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MINISTRY OF HEALTH
NATURAL CHEMOTHERAPEUTICS RESEARCH LABORATORY

ETHNOMEDICINE IN UGANDA

PART TWO:

ETHNOBOTANICAL AND TRADITIONAL HEALERS SURVEY IN MUBENDE DISTRICT

BY

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CHAPTER ONE

1.0: INTRODUCTION:

This is a report made by a multi-disciplinary team which undertook an ethnomedico-botanical research survey in Mubende District, Uganda, from the 6th - 18th July, 19 . The team consisted of four Scientists and two technical Assistants based at the National Chemotherapeutics Research Laboratory, Ministry of Health.

It is the second 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 African Development Bank (ADB).

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 natured 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 the basis for implementing the Recommendations made by the Health Policy Review Commission (1987) connected with Traditional Medicine in Uganda, set out below:-

- (I) The Ministry of Health should work closely with the Traditional Practitioners in order to achieve the objectives of Health For All By The Year 2000. They should be members of the Health Team at local community level and should be welcome to participate in Primary Health Care;
- (II) Traditional Healers should be encouraged to form a National Association, which should be the nucleus through which the Ministry of Health should regulate and supervise their practice;
- (III) The Ministry of Health should arrange appropriate training programmes for Traditional Practitioners such as Birth Attendants and Bone-setters;
- (IV) Referral of patients between Medical Practitioners and Traditional Healers should be open and acceptable;
- (V) The Natural Chemotherapeutics Research Laboratory should be strengthened and should carry out applied research on such aspects as packaging and bottling Traditional Medicine;
- (VI) Land should be made available to grow medicinal plants identified by the Traditional Healers and funds should be made available to preserve these identified species.

1.1: AIMS OF THE MISSION:

The aims of the Mission were:-

- (a) to survey traditional healers in Mubende 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 medicinal plants in the district.

1.2: GEOGRAPHICAL BACKGROUND OF MUBENDE DISTRICT:

Mubende District (location indicated in Map I) is an administrative unit covering an area of 6,536 square kilometers. It is located within the borders of Kiboga and Luwero district in the North-East, Mpigi district in the South-East, Kabarole district in the West and Masaka district in the South (refer to Map.2).

Mubende district comprises of a series of hills ranging from 1,372 to 1,448 meters above sea level.

The vegetation, which covers an estimated 83,736 hectares, is mainly woodland savannah. Mubende district is inhabited by people who are mainly of the Baganda and Batoro tribes. The total population of the district was 497,500 people (1990 Uganda Population Census) of which 246,400 were females and 251,100 were males giving a male to female ratio of 1:1.

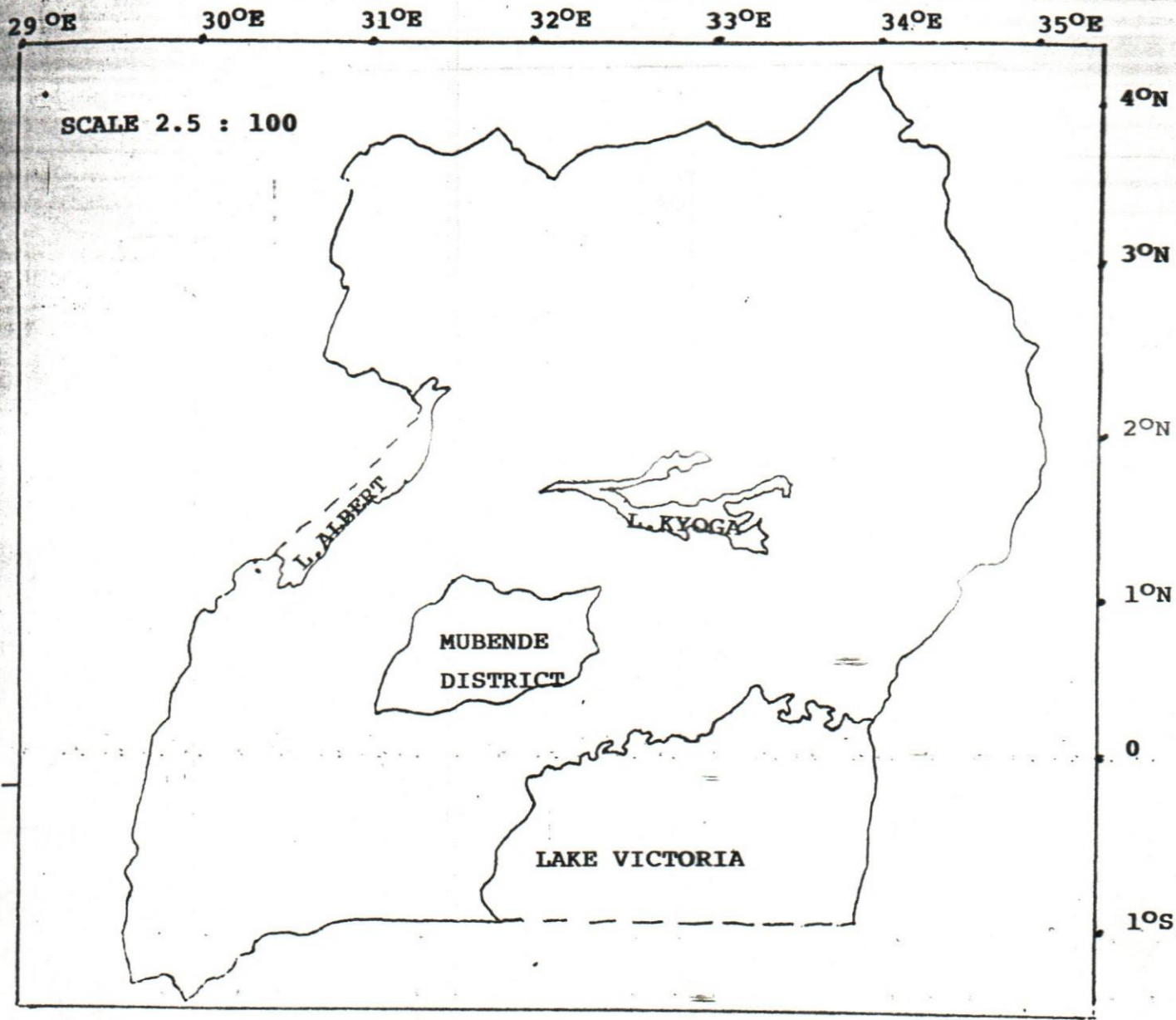
The main economic activities of the people of this area are agriculture and animal (cattle) husbandry.

1.3: ITENERARIES:

The itinerary shown in Table I, was agreed upon with the officials of Mubende District Administration.

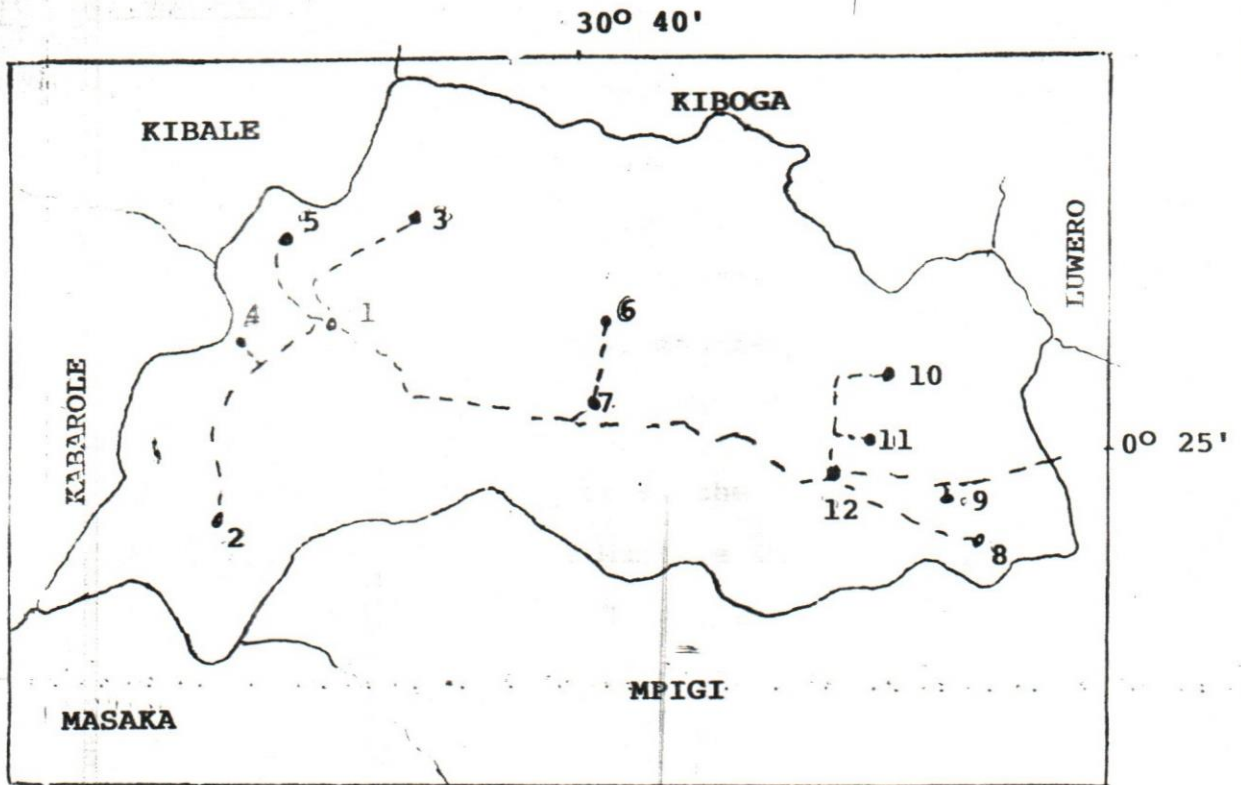
<u>DATE</u>	<u>TIME</u>	<u>LOCATION</u>
6.7.1992	Morning	Mubende (arrival of team)
	Afternoon	Kasambya/Mubende Town
7.7.1992	Morning/Afternoon	Madudu
8.7.1992	Morning	Mubende Town
	Afternoon	Kiyuni
9.7.1992	Morning	Kasanda
	Afternoon	Myanzi
10.7.1992	Morning	Mityana/Kakindu
	Afternoon	Malangala
11.7.1992	Morning	Busimbi
	Afternoon	Bulera.

Location of the areas visited is indicated in Map.2.



MAP I : SKETCH MAP OF UGANDA SHOWING LOCATION OF MUBENDE DISTRICT

MAP 2 : SKETCH MAP OF MUBENDE DISTRICT SHOWING ROUTE AND LOCATIONS VISITED DURING THE SURVEY:



KEY TO LOCATIONS VISITED DURING THE SURVEY

- | | |
|-------------|--------------|
| 1. MUBENDE | 7. MYANZI |
| 2. KASAMBYA | 8. KAKINDU |
| 3. MADUDU | 9. MALANGALA |
| 4. BAGEZA | 10. BULERA |
| 5. KIYUNI | 11. BUSIMBI |
| 6. KASANDA | 12. MITYANA |

CHAPTER TWO

2.0: METHODOLOGY:

The team was based at Mubende Town during the first half of the mission and at Mityana during the second half. Each morning, the team left their base for the sub-county headquarters and/or the homes of the traditional healers from which the interviews were conducted, and returned in the evening to review the day's work and plan the following day.

At the sub-county headquarters, the team was introduced to the traditional healers by the Mubende District Community Development Officer, Mr. Kunihira G. who accompanied them throughout the survey. The team leader then briefed the traditional healers about the aims of the mission. The team was divided into three groups of two, who interviewed the Traditional healers individually. The responses given by the Traditional healers was then recorded on the information sheets. Samples of medicinal plants provided by the Traditional healers were prepared and kept in the plant presses for identification.

The daily activities are summarised in Table II.

2.1: RESULTS:

The survey team interviewed 60 traditional healers, whose names, ages and locations are indicated in Table III.

Chapter 4 gives a detailed analysis of the responses to the questionnaire on traditional healers.

The team received from the traditional healers a total of 93 medicinal plant specimens which were scientifically identified in Table IV.

However, a total of 75 medicinal plants, (Table V) were not produced to the team for scientific identification. The team recorded 15 non-vegetable materials used in ethnomedical practices (Table VI).

A total of 128 recipes of herbal preparations for the treatment of some common diseases were mentioned by the Traditional Healers. The details are given in Chapter Three.

TABLE II : SUMMARY OF THE ACTIVITIES OF THE MISSION

DATE	ACTIVITY	DESTINED LOCATION	NO.OF T.H. INTERVIEWED	COMMENT
6.7.92 (Morn.) ing)	Departure from Kampala for Mubende town.	Mubende	-	-
	Field Work	Kasambya	11	Satisfactory work.
(After-noon)	Visit Nakayima Tree	Mubende area	-	Had an interview with the keeper of "Nakayima Tree"
7.7.92	Field work	Madudu	5	Some of the Healers travelled a long distance (from Butologo) to come to the interview station.
8.7.92 (Morn- ing)	Field work	Mubende Town	10	Satisfactory work. Most of the Healer travelled long distance (from Bageza) to come to the interview station.
(After-noon)	-do-	Kiyuni	6	Mobilization of Healers at the Sub-county head-quarters was good, though team arrive later than speculated.
9.7.92 (Morning)	-do-	Kasanda	12	satisfactory work. Received several complaints of some persons who had collected money from healers in 1989 with the pretext that they would provide bicycles, mattress etc.but had since failed to do so.

TABLE II (Contd:)

DATE	ACTIVITY	DESTINED LOCATION	NO.OF T.H. INTERVIEWED	COMMENT
(Afternoon)	Field work	Myanzi	5	Matter referred to District Culture office and law enforcement office Similar complaints received and advice given as above.
10.7.92 (Morning)	Field work	Mityana	3	Poor mobilization. Met the area Information Office
(Afternoon)	Field work	Kakindu	4	Poor mobilization. County h/quarters office seemed indifferent to mobilisation of the healers. Visited healers at their homes.
		Malangala	0	No T.H. found at the station due to mispronunciation of station as "Kalangala" on radio announcement
11.7.92 (Morning)	Field work	Busimbi	1	No traditional healer met at station. Team visited home of one of the healers.
(Afternoon)		Bulera	3	-do -

TABLE III:

LIST OF TRADITIONAL HEALERS INTERVIEWED IN MUBENDE DISTRICT:

KASAMBYA SUB-COUNTY

	NAME	AGE	ADDRESS
1.	Kato Ssemata	32	Kyasa RC I
2.	Kayizzi Sabstian	27	Rwemivuba village
3.	Kirinya Badru	25	P.O.Nabingoola
4.	Mpembe Joseph	50	Bulonzi RC I
5.	Mwesigwa Benon	28	Nkinga RC I
6.	Nakaggwa Zolomina	50	Nabingoola village
7.	Nakyanzi Scholastica	50	Kasambya village
8.	Nalunga Dimintria	50	Kasambya village
9.	Salongo H.Sunday	19	Gwanika village
10.	Sinasiima Lawrensi	60	Kasambya village
11.	Ssebaggala Gerald	29	c/o: Nabingoola-Rwemivuba

MADUDU SUB-COUNTY AND BUTALOGO SUB-COUNTY

12.	Namatovu Ester Manjeri	63	Kikenyi RC I
	Nansubuga Elizabeth	60	Butolo village
14.	Sendegeya Matayo	50	Butologo-Kalama RC I
15.	Ssenkusu Bernardo	59	P.O.Box 2, Mubende
16.	Serugga Rosalia (Mrs)	45	Kabale-Kakenzi

MUBENDE TOWN AND KIYUNI SUB-COUNTY

	NAME	AGE	ADDRESS
17.	Kabasiita G.Faise	47	Kyejunga village
18.	Kakobogo Seyaya Joseph	57	Kamagwa village
19.	Kinaaba Mikairi	92	Katwe village
20.	Kiiza Matia	30	Mijurwa
21.	Koburunga Edirerida	43	Kyejunga village
22.	Kyakyimu Irene	42	Sabadu Kyejunga
23.	Luisa Maria	60	Kiyuni village
24.	Nakafero Dolotia	70	Kasambya Forest Area RC I
25.	Nakawungu Nalongo Cotolida	70	Namagogo Parish
26.	Namata Maria Fedelezi	60	Mutuba village
27.	Namukasa Besi	45	Kisekende RC I
28.	Nandaula Zolomina	60	Sabadu Parish-Busikizi
29.	Rwahweire Zedekia	67	P.O.Mubende
30.	Ssali Fredrick	48	P.O.Box 2, Mubende
31.	Semugoma Bernard	52	Katente RC I
32.	Tebeyita Pereska	55	Kiyuni Sub-county Buwande RC I
33.	Tembo Betrace	48	Rwabagoba village
34.	Tukube Paulo	41	Musale-Kawula RC I

KASANDA SUB-COUNTY AND MYANZI SUB-COUNTY

	NAME	AGE	ADDRESS
35.	Bbosa Joseph	45	Kasanda County, Box 24, Kasanda.
36.	Gwotolime Sabalongo Nasani	58	Myanzi-Kalama RC I
37.	Kitandwe Ismail	28	P.O.Kasanda, Myanzi village
38.	Lubega Hamad Haji	52	Myanzi-Kitama village
39.	Masagazi Badru	43	P.O.Box 24, Kasanda
40.	Mbabazi Haruna	58	Kasanda-Musoro RC I
41.	Muganga Dauda Haji	48	Kasanda Gombolola
42.	Mugerwa Samwiri	45	Kasanda Gombolola
43.	Musoke Sadiq	70	Kasanda Gombolola
44.	Nabanja Mangalita	58	Myanzi-Kiswera RC I
45.	Nakatogo Sefoloza	50	Kikindu village
46.	Namatovu Mary	46	Kasanda-Kitongo village
47.	Namatovu Maria Federesi	57	Serunyonyi village
48.	Namyalo Birigita	38	Kasanda Gombolola
49.	Nantongo Yulia	58	c/o: Chairman, Kyedikyo RC I
50.	Nasazi Perisca	56	Busongaja RC I
51.	Serugo Erifazi	63	Kigumya-Buleka village

KAKINDU SUB-COUNTY AND MALANGALA SUB-COUNTY

	NAME	AGE	ADDRESS
52.	Gitta Hasni	50	Kakindu Sub-county
53.	Kiwewesi Maria Rovina	75	Kikuta-Bumbu RC I
54.	Mukasa Ismail	45	Kakindu-Gombe RC I
55.	Nasuuna Hafua	70	Kikute Enfufu village

BUSIMBI TOWN AND BULERA SUB-COUNTY

56.	Kakooza Frasco	41	Mityana RC IA
57.	Kiyema George	70	Bulera RC I
58.	Kizza Paul	56	P.O.Box 68, Mityana
59.	Namusoke Banalinda	68	P.O.Box 40, Mityana
60.	Nanswa Jane Fransisco	25	Mityana RC I.

TABLE IV: LIST OF MEDICINAL PLANTS SUBMITTED BY TRADITIONAL HEALERS AND IDENTIFIED BY THE TEAM

LOCAL NAME	DIALECT	SCIENTIFIC NAME	FAMILY
Akatoitoma	Runyoro	Hoslundia opposita	LAMIACEAE
Amatojo	Runyoro	Acanthus arboreus	ACANTHACEAE
Bombo (eddene)	Rutoro/ Luganda	Momordica foetida	CUCURBITACEAE
Bunyunyambuza	Rutoro	Oxalis ^{calamintia} corniculata	OXALIDACEAE
Buza	Luganda	Dichrocephala inegri- folia	ASTERACEAE
Ebibinga	Runyoro	Pennisetum purpureum	POACEAE
Ekarwe	Runyoro	Aspilia mossambicen- sis	ASTERACEAE
Ekiragi	-do-	Pseudarthria hookeri	PAPILIONACEAE
Endagi	Luganda	Piliostigma thonningii	CAESALPINIACEAE
Enkami	-do-	Priva cordifolia	VERBEAN
Entula	-do-	Solanum gilo	SOLANACEAE
Enyabarasana	Runyankole	Bideas pilosa	ASTERACEAE
Esangula	Runyoro	Helinus mystacinus	RHAMNACEAE
Girikifi	Luganda	Erythrina abyssinica	PAPILIONACEAE
Gonja	-do-	Musa sapientum	MUSACEAE
Jjobyo	-do-	Gynandropsis gynandra	CAPPARACEAE
Kabambamaliba	-do-	Indigofera arrecta	PAPILIONACEAE
Kafugankande	-do-	Microglossa pyrifolia	ASTERACEAE
Kafumbo	-do-	Gomphocarpus physocar- pus	ASCELEPIADACEAE
Kajjolyenjovu (Mugolola)	-do-	Dracaena steudneri	AGAVACEAE
Kakomokomo	-do	Vernonia campanea	ASTERACEAE

LOCAL NAME	DIALECT	SCIENTIFIC NAME	FAMILY
Kakubansiri	Luganda	Ocimum basilieum	LAMIACEAE
Kalemanjovu	Luganda	Hymenocardia acida	HYMENOCARDIACEAE
Kalitunsi	-do/Runyoro	Eucalyptus sp.	MYRTACEAE
Kamulali	Luganda	Capsicum frutescens	SOLANACEAE
Kamunye	-do-	Hoslundia opposita	LAMIACEAE
Kanyasagama	Runyoro	Sopubia ramosa	SCROPHULARIACEAE
Kanyunyambuzi	-do-	Oxalis ^{anthelmintica} corniculata	OXALIDACEAE
Kanzironziro	Luganda	Psorospermum febrifugum	CLUSIACEAE/HYPERI- CACEAE
Kasaana	-do-	Acacia gerardii	MIMOSACEAE
Kasandanda	-do-	Euphorbia hirta	EUPHORBIACEAE
Katabalanda	-do-	Ajuga alba	LAMIACEAE
Katuntunu akatono	-do-	Physalis micrantha	SOLANACEAE
Kawule	-do-	Toddalia asiatica	RUTACEAE
Kayayana	-do-	Vernonia sp.	ASTERACEAE
Kayukiyuki	-do-	Lantana trifolia	VERBENACEAE
Kavamagombe	-do-	Cissampelos mucronata	MENISPERMACEAE
Kazunzanjuki	-do-	Justicia exigua	ACANTHACEAE
Keyeyo	-do-	Sida cuneifolia	MALVACEAE
Kibeere	-do-	Acacia camphyllacantha	MIMOSACEAE
Kikakala	-do-	Pseudanthria hookeri	PAPILIONACEAE
Kikwatandiga	-do-	Cyathula uncinulata	AMARANTHACEAE
Kinulangombe	-do-	Steganotaenia araliacea	APIACEAE
Kiralankuba	-do-	Crassocephalum manni	ASTERACEAE
Kitonto	-do-	Crassocephalum vital- linum	ASTERACEAE
Kitungulu	-do-	Aframomum sanguineum	ZINGIBERACEAE
Lubowa	-do-	Chasmanthera dependens	MENISPERMACEAE
Lukandwa	-do-	Securinega virosa	EUPHORBIACEAE

LOCAL NAME	DIALECT	SCIENTIFIC NAME	FAMILY
Lumonde omuganda	Luganda	<i>Ipomoea batatas</i>	CONVOLVULACEAE
Lusiti	-do-	<i>Abrus precatorius</i>	PAPILIONACEAE
Luwugula	-do-	<i>Triumfetta rhomboidea</i>	TILIACEAE
Luyonza	Luganda/ Runyoro	<i>Carissa edulis</i>	APOCYNACEAE
Lweza	Luganda	<i>Aerva lanata</i>	AMARANTHACEAE
Madudu	-do-	<i>Datura stramonium</i>	SOLANACEAE
Magunda	-do-	<i>Boerhavia diffusa</i>	NYCTAGINACEAE
Makayi	-do-	<i>Aspilia mossambicensis</i>	ASTERACEAE
Masavu	-do-	<i>Albizia coriaria</i>	MIMOSACEAE
Mujumbajumba	Rutoro	<i>Chenopodium ambrosioides</i>	CHENOPODIACEAE
Mukasa	Luganda	<i>Vernonia cinerea</i>	ASTERACEAE
Mukondwe	-do-	<i>Securidaca longipedunculata</i>	POLYGALACEAE
Muleke	-do-	<i>Helichrysum gerberae-efolium</i>	ASTERACEAE
Mululuza	-do-	<i>Vernonia amygdalina</i>	ASTERACEAE
Musogasoga	-do-	<i>Ricinus communis</i>	EUPHORBIACEAE
Musotataluma	-do-	<i>Hewithia sublobata</i>	CONVOLVULACEAE
Mutugunda	-do-	<i>Vangueria acutifolia</i>	RUBIACEAE
Muwawa	-do-	<i>Acacia sieberiana</i>	MIMOSACEAE
Muyembe	-do-	<i>Mangifera indica</i>	ANACARDIACEAE
Muyonza	-do-	<i>Carissa edulis</i>	APOCYNACEAE
Mwetango	-do-	<i>Chemopodium opulifolium</i>	CHENOPODIACEAE
Mwolola	-do-	<i>Entada abyssinica</i>	MIMOSACEAE
Nabuliko	-do-	<i>Mytenus senegalensis</i>	CELASTRACEAE
Nakamatule	-do-	<i>Indigofera circinella</i>	PAPILIONACEAE
Namirembe	-do-	<i>Ageratum canyroides</i>	ASTERACEAE

LOCAL NAME	DIALECT	SCIENTIFIC NAME	FAMILY
Njagga	Luganda	<i>Cannabis sativa</i>	CANNABACEAE
Nkikimbo	-do-	<i>Myrica kandtiana</i>	MYRICACEAE
Nonga	-do-	<i>Albizia grandibracteata</i>	MIMOSACEAE
Ntanga	Runyoro	<i>Lagenaria sphaerica</i>	CUCURBITACEAE
Nyarwezinga	Runyankole	<i>Datura stramonium</i>	SOLANACEAE
Obukurra	Runyoro	<i>Bidens pilosa</i>	ASTERACEAE
Obutiko	Luganda		ACARICACEAE
Olweyo	Rutoro	<i>Sida cuneifolia</i>	MALVACEAE
Omugolola	Runyankole	<i>Dracaena fragrans</i>	AGAVACEAE
Omujuma	-do-	<i>Vernonia lasiopus</i>	ASTERACEAE
Omusa	Luganda	<i>Kigelia moosa</i>	BIGNONIACEAE
Omusisa	Runyankole	<i>Albizia coriaria</i>	MIMOSACEAE
Orwihura	Rutoro	<i>Momordica faetida</i>	CUCURBITACEAE
Pilipili	Runyoro	<i>Capsicum frutescens</i>	SOLANACEAE
Rununka	-do-	<i>Tagetes minuta</i>	ASTERACEAE
Rwata	-do-	<i>Myrica kandtiana</i>	MYRICACEAE
Setaaba	Luganda	<i>Lagera alata</i>	ASTERACEAE
Seziwundu	-do-	<i>Siegesberkia orientalis</i>	ASTERACEAE
Ssere	-do-	<i>Bidens pilosa</i>	ASTERACEAE
Tenge-lyabalaalo	-do-	<i>Solanum aculeastrum</i>	SOLANACEAE

TABLE V:
LIST OF PLANTS MENTIONED BY TRADITIONAL HEALERS,
BUT NOT SUBMITTED

LOCAL NAME	DIALECT
Abbas	Swahili ??
Akaterere	Runyoro
Bibyo	Rutoro
Bukanda	-do-
Bundika	Runyoro
Busajja bukirana	Luganda
Bwoloola	-do-
Ebijubwa	-do-
Ekikokwe	Runyoro/Rutoro
Ekikokwe ekyeru	-do-
Ekiseza	Runyoro
Embiribiri	Rutoro
Embutamu	Luganda
Enanda enkazi	-do-
Enkuzanyana	-do-
Gandu	-do-
Kabowabowa	-do-
Kaluluza akatono	-do-
Kasaasira	-do-
Kasindi	Rukonjo
Kataasa	Luganda
Katinsanze	-do-
Katinvuma	-do-
Kibabango	Rutoro

LOCAL NAME	DIALECT
Kifamutima	Luganda
Kigango	-do-
Kihunga	Rutoro
Kikonge	Luganda
Kirandira	-do-
Konkomaza	-do-
Lugero	-do-
Lukaka	-do-
Lukomakoma	-do-
Lusisi	Rukonjo
Lwimusa	Luganda
Mbagilawe	-do-
Mpoza	-do-
Mpumumpu (of banana)	-do-
Mujumbagiti	-do-
Mugango	-do-
Mukuzanyana	Luganda/Rutoro
Mulamula	Luganda
Mulenganjuba	-do-
Mulerekereza	-do-
Mulezi	-do-
Munywanyanja	-do-
Musaniko	-do-
Musasizi	-do-
Museka	-do-
Musikambuzi	-do-
Mutaama	-do-

LOCAL NAME	DIALECT
Mutasonga	Luganda
Mutatemba	-do-
Mulenganjuba	-do-
Muwanula	-do-
Muwanula nkuba	-do-
Muwe	Runyankole
Muyoola	Luganda
Muzikiza	-do-
Muzimbandegeya	-do-
Muzzanvuma	-do-
Mwelamanyo	-do-
Mwenyango	-do-
Nabusa	-do-
Nakitembe	-do-
Namuwonya	-do-
Nantalemwa	-do-
Nyakasozzi	-do-
Obutiko	-do-
Obuyege	Rutoro
Olukologo	Luganda
Omuhiire	Runyankole
Omumala	Luganda
Omutarengwa	Runyoro
Omutunurra	-do-
Omuyingya	Rutoro

TABLE VI : NON-VEGETABLE MATERIALS

1. Rock Salt (Katwe type)
2. Cow ghee or vaseline
3. Clay soil (Mumbwa)
4. Match powder (Kibiriti)
5. Charcoal
6. Ash (Vvu)
7. Snail's shell (of sonko)
8. Cock's blood
9. Hen
10. Common salt (Sodium chloride)
11. Sharp needle used in basket-making (Olukato)
12. Soil from small ant-hill (Enkulukuku)
13. Entawulira (animal)
14. Enfumba (animal)
15. Sulphur

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

The names of the Traditional Healers (TH), who gave the prescriptions 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 based on this information.

1. MALÀRIA (084.9):

- (a) Crash dry root of Musasizzi (TH: Musagazi B.) and make into powder. Keep the powder in bottles. Take $\frac{1}{2}$ tea spoonful of the powder and add to $\frac{1}{2}$ a glass of water. Give the cold extract in half tea cup three times daily.
- (b) Boil together roots of Mululuza and Akaluluza akatono and flower of Makayi (TH: Nantongo Y.) and filter. Keep in bottle.
Adult takes about 200ml. three times a day.
Child take 50ml. three times a day.
- (c) Pound leaves of Lukaka (TH: Nabanja M.) dry and make into powder. Boil in water.
Give child to drink half tea spoonful three times daily.
- (d) Boil root of Mululuza (TH: Tembo B.) with water in very clean saucepan.
Children take one teaspoonful three times daily.
Adults take one dessert spoonful three times a day.
- (e) The roots of Mululuza, Lukandwe and Lubowa (TH: Haji Muganga D) are pounded and boiled in water, cooled and filtered.
Take 250ml. three times daily. The patient is expected to recover within 3 days.

Precautions: This causes profuse sweating especially during sleep. Cock's blood should be sprinkled on the Lubowa before pounding. A sharp needle used in basket making (Olukato) is initially placed on the roots before pounding.

- (f) The leaves of Esangula (TH: Kato-Ssemata) are macerated in water. 150ml. is then given three times daily for 2 days. The patient should feel better within the 2 days.

2. COUGH (786.2):

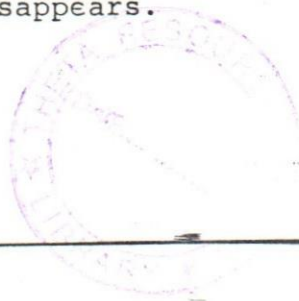
Grind leaves of Kalitunsi (TH: Tembo B.) and dry. Boil in water and filter. Keep in bottle. Drink one dessert spoonful three times a day (adult) and 1 tea spoonful three times a day (child).

3. PNEUMONIA (486):

The fresh root of Kasindi (TH: Musoke S.) is boiled and decoction taken 1 dessert spoonful three times a day. The patient should recover within 7 days.

4. PERTUSIS (033.9):

- (a) The leaves of Lisisi and roots of Rununka and Lubowa (TH: Musoke S.) are pounded together and boiled in a little water. The decoction is taken, 3 dessert spoonful three times daily. Patient should recover within one week.
- (b) The roots of Musogasoga (TH: Nandaula Z.) are placed inside hot ash, then chewed. This is then sput into the child's mouth every time the child coughs. The cough is suppressed within 2 days. However, treatment should be continued till the cough disappears.



5. ABDOMINAL PAIN (789.0):

- (a) Pound root of Kawule (TH: Mukasa I.). Mix with water and decant. Gallup three times from the bottle daily for seven days. Add some of the pounded root to water in basin and use for bathing.
- (b) Pound fresh root of Kawule (TH: Mukasa I.) and dry. Take one spoonful of powder and mix with water. Drink half a glass twice daily for one week.
- (c) Pound leaves of Nkikimbo, Mulenganjuba (TH:Gwotolime S.N.). Dry and pound again to make powder. Mix in petroleum jelly. Rub on the belly daily until the pain stops.
- (d) Crash together roots of Nkikimbo, Mukondwe, Muyonza and Lukandwe (TH: Nabanja M.). Dry and make into very fine powder. Take one teaspoonful of the powder and boil in water. Drink about 200ml. three times daily.
- (e) Mix together roots of Nkikimbo and Ndagi (TH: Namatovu M.) and boil. Filter when cool. Take two dessert spoonful three times daily.
- (f) Pound together leaves of Nykasozzi, Omusisa, Omusa (TH: Mbabazi H.) and then boil in water. Drink a little and use some for bathing every day.
- (g) Pound clean root of Obuyege (TH:Salongo S.H.) and boil in water. Drink a little from the bottle for about a week. Do not eat meat during treatment.

- (h) Stir vigorously the stem bark powder of Nkikimbo (TH: Rwahweire Z.) in water till froth is formed. Give 250ml. twice a day till the patient recovers.
- (i) Crash root of Nkikimbo (TH: Sebagala G.) and dry. Make it into powder. Add two spoonful of the powder to 0.5l. of water. Take about half-glassful three times daily for one week.
- (j) The roots of Myonza and Muwawa are mixed with leaves of Musaniko (TH: Bbosa J.), then pounded, boiled and filtered. Take one dessert spoonful thrice daily for up to 3 weeks.

6. DIARRHOEA/DYSENTERY (009.3/009.2):

- (a) Crash leaves of Enkami (TH: Haji Lubega H.) and mix with water. Decant. Add clay to the decantate. Two dessert spoonfuls to be drunk three times daily until diarrhoea or dysentery stops.
- (b) Found leaves of Nantalemwa (TH: Masagazi B.) and make into powder when dry. Add two tea spoonful of the powder to boiled cold water. Decant. Drink 200ml. three times a day for three days.
- (c) Boil together leaves of Embiribiri and Nyabarasana (TH: Kabasiita F.G.) in water. Give 200ml. once only.

(d) Add soil Enkulukulu to crashed leaves of Nongo (TH:Tukube P.) and mix thoroughly.

Give the patient to drink daily until the diarrhoea or desentry stops.

(e) Pound leaves of Kanyasagama (TH: Bbosa J.), boil and filter. Take 1 dessert spoonful three times daily for as long as necessary.

7. VOMITING (787.0):

Crash the bark of Girikiti (TH:Haji Lubega H.) dry and make into powder. Soak the powder in water to make paste. Give to patient to lick three times a day for three days. The vomiting stops.

8. TYPHOID FEVER (002.0):

The leaves of Omujuma (TH:Mwesigwa B.) are pounded and boiled in water which has rock salt added to it. Give 500ml.daily four times. Patient should recover within four days. The medicine may cause mild vomiting and diarrhoea which might be very severe in case of an overdose.

9. OEDEMA (782.3):

(a) Crash root of Lubowa (TH: Kiyemba G.), dry and make into fine powder.

Boil powder in water, cool and filter.

Drink the decoction half-glassful two times daily for 3 days.

- (b) Pound root of Katinsanze (TH: Sendegeya M.) and dry. Mould with clay soil (mumbwa). Crash the mumbwa on a piece of broken pot. Mix with water. Drink a quarter-teacupful of the mixture three times a day. Rub some on the swollen part.
- (c) The leaves of Embutamu and the stem bark of Omugavu (TH: Muganga H.D.) are dried and powdered. Apply the powder directly on the wounds all over the body.

10. **KWASHIORKOR (260):**

The stem bark of Muzimba ndegeya (TH: Bbosa J.) is powdered and smeared all over the body three times daily for a week. Small amount of decoction is drunk. The swelling should disappear within the week. During treatment patient should be given 1 dessert spoonful of decoction of boiled Mulezi 3 times daily to increase amount of blood in the body.

11. **MARASMUS (261):**

- (a) Dry the root bark of Lukandwa (TH: Kato Ssemata), make it into powder and mix thoroughly with cow ghee. The cream is rubbed all over the body daily. Give 4 dessert spoonfuls four times for 2 weeks. The child should recover within 2 weeks as veins which had been visible disappear.

- (b) The leaves of Mpoza (TH: Nandaula Z.), are macerated in water and used for bathing the baby during day time. This should be repeated twice daily.
- (c) The decoction of the root of Kayukiyuki (TH:Nandaula Z.) is used for bathing the baby in the morning and evening. A little of this decoction is given for drinking.

12. ANAEMIA (285.9):

Collect handful of yellow flowers of Kasaana (TH: Ssali F.) and boil with water in saucepan. Cool, and filter. Drink 100ml. three times daily for seven days.

13. GENERALISED PAIN (780.9):

The leaves of Bukanda (TH: Kirinnya B.) are pounded, dried and added to ghee or vaseline and mixed thoroughly. Apply by rubbing this all over the body daily for 4 days. Patient should recover within that period.

14. HEADACHE (784.0):

- (a) Grind the leaves of Buza (TH: Haji Lubega H.). Express the juice and drop in the nose two times a day.
- (b) Grind fresh leaves of Mutugunda (TH: Ssali F.). Wrap with banana leaf and bury it in hot ash for about 15 minutes. Press the poultice on the forehead.

- (c) Crash root of Akaterere (TH: Sebagala G.), dry and boil in water. Put two drops in the nose twice daily.
- (d) The dry root bark of Rwata and Nkikimbo (TH: Rwahwire Z.) are pounded to powder and used as nose snuff. Causes sneezing and discharge of mucus. Excessive inhalation causes dizziness.

15. TOOTHACHE (525.9):

Grind one leaf of Katabalanda (TH: Ssali F.) while fresh. Press into the infected part of the gum two to three times everyday for about one month.

16. TEETHING SYNDROME (520.7):

- (a) Burn leaf of Gonja to ash.
Rub the ash on the false tooth twice a day - morning and evening.
- (b) Burn leaf of Ekikwatandiga (TH: Seruggo R.) to ash.
Rub the ash on the false tooth with thumb once every day for two days.

17. HEART DISEASE (429.9):

- (a) Grind together leaves of Kikakala, and parts of Mpumumpu (TH: Namatovu M.), mix with cold water and strain. Drink the infusion half-glassful three times a day for one month.
- (b) Pound together leaves, roots or bark of Omusogasoga and Akakomokomo (TH: Tukube P.) and mix with water. Filter. Patient drinks half-glassful twice daily.
- (c) Crash the bark of Kifamutima (TH: Kayizzi S.) dry and make into powder. Boil and filter. Drink 70ml. daily for four days.

18. INGUINO-SCROTAL HERNIA (550.9):

Grind whole parts of Kasandasanda (TH: Kiwewesi M.R.). Dry well and boil in water, cool and filter. Drink three dessert spoonfuls twice daily. Causes diarrhoea when taken in excess.

19. SEXUAL ASTHENIA (IMPOTENCE) (607.8) (302.9):

Grind root of Ekinulangombe (TH: Namusoke B.). boil and filter. Drink one table spoonful four times daily for two days.

20. GONORREA AND SYPHILIS (098, 097.9):

- (a) Crash leaves of Setaaba (TH: Namukasa B.) in hand and add to water. Decant.
Drink decantate once early in the morning for three days.
- (b) Grind leaves of Nakamatule (TH: Mpembe J.) and mix with water and filter.
Drink half-glassful once daily for one week.
- (c) Crash root of Muyonza (TH: Mpembe J.) and boil.
Drink a quarter-litre a day for two days.
- (d) Grind handful of seeds of Namuwonya (TH: Kakooza F.) and keep in bottle. Drink two spoonful three times a day for four days.

21. SUPPURATIVE OTITIS MEDIA (382.0):

The leaves of Mugolola (TH: Mwesigwa B.) are powdered then wrapped in banana leaves, roasted and then squeezed into the ear. Repeat twice daily for one week. Pus discharge should stop within one week.

22. **ENTUNUKA (NC):**

(Swelling on the toes or fingers without known cause sometimes associated with witchcraft),

Grind leaves of Katuntunu akatono (TH: Korurunga E.) put it in basin and add water. Press the poultice on the swollen part.

23. **CELLULITIS (682.9):**

The stem bark of Ndagi (TH: Namyalo B.) is pounded, dried to a powder. 1 teaspoonful of powder is added to tea and taken. this should concentrate the pain to one area within 3 days. incisions are then made at this site and blood sucked under pressure using a Horn for up to one hour. The process is continued until patient is cured.

24. **HEPATITIS (573.3):**

- (a) Boil fresh root of Muzzanvuma (TH: Mpembe J.) and strain. Drink the decoction four table spoonful each day for one week.
- (b) Boil the fresh leaves of Ntanga (TH: Bbosa J.), add little rock salt and give 100ml. of decoction for up to one month. Children get less of the dosage. The affected part (pancreas) usually is hard but this should soften with treatment.

25. AFRICAN TRYPANOSOMIASIS (086.5):

The roots of Amatojo, Ebibingo and Bisagazi (TH: Rwahweire Z.) are cleaned in water, cut into small pieces and boiled thoroughly in a clay pot. The patient is then covered with blanket and made to inhale steam from the bath in morning and afternoon. This causes profuse sweating. Then patient should be bathed with solution made from leaves of Mujumbajumba and Mululuza. This induces sleeping.

26. ASCARIASIS (127.0):

- (a) Crash root of Mwolola (TH: Mpembe J.) and mix with clay to form mumbwa. Grind mumbwa and add water. Drink four table spoonful two times daily for seven days.
- (b) Pound root of Kirandira (TH: Ssali F.), dry for about a week and make into powder. Boil in water and cool. To be drunk 40ml. three times every other day for two weeks.

27. FRESH WOUNDS (879.8):

- (a) The leaves of Kamunye and Makayi (TH: Senkusu B.) are crushed, mixed with ash and applied on the wound directly. The wounds should dry up within 3 days. The wound should be bandaged.

- (b) The fresh leaves of Makayi (TH: Rwahweire Z.) are pounded thoroughly, then applied directly on the fresh wound and bandaged with a piece of cloth or banana fibre. The wound should dry within 5-7 days. Add a little water to pounded fresh leaves of Makayi and squeeze the infusion on the site without removing the scale.
- (c) The leaves of Kamunye or Akatoitome (TH:Rwahweire Z.) can also be applied alone in the same way.
- (d) The leaves of Obukurra (Ssere) can also be used as above.
- (e) Crush leaves of Kamunye (TH: Ssali F.). Squeeze the juice on the wound. Add a few grains of salt (common salt - sodium chloride). This should be done twice daily.

28. SKIN ULCER (707.9):

Grind fresh leaves of Musotataluma (TH: Semugoma B.)
Apply on the wound.

29. HERPES ZOSTER (053.9):

Grind leaves of Konkomala (TH: Kayizzi S.) and mix with clay to make mumbwa.
Drink as much as possible. Rub some on the body surface.

30. SNAKE BITE (E905.0):

- (a) Chew root of Kawule (TH: Mukasa I.).
- (b) Boil root of Gandu (TH: Kitandwe I.). Drink half glassful of decoction two times daily for three days.

31. BONE FRACTURE (829):

Grind leaves of Bununambuzi (TH: Kinaaba M.) and mix it with ghee. Support the broken part with reeds tied with banana bandage.

32. STERNAL COLLAPSE (NC) (AKAMEEME):

Pound the young flowers of Enyabarashana (TH: Mwesigwa B.). Add ghee, rub on the sternal bone, lifting it up using middle finger. The bone should return to its position within one week. If it has not recovered after one month, the situation may be fatal.

33. INFERTILITY IN WOMEN (628):

- (a) Grind leaves of Lusiti (TH: Namukasa B.). Add water to make cold extract.
Drink after menstruation twice daily for two weeks.
- (b) Remove the bark from Kihunga stem (TH: Kinaaba M.). Chew the end of the stem twice a day as if making a tooth brush stick. Swallow the juice.

- (c) Boil root of Makayi (TH: Sendegeya M.).
Drink 250ml. twice a day for three days.
- (d) Grind together root of Omumala, and leaves of Omuyingya (TH: Salongo S.H.) and dry to powder.
Add two teaspoonful of the powder to one litre of water.
Drink half tea cup of the aqueous extract twice daily for five days.
- (e) Grind leaves of Omuwawula (TH: Nakafero D.), add it to water contained in a broken pot. Stand behind the patient, and give her the decoction to drink while at the same time patting her back.
- (f) The leaves of Kamunye (TH: Gitta K.) are crushed between palms and macerated in water contained in broken clay pot. Drink $\frac{1}{2}$ l. once a month. This can be repeated not more than four months.

Precautions: The patient should avoid greeting with handshake with anybody three days prior to taking the medicine. The patient should kneel inside a house facing the doorway while taking the medicine during menstration period. She should have sexual intercourse immediately after taking the medicine. The medicine reduces the menstrual period gradually from 4 to 0 days. Pregnancy is expected to take place within 4 months.

- (g) Fresh leaves of Muwanulankuba, Olwimuso, Embagirawo, and Bwobola (TH: Senkusu B.) are macerated in cold water. The patient takes $\frac{1}{2}$ l. early in the morning for 2 days. The patient should sit at the doorway facing outside. Cleansing is done by bathing her using the decoction of Olweza. The patient should be restricted to her husband's homestead until after the treatment. Pregnancy is expected within a period of 2 months beyond which the patient should lose hope.
- (h) Pound the roots of "Akalandira ke jjinja" and dry. Add water. Filter. Take $\frac{1}{2}$ tea cupful twice for two weeks.

34. **DYSMENORRHOEA (625.3):**

Grind leaves of Kikakala (TH: Tukube P.) and mix with banana juice. Drink half-beer bottle (250ml.) twice a day.

35. **GENERAL ANTENATAL CARE (V22):**

- (a) Grind together leaves of Obukomakoma, Ekirangi, Ekikonge, Ekikokwe, Ekikokwe (ekyeru) (TH: Nakagwa Z.). Dry and boil to make 5 ls. Drink two tablespoonfuls three times daily. Pregnancy should be detectable within a month or two.
- (b) Veterinary medicine - Grind leaves of Ekitonto, add water, boil, then cool. Give to cow which does not conceive.

36. FOETAL MALPOSITION (652.9):

- (a) The leaves of Akafugankande and Lumonde muganda (TH: Nandawula Z.) are crushed and burnt to ash. Mix the ash in water and take 125 ml. x 2. Also make a decoction of leaves of Omugango and take 1 dessert spoonful at the same time. Some ash is rubbed on the abdomen three times for 4 days. If the foetus does not take normal position refer to hospital.
- (b) Pound the stem and leaves of Kabambamaliba (TH: Nalunga) dry and powder. Mix in vaseline and rub on womb to correct the position of child.
- (c) Crush shell of snail and mix in vaseline and massage it on the abdomen.
- (d) Grind the whole plant of Kazunzanjuki (TH: Mpembe J.) and mix with water. Drink a half-glassful two times a day any time during pregnancy.
- (e) Crash Ebijubwa between the fingers and add Evvu (ash) (TH: Serugga R.) from the fire place. Give the expectant mother to drink three times a day for one week.
- (f) Root of Mugolola (TH: Namata M.F.) are pounded and added to water. Drink as necessary. It can also be used to ease delivery.

37. DIFFICULT LABOUR (669.9):

- (a) Chew root of Jjobyo (TH: Namusoke B.) to ease labour pain when the woman is about to deliver.
- (b) Grind together roots of Nakitembe, Kasaasira, Ekiraalankuba (TH: Nantongo Y.). Mix with water and mould into mumbwa (clay). Crash mumbwa on broken pot. Mix with water.
Give to drink when the pregnancy is nine months; twice daily until birth.
- (c) Grind together roots of Girikiti, Mutansonga, Omufumbagiti, and Omwetango (TH: Mbabazi H.). Dry and boil in water, filter and keep in bottle.
Drink half tea cupful two times daily.
- (d) Pound root of Enkuzanyana (TH: Gwotolime). Dry.
Pound again and make into fine powder.
Give a tea spoonful to the woman in labour to lick.
She is also given strong tea without sugar.
- (e) Crash stem of Ekajjo lye njovu (TH: Namata M.F.) and boil in water.
Drink half tea cup when in labour.
- (f) Grind leaves of Lukanjwa (TH: Nansubuga E.), dry and add water.
Drink three table spoonful two times a day for one week.

- (g) Crash roots of Bombo edene (TH: Nansubuga E.) and dry. Chew or drink when in labour.
- (h) Chew the roots of Mwenyango (TH: Nansubuga E.) when in labour.

38. PROMOTION OF LABOUR (662):

- (a) The whole plant of Olweyo (TH: Kyakyimu I.) is used in stroking the back of the pregnant women who should kneel in a delivering position, while weaving a pair of shorts of her husband on her head. The incantation "Sindika owamabega" is pronounced. In case of complications refer patient to hospital.
- (b) The leaves and roots of Nabusa (TH: Nakawungu N.C.) are given to pregnant lady to chew. Delivery should be immediate. If not then the shoots of Musotataluma and Kabowabowa are tied around the belly. If this is not successful refer the patient to hospital.

NB: This can also be used for A.N.C. when the patient begin to use Nabusa at 8 months.

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

The leaves of Magunda, young roots of Ebisagazi and the root of Akayukiyuki (TH: Nandaula Z.), are mixed, powdered and boiled and cooled. 1 dessert spoonful is then drunk once. If the placenta does not come out continue to give. If two days elapse without expelling the placenta refer the patient to hospital.

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

- (a) Grind leaves of Kasandasanda (TH: Kiwewesi M.R.) and dry thoroughly. Make into powder. Mix with cold water. Drink two dessert spoonful twice whenever there is pain.
- (b) Pound dry roots of Lukandwa (TH: Nantongo Y.) into fine powder and mould into mumbwa (clay).
Crash the mumbwa, add little amount of water to it and drink.
- (c) The roots of Lukandwa, Kasaana and Nabulika (TH: Haji Muganga D.) are pounded together, dried and powdered. A little powder is boiled in water, cooled and 6 tea spoonfuls taken three times daily. The pain should disappear within 2 days.

41. INCOMPLETE ABORTION (632):

The patient is first cleansed by giving her $\frac{1}{2}$ lt. of warm decoction of leaves of Mwolola (TH: Gitta K.) which should be taken early morning and evening before retiring to bed the day before the main treatment following below:

Leaves of Kanunye (TH: Gitta K.) are macerated in water, filtered and cow ghee added. This is then cooked together with mushroom (Obutiko obubaala) and $\frac{1}{2}$ lt. taken once. The stone (Enkongaro) (fetus) should come out at once.

42. ECTOPIC PREGNANCY (633.0):

- (a) Boil water, cool it then macerate with the leaves of Bombo (TH: Muganga Hajji D.). Filter and give 500ml. three times a day for up to 4 days. The zygote should move to right position. The patient should abscond from sex during this period.
- (b) The leaves of Bombo, Lweza and Kataasa (TH: Muganga D.) are nboiled in water and cooled. Give 250ml. three times. The zygote should have moved to the right position within 4 days, otherwise spirits should be evoked to explain the cause of failure. The healer should abscond from sex during time of treating patient.

43. SEX DETERMINANT (NC):

Cook Enanda enkazi and Entula

and eat as vegetable by the woman who delivers only one sex to enable her produce a child of the desired sex.

44. POISONING (E980.5):

- (a) Grind root or leaves of Nakamatule (TH: Kiyemba G.)
Add water and drink. It makes patient vomit.
- (b) Grind leaves of Mukasa (TH: Kiyemba G.) when fresh.
Mix in water.
Drink half tea cup once. It initiates vomiting.
- (c) Crash leaves of Akafumbo (TH: Seruggo R.) between the
finger and let it stay in clay pot overnight. Add
200ml. of water and filter.
Drink all at once. The stomach contents containing
poison are vomited.
- (d) Macerate the leaves of Omutarengwa (TH: Kirinnya B.)
in a little water. Filter and give 250ml. once.
However if excess poison was taken the dosage can
be repeated once. It induces vomiting. An excess
dose prolongs vomiting which may weaken the patient.

45. **DERMATOSES (709.9):**

Crash leaves of Nantalemwa, bark of Abasi and Akanzironziro and Sulphur (TH: Masagazi B.).

Rub on the skin two times daily until the patient is cured.

46. **NERVOUSNESS DUE TO CHARMING (NC):**

(a) Pound fresh root of Tengo lya Balalo (TH: Kiyemba G.). Boil in water and filter.

Drink 250ml. (half beer bottle) twice a day. Rub the residue on the head daily for one week.

(b) Pound roots of Naligwalimu, Nabuliko and Katinvuma (TH: Seruggo E.) to powder. Take one tea spoonful of the powder and mix in half glassful of water. Drink the extract two times daily. Mix some powder in water and rub on the body.

(c) Pound the bark of Kalutunsi together with the leaves of Omugavu, Omwolola and Kibeere (TH: Tukube P.), dry and make into powder. Add the powder in water. Boil, filter and keep in container. Drink 250ml. twice daily for one week. Also mix the powder with ghee and rub all over the body daily.

(d) Pound fresh leaves of Muleke (TH: Sendegeya M.), dry and make into powder. Take two spoonful of the powder and add to 250ml. of water, mix and decant. Drink the decantate once daily for one week.

- (e) The root of Omutaama (TH: Mugerwa S.) are pounded and dried to powder. A little powder is sprinkled with cock's blood, then added to cold water and drunk. There should be improvement within 3 days.
- (f) The leaves of Kitungulu (TH: Musoke S.) are dried then burnt to ashes. Two scarifications are then made at each on the left and right of the chest and the back and the powder is rubbed therein. Patient should recover within one day. The treatment should be repeated if the patient does not get better spontaneously.
The healer should abscond from sex while treating the patient.
- (g) The leaves of Omutunurra (TH: Kirinnya B.) are macerated in ½lt. of water in small pot until quite green. This is then drunk. If the patient does not respond repeat for 3 days. patient drinks from the pot while facing the shrine early in the morning before he has greeted anybody.
The pot is overturned and left for a period being guarded by the patient. He then picks it up and keeps it away.

- (h) The roots of Nkikimbo, Munywanyanja, Muyoola, Omuseka, Omwetango, Luwugula, Mululuza, Mutatembwa, M Omuzanvuma, Akalemanjovu, Kikonge and Busajjabukilana (TH: Senkusu B.) are all pounded, dried and powdered. The powder may be used directly or mixed in clay to make mumbwa which is rubbed in broken pot with water. Take 250ml. twice every other day for a week. Some decoction is also used for bathing. If the patient does not improve within 1 week refer to hospital.
- (i) Grind together the leaves of Keyeyo and Omulamula (TH: Nanswa J.F.). Mix with water in a basin and bathe in the shrine. The washing must be performed by the Healer. This treatment is especially administered to women.

47. FUNCTIONAL PSYCHOSIS (298.0):

- (a) Pound the whole plant of Busajja Bukilana (TH:Namusoke B.). Boil in water and strain. Drink and smear the residue t on the face daily for about one month.
- (b) Crash leaves of Madudu and Njägga (TH: Namatovu M.) and soak in cold water. Filter and give to patient after a meal. This dose is to make the patient sleep. Then pound roots of Nkikimbo, mix with water. Give one table spoonful three times daily for two weeks.
- (c) Pound roots of Naligwalimu, Nabulika and Katinvuma, Dry and make into powder. Store the powder in bottle

or time. Take one tea spoonful of powder and mix in half-glassful of water.

Drink the extract two times daily. Mix some powder water and rub the whole body.

- (d) Pound and dry the bark of Muyembe (TH: Nakagwa Z.) to powder. Boil one tea spoonful of the powder in half a litre of water and filter.
Give a quarter-litre three times a day.
- (e) The leaves of Nyarweziringa (TH: Mwesigwa B.) are pounded. Add a little water, macerate and filter. Give 250ml. twice a day for a week. Use the residue for bathing. Patient should be secluded. An overdose may cause death. If the patient does not recover he should be treated with Mugolola in the same way.
- (f) Pound leaves of Ekigongo (TH: Nakagwa Z.) and boil with water. Filter, Give about 250ml. to drink once every day for five days.
- (g) Boil leaves of Bundika (TH: Kayizzi S.) and strain. Drink three table spoonful once every day. The patient is expected to vomit.
- (h) Burn together the leaves and bark of Mulerekereza, Bundika (TH: Kayizzi S.) into black powder. Rub the powder on the scarified area of the head for two to three days.
- (i) Crash any part of Kalema Njovu (TH: Nasazi P.) and dry. Mix with water from a river or lake. Pour on the head of the patient as necessary.

48. EPILEPSY (345.9):

- (a) Crash leaves of Mutugunda (TH: Kiwewesi M.R.), add cold water and strain. Add banana juice. Drink $\frac{1}{2}$ glassful three times daily.
- (b) Pound roots of Muzimbandegeya (TH: Kitandwe I.). Boil with water and filter. Drink half-glassful three times a day. Also boil the roots and use for bathing.
- (c) Boil the leaves of 8 (Musikambuzi) (TH: Kayizzi S.) and filter. Give to drink about 100ml. five times a day. Must drink one bottle for every year a patient has been sick.
- (d) Crash the root of Ekiseza (TH: Nasazi) and dry. Mix with oil. Rub on the body daily.

49. BEWITCHMENT (NC):

Pound together roots of Kinulangombe, Olukologo, (TH: Kakobogo-Seyeya J.) and dry. Place in broken pot. Add embers of charcoal and inhale the smoke while covered over the head in the smoke.

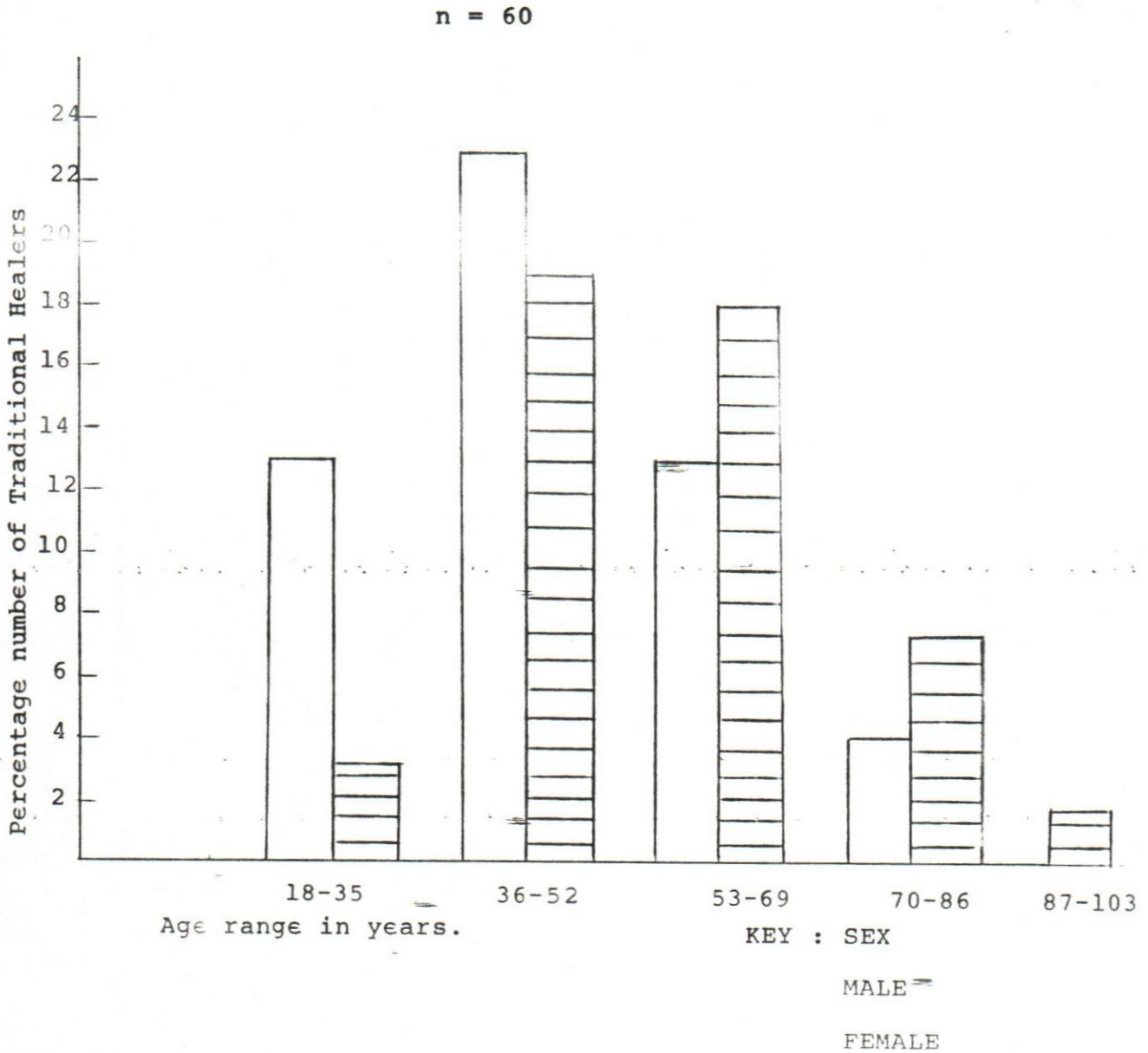
CHAPTER FOUR

ANALYSIS AND DISCUSSIONS OF RESPONSES TO THE QUESTIONNAIRE
ON TRADITIONAL HEALERS

Data concerning the traditional healers was collected, analysed and discussed under the following sub-headings:-

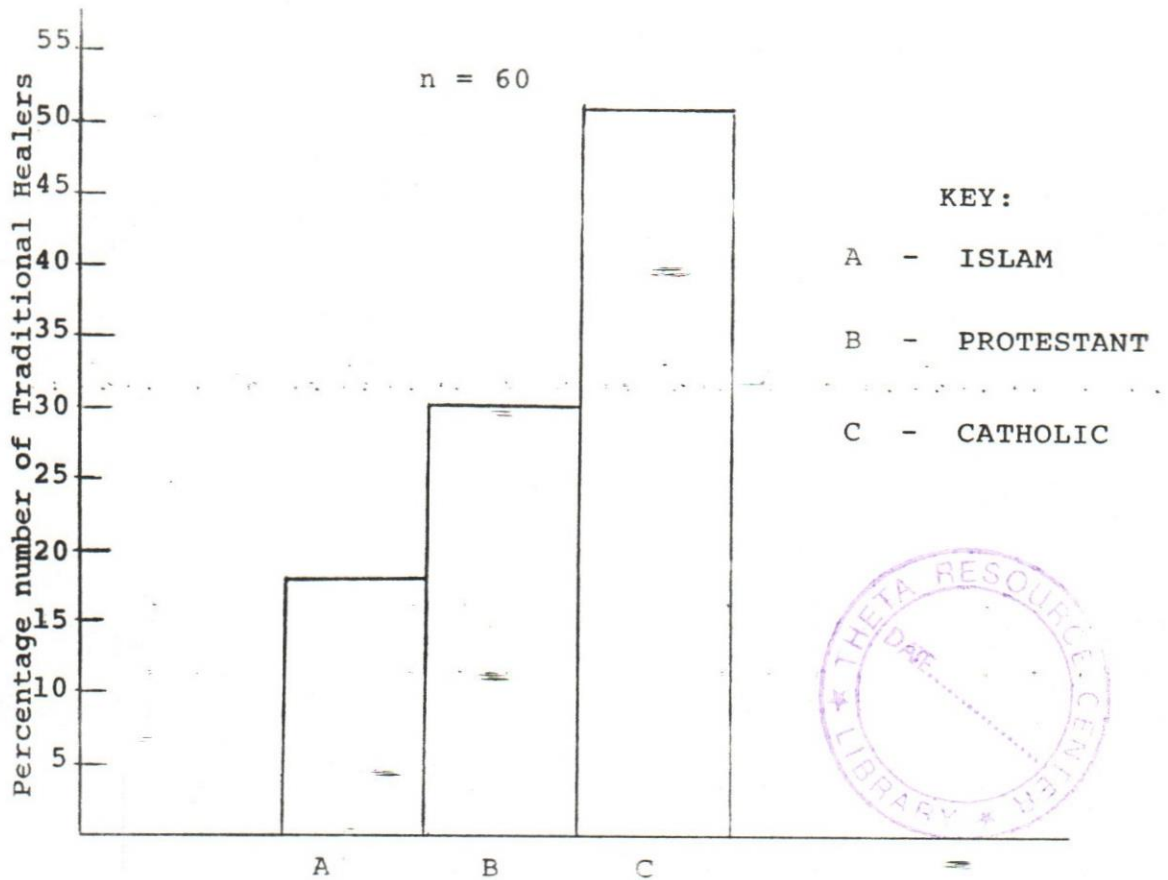
- (a) The Characteristics of the traditional healers who were interviewed;
- (b) Their views, ideas, opinions, etc. concerning the formation of the proposed National Association of Traditional Healers.

GRAPH I : SEX AND AGE DISTRIBUTION OF THE TRADITIONAL HEALERS



The minimum of 17 years was based on the fact that persons aged below 18 years were considered minors by law in Uganda. Nonetheless this study did not identify any minors among the traditional healers. The youngest was 19 years and the oldest 92 years. The majority (55%) were more mature persons aged above 36 years while The Youths (18-35 years) were 45%.

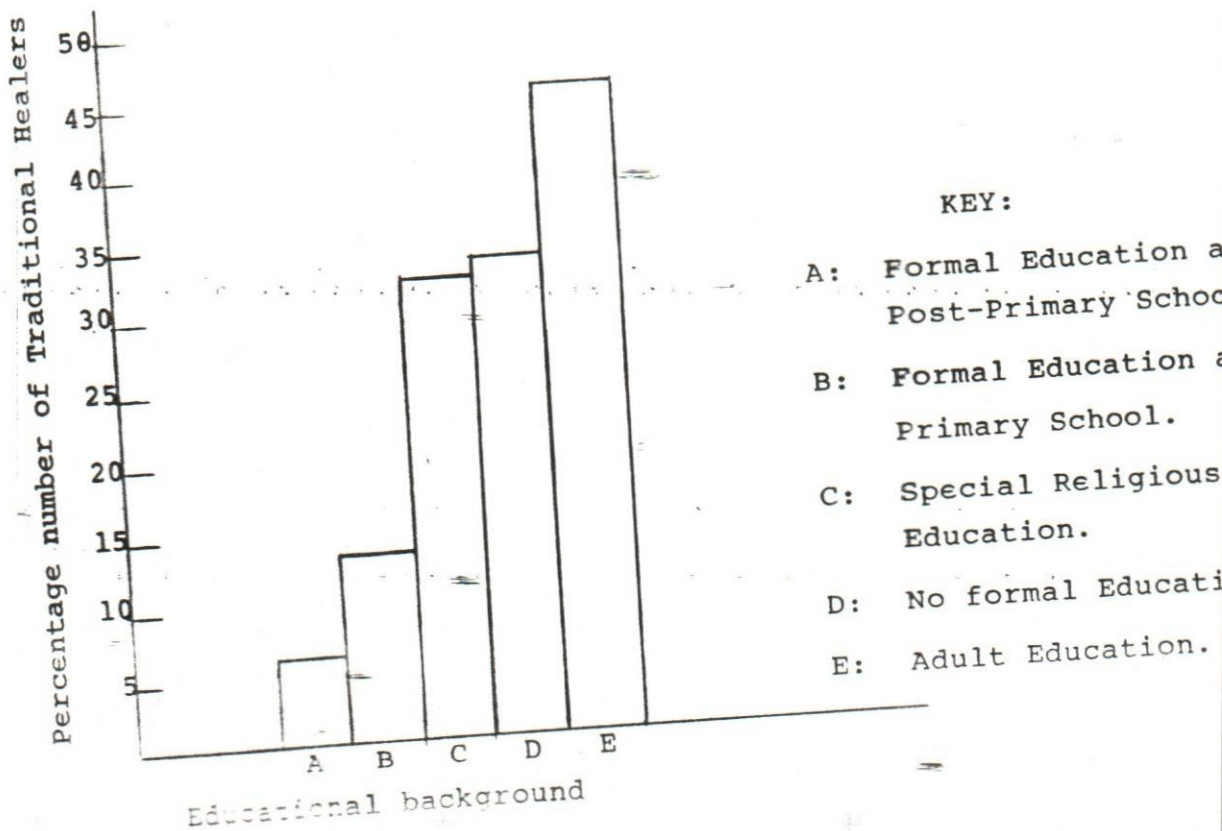
Graph I indicates that there are more males than females aged below 52 years but the trend reverses above 53-years when females are more than males. However the overall picture gives an approximate ratio of 1:1.



Graph II indicates that the traditional healers belonged to three religious groups. The majority (51%) were Catholics followed by Protestants (30%) and Islam (18%).

It is interesting to note that whereas Christian teachings had a negative influence on some traditional medical practices in Uganda and Africa at large; most Traditional Healers (81%) subscribe to Christianity. (Ref: Murry Last, Chavumduka G.L.; The Professionalisation of African medicine 1986 p.30; Manchester University Press).

GRAPH III. EDUCATIONAL BACKGROUND OF THE TRADITIONAL HEALERS

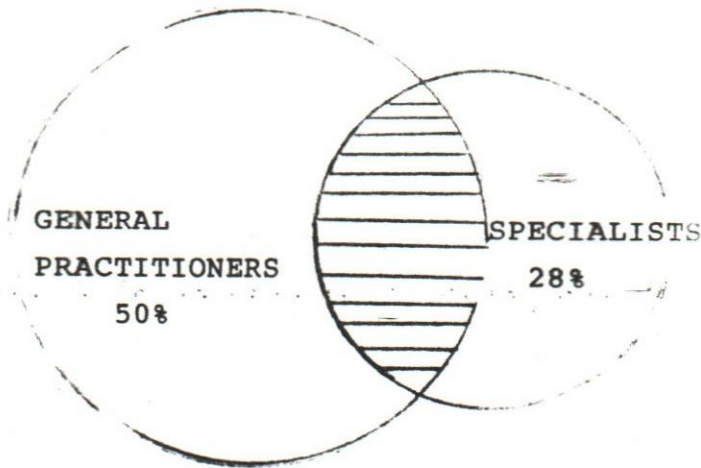


The data collected indicated that those who attended religious education consisted of all the religious groups mentioned in Graph II.

It is possible that those who did not undertake any education, neither read nor write even in their vernacular language.

Secondly the majority (45%) had attended Adult Education and can just barely read and write. It is therefore important that the mode of relaying messages between the traditional healers and government without distortion should be clearly mapped out.

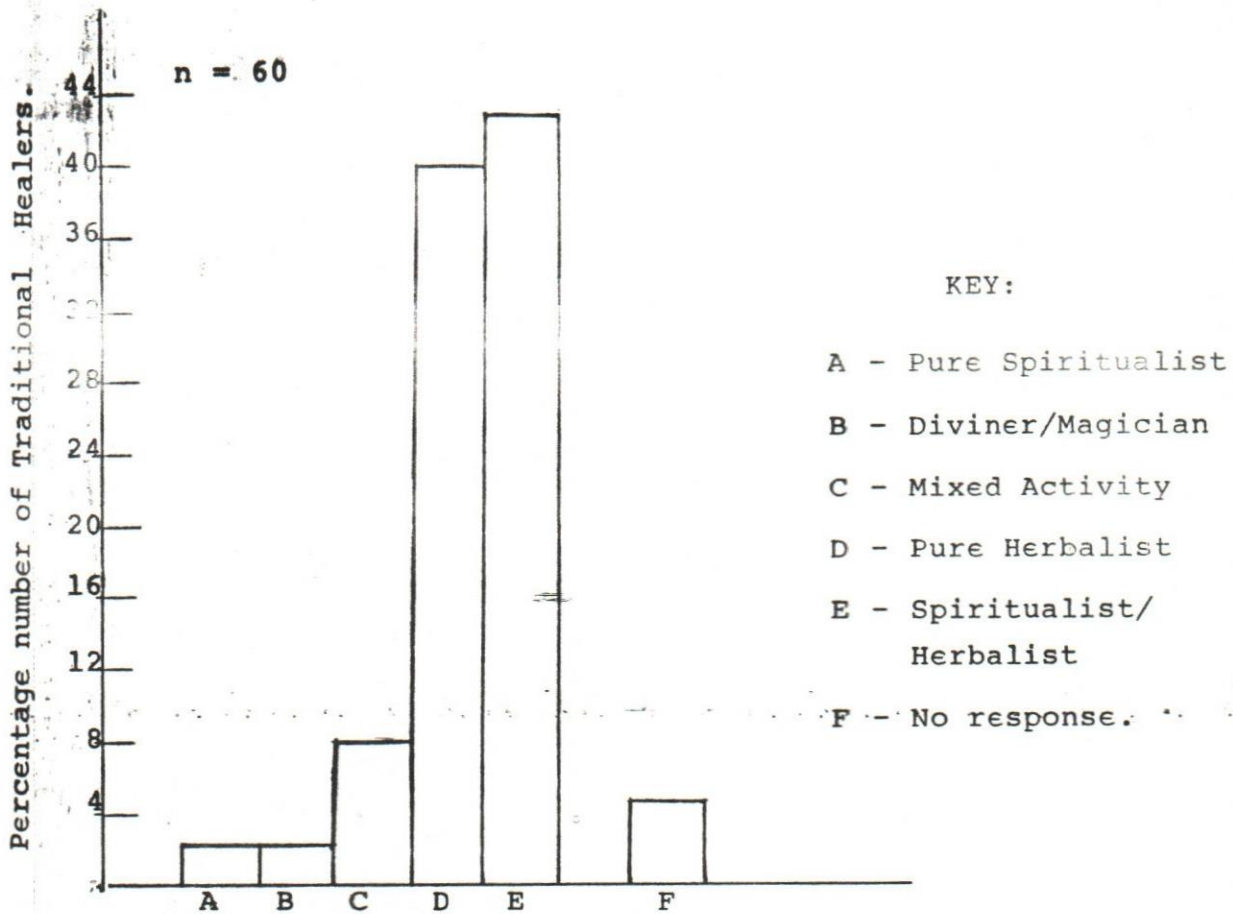
VENN DIAGRAM I : AREA OF PRACTICE OF THE TRADITIONAL HEALERS
IN PERCENTAGE



Analysis of the areas of practice of the traditional healers indicated there were more general practitioners (50%) than specialists (28%). Some of the traditional healers (22%) however responded that they treat several types of diseases but were better experts in treating one specific type of disease.

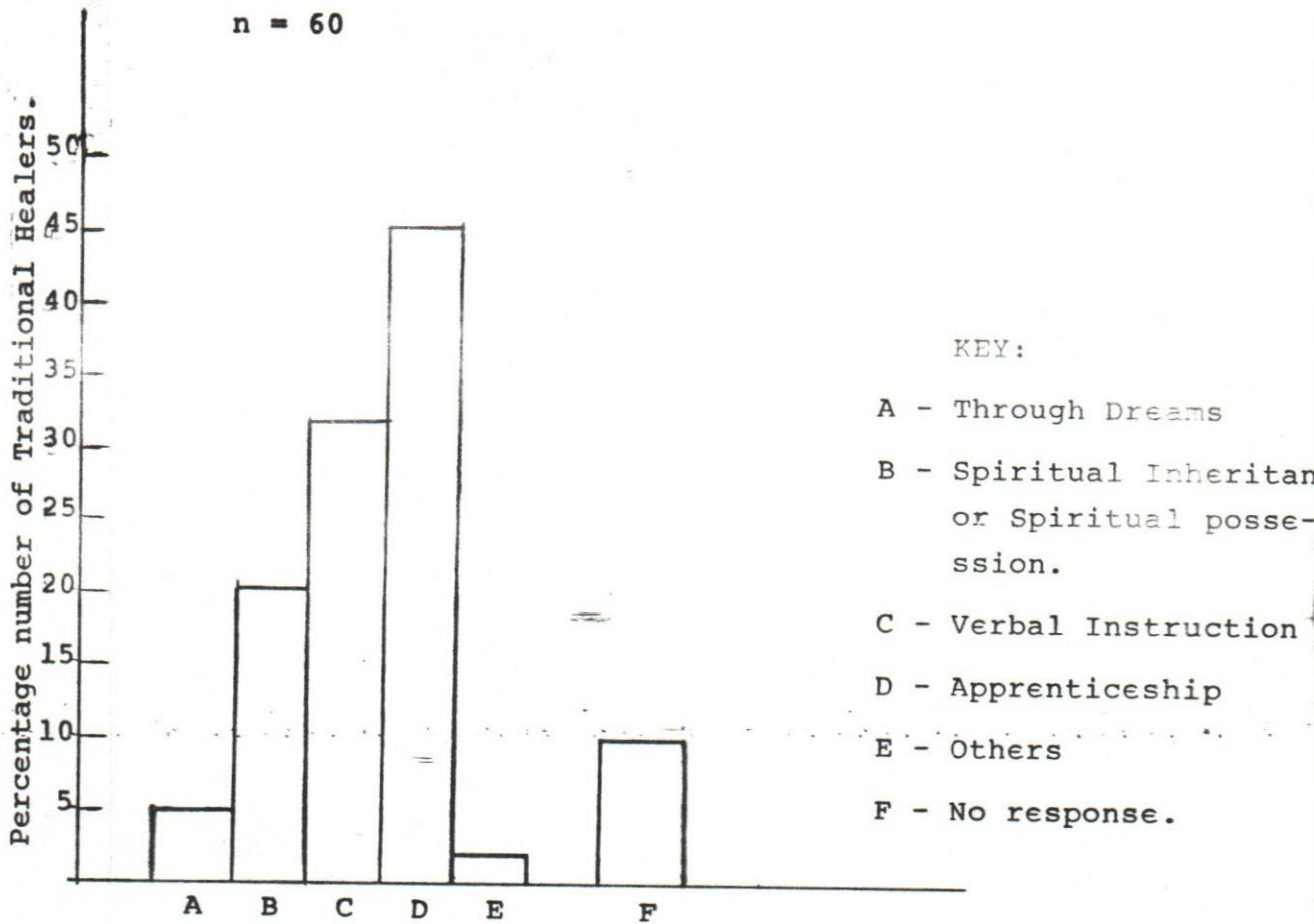
The category of diseases treated by the Specialist practitioners included Traditional Birth Attendants, Spiritualists and "Sucking blood" using horns. All the specialist traditional healers were females.

GRAPH IV : BACKGROUND TO AGENTS/MATERIALS USED FOR TREATMENT



Graph IV indicates the different categories of the traditional healers background agents/materials which were used in treatment. The majority (43%) used mixed spiritual/herbal treatment. Whereas only 2% used only pure spiritual treatment, 40% use solely herbal treatment. A few traditional healers (5%) declined to give a specific answer.

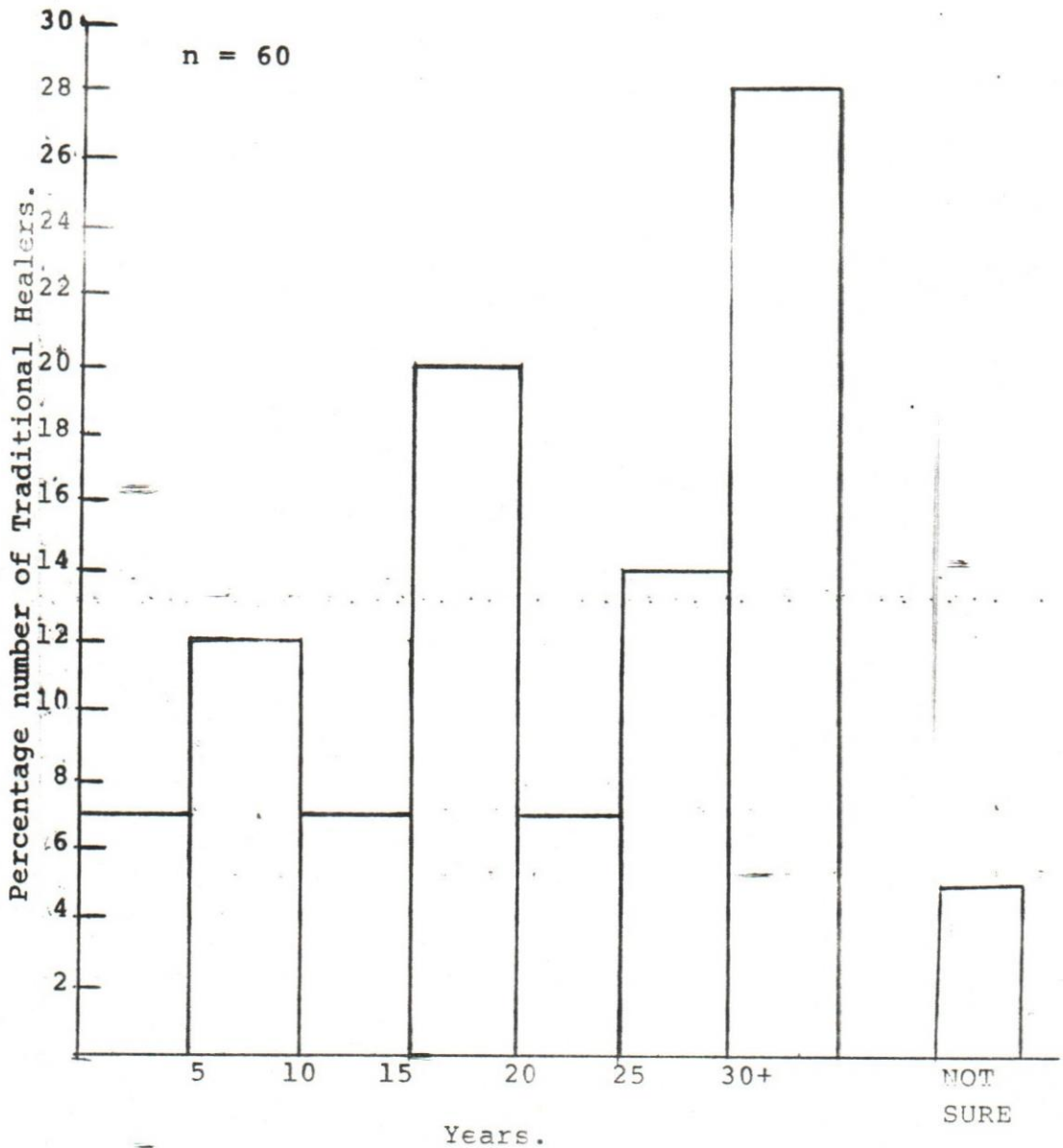
GRAPH V : SOURCE OF KNOWLEDGE AND SKILLS ON TRADITIONAL MEDICINE



Analysis of the response from the traditional healers

revealed five different categories of the sources of knowledge and skills on traditional medicine. All the traditional healers mentioned more than one source through which they had acquired traditional medicine practice. Spiritual Inheritance means a close deceased member of the clan/family had a similar experience of acquiring knowledge and skills on traditional medicine through "spirits" while spiritual possession means an "abrupt" occurrence through which a person became under the influence of "spirit(s)". The majority (45%) of the healers, revealed that they had to undergo apprenticeship with experienced traditional healer (a relative). Some traditional healers (5%) revealed that they had acquired the knowledge and skills through dreams.

GRAPH VI : PERIOD OF EXPERIENCE THE TRADITIONAL HEALERS HAD BEEN IN PRACTICE



The shortest period recorded was 2 years while the longest was 51 years. The majority (28%) had been in practice for 30 or more years. Some of them (5%) were not quite certain of the period they had been practicing. Some gave a vague answer of "a long time".

OTHER MAJOR ECONOMIC OCCUPATIONS OF THE TRADITIONAL HEALERS

n = 60

Occupation	Response %
Peasant Farmer	82
Carpenter	3
Shop Keeper	3
Handcraft	3
Butcher	2
Mechanic	2
Civil Servant	4
Catechist	2
None	8
No response	3

Table above indicated that the majority of the traditional healers (82%) were peasant farmers. It was noted that some of them (8%) depend solely on Traditional Practice. There were 4% civil servants and 2% Catechists. Some of them have other occupations in addition to farming. Some healers (3%) declined to give any response.

MEMBERSHIP TO ANY TRADITIONAL HEALERS' ASSOCIATION

The majority (63%) belonged to an Association of Traditional Healers while others (33%) did not. Only 4% declined to give a response.

The different Associations mentioned were:-

- i) Traditional birth attendants Association,
- ii) Uganda ne ddagala lya banansi,
- iii) Uganda Herbalist and Cultural Association,
- iv) Uganda ne ddagala lyayo Women and Men's Culture Association,
- v) Agali Awamu.

The team discovered that two of the Associations mentioned had split from one original Association.

The healers who declined to give a response were reported to have some disputes over matters inherent in one association. They were just dissociating themselves as a protest.

REASONS FOR FAILURE TO JOIN ANY TRADITIONAL HEALERS' ASSOCIATION.

- i) I have not been approached by any member of an Association to join.
- ii) I have heard of one but I do not understand what it is all about.
- iii) I am not informed about any Association.

- iv) There is no association in my area.
- v) We are in the process of forming one.
- vi) The methods and practices in the Association were wrong and not acceptable to me.
- vii) It will not make any difference in my practice.
- viii) I know of the differences between associations therefore I do not want to be involved.
- ix) I am not actively practicing at the moment.

The list of reasons given could be used to guide the relevant authorities proposing to set up a National Association to sensitise the Traditional healers on the necessity and benefits of such a body.

RESPONSE TO FORMATION OF A NATIONAL ASSOCIATION OF TRADITIONAL HEALERS

88% responded positively and welcomed the proposal; 7% (all female) were not in favour while 5% (all female) did not offer any response.

REASONS GIVEN IN FAVOUR OF FORMATION OF THE PROPOSED NATIONAL ASSOCIATION

The following reasons were given in favour of the formation of a National Association of Traditional Healers:

- i) It would promote unity.
- ii) It would promote collaboration amongst traditional healers and referral of patients.
- iii) It would improve on traditional medicine, through exchange of knowledge.

- iv) It would provide a centre for herbal medicine.
- v) It would stop the confusion which is currently within existing Associations, avoid conflicts and promote peace
- vi) It would provide a body through which problems could be solved.
- vii) It is hopeful that the national association will spell its objectives more clearly than the present Association
- viii) When it is formed then Traditional Healers will come out and work in the open freely.
- ix) Government will offer assistance.
- x) Provide a channel through which payment for herbal medicine to Traditional Healers can be effected.
- xi) "Help increase my work capacity".
- xii) Provide mechanism through which others may be made to learn about traditional medicine.
- xiii) It is an order given by Government.

From the list of reasons given by the traditional healers above, it is evident that of the traditional healers either individually or as Associations are currently facing problems which have caused disunity among themselves. They are aware that the current set up is beset with conflicts, confusion and there is no system through which they can easily solve their problems. It is apparent that the existing Associations have not clearly spelt out their objectives and Government has no mechanism for defusing these problems.

Some of them still work in secrecy and feel that they are not recognised.

The above responses indicate that the traditional healers need to be sensitised on the benefits which would accrue from a National Association of Traditional Healers.

REASONS GIVEN AGAINST FORMATION OF THE PROPOSED NATIONAL ASSOCIATION OF TRADITIONAL HEALERS.

- I am satisfied with my work.
- "I am not sure whether other traditional healers would like to join up with me".
- I do not want to join with anyone whose practice I don't know.
- I am too old.

PROBLEMS REQUIRING ATTENTION

These problems were contained in a memorandum prepared by Uganda Herbalists and Cultural Association, Kasanda.

1. Disunity amongst Traditional Healers.
2. Lack of office accommodation.
3. Lack of preservatives for liquid herbal preparations.
4. Lack of Cooperation with Health Workers.
5. Transport.
6. High commodity prices (e.g. for radios, iron sheets, blankets).

ETHICAL PROPOSALS TO TRADITIONAL HEALERS

The following ethics were proposed by members of Uganda
Neddagala lyabanansi of Kasanda:

1. To prepare drugs hygienically.
2. To obey the Laws of Uganda.
3. Cleanliness at the traditional clinics.
4. To fight against HIV infection and AIDS.
5. To worship and obey God.
6. To abandon witchcraft.
7. To demystify traditional medicine.

