE**

*Ziziphus mucronata* Willd. ssp. *mucronata*  
The Digo use the roots as medicines for pre-natal care and for love potions.

**RUBIACEAE**

*Agathisanthemum bojeri* Klotzsch var. *bojeri*  
*M. morganii* (Schott) Cribb & J. Stewart  
The Giriama use the leaves as medicines for female diseases.

**RUBIACEAE**

*Canthium kilifiensis* Bridson  
The Digo use the roots as medicines for pre-natal care and for love potions.

**RUBIACEAE**

*Canthium kilifiensis* Bridson  
The Digo use the roots as medicines for pre-natal care and for love potions.
Catunaregam nilotica (Stapf) Tirvengadum
Mudzongodzongo/Mutengedzi (Dur); Mutseengezi/Mutengedzi (Gir); Mdzingodzongo/Mtengedzi (Dig)
The Duruma use the roots to make a protective charm against
the evil eye and as a medicine for constipation. The Giirma use
a root-extract to make a charm that protects a baby from evil spir-
its. The Digo use the roots and the fruits as medicine for stomach
ailments.

Coffea sessiliflora Bridson ssp. sessiliflora
Mudzombadzomba (Gir)
The Girirma use the leaves and roots to treat spiritual ailments.

Gardenia volkensii K. Schum. ssp. volkensii
Muchimwerwe (Dur); Chimwemwe (Gir/Dig)
The Duruma use the root bark to make a charm that assists con-
ception and the leaves are used for making a good luck charm.

Hymenodictyon parvifolium Oliv. ssp. parvifolium
Mulindi (Dur); Mukinindi (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); Mnyukufu (Gir); Mtsome (Dig)
The Girirma use the roots and leaves to treat spiritual ailments.
The Duruma use the roots as medicines for diarrhoea.

Psychotria amboniana K. Schum. ssp. amboniana
Mukamasé (Dur)
The Duruma use the roots to treat convulsions.

Tricalysia ovalifolia Hiern var. glabrata (Oliv.) Brenan
Mupepo (Gir)
The Girirma use the roots and leaves to treat spiritual ailments.

Vangueria infausta Burch. ssp. acuminate Verdc.
Mvurutu (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
covulsions and the Digo chew the root for coughs and colds.

Todaliaopsis sansibarensis (Engl.) Engl.
Kakuro (Dur); Mukuro/Mudumi-tsaka (Gir); Chidimu-tsaka (Dig)
The Duruma use the roots and leaves to avert a curse resulting
from sexual misconduct. The Girirma and Digo use the roots
for snakebites and inflammation.

Vepris glomerata (F. Hoffm.) Engl.
Chikero (Dur)
The Duruma use the roots as medicines for colds and
snakebites.

Vepris sp. nov.
Chikero (Dur)
The Duruma use the roots as medicines for stomach-ache and
veneral diseases.

Zanthoxylum chalybeum Engl. var. chalybeum
Mudungu (Dur/Gir); Mtungu/Mjafari (Dig)
The roots, stem bark and leaves are popular medicines for colds,
fever, general body pains, gastric lesions and pain, urinary tract
infections, veneral diseases and bleeding gums. The leaves are
used as an antiseptic.

Zanthoxylum holtzianum (Engl.) Watterm.
Mjafari (Gir)
The Girirma use the leaves to make magical charms against
witchcraft spells.

SALVADORACEAE
Dobera loranthifolia (Warb.) Harms
Mukupa/Muswakwa (Dur); Mukuha/Muswakwa (Gir); Mswaki (Dig)
The Duruma and Girirma use the roots as medicines for mouth
wounds and bad breath.

Salvadora persica L. var. persica
Mrunungurungu (Dur); Munungumuno (Dur/Gir)
The Duruma and Girirma use the roots as medicines for gastro-
intestinal pains and septic swelling.

SAPINDACEAE
Allophyllus pervillei Bl.
Musuka-wongo (Dur); Munyanga-kitswa (Gir); Muvundza-kondo (Dur/Gir/Dig)
This species is used in the same way as Allophyllus rubifolius.

Allophyllus rubifolius (A. Rich.) Engl. var. alnifolius (Bak) Friis & Vollesen
Musuka-wongo (Dur); Munyanga-kitswa (Gir); Muvundza-kondo (Dur/Gir/Dig)
The Girirma 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
cares. This species is included in different plant combinations for
medicines.

Deinboilla borbonica Scheff.
Mupalamwaka (Dur); Mtala-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
Mwankwa/Chankwa (Dur); Mutsedzi (Dur/Gir); Mbate-
tsaka/Mutsami (Gir); Mtsedzi (Dig)
The Duruma use the roots and leaves to treat spiritual ailments.
The Girirma use the roots to treat coughs and the Digo use the
roots to treat chest pains.

Mimusops somalilis Chiov.
Mugama (Dur); Mgama (Dig)
The Duruma use the roots as medicine for general body pains.

Sideroxylon inermes L. ssp. diospyroides (Bak.) J.H. Hemsl.
Mutumpa/Mutumpa-koma (Dur); Mutsami (Gir); Myngoyongo/
Miyaziya/Mikoko-mwitu (Dig)
The Girirma use the stem bark to treat chest pains and coughs.
The Digo use the roots to treat disorders in menstruation.

Vitelariopsis kirri (Bak.) Dubard
Chitengwa (Dur); Chilishangwe (Dur/Dig); Mkilishangwe (Dig)
The Duruma use the roots to treat stomach ailments.

SIMAROUBACEAE
Harrisonia abyssinica Oliv.
Mwawda-paka (Dur); Chidori (Dur/Dig); Mukidhunya (Gir)
The Girirma use the leaves and roots to treat spiritual ailments
and the Digo use the roots to treat body pains and disorders dur-
ing menstruation.

SOLANACEAE
Solanum incanum L. s.l.
Mtungudza-koma (Dur/Dig); Mondo (Gir)
The roots and fruits are commonly used to treat spiritual ailments.
STERCULIACEAE

Grewia holstii Burret

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

Sтерculia appendiculata K. Schum.

Mufune (Dur/Gir); Mfune (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.

Sтерculia rhynchoarpa 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 ailments.

STRYCHNACEAE

Mostuea brunnonis Dird. var. brunnonis

Kakwamba-msuhu (Dur)

The Duruma use the leaves to treat spiritual ailments.

Strychnos madagascariensis Poir.

Mukwakwa (Dur/Gir); Mkukwakwa (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 leaves to induce labour pains.

TILIACEAE

Grewia densa K. Schum.

Mukone-chibugu (Dur); Mukone-кithaa (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 (Dur); Mubavu-ng’ombe (Gir); Mubavu-ung’ombe (Dur); Mubavu-unga (Dur/Gir); Mubavu-unga (Dig)

The roots are used as medicines for convulsions.

Grewia holstii Burret

Mubavubavu (Dur); Mubavu-ung’ombe (Dur); Mubavu-unga (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.

THYMELEAEACEAE

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

Urena 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

Mukama (Dur); Chituka/Mitsasa (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 chrysocolla (Boj.) Güerke

Mxwumu (Dur); Mvuma (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

Muunusa-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); Mbavavu-ridide (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); Mufudu-madzi (Dig)

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

Vitex payos (Lour.) Merr. var. payos

Mufudu (Dur); Mufudu-ungu (Dur/Gir); Mufudu/Mfudu-ungu (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 quinquangularis 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); Ribubu/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 revoillii Planch.

Mkongoni/Mlunga-mambo/Mkororo/Mbare (Dur); Munwamadzi/Munyniyira (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/Mbafyeba/Mywali/Mywali (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.
<table>
<thead>
<tr>
<th><strong>ZAMIACEAE</strong></th>
<th><strong>ZINGIBERACEAE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Encephalartos hildebrandtii</em> A. Br. &amp; Bouche var. <em>hildebrandtii</em></td>
<td><em>Siphonochilus kirkii</em> (Hook. f.) Bak</td>
</tr>
<tr>
<td>Chitsapu/Mudazi-weru/Mtikiti (Dur); Kitsapu/Kirori (Gir)</td>
<td>Mutunguu (Gir)</td>
</tr>
<tr>
<td>The Duruma use stem as medicines for septic swelling.</td>
<td>The Giriama use the roots to treat spiritual ailments.</td>
</tr>
</tbody>
</table>