Local traditional knowledge and ethics in Southeast Tanzania:

Mzee Rashid Litunungu's contribution on history, livelihood, and plant use research

SAKAMOTO Kumiko

Introduction

"A guest is a blessing (*Mgeni ni baraka*)."

I was welcomed by *Mzee*[1] Rashid Mohammed Litunungu to stay at his house in spite of a sudden request. In starting my field research in Rutamba Village, I have discussed with villages officials to be able to stay at an average household, and they have selected the house of *Mzee* Litunungu, most probably because of his trustworthy characteristic to secure my safety. I had planned to start my stay after getting settled in a technical college guest house for a few days, but due to the breakdown of my transportation and the sun setting, I had no choice but to ask for a sudden favor to start staying at *Mzee* Litunungu's house with extremely short notice. Since then, 9 August 2006, the house of *Mzee* Litunungu has become my home in this village in Lindi Region, Southeast Tanzania.

Mzee Litunungu was knowledgeable in various aspects, and has continued to be respected from his family, neighbors, and villagers. Among his various knowledge, he has shared with me his record of family history, how he valued food production and mutual assistance, and how he utilized plants. In this note, I consolidate his contribution focusing in these areas.

1. Family history

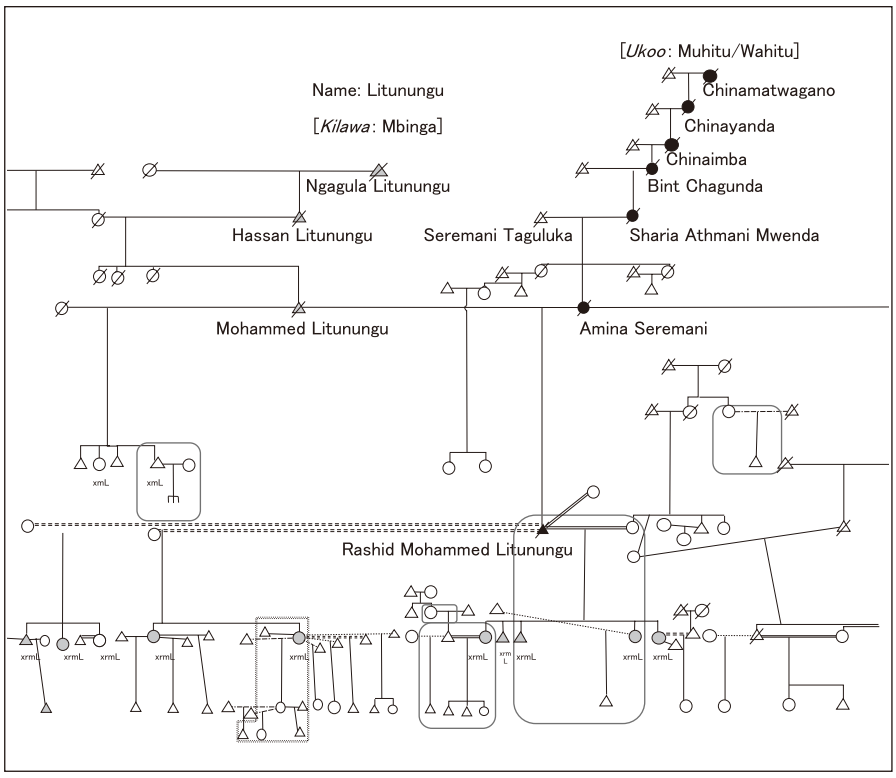
As I stayed at *Mzee* Litunungu's house, various people came to visit the house for different purposes. Since it was difficult to understand their relationship even if they were relatives, I decided to start writing down his family tree. I obtained a big paper (*manila*[2]), spread it out on the mat in front of the house —where family members and close neighbors sat down, did household chores, or just chatted—, and wrote down the family relations with available family members and visiting relatives. The family tree assisted not only understanding people's relationships, but also about a unique lineage of the Mwera ethnic group, which was considered matrilineal. I have learned, with the advices of *Mzee* Litunungu and his neighbor *Biti*[3] Somoe Magaya, that within the Mwera, the matrilineal lineage (*ukoo*[4]) is strong, but traditionally there was a patrilineal lineage *kilawa*, which made them unilineal double decent originally[5]. Inheritance of individual names basically followed the Islamic style by adding the father's name to their first names, but with two major deviations. One is that a Bantu name is used at the end of one's name throughout the lineage, which in some cases is altered when a different name became a "bigger" name. Secondly, prior to becoming Islam, the mother's name —although not inherited— was considered important and remembered[6]. These characteristics were clearly seen in *Mzee* Litunungu's family tree, later confirmed with 20 other family trees in this village, and another village in Lindi Region with Mwera as the majority[7].

The family tree of *Mzee* Litunungu extended to 10 generations including 188 members[8]: three generations younger up to his grand-grandchildren, and six generations older. In spite of the fact that the other 20 family trees in the two villages were selected from the perspective to obtain a comprehensive family tree, they covered only five to seven generations[9]. This extended generation in his family tree was due to the fact that he kept record of his ancestors especially on his maternal side. When I asked about his ancestors, he went back to his room to get a memo, and gave the names of his ancestors. I regret I have not seen his actual note, however, I reckon it was written in Arabic since he has studied the Koran in Arabic (*juzu* 3) but not the alphabet.

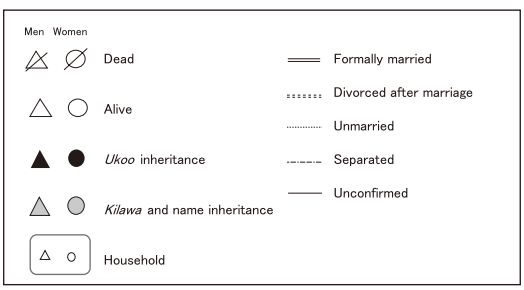
On his paternal side, his father is Mohammed Litunungu, his grandfather is Hassan Litunungu, and his great-grandfather is Nagagula Litunungu. Islam names started at his grandfather's generation. His Bantu name Litunungu, which means hyena in Swahili, comes from his paternal ancestor. His paternal clan *kilawa* name Mbinga also comes from his paternal side (Diagram 1). On his maternal side, his mother is Amina Seremani, his grandmother is Sharia Athmani Mwenda, and continues Bint Chagunda, Chinaimba, Chinayanda, and Chinamtawangano. He has noted down his maternal ancestor up to six generations, whereas he remembered only three generations on his paternal side. To my question why he knew his maternal ancestors, he explained that he wanted to know where he came from. His clan (*ukoo*) comes from his maternal side, and all of his maternal ancestors are Wahitu (singular Muhitu). Since many of the Mwera and other "matrilineal" ethnic groups lived within maternal clans before the *Ujama* villagization, the maternal clan (*ukoo*) has become a name to indicate where they came from. There is a neighbor who is of the same *ukoo* Muhito, and would understand that they came from the same place with some nostology.

Mzee Rashid M. Litunungu was born in 1935 in

Diagram 1. Family tree of Mzee Litunungu



Key



Note: This is a partial family tree of the whole family tree.
Source: Based on fieldwork since 2007.

Noto where he lived with his maternal clan, Wahitu. He married his first wife in 1956 at the age of 21, had one son and two daughters, but divorced in 1962. In 1964 at the age of 29, he married his second wife, had two daughters, but divorced in 1972. He married his third wife in 1967 when he was 32, and had three daughters and two sons. This is the house that I had the chance to stay in since 2006.

After a few years when I had gotten used to staying at *Mzee* Litunungu's house, he married another woman. Although having another wife was not sincerely welcomed at home, I remember he had disclosed it to me because he understood my work of research is to know the truth.

Mzee Litunungu was a diligent Muslim. He would go to the mosque when the time comes, and at times he assisted others to hold funerals or other ceremonies like *hitima*. He was also informative in the process of funerals and has explained it to me as following. In a funeral, men would gather in the veranda (*baraza*) in front of the house, and women would gather in the back yard. There would be a cloth in each place, and the participating men and women will make contributions. The sheets to cover the corps will be obtained from the shop, and the payment is usually paid after the burial from the contributions. Two meters are needed for a child, and nine meters for an adult. Sheets are TSh1,500 per meter, therefore, TSh3,000 is paid in case of a child. The teacher will pray and the corps will be buried. This is the end of the specialists work, and a token of thanks will be paid to the specialist. This will be paid from the contribution from the participants. The rest of the contribution will be for the family.

To my question specifically asking about the age of children, he explained as following. When a child is born after crying, and did not have a name since s/he died before one week, s/he will get a name for the burial ceremony. It is a different case when the child dies before birth within the mother's womb[10].

II. Pride in food production

Mzee Litunungu took great pride in farming. I had a chance to walk with him to his field for an introduction on 17 August 2006. It was about 30 minutes from the house. I remember talking about some fields in Japan that are near the house. He responded that it used to be like that before *Ujamaa* villagization in Tanzania as well, and explained that after villagization, people's residence and field have become located away from each other. As we walked through the village, a villager tried to tease a foreigner to get attention, but *Mzee* Litunungu responded that I was his guest and daughter.

His farm was near Lake Rutamba. The lake overflows in the rainy season to make a good rice paddy. Due to its unique environment, it is possible to utilize the field twice: once for rice and another for maize. While it was possible to own the fields in the mountain by clearing it, the fields near the lake has become valuable and was already sold, bought, lent, and borrowed amongst people due to its productivity.

Mzee Litunungu took great pride in farming, and in the field he explained that a person with sufficient food is a rich person. In another occasion, he also discussed that a good, healthy, and complete husband and wife would help each other in farming. On another occasion at his house, he shared disappointment with another elderly man that young people do not have the patience to wait for the benefit of agriculture and jump to faster ways of making money such as business. With such background and value in agriculture, he seemed extremely happy when he saw his children or grandchildren involved in agriculture.

At another setting at home, he talked about group farming during the *Ujamaa*. As people were moved into Rutamba Village, they were automatically grouped by ten-cell where they were coincidentally living next to each other. Without much in common, some were diligent like *Mzee* Litunungu, but others become lazy when they saw the chance. According to *Mzee* Litunugu, this was one of the reasons that ten-cell group faming, *mikumi*, eventually failed.

He also recalled a workshop that I organized in Rutamba villages, 2001 with the topic of culture and development: One of the facilitators lectured the waste of excessive consumption in festivals[11]. Although I was not happy about the facilitator lecturing instead

of facilitating, *Mzee* Litunungu commented agreeing with the facilitator, criticizing how people consume excessive food and threw it away (*tupa porini*) during the festivals.

His food production was stable, and in most cases, his house would constantly have stock of rice in his store as far as I know. His daughter introduced to me that at times they would trade a bucket of rice with a bucket of sorghum (*mtama*). Rice is a more expensive commodity sold at the market, but sorghum is valued at times of food shortage.

As a "rich" person in terms of food, he would be sincere to help others when they lacked food. He explained that if he encountered a neighbor or a friend that lacked food, he would try to make work for her/ him. Token of thanks were given by food in the past, but recently by money due to the diversification of people's needs.

The fact that he was relied on was confirmed in a questionnaire interview that I did in 2006.[12] Many of his relatives and neighbors specifically mentioned his name as a person that they relied on when lacking food.

III. Utility of plants

During 1986-1989, *Mzee* Litunungu lived in Makangala, which is outside the residential area about 10 km northwest from the village center that he lives in, and is located in the forest[13]. I came to know this only in 2016 when I asked about his knowledge on medicinal plants and other useful plants. We visited the place on 31 January 2016 to learn about the plants he knew there.

On the way to Makangala, he spotted Nairuti (***Dioscorea hirtiflora ssp. hirtiflora***[14], Table 1, no.52). Nairuti is a vine, and the water that come out of the stem when it is cut can be put it in the ear for its problems. In Makangala, the leaves of Love (***Mimosa busseana***, no.56) was introduced as medicine when the eye hurts. He also introduced Mtupa (***Euphorbia engleri***, no.57, Photo 1) as a blessing (*baraka*) for food. For example, the bark is wrapped around the wrist to be able to get sufficient food. He added that he is telling me "our secret" with a big smile. The plant was near the field that he used to cultivate in Makangala.

Photo 1. Picture of Mzee Litunungu showing Mtupa

Source: Photo taken by the author.

He also knew various wild food from the forest and elsewhere. The root of Angadi (***Dioscorea cochleari-apiculata***, no.54) is eaten in times of hunger after getting rid of the poison. To get rid of the poison, the root is put in clear water and the water is thrown out until the water is clear, which is about ten times. Mpwapwaraga (***Paropsia braunii,*** no.55) bears fruits in May, and the inside can be cooked and eaten. Chaunje (***Leonotis nepetifolia***, no.31) has a scent like mint and was relish for elders. It is called "tree with scent (*miti kunukia*)" and can be obtained after the burning of the farm in certain places.

He also knew the usage of various trees in the forest. The wood of Mkorog'wa (***Diospyros verrucosa***, no.53) is used for a pounding stick (*mwichi*). The stem of Mdulu (***Cyperus involucratus***, no.59) which grows near the river is used to make a mat (*mtefu*). The tree of Mpelo (***Trema orientalis***, no.58) is used to build a house, and the bark of Mfindi (***Pteleopsis myrtifolia***, no.60) becomes rope instead of nail to build a house. This rope was actually used to take back home firewood on our way back.

Mzee Litunungu also knew medicinal plants for coughs (*kohoa*). The bark of Mbambakofi (***Cassia agnes***, no.26) planted in the back of his house is boiled, and this bitter water is drunk. The bark of Nekee (***Piliostigma thonningii***, no.61) is also put in water, boiled, and drank for the same purpose. Nekee

Table 1. Utility of plants by Mzee Litunungu

No.	Collect date 2016	Family	*Scientific name*	Author	Mwera [Swahili] name	Locality T8, Lindi Region	ASL (m)	Habitat		Description Life form etc.		Distribution	*	Usage	Part used	How it is used
52	1/31	Dioscoreaceae	***Dioscorea hirtiflora ssp. hirtiflora***	Benth.	Nairuti	Rutamba village	178	N	Forest (*pori*), near the road	Climber		Widely distributed	1	Ear (*sikio*)	Raw water (*maji bichi*)	Put in the ear
56	1/31	Mimosaceae	***Mimosa busseana***	Harms	Love	Makangala	274	N	Forest (*pori*)	Tree	2m, has thorns.	Widely distributed	1	When the eye hurts (*macho umua*)	Leaves	Boil to nuke warm water (*chemsha vuguvugu*) and bathes (*nawa*)
57	1/31	Euphorbiaceae	***Euphorbia engleri***	Pax	Mtupa	Makangala	247	N	Forest (*pori*)	Tree	2m , big leaves,	Widely distributed	4	Blessing for food (*chakula baraka*) and plants (*baraka mimea*)	Rope from bark (*kamba*)	Wrap around the wrist Grind (*saga*)
54	1/31	Dioscoreaceae	***Dioscorea cochleari-apiculata***	De Wild.	Angadi	Makangala	285	N	Forest (*pori*)	Climber	Vine (on No.53). Hair.	Widely distributed	2	Food in times of hunger (*chakula cha njaa*). Some die from its poison (*sumu*).	The root (*mzizi*), fruit underground (*vidudu chini*)	Put in clear water (*maji baridi*) , and throw out the water untli the water is clear (about 10 times).
55	1/31	Passifloraceae	***Paropsia braunii***	Gilg.	Mpwapwaraga	Makangala	269	N	Forest (*pori*), off walking road	Tree	2m, fruits (*matunda*) in May	**Mozambique and Tanzania, Nearly threatened**	2	Food (*chakula*)	Fruits (*matunda/ vidudu*)	Take out from the outside cover (*toka maganda*). Pound, dry, cook like popcorn and it will be food (*twanga, kanga, nga kama bisi, chakula*).
31	1/29	Labiatae	***Leonotis nepetifolia***	(L.) R.Br.	**Chaunje**, Nilipula, Mchemjema	Rutamba village	167	N	Next to the farm. Grows after burning the farm in certain places	Shrub	Smells like mint. The shape is like a Japanese *shiso*. There is hair. Water also comes out	Widely distributed	2	Relish for elders (*mboga, wazee*), "Scentful tree (*miti kunukia*)"	Leaf (majani)	
53	1/31	Ebenceae	***Diospyros verrucosa***	Hiern	Mkorog'owa	Makangala	285	N	Forest (*pori*)	Tree	hair on leaves. Still small, will grow bigger	Widely distributed	3	Pounding stick (*mwichi*)	Wood	Cut
59	1/31	Cyperaceae	***Cyperus involucratus***	Rottb.	Mdulu	Makangala	253	N	Forest (*pori*)	Sedge	1m (will be about 2m)	Widely distributed	3	Mat (*mtefu*)	Stem	When it grows
58	1/31	Ulmaceae	***Trema orientalis***	(L.) Blume	Mpelo	Makangala	243	N	Forest (*pori*)	Tree		Widely distributed	3	To build a house (*jenga nyumba*)	Tree (*miti*)	
60	1/31	Combretaceae	***Pteleopsis myrtifolia***	(M.A. Lawson) Engl. & Diels	Mfindi	Makangala	279	N	Forest (*pori*)	Tree	3-4m	Widely distributed	3	To buid a house (*jenga nyumba*) or firewood (*kuni*)	Bark, wood	Use the rope instead of nails to build up (*jengea juu*).
26	1/28	Caesalpiniaceae	***Cassia agnes***	(de Wit) Brenan.	[Mbambakofi]	Rutamba village	165	P	In the back of a house	Tree	2m	Widely distributed	1	Cough	Bark	Put in water, boil, and drink
61	1/31	Caesalpiniaceae	***Piliostigma thonningii***	(Schumach.) Milne-Redh.	Nekee	Rutamba, Mitonga	168	N	In the farm	Tree	3-4m	Widely distributed	1	Cough (*kohoa*)	Bark	Boil and drink (*chemsha, kunyuwa*). The water is bitter (*maji uchachu*).
25	1/28	Rhamnaceae	***Ziziphus mucronata***	Willd.	Mula [Mukunazi]	Rutamba village	165	P	In the back of a house	Tree	3m, same size as usofu but one by one	Widely distributed	2	Fruits are eaten	Fuits	
27	1/28	Burceraceae	***Commiphora pteleifolia***	Engl.	Mkorola	Rutamba village	165	P	In the back of a house	Tree		Widely distributed	3	Food for goats (*chakula cha mbuzi*). Planted for toilet		

Note: No.=collection number. In ***bold italics*** are Latin scientific names of plants. In *italics* are some original Swahili explanations. "Forest" is indicated as a literal translation of "*pori*" and not as a strict scientific classification. ASL = above sea level. N=natural. P=planted. *Usages: 1,4=Medicinal, 2=Food, 3=Other uses.

Source: Located and informed by Mzee Litunungu on 28, 29, 21 January 2016. Family, scientific name, author, life form, and distribution are identified by Frank Mbago, University of Dar es Salaam Herbarium. Specimens were received by University of Dar es Salaam Herbarium and Tochigi Museum, Japan.

seems to be an effective medicine, and his neighbor advised me to ask *Mzee* Litunungu about it.

Mzee Litunungu was also conversant in other plants within the area. I asked the local name and uses of 46 plant specimens located by other informants. 22 plants were located in this village (within 4 km from his house), 8 plants were in Kinyope (8 km northwest from his house and 4 km northeast Makangala), 9 plants were in Milola (20 km northwest from his house and 11 km northwest from Makangala), and 7 plants were in Nndawa (34 km southwest from his house and 31 km also southwest from Makangala).

Among those 46 plants, *Mzee* Litununugu knew 24 local names by specimen, he knew 15 by the local names, and he has seen one before (Table 2). The plants that he indicated different names were only 4. One was near the house which he differentiated from a plant that he listed himself. Three were from a village 34 km away from his own village, of which two were climbers (vine) and he indicated a local name within the same family and genera. He did not know two plants: one climber in a village 20 km away from home, and one herb 34 km away from home.

Among the 39 plants he knew either by specimen or name, he also knew its uses or characteristics for 37 plants which is indicated in Table 3. He knew 28 medicinal use (including one for good luck), 14 food use, and 10 other uses including multiple uses for one plants.

Within the medicinal plants, he knew multiple plants for cough, hernia, and convulsion. For cough, he indicated that the bark of Tamarind or Mkwaju (Table 3, no.36, ***Tamarindus indica***) in addition to the previous two medicinal plants that he introduced himself (Table 1: nos. 26, 61).

He knew four medicinal plant for hernia (*mshipa*). He knew roots of Mtoro (Table 3, no. 10, ***Landolphia kirkii***), which the fruits are eatable, and Mlemblembe (no.41, ***Cassia abbreviate***). He also knew Chiguluka (no.14, ***Securidaca longipedunculata***) and Nalupande (no.37, ***Holarrhena febrifuga***).

He also indicated three medicinal plants for convulsion (*degedege*): Mtapi (Table 3, no.5, ***Olax gambecola***), Ukwaya (no.6, ***Dichapetalum mossambicense***), and Nkambwenga (no. 47, ***Steganotaenia araliacea***). Mtapi and Ukwaya was informed and collected for the same use by his neighbor, Ahmad Mtambo who is a son of a traditional healer, who may have shared the information. Using Angalaya (no.8, ***Tephrosia pumila***) for eyes and using Pokoro (no.9, ***Grewia forbesii***) for hernia (*mshipa tumbo*) were also common between *Mzee* Litnungu and Mtambo.

For vomiting, he knew Nang'ungwa (no.29, ***Reissantia indica***) and Mjau (no.33, ***Cola ruawensis***). He also knew medicinal plants for various types of injuries: milk of Mtoro (no.10) for cuts, Jeijei (no.24, ***Mirabilis jalapa***) for injuries, roots of Msofu (no.11, ***Uvaria leptocladon***) —which the fruits are eatable— for deep injury (*vidonda vifuku*), Mpingapinga (no.39, ***Cladostemon kirkii***) for abscess (*jipu*), Mtamba (no.4, ***Rhoicissus revoilii***) for swollen skin injury or burn, and Mtope (no.13, ***Annona senegalensis***) when a swollen injury breaks. Jeijei has been informed by his daughter Mwanahamisi Rashid Litunungu from her garden, which she shared with her father.

He also knew many food in the forest, but which

Table 2. Number of plants known by Mzee Litunungu by location

Location	Rutamba	Kinyope	Milola	Nndawa	Total
km from home	<4	8	20	34	
km from Makangala	9-13	4	11	31	
Know the usage	20	6	8	3	37
Know the name by speciment	16	1	4	3	24
Know by name	4	7	4	0	15
Have seen it before	1	0	0	0	1
Different name	1	0	0	3	4
Don't know	0	0	1	1	2
Total	22	8	9	7	46

Source: Based on interview on 27-30 Jan. 2016.

is of attention is that he knew those that is to be cooked such as Kilombelombe (no.22, ***Macrotyloma axillare***) and Maranjei (no.30, ***Roueria coccinia ssp. boiviniana***) in addition to Mpwapwaraga mentioned previously (Table 1, no.55).

Looking into the parts of plants used by *Mzee* Litunungu (Table 1 and 3), fruits were mostly eaten by humans (nos. 3, 9, 10, 11, 13, 21, 23, 25, 28, 30, 34, 55) or birds (nos. 40, 41). Leaves are mainly used for medicinal purposes (nos. 5, 8, 12, 29, 32, 33, 36, 45, 47, 56) except for one used as food with scent (no.31). Roots are used mainly for medicine (no. 4, 6, 9-11, 14, 35, 37, 41, 46) or food (nos. 7, 20, 22, 54), but also for rope (no.45) or cloths press (no.7). Barks were used mainly for cough medicine (nos. 26, 36, 61), but some were used for bangles for blessing (no.57) or rope (no.60). His knowledge of plants did not seem to have any bias on plant family.

Concluding remarks

Mzee Litunungu passed away on 19 April 2017 at the age of 82. I was first informed by his friend's grandson on 22 April by e-mail, which I received with great shock. I was also later informed through his neighbor's daughter, and also by his grandson as well.

The last I have met *Mzee* Litunungu was when I left Rutamba Village on 4 February 2016. He told me to "take with you all the good here, and leave behind what is bad". I was surprised and responded that I did want to leave behind what is "good" and hoped I don't leave so much "bad" behind. Through consolidating his knowledge and memories, it comes clear that he has certainly shared lots of "goods." Hopefully, I can bring back this "goods" back to the village to be shared with his loved ones.

Acknowledgement

I dedicate this paper to *Mzee* Rashid Litunugu for all that he has taught me. I hope his knowledge will be inherited to his family and friends, and to be shared within society which I believed he himself intended. The plants have been identified by Mr. Frank M. Mbago, curator of University of Dar es Salaam Harbarium. The research on the utility of plants have been financially supported by JSPS KAKENHI Grant Number 15H05139, and partly supported by 25284171.

[1] "*Mzee*" is a word to put prior to the name of an elderly man in Swahili for respect.
[2] "*Biti*" is a word to put prior to the name of an adult woman for respect.
[3] Such big paper is commonly called *manila* in Tanzania.
[4] Swahili words are indicated in *italics*.
[5] Sakamoto (2008).
[6] Sakamoto (2009a).
[7] Sakamoto (2011).
[8] Sakamoto (2008), p.3. The family tree includes members with some relationship even if it is not of direct lineage.
[9] Sakamoto (2011), p.5; Sakamoto (2008), p.3.
[10] Based on interview on 7 Sept. 2013.
[11] Sakamoto (2009b).
[12] Sakamoto (2007).
[13] The area is planned to become a new village as of 2017.
[14] The Latin scientific names are in ***bold italics***.

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Table 3. Plants known by Mzee Litunungu

No.	Collect date 2016	Family	*Scientific name*	Author	Swahili name	Mwera name	Locality T8, Lindi Region	ASL (m)	Habitat		Description Life form etc.	
3	1/25	Loganiaceae	***Strychnos mitis***	S.Moore		**Manjichi**	Rutamba, Lipande	232	N	Forest, along the road, near electric pole	Tree	Bears fruit during June-July
4	1/25	Vitaceae	***Rhoicissus revoilii***	Planch.	Mtamba	**Mtamba**	Rutamba, Lipande	178	N	Forest, not far from the road	Climber	
5	1/25	Olacaceae	***Olax gambecola***	Baill.		**Mtapi**	Rutamba, Lipande	174	N	Forest	Shrub	2m
6	1/25	Dichapetalaceae	***Dichapetalum mossambicense***	(Klotzsch) Engl.	Kikuwaya	**Ukwaya**	Rutamba, Lipande	174	N	Forest	Shrub/Liana	
7	1/25	Araceae	***Amorphophallus abbreviatus***	Engl.	**Uwanga**	**Utondwe**, Ndondwe	Rutamba, Lipande	176	N	In the farm	Herb	1m
8	1/25	Papilionaceae	***Abrus precatorius***	L.	**Dumbidumbi**	Mg'angalaya, **Angalaya**	Rutamba, Lipande	173	N	Near the road	**Climber**	
9	1/25	Tiliaceae	***Grewia forbesii***	Harv.		Mpokoro, **Pokoro**	Rutamba, Michee	155	N	Along walking road in the village	Scandent shrub/Tree	Bears fruit in Sept.
10	1/25	Apocynaceae	***Landolphia kirkii***	Dyer		**Mtoro**	Rutamba, Michee	156	N	Forest near the	Climber	Fruits will wripen around Feb.
11	1/25	Annonaceae	***Uvaria leptocladon***	Oliv.		**Msofu**	Rutamba, Michee/Lipande	153	N	Next to a farm	Shrub	Bears fruit in March
12	1/25	Euphorbiaceae	***Croton sylvaticus***	Hochst.		Mg'ongolo, **Mgong'oro**	Rutamba, Michee	153	N	In the farm	Tree	Small
13	1/25	Annonaceae	***Annona senegalensis***	Pers	Mtopetope	**Mtope**	Rutamba, Chilala, Nambumgo	279	N	Forest. Along the road. Many	Tree	2m. Bears fruit in Jun-Aug
14	1/25	Polygalaceae	***Securidaca longipedunculata***	Fresen.		**Chiguluka**, Kiguluka	Rutamba, Chilala.	282	N	Forest	Tree	2m. Thin
20	1/26	Dioscoreaceae	***Dioscorea hirtiflora ssp. orientalis***	Benth.		**Ming'oko**	Nndawa	394	N	Forest	Climber	
21	1/26	Loganiaceae	***Strychnos innocua***	Delile		Mg'lung'ulu, **Mgurunguru**	Nndawa	411	N	Forest	Tree	Fruit in Dec. Similar to Manjichi
22	1/26	Papilionaceae	***Macrotyloma axillare***	(E.Mey.) Verdc.		**Kilombelombe**	Nndawa	409	N	Forest	Herb	
23	1/27	Moraceae	***Bosqueiopsis gilletii***	De Wild. & T.Durand	Mpindingoloro	Mpinding'ololo	Milola	381	N	Forest	Tree	1m, roots. Good scent.
24	1/27	Nyctaginaceae	***Mirabilis jalapa***	L.	Mjeijei, **Jeijei**		Rutamba village	164	P	Garden of house	Herb	10-20 cm grass
28	1/28	**Annonaceae**	***Annona muricata***	L.	Mstaferi	**Mstakaferi**	Rutamba village	165	P	In the back of a	Shrub	Fruits
29	1/29	Celastraceae	***Reissantia indica***	(Willd.) N.Hallé		Nang'ungwa	Rutamba village	174	N	Near the house	Shrub/Liana	1m. Expand by root
30	1/29	Connaraceae	***Rourea coccinea ssp boiviniana***	(Schumach. & Thonn.) Benth	Maranjei		Rutamba village	167	N	Next to a farm	Shrub	1m (larger in forest)
32	1/29	Meliaceae	***Azadirachta indica***	A.Juss.	Marubaini		Rutamba village	162	P	In front of the house	Tree	Seen in many places
33	1/29	Sapotaceae	***Cola ruawensis***	Cheek		Mjau	Rutamba, Nambawala	164	N	Forest/farmland	Tree	
34	1/29	Papilionaceae	***Cajanus cajans***	L.	**Mbaazi**	Mterepakumo	Rutamba, Nambawala	166	P	Farm	Shrub	
35	1/29	Rubiaceae	***Cremaspora triflora***	(Thonn.) K.Schum.		**Mmambala**	Rutamba, Nambawala	166	N	Forest/farmland	Shrub	1.5m
36	1/29	Caesalpiniaceae	***Tamarindus indica***	L.	**Mkwaju**	Mkweu	Kinyope	218	P/N	Near the house	Tree	
37	1/29	Apocynaceae	***Holarrhena febrifuga***	Klotsch.		Nalupande	Kinyope	217	N	Forest, neiboring houses.	Tree	1m
38	1/29	Euphorbiaceae	***Flueggea virosa***	(Willd.) Voigt		Mpemba	Kinyope	214	N	Forest, neiboring houses.	Shrub	1m
39	1/29	Capparidaceae	***Cladostemon kirkii***	(Oliv.) Pax		Mpingapinga	Kinyope	211	N	Forest	Tree	2m
40	1/29	Boraginaceae	***Ehretia amoena***	Klotsch.		Nkakatale, Ng'akatale	Kinyope	213	N	Forest	Tree	
41	1/29	Celastraceae	***Cassia abbreviata***	Oliv.		Mlembelembe	Kinyope	213	N	Forest	Tree	
44	1/30	Papilionaceae	***Pterocarpus angolensis***	DC.	Mninga	Mtumbati	Milola	353	N	Forest next to road	Tree	5-10m
45	1/30	Asparagaceae	***Asparagus buchananii***	Baker		**Nchihu**	Milola	353	N	Forest next to road	Herb	small, even when grown
46	1/30	Connaraceae	***Rourea orientalis***	Baill.	Malanjai, **Mranjei**	Mladu	Milola	384	N	Forest	Tree	
47	1/30	Umbelliferae	***Steganotaenia araliacea***	Hochst.		Nakambwenga	Milola	379	N	Forest	Tree	0.5m (still small, will grow)
48	1/30	Moraceae	***Ficus zanzibarica***	Warb.	**Mlandege**	Mnondo	Milola	376	N	Forest	Tree	2m, on other trees. White water comes
50	1/30	Anacardiaceae	***Sclerocarya birrea (A.Rich.) Hochst. ssp. caffra***	(Sopnd.) Kokwaro	Maziwa	Mamawele	Milola	379	N	Forest	Tree	Smells like (*nukia kama*) spice. Thorns (*miiba*)
51	1/30	Rubiaceae	***Chassalia umbraticola***	Vatke		Mdibwa	Milola	381	N	Forest	Shrub	

Note: No.=collection number. In ***bold italics*** are Latin scientific names of plants. In *italics* are some original Swahili explanations. "Forest" is indicated as a literal translation of "*pori*" and not as a strict scientific classification. ASL = above sea level, N=natural. P=planted. *Usages: 1,4=Medicinal, 2=Food, 3=Other uses. In bold is the name Mzee Litunungu used.

Source: Informed by Mzee Litunungu in 27-30 January 2016 based on specimen collected by other informants. Family, scientific name, author, life form, and distribution are identified by Frank Mbago, University of Dar es Salaam Herbarium. Specimens were received by University of Dar es Salaam Herbarium and Tochigi Museum, Japan.

No.	Distribution (conservation status)	*	Usage known by Mzee Litugungu	Part used	How it is used by Mzee Litunungu	Original informant at the time of collection
3	Widely distributed	2	Food	Fruits		Ahmad Mtambo
4	Widely distributed	1	Swolen skin injury (*mimba jipu kidonda*), burn	Roots	Pound, cook, and bandage (*kwanga, jiko, bandiko*).	Ahmad Mtambo
		2	When thirsty (*kiuw*)	Water	Cut a big tree.	
5	Widely distributed	1	Convultion (*upepo degedege*)	Leaves	Put in a pot and bath a child (*chungu, ogesha mtoto*).	Ahmad Mtambo
6	Widely distributed	1	Convultion (*degedege*)	Roots	Grind and put on body (*saga, paka*).	Ahmad Mtambo
7	Widely distributed	2	Food at the time of hunger (*chakula cha njaa*)	Roots	The poison in bitter (*sumu, chungu*). Put in water and throw away water (*maji aga*) untlil (*kamua*) *bugabuga*. Grind (*saga*) and cook like food like *matambo*.	Ahmad Mtambo
		3	Cloths press (*nguo pasi*)	Roots	Press clothes (*pasi*).	
8	Widely distributed	1	Eyes (*macho*)	Leaves	Put in a bucket and wash one's face (*bakuli, nawa*)	Ahmad Mtambo
9	Widely distributed	2	Food	Fruits	Sweet like sugar.	Ahmad Mtambo
		1	Stomach pain (*mshipa tumbo*)	Roots	Pound (*twanga*) until there are bubbles (*povu*) and drink the water.	
10	Widely distributed	2	Food	Fruits		Ahmad Mtambo
		1	Hernia (*mshipa ya hernia*)	Roots	Take, grind, rub with hand, and drink. The stomach pain will go away.	
		1	Cut	Its milk from the cut	Put the milk on the injury.	
11	Tanzania (endemic)	2	Food	Fruits	Tasty as it is (*mazuri moja kwa moja*).	Ahmad Mtambo
		1	Medicine for deep injury (*vidonda vifuku*)	Roots		
			Difficult medicine			
12	Wide distributed	1	Malaria	Leaves	Put in a pan (*sufulia*) with water, and warm/boil (*chemsha*) in hot water (*vuguvugu maji moto*). Masage the body or feet.	Ahmad Mtambo
13	Wide distributed	2	Food	Fruits		Ahmad Mtambo
		1	When a swolen injury breaks (*vimbe, pasuka*)			
14	Widely distributed	1	Hernia (*mshipa*)	Roots	Dig and drink.	Ahmad Mtambo
		3	Broom (*fagio*)			
20	Widely distributed	2	Food	Roots	Dig and cook. More tastier than other food from the forest. Eath with soughum, maize, or cassava.	Juma Hassan Hamisi
21	Widely distributed	2	Food	Fruits	Taste like Manjichi (no.3) but is not as tasty.	Juma Hassan Hamisi
22	Widely distributed	2	Food	Roots: Fruits underground (*matunda ya chini*)	Raw or cooked.	Juma Hassan Hamisi
23	Widely distributed	2	Food	Fruits		Abdala Issa Pandamila
			Mpini ya embe	tree		
24	Widely distributed	1	Injury	stem of the leaf	Grind (*saga*), make pounder (*unga*) and put (*paka*) on the injury.	Mwanahamisi Rashid Litunungu
28	Widely distributed	2	Food	Fruits		Ahmad Mtambo
29	Widely distributed	1	Vomiting, stomach (*tapika, tumbo*)	Leaves	Pound (*poinda*).	Ahmad Mtambo
30	Widely distributed	2	Food	Fruits	Dry/fry (*kanga*) and it will be food like popcorn (*bis*).	Ahmad Mtambo
32	Exotic	1	Fever from the hernia (*homa ya shipa*)	Leaves	Pound (*ponda*), boil (*chemsha*), put cold (*baridi*) and drink (*kunwa*)	Ahmad Mtambo
33	Widely distributed	1	Vomiting (*tapika*)	Leaves	Pound (*ponda*) and drink (*kunywa*)	Ahmad Mtambo
34	Widely distributed	2	Food	Fruits (matunda)	Eat with *ugali*	Ahmad Mtambo
		1	Medicine			
35	Widely distributed	1	Dizziness (*zunguzungu*)	Roots	Grind (*saga*) and eat (*kala*).	Ahmad Mtambo
36	Widely distributed	1	Teeth (*jino*)	Leaves	Pound (twanga, ponda), boil (*chemsha*) the leaves and put the bitterness (*chachu*) on teeth.	Juma Mbule
		1	Cough (*kohoa*)	Wood (*miti*), bark (*magome*)	Boil (*chemsha*)	
		1	Diarreah (*harisha*)	Leaves		
37	Widely distributed	1	Hernia (*mshipa*)	Root	Very bitter (*uchungu sana*). Grind (*saga*), cook and drink with water (*kunywa maji*).	Juma Mbule
38	Widely distributed	3	Broom (*fagio*)	(Stems)		Juma Mbule
		3	Firewood (*kuni*)	(Wood)		
		1	Medicine		But don't know for what sickness (*homa*)	
39	Widely distributed	1	Medicine for abscess (*jipu*)	Leaves	Put the leaves on the abscess. Heat (*joto*) will go away.	Juma Mbule
40	Widely distributed	3		Fruits	Birds like to eath the fruits	Juma Mbule
41	Widely distributed	3		Fruits	Birds like to eath the fruits	Juma Mbule
		1	Hernia	Roots	Dig, grind (*saga*), and eat (*kula*) like panadol.	
44	Widely distributed	3	Wood	wood		Ahmad Mtambo
45	Widely distributed	1	Stomach (*tumbo*)	Leaves	Pound, draine and dring (*twanga, chuja, knyuwa*)	Ahmad Mtambo
		3	Rope to make basket (*kamba ya nungu*)	Root		
46	Widely distributed	1	Snake (*nyoka*)	Root		Abdala Issa Pandamila
47	Widely distributed	1	Convultion (*degedege*) for small children	Leaves		Abdala Issa Pandamila
48	Widely distributed	3			Birds like it	Abdala Issa Pandamila
50	Widely distributed	4	To get rid of bad shetani (*shetani mbaya kutoka*)	Thorns	Grind (*saga*) and its water to be put on the forehead, shoulder, wrist, and feet.	Abdala Issa Pandamila
51	Widely distributed	3	Straw to drink alchohol	Stem	The inside is hollow.	Abdala Issa Pandamila

Local traditional knowledge and ethics in Southeast Tanzania:

Mzee Rashid Litunungu's contribution on history, livelihood, and plant use research

SAKAMOTO Kumiko

Abstract

This research consolidates *Mzee* Rashid Litunung's contribution on family history, livelihood ethics, and plants use research. He indicated six generations of maternal ancestors in his family tree, providing strong evidence of the Mwera double decent, matrilineal clan (*ukoo*), patrilineal clan (*kilawa*), and inheritance of names. For livelihood research, he showed ethical value for food production and food sharing among neighbors and relatives. For plant use research, he indicated 51 species (14 collected based on his introduction and 37 indicated by specimen or name of plant collected by others) with uses or characteristics. The uses are: 33 medicinal, 18 food, and 15 others including multiple uses of one plant.

Maarifa ya Mapokeo na Maadili katika Kusukazini Tanzania:

Mchango ya Mzee Rashid Litunungu katika utafiti ya historia, maisha, na mimea

SAKAMOTO Kumiko

Muhtasari

Repoti hii inaandika mchango ya Mzee Rashid Litunungu katika utafiti ya historia ya familia, maadili ya maisha, na matumizi ya mimea. Mzee amekumbuka jadi sita upanda ya mama katika ramani ya familia yake. Amempa ushahidi kubwa kuhusu ukoo mbili ya Mwera: kutoka mama na baba (kilawa). Imesaidia kuelewesha kuhusu urithi ya jina pia. Halafu alikuwa na maadiili kwa maisha kulima na kusaidiana chakula kati ya jirani na familia. Mzee amejua matumizi ya mimea 51 (ameonesha miti mwenyewe kwa mimea 14, na amejua 37 kutoka majani au jina ya mimea). Alijua matumizi 33 kwa dawa, 18 kwa chakula, na 15 kwa nyingiyne (yamo mimea anatumia kwa nia zaidi ya moja).

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