

734.1 ETH
ACC. NO. 0236

MINISTRY OF HEALTH

NATURAL CHEMOTHERAPEUTICS RESEARCH LABORATORY

ETHNOMEDICINE IN UGANDA

ETHNOBOTANICAL AND TRADITIONAL HEALERS SURVEY OF LUWERO DISTRICT

BY

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(3RD - 12TH MAY, 1992)

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C O N T E N T S

	Page
Chapter One : Introduction	3
The Aims of The Survey.....	3
Geographical Background of Luwero District	4
Iteneraries	5
Chapter Two : Methodology.....	8
Results	8
List of Traditional Healers who were interviewed and their addresses	12
List of Medicinal Plants and their Botanical Names.....	17
List of Medicinal Plants which were not submitted.....	21
Chapter Three : Common Illnesses and their Treatment.....	25
Chapter Four : Analysis and Discussion of Responses to the Questionnaire on Traditional Healers	56
Annexes : Information about Traditional Healers.....	70
Information on Medicinal Drugs.....	71

CHAPTER ONE

1.0: INTRODUCTION:

This is a report made by a multidisciplinary team which undertook an ethnomedico-botanical research survey in Luwero District (Uganda) from 3rd-12th May 1992. The team consisted of six Scientists and two Technical Assistants based at the Natural Chemotherapeutics Research Laboratory, Ministry of Health. It is the first of a series of such surveys which will be undertaken in Uganda during the Project Period of the Health Services Rehabilitation Project financed by a loan from the (ADB/ADF) African Development Bank.

The Natural Chemotherapeutics Research Laboratory was set up soon after Uganda attained her political independence to "Investigate the validity of claims made by Traditional Healers on the efficacy of medicinal plants, other natural substances, and certain other methods employed in the treatment of various diseases".

It is hoped that these surveys will enable the Laboratory to interact with the Traditional Healers to gather the necessary information which will form a basis for experimental research and further cooperation.

1.1: THE AIMS OF THE SURVEY:

The aims of the mission were:

- (a) to survey traditional healers in Luwero District with the view of:
- (i) identifying and registering them;
 - (ii) having dialogue with the traditional healers concerning their practice; and

- (iii) collecting their views on the need for the formation of a National Association of traditional healers in Uganda.
- (b) to collect information from the traditional healers concerning ethnomedical practice in the area, particularly to locate, collect and identify medical plants in the district.

1.2: GEOGRAPHICAL BACKGROUND OF LUWERO DISTRICT:

Luwero District is an administrative unit, located in the Interlucustrine region of Uganda (refer to the sketch map No.1).

The area is made up of undulating hills and valleys covered with savannah and woodland savannah vegetation. The main occupation of the peoples in the southern region of this district is subsistence farming, Coffee is grown as a cash crop by some farmers in this region. The southern region is inhabited by mainly the Baganda tribe. The northern region of the district is inhabited by cross-cultural tribes who migrate from neighbouring areas and they are referred to as the Baluli people (in the north eastern region) and the Balaki people (in the north western region). The main occupation of these inhabitants range from nomadic animal (cattle) husbandry in the north western region to fishing in the north eastern region in addition to primitive agriculture.

1.3: ITENERARIES:

The itenerary shown in table I was agreed upon with the officials of Luwero District Administration.

TABLE I

<u>DATE</u>		<u>LOCATION</u>
3rd May, 1992		Survey Team's roles in Wab enzi To
4th May, 1992	- Morning	Luwero
	- Afternoon	Butuntumula
5th May, 1992	-	Katikamu
6th May, 1992	-	Nyimbwa
7th May, 1992	- Morning	Nakaseke
	- Afternoon	Kikamulo
8th May, 1992	-	Semuto
9th May, 1992	- Morning	Zirobwe
	- Afternoon	Wabusana
10th May, 1992	- Morning	Kakooge
	- Afternoon	Wabinyonyi
11th May, 1992	-	Nabiswera
12th May, 1992	-	Kalungi.

29°E 30°E 31°E 32°E 33°E 34°E 35°E

4.0N

3.0N

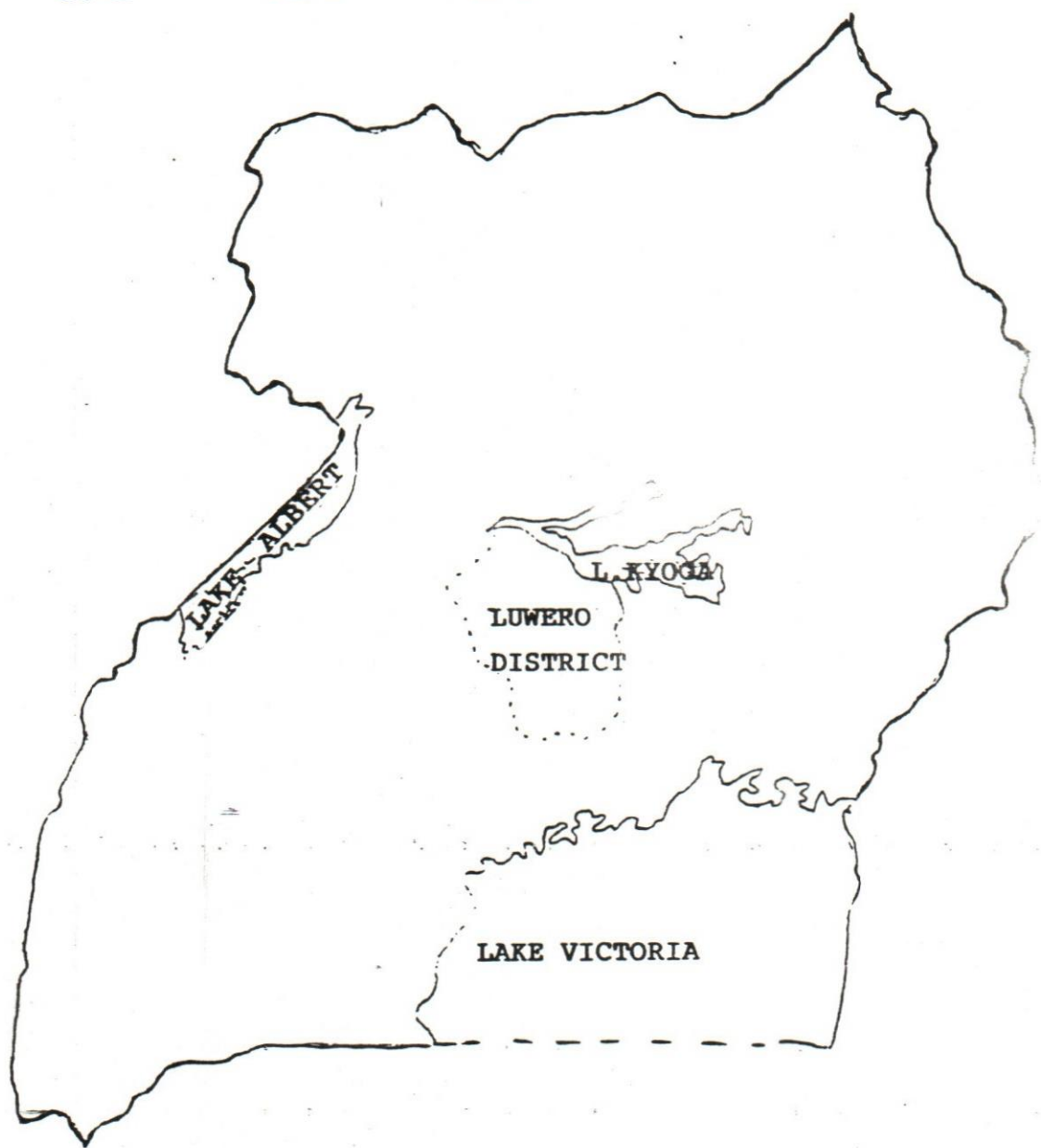
2.0N

1.0N

0

1.0S

35°E



Scale: 2.5 : 100

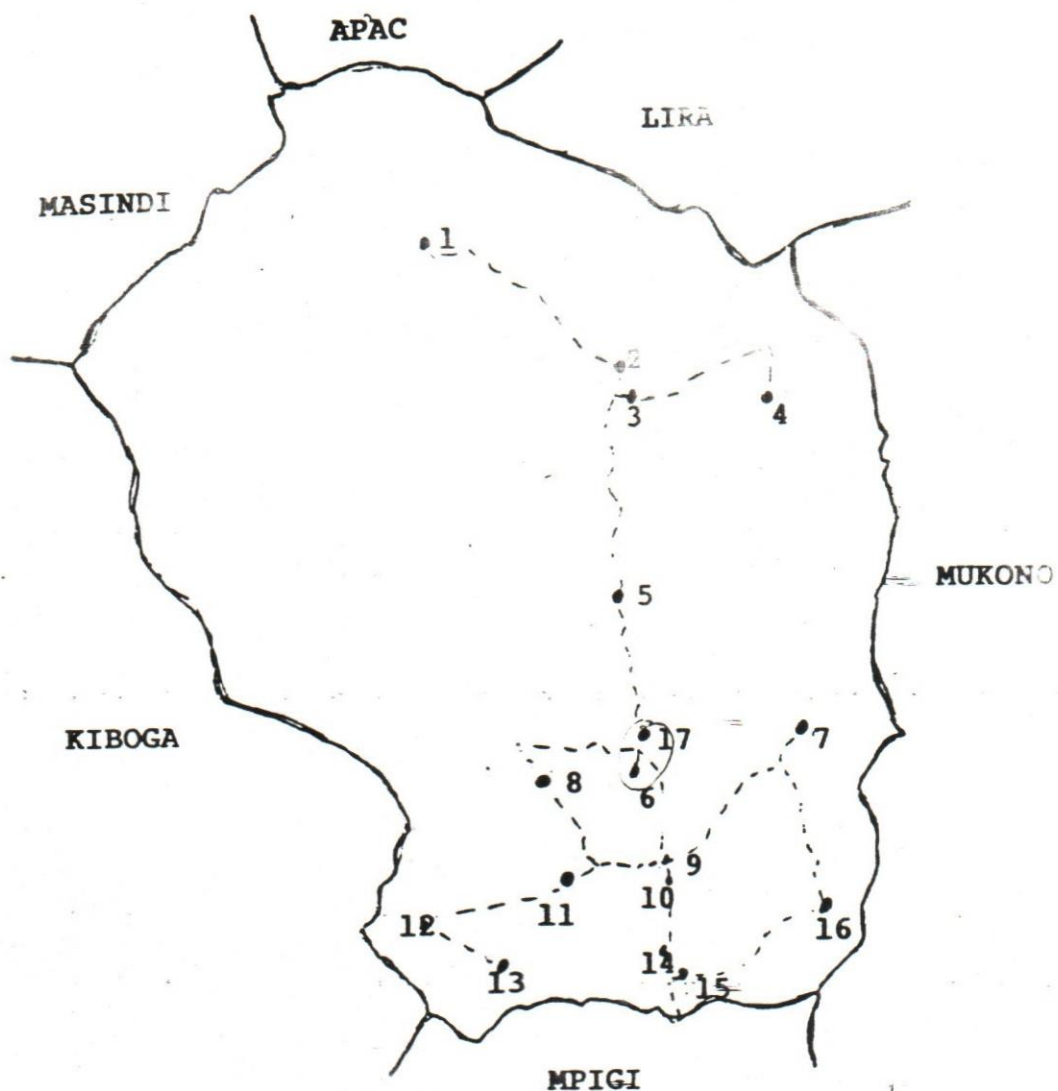
MAP OF UGANDA : SHOWING POSITION OF LUWERO

DISTRICT



The locations in which the survey was carried out are shown on the sketch map of Luwero District (Map 2):

MAP 2: LUWERO DISTRICT



KEY TO LOCATIONS

Scale : 1 : 8

- | | |
|----------------|-----------------|
| 1. NABISWERA | 10. WOBULENZI |
| 2. NAKASONGOLA | 11. NAKASEKE |
| 3. WABINYONYI | 12. KAPEKA |
| 4. KALUNGI | 13. SEMUTO |
| 5. KAKOGE | 14. NYIMBWA |
| 6. LUWERO | 15. BOMBO |
| 7. WABUSANA | 16. ZIROBWE |
| 8. KIKAMULO | 17. BUTUNTUMULA |
| 9. KATIKAMU | |

CHAPTER TWO

2.0: METHODOLOGY:

Each day, the team left for the sub-county headquarters and/or the homes of the traditional healers and returned to Wobulenzi where the team set up their base. They reviewed the work for the day and made strategies for the following day.

At every sub-county H.Q^s, the survey team was introduced to the Chiefs and Traditional Healers by the Assistant District Community Development Officer, Mr. Kawesi D., who assisted the team throughout the survey. The Traditional Healers were briefed by the team leader about the aims of the mission and explained the questionnaire in the local language. The team was divided into four groups of two who interviewed one Traditional Healer at a time. The information given was then recorded on the information sheets and questionnaire. Those traditional healers who responded and cooperated were recorded and included in the report. Those who refused to cooperate were accordingly excluded. The plants which were given by the traditional healers were collected, pressed, and brought to the laboratory for drying and identification.

2.1: RESULTS:

The survey team interviewed eighty four (84) Traditional Healers who were mostly found at the sub-county headquarters. A few were contacted at their homes or work places. Thirteen traditional healers registered their names at Kalungi. Whereas they deposited a written recommendation they were not interviewed by the Survey Team. They were in favour of a National Association.

Table II shows the summary of the activities of the survey mission.

The names, ages and locations of the Traditional Healers who were interviewed are given in Table III.

Chapter four gives a detailed analysis of the responses to the questionnaire on traditional healers.

A total of 85 medicinal plant specimens were submitted by the Traditional Healers and were botanically identified by the Survey Team. Table IV gives an alphabetical list of the medicinal plants in local language and the corresponding botanical scientific names.

Information was received on another 83 plants, but only local names were mentioned. They were not physically produced, so no attempt was made by the team to give the corresponding scientific botanical names. Table V shows the alphabetical list of the plants in local language of these plants and the corresponding dialect.

Non-vegetable natural substances were mentioned as being used for medicinal purposes. The list of these materials is given in Table VI.

The Survey Team recorded a total of 180 recipes or preparations for the treatment of various diseases. These recipes are given in Chapter Three which gives the common illnesses and their treatment.

TABLE II : A SUMMARY OF THE PROGRAMME ACTIVITIES OF THE MISSION

DATE	ACTIVITIES	LOCATIONS	NO.OF T.H. INTERVIEWED	COMMENTS
3.5.92	The team travelled to District	Wobulenzi	-	-
4.5/92 (A.M.)	Travel to interview T.Healers	Luwero	45 -	A fair start
(P.M.)	-do-	Butuntumula	10 -	Fair
5.5.92	-do-	Katikamu	3	Information obtained at sub-county H/Q indicated that the mobilisers at the H/Q had just been informed. Travelled to village
6.5.92	-do-	Nyimbwa	8 -	Fair.
7.5.92 (A.M.)	-do-	Nakaseke	3	No effort was put to mobilise Travelled to villages.
(P.M.)	-do-	Kikamulo	0	T.Hs reported to have dispersed due to heavy down pour before the team arrive
8.5.92	-do-	Semuto	6	Few T.Hs assembled at sub-county H/Q. most of them had complaints about "Associations".
		via		
		Nakaseke	3	Review of T.Hs not interviewed

DATE	ACTIVITIES	LOCATIONS	NO. OF T.H. INTERVIEWED	COMMENTS
9.5.92 (A.M.)	Travel to interview T.Hs	Zirobwe	10 ✓	Satisfactory
(P.M.)	-do-	Wabusana	1	Nobody was waiting for the team at sub-county H/Q. Travelled to villages.
10.5.92 (A.M.)	-do-	Kakooge	8 ✓	Fair
(P.M.)	-do-	Wabinyonyi	6	Most T.Hs were attending a funeral
11.5.92	-do-	Nabiswera	8	T.Hs complained of widespread witchcraft.
12.5.92	-do-	Kalungi	3	Team delayed on the way as the vehicle got stuck therefore arrived late when 13 T.Hs had left after waiting in vain.

TABLE III : LIST OF TRADITIONAL HEALERS WHO WERE INTERVIEWED:

1. LUWERO SUB-COUNTY

<u>NAME</u>	<u>AGE</u>	<u>ADDRESS</u>
Bakama Empisi Lukwago	55 Yrs	Kasana Village
Buliro Tereza	40 Yrs	Genda RC I
Busulwa Francis	50 Yrs	Nakiju Village
Jjuko Asuman	82 Yrs	Kalongo Village
Kajubi Suleiman	24 Yrs	Bunyaka Village
Kalyesubula Vincent	39 Yrs	Kasana Village
Luwangula Gregory	90 Yrs	Kiwumpa Parish
Lwanga Lugensio	92 Yrs	Lukyamu Village
Mugalu Muhamad	49 Yrs	Kasana-Mabale Village
Nabukenya Lovinsa	35 Yrs	C/O Culture Officer, Luwero Katwe Village
Nabukalu Marsensia	40 Yrs	Bukolwa RC I
Sebagala B.Yoan	62 Yrs	C/O Culture Officer, Luwero
Selule Hannington	60 Yrs	C/O Kyegombwa Village
Sempa Mulumba	41 Yrs	Kizito Village
Seruganda Lameka	58 Yrs	Kizito Village
Zalwango Janet	38 Yrs	C/o Kanyogoga RC I

2. BUTUNTUMULA SUB-COUNTY

Gawera Kawesa Yafesi	55 Yrs	C/O Wakyato Village
Kalyamagwa Walusimbi	80 Yrs	C/O Yandire RC I
Kikutte Obudde G.William	45 Yrs	Kito Village
Mugalagala Akaya	34 Yrs	Kibikke Village
Nabalema Erina	74 Yrs	C/O Mr.Kiwanuka C. Chairman RC I
Nansasi Faisi	74 Yrs	C/O Bukamboga Parish
Nsereko Ssalongo Yowana	75 Yrs	C/O Yalwe RC I

<u>NAME</u>	<u>AGE</u>	<u>ADDRESS</u>
Nsubuga Musisi Blasio	75 Yrs	Kiiya Village
Sebowa Esepama	72 Yrs	Nabutaka Village
Ssengendo John	25 Yrs	C/O Many Village
Sentolo Nyabenda	54 Yrs	C/O Mamugolode RC I

3. KATIKAMU SUB-COUNTY

Byekwaso Lodovic	36 Yrs	C/O Katikamu RC I
Mubira Ssalongo Abbas	60 Yrs	C/O Saza H/Q.
Mugambwa Ipolito	46 Yrs	Monde Village

4. NYIMBWA SUB-COUNTY

Kabega Nelson	52 Yrs	F.O.Box 14, Bombo
Kanyike Steven	Not given (Adult)	Nyimbwa sub-county
Kayongo Nsereko	23 Yrs	Nyimbwa sub-county
Luwalira Abdul	51 Yrs	C/O Lukole Village
Mubiru Kyasanku Silvest	35 Yrs	P.O.Box 91, Bombo
Nakigudde Naume	48 Yrs	Bajjo Village
Nakimera Harriet	18 Yrs	Makulubita RC I
Nakitto Juliet	50 Yrs	Bajjo Village

5. NAKASEKE SUB-COUNTY

Kizza Suleiman	27 Yrs	Nakaseke RC I
Kunsa Bagomba Eryeza	45 Yrs	Nakaseke Sub-county
Masala Mbasinge Friter	72 Yrs	C/O Nakaseke Sub-county
Mukasa William	30 Yrs	C/O Namirali RC I
Mulindwa Ahamed	52 Yrs	C/O Nakaseke Sub-county
Nansubuga Nalongo	55 Yrs	C/O Mukasa William Nakaseke Hospi

6. SEMUTO SUB-COUNTY

<u>NAME</u>	<u>AGE</u>	<u>ADDRESS</u>
Birihanze Zakaria	53 Yrs	C/O Senkayi, Naritembe Village
Kasule Yokana	80 Yrs	C/O Banda Kalenge
Kinene Nyumba Enos	65 Yrs	Kikubampanga Village
Nasiwa Kezia	69 Yrs	Semuto Village
Tumwesige Idi Haji	50 Yrs	Semuto Village
Wasswa Yosamu	67 Yrs	Wabikokooma Village

7. KIKAMULO SUB-COUNTY

We found nobody here.

8. ZIROBWE SUB-COUNTY

Ebinga Filipino	53 Yrs	Mamunye Village
Habyarimana Rose	45 Yrs	Nambi Village
Lubwama Suleiman	40 Yrs	Mamunye Village
Masembe Salongo Raphael	70 Yrs	Bubengwa Village
Macumi Simoni	60 Yrs	Namakofu Village
Matovu Lusi	70 Yrs	Namakofu Village
Mbaalu Suleimani	41 Yrs	Nakigozi Village
Mukiza Tanansi	65 Yrs	Kakooge village
Nakate Katalina	60 Yrs	Buwumbi RC I
Sebyayi Musige	62 Yrs	Kiwanguzi Village

9. WABUSAANA SUB-COUNTY

Namuganyi Constant	60 Yrs	Kangole Akukweka Village
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10. KAKOOGI SUB-COUNTY

<u>NAME</u>	<u>AGE</u>	<u>ADDRESS</u>
Kaggwa Emmanuel	49 Yrs	C/O Namusala 3 RC I
Lutaya Augustino	75 Yrs	Kasango-Katuugo Village
Luyima Kulanima	75 Yrs	Mulungiomu Village
Najjemba Tolophisa	54 Yrs	Kyabukonyogo Kakonge
Nakazi Debola	61 Yrs	Kyangango-Kyambogo Village
Nyankyaku Sitefano	81 Yrs	Kyangango Village
Sengombe Hannington	58 Yrs	C/O Katungo RC I
Tegolole Hamis	40 Yrs	Katungo RC I

11. WABINYONYI SUB-COUNTY

Amolo Janet	40 Yrs	C/O Wabinyonyi-Watabya
Besira Joseph	52 Yrs	C/O Kaggere Village
Kaawe Yeko	43 Yrs	Nakajoga RC I
Kizza John	63 Yrs	Nakasongola II
Nalutaaya Christine	67 Yrs	Kizongo Village
Nanziri Deborah	31 Yrs	Nakasongola Town-Assist. Culture Development Officer

12. NABISWERA SUB-COUNTY

Beebwa Difasi	37 Yrs	Kikoobwa Village
Katende Christian	72 Yrs	Nabiswera Village
Mukunja Edward	27 Yrs	Nakasongola-Mgera Village
Nanyonga Kuliva	40 Yrs	Kyangogolo
Nassali Frida	46 Yrs	Ndikifumo Village
Ssabalongo Tomusange Y.	67 Yrs	Migeera Village
Segawa Bulasio	57 Yrs	Kalengende Village
Walusimbi Livingstone	60 Yrs	Katwe Kyambogo Village

13. KALUNGI SUB-COUNTY

<u>NAME</u>	<u>AGE</u>	<u>ADDRESS</u>
Bbosa Mohamed	43 Yrs	Wanzozi Village
Mpomeranyi Latima	70 Yrs	Nakataka Village
Sembatya James	Adult	Kalungi sub-county.

These below were not interviewed but had camped at Kalungi

Abati Katai

Kakungulu Peepe

Kirya Yovani

Kyambona

Lugira Abyasali

Matovu Srivester

Mugizi

Muluumbwa

Nakato Christine

Namutebi Edisa

Nantongo

Ogora Peter

Wamala Yafesi



TABLE IV : ALPHABETICAL LIST OF MEDICINAL PLANTS AND THEIR

BOTANICAL NAMES

<u>LOCAL NAME</u>	<u>DIALECT</u>	<u>SCIENTIFIC NAME</u>	<u>FAMILY</u>
Abbas	Swahili	Warburgia ugandensis	Canellaceae
Akasandasanda	Luganda	Euphorbia hirta	Euphorbiaceae
Akatakula	Luganda	Secamone africana	Asclepiadaceae
Bigiribitya	Luganda	Ipomoea hildebrandtii	Convolvulaceae
Bukonzikonzi	Luganda	Panicum nr. deustum	Poaceae
Buza	Luganda	Dichrocephala inter-grifolia	Asteraceae
Ebombo	Luganda	Momordica foetida	Cucurbitaceae
Ekigorogoro	Runyankole	Dracaena steudneri	Agavaceae
Ekiyondo ekyeru	Luganda	Kalanchoe sp. nr. crenata	Crassulaceae
Elila	Luo	Seceridaca longipedunculata	Polygalaceae
Enkami	Luganda	Priva cordifolia	Verbenaceae
Entungo	Luganda	Sesam indicum	Pedaliaceae
Girikiti	Luganda	Erythrina abyssinica	Papilionaceae
Habati muluku	Swahili?	Ricinus communis	Euphorbiaceae
Kabambamaliba	Luganda	Indigofera arrecta	Papilionaceae
Kadali	Luganda	Acacia senegal	Mimosaceae
Kafugankande	Luganda	Microglossa afzelii	Asteraceae
Kafumitabagenge	Luganda	Oxygonum sinuatum	Polygonaceae
Kajjo ly'enjovu	Luganda	Dracaena steudneri	Agavaceae
Kakubansiri	Luganda	Ocimum basilicum	Lamiaceae
Kakumirizi	Luganda	Sida cordifolia	Malvaceae
Kakwansokwanso	Luganda	Rhus vulgaris	Anacardiaceae
Kalandalugo	"	Cynodon dactylon	Poaceae
Kamukukulu	"	Euphorbia heterochroma	Euphorbiaceae
Kamunye	"	Hoslundia opposita	Lamiaceae

TABLE IV (contd)

<u>LOCAL NAME</u>	<u>DIALECT</u>	<u>SCIENTIFIC NAME</u>	<u>FAMILY</u>
Kamyu	Luganda	Tragia brevipes	Euphorbiaceae
Kanzironziro	"	Psorospermum febrifugum	Hypericaceae
Kasaana	"	Acacia hockii	Mimosaceae
Kasambandege	"	Crotalaria nana	Papilionaceae
Kasamusamu	"	Thunbergia alata	Acanthaceae
Kavawala	"	Cissampelos mucronata	Menispermaceae
Kawule	"	Toddalia asiatica	Rutaceae
Kawumpuli agenda	"	Zebrina pendula	Commerlinaceae
Kazunzanjuki	"	Justicia exigua	Acanthaceae
Keyeyo	"	Sida cordifolia	Malvaceae
Kibere	"	Acacia comphylacantha	Mimosaceae
Kifabakazi	"	Spathodea campanulata	Bignoniaceae
Kifumufumu	"	Leonatis nepetifolia	Lamiaceae
Kifuula	"	Abutilon mauritianum	Malvaceae
Kigali	"	Piliostigma thonningii	Caesalpiniaceae
Kikakala	"	Pseudarthria hookeri	Papilionaceae
Kikwatandiga	"	Cyathula uninulata	Amaranthaceae
Kimenyamagumba	"	Crassocephalum bojeri	Asteraceae
Kinulangombe	"	Stegnotaenia araliacea	Apiaceae
Kitonto	"	Crassocephalum vitellinum	Asteraceae
Kitulazi	"	Aristolochia ringens	Aristolochiaceae
Kivawala	"	Cissampelos mucronata	Menispermaceae
Kyangwe	"	Luffa cylindrica	Cucurbitaceae
Lukandwa	"	Securinega virosa	Euphorbiaceae
Lukasirwe	Rululi	Stegnotaenia araliacea	Apiaceae
Lumaama	Luganda	Mikania cordata	Asteraceae
Lumaama	"	Clematis hirsuta	Ranunculaceae
Lusiti	"	Abrus precatorius	Papilionaceae

TABLE IV (contd)

<u>LOCAL NAME</u>	<u>DIALLECT</u>	<u>SCIENTIFIC NAME</u>	<u>FAMILY</u>
Lwezinga	Luganda	Indigofera circinella	Papilionaceae
Madudu	"	Datura stramonium	Solanaceae
Mageregenkoko	"	Erucastrum arabicum	Brassicaceae
Makayi	"	Aspilia mossambicensis	Asteraceae
Mbagirawo	"	Tephrosia nana	Papilionaceae
Mpewere	"	Newtonia buchananii	Mimosaceae
Mugavu	"	Albizia sp. nr. coriaria	Mimosaceae
Mujaaja	"	Ocimum suave	Lamiaceae
Mukasa	"	Senecio discifolius	Asteraceae
Mukondwe	"	Securidaca longipedunculata	Polygalaceae
Mukonola	"	Euphorbia systiloides	Euphorbiaceae
Mulondo	"	Mondia whiteii	Asclepiadaceae
Mululuza	"	Vernonia amygdalina	Asteraceae
Musa	"	Kigelia moosa (african)	Bignoniaceae
Mutasukakubo	"	Desmodium adscendens	Papilionaceae
Mutulika	"	Phyllanthus guineensis	Euphorbiaceae
Muwanga	"	Sida cuneifolia	Malvaceae
Muwanga	"	Brillintaisia kirungae	Acanthaceae
Muwologoma	"	Acacia macrothyrsa	Mimosaceae
Muyembe	"	Mangifera indica	Anacardiaceae
Muyonza	"	Carissa edulis	Apocynaceae
Mwetango	"	Chenopodium opulifolium	Chenopodiaceae
Mwolola	"	Entada abyssinica	Mimosaceae
Naligwalimu	"	<u>Pending identification</u>	
Namirembe	"	Ageratum conyzoides	Asteraceae
Nkikimbo	"	Myrica kandtiana	Myricaceae
Nongo	"	Albizia grandibracteata	Mimosaceae

TABLE IV (contd)

<u>LOCAL NAME</u>	<u>DIALECT</u>	<u>SCIENTIFIC NAME</u>	<u>FAMILY</u>
Ntale ye dungu	Luganda	Fagara zanthoxyloides	Rutaceae
Ntula enganda	"	Solanum gilo	Solanaceae
Omukinga	"	Acacia mildbraedii	Mimosaceae
Omuwawa	"	Acacia sieberiana	Mimosaceae
Ssere	"	Bidens pilosa	Asteraceae
Twatwa	"	Vernonia jugalis	Asteraceae

TABLE V : LIST OF MEDICINAL PLANTS WHICH WERE NOT SUBMITTED.

Acoga	Luo
Bongole	Luganda
Bulunga	Lululi
Butana	Luganda
Dāimi lyambwa	-do-
Ekibala	Runyankole
Ekinami	-do-
Ingomera	-do-
Gonja	Luganda
Jjobyo	-do-
Kabombo	-do-
Kabuni	-do-
Kafulu	-do-
Kafumbe	-do-
Kakumba	-do-
Kalandalanda	T.Z.dialect
Kalimikeera	Runyankole
Kamanyansonga	Luganda
Kanawolovu	-do-
Katinvuma	-do-
Kawawula	-do-
Kawonyera	-do-
Kawuuma	-do-
Kayayana	-do-
Kigamansole	-do-
Kikome	-do-
Kirobo	-do-
Kisanda	-do-
Kisugulu	-do-
Kitangawuzi	-do-

TABLE V (contd)

Kwinine	Luganda
Kyukaompoleze	"
Lukiiko	"
Luleereto	"
Lulisa	"
Lutiisa Lyakabombo	"
Lutuntumula	"
Lweza	"
Magenzigenzi	"
Magunda	"
Majaani	"
Mazzi	"
Mbidde	"
Mubabukiro	T.Z.dialect
Mubimbiro	Runyankore
Muduku	Lululi
Mugali	Luganda
Mugosoola	"
Mukunja	"
Mulamula musajja	"
Mulemaggulu	"
Museka	"
Musikambuzi	"
Musingabakali	Lululi
Musogola	"
Musongola	Luganda
Mutaama	"
Mutakwatwako	"
Mutangali	"
Muttanjoka	"

TABLE V (contd)

Mutema	Luganda
Mutimusajja	"
Muvule	"
Muyinja	"
Muzira	"
Muzukizi	"
Mwatambasa	"
Mwango	"
Mwanyi	"
Mwenyango	"
Mweramanyo	"
Nabazira	"
Nabuliko	"
Namayanja	"
Ndagi	"
Nkamyo	"
Ntengotengo	"
Omuhongoro	Lululi
Papali esajja	Luganda
Semponamayengo	"
Tebudda	"
Tungulu	"
Vumbavumba	"
Wagana	"

TABLE VI : NON-VEGETABLE MEDICINAL SUBSTANCES

1. Ghee
2. Meat
3. Clay
4. Vaseline
5. Rocksalt (Kisula)
6. Insect (Bumbuzi)
7. Honey
8. Soil
9. Shell of tortoise
10. Mushroom (Kibaala)
11. Chalk
12. Hippo dung.

CHAPTER THREE

COMMON ILLNESSES AND THEIR TREATMENTS

The common illnesses encountered during the Survey were given by the traditional healers by describing the symptoms. The medical terms were provided by Dr. Ogwal Okeng of the Department of Pharmacology and Therapeutics, Makerere University who assisted in writing up this Chapter. The numbering is international.

The medicinal plants are given by the vernacular names and underlined. The non-vegetable medicinal substances are given in English wherever possible and underlined.

The names of the Traditional Healers, (TH) who gave the prescription are given in the text.

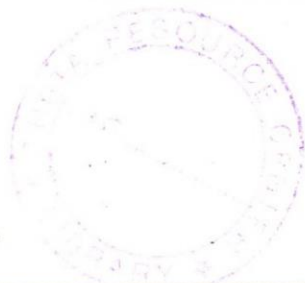
Where the doses are given in ml. or l. the traditional healer had demonstrated the quantities which were measured by the team.

The authors cannot guarantee the efficacy of the prescriptions given in this chapter. Readers are accordingly advised against self-medication.



1. **MALARIA (084):**

- (i) The leaves of Mwanga (TH. Nansubuga N.) are boiled in water and used for bathing.
- (ii) The leaves and roots of Makayi (TH. Nassali F.) are boiled in water, filtered and 250ml. taken three times daily for 3 days. The decoction causes sweating and should NOT be given to pregnant women.
- Raw fruits of Kalandalanda (TH. Ebinga F.) may be added to this decoction to control shivering. However, Kalandalanda may cause diarrhoea.
- (iii) A handful of the seeds of Kitulazi (TH. Kalyesubula V.) is boiled in 1½ lt. water. Cooled and filtered. Take 2 dessert spoonfuls twice daily. Children take a half of the above dose. The filterate is rubbed on the chest.
- (iv) Macerate leaves of Mutangali (TH. Bebwa D.) in water, boil together with tea leaves and filter. Take cold decoction twice daily till cured.
- (v) The upper shoot of Kihami (TH. Kamuzi Z.) is dried then boiled in water. 250ml. is drunk anytime one feels the attack.
- (vi) Roots of Ntale ye ddungu and Mukondwe (TH. Ebinga P.) are powdered then sprinkled on fire for inhalation. The powder can also be sniffed directly. This causes sneezing.
- (vii) Root or leaves of Mululuza (TH. Nakimera H., Nabukalu M.) are boiled, filtered and drunk while luke warm. Causes excessive sweating.



2. **COUGH (786.2):**

- (i) The bark of Abbas (TH.Masembe R.S.) is pounded, boiled and one teaspoonful taken daily for 4 days. Patients should take plenty of milk.
- (ii) The shoot of Bombo (TH.Nakimera H.) is dried, burnt to ashes. This can then be added to cold water and drunk. Take 2 dessert spoonfuls three times a day. The dry cough first becomes productive and the patient gets cured.

3. **WHOOPING COUGH (PERTUSIS (033.9)**

Roots of Bulunga (TH.Segawa B.) is crushed and boiled in a little water. One dessert spoonful is taken three times a day. Causes vomiting and diarrhoea. Over-dose may cause stomach pain.

4. **TUBERCULOSIS (011.9)**

- (i) The root of Kibere (TH.Byekwaso L.) is powdered and mixed with that of Mbagirawo. This is then added to cold water and taken daily for 2 weeks or up to 4 months as the need may be.
- (ii) (TB of bones that causes abscess:)
Crush fresh leaves of Mutaama (TH.Byekwaso L.) in a cup of cold water. Take 3 tea spoonfuls during heavy palpitation. Restores the heart beat and the abscess on legs should burst. This should then be followed with penicillin injection.

5. **ASTHMA (493.9):**

- (i) Chop the stem of Kamukukulu (TH.Walusimbi L.) in a broken pot, dry and burn to ashes. Use the ash as a lick during an attack.
- (ii) Boil the powder of both the roots and leaves of Kafulu (TH.Lubwama S.) in water and drink twice daily.

6. **ABDOMINAL PAIN (738.0):**

- (i) The leaves of Ntale ye ddungu (TH.Tegolole H., Nansasi F., Mirembe R.S., Kagwa E.) are crushed, dried and powdered. Boil a little powder in water and take 250ml three times a day. Excess of it causes diarrhoea. Some herbalists would add the powder of the bark of the stem of Abbas before boiling. In this case the patient should drink plenty of milk.
- (ii) Alternatively the powder of Ntale ye ddungu can be mixed with root powder of Mukondwe (TH.Tegolole H.) to prevent constipation. In this case the treatment should not exceed 3 days.
- (iii) If the patient is suspected to be possessed with spirits then the powder of dried roots of Ntale ye ddungu (TH.Selule H.) is burnt. The patient is totally covered with a piece of cloth and made to inhale the smoke.
- (iv) The root of Muyonza (TH.Sengendo J.) is powdered and boiled in a little water. Take 500ml. times 3 daily for 5 days.
- (v) The root of Mukondwe (TH.Kabega N.) is crushed, dried and powdered. Boil a little powder in water and filter. Drink 1 dessert spoonful 3 times a day for 1 week. Avoid sex during this period.

- (vi) Roots of Naligwalimu and of Muyonza (TH.Kabega N.) may also be mixed with the roots of Lukondwe and powdered then boiled for drinking.
- (vii) Root of Naligwalimu (TH.Kabega N., Masember.S.) is pounded, dried and powdered. A little powder is boiled in water and taken frequently.
- (viii) Roots of Muyonza and Mukondwe (TH.Ssempe Mulumba) are dried, powdered and boiled. 100ml. is drunk 3 times a day for 3 days. This causes a bit of diarrhoea which soon disappears. However, patients are advised to eat and drink normally.
- (ix) The root and stem bark of Naligwalimu (TH.Busulwa F.) are pounded, dried and powdered. This can then be boiled strongly with tea leaves and drunk. Some of the decoction is poured on the head of the patient.
- (x) Powders of the roots of Naligwalimu, Mukondwe and Lumaama (TH.Busulwa F.,) are mixed and boiled. 250ml. of the solution is drunk 4 times a day for 7 days. Fresh roots can also be mixed and used in case of emergency.
- (xi) The upper shoot of Kawonyera (TH.Nakimera H.) is crushed in clean water and filtered. Take 500ml. 3 times a day for 3 days. Children are given a half of the dose.
- (xii) Root and stem bark of Mweramanyo (TH.Magalagale A.) are boiled while fresh and used for bathing.
- (xiii) The root of Kakwansokwanso (TH.Sebagala Y.B.) is pounded, dried and powdered. 2 dessert spoonfuls of the powder is boiled in 250ml. of water. This is drunk 3 times a day. Repeat this for 3 days. Children are given half the dose. Powdered roots of Mukondwe can also be added to this before boiling.

- (xiv) Root of Kamunye (TH.Kayongo Nsereko) is boiled in water and one tea spoonful is taken 3 times a day. Excess of it weakens the body.

7.* **PEPTIC ULCER (533.9):**

Rootbark of Mulemaggulu (TH.Bbosa M.) is pounded, boiled in water, cooled and decoction is drunk three times a day.

8. **VOMITING (787.0):**

Rootbark of Kafumbe (TH.Sengendo J.) is powdered and boiled in water. 3 dessert spoonfuls are taken three times a day. Dose can be increased depending on severity of the condition. Sex should be avoided during this period.

9. **DIARRHOEA (009.3) and DYSENTRY (009.2):**

(i) The root or stem bark of Mugali (TH.Besisira J.) is pounded into pulp and boiled in a little water. 3 dessert spoonfuls of decoction is taken three times a day for 2 days. This can also be boiled with sprouting millet grain (luuba).

(ii) Fresh inner bark of Mugali (TH.Lubega A.) can be cooked with beans and eaten as food.

(iii) The flower of Girikiti (TH.Kamuluzu Z.) is macerated in a little water and the infusion drunk. The flower can be cooked and eaten as vegetable.

The inner bark of stem can be scrubbed into a porridge meal.

(iv) The root and leaves of Girikiti, Mwolola, Mugavu and Kafugankande (TH.Mugambwa I.) are all pounded together. They can either be preserved in clay as mumbwa or boiled in a little water. 250ml. is drunk three times a day for 3 days. The residue is rubbed all over the stomach.

- (v) Dried leaves of Nkamyo and Mwetango (TH.Sengobe E.) are mixed and boiled with clay. 500ml. is taken twice daily for 2 days. Always take it before meals.
- (vi) The root of Engomera (TH.Tumwesigye J.) is pounded and boiled then cooled. Add Bumbuzi (insect) and drink 250ml. of the solution twice a day for 2 days. The patients are advised to avoid alcohol, honey and red pepper. This recipe can also act as an appetizer.
- (vii) The root of Gonja (TH.Kalyesubula V.) is mixed with soil collected from an old anthill and stem bark of mango tree. The mixture is boiled in water and cooled. The leaves of Enkami are then added and boiled again. The decoction is given three times daily till the patient recovers.
- (viii) Pound the inner part of roots of Magunda (TH.Nassali F.) with a little water. Then add the sap of Mbidde (type of banana) and drink as necessary.

10. ASCARIASIS (127.0):

- (i) A mixture of powdered roots of Kinulangombe and Mukondwe is put into cold water and drunk. One teaspoonful three times daily.
- (ii) The stem bark of Ntale ye dāngū (TH.Kansubuga N.) is boiled fresh and a dose of 3 dessert spoonfuls are taken three times a day for a few days. This may cause vomiting and diarrhoea.

- (iii) Fresh aerial parts of Makayi (TH.Nakimera H.) are boiled in a little water. Three dessert spoonfuls is then taken three times a day for a few days. Children are given a half the dose.
- (iv) The leaves of Kifuula(TH.Lukwago B.) are cooked with bananas and a handful is eaten. Repeat this after one week.
- (v) (Esp. for threadworms). Leaves of Kafumitabagenge (TH.Sebunya C.) are boiled and 250ml. drunk for 2 days.
- (vi) Leaves of Kazunzanjuki (TH.Lutaya A.) are macerated and taken as necessary.

11. ANORECTAL PROLAPSE (569):

- (i) The bark of Naligwalimu (TH.Nansubuga N.) is boiled and taken with banana beer. If it persists use bark of Vumbavumba.
- (ii) The roots of Muyonza and Omuhongco (TH. Mucumi S.) are pounded and dried. A little is then boiled in water and 3 tea spoonfuls are taken thrice while evoking the spirits. If the rectum is not retracted within 3 days, there is little hope for survival.

12. **CHILDREN DISEASES (N.C.):**

The root of Jjobyo (TH:Kizza S.) is pounded and macerated in water. Small drops are then put into children's mouth. Given only to children above 2 months. It causes severe dizziness.

13. **POLIOMYELITIS (049.5) (323.2):**

- (i) The stem and leaves of Mutakwatwako (TH:Zalwango J.) are powdered and mixed with ghee. It is then applied on the legs or arms till cured.
- (ii) The roots of Kasamusamu (TH:Zalwango J.) are boiled and used for bathing the child. Fresh roots are pounded and used for massaging the joints. Another portion may be tried on the joints. The child should be able to walk within one month.

14. **MEASLES (055.8):**

- (i) The leaves of Mutulika (TH: Nakimera H.) are macerated in water and filtered. 2 or 3 dessert spoonfuls can be taken 3 times a day for 2 or 3 days. The residue is rubbed all over the body. The patient develops a rash followed by diarrhoea before getting cured.
- (ii) Pound the leaves of Mululuza, Bombo, Wagana (TH:Lubowa S.) and mix with clay to make mumbwa. Rub the mumbwa in a clay pot add water and take twice daily.
- (iii) The root of Kitangawuzi (TH:Lukwago B.) is boiled. Tea powder is added to the solution and drunk 3 times a day.

15. **ENURESIS (NOCTURNAL) (788.3):**

The shoots of Mutasukakubo and Kikome (TH: Nakimera H.) are soaked in water that has been used for washing sweet potatoes. 100-200ml. is drunk daily for one week.

16. **MARASMUS (261):**

(i) Root of Lukandwa is mixed with that of Girikiti and Tungulu (TH: Kabega N., and Nakimera H.). Boil and strain. 3 dessert spoonfuls are taken 3 times daily while some is used for bathing.

(ii) Leaves of Mwenyango (TH: Nansubuga N., Lukwago B.K.) are powdered and macerated in water. Take small amount 3 times daily for 3 days and the rest is used for bathing.

17. **INFERTILITY IN WOMEN (628):**

(i) The root of Naligwalimu (TH: Musala Mbasinge F.) is dried, powdered and added to cold water. It is then administered to the patient from the back of the head. This powder can also be mixed with powdered root of Kakwansokwanso and drunk.

NB: Naligwalimu root powder can also be used for uterine prolapse.

(ii) The stem bark of Nkikimbo (TH: Nansubuga N., Kabalema E.) is boiled in water, strained and 3 dessert spoonfuls taken 3 times daily for up to a month.

NB: The decoction is very bitter. This decoction can also be added to matoke and eaten or it may be boiled together with Naligwalimu.

(iii) The root of Muyonza (TH: Kaawa Y.) is boiled in water containing magadi salt to relieve stomach pain.

- (iv) The roots of Muyonza and Magenzigenzi (TH: Kaawa Y., Nakate K.) are boiled with a lump of meat. The soup can then be drunk for 4½ days. Then when the period begins, macerate the leaves of Kadali and that of Bagole and drink.
- (v) The roots of Kinulangombe, Butana and Kasana (TH: Nanyonga K., Segawa B.) are mixed and boiled in water. This is taken at the beginning of menstrual period. The sign of dizziness indicates conception but this may also be due to over dose.
- (vi) The stems of Nabazira and Ekinami (TH: Kasule Y.) are chopped and boiled and the decoction drunk.
- (vii) A small stem of Ntula enganda (TH: Masala Mbasinge F.) which has a broken needle stucked into it is sewn on the hem of the woman's dress. The husband is expected to "eat from home only" which means he should play sex with her only.
- (viii) The root of Mutulika (TH: Nabalema E..) is boiled in water. 100ml. is taken daily for one week while some are used for bathing.
- (ix) All parts of Lweza, Bombo, Mukasa and Keyeyo (TH: Namugenyi C.) are macerated in lake water or banana beer. 250ml. is taken after the menstrual period. Conception should occur after the 1st or 2nd dose. Some money (kigali) is kept in a broken piece of pot.
- (x) The leaves of Kifuula (TH: Nalutaya C.) are crushed and macerated in water. 250ml. of this infusion is taken at the onset of menstration and then at the end. The husband should be informed to avoid extramarital sex during this period.

- (xi) The root of Nnongo (TH:Walusimbi L.) is pounded and boiled in a little water. 250ml. is drunk twice daily. This can also be added to banana beer. The patient should strictly stick to only one partner during this period.
- (xii) The pulp of Kamanyansonga (TH:Besisira J.) is boiled and 3 dessert spoonfuls are taken at early dawn all through the menstrual period. This recipe is taken after another one which was not mentioned.
- (xiii) (Infertility due to spirits). The leaves of Kawuna (TH:Nakate) are used for bathing while the spirits are being evoked. The patient should be adorned in a bark cloth.
- (xiv) (Disappearing Pregnancy). Pound the leaves of Kwinene (Tagetes sp.) (TH: Kaawa Y.) mix with clay to make Mumbwa. Dissolve a little of this in a broken pot and take daily for 2 days.

18. DYSMENORRHAGIA (626.2):

- (i) The root of Mukondwe (TH:Masembe S.R.) is crushed, boiled in a little water and drunk. Some is burnt over fire and the smoke inhaled.
- (ii) Leaves of Kigamansole (TH:Serugonda L.) are crushed and mixed with clay and prepared into a mumbwa. this can then be taken whenever necessary.
- (iii) Pound fresh leaves of Museka, Mugali and Nabuliko (TH:Bebwa D) Dry and reduce to powder. Boil a little in water. The decoction is taken three times a day.

19. **METRRORRHAGIA (626.6):**

The upper shoot of Kikwatandiga (TH: Masalo Mbasinge F.) is dried and macerated into water. A dose of 2 or 3 dessert spoonfuls is drunk regularly during the period.

20. **THREATENED ABORTION (640.0):**

(i) The fresh roots and stem bark or Muyinja (TH: Nansasi F.) are crushed and mixed with water. 250ml. is taken twice daily for 3 days.

(ii) Leaves of Mutera (TH: Seruganda L.) is macerated in water, filtered and taken till cured.

21. **PREECLAMSIA (642.5):**

Macerate the whole of Kanawolovu (TH: Nakitto J.) in water and give little to drink while the rest is used for bathing.

22. **RECURRENT ABORTIONS (646.3):**

The leaves of Kabombo (TH: Ssempe Mulumba) are boiled while fresh and the decoction of 250ml. is taken twice daily for 2 days. Bleeding and abdominal pain should disappear within this time.

23. **RETAINED PLACENTA (666):**

Roots of Gonja (banana) and Kikome are wrapped in muchote and in hot ash. The patient is given to chew. The placenta should drop within 30 minutes. The medicine is served to the patient from the back of the head.



24. DIFFICULT LABOUR (669.9):

The bark of stem of Mukondwe (TH: Kizza J.) is pounded and macerated in cold water and a little is drunk.

Excess may cause death.

25. TO HASTEN DELIVERY (662):

- (i) The root of Mbagirawo (TH:Nabukalu M.) is crushed and boiled in water. The solution is filtered and given a little to the patient. This medicine also helps to widen the hip bones of those patients who have had ceassarean delivery.
- (ii) The faeces of a hippo (TH:Nansubuga N.) are heated on charcoal stove and the smoke inhaled for 3-5 minutes.
- (iii) Fresh raw eggs and leaves of Akatakula (TH: Nakate K. and Nabukalu M.) are added to vaseline and rubbed on the belly of the woman in labour and asked to push hard.
- (iv) Squeeze the leaves of Keyeyo and of Akabamba maliba (TH: Nakitto J. and Sebowa E.) in water and drink.
- (v) Roots of Gonja (TH:Nakitto J. and Kizza S). are roasted in hot ashes and chewed. Given after the failure of (iv) above.

26. GENERAL ANTENATAL CARE (V22):

- (i) The divided leaves of kimenyamagumba (TH:Nakigudde N.) are pounded, added to water and the woman douches her birth canal daily starting from seventh month of pregnancy.
- (ii) Leaves of Mukunja are crushed and used for bathing by pregnant women.

(iii) Roots of Naligwalimu (TH:Sebowa E.) are dried, powdered and mixed with jelly for smearing over the belly. ^{Boiled.}
A portion of the powder is boiled and 50ml. taken three times daily.

(iv) Leaves of Mubimbiro (TH:Matovu L.) are soaked in pre-boiled water and 250ml. taken daily during 3rd and 4th months of pregnancy.

27. CLEARING OF FALLOPIAN TUBE (614.2):

The leaves of Twatwa (TH: Nakigudde N.) are boiled in water and the decoction is used as enema 5 times on the 1st day of treatment and four times on every other day for one week.

28. FOETAL MALPOSITION (652.9):

The roots and leaves of Kasambandege (TH: Nakimera H., Matovu L.) are chewed. The dried leaves are powdered, mixed in vaseline and used for massaging the patient from the groin towards the centre of the stomach. This is repeated twice daily. The person performing the massaging kneels in front of the patient.

29. SEXUAL ASTHENIA (607.8)(302.9):

(i) The roots of Muyonza and Nakabit'o (TH: Katende C.) are boiled in water. 500ml. is taken three times a day for 1 week.

(ii) The leaves of Mwanga (TH:Jjuko A.) are pounded and macerated in a little water. It is then added to pounded simsim butter. Eat one tea spoonful twice daily for 2 days.
The patient should pray to the spirits all the time he eats.

- 40
- (iii) The roots of Musongola and Muduku (TH: Tomusange S.Y.) are pounded and added to 2 lts. of banana beer and boiled. 150ml. of solution is taken before meals for 2 days. During the boiling process two needles are dropped into the mixture.
- (iv) The root of Muzikiza (TH: Kaawe Y.) is pounded and macerated in water. 500ml. is taken three times for one week. This restores the libido of weak men. The solution may cause diarrhoea but this disappears soon after.
- (v) The root of Katinvuna (TH: Kaawe Y.) is mixed with coffee beans and chewed. This restores strength immediately.
- (vi) The root of Muduku (TH: Walusimbi L.) is chopped into pieces and dried. Scrub this into broken pot, add water and take 150ml. three times a day. The patient should regain potency within 3 days.
- (vii) Root of Mwanyi (TH: Walusimbi L.) is boiled and given half dessert spoonful three times daily. This stimulates a man who is sexually weak.
- (viii) Leaves of Nalongo (TH: Mubiru K.S.) are pounded fresh, mixed in water, boiled and filtered. The solution is drunk.
- (ix) Pounded leaves of Kawawala, Ntengotengo, Kasandasanda, Mukasa and Kafugankande (TH: Kunsu Bagamba E.) are boiled with coffee, filtered and drunk. This can also be added to banana beer and drunk.
- (x) Root of Muvinja (TH: Nakasi B.) is cooked together with a cock that has just started to crow and eaten. A woman must be around because the patient gets erection immediately.
- (xi) The root of Muti musajja (TH: Besisira J.) is boiled then filtered and added to banana beer. Take 250ml. once daily for two days.

30. OEDEMA (782.3):

- (i) Root of Kakwansokwanso (TH: Mukunja E. Walusimbi) is dried and prepared into a mumbwa. Small amount is broken and dissolved in water and taken. The powdered mumbwa is applied into the scarifications made on the limbs and head of the patient.
- (ii) The root of Kalandalugo (TH: Nassali F., Besisira J.) is pulped and a little water is added. Two dessert spoonfuls of the infusion is taken daily for 2 weeks. Patients are advised to drink milk with little sugar added to it.
- (iii) The stem bark of Mutaama (TH: Kizza J., Nsubuga M.B.) is pulped and dried. A little is added to water and then boiled with tea leaves. Take 250ml. thrice a day for 7 days. Causes a bit of diarrhoea. Patients should be given soft foods.
- (iv) The leaves of Kabuni, Ddimi lya mbwa and Lukiiko (TH: Mpomeranyi L.) are dried, powdered and made into mumbwa. A small piece can then be dissolved. One part of the solution is taken three times daily and the other is rubbed over the swollen body.
- (v) The powder of the roots of Kanzironziro and Ntengotengo and the powder of the leaves of Buza and Kisugulu (TH: Kalyesubulā V., Kabega N.) are mixed in ghee. This can be smeared all over the body. Avoid taking hot tea during treatment.

- (vi) Roots of Kakwansokwanso, Ntengotengo and Kavawala (TH: Luwalira A.) are mixed with the stem barks of Kajjolyenjov and Mpewere. Boil with water, 500ml. of the decoction is taken daily before meals.
- (vii) (For Busuko). Seeds and spikes of Mukonzikonzi are pulped and little water added. The poultice is then placed on to the affected parts twice daily.
- (viii) (Oedema of Stomach). The root bark of Ntengotengo, the stem bark of Ndagi and the root of Muyonza (TH: Kalyesubula) are boiled and 3 dessert spoonfuls taken 3 times a day.
- (ix) Leaves and roots of Kakwansokwanso, root of Buza and leaves of Namayanja (TH: Lutaya A.) are boiled in water. Take three times a day. Make paste of the residue mixed in clay and cover the affected parts.
- (x) The powder of aerial parts of Kamukukulu is mixed with little powder of Mukonola (TH: Nassali F.) and applied to scarifications made on affected part of the body.
- (xi) The leaves of Kamukukulu (TH: Blasio Nsubuga Musisi) and Kafumitabagenge are pulped, then boiled in water. 250ml. is taken 3 times a day for 2 days. The patient should be kept in the shrine for spiritual healing.

31. **AIDS (NC):**

- (a) General : The roots of Muwologoma and of Mukondwe and the stem bark of Kasaana (TH: Birihanze Z.) are mixed with chalk (dongo) and boiled. The decoction (500ml.) is taken three times a day for several days.
- (b) To stop Diarrhoea in AIDS patients - (TH: Kabega N., Birihanze Z.):
- (i) The roots of Mubabukiro are dried and powdered with limestone rock and then licked ;
 - (ii) The leaves of Enkami are macerated in water and 500ml. taken three times daily ;
 - (iii) The leaves of Enkami and Muyonza also may be mixed to make the decoction;
 - (iv) The young fruits of Kyangwe are copped and cooked. The small pieces are then eaten.
- (c) To stop vomiting - (TH: Kalyesubula V., Ssengendo J.):
The roots bark of Kafumbo are mixed in cold water and filtered. The infusion (250ml.) is taken twice a day. Excess of the infusion may cause the stomach to swell.
- (d) To stop skin rash and sores - The roots of Kanzironziro (TH: Kabega N.) are powdered. One dessert spoonful of the powder is then added to vaseline (petroleum jelly) and rubbed all over the body.

32. **HEADACHE (784.0):**

- (i) The leaves of Abbas and the roots of Jjobyo (TH: Masalo Mbasinge F.) are pulped, dried and powdered. Use this for sniffing. Some of the powder

can be put into the mouth and washed down with water. Some can also be put in vaseline (petroleum jelly) and used as a skin-rub.

(ii) The roots of Makayi and Kawule and the stem barks of Muvule, Girikiti and Mugavu (TH: Kizza S.) are crushed and then macerated in water. The infusion is then used for bathing the patient. Bathing is done by person of same sex.

NB: This medicine is also used for stomach ache in the same way.

(iii) The root of Mukondwa (TH: Katende S., Kaggwa E.) is dried, powdered and used for sniffing. The powder causes sneezing. This also help in curing eye pains.

(iv) The roots of Ntale ye ddungu (TH: Byekwaso F.) is powdered and burnt on embers for inhalation.

(v) Seeds of Mukunja (TH: Nassali N.) are sprinkled into fire embers and the smoke is inhaled. The leaves are used for bathing.

(vi) The leaves of Kakumirizi and Kabamba maliba (TH: Nakimera H.) are macerated in a basin of water and poured over the Head whenever one feels the headache.

(vii) Roots of Kafugankande (TH: Mukunja E.) are crushed into powder. This is then added to vaseline (petroleum jelly) and rubbed on the head. Some of the powder is used for sniffing. Overdose may cause hallucinations.

(viii) Boil the roots of Muyonza (TH: Habyarimana R., Mukiza T.) filter and drink the decoction as necessary.

33. **ANAEMIA (285.9):**

- (i) The roots of Musingabakali (TH: Tegolole H.) is powdered and added to cold water. 500ml. is taken 3 times a day for several days.
- (ii) The stem bark of Mwolola (TH: Nasiwa K.) and the whole shoot of Kayayana and the leaves of Muzukizi are boiled in little water, filtered and bottled. 150ml. is then taken 4 times a day for 1 week or so.
This medicine can also be used for constipation.
- (iii) Boil fresh bark of Muyinja (TH: Bbosa M.) and use it to make millet porridge. You can add sugar and take.

34. **DIZZINESS (780.4):**

- (i) The stem bark of Ekifabakazi and the leaves of Kafugankande and Namirembe (TH: Mugalagala A.) are pounded mixed in little clay and use for bathing daily for 3 days.
- (ii) Pounded roots of Muwologoma and Mukondwe TH: Busulwa F.) are mixed and boiled in water and used for bathing.
- (iii) Roots of Sempoma Mayengo (TH: Mulindwa A.) are crushed and added to a little cold water. Drink 3 mouthfuls of the infusion three times a day. The rest is then poured over the head. The patient may become sleepy.

35. **ANOREXIA (783.0):**

The roots of Muzira and Mulondo (TH. Luwalira A.) are pounded and mixed with milk from the cow that has just produced its 1st calf. Give 1 tea spoonful 3 times a day. This can also be mixed with Abbas muluku.

36. **ARTERIAL HYPERTENSION (401.9):**

- (i) The leaves of Mula (TH:Walusimbi K.) are boiled in water and 500ml. of decoction drunk three times daily for 1 week.
- (ii) Leaves of Kajjolyenjovu and Muyembe (TH: Tumwesigye J.) are boiled, filtered and cooled. Give 3 dessert spoonfuls three times for up to 4 days. This should restore the pressure level for up to 1 year.
- (iii) Cook the root of Kayawala (TH: Kunsu Bagamba E.) and goat's meat. Drink the decoction soup three times a day.

37. **GENERALISED PAIN (780.9):**

- (i) Leaves of Namayanja (TH: Mukasa W.) are dried and powdered. A little powder is then boiled and 3 dessert spoonfuls taken thrice daily. It may cause vomiting.
- (ii) Mumbwa, Lucasi Mutalemwa (TH: Luwalira A., Sengombe H.) from Mombasa is scrubbed and dissolved in water. Some is drunk 3 times a day. This gives immediate relief.

38. **ARTHRALGIA (719.4):**

- (i) The leaves of Ekiyondo ekyeru (TH:Kamuluzu Z.) are crushed and rubbed on the joints. this is repeated several times.
- (ii) Leaves of Kakumirizi (TH: Kamuluzu Z.) can be used in the same way.
- (iii) Leaves of Abbas (TH: Kayongo Nsereko) are rubbed on the affected joints and a little of its decoction drunk daily.

39. **BACKACHE (724.6):**

- (i) Root of Mwanyi (TH: Kalyesubula K.) is boiled in water. Powder of the seeds of Madudu is then added and 1 dessert spoonful of the decoction is taken three times a day.
- (ii) Root of Mwanyi can also be boiled with stem-bark of mango tree and Kisula (Rock Salt) (TH: Kalyesubula) and 3 dessert spoonfuls taken three times a day. The residue is rubbed on the back.
- (iii) Pound dry roots of Kitungulu (TH: Bebwa D) to powder and mix with petroleum jelly or ghee. Smear on the painful spot with a little pressure. Repeat this thrice daily for 1 week.
- (iv) Pound and dry the roots of Kifumufumu (TH: Bbosa M.). Boil the powder and drink decoction three times a day for 1 week.

40. **FRACTURES (829):**

- (i) The stem and leaves of Mutakwatwako (TH: Nabukenya L.) are ground fresh, dried and powdered. They are then mixed in ghee and tied round the broken bones till it heals.
- (ii) The whole of Keyeyo and Kakumirizi (TH: Kalyesubula V.) is placed at the base of the broken bones after the broken part has been massaged with ghee. It can also be tied with reeds at the affected site.
- (iii) When setting the bones (TH: Kikutte Obudde G.W.) the patient faces East in the morning and West in the afternoon.

41. **TOOTHACHE (529.9):**

- (i) Pound the dry root of Ntengotengo (TH: Kunsu Bagamba E.) and use it for brushing the teeth both in the morning and in the afternoon.
- (ii) Bark or root of Girikiti (TH: Bbosa M.) is pounded, dried and powdered. Place a teaspoonful in warm water and guggle for 3 minutes.
- (iii) The leaves, bark and twigs of Mwatampasa (TH: Kawesa-Gawera Y.) are cut into pieces, boiled in water, cooled and guggled. Some of the residue is pressed on the affected teeth.

42. **SKIN ULCER (707.9):**

- (i) Fresh leaves of Kamunye (TH: Nakimera H.) are squeezed on the affected part.
- (ii) The leaves of Kitonto (TH: Nakimera H.) are crushed and put on the wounds. This causes blood to clot quickly and reduces pain.
- (iii) Leaves of Kamunye (TH: Byekwaso L.) are applied directly on the affected site. Patients are advised to take milk.

43. **DERMATOSIS (709.9):**

The root of Mageregenkoko (TH: Kasule Y.) is mixed with leaves of Bombo, macerated and rubbed on the skin. This is done regularly..

44. **ATHLETE FOOT (NC):**

- (i) The leaves of Kakumirizi (TH: Nakazzi D.) are powdered. The powder is mixed with vaseline and applied on the affected site. The wet powder can also be applied directly.
- (ii) The leaves of Keyeyo (TH: Tegolole H.) can be used in the same way.

45. **GONORRHOEA (098) AND SYPHILIS (097.9):**

Fresh leaves of Muzikizi (TH: Bebwa D.) are boiled in water and strained. The decoction is drunk.

46. **ALLERGY (NC):**

Lulisa (TH: Kalyesubula V.) is cooked with matooke and eaten as food.

47. **CONJUNCTIVITIS (372.0):**

- (i) The fresh leaves of Majani (tea leaves) and Mujaaja (TH: Ssempe Mulumba) are macerated in water. 2 tea spoonfuls of common salt is then added and boiled. Cool and apply to the eye using cotton wool.
- (ii) (Red eyes). Leaves of Kyukaompoleze (TH: Nanziri D.) are wrapped into banana leaves and then squeezed into the eye.

48. SNAKE BITE (E905.0) (989.5):

- (i) The root of Musongola (TH: Nyankyanku S.) is dried, ground in broken pot, add little water and drink 500ml. twice daily for 3 days. The patient should NOT have entered any house after the snake bite. Some of the decoction is applied to the bitten sites.
- (ii) The roots of Nkikimbo and Mbagirawo (TH: Mgomberanyi L.) are chewed and then placed on the bitten site. This stops bleeding. The herb is very bitter. This can also be used for dog bite.
- (iii) Root of Kawule (TH: Masembe R.S.) is dried and powdered. This can then be spread on the bitten site. A little of the powder can be boiled and taken 3 times on that day.
- (iv) Water is added to a mixed powder of the roots of Kakwansokwanso and Kawule (TH: Kunsu Bagamba E., Walusimbi L). The infusion is taken by mouth.
- (v) Pound the root of Papali essaja. Mix with water, filter and drink necessary.
- (vi) The root of Tebudda (TH: Sengombe H.) is dried and powdered and made into mumbwa. Scrape a little of the mumbwa and place on the bitten site. Small portion of the mumbwa is added to cold water and the mixture is drunk.

49. **YELLOW FEVER (782.4):**

- (i) The leaves of Kamunye (TH: Naukenya L.) are dried and powdered. Boil powder in water and take 250ml. daily for 3 days.
- (ii) The leaves of Kikakala and the stem and leaves of Mukonzikonzi (TH: Nakimera H.) are pulped and boiled in water very strongly. Give 5 dessert spoonfuls twice daily. Children take a half of the dose.

50. **FUNCTIONAL PSYCHOSIS (298.0):**

Some of these are associated with spirits.

- (i) Root of Naligwalimu (TH: Tegole H.) is dried and powdered. Add it to 750l. of banana beer and dilute it with water. Boil and the patient drinks the solution using a straw, at least three times a day. The residue is poured and smeared all over the head.
- (ii) The fresh root of Mutulika (TH: Nabalema E.) is boiled in water and used for bathing. Some is soaked in water and 100ml. taken several times a day for 1 week.
- (iii) Roots of Musikambuzi and Ntale ye ddungu (TH: Jjuko A.) are pounded together, dried and boiled in water. Take 1 dessert spoonful two times a day. Some powder is burnt and the smoke inhaled. Sex should be avoided during this period.

- (iv) Roast to dryness Enyama ye Kibe (Fox's meat) (TH:Kunsa Bagamba and powder. Put this in bark cloth and steam it in collect. The condensed liquid and drink.
- (v) Powder the dried leaves of Mpozza, Ntula and Entungo (TH: Kunsa Bagamba C.). Sieve and mix in water and eat. (For mild madness).

51. EPILEPSY (345.9):

- (i) Roots of Lukondwa (TH: Kabega N.) are pulped. The expressed juice is used as nose drops. Causes sneezing. Dried root powder can then be boiled and 2 dessert spoonfuls taken twice daily. This may cause skin rash.
- (ii) The roots of Mukondwe and Nkikimbo (TH: Mbaalu S.) are dried, powdered and mixed with honey and then take 250ml. of this every 3 days for 2 months. Causes vomiting, first of yellowish colour then later turns cream. The patient passes purplish stool at early stages which turns to normal colour when he is cured.
- (iii) The roots of Acoqa (TH: Amolo J.) is burnt and the smoke inhaled at least twice daily.
- (iv) The juice of the leaves of Mugosola (TH: Nakimera H.) are squeezed into nostrills to clear fits within 1 hour. The herb is planted near the homestead for emergency.
- (v) The roots of Kinulangombe and Girikiti (TH: Lutaya A.) are mixed with banana beer dregs and drunk.
- (vi) The roots of Elila (TH: Amolo J.) is macerated and used as nose drops. It causes sneezing.

52. **MAGICO-MEDICAL (NC):**

(a) Demons and Spirits:

- (i) The roots of Muyonza (TH: Kamuluzo K.) are dried and powdered. A little is boiled in water and 250ml. taken whenever one feels the attack. Some powder is sprinkled on hot water in a basin. The patient inhales the vapour while covered with a piece of cloth.
- (ii) The fresh root and stem bark of Musa (TH: Kizza J.) are boiled in water. A little of the decoction is drunk while the rest is used for bathing.
- (iii) The stem bark of Mutaama Musajja (TH: Sebagala B.Y.) is powdered and dried. A little of the powder is added to embers and the smoke inhaled.
- (iv) The root and or stem of Mukondwe (TH: Nakimera H.) are boiled while fresh. 250ml. of the decoction is taken three times daily for 3 days. The residue and excess decoction is applied all over the body. The vapour from the hot decoction can also be inhaled.
- (v) The seeds of Mukunja (TH: Nassali N.) are sprinkled on embers and the smoke inhaled. This causes sneezing. The leaves of the same plant are boiled with water for bathing the patient.
- (vi) Powders of the stem bark of Ntale ye ddungu, roots and leaves of Lulereeto; and root of Kirobo (TH: Nakazzi D.) are mixed and made into a paste which is smeared to the whole body.

(b) Horns (Mayembe):

Pound leaves of Sere, Namirembe and Kakwansokwanso (TH: Habyarimana R.). Macerate in a container made of Nakitembe (banana) leaves and give the patient to drink.

(c) Poison associated with witchcraft:

Macerate the leaves of Kifumufumu in water and drink.

(d) Catching of Spirit (Akatenge) (TH: Ebinga F.)

The shell and or head of tortoise is dried and powdered. Cut the incision with a new razor blade on the head of the patient, put a little of the powder as blood oozes out. Kneel on the mat and check the tongue of the patient for the sign of akatenge. If it is there add more of the powder. The patient is then made to bathe daily with the decoction obtained from the leaves of Ekisanda which are mixed with that of Lutuntumula that have been boiled in salty water. The patient also takes soup of Mushrooms (Ekibaala).

(e) Home Protection from Witchcraft:

(i) The bark and stem of Mazzi (TH:Nansubuga N.) are placed inside a polythene packet. The packet is stoppered in a small bottle and buried in the courtyard. A chicken is slaughtered and the blood sprinkled in the hole before the burial.

(ii) Lutiisa lwa Kabombo (TH:Nansubuga N.) is fixed near the veranda. Goat blood is sprinkled in the hole before the stick is stuck.

(f) Lucky Charm (Kwambulula):

- (i) The ripe or raw fruits of Akatengo akaganda (TH: Nakimera H.) are added to pulped roots of Kakumba on a basin made of banana leaves. Water is then added and the person bathes with the decoction in a banana plantation.
- (ii) Powdered leaves and roots of Kelimikeera (TH: Lukwago B.E.) are mixed with that of Keyeyo. This is added to tea or banana beer and eaten as vegetables when one wants luck.

CHAPTER FOUR

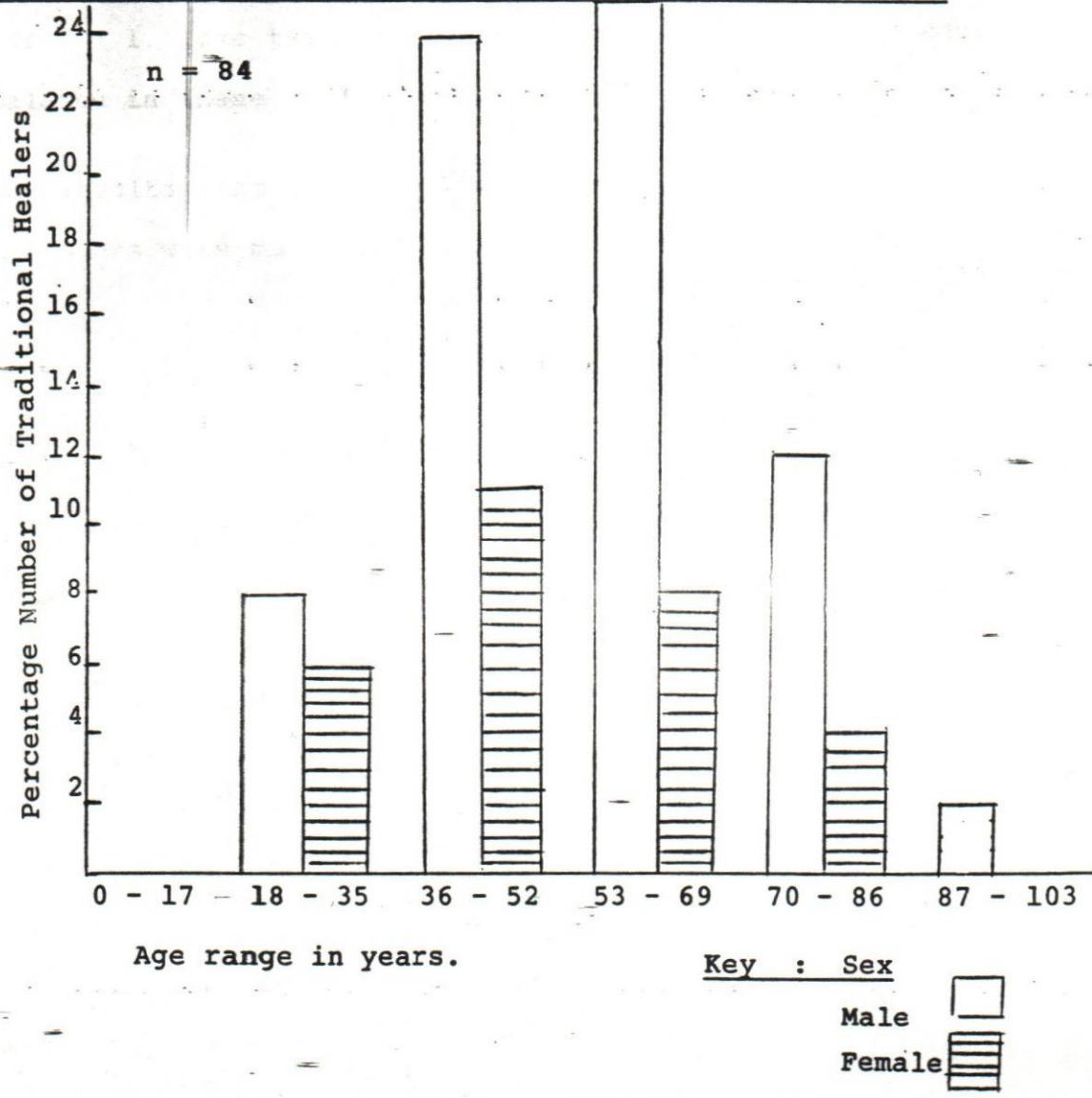
ANALYSIS AND DISCUSSION OF RESPONSES TO THE QUESTIONNAIRE ON TRADITIONAL HEALERS

Data collected on the traditional healers was analysed and discussed under the following areas:

- (a) The characteristics of the traditional healers who were interviewed;
- (b) The views, ideas, opinions, etc. concerning the formation of the proposed National Association of Traditional healers.

A total of 84 traditional healers were identified, 71 were interviewed and 13 of them left a written memorandum.

GRAPH I : SEX AND AGE DISTRIBUTION OF THE TRADITIONAL HEALERS

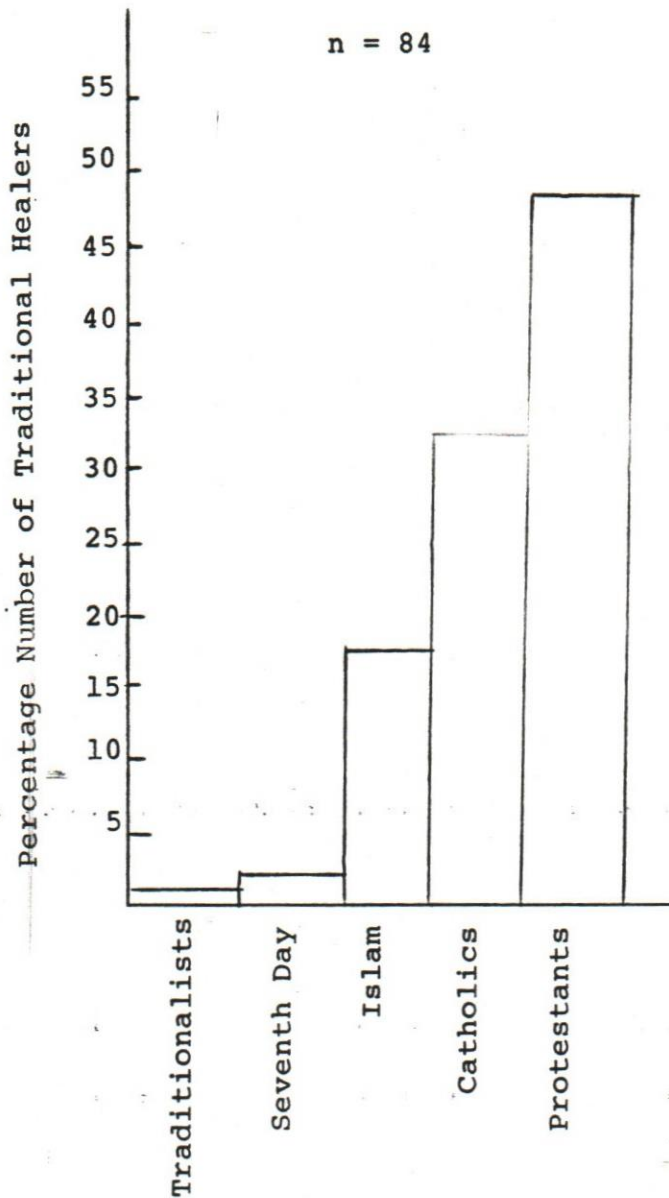


The minimum age of 17 years as based on the fact that persons aged below 18 years were considered minors by law of Uganda.

Nonetheless this survey did not identify any minor among the traditional healers as indicated from (Graph I). The youngest was 18 years and the oldest was 92 years. Results of the survey indicated that there were more male traditional healers than the females in the approximate ratio of 3 : 1. It should be noted that the 1990 census of Luwero District indicated that the population of males and females were 222,900 and 226,200 respectively giving an approximate ratio of 1 : 1. The team did not attempt to establish the cause of imbalance in these two ratios.

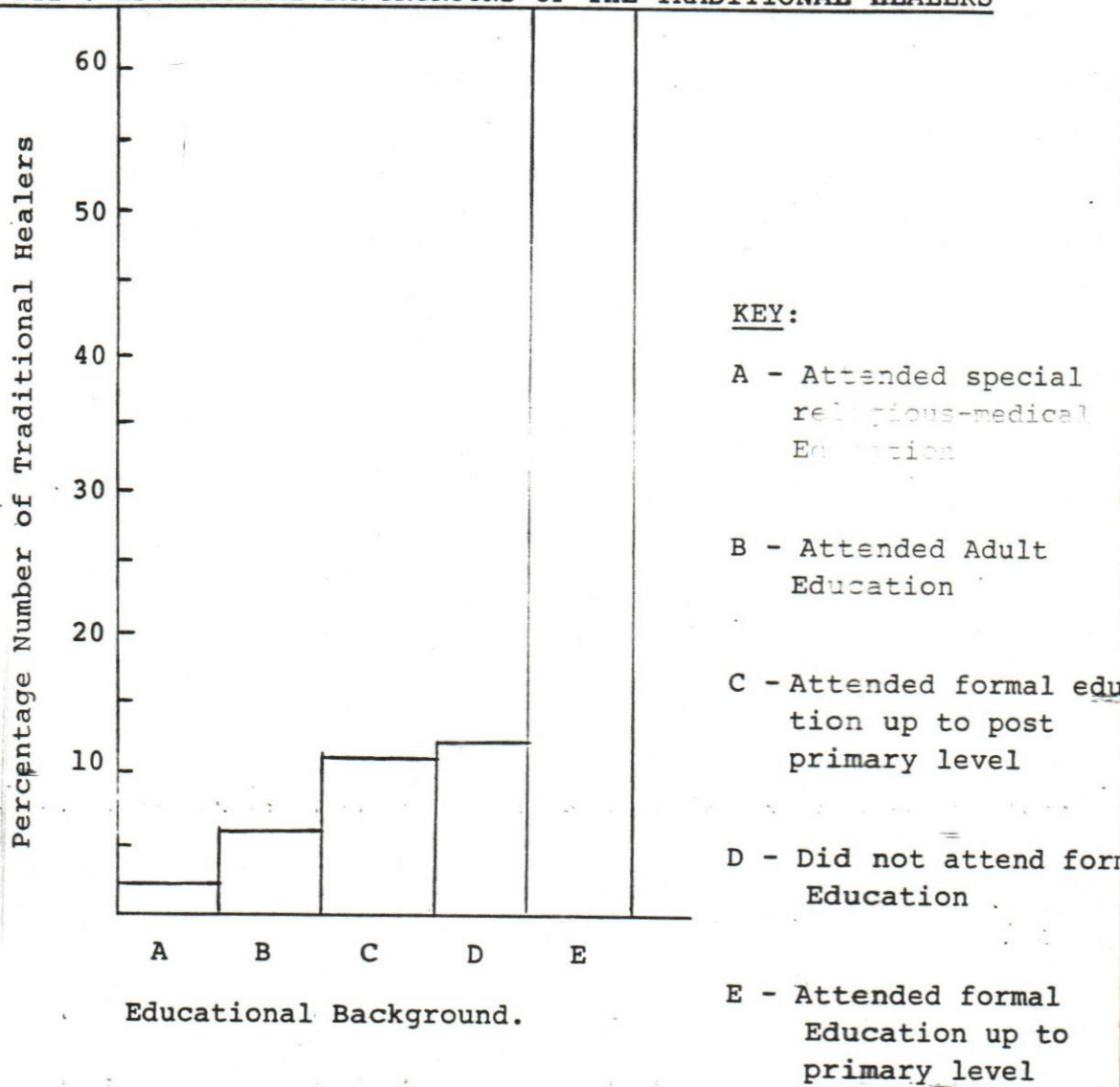
The results also indicate that the majority of the traditional healers were mature, aged between 36-69 years.

GRAPH II : RELIGIOUS AFFILIATIONS OF THE TRADITIONAL HEALERS



Results of the Religious Affiliations of the traditional healers indicate that the traditional healers belonged to five different religious groups. The majority were Protestants (48%) followed by Catholics (32%), Islam (17%), Seventh Day Adventists (2%) and Traditionalists (1%).

GRAPH III : EDUCATIONAL BACKGROUND OF THE TRADITIONAL HEALERS

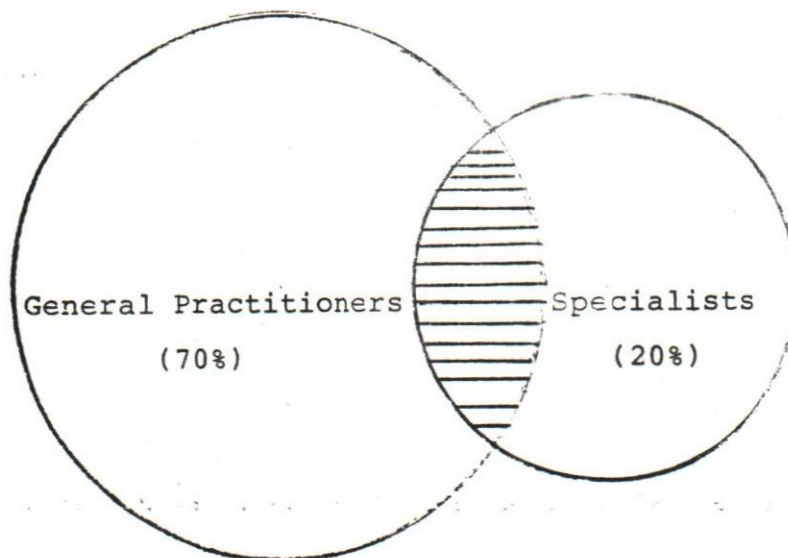


The results indicate that the majority (88%) of the traditional healers had attended formal education. Paradoxially however those who responded that they could neither read nor write were 7%. This is a fairly significant number. If correspondences between government and the traditional healers are to be maintained then it would probably be verbal rather than written. Government should also ensure that the message is delivered through the shortest possible relay channel to avoid distortion.

VENN DIAGRAM I : AREA OF PRACTICE OF THE TRADITIONAL HEALERS

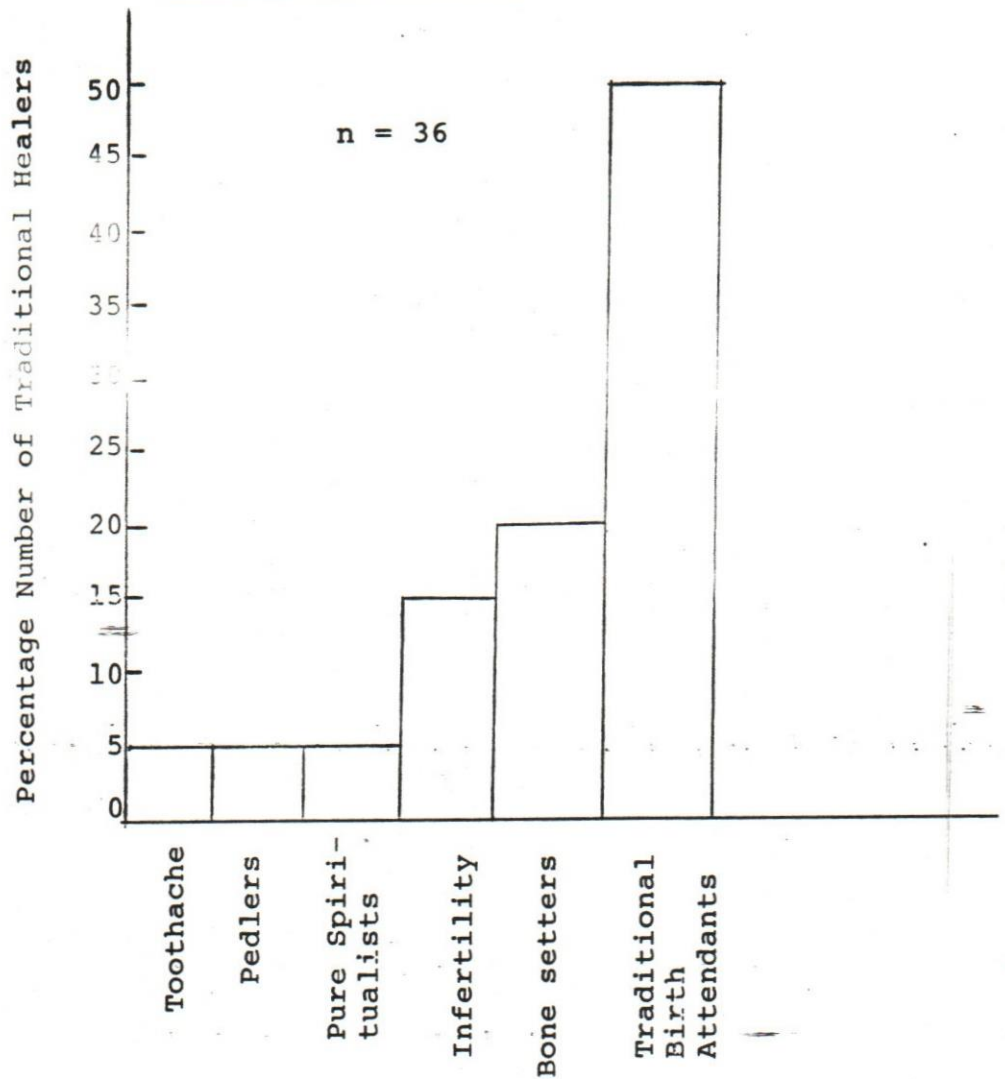
(IN PERCENTAGE)

n = 84



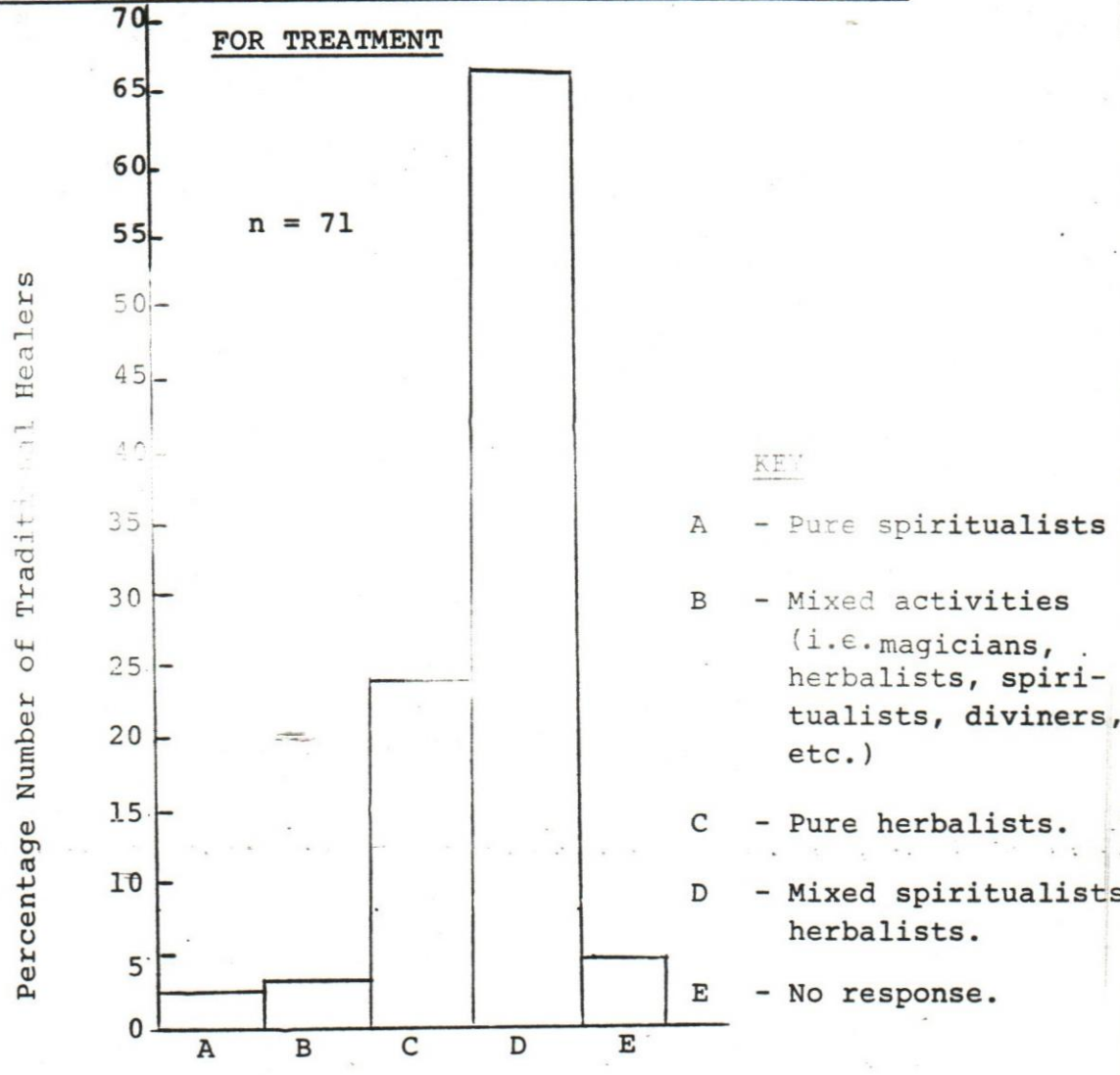
Analysis of the areas of practice of the traditional healers indicated that there were more general practitioners (70%) than specialists (20%). Some of the traditional healers (10%) responded that they treat several types of diseases but were better experts in treating one type of disease.

GRAPH IV : SPECIALISED AREAS OF PRACTICE INDICATED BY THE TRADITIONAL HEALERS



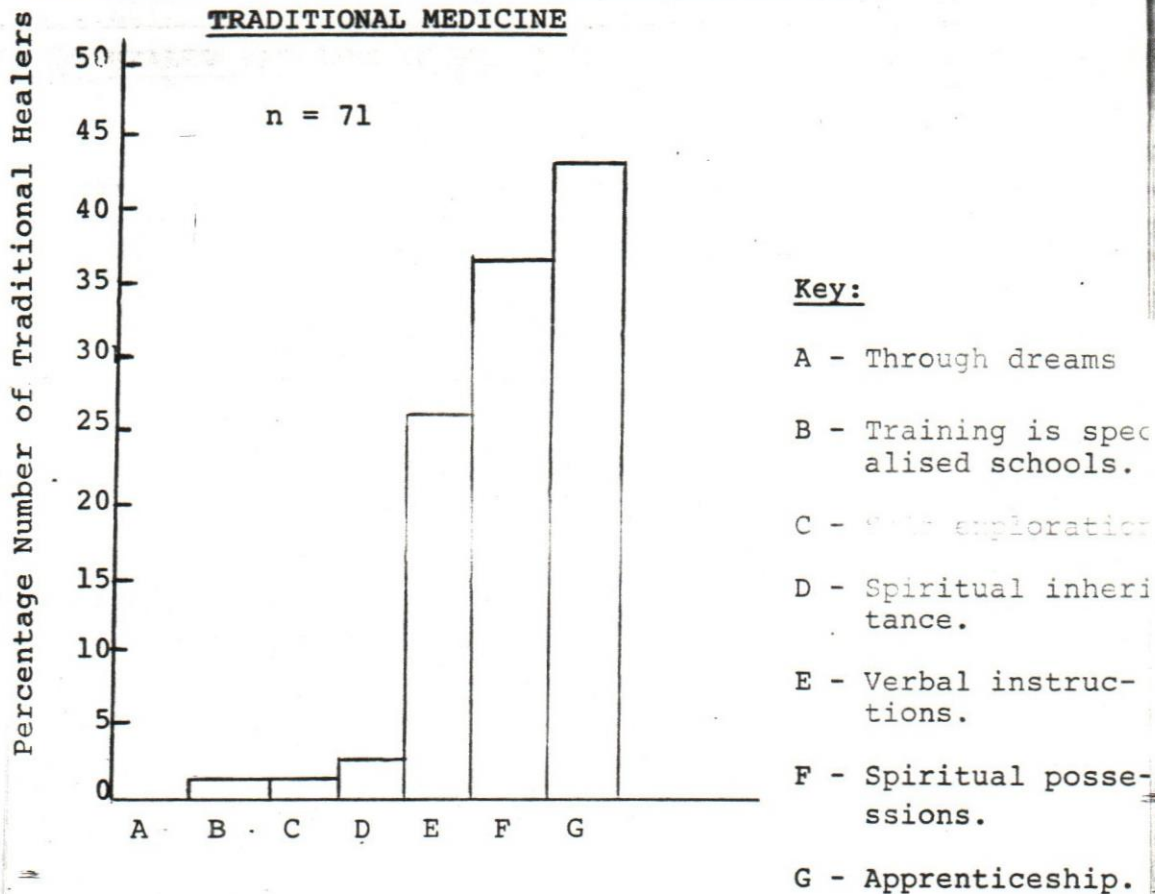
Graph IV represents six different areas of specialisations mentioned by the traditional healers. The majority (50%) were traditional birth attendants, all females. Bone setters were 20%, all males. Those specialised in infertility treatment were 15%. Pure spiritualists 5%. Pedlars (5%) and Tooth ache healers (5%) were of mixed sex.

GRAPH V : RESPONSE TO BACKGROUND TO AGENTS/MATERIALS USED



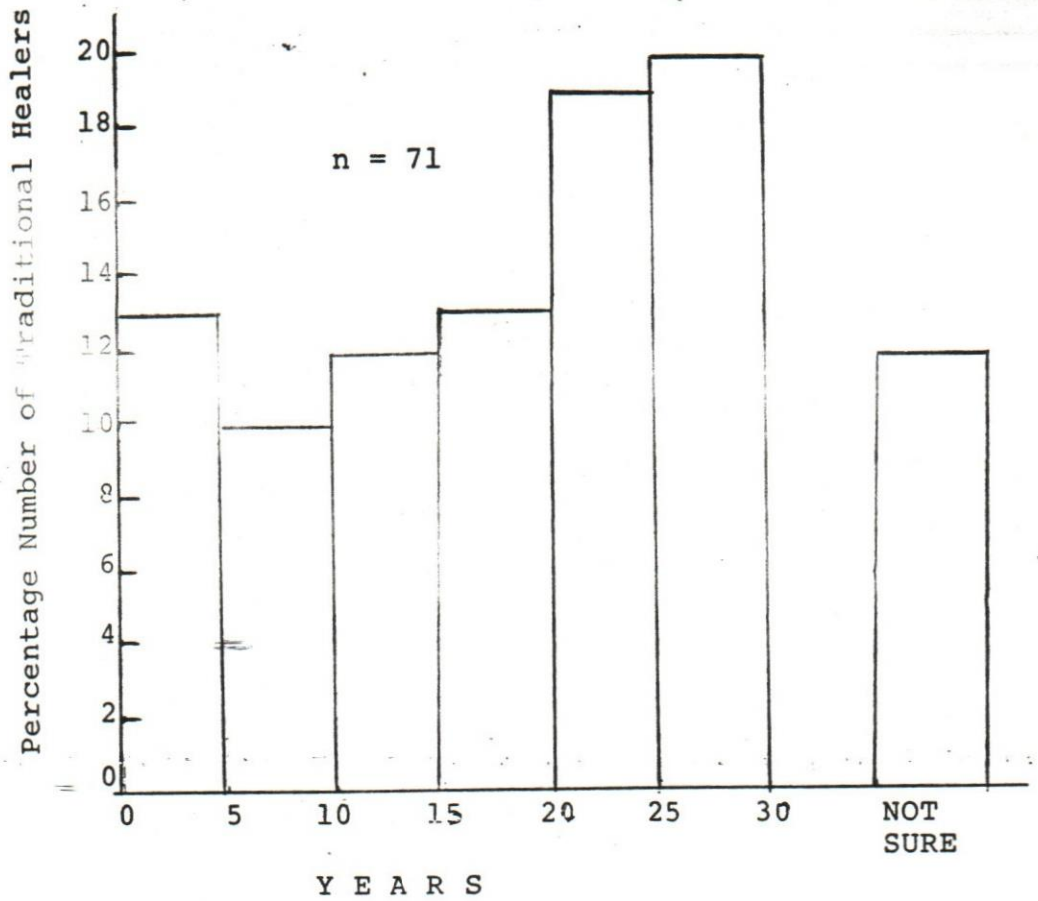
Graph V indicates the different categories of the traditional healers' background agents/materials, were used in treatment. The majority (66%) use mixed spiritual/herbal treatment. Whereas only 2.4% responded that they used only spiritual treatment, 24% use solely herbal treatment. It should be noted that spiritualism has a strong influence in the African/Ugandan traditional medicine. A few traditional healers (4%) declined to answer specifically.

GRAPH VI : RESPONSE TO SOURCE OF KNOWLEDGE AND SKILLS ON



Six different categories of sources of knowledge and skills were mentioned by the traditional healers. All traditional healers mentioned more than one source through which they had acquired traditional medical practice. It was not easy for the team to clarify the difference between "Spiritual inheritance" (2.5%) and "Spiritual possessions" (36%). However, it was understood that spiritual inheritance means some deceased member of the family or clan had a similar experience of acquiring knowledge and skills on traditional medicine through "spirits" while spiritual possessions was an abrupt occurrence which may or may not be associated with a member of the family or clan. The majority 44% however revealed that they had to work or associate with an experienced traditional healer (parent or grand parent) initially. None of the traditional healer interviewed revealed that he/she acquired the knowledge and skills through dreams.

GRAPH VII : RESPONSE TO PERIOD OF EXPERIENCE THE TRADITIONAL
HEALER HAD BEEN IN PRACTICE



A few Traditional Healers vaguely responded that they had just been possessed and had not yet started practising so the '0' year is included. A few others (12%) were not sure of the time of experience or gave vague answers e.g. a long time. A significant number (20%) had been practising for 25-30 years. Equally significant 19% had been in practice for 20-25 years.

OTHER MAJOR OCCUPATIONS OF THE TRADITIONAL HEALERS:

n = 71

Occupation	Response	%
Peasant Farmer	62	87.3
Petty Business	2	2.8
Civil servant	3	4.2
Fish Monger	2	2.8
Pottery	2	2.8
Electrician	2	2.8
No other job	3	4.2
No response	2	2.8

The Table above indicated the majority traditional healers (87.3%) were peasant farmers. Some had another major occupation in addition to being a peasant farmer.

RESPONSE TO MEMBERSHIP OF A TRADITIONAL HEALERS ASSOCIATION

The majority (56.6%) belonged to an Association of Traditional Healers while (43.4%) did not. The different Associations mentioned were:

1. Uganda ne Ddagala Lyayo,
2. Uganda ne Ddagala Lye Kinansi,
3. Uganda ne Ddagala Lyayo Women and Men's Cultural Association
4. Uganda Herbalist and Cultural Association
5. Kilongosa Walusi kye Kinensi,
6. Mr. George Kisasi's Association (Entebbe road, Kampala),
7. New Association which had no name.

REASONS FOR JOINING THE ASSOCIATIONS:

The following were reasons given by the traditional healers:

1. Contacted by a member of the Association to join in order to get a "licence".
2. Was advised by the local authority (Resistance Council).
3. Wants to train others through formation of the Association.

REASONS FOR FAILURE TO JOIN ANY ASSOCIATION:

1. Have not been approached by any member of the Association to join.
2. I'm still new in practice.
3. Ignorant of existence of Associations.
4. Lost contact with those who had approached me to join the association.

RESPONSE TO FORMATION OF PROPOSED NATIONAL ASSOCIATION OF
TRADITIONAL HEALERS:

98% responded positively to the proposal; 1.2% responded that they were satisfied with their association (information available indicate that all those were members of an executive committee of their specific association.

2.4% responded that they don't care whatever happens so long as they are given the freedom to practice by the authorities concerned.



REASONS GIVEN IN FAVOUR OF FORMATION OF THE PROPOSED NATIONAL ASSOCIATION

The following were the category of responses given by traditional healers in favour of formation of the proposed National Association of traditional healers:

1. Patients would benefit.
2. Small associations embezzle funds.
3. It will provide collaboration with government.
4. Government is more reliable.
5. It will discourage selfishness.
6. It will improve on image of traditional healers.
7. Traditional healers will be recognised by government and the public.
8. It will provide a sense of direction and guidance to Traditional healers.
9. It will promote unity among traditional healers.
10. It will promote the practice and develop the practice.
11. It will provide a channel for exchange of materials.

RESPONSE GIVEN AGAINST A PROPOSAL FOR FORMATION OF THE PROPOSED
NATIONAL ASSOCIATION OF TRADITIONAL HEALERS

These were the reasons given by traditional healers who responded negatively to formation of the proposed National Association of Traditional Healers:

1. I don't care so long as I am practising.
2. Others may steal my knowledge.
3. Other traditional healers are envious of my practice.

EXPECTATIONS FROM THE PROPOSED NATIONAL ASSOCIATION OF TRADITIONAL
HEALERS

A range of expectations were given:

1. Hopes to get assistance from Government.
2. Traditional healers can share responsibilities.
3. Government could provide transport to traditional healers.
4. Government could provide grinding mills, storage facilities, and packing materials.
5. Government could provide training opportunities and exchange visits to traditional healers.
6. Government could help establish drug shops for traditional healers.
7. Government could provide legal protection in case a patient dies from a traditional healer.
8. The Association could help traditional healers collaborate with modern doctors.
9. Leaders of the Association should be simple and easy to approach.
10. The Association could enable traditional healers get payments for their drugs which is being taken by some people at very low costs.
11. The Association could provide clean water to traditional healers in the rural areas.
12. The Association could help prevent witchcraft.
13. It might help restrict movement of traditional healers who are mobile and usually unreliable.
14. Traditional healers should share in the organisation of the Association.
15. To help analyse drugs from traditional healers by Government.

PROBLEMS REQUIRING ATTENTION AS MENTIONED BY THE TRADITIONAL HEALERS

1. Field implements for processing.
2. Preservation of drugs, materials.
3. Packaging.
4. Grinding machines.
5. Transport.
6. Clean Water.
7. Storage of medicinal drugs/materials.
8. Training.
9. Refining.
10. Land for cultivation of medicinal plants.
11. Financial support.
12. Road improvement.
13. Consumables e.g. Gloves, cotton wool, etc.

Response to inquiry for need for improvement of their medical practice revealed that 50% would like to develop the standard of their drugs, 33% did not respond and 17% said they were satisfied with the present standard of these medicines.

SURVEY INFORMATION SHEET FOR TRADITIONAL HEALERS.

- 1. District:.....
- 2. Sub-county:.....
- 3. Parish:.....
- 4. Village:.....
- 5. Area:.....
- 6. Name of Traditional Healer:.....
- 7. Postal Address (if any):.....
- 8. Sex: Male (); Female ()
- 9. Age:.....
- 10. Religion: Islam (); Protesant (); Catholic (); Others:.....

- 11. Educational background:
 - (a) Never attended formal school ()
 - (b) Primary School (). Level?.....
 - (c) Post primary school level ().....
 - (d) Adult education ()
 - (e) Others () specify:.....

- 12. Area of Practice in Traditional Medicine (diseases treated):
 - (a) General Practitioner ()
 - (b) Specialised Practitioner (), specify:.....

- 13. Category of Traditional Healer:
 - (a) Spiritualist/Herbalist ()
 - (b) Pure herbalist ()
 - (c) Diviner/Magician ()
 - (d) Mixed activity Practitioner ()
 - (e) Others () specify:.....

- 14. Source of training in Traditional medical practice?
 - (a) Verbal training by a practicing healer ()
 - (b) Through apprenticeship ()
 - (c) Dreams ()
 - (d) Sprit possession ()
 - (e) Others () specify:.....

For how long have you been in practice? (Years):.....

- 15. Other occupation:.....
- 16. Do you belong to any Traditional Healers Association?
 - (a) Yes () Specify:.....
 - (b) No () Specify:.....
- 17. Would you recommend the formation of a National Association of Traditional Healers? Yes (); No ()

Give reasons for your answer:.....

- 18. What would be your expectation from such a National Association?
 -

1. Name of Traditional Healer:.....
- 2(a) Vernacular name:.....(b) District:.....
3. Botanical/Scientific name:.....
4. Part(s) used:.....
5. Disease treated:.....
6. Pharmaceutical preparation of:.....
.....
7. Dosage and duration of treatment:.....
.....
8. Route of administration:.....
.....
9. Mode of application:.....
.....
10. Expected observations (results):.....
.....
11. Precautions to be taken (if any):.....
.....
12. Side effects of drug (if any):.....
.....
13. Any cultural ritual performed during drug administration?.....
.....
14. Other information:.....
.....
.....
15. Would you like to develop this medicinal drug? a) YES () b) NO ()
Give reasons for your answer:.....
.....
16. What would you require most to help you develop this drug?
.....
.....