People, plants and practice in drylands:

socio-political and ecological dimensions of resource-use

by Damara farmers in north-west Namibia.

Annexe 1:

Database of Damara ethnobotany.

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Preamble

This catalogue of ethnobotanical information with relevance to Damara farmers in north-west Namibia is intended as a source of reference material providing underlying detail to the plant resources referred to in the main body of the thesis. It is based primarily on original field data collected through the following:

- interviews at households in Khowarib in (1992), Sesfontein and at settlements on the Ugab River (1994) (52 interviews in 4total);

- extensive small-group discussion at repeat-visits to 12 households who participated in a wider survey concerned with monitoring household use of natural resources. In this case, 228 fieldcards prepared from plant specimens collected by the author were used as the basis for discussion. The Damara 'nation' to which respondents described themselves as belonging was recorded to try and elucidate dialectical and use differences; in many cases this is specified alongside information on names and uses of plants listed in this database (see Map 1.1 in the main text of the thesis);

- finally, ethnobotanical information was recorded opportunistically during collecting trips with Damara resource-users.

For each species in the catalogue the Damara name is listed followed by uses for food, medicine, perfume, livestock forage and 'other' including household utensils, building materials and firewood. Each category is supported by literature references for Nama/Damara people where these could be found. This is followed by plant names and uses recorded for Herero/Himba herders who live in close proximity with the Damara in north-west Namibia Literature references to the use of the species in drylands elsewhere are then recorded. Information from the literature on the names and uses of particular plant species are referred to in the present tense throughout but fieldwork is needed to verify whether or not these practices are enacted in contemporary settings.

For ease of reference within Namibia and South Africa, each species is numbered according to 'Prodromus einer Flora von Südwestafrika' (FSWA) and the Botanic Research Institute of Pretoria (BRI). This is followed by the author's collection number (i.e. SS0332) for specimens which were deposited with the herbarium collection at the National Botanical Research Institute (NBRI) in Windhoek, Namibia. Naturalised species are marked with an asterix. Families and species are listed alphabetically, again for ease of reference.

Note on orthography

Damara is a Khoekhoe or 'click' language closely linked with Nama. As in the thesis this Annexe uses the standardised orthography such that clicks are represented by symbols as follows:

= dental click

‖ = lateral click

! = palatal click

≠ = alveolar click

Long vowels are represented with a double vowel rather than a macron above a single vowel letter so that **≠hā** becomes **≠haa** (see Eiseb *et al*, 1991: 17). Tone is not marked.

The suffixes 's' and 'b' 'n' denote feminine, masculine and plural nouns respectively. These are demarcated from the main stem of the noun with a full-stop. The same plant can, in many cases, be referred to with different suffixes, depending on the part of the plant referred to. Generally, the whole plant is given the masculine ending, whereas fruits or other plant parts are given the feminine or masculine endings depending on their shape: round fruits, for example, are female while long, thin fruits are male. Heinz and Maguire (1974: 9) similarly note for the !Kō San in Namibia and Botswana that the sex of the plant or of a plant part depends on its shape: relative stoutness is a female attribute and slenderness is a male attribute.

ACANTHACEAE

Blepharis cf. *obmitrara* C.B.Clarke
FSWA: 1300   BRI: 7973   Author's coll. no. SS0314
Ao game (recorded from Purros Damara in Sesfontein). 'Ao' means 'male', i.e. it is considered a male |game plant.

The Himba of Kaokoveld refer to this species as onyainya or ojikokotwa and report that it is browsed by small stock (Malan and Owen-Smith, 1974: 149).

B. gigantea Oberm.
FSWA: 1300   BRI: 7980   Author's coll. no. SS0454
Kai game (recorded in Sesfontein).
Recognised as a fodder plant (recorded along the Ugab). The bees take nectar from the flowers of this species (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein) and ostrich eat this plant (recorded from ‖Khaoa-a Damara in Sesfontein).

B grossa (Nees) T.Anderson
FSWA: 1300   BRI: 7980   Author's coll. no. SS0216
Is a (kai) |game.s (recorded throughout former Damaraland); |ami (ostrich) |game (recorded from Dâure.b Damara at ‖Gaisoas and Gudipos on the Ugab River).
Goats and sheep eat this species during drought (recorded from |Khomani Damara at Rietkuil farm) and ostrich eat it (recorded from Tsoaxau and Dâure.b Damara at ‖Gaisoas, Ugab).

Ecbolium clarkei Hiern
FSWA: 1300 BRI: 8048 Author's coll. no SS0003, SS0400
hom hom (recorded from Dâureb Damara at Gudipos, Ugab River), i.e. the name refers to sucking the nectar out of the flowers.
This plant is browsed by goats (recorded from Dâureb Damara at Gudipos, Ugab River) although Purros Damara in Sesfontein state that if goats eat this plant it makes their milk taste bad

Omutikaiko, i.e. tree (muti) not there (kaiko) (recorded from Herero and Purros Damara n Sesfontein); otjipembati otjinene recorded in Malan and Owen-Smith (1974: 149) who report that this species is browsed by livestock in Kaokoveld.

Monechma cf. *divaricatum* (Nees) C.B.Clarke
FSWA. 1300 BRI· 8094 Author's coll no SS0184
≠Naada (recorded from Purros Damara in Sesfontein); ǁgabi.s (recorded from ≠Ao-Dama, Rietkuil Farm).
Browsed by goats eat this plant (recorded from ≠Ao-Dama, Rietkuil Farm) and bees take nectar from this plant (recorded from Purros Damara in Sesfontein).

M. cleomoides (S.Moore) C.B.Clarke
FSWA: 1300 BRI: 8094 Author's coll. no. SS0080
ǀHomexare; ǀhom = shiny, i.e. the name describes the oiliness of the leaves (recorded from Dâureb Damara at ǁGaisoas, Ugab River).
Goats eat (recorded from Dâureb Damara at ǁGaisoas, Ugab River).

M. genistifolium (Engl.) C.B.Clarke
FSWA: 1300 BRI: 8094 Author's coll. no. SS0396
ǀHomexarebe (recorded from ǁKhaoa-a, Purro (originally !Oe-≠gaa) Damara in Sesfontein, and Dâureb Damara at ǁGaisoas, Ugab River); ǀgom ǀgom (recorded from Dâureb Damara at Gudipos, Ugab River).
Can eat the nectar (recorded from Dâureb Damara at Gudipos, Ugab River) and goats browse (recorded from Dâureb Damara at ǁGaisoas, Ugab River).
This plant, like SS0397 (*Petalidium* sp., Acanthaceae) is used in traditions enacted at the death of a child. ǁGau-ao.s is the name used by ǁKhaoa-a and !Narenin Damara for a woman whose child has died. The whole body of the woman is washed and she then hides (anasen) under a blanket and sits in the smoke of a fire in which parts of this plant are burned (sometimes with âna.s (*Commiphora virgata*, Burseraceae) and elephant dung or ≠hoaxau). An axe warmed on the fire is also placed (ǁgo) on the woman's stomach as part of th s ritual. The whole process is called ǁgaub (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein).

Monechma sp. Hochst.
FSWA: 1300 BRI: 8094
Van den Eynden *et al* (1992: 61) record that this is known as 'blomhai.n' in Sesfontein ('blom' is the Afrikaans word for flower).
A decoction from the roots is drunk to relieve body pains (Van den Eynden *et al*, 1992: 61).

Petalidium bracteatum Oberm.
FSWA. 1300 BRI: 7934 Author's coll. no. S0406
Gom gom (Recorded from Purros (originally !Oe-≠gaa) and ǁKhaoa-a Damara in Sesfontein, and from Dâureb Damara at Gudipos, Ugab River); !hakabi (recorded from ǁKhaoa-a Damara in Sesfontein).
The nectar can be eaten (recorded from Dâureb Damara at Gudipos, Ugab River) and honey bees take nectar from this plant (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein).
Goats eat (recorded from Dâureb Damara at Gudipos, Ugab River).

P. cf. *engleranum* (Schinz) C.B.Clarke
FSWA. 1300 BRI: 7934 Author's coll. no. SS0011, SS0269?
‖Ona.n (recorded in Sesfontein; this name is also reported as the Hai‖om term for a similar dwarf-shrub *Leucosphaera bainesii* (Hook. F.) Gilg, Amaranthaceae, in Eiseb *et al* (1991: 21, 23, 28)).
This is an important fodder for goats (recorded in Sesfontein).

The Himba call this plant otjingenge (Malan and Owen-Smith, 1974: 149) and describe it as dry season stock feed.

P. coccineum S.Moore
FSWA: 1300 BRI: 7934 Author's coll. no. SS0022
‖Khona.s (recorded along the Ugab).
This is an important fodder for goats (recorded along the Ugab).

P. halimoides (Nees) S.Moore
FSWA: 1300 BRI: 7934 Author's coll. no. SS0307
!Na hai.b (recorded in Sesfontein).
A decoction from the root is drunk to treat stomach pains and diarrhoea (recorded in Sesfontein).

Malan and Owen-Smith (1974: 149) report that the roots of an unidentified *Petalidium* sp. known locally by the Himba as otjipembati (also a name for *P. rossmannianum*), are chewed and the sap swallowed for nausea, and an extract from the root bark is applied to wounds. This specis is eaten by livestock in Kaokoveld (Malan and Owen-Smith, 1974: 149).

P. rossmannianum P.G.Mey.
FSWA: 1300 BRI: 7934 Author's coll. no. SS0350
‖Ona.n (recorded in Sesfontein; see notes above for *P.* cf. *engleranum*).
This is an important fodder for goats (recorded in Sesfontein).

Is calledojipembati or otjingongwe by the Himba of Kaokoveld and is used as a dry season stock feed (Malan and Owen-Smith, 1974: 149).

Petalidium sp. Nees
FSWA: 1300 BRI. 7934
Ao ‖ona.n (recorded in Sesfontein); 'ao' means 'male' and '‖ona.n' is the name of plant, i.e. male ‖ona.n. Refers to fact that it has black bark and larger leaves than other *Petalidium* spp. which are known generically as ‖ona.n.
This is an important fodder for goats (recorded in Sesfontein).

Petalidium sp. Nees
FSWA. 1300 BRI: 7934 Author's coll. no. SS0397, SS0415
Homexare, ‖gauhai.b (recorded from ‖khaoa-a Damara, in Sesfontein); ‖gabi (recorded from Dâureb Damara in Sesfontein; ≠naada (recorded from Purros Damara in Sesfontein);‖ona.s (recorded fromTsoaxau Damara at ‖Gaisoas, and Dâureb Damara, Ugab River, who state that there are different types of ‖ona.s in different areas and that this one is green when wet).
Goats eat (recorded from Dâureb Damara in Sesfontein, Tsoaxau Damara at ‖Gaisoas, and Dâureb Damara, Ugab River).
Bees take nectar (recorded from Purros Damara in Sesfontein).
This plant is used in traditions enacted at the death of a child (see notes above for *Monechma genistifolium*).

Ruellia diversifolia S.Moore
FSWA: 1300 BRI: 7965 Author's coll. no. SS0016, SS0243, SS0302,
‖Hui.b and |hom |hom or |gom |gom (recorded in Sesfontein); |gom |gom and !hakabi described as !Narenin names (recorded from ‖Khaoa-a Damara in Sesfontein); |gom |gommehai.b (Van den Eynden *et al*, 1992: 61). ' |Hom |hom' refers to the action of sucking nectar out of the flowers.

The nectar is eaten as a snack while in the field (recorded in Sesfontein) and bees take the nectar from this plant for honey (recorded from ǁKhaoa-a Damara in Sesfontein).

AIZOACEAE

Gisekia africana (Lour.) Kuntze *africana*
FSWA: 270 BRI: 2382 Author's coll. no SS0087, SS0115, SS0256
Toabe.b and |habe.b (SS0087) (recorded in Sesfontein); oara (recorded for SS0115 from Purros Damara in Sesfontein); |âtsi |âbe recorded for SS0256 (kai |âtsi |âbe = *Sesuviu sesuvioides*, Aizoaceae) (recorded from Dâure.b Damara at Gudipos on the Ugab River).
'Toabe.b' means 'no power or uses'; an equivalent Damara word is '≠habusa'. ' |Habe.b' itself has no meaning. There is a hill near the road between Kamanjab and Outjo which is k ' |habe.b ≠ho.b'; '≠ho.b' means 'to hide' and, as ' |habe.b' is abundant on this mountain, refers to ' habe.b hiding' on the mountain.
The seeds are collected from harvester ant nests and eaten; it is described as 'food for ≠goburun', i.e. harvester ants (recorded for SS0256 from Purros Damara in Sesfontein).
Goats eat (recorded from Purros Damara in Sesfontein).

The Herero name is ombuija (recorded for SS0256 from Purros Damara in Sesfontein).

Limeum argute-carinatum Wawra & Peyr.
FSWA: 270 BRI: 2376
!Uru (recorded from Purros Damara in Sesfontein).

Mollugo cerviana (L.) Ser. ex DC.
FSWA: 270 BRI: 2387 Author's coll. no. SS0077, SS0147
Dom hai.b or voice-plant (recorded from |Khomani Damara at Malansrust farm); !uru (recorded in Sesfontein, e.g. by Purros Damara)
Ash from this plant is placed on the throat to cure sore throats (recorded from |Khomani Damara at Malansrust farm).
Goats eat this plant.

Sesuvium sesuvioides (Fenzl) Verdc.
FSWA: 270 BRI: 2394 Author's coll. no. SS0075
(Kai) |âbe (recorded from ǁKhaoa-a, Namib |!Naren, Purros (originally !Oe-≠gaa) and ǁUbu Damara in Sesfontein); kai |âtsi |âbe (recorded from Dâureb Damara at Gudipos on the Ugab River).

Tetragonia schenckii (Schinz) Engl.
FSWA: 270 BRI: 2403
≠Khoe-hai.n (du Pisani, 1983: 12); ≠khoe.s (also refers to *Salsola* spp., Eiseb *et al*, 1991: 24, 29)
The dry wood is an important source of firewood in the former Namaland (du Pisani, 1983: 12).

Trianthema triquetra Rottler ex Willd.
FSWA: 270 BRI: 2395 Author's coll no. SS0014, SS237
≠Nurusoâ.b, ≠nurusoâ âgeame (recorded in Sesfontein, e.g. from ǁkhaoa-a, Namib |!Naren, Purros (incl. originally !Oe-≠gaa), and Dâureb Damara); ≠nurusôa.i is referred to as utilised in Van den Eynden *et al* (1992: 87) but is unidentified; |âtsi âbe (Dâureb Damara at Gudipos, Ugab River).
'≠Nurusoâ' is the name of the black seeds (≠nu = black). '≠Nurusoâ |âgeame' refers to the fact that it is seen as being very similar to |âgeame, i.e. *Zygophyllum simplex* L., Zygophyllaceae, to the point of being a 'type' of |âgeame.
The seeds are eaten with different types of porridge, mainly as seasoning rather than a staple food (recorded from ǁkhaoa-a, Purros (incl. originally !Oe-≠gaa), Dâureb Damara in Sesfontein, and Dâureb Damara at Gudipos, Ugab River, and also recorded by Van den

Eynden *et al*, 1992: 87). They are eaten as they come or pounded first. Timotheus Ganuseb claims that 'it tastes better than salt'.

The Herero call this species onona (plant) and oruandjero (the food from plant) (recorded in Sesfontein and from Purros Damara) and also eat the seeds as a seasoning for milky porridge.

AMARANTHACEAE

Amaranthus spp. L.

FSWA 330 BRI· 2299 Author's co l no SS0062, SS0194, SS0235

‖Hâube.s b, ‖gâube.s b (recorded throughout former Damaraland) ≠aube recorded from |khaoa-a Damara in Sesfontein; hai (grey) ‖gâube.b recorded from ‖Khaoa-a, Purros (originally !Oe-≠gaa) and |Ubu Damara from Sesfontein; ‖gâube.b, ≠khaube.b = *Amaranthus* sp. (Eiseb *et al*, 1991: 21, 25); Tsoaxau Damara at ‖Gaisoas, Ugab River, state that ‖hâube.s refers to plants that grow where people live, e.g. in kitchen gardens and horo.b as the same type of plant when it grows wild in the field or !garo.b.

The leaves are eaten throughout former Damaraland and can be sundried and rehydrated for later consumption. ‖Hâube.s seems to be a generic term used to describe a range of *Amaranthus* spp; cultivars have also been introduced into Sesfontein by Owambo. Leaves of ≠khaube.b, identified by Van den Eynden *et al* (1992: 61) as *Amaranthus dinteri* Schinz subsp. *dinteri*, are recorded as cooked and eaten in Sesfontein.

Goats eat this plant (recorded from ≠Ao-Dama, Rietkuil Farm).

The Hereo name is omunandi (recorded for SS0361 by Purros Damara in Sesfontein and in Malan and Owen-Smith, 1974: 149) or ombowa (yozondu) (Kajujaha-Matundu, 1994).

Among the Himba teaves and stems boiled in water and eaten as a relish with meat and maize or dried and pressed into cakes called 'omavanda' which are stored for later use (Malan and Owen-Smith, 1974: 149). This food is regarded as a delicacy and omavanda are traded in Kaokoveld.

The plant is browsed by cattle (Malan and Owen-Smith, 1974: 149).

The leaves of *Amaranthus* spp. are eaten wherever they occur. For example: the leaves of *Amaranthus* sp. are eaten by Dobe-area !Kung in Botswana (Lee, 1979: 167), the leaves of *A. thunbergii* and three other *Amaranthus* species are eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148) and several *Amaranthus* spp. are consumed as relish by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 46). The leaves of a number of *Amaranthus* spp. are consumed by Maasai and Kipsigis in east Africa (Glover *et al*, 1966: 192) and throughout Ethiopia (Getahun, 1974: 49). In North America the seeds and leaves of Amaranthus spp. were consumed by the Hiach-eD O'odham of the Sonoran Desert (Crosswhite, 1981: 53).

Arthraerua leubnitziae (Kuntze) Schinz

FSWA.330 BRI: 2320

|Haisari.s (Eiseb *et al*, 1991: 20, 25); sari.s (recorded among the ≠Aonin of the !Kuiseb by Van den Eynden *et al*, 1992: 23).

A decoction of the roots is drunk by the ≠Aonin of the !Kuiseb River to 'ease tremblings' (Van den
Eynden *et al*, 1992: 23).

Calicorema capitata (Moq.) Hook. f.

FSWA. 330 BRI: 2325 Author's coll. no. SS0034

Dairu (recorded in Sesfontein).

'Dairu' comes from 'dai' meaning 'milk'.

The roots can be added to sâu.n beer (i.e. beer made from *Stipagrostis* spp. grass seeds) as a fermentation agent (recorded in Sesfontein)

The Herero name for this plant is ongaradi (recorded in Sesfontein; Malan and Owen-Smith, 1974: 149).

In Sesfontein it was recorded that beer and wine used to be made by Herero from the roots of this plant which were prepared by scraping clean, chopping and drying in the sun, nd then added to water with honey or sugar.

Considered by ovaHerero herders in Sesfontein to be an important forage specie espe in dry season, for both small and large stock, and is reportedly one of the most nutritional forage plants. Recorded by Malan and Owen-Smith (1974: 149) as eaten by livest k in considered heavily grazed in western Kaokoveld, with speculation as to whether this is by choice or necessity'.

Leucosphaera bainesii (Hook. f.) Gilg

FSWA 330 BRI 2313 Author's coll. no SS0308

‖oona (recorded from Purros Damara in Sesfontein).

Bees take nectar from this plant (recorded from Purros Damara in Sesfontein).

Otjigenge (recorded from Purros Damara in Sesfontein); otjingenge is reco d d f *coccineum*, Acanthaceae, in Malan and Owen-Smith (1974: 149) who record the name otjivetjombanje (sputum (otjive) of the jackal (ombandje), i.e. due to the similarity between the infloresence and white scaly bark of this plant and hairballs regurgitated by jackals), for *L. bainesii.*

An extract of the root is applied by Himba to wounds or as a warm compress for swelling Malan and Owen-Smith (1974: 149-150) an consider this plant an important dry season stock feed.

AMARYLLIDACEAE

FSWA: 1500 Author's coll. no. 0032

Gânao (recorded from Dâureb Damara in Sesfontein).

!noa.b (porcupines) eat (recorded from Dâureb Damara in Sesfontein).

Crinum /Nerine sp.

FSWA: 1500 BRI: 1189 Author's coll. no. SS0032

Gânau.n, gânau.s (flower) (recorded in Sesfontein)

This name seems to be a generic term applied to lilies.

The flowers are eaten by goats and the bulbs are eaten by baboons.

ANACARDIACEAE

Rhus undulata Jacq.

FSWA: 740 BRI: 4594

!Kuni (Coates-Palgrave, 1991: 491)

This shrub bears edible berries consumed by the Nama (Schultze, 1907 in du Pisani, 1983: 14).

Coates-Palgrave states that 'the Hottentots' use a decoction of leaves for postparturient problems and chew the leaves for chest colds.

*Schinus molle** L.

FSWA. 740 Author's coll no S0284

Pepahai.s (recorded at farms along the Aba-Huab River; this name was also recorded for *Zanthoxylum ovatifoliatum*, Rutaceae).

APIACEAE

Peucedanum upingtoniae (Schinz) Drude

FSWA: 1030 BRI. 6116

The tuber of this plant is eaten by the Nama (Schultze, 1907 in du Pisani, 1983: 14).

APOCYNACEAE

Pachypodium lealii Welw.

FSWA. 1120 BRI: 6681 Author's coll. No SS0112

Khîni.s (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein); gunu (recorded from ‖khaoa-a Damara (|Awos) in Sesfontein); called gowa.s (recorded from Tsoaxau Damara at ‖Gaisoas, Ugab River).

An extraction from the leaves is poured into the ears for earache (recorded from Purros Damara in
Sesfontein).

Bees often make hives in the fat base of the trunk of this tree (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein). The wood can be used for carving utensils such as buckets or ‖hoe.s (recorded from ‖khaoa-a Damara (|Awos) in Sesfontein). If you stick something in the stem 'it cries'; you can't drink water from the stem because it's very bitter (recorded from Tsoaxau Damara at ‖Gaisoas, Ugab River).

The Herero name is ohaanga (recorded from Purros Damara in Sesfontein); ohwanga (Malan and Owen-Smith, 1974: 150).

Sap from the pith of the trunk is applied to inflammed wounds on people and livestock and is used as eardrops (Malan and Owen-Smith, 1974: 159).The Tjimba are reported to make water troughs to poison birds from the wood of this tree (Malan and Owen-Smith, 1974: 150).

APONOGETONACEAE

Aponogeton cf. *desertorum* Zeyh. ex Spreng.

FSWA: 1430 BRI: 65

Possibly ‖ana.b (recorded from Dâure.b Damara from ‖Gaisoas on the Ugab River); ‖gana.b/s/i (Eiseb *et al*, 1991: 21, 25).

Dâure.b Damara from ‖Gaisoas on the Ugab River report that the red root of ‖ana, found near water during the rain season to the west of the Brandberg, is eaten like a potato. Du Pisani (1983: 6) records that when the leaves turn yellow the Nama harvest the bulb of this freshwater, rain season hydrophyte. These are then peeled and either cooked in water or roasted and mashed with milk. They can also be stored and consumed as an emergency food.

ARECACEAE

Hyphaene petersiana Klotzsch

FSWA: 1610 BRI: 553

!Uni.s/b (recorded in Sesfontein and Khowarib and in Van den Eynden *et al*, 1992: 62); !unihai.s, !unia.s (Eiseb *et al*, 1991: 22, 27).

The sweet, fibrous mesocarp of the fruit is eaten, especially by children (recorded in Sesfontein and Khowarib and in Van den Eynden *et al*, 1992: 62).

Baskets are woven from the leaves, and may be sold (recorded in Sesfontein and Khowarib and in Van den Eynden *et al*, 1992: 62) and the kernels, i.e. Vegetable Ivory, are carved and sold (throughout the former Damaraland). The young leaves soaked in water or with |noma.s bark can be used to colour baskets (recorded from Purros Damara in Sesfontein).

The young bushy tree is called omavere and the mature stemmed individuals are called omurunga by the ovaHimba (Giess, 1966: 107); Malan and Owen-Smith (1974: 150) record the names omurunga (tree), omarungu (fruit), omarusu (sap).

The fruits are eaten, and the trunk sap used for making an alcoholic beverage (Malan and Owen-Smith, 1974: 150).

A variety of baskets, known as ovimbara, are woven from the leaves, the leaf fibre is used for twine, the leaf petioles or stalks are used for bows and stirring sticks and joined twin fruits are used as dolls and dressed by girls in ways which represent different stage's in a girl's life (Malan and Owen-Smith, 1974: 150).

The fruits are consumed wherever they occur in north and north-west Namibia (Giess, 1966:

107).The fruit and plam heart (apical meristem) is eaten, the latter with particular relish, by !Kung San (Marshall, 1976: 119), and Lee (1979: 160, 167) describes the fruits of *H. benguellensis* as a major food species for the Dobe !Kung as well as the occasion consumption of *Hyphaene* sp. palm-hearts.The leaves of *Hyphaene* spp. are used wherever they occur for basketry, the sap is collected for the production of a nutritious alch h lic beverage (cf. Moll, 1972: 631 for Tongaland, Natal).

H. compressa is an important multipurpose species and forage resource in the ekwar system of range management of the Turkana (Barrow, 1990: 170). It is an important source of construction material for the Gabra of north Kenya and the fruits are eaten (Stiles and Ka sam 1991: 22). The fruits of *H. ventricosa* Kirk and *H. coriacea* Gaertn. are described as among th most important plant foods for Turkana and Samburu pastoralists respecti 63).

ASCLEPIADACEAE

Ceropegia sp L.
FSWA: 1140 BRI: 6874
The potato-like tubers are eaten by the Nama (Schultze, 1907 in du Pisani, 1983: 14,

Fockea angustifolia K. Schum.
FSWA: 1140 BRI: 6914
≠Hawa.s, !na-≠hawa.b, nodoma (recorded in Sesfontein, e.g. by Purros Damara); ǁhawa.s, ǁhaba.s (recorded along the Ugab); ≠hawa.b, ≠hapa.b (du Pisani, 1983: 8; Eiseb *et al*, 1991. 24, 27; Van den Eynden *et al*, 1992: 63); ≠haga.b|s, !gawo.b (Eiseb *et al*, 1991: 23-24, 27)

The tuber, referred to as 'Damara potato' is eaten after roasting (recorded in Sesfontein and Ugab, and in Van den Eynden *et al*, 1992: 63). It occurs in Kamanjab and Twyfelfontein areas.The young tuber can be eaten raw (Giess, 1966: 66) and water from inside the tuber can be drunk (recorded along the Ugab and among the Nama in du Pisani, 1983: 8). Du Pisani (1983: 8) also records that the Nama use the tuber as an ingredient for beer, and that it was cut into pieces, put into lime water to prevent it from disintegrating, and eaten as jam.

A decoction from the root (of SS0307) is drunk for stomach pains and diarrhoea.

The milky latex from the tuber of a creeping plant referred to a s ≠hawa-!khore.s is recorded in Vedder (1923: 63) as obtained from the San and used as arrow poison.

The Herero names otjipwiya and otjimbuya are used for *F. multiflora* (Malan and Owen-Smith, 1974: 150).

The milky latex of *F. multiflora* is a stong intestinal poison and is used, sometimes in powdered form, to poison predators by placing in carcasses, and also known to have been used against humans (Malan and Owen-Smith, 1974: 150).

Gomphocarpus cf. *filiformis* (E. Mey.) Dietr.
FSWA: 1140 BRI: 6791 Author's coll no. SS0377
tsîtsî (i.e. mimics the sound made when sneezing) (recorded from ≠Ao-Dama, Rietkuil Farm).

A powder from the plant is inhaled as snuff to clear nose (recorded from ≠Ao-Dama, Rietkuil Farm).

Hoodia cf. *currori* (Hook.) Decne. *currori*
FSWA: 1140 BRI: 6878 Author's coll. no. SS0050
Known throughout former Damaraland as !khoba.b s or !khowa.b (see also Eiseb *et al* 1991: 23, 27; Van den Eynden *et al*, 1992: 63)
The stems of *Hoodia* spp. are eaten throughout the arid western parts of Namibia after removal of the spines, especially after rain when it is more juicy and less bitter (see also Schultze, 1907 202; Giess, 1966: 67; du Pisani (1978: 15) who record the consumption of the 'fruits' of !khoba.s; du Pisani, 1983: 9; Steyn and du Pisani, 1984/1985: 44; Van den Eynden *et al*, 1992: 63). The flowers are also eaten (recorded in Sesfontein and from Dâureb Damara at ǁGaisoas, Ugab River and ≠Ao-Dama, Rietkuil Farm). Like *Trichocaulon pedicellatum*, pieces of the stem are added by the Kuiseb Topnaar to sugarwater to make a refreshing drink (Van den Eynden *et al*, 1992: 25).
The stems are eaten throughout former Damaraland for a variety of ailments including stomach

disorders (and by the Nama and Kusieb Topnaar in du Pisani (1983: 9) and Van den Eynden *et al* (1992: 25) respectively), coughs and to reduce high blood pressure (cf. Van den Eynden *et al*, 1992: 25). Juice from the stems is used to relieve eye irritations (recorded in Sesfontein, e.g. from ǁKhaoa-a Damara, and Khowarib and by the Kuiseb Topnaar in Van den Eynden *et al*, 1992: 25). In the Tses area of Namaland pregnant women eat stems to prevent new-born babies from having a dry mouth which is considered as indication that they are ill (Budack, 1965: 110 in du Pisani, 1983: 9).

The Herero name otjinkandue was recorded from Purros Damara in Sesfontein and otjinove is recorded as the name for *H. parviflora* in Malan and Owen-Smith (1974: 151).
The sap of *H. parviflora* is reported as poisonous but only stong enough to be effective in the hunting of jackals (Malan and Owen-Smith, 1974: 151).

Lavrania marlothii (N.E.Br.) Bruyns
FSWA 1140   BR 6879
Goai-i and goa.b recorded as names for *Trichocaulon officinale*, Asclepiadaceae by the Nama and *T. pedicellatum* by the Kuiseb Topnaar in du Pisani (1983: 12) and Eiseb *et al* (1991: 20, 29), and Van den Eynden *et al* (1992: 27) respectively.
The succulent stems of *T. officinale* and *T. pedicellatum* are consumed by the Nama and Kuiseb Topnaar, and are added by the latter to sugarwater to make a refreshing drink (du Pisani, 1983: 12; Van den Eynden *et al*, 1992: 27).
The eating of stems is considered by the Kuiseb Topnaar to lower high blood pressure, cure colds, relieve stomach pains and indigestion and the flesh applied to eyes relieves soreness (Van den Eynden *et al*, 1992: 25, 27).

Orthanthera albida Schinz
FSWA. 1140   BRI: 6862   Author's coll. no. SS0392
ǀHaurutabe.s (recorded in throughout former Damaraland); ǀari.b (Van den Eynden *et al*, 1992: 25, 63); ǀharudawe.b used for *Asclepias buchenaviana* in Eiseb *et al* (1991: 20, 25) and is possibly a creeping plant referred to at Rietkuil farm as ǀharube which has green fruits with brown stripes, containing milk or 'da.i' when young and filled with seeds with hairs when ripe.
The pods are eaten raw, mainly as a snack food by children (recorded in Sesfontein, e.g. from ǁKhaoa-a, Namib ǀ!Naren, Dâureb, Purros (incl. originally !Oe-≠gaa) Damara, and in Steyn and du Pisani, 1984ǀ1985: 45; Van den Eynden *et al*, 1992: 25, 63) and the flowers are eaten raw (Steyn and du Pisani, 1984ǀ1985: 45). The Kuiseb Topnaar add the root to beer to improve its flavour (Van den Eynden *et al*, 1992: 25).
Van den Eynden *et al* (1992: 25) report that the Kuiseb Topnaar make a decoction from, or chew, the stems and/or roots to treat stomach pains, and make a decoction from the ground seeds for kidney and or back pain.
The pods are considered good fodder for goats (recorded in Sesfontein).
The stems are used by the Kuiseb Topnaar for teeth-cleaning (Van den Eynden *et al*, 1992: 25).

The Herero name orunavi was recorded in Sesfontein; donkeys reportedly eat the pods.

The Nharo add the dried and crushed root of *O. jasminiflora* (Decne) Schinz to home-brewed beer to increase its potency (Steyn, 1981: 16).

Pergularia daemia (Forssk.) Chiov. *leiocarpa* (K.Schum.) H. Huber
FSWA. 1140   BRI. 6917   Author's coll. no. SS0133, SS0203
Dai-!gui.b, dai-!gubi.b, 'opklim' (recorded in Sesfontein); dai ǀnamib (recorded from Dâureb Damara at Gudipos, Ugab River); !gubi.b (recorded from ≠Ao-Dama, Rietkuil Farm); !gubi.b, !guwi.b, dai-!gubi.b, ǀgutama ǁo.b (recorded for *P. daemia* var. *daemia* and var. *leiocarpa* in Van den Eynden *et al*, 1992: 25, 64); !guwi.b and !gubi.b are recorded for *Pentarrhinum insipidum* E. Meyer, and guutamaǁoo.b or ǀgiitamaǁoo.b are recorded for *Asclepias fruticosus* L. (Eiseb *et al*, 1991: 21, 23, 27, 28)
'Dai' means 'milk' and refers to the milky latex of the fruits.
An extraction of the root is taken for hard coughs (1 spoon at morning and at night) (recorded from ≠Ao-Dama, Rietkuil Farm). Van den Eynden *et al* (1992: 25, 64) record that in Sesfontein the ground root is introduced into incisions in the back to treat backpain and that among the

Kuiseb Topnaar a decoction of the roots is drunk to treat symptoms of venereal disease and a powder from the roasted roots or leaves is applied to wounds.

This plant is eaten by goats (recorded in Sesfontein).

The Topnaar Kuiseb add the latex from this plant to water to poison animals (Van den Ey d *et al*, 1992: 25).

The Nharo take an extract of the root of *P. daemia* var. *daemia* for pains in the lower abdomen and bladder associated with venereal disease (Steyn, 1981: 17).

The stalk and leaf of *P. daemia* are eaten by the Gwi and ‖Gana San (Tanaka, 197 the leaves of *Pergularia* spp. are consumed by Tswana-speaking Tlokwa of south-ea Botswana (Grivetti, 1979: 249). The starchy roots are eaten in Ethiopia (Getahun, 1974: 55)

ASPARAGACEAE

Protasparagus denudatus (Kunth) Oberm.
FSWA: 1470 BRI: 1113
The Nama name for this plant is recorded as |hoabe.b by du Pisani (1983: 6); Eiseb *et al* (1991: 19-20, 28) record the names |hoape.b and tuu(tsi) |hoape.b for *Protasaparagus* sp. and hoape.b is also a general term for freshwater algae.

The Nama use this plant to treat flesh bums (Dentlinger, 1977: 35).

The Nama of Tses would throw the green stems into the fire to halt continuous rain (du Pisani, 1983: 6).

Among the ova Himba orukanunambura i.e. take away (-kanuna) the rain (ombura) refers to *Protasparagus* cf. *cooperi* (Baker) Oberm. (Malan and Owen-Smith, 1974: 158); i.e.it is believed that if this plant is removed following its appearance after the first warm weather of spring, the rains will be delayed (Malan and Owen-Smith, 1974: 158).

ASPHODELACEAE

Aloe dichotoma Masson
FSWA. 1470 BRI: 1026
The Nama name is ‖gara.s |b (du Pisani, 1983: 6; Eiseb *et al*, 1991: 21, 25; Van den Eynden et al, 1992: 42).

A decoction from the scraped root was used by the Nama to treat asthma (du Pisani, 1983: 6) and by the Kuiseb Topnaar top treat symptoms of TB (Van den Eynden *et al*, 1992: 42).

The porous inner fibre of the trunk was used as a cooling material by the Nama; sometimes the whole trunk was cut out and the whole plant used as a cooler (du Pisani, 1983: 6).

Aloe spp. (*A. hereroensis* Engler & *A. asperifolia* A.L.Berger)
FSWA.1470 BRI:1026
Known throughout former Damaraland variously as gore.b, kore.b, aukore.b, gore.s !gore b; aukore.b or augore.b (recorded from |Khaoa-a Damara from Sesfontein and for *A. hereroensis* in du Pisani (1983: 6) and Van den Eynden *et al* (1992: 75); aore (male) koreb (recorded from Purros Damara in Sesfontein); gorep (Steyn and du Pisani, 1984 1985: 47); | gore.s recorded for *A. asperifolia* and kore.b as a general term for *Aloe* spp. in Eiseb *et al* (1991: 19, 21, 25).

'Au' and 'k/goreb' both mean 'bitter' so the name literally emphasises the bitterness of the plant.

Throughout former Damaraland the leaves are used for a variety of medicinal purposes: they are squeezed and the liquid used as a body wash to improve general health, and decoctions from the leaves are drunk to bring back appetite and relieve stomach disorders including pains and constipation, to relieve coughing and chest pains (cf. Van den Eynden *et al*, 1992: 75) and to reduce high blood pressure. The decoction is made by taking a piece of the leaf, boi ing in a cup with water and taking 2 spoons of the extract 3 times a day. It is claimed that 'in one day you are better' and that if you drink a whole cup of this extract you will immediately get diarrhoea. Du Pisani (1983: 6) also reports that Nama women with suckling young would rub their breasts with the juice from the leaves, using its bitter taste to shorten the weaning period. Van den Eynden *et al* (1992: 42) record the following medicinal uses of *A. asperifolia* among the Kuiseb Topnaar: a decoction of the leaves was drunk to treat symptoms of arterosclerosis, kidney problems, asthma, epilepsy, colds and to indice afterbirth and the leaves are chewed or a decoction drunk to relieve chest pains. The leaves of *Aloe* spp. are also highly valued as a medicine for livestock and its use is included in advice to farmers from the Veterinary Service. Disorders treated using an extraction from the leaves include diarrhoea or constipation, to induce afterbirth (cf. Van den Eynden *et al*, 1992: 42) and as a medicine against animal parasites (cf. du Pisani, 1993: 6). Van den Eynden *et al* (1992: 42) also report that among the Kuiseb Topnaar it is given to donkeys who have eaten poisonous plants and a leaf is added to the drinking water of chickens if they display disease symptoms of paralysis and falling over, while in Sesfontein a decoction of leaves is given to apparently rabid dogs (p. 75).

Otjindombo = a general Herero term for *Aloe* spp. occurring in Kaokveld (Malan and Owen-Smith, 1974: 157-158; see also Kajujaha-Matundu, 1994 for the eastern Herero).

The Himba mix the sap of *Aloe* spp. with warm water and drink as a remedy for chest or stomach pains and to treat symptoms of gonorrhea (Malan and Owen-Smith, 1974: 157-158).

The flowers of *Aloe* spp. are consumed by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 46).Decoctions of the pounded roots and stem of *Aloe* spp. are administered by Luo herbalists of east Kenya as a treatment for stomach problems (Johns *et al*, 1990: 378). An extract of the roots of *A. secundiflora* Engl. is administered as an enema by Samburu pastoralists in the treatment of TB and the sap is used as eyedrops (Fratkin, 1996: 74, 76).

Aloe is a medically important genera (Croom, 1983: 18) whose curative powers have been used in the Americas, Asia and Africa with the earliest use as an anti-inflammatory agent recorded for the 4th century B.C. (Bruce, 1975: 57). Several South African species are known to have purgative properties and the use in folk-medicine of decoctions from *Aloe* to treat tuberculosis, colds and stomach problems, and of preparations applied externally for a variety of skin complaints, is widespread, not only in Africa, but also in Asia and the Americas (Bruce, 1975: 58). In terms of its chemical structure, polyuronide material in aloe leaf-pulp is effective in the treatment of wounds, burns and abrasions and the the yellow leaf-sap contains purgative and anti-bacterial agents (Bruce, 1975: 59, 63-65)

ASTERACEAE

FSWA.1390 Author's coll. no. SS0220

Kai game (kai = big, |game = a prickly plant) (recorded from Purros (originally !Oe-≠ga) Damara in Sesfontein); !uru.s (recorded from ||Ubu Damara in Sesfontein).

The Herero name ombango was recorded from Purros Damara in Sesfontein.

Antiphiona fragrans (Merxm.) Merxm.

FSWA: 1390 BRI: 9065 Author's coll. no. SS0354

!Âusâ (recorded from Purros (originally !Oe-≠gaa) Damara from Sesfontein); !âuhai.b (recorded from Purros Damara in Sesfontein); doeba!oa.b (recorded from Dâureb Damara in Sesfontein), doeba!oahe (Van den Eynden *et al*, 1992: 64); doeba-oa-sâi (recorded fromTsoaxau Damara at ||Gaisoas, Dâureb Damara, Ugab River).

'!Au' is the name for rock dassies (hyrax) and 'sâ' means 'sâi' or perfume.

This aromatic plant is inhaled to clear headaches and sinuses, e.g. by taking as snuff (by Purros (originally !Oe-≠gaa) Damara from Sesfontein; also recorded fromTsoaxau Damara at ||Gaisoas, Ugab River). A decoction from the whole plant is given to donkeys which are coughing (recorded from Dâureb Damara in Sesfontein) and a decoction from the whole plant is drunk to relieve chest pains and coughing (recorded from Dâureb Damara at ||Gaisoas, Ugab River and in Van den Eynden *et al*, 1992: 64).

The dried ground leaves are used as a fragrant body powder in Sesfontein, e.g. (recorded from

Dâureb Damara in Sesfontein, Dâureb Damara, Ugab River; also recorded in Van den Eynden *et al*, 1992: 64). It is a sâi plant but is only used for medicinal purposes (recorded fromTsoaxau Damara at ǁGaisoas, Ugab River).

Eaten by rock hyraxes or !âu.n (recorded from Purros Damara in Sesfontein).The smell is so beautiful (ĩxa) that it will hold you to a place, i.e. you will keep going back to it.

The Herero name it omubango was recorded from Purros Damara in Sesfontein (also for *Helichrysum roseo-niveum*, Asteraceae); otjindundu (Malan and Owen-Smith, 1974: 151)

'Browsed to some extent by large and small stock' (Malan and Owen-Smith, 1974: 151).

Aspilia eenii S.Moore
FSWA: 1390 BRI: 9195
Referred to by the Kuiseb Topnaar as damadawi.b (Van den Eynden *et al*, 1992: 27).
'Dama' refers to the Damara and 'dawi.b' is the name for *Tamarix usneoides*, Tamaricaceae.
The root is added to milk to induce curdling (Van den Eynden, 1992: 27).

Blumea decurrens (Vahl) Merxm.
FSWA: 1390 BRI: 8939
Referred to by the Kuiseb Topnaar as tunu.b (Van den Eynden *et al*, 1992: 27); sapube.b (Eiseb *et al*, 1991: 19, 25).
Van den Eynden *et al* (1992: 27) record that this species is used by the Kuiseb Topnaar for a variety of medicinal purposes: a decoction of the leaves and |or roots relieves stomach pains; a body wash from the plant parts treats acne; the leaves are put into shoes to relieve painful feet.

The stalks are used as thatch by the Kuiseb Topnaar (Van den Eynden *et al*, 1992: 27).

The Himba call this plant otjindundu, otjindumba (Malan and Owen-Smith, 1974: 151).

Goats will eat this shrub when other browse is scarce but it taints the milk and meat if consumed excessively (Malan and Owen-Smith, 1974: 151).

Herders as cattle-posts sometimes sleep on this and other shrubs after placing on the ground and covering with a skin (Malan and Owen-Smith, 1974: 151).

Dicoma tomentosa Cass.
FSWA: 1390 BRI: 9501 Author's coll. no. SS0019, SS0291
Known throughout Damaraland as sore.b |s; Eiseb *et al* (1991: 18-19, 26) record this name and guu!uru.s for *D. capensis* Less.and du Pisani (1983: 7) records the Nama name gun-!uru for this species.
'Sore.b' means the 'sun' and the plant is called this because the flowers are round and golden like the sun.
A decoction of stems, flowers and leaves is drunk for coughs and colds; it's a very commonly used medicine. To prepare, the plant parts are pounded and boiled in water and when cool this decoction is put in a bottle and three spoonfuls are taken daily or just after a coughing fit. Drinking a whole cupful of this fluid does not cause observable harmful effects. Du Pisani (1983: 7) records that in Namaland the green leaves and roots of D. capensis are boiled into a decoction which is drunk for colds and fevers.
Goats eat recorded from ≠Ao-Dama, Rietkuil Farm, |Khomani Damara, Malansrust Farm).
Steyn (1981: 11) records that a decoction of the leaves and roots of D. schinzii O. Hoffm. is taken by the Nharo for colds and headaches. In oshiWambo the plant is called okalupulupu and isadded to water and is used to treat symptoms of malaria and is given to livestock to treat abdominal pains (Marsh, 1994: 4, 26).

Emiliamarlothiana *(O.Hoffm.) C. Jeffrey*
FSWA: 1390 BRI: 9411 Author's coll. no. SS0127
≠na≠ara (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River); known by the Kuiseb Topnaar as !ga!gau.b (Van den Eynden *et al*, 1992: 29).
The root is added by Kuiseb Topnaar to home-brewed corn beer after wrapping in a cloth, putting in the sun and crushing ((Van den Eynden *et al*, 1992: 29).

The Herero name ekurukaze (i.e. grandmother) was recorded from Purros Damara n Sesfontein.

Gazenia spp. Gaerth.
FSWA.1390 BRI 9434
Schultze (1907 in du Pisani, 1983: 14) records the Nama name !gobo‖na.s for this species.
The Nama are recorded as eating the flowers of *D. capensis* raw or with boiling, salted milk (Schultze, 1907 in du Pisani, 1983: 14).

Geigena acaulis Benth. & Hook.f. ex Oliv. & Hiern
FSWA. 1390 BRI 9090 Author's coll no. SS0233
Homexare (recorded in Sefontein, e g. by ‖Khaoa-a (ǀAwos and ‖Hoes) Damara)· ǀhabi.s or the Afrikaans 'waterpokies' (used by ≠Ao Damara at Rietkuil farm on the Aba- Huab ; game (recorded from ‖khaoa-a Damara in Sesfontein); *Geigeria* sp. called !khoe ‖hawu by the Nama and vermeerbos in Afrikaans (du Pisani, 1983: 8); ≠oa.s Dâureb Damara, Ugab River.
' Homexare' means 'it brings you luck', i.e. in the past, if you were very poor or were unlucky in finding food in the field when you were out collecting, you would smear a leaf of this plant onto the centre of your forehead to bring you luck. It is described as 'a medicine plant because it brings you luck', (recorded from Christophine ǀAwo.s of Sesfontein).
This plant is roasted and pound, added to animal fat or bought vaseline and smeared onto boils (recorded from ≠Ao Damara at Rietkuil farm on the Aba-Huab).
It is slightly aromatic and is considered a 'sâi' or perfume plant (recorded in Sesfontein, e.g. recorded from ‖Khaoa-a Damara), and the flowers can be used as sâi (Dâureb Damara, Ugab River).
The bark from a *Geigaria* sp. considered poisonous burns easily so is used to kindle fires by Nama in the Berseba area (Du Pisani, 1983: 8).
It is woolly, i.e. !abi.s.

The Herero name okaputi was recorded in Sesfontein and okapuite is recorded as *Geigeria* sp. in Kajujaha-Matundu (1994); ojeja (recorded from Purros Damara in Sesfontein).
Ashes from the burned plant are mixed with fat and spread on circumcision wounds of boys to promote healing (recorded in Sesfontein).

G. alata (DC.) Benth. & Hook.f. ex Oliv. & Hiern
FSWA 1390 BRI 9090 Author's coll no.SS0198
Γame (recorded in Sesfontein, e.g. from ‖khaoa-a and Purros (originally !Oe-≠gaa) Damara); tarare (i.e. fema e) game recorded from ‖Khaoa-a Damara (ǀAwos and ‖Hoes) in Sesfontein; ≠oa, meaning 'wind', is used by Purros, Dâureb and ‖Khaoa-a Damara from Sesfontein, Tsoaxau Damara at ‖Gaisoas and Dâureb Damara, Ugab River.
The flowers are used for 'sâ.i' or perfume.
This is described as a bitter plant, i.e. if the goats eat it you can't eat the offal (!na-xu.n) because it's bitter ('au').

G. ornativa O. Hoffm. *ornativa*
FSWA. 1390 BRI 9090 Author's coll. no SS0196a
ǀGame (recorded at Palm farm), dani (honey) ǀgame (recorded from ‖Khaoa-a, Namib !Naren, Purros (incl. orig nal y !Oe-≠gaa) and ‖Ubu Damara in Sesfontein); also called ≠oa see *G. alata* above) (recorded in Sesfontein and from Dâure.b Damara from ‖Gaisoas and Gudipos on the Ugab River, who state that this plant is not ǀgame.s); ≠gakarube (recorded from Khomani Damara at Malansrust);
This is a 'sâ.i' or perfume plant (recorded from ‖Ubu, ‖Khaoa-a, Namib ǀ!Naren Damara in Sesfontein, and from Dâure.b Damara from ‖Gaisoas and Gudipos on the Ugab River).
Goats eat (recorded from Purros Damara in Sesfontein).
Bees take nectar from the yellow flowers of this plant (recorded from ‖Khaoa-a Damara from Sesfontein).
The ash is used as circumcism medicine by Hereros in the same way as they use okaputi

(recorded from Dâureb Damara at Gudipos, Ugab River).

Helichrysum roseo-niveum Marloth & O.Hoffm.
FSWA: 1390 BRI: 9006 Author's coll. no SS0258
!Abi.s; !abise (recorded in Sesfontein, e.g. from ǁkhaoa-a and Purros (incl. originally O ≠gaa) Damara) '!Abise' is often used to describe a plant that is covered with woolly hairs, as *is H roseo-niveum.*
Is considered a 'sâi' or perfume plant.
The woolly hairs on the plant can be used as cotton wool (recorded in Sesfontein, e.g. from ǁkhaoa-a Damara in Sesfontein).

The Herero name omubango was recorded from Purros Damara in Sesfontein.

H. tomentosulum (Klatt) Merxm. *tomentosulum*
FSWA 1390 BRI: 9006 Author's coll no. SS0137?
!Uru.s (recorded throughout former Damaraland).
The Himba refer to this plant as ongwambundu and use it as a substitute for thatch (Malan an Owen-Smith, 1974: 151).

H. aromaticum (Dinter) Merxm.
FSWA 1390 BRI: 9006 Author's coll. no. SS0316
!Uru sâ.i (recorded in Sesfontein) !uru (recorded from Dâure.b Damara from ǁGaisoas and Gudipos on the Ugab River); !uri, i.e. white (recorded from Tsoaxau Damara at ǁGaisoas, Ugab; !urue.b (Van den Eynden *et al*, 1992: 65)
'!Uru' refers to the single flowers clustered on the capitulum or flower-head characteristic of the Asteraceae. There is reportedly a second very similar '!uru' which is not aromatic, i.e. is possibly *H. tomentosulum* subsp. *tomentosulum*. 'Sâi' refers to the use of this '!uru' as perfume.

A decoction from the pounded stem is drunk for general health and strength; as it is not bitter a lot can be drunk at one time (recorded from ǀKhomani Damara at Malansrust farm).
The dry leaves and stem are used as 'sâi' or perfume (recorded in Sesfontein, from ǀKhomani Damara at Malansrust farm, from Tsoaxau Damara at ǁGaisoas and Dâureb Damara at Gudipos on the Ugab River, ≠Ao-Dama, Rietkuil Farm, and in Van den Eynden *et al*, 1992: 65)

This springy plant used to be used for sleeping on after covering with a skin (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River).

Helichrysum sp. Mill.
FSWA. 1390 BRI: 9006
!Uru (used by Khomani Damara at Bankfontein Farm on the Aba-Huab).
The plant parts are used to make tea (recorded from Khomani Damara at Bankfontein Farm on the Aba-Huab).

Hirpicium gorterioides (Oliv. & Hiern) Rossler
FSWA 1390 BRI: 9435 Author's coll. no. SS0091
≠Aeda (≠ae = sticky) recorded from ǁKhaoa-a Damara in Sesfontein; oara (recorded from Purros Damara in Sesfontein); !goare!horo (!goare = zebra, !horo = ankle) (recorded from Dâure.b Damara at ǁGaisoas on the Ugab River); tarare (female) ≠oa.s (recorded from Dâureb Damara at Gudipos, Ugab River).
This plant grows where there are lots of zebra and they eat it (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River).

Kleinia longiflora DC.
FSWA. 1390 BRI. 9411
The Kuiseb Topnaar drink a decoction of the stems to relieve headache and toothache (Van den Eynden *et al*, 1992: 28).
The Herero refer to this plant as orukwasena; an extract of the plant parts is drunk or administered rectally to treat stomach/intestinal ailments (Malan and Owen-Smith, 1974: 151).

Launaea intybacea (Jacq.) Beauv.
FSWA. 1390 BRI: 9593 Author's coll. no SS0219
Damara from Sesfontein describe this as a dai-haib or 'milk-plant' because when given to goats it helps them to produce milk (recorded in Sesfontein).

Osteospermum microcarpum (Harvey) Norl. *Septentrionale* (T.Norl.) T.Norl.
FSWA 1390 BRI: 9427 Author's coll no SS0221
Saitsi≠ane, sai means 'it scratches' tsi means 'and', and ≠ane is a 'red rash', i.e. this a scratchy plant (recorded from Khomani Damara at Malansrust farm); ≠hauta≠aebe (≠hauta = always, ≠ae = sticks) (recorded from Dâure.b Damara from |Gaisoas on the Ugab River).
This i a sâ.i, i.e. perfume plant (recorded from Purros Damara in Sesfontein) and bees take nectar from this plant (recorded from Dâure.b Damara from |Gaisoas on the Ugab River).
The Herero name of ekurukaze (i.e. grandmother) was recorded from Purros Damara in Sesfontein.

Othonna furcata (Lindl.) Druce
FSWA: 1390 BRI: 9420
Du Pisani (1983: 10) records the Nama names as |nunu.s, ≠gu.s.
Resin from this plant, which is common towards the coast, was fashioned by the Nama of Berseba into small beads after mixing with charcoal (Schultze, 1907: 252 in du Pisani, 1983: 11).

Pechuel-loeschea leubnitziae (Kuntze) O.Hoffm.
FSWA. 1390 BRI: 8943 Author's coll. no. SS0252, SS0336
Known throughout former Damaraland as autsi!khanne.b (see also Eiseb *et al*, 1991: 18, 28; Van den Eynden, 1992: 28); !abubue (recorded from Purros, ||Khaoa-a (||Hoes) Damara in Sesfontein); Eiseb *et al* (1991: 18, 28) also record auxan!khaa.b as the Nama name and au!khanne.b or ezimba.b as Hai||om names for this species.
'Au' means 'bitter', and is so-called because if goats eat it they produce bitter milk and meat. '!Khanne.b' is the name of the plant.

The leaves are placed on insect bites to relieve itching and promote healing (recorded in Sesfontein) and the leaves are pounded and soaked in water which is then used to wash body or as a poultice to cure and relieve rashes and itchiness (recorded along the Ugab, e.g. by Tsoaxau Damara at |Gaisoas, Ugab River, from Purros Damara in Sesfontein, and from ≠Ao-Dama, Rietkuil Farm). A decoction from the roots or leaves is used to treat colds and coughs (recorded from Purros (incl. orig nally !Oe-≠gaa) and Dâureb Damara in Sesfontein) and high blood pressure(recorded from |Khomani Damara at Malansrust Farm). Steam is inhaled from plants soaked in water to treat colds (Dâureb Damara at Gudipos, Ugab River). Van den Eynden *et al* (1992: 28) record a variety of medicinal uses for this herb by the Kuiseb Topnaar including: the leaves are used to treat measles, sores and to disinfect wounds; an extract of the leaves is drunk to treat gonorrhoea, stomach pains, fever, colds and aches and pains; an extract of the root is taken to treat symptoms of TB; the vapour from leaves soaked and boiled in water is inhaled to clear colds and, through exposure to this vapour, relieve skin disorders; and the warmed leaves are used as a poultice to relieve painful feet and headaches.

The flowers are used in 'sâi', i.e. perfume (recorded in Sesfontein and along the Ugab), although Tsoaxau Damara at |Gaisoas and Dâureb Damara at Gudipos, Ugab River state that they do not consider it a sâi plant because it has a bitter smell.
The plant is kept in houses or burned on the fire as a mosquito repellent (recorded in Sesfontein and recorded from Tsoaxau Damara at |Gaisoas and Dâureb Damara at Gudipos, Ugab River).

The Herero names omudumba, omuntumba were recorded from Purros Damara at Sesfontein and otjindumba, omundumba in Malan and Owen-Smith (1974: 151).

An extract from the root is drunk to treat gonorrhoea or applied externally to treat venereal and other skin disorders and mange in livestock (Malan and Owen-Smith, 1974: 151).

Finely ground root chips which are burnt black and mixed with fat are smeared on the neck and under traditional necklaces by Himba, Zemba and Hakaona men (Malan and Owen-Sm 1974: 151).

This herb is known in oshiWambo as 'lizimba' and the leaves are used as a remedy for constipation and externally for eye, ear and nose problems (Marsh, 1994: 26).

Pegolettia cf. *senegalensis* Cass.
FSWA: 1390 BRI: 9073 Author's coll. no. SS0352
≠Khari ≠khana.b, i.e 'small' ≠khana.b or *Thamnosma africana*, Rutaceae (recorded from Purros Damara from Sesfontein).

Senecio alliariifolius O.Hoffm.
FSWA: 1390 BRI: 9411
The plant is used by the Nama as a broom (Dentlinger, 1977).

BALANITACEAE

Balanites welwitschii (Tiegh.) Exell & Mendonça
FSWA: 660 BRI: 3980 Author's coll. no. SS0051
!O!o.s (recorded from Purros Damara in Sesfontein).

The Herero name omubanmeje was recorded from Purros Damara in Sesfontein; omumbamenye (from shoot = umba, the springbok = omenye) recorded in Malan and Owen-Smith (1974: 151).
The branches are used by Himba to fence gardens as the sharp spines keep out wild animals. The wood, which produces an acrid smoke when burnt, is preferred for smoking out aggressive bees (Malan and Owen-Smith, 1974: 151).

The ground bark of *B. aegyptiaca* (L.) Del. is mixed with salt and lick to treat coughs by the Luo of east Kenya (Johns *et al*, 1990: 379). The resinous gum of *Balanites* sp. (lowwai) is used by Samburu pastoralists for a variety of medicinal purposes: it is boiled in water and drunk with milk by to treat bronchitis and pneumonia; it is placed in eyes and then washed out in the treatment of eye irritations; the heated gum is applied to wounds and burns (Fratkin, 1996: 74, 76, 77). The bark of *Balanites* sp. (lowwai) is also drunk as a decoction to treat symptoms of malaria and the ground leaves of *Balanites* sp. (sarai) are applied to infected eyes on livestock (Fratkin, 1996: 77, 81). The fruits/seeds of *B. aegyptiaca* and *B. scillin*, and the leaves of *B. gillettii* Cuf. are eaten in Ethiopia (Getahun, 1974. 50) and the fruits of *B. aegyptiaca* are eaten by the Gabra of north Kenya (Stiles and Kassam, 1991: 23) and is considered one of the most important plant foods of Ferlo pastoralists of Senegal (Becker, 1986: 63).

BIGNONIACEAE

Catophractes alexandri D.Don
FSWA: 1280 BRI: 7723 Author's coll. no. SS0049
Known throughout former Damaraland as !gawa.s b, !gaba.s b (see also du Pisani, 1983: 7; Eiseb *et al*, 1991: 22, 26; Van den Eynden *et al*, 65); !huu-ai!huri.b (Eiseb *et al*, 1991: 22, 26).
A decoction from the root is used to treat children with diarrhoea (1 teaspoon is taken 3 times a day, for 3-4 days) (recorded from ǀkhaoa-a Damara in Sesfontein). At Palm farm it was recorded that a decoction from the bark is used to treat stomach pain and of the leaves and stems leaves for coughs (the latter was also recorded from Purros, Namib !Naren, and ǀKhaoa-a (ǀHoes) Damara in Sesfontein). The bark is chewed or made into a decoction drunk for indigestion after eating meat (can drink a little 3 times a day for 2-3 days) (recorded from Tsoaxau Damara at ǀGaisoas, Ugab River, ǀKhomani Damara, Malansrust Farm). Du Pisani (1983: 7) recorded the use of pounded root in Namaland to treat the former ailment while Van den Eynden *et al* (1992: 66) records the use of the latter treatment in Sesfontein or alternatively of chewing the bark to treat colds). It was reported that the bark of the red young stem can be chewed frequently with no ill effects. The smoke inhaled from burning the leaves on the fire

helps ease headaches (recorded from ǁKhaoa-a Damara in Sesfontein).

This species provides good livestock fodder.

If you steal meat that someone else has cooked, putting !gawas leaves on the meat will stop you from getting boils; similarly, adding the leaves to meat before it is cooked will help cure boils that you already have. Boils thought to be related to talking too much' (recorded from Dâureb Damara at Gudipos, Ugab River).

The Herero name omukaravize was recorded in Sesfonte n, and in Malan and Owen-Smith (1974 151); omukaraize (recorded from Purros Damara in Sesfontein).
In Kaokoveld, this species is browsed by large and small stock, the twigs are used as toy cattle as part of a learning game and the branches are used for sacred fire-sticks (Malan and Owen-Smith 1974: 151).

BORAGINACEAE

Cordia gharaf (Forsskal) Ehrenb. ex Asch. (synonymous with *C. sinensis* Lam.)
FSWA: 1200 BRI: 7038 Author's coll. no. SS0036, SS0045, SS0078,
Throughout former Damaraland two names are recorded for this species which are considered to represent two distinct plants i.e. ǁkho.s (ee also Van den Eynden *et al*, 1992: 66; ǁkhoo.s recorded as *Grewia avellana* and *G. villosa* (Tiliaceae) in Eiseb *et al*, 1991: 22, 27) and |ai.s; |ae.s (Van den Eynden *et al*, 1992: 66).
The fruits are eaten throughout former Damaraland (see a so Steyn and du Pisani, 1984|1985: 44; Van den Eynden *et al*, 1992: 66).
The ruits and leaves browsed by goats (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River).

ǁKho.s wood used for '≠gou.b', i.e. winnowing bowls, which are marketed to toursists for approx. N$18-20 each (recorded in Khowarib). The gum from the sticky |ai.s fruits is used as glue, even to the extent of this being the primary form of paste used by children in the school @ Sesfontein. The branches are used for bows (recorded along the Ugab) and ǁkho.s is sometimes used for building poles (recorded at Palm farm).

ǁKho.s and ai.s are perceived as completely different species. Recognised features of each include the following:

ǁkho.s· smaller fruits without sticky gum in the fruit, much smaller leaves (cf. SS0036, SS0078). ai.s: larger fruits with conspicuously sticky gum, much larger and more leathery leaves, and described as causing stomach ache if too much is eaten (cf. SS0045, SS0242).

ǁkho.s, |ai.s, |noma s (*Ficus sycomorus*, Moraceae) and sabibe.s (*Grewia villosa*, Tiliaceae) are perceived as be ng similar. Stated that the green, moist stems smell the same, and this feature is used as an aid to identification.

The Herero names owozeba = SS0036 and omakwaha = SS0045 were recorded from Dâureb Damara at Gudipos on the Ugab River); omusepa (plant), ozosepa (fruits) (Malan and Owen-Smith, 1974: 157).

The fruits are eaten by Himba in Kaokoveld and small stock browse the leaves (Malan and Owen-Smith, 1974: 157). The wood is used for bows and toothbrushes (Malan and Owen-Smith, 1974: 157).

The fruit of Cordia *sinensis* Lam. is considered a major source of food for Turkana and Samburu pastoralists by Becker (1986: 63). Turkana and Gabra of north Kenya pastoralists gather relatively large quantities of fruits of *C. sinensis* (Morgan, 1981: 101; Stiles and Kassam, 1991: 23) and this species is an important forage resource for the Turkana (Barrow, 1990: 171). The fruits of *C. rothii* Roem. & Schultes are eaten by Maasai pastoralists (Glover *et al*, 1966: 192) and of *Cordia* spp. are eaten in Ethiopia (Getahun, 1974: 51).It is considered to be of 'very important' ritual significance among the Gabra (Stiles and Kassam, 1991: 23). The root is eaten raw by the Pokot (Kabuye, 1986: 68). The gum of *C. sinensis* is boiled in water and drunk with milk to treat bronchit's and pneumonia by Samburu pastoralists and limbs are set using branches of this species (Fratkin, 1996: 74, 76).

Heliotropium albiflorum Engl.
FSWA: 1200 BRI: 7052
Totosu (recorded from Purros Damara in Sesfontein).

H. cf. *hereroense* Schinz
FSWA· 1200 BRI: 7052 Author's coll. no. SS0398, SS0409
!uru.b (recorded from Dâureb Damara at ǁGaisoas, Ugab River); ≠haabe.s (recorded fro Khomani Damara at Malansrust Farm).
The root is chewed for stomach pain (recorded from Khomani Damara, Malansrust Farm)
Goats and cattle eat (recorded from Khomani Damara, Malansrust Farm).
Can use as bedding (recorded from Dâureb Damara at ǁGaisoas, Ugab River).

The Herero name omumbwanda is recorded in Malan and Owen-Smith (1974: 157) who state that the berries (ozombwanda) are eaten by the Himba and that this species is browsed by livestock.

The roots of *H. steudneri* Vatke are consumed as an extract (children) or chewed directly (adults) for liver pains (Steyn, 1981: 11).

H. albohispidum Bak. is used medicinally by the Gabra of north Kenya (Stiles and Kassam, 1991: 23) and a wash of *H. steudneri* is used by Samburu pastoralists to get rid of fleas on livestock (Fratkin, 1996: 81).

H. *ciliatum* Kaplan
FSWA: 1200 BRI: 7052 Author's coll. no. SS0096
≠Aeda (recorded from ǁKhaoa-a Damara in Sesfontein); ≠hauda≠aebe and ǁhui.b (recorded from Purros Damara from Sesfontein); !uru.b (recorded from ǁUbu and Purros (originally !Oe-≠gaa) Damara in Sesfontein).
'≠Ae' means 'sticky' and describes the stickiness of this plant.

H. ovalifolium Forssk.
FSWA 1190 BRI 7052 Author's coll no. SS0044
In Sesfontein this plant is referred to as |ao-ǁhare.n, or !hawise | !habise (e.g. by ǁKhaoa-a Damara), or !uru.b (recorded from Purros (originally !Oe-≠gaa) Damara).
'|Ao' means 'snake' and 'ǁhare.n' means 'flower', so it is literally 'snake-flower' and is so-called because of the linear inflorescence which unfurls like a snake.

The Herero name orujara, which means it stays on the ground (also recorded for *Boerhavia* cf. *hereroensis* /*diffusa*, Nyctaginaceae) was recorded from Purros Damara in Sesfontein.

H. tubulosum E. Meyer ex DC.
FSWA: 1190 BRI. 7052 Author's coll no. SS0098
Hai-hai.s (recorded in Sesfontein and from Dâureb Damara at Gudipos, Ugab River); !âuhai.b (!âu = rock dassie) (recorded from Purros Damara in Sesfontein); henda.s is recorded as the Nama name in Eiseb *et al* (1991: 20, 27).
' Hai' means grey and refers to the grey appearance of the plant.

Goats eat this plant (recorded from ǁKhaoa-a Damara in Sesfontein and Dâureb Damara at Gudipos, Ugab River) and it is also eaten by !âu, i.e. rock dassies (recorded from Purros Damara in Sesfontein).

Heliotropium sp. L.

FSWA: 1200 BRI: 7052 Author's coll. no. SS0168

!uru.b (recorded from ǁKhaoa-a, Namib/!Naren and Purros (originally !Oe-≠gaa) Damara in Sesfontein).

Trichodesma africanum (L.) Lehm.

FSWA. 1200 BRI· 7056 Author's coll no SS0100

≠Hauta≠aebe.b (recorded from Purros Damara at Sesfontein and at Pa m farm); ≠aebe (recorded from ǁUbu and Namib/!Naren Damara in Sesfontein); (≠auba≠aebe. recorded for *Boerhavia* sp. in Sesfontein); saıda, i.e. causes the skin to itch when you touch it (recorded from Dâure.b Damara at Gudipos on the Ugab River).

'≠Ae' means 'sticky' and describes the stickiness of this plant.

Goats eat thıs species (recorded from Dâureb Damara at Palm farm and Khomani Damara at Rietkuil farm).

BURSERACEAE

C. anacardifolia Dinter & Engl.

FSWA. 700 BRI: 4151

!khoebe.b (recorded in Sesfontein, e.g. from Purros (originally !Oe-≠gaa) Damara, and in Khowarib); !khoe-anu.b (recorded in Sesfontein); Eiseb *et al* (1991: 22, 23, 28) record the name !khoe≠khanu.s (and ǁkhao.s) for *Moringa ovalifolia.*

The wood of this species is soft and easy to work and is used to make '≠gou.b', i.e. winnowing bowls, buckets (ǁhoe.s) and was used for 3-legged storage pots (recorded in Sesfontein, e.g. by ǁkhaoa-a Damara).

The Herero name is omutuya (Malan and Owen-Smith, 1974: 152) and the wood is used by the Himba for carving household utensils in Kaokoland (Malan and Owen-Smith, 1974: 152).

C. crenato-serrata Engl.

FSWA. 700 BRI: 4151 Author's coll. no. SS0039

Anto.b (recorded in Sesfontein, e g. from ǁkhaoa-a, Namib/!Naren, Purros (incl. originally !Oe-≠gaa) Damara and in Khowarib); this is also the name of an unidentified species in Van den Eynden (1992: 86) but the description of the plant does not match this *Commiphora*; tenne and oohai.s are Dâureb Damara names for this species recorded along the Ugab River; tine.s (recorded from Dâureb Damara at Gudipos, Ugab River); Eiseb *et al* (1991: 19, 26) refer to this species as sukurikanne.b.

The young root, which contains moisture, can be dug up and pieces eaten raw (described by Tsoaxau Damara at ǁGaisoas and Dâureb Damara at Gudipos, Ugab River). Similarly, the root of an unidentified *Commiphora* sp. is chewed by the Nharo as a source of water (Story, 1950 in Steyn, 1981: 26) and the roots of several east African commiphoras are chewed by Maasai, Kipsigis and Boran as a source of water or gum (Glover *et al*, 1966: 192; Kabuye, 1986: 68). |Giru.s, i e. *Usta wallengrenii*, Saturniidae, caterpillars grow on this species.

The wood is used for carving (Van den Eynden (1992: 86).

The Herero name omuhanga was recorded from Purros Damara in Sesfontein and in Malan and Owen-Smith (1974: 152). This species has special symbolic significance among the Himba and Herero in marriage, initiation and funeral ceremonies (Malan and Owen-Smith, 1974: 152).

C. giessii J.J.A.van der Walt

FSWA. 700 BRI. 4151 Author's coll. no. SS0057, SS0359

Ao-|âna.b (recorded from ǁkhaoa-a and Purros Damara in Sesfontein); ao-âna.b (recorded in Sesfontein, e.g. by Purros Damara (incl. originally !Oe-≠gaa) Damara); |aoa.b (Van den Eynden, 1992: 67).

'Ao' means 'male' and this name thus refers to *C. giessi* as a male |ana.s, i.e. *C. virgata.*

Edible '|giru.s' or caterpillars (Saturniidae, *Usta Wallengrenii*) are abundant on this sp c 'n the rainy season.

The seeds are used for sâi in Sesfontein (recorded from ǁKhaoa-a Damara, ≠Ao-Dama, Rietkuil Farm.).

The twigs are used as firesticks, i.e. a hole is made in the stem, dried donkey dung is placed in the hole and friction is used to light fires (recorded from ǁkhaoa-a and Purros (originally !Oe-≠gaa) Damara in Sesfontein; see also Van den Eynden *et al*, 1992: 67).

The Herero name toro was recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein)

C. glaucescens Engl.

FSWA. 700 BRI: 4151 Author's coll. no. SS0105, SS0420? SS0444

|Huu.b (recorded in Khowarib and Sesfontein); |awa-|huu.b = 'red' |huu.b |s (used by Dâureb (SS0420), and ǁKhaoa-a (ǁNowaxas and ǁHoes) Damara from Sesfontein, and Dâureb Damara at ǁGaisoas, Ugab River); ba-hai.s (recorded from Namib/!Naren Damara in Sesfontein); the sweet-smelling dried, rotten wood from this and other old trees is called ≠gae or ≠ae.i (recorded in Sesfontein, ≠Ao-Damara at Rietkuil farm); the soft (tsaura) wood from inside |huu.s is called mûnu (≠Ao-Damara at Rietkuil farm).

The roots can be eaten.

The ≠gae or fragrant rotten wood which comes primarily from this species is chewed for infant teething probles and mouth ulcers (recorded in Sesfontein and along Ugab). When added to the bark from a tree called !nu.s (described as not a thorn tree) it forms an effective medicine for burns and these added to a powder from the dried insect ≠hubina (*Mylabris oculata*, Coleoptera: Meloidae or blister beetle) is applied externally to treat vaginal thrush (recorded from ≠Ao-Damara at Rietkuil farm). The bark is pounded into a powder which is made into a decoction and drunk for chest pains (recorded from ǁKhaoa-a Damara in Sesfontein) and a decoction of the soft wood (|ora.i) or of the root is drunk to relieve post-natal pains and for intestinal problems (see also Van den Eynden *et al*, 1992: 86).

The dried rotten wood called '≠gae' has a sweet aromatic scent and is used as a body perfume and baby powder particularly for boys (recorded throughout Damaraland). Van den Eynden *et al* (1992: 54, 86) also report this use, as well as of the powdery softwood known as ' |ora i', for an unidentified species called |hu.s). Van den Eynden *et al* (1992: 86) report that the aromatic gum is mixed with oil or animal fat and used as a body perfume, but it is possible that this may actually describe the use of resin from herare, i.e. *C. wildii.*

The wood is carved into ≠gou.b (i.e. winnowing bowls), ǁhoe.s (i.e. buckets) and spoons (recorded along the Ugab, e.g. by Dâureb Damara at ǁGaisoas and by ǁKhaoa-a (ǁHoes) Damara in Sesfontein). The root and trunk bark are used to make a red dye for tanning animal skins (recorded from Dâureb Damara at Sesfontein and at ǁGaisoas, Ugab River, and by ǁKhaoa-a and Namib/!Naren Damara in Sesfontein). The soft wood called mûnu is good for lighting fires with sparks from flint (recorded from ≠Ao-Damara at Rietkuil farm).

The Herero and Himba use the names omutungi (tree) and ozondowa (fruit) (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 152).

The fruits are eaten by the Himba of Kaokoveld, the leaves are browsed by small stock and the soft wood is a favoured timber for carving household utensils (Malan and Owen-Smith, 1974: 152).

C. krauseliana Heine

FSWA: 700 BRI 4151 Author's coll. no. SS0347, SS0450

Eu (recorded from Purros (incl. originally !Oe-≠gaa), ǁKhaoa-a, Namib/!Naren, and Dâureb Damara in Sesfontein); Van den Eynden *et al* (1992: 67) report that in Sesfontein this species is called |ana.,s but it is likely that they are actually referring to *C. virgata* which is common around Sesfontein.

The seeds are opened and the soft inner parts eaten (recorded from Purros (incl. originally !Oe-≠gaa), and ǁKhaoa-a Damara in Sesfontein) as described by Steyn and du Pisani (1984 |1985: 44) who state that 'This is the only *Commiphora* sp. known of which the seeds are eaten by

natives. As in almonds, the putamen is cracked open to expose the seed'.
The dry seeds are used as beads (Steyn and du Pisani, 1984 1985: 44).

C. multijuga (Hiern) K.Schum
FSWA: 700 BRI: 4151 Author's coll. no. SS0158
!Gâua.b (recorded in Sesfontein, e.g. from |khaoa-a and Dâureb Purros (incl. originally !Oe-≠gaa) Damara, in Khowarib, and from Tsoaxau and Dâureb Damara at ||Gaisoas, Ugab River); tsans (recorded from Dâureb Damara at Gudipos, Ugab River).

Giru s. i.e. *Usta wallengrenii*, Saturniidae, caterpillars grow on this species (recorded from ||khaoa-a Damara in Sesfontein).

The bark is used for perfume, either on its own or mixed with other aromatic plant substances (recorded in Sesfontein). The gum is blended with fat as a fragrant body cosmetic used by Himba women (Malan and Owen-Smith, 1974: 152).

Is browsed by goats (recorded in Sesfontein, e.g. by Dâureb Damara).
The wood is used to carve '≠gou.b', i.e. winnowing bowls, buckets or '||hoe.s', pipes and spoons (recorded in Sesfontein, e.g. from |khaoa-a and Purros (originally !Oe-≠gaa) Damara, and in Khowarib, and by Dâureb Damara at ||Gaisoas, Ugab River). The bark is used as a red leather tanning agent (recorded in Khowarib).
This species is called omuzumba by Herero and Himba (recorded in Sesfontein and by Malan and Owen-Smith, 1974: 152). The leaves are browsed by small stock and the twigs are used as toothbrushes (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 152).
Commiphora multijuga is one of four tree species (including *C. crenato-serrata*) with special significance for marriage, initiation and funeral ceremonies (Malan and Owen-Smith, 1974: 152).

C. pyracanthoides Engl.
FSWA. 700 BRI: 4151 Author's coll. no. SS0079
Inî.b s (recorded from Purros and Dâureb Damara in Sesfontein, and in Khowarib); |iini.b (Eiseb *et al*, 1991: 26); |huu.s (recorded from Tsoaxau Damara at ||Gaisoas and Dâureb Damara at Gudipos, Ugab River)

≠Gae, i.e. fragrant rotten wood, comes from this plant (recorded from Tsoaxau Damara at ||Gaisoas, Dâureb Damara, Ugab River) and is rubbed onto rashes, e.g. for small babies.

This species is a fodder plant for goats (recorded from Dâureb Damara in Sesfontein).
The bark is used as a red tanning agent and the wood is used for carving utensils such as ≠gou.b, ||hoe.s and ||goa.s, i.e. winnowing bowls, buckets and spoons (recorded from Tsoaxau Damara at ||Gaisoas and Dâureb Damara at Gudipos, Ugab River).

The Herero name for this species is omukange (Malan and Owen-Smith, 1974: 152).
Small forms called 'omboo' have edible roots (Malan and Owen-Smith, 1974: 152); similarly, 'tubers' from this species are eaten by the |Gwi and ||Gana San (Tanaka, 1976: 118).
An extract from the bark is used to treat gallsickness in calves, the gum is boiled in water to form a lather which can be used to wash clothes and an extract from the bark is used as a hair straightener(Malan and Owen-Smith, 1974: 152).

C. pyracanthoides/merkeri Engl.
FSWA 700 BRI: 4151 Author's coll. no. SS0411

Edible ' giru.s' or caterpillars (Saturniidae, *Usta Wallengrenii*) are abundant on this species in rainy season.

The Herero name omunangui was recorded from Purros Damara in Sesfontein; onangwi is recorded for *C. merkeri* Engl. in Malan and Owen-Smith (1974: 152).

C. *saxicola* Engl.
FSWA 700 BRI 4151 Author's coll no. SS0055
||Gâi (recorded in Sesfontein, e.g. from Purros (originally !Oe-≠gaa) Damara); ≠gauga-ame, described as a !Narenin name, and po-e, described as a Nama term, recorded from ||khaoa-a, Namib/!Naren Damara in Sesfontein; ≠gauga-ame.s (recorded from ≠Ao-Dama, Rietkuil Farm);

ani(bird)‖han (recorded from ‖Khaoa-a (‖Hoes) Damara in Sesfontein); |oohai.s or tines (means to pick up) (recorded fromTsoaxau Damara at ‖Gaisoas, Ugab River); tine s re d from Dâureb Damara at Gudipos, Ugab River, who state that tine.s is different from, but simila to, |oohai.s; tine.s (plant) and po-e (seeds) (recorded from Dâureb Damara at ‖Gai a Ugab River).

The fruits are eaten when they become red (recorded from ‖khaoa-a, Namib/!Naren D m r in Sesfontein, Tsoaxau Damara at ‖Gaisoas, and Dâureb Damara, Ugab River, and in Steyn and du Pisani, 1984/1985: 44). The stem can be consumed for its thirst-quenching properties (it contains 'too much sweet water') (recorded from Tsoaxau Damara at ‖Gaisoas, Ugab River, and for the Topnaar by Dentlinger, 1977: 35). Giru.s caterpil ars (Saturniidae *wallengrenii*) are abundant on this species in the rainy season.

This is taken as medicine for tonsils (recorded from ‖Khaoa-a (‖Hoes) Damara in Sesfontein)

Goats eat (recorded from ≠Ao-Dama, Rietkuil Farm, Khomani Damara, Malansru t

The Herero name omubiri was recorded from Purros Damara in Sesfontein)

An extract from the leaves contains the most promising anti-tumor properties of all the southern African plants analysed so far (National Chemical Research Laboratory, CSIR in Van der Walt 1974: 20).

Commiphora cf. *tenuipetiolata* Engl.

FSWA: 700 BRI: 4151 Author's coll no. SS0445

Po-e (recorded from Namib/!Naren Damara in Sesfontein); !uri |huu.s (recorded from Dâureb Damara in Sesfontein).

The fruits are eaten (recorded from Namib/!Naren Damara in Sesfontein and in Steyn and du Pisani, 1984/1985: 44).

The wood is used to make '≠gou.b', i.e. winnowing bowls (recorded from Dâureb Damara in Sesfontein and in Steyn and du Pisani, 1984/1985: 44).

The Herero name omungorua was recorded in Sesfontein; Malan and Owen-Smith (1974: 152 record the names omongorwa and omuhangorwa for *C. angolensis*.

The fruits and leaves are good fodder (recorded in Sesfontein).The bark is used by Herero for softening and tanning leather. It is rubbed on the inside of the animal skin after pounding and mixing with water (recorded in Sesfontein).

When the man who is responsible for looking after the holy fire dies, a branch from this species is cut and placed next to the holy fire to indicate his death (recorded in Sesfontein).

If you cut a branch and replant it, it will grow (recorded in Sesfontein).

The fruits of *Commiphora* spp. are eaten in Ethiopia (Getahun, 1974: 51).

C. virgata Engl.

FSWA. 700 BRI: 4151 Author's col no. SS0059

âna.s n (recorded throughout former Damaraland and as *C. krauseliana* by Van den Eynden *et al*, 1992: 67); also called anto b by Khomani Damara, Malansrust Farm and Tsoaxau Damara at ‖Gaisoas, Ugab River; soba (recorded from ≠Ao-Dama, Rietkuil Farm).

Haira or gum can be eaten from this species (recorded from Tsoaxau Damara at ‖Gaisoas, Ugab River); similarly, the resin is eaten from *Commiphora* spp. by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148). Edible '|giru.s' or caterpillars (Saturniidae, *Usta Wallengrenii*) are abundant on this species in the rainy season.

Used for a variety of medicinal purposes throughout former Damaraland: a decoction of the leaves, bark and stem is taken for coughs and colds, general strength and good health, restoring maternal health after child-birth, stomach disorders and for hearts and chest pain. It s very strong and bitter so a spoonful is taken at midday and n ght (recorded from Tsoaxau Damara at ‖Gaisoas on the Ugab River). Water in which plant parts have been soaked is used for washing to promote good health (recorded in Sesfontein) and is used for washing the body of women after childbirth (recorded from Namib/!Naren in Sesfontein). If somebody has died when a woman has just borne a baby she is washed in water in which this plant has been soaked for good luck (recorded from ǀkhaoa-a Damara (ǀAwos) in Sesfontein, Dâureb Damara at Gudipos, Ugab River). Van den Eynden *et al* (1992: 67) report that a decoction of this species is used to treat coughs, palpitations and chest pains, and the plant is thought to bring luck.

The gum is used as sâi like herare, i.e. *C. wildii* (recorded from Tsoaxau Damara at ǀGaisoas on the Ugab River). The bark is used for sâi (recorded from Dâureb Damara in Sesfontein, ≠Ao-Dama, Rietkuil Farm) and often mixed with other sâi plants (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River). The powdered bark is also used as body perfume by Himba women (Malan and Owen-Smith, 1974), often in a mix including the species 'otjindundu' and 'omone' (recorded in Sesfontein).

Goats eat (recorded from ≠Ao-Dama, Rietkuil Farm) and the wood from this species is used for making 'ǁhoe.s' or buckets (recorded along the Ugab).

The Herero name for this species is omumbara (recorded in Sesfontein by Herero and Purros Damara, and by Malan and Owen-Smith, 1974: 152).

This species is recorded as host to a large ed ble caterpillar called 'oruwowo' (Malan and Owen-Smith, 1974: 152).

Root, bark or twigs are chewed, sometimes after cooking, to aid digestion after eating too much meat (recorded in Sesfontein).The leaves are browsed by livestock and the twigs are used as toothbrushes (Malan and Owen-Smith, 1974: 152).

The roots of *C. africana* (A. Rich). Engl. are added to 'various concoctions' to treat gastrointestinal problems by Luo herbalists in east Kenya (Johns *et al*, 1990: 379). Cold water in which the bark of a *Commiphora* sp. (l-ampurrorri) has been soaked is drunk by Samburu pastoralists to treat stomach upsets and a tea of *C. africana* is drunk for diarrhoea ('children's stomach'), and a decoction of *Commiphora* sp. (loitokutok) bark is drunk to treat hepatitis; the stewed bark and leaves of *Commiphora* sp. (l-teroi), to which milk has been added, are applied as a poultice to relieve swelling; a decoction of the bark of *Commiphora* spp. (l-maim and l-teroi) is drunk in the treatment of polio (Fratkin, 1996: 75-77). *Commiphora* spp. are used for a variety of purposes by Gabra pastoralists in north Kenya including: *Commiphora* spp., particularly *C. africana*, are important in the production of objects of material culture, *C. myrrha* (Nees) Engl. is used medicinally and ritually and *C. boiviniana* Engl. and *C. habessinica* (O. Berg) Engl. produce minor food items (Stiles and Kassam, 1991: 23, 31).

C. wildii Merxm.
FSWA: 700 BRI: 4151 Author's coll. no. SS0056
Herare (recorded in Sesfontein); recorded as anto.b by Dâureb Damara in Sesfontein and as tine.b by Dâureb Damara at Gudipos, Ugab River.

Edible ' giru.s' or caterpillars (Satumiidae, *Usta Wallengrenii*) are abundant on this species in rainy season.

The aromatic 'haira' or gum of herare is pound into a powder and added as a 'sâ.i' or perfume to fat (≠gîna) or bought body creams such as vaseline (recorded in Sesfontein, e g. from ǁkhaoa-a, Namib ǀ!Naren, Purros (originally !Oe-≠gaa) Damara in Sesfontein).

Goats eat (recorded from Dâureb Damara in Sesfontein).
The stems are chewed for moisture when herding (recorded in Sesfontein).

Two Herero names were recorded; omuwonga (recorded in Sesfontein) and omuhatji (recorded from Purros Damara in Sesfontein).

The fruits are described by Herero as edible, but they're mostly eaten by birds (recorded in Sesfontein).

Commiphora sp. Jacq.
FSWA: 700 BRI: 4151 Author's coll. no.
!Uri (white) huu.s = is not as aromatic but the rotting wood is ≠gae and is used as sâi (recorded from Tsoaxau Damara at ǁGaisoas on the Ugab River).

Goats eat and the wood is used for carving utensils (recorded from Tsoaxau D m t ‖Gaisoas on the Ugab River).

CAPPARACEAE

Boscia albitrunca (Burch.) Gilg & Benedict

FSWA: 470 BRI: 3106 Author's coll. no. SS0118

Commonly known as |huni.b/s (see also du Pisani, 1978: 15, 1983: 6; Eiseb *et al* 1991: 20 5 Van den Eynden, 1992: 69); also referred to as ‖owo |huni.b or ‖opo huni b (E 20, 25).

The fruits are eaten throughout former Damaraland especially from August to O f Steyn and du Pisani, 1984/1985: 44) and a drink can be made out of the juicy fruits (recorde in Sesfontein and by Van den Eynden *et al*, 1992: 69). The dried root-bark is pounded and boiled with water as a coffee substitute (recorded in Sesfontein, and from Dâureb Damara at Gudipos, Ugab River; also in du Pisani, 1978: 15, 1983: 6; Steyn and du Pisani, 1984/1985: 44). A cold drink can also be made from the roots, sap and water, and is known by its otjiHerero name, 'omburunga' (recorded in Sesfontein). The fruits soaked in water are poured over bread dough to give it flavour (du Pisani, 1983: 6). The Nama are recorded as using the fruits for beer brewing (du Pisani, 1983: 6).

Washing in water in which the leaves have soaked, together with those of |ânas (*Commiphora virgata*, Burseraceae) is considered to bring good fortune (recorded from Tsoaxau Damara at ‖Gaisoas on the Ugab River) and a decoction of the leaves is dripped into the ears to relieve earache by the Kuiseb River Topnaar (Van den Eynden, 1992: 32).
The flowers, leaves and seeds are considered good fodder for goats (recorded throughout former Damaraland).
The wood is recorded in Sesfontein as providing good straight building poles.

The following Herero names have been recorded for this species omutendereti, epembati (recorded in Sesfontein); omungwindi, omurembwe and omutendereti (Malan and Owen-Smith, 1974: 154); omunguindi (Kajujaha- Matundu, 1994).

The fruits eaten and soaked in water with honey or sugar make a sweet non-alcoholic, or slightly alcoholic, drink (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 154). Small pieces of bark may also be added (recorded in Sesfontein). When food is scarce, the roots are pounded, dried and ground into a fine powder which is mixed with grain foods and cooked into a porridge (Malan and Owen-Smith, 1974: 154). Root used to separate cream and promote beer fermentation (Malan and Owen-Smith, 1974: 154).

Fruit and leaves provide good browse (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 154), and donkeys eat the bark (Sesfontein).

The roots can be used to make milk pails (recorded in Sesfontein) and is used to separate cream and promote beer fermentation (Malan and Owen-Smith, 1974: 154).

The fruit is eaten by the Nharo (Steyn, 1981: 9 and Story, 1950 in Steyn, 1981: 26).The fruits are eaten raw (and sometimes roasted?) by the !Koo San (Heinz and Maguire, 1974: 41), the fruits and leaves are eaten by the |Gwi and ‖Gana San (Tanaka, 1976: 117), and the fruits are eaten by !Kung San (Marshall, 1976: 113; Lee, 1979: 160). The fruit and root of this species are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148) and the fruit of *B. octandra* (Hochst. ex Hamta) Schwfth ex Radik. is eaten in Ethiopia (Getahun, 1974: 51). The flowers and leaves of *Boscia* spp. are consumed by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 47).The fruit of *B. coriacea* Pax is consumed by Turkana pastoralists (Morgan, 1981: 101) and the fruit of this species is considered among the most important food species for Turkana (Becker, 1986: 63). The fruit of *B. senegalensis* (Pers.) Lam. ex Poir. is considered among the most important foods for Senegalese Ferlo (Becker, 1986: 63) and has a high incidence of use among Malian pastoralists, particularly Tamasheq (Berge and Hveem, 1992: 13).

The boiled roots are added to milk and consumed by Samburu pastoralists in the treatment of malaria (Fratkin, 1996: 78).

B. foetida Schinz *foetida*

FSWA 470 BRI: 3106 Author's coll no. SS0116, SS0356

Xaube.s (recorded throughout former Damaraland; see also du Pisani 1983: 6; Eiseb *et al*, 1991: 20, 25); xaube huni.s (recorded from Khomani Damara, Malansrust Farm and in Eiseb *et al*, 1991: 20, 25; Van den Eynden *et al*, 1992: 69).

'Xaube.s' means 'bad smell' (smells like dung) and refers to smell of this species, as does the specific name 'foetida'.

The fruits are eaten, especially by children in field (recorded throughout former Damaraland). Fruits are a so recorded as eaten in Namaland (du P sani, 1983: 6) and by the Kuiseb Topnaar (Dentlinger, 1977: 35). The roots are consumed in times of scarcity (as described by Purros Damara in Sesfontein) and are added to sâu.n beer as a fermenting agent (recorded from ǁKhaoa-a Damara in Sesfontein).

A decoction made from the leaves or any plant part, after pounding, acts as a laxative for constipation and stomach pain and twigs can be chewed for the same reason (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein, at the farm Palm and from Tsoaxau and Dâure.b Damara at ǁGaisoas and Gudipos, Ugab River). Half a cup is consumed at a time upto 3 times a day, and it's reported to act quickly. A decoction of the leaves is also drunk to treat coughs (recorded from ǁKhaoa-a Damara in Sesfontein). ǀKhomani Damara at Malansrust farm pound and cook the stem and leaves in water and put a drop of this extraction into ears for earache, upto 3 times a day (also recorded from ǁKhaoa-a, Namib !Naren and Dâure.b Damara in Sesfontein), and wash the body in a wash of this extract to 'rid you of unlucky things if you've been away for a long time'. A decoction is also drunk to treat coughs (recorded along the Ugab). Van den Eynden *et al* (1992: 69) record the use in Sesfontein of a decoction of the leaves and twigs to relieve stomach pain and cold symptoms, while the Topnaar of the Kuiseb use the same preparation to bathe sore ears and eyes (p. 32).

The leaves, fruits and tips of young branches are excellent forage for goats (recorded throughout the former Damaraland)

The Herero name is otjinautoni (recorded in Sesfontein and by Malan and Owen-Smith, 1974: 154); large forms are referred to as omungwindi, i.e. the same name as *B. albitrunca* (Malan and Owen-Smith, 1974: 154).

Malan and Owen-Smith (1974: 154) record that the fruits are eaten (also recorded in Sesfontein) and can be made into a non-alcoholic drink. When alternative food is scarce, roots can be ground into a flour which is added to available grain and cooked into a porridge. The roots can also be used to separate cream and promote beer fermentation.

The twigs are boiled into a decoction to treat coughs and colds (recorded in Sesfontein).Fruits and leaves are important browse (Malan and Owen-Smith, 1974: 154).Roots used to separate cream (Malan and Owen-Smith, 1974). Roots promote beer fermentation (Malan and Owen-Smith, 1974).

The fruit of *B. foetida* subsp. *rehmanniana* is eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148).

B. microphylla Oliv.

FSWA. 470 BRI: 3106 Author's coll. no. SS0378

Seen as indistinguishable from *Boscia foetida* and called xaube.s (recorded from ǁKhaoa-a, Dâureb Damara in Sesfontein, Tsoaxau and Dâureb Damara on the Ugab River).

The fruits are eaten (recorded from Dâureb Damara at ǁGaisoas, Ugab River, and in Sesfontein)

An extraction o f the leaves is poured into the ears to treat earache (cf. *B. foetida*) (recorded from ǁKhaoa-a Damara in Sesfontein) and a decoction of the leaves is drunk for stomach pain (recorded from Tsoaxau Damara at ǁGaisoas on the Ugab River).

Cadaba schroeppeli Suess.

FSWA: 470 BRI: 3109 Author's coll no. SS0155

ǁGoberue (ǁgob means crooked and refers to the crooked shape of this species) (recorded from Dâureb Damara at ǀGaisoas, Ugab River); ǁGabi recorded from ǁKhaoa-a (ǁH e) Damara, but this is alternatively described as a short plant. Recorded as xaube.s by ǁKh a a (ǁNowaxas), Dâureb, Namib !Naren and Purros Damara in Sesfontein due to its close s mi arity with *Boscia foetida*.

Fodder for goats (recorded from Dâureb Damara at ǀGaisoas, Ugab River).

The Herero name of okahuno kondo was recorded in Sesfontein

Capparis hereroensis Schinz
FSWA. 470 BRI: 3101
Siru.b (Van den Eynden, 1992: 33).
The fruits are eaten by Kuiseb Topnaar (Van den Eynden *et al*, 1992: 33).

Cleome angustifolia Forsskal *diandra* (Burch.) Kers
FSWA. 470 BRI: 3082 Author's coll. no. SS0124
Tuhorabe (tu means rain) (recorded from ǁKhaoa-a Damara in Sesfontein); ≠hobo≠hobo, !hunihai.b (!huni = yellow, i.e. the colour of the flowers) (recorded from Purros Damara in Sesfontein); xamhai.b (xam = lion) (recorded from Dâure.b Damara from ǀGaisoas on the Ugab River).
This plant makes a bad smell when burned and is put on the fire to keep lions away (recorded from Dâure.b Damara from ǀGaisoas on the Ugab River).
Chewed by traditional healers (not others) to make them strong ǀpowerful (recorded from ǁKhaoa-a Damara in Sesfontein).

C. foliosa Hook. f. *foliosa*
FSWA: 470 BRI: 3082 Author's coll. no. SS0042, SS0083, SS0274
Saida.b (recorded from ǀKhaoa-a Damara in Sesfontein), !khauro.b (recorded in Sesfontein); sanana.b (recorded from Purros Damara at Sesfontein, Tsoaxau Damara at ǀGaisoas, Ugab River and Dâureb Damara from Gudipos, Ugab River); Dâure.b Damara from ǁGaisoas state that this name refers to SS0083, i.e. a tall-growing herb while ǀhomexarebe is the name of SS0042 which is a short herb with oily hairs (ǀhom = oil)); ≠hobo≠hobo, !hunihai.b (!huni = yellow, i.e. the colour of the flowers) (recorded from Purros Damara in Sesfontein); sâhai.b (sâ = perfume) (recorded from Namib/!Naren and Purros (originally !Oe-≠gaa) Damara in Sesfontein).
'Sa' means 'sticky' and the name refers to the fact that the plant is sticky to touch.
Can be used for 'sâ.i' by drying and crushing the whole plant into a powder, and is recognised as a 'sâ-haib' or perfume-plant (recorded from ǁKhaoa-a and Purros (originally !Oe-≠gaa) Damara in Sesfontein).
Goats eat this plant (recorded in Sesfontein, e.g. by Purros (incl. originally !Oe-≠gaa) Damara, and from Tsoaxau and Dâure.b Damara at ǀGaisoas and Gudipos, Ugab River).
The Herero name of okaberehi was recorded from Purros Damara in Sesfontein.

C. gynandra L.
FSWA 470 BRI. 3082 Author's co l no SS0152
!Khauro.b (used by Purros Damara in Sesfontein); ≠hobo≠hobo, !hunihai.b (.huni = yellow, i.e. the colour of the flowers) (recorded from Purros Damara in Sesfontein); goma horo.b, gomabe.b (Eiseb *et al*, 1991: 18, 26), i.e. ǀhoro.b refers to spinach cf. Amaranthus sp. and is a reference to the knowledge that the leaves of this species are edible, although Damara people strongly prefer not to eat them.

Described as a sâ-hai.b or perfume plant by Purros Damara in Sesfontein.

Fodder for goats and sheep (recorded in Sesfontein).

The Herero name ekurukaze was recorded from Purros Damara in Sesfonte n and ombowa is recorded in Malan and Owen-Smith (1974: 154).

Stem and leaves are eaten by the Himba of Kaokoveld as relish and may be dried into cakes or omavanda for future use (Malan and Owen-Smith, 1974: 154).Similarly, the leaves are eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249) by Maasai and Kipsigis (Glover *et al*, 1966: 192) and in Ethiopia (Getahun, 1974: 50).and the leaves of *Cleome* spp. are eaten by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 46). The consumption of leaves as a vegetable is believed to be good for stomach problems by Luo of east Kenya (Johns *et al*, 1990: 379).

Cleome sp. L.

FSWA. 470 BRI: 3082

ari-‖gaube.b/s (recorded in Sesfontein) 'Ari' means 'dog' and '‖gaube.s' is *Amaranthus thunbergii*, i.e. a plant which is eaten as spinach, so the name describes a '‖gaubes that is not eaten by humans'.

Maerua juncea Pax *juncea*

FSWA: 470 BRI: 3082 Author's coll. no. SS0367

|Aohai.b, i.e. snake (|ao) plant (hai.b), recorded from Purros Damara in Sesfontein. Eiseb *et al* (1991: 20, 28) report that this species is called |aohai.b, |ao!uwu.b or |ao!ubu.b.

The fruits are eaten along Ugab River (Steyn and du Pisani, 1984|1985: 45).

A decoction from the stem is drunk for heart problems such as palpitations (|hara) and diarrhoea (half a cup drunk in the morning and evening for 3 days) (recorded from Purros Damara in Sesfontein). Also used in Sesfontein as used as an unspecified medicine for goats.

The Herero name is omupangambura which means to doctor (-panga) the rain (-ombura), and refers to the belief (although not commonly practised) that burning the tendrils of this plant can halt rain during floods(Malan and Owen-Smith, 1974: 154).

M. schinzii Pax

FSWA: 470 BRI: 3082 Author's coll. no. SS0038, SS0069, SS0120, SS0353, SS0360

Korada.b (recorded throughout former Damaraland and in Eiseb *et al*, 1991: 18, 28); koratsab (recorded from Dâureb Damara at ‖Gaisoas and Gudipos, Ugab River, and ≠Ao-Dama, Rietkuil Farm.); ‖goberue (recorded by a ‖Khao-a Damara in Sesfontein); goarda.b (Eiseb *et al*, 1991: 18, 28; Van den Eynden *et al*, 1992: 70)

The young pods are sweet inside and can be eaten (recorded from Tsoaxau and Dâureb Damara at ‖Gaisoas and Gudipos on the Ugab River, ‖Khaoa-a (‖Hoes) Damara in Sesfontein).

A decoction from the pounded leaves is drunk to treat coughs (recorded from Purros, and Namib/!Naren Damara in Sesfontein), used to wash sore or infected eyes (both uses recorded in Sesfontein, e.g. by Purros (originally !Oe-≠gaa) and ‖Khaoa-a Damara from Sesfontein). Boils, especially on the head, are treated with a powder of the dried leaves (recorded along the !Ugab, e.g. by Dâureb Damara at Gudipos) A big handful (kai garase) of the leaves is used for these preparations and half a cup of the decoction can be drunk 2 to 3 times a day (recorded from Purros Damara in Sesfontein). A decoction from the roots is poured into ear to relieve ear-ache (recorded in Khowarib and from ‖Khaoa-a, Dâureb, Namib|!Naren, Purros (originally !Oe-≠gaa) Damara in Sesfontein). The root is also used to treat bladder pain (recorded from Purros (originally !Oe-≠gaa) Damara from Sesfontein). A decoction from the roots is also considered to be an important medicine for men should they become sick after sleeping with menstruating women. It is believed that sleeping with a menstruating woman has the power to kill a men through causing a sickness in the abdomen and bleeding from the mouth, nose and penis; korada.b medicine cleanses the man by acting a s a diuretic (recorded from Tsoaxau Damara at ‖Gaisoas on the Ugab River). A body wash with the leaves is good for general health and when someone dies (recorded from ≠Ao-Dama, Rietkuil Farm, |Khomani Damara, Malansrust Farm). Van den Eynden *et al* (1992) record the use of a leaf decoction to treat coughs and the use of a root decoction to treat earache in Sesfontein (p. 70), and the use of a body-wash from the leaves to treat skin disorders such as acne and fevers by the ≠Aonin along the !Kuiseb (p.34).

Leaves and pods are good fodder for goats (recorded throughout former Damaraland).

A decoction of the leaves is used as a substitute for soap by the !Kuiseb ≠Aonin (Van den Eynden, 1992: 34).
A Herero tradition is reportedly that you shouldn't sit under this tree because it's a medicine tree (recorded from Tsoaxau Damara at ǀGaisoas on the Ugab River).

The Herero name is etengu (recorded from Herero and Purros Damara in Sesfontein and by Malan and Owen-Smith, 1974: 154); also omutengu and omuhaseviwa (recorded in Sesfontein).
'Omuhaseviwa' means 'don't sit in the shade' of this tree as there is a superstition that a person must not sit in the shade of this species without first cutting a branch from a mopane (*Colophospermum mopane*) tree and hanging it from one of the *M. schinzii* branches. This be related to the observation that 'etengu' seedlings often grow in association with mopane trees, this being thought to prevent giraffe from eating their bark as they are observed to do (recorded in Sesfontein).

Browsed by both small and large stock (Malan and Owen-Smith, 1974: 154).

The leaves are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249) as are the leaves of *M. angolensis* DC. by Bemba and Lamda peoples of southern Shaba, Congo (Malaisse and Parent, 1985: 50). The fruits of *M. edulis* (Gilg & Bened.) De Wolf are eaten by Kipsigis children and the roots are pounded and used in soup (Glover *et al*, 1966: 192), and the fruit of *M. subcordata* are eaten by Turkana pastoralists (Morgan, 1981: 101) while the root is recorded as a famine food in semi-arid east Africa (Kabuye, 1986: 69). The chewed leaves *of M. triphylla* A. Rich. are placed on wounds by Samburu healers (Fratkin, 1996: 77).

CELASTRACEAE

Maytenus senegalensis (Lam.) Exell
FSWA: 770 BRI: 4626 Author's coll. no. SS0379
Called pepahai.s by ǁKhaoa-a (ǁNowaxas and ǁHoes) Damara in Sesfontein; recorded as ǀhoe.b by Dâureb Damara in Sesfontein but this name is usually given to a type of thorn tree; ǀhurube (ǀhuru means brackish and refers to the taste of the fruits) (recorded fromTsoaxau Damara at ǁGaisoas, Ugab River); !goo!goo.b, !oo!oo.b (Eiseb *et al*, 1991: 23, 28)
The seeds are eaten after rubbing (!nobo) the skins off; it grows at !Aoǁaexas (recorded fromTsoaxau Damara at ǁGaisoas, Ugab River).
The Herero name is omutungavimbara, so-called because the spines are used for weaving (-tunga) basketware dishes (ovimbara) (Malan and Owen-Smith, 1974: 154).
The roots are cooked as a vegetable with meat broth by the Maasai (Glover *et al*, 1966: 192) and the fruit/seeds of *Maytenus* spp. are eaten in Ethiopia (Getahun, 1974: 52). A soup of the roots is drunk by Samburu pastoralists for the treatment of muscular-skeletal aches (Fratkin, 1996: 77).

CHENOPODIACEAE

Suaeda plumosa Aellen
FSWA: 320 BRI: 2261 Author's coll. no. SS0323
≠Au.b (recorded along the !Ugab River where this species is common).

This species is browsed by livestock.

COMBRETACEAE

Combretum apiculatum Sond. *apiculatum* Exell
FSWA. 990 BRI: 5538
≠o.n (recorded at Khowarib); !gari-hai.s (recorded by Purros Damara from Sesfontein) Eiseb *et al* (1991: 24, 27) record the name ≠oo.b/s for *C. apiculatum* subsp. *apiculatum*.
'!Gari' means 'hard' and refers to the fact that branches of this species are extremely difficult to break.

Browsed by livestock (recorded in Sesfontein).

Malan and Owen-Smith (1974: 154) record the Herero name of omumbute for this species: the ground dry leaves are applied by Himba as a powder to the umbilical cord after childbirth; an extract from the bark is used as a leather tanning agent.

The gum is eaten by !Kung San (Story, 1958 in Marshall, 1976: 122; Lee, 1979: 162) and the resin is eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148).

C. imberbe Wawra
FSWA: 990 BRI: 5538 Author's coll. no. SS0294
Known throughout former Damaraland as !haa.s/b (see also du Pisani, 1978: 15; Eiseb *et al*, 1991: 23, 26; Van den Eynden *et al*, 1992: 70).

A decoction of leaves and/or bark is widely used as a treatment for coughs and colds, and chest pains (see also Van den Eynden *et al*, 1992: 70) (but |Khomani Damara at Rietkuil farm and Tsoaxau Damara at ‖Gaisoas, Ugab River, state that its effectiveness is compromised if you smoke or drink alcohol) and similarly for stomach disorders (recorded in Sesfontein). A wash of the pounded leaves added to cold water is used to bathe sore eyes (recorded from ‖Khaoa-a Damara in Sesfontein).

The leaves are good browse (recorded in Sesfontein, Tsoaxau and Dâureb Damara at ‖Gaisoas, Ugab River, and ≠Ao-Dama, Rietkuil Farm).

The leaves and bark used as a green leather tanning agent by crushing, adding water and smearing onto inside of animal skins (recorded in Sesfontein, Khowarib and fromTsoaxau and Dâure.b Damara at ‖Gaisoas, Ugab River and by Steyn and du Pisani, 1984/1985: 44). Steyn and du Pisani (1984 |1985: 44) also describe this tree as providing good firewood and building poles.

The Herero name is omumborombonga (recorded in Sesfontein and in Hahn, 1928: 225; Malan and Owen-Smith, 1974: 154); Hahn also reports the name 'tate mukururume' i.e. meaning 'grandfather' or 'first parent'.
smoke from the burning leaves is used to relieve coughs and colds (Coates-Palgrave, 1991: 670).

The wood is a good all-purpose firewood (Malan and Owen-Smith, 1974: 154).
In Kaokoland, this is one of 4 species (including *Commiphora angolensis* and *C. multijuga*) with significance for Himba/Herero ceremonies such as funerals (Malan and Owen-Smith, 1974: 154).

The gum is eaten by !Kung San (Story, 1958 in Marshall, 1976: 122; Lee, 1979: 162). The resin is eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148). The roots of *C. aculeatum* Vent. are soaked overnight, added to milk, and consumed by Samburu pastoralists for the treatment of muscular-skeletal aches and gonorrhoea, and the boiled roots are taken for polio (Fratkin, 1996: 77-78).

C. wattii Exell
FSWA: 990 BRI: 5538 Author's coll. no. SS0183a
≠Nabi (dove) hai.s (recorded from Dâureb Damara at ‖Gaisoas, Ugab River); recognised as 'a type of |haa.b, i.e. *C. imberbe* (recorded from ‖Khaoa-a, Purros (incl. originally !Oe-≠gaa) Damara in Sesfontein).

Browsed by goats (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein). The wood is very hard and used to make axe handles The wood is suitable for making knobkieries (recorded from Purros Damara in Sesfontein). Rock hyraxes eat this species (recorded from Purros Damara in Sesfontein), as do doves (recorded from Dâureb Damara at ǁGaisoas, Ugab River).

The Herero name omutapati was recorded from Purros Damara in Sesfontein and in Malan and Owen-Smith (1974: 155)

The wood is suitable for making knobkieries (Malan and Owen-Smith, 1974: 155) and is a preferred species by the Himba for housebuilding at Purros (Jacobsohn, 1988: 80).

Terminalia prunioides C.Lawson

FSWA: 990 BRI: 5544 Author's coll. no SS0089

≠khee(r)a.s (recorded throughout former Damaraland and by Eiseb *et al*, 1991: 24, 2 V den Eynden *et al*, 1992: 70); ǁgaetahuo (recorded in Sesfontein, e.g. by ǁkhaoa-a, Purros Damara in Sesfontein) and ǁgaetab (recorded in Sesfontein and along the Ugab); these names refer to how you easily get hooked on the thorns, i.e. 'ǁgae' means 'hook'.

The exudate is consumed as a snack food (recorded in Sesfontein and Khowarib). The seeds are roasted, ground and used like coffee, i.e. boiled and milk and sugar added (recorded from Tsoaxau Damara at ǁGaisoas and Dâureb Damara, Ugab River, |Khomani Damara, Malansrust Farm). The seeds and seed coat can be eaten raw (Dâureb Damara at Gudipos, Ugab River, Steyn and du Pisani, 1984/1985: 45). The leaves are added to tea (Van ded Eynden, 1992: 70).

A decoction from plant parts, especially the bark is drunk to treat stomach disorders such as diarrhoea, especially for children, (1 teaspoon taken twice a day for 3 to 4 days) (recorded from Purros (incl. originally !Oe-≠gaa) and ǁKhaoa-a Damara in Sesfontein). Bark twine is tied tightly around the belly of a pregnant woman in the belief that this will help prevent miscarrying (recorded in Sesfontein, e.g. from ǁkhaoa-a Damara (ǁNowaxas and ǁHoes) in Sesfontein). The bark is heated and placed as a poultice on injuries to reduce swelling (recorded in Khowarib). Root is pounded and cooked for cough mixture and to treat chest pains and coughs (recorded in Sesfontein, e.g. from ǁKhaoa-a (ǁHoes) Damara, and along the Aba-Huab) or is chewed or drunk as a decoction to treat colds (Van den Eynden, 1992: 70). The bark twine is worn around the neck to prevent neck pain and Dâureb Damara at Gudipos, Ugab River). ≠Gae from this tree is rubbed onto rashes, e.g. for babies (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River).

≠Gae, i.e. fragrant rotten wood, comes from this plant (recorded from Tsoaxau Damara at ǁGaisoas, Dâureb Damara at Gudipos, Ugab River, ≠Ao-Dama, Rietkuil Farm; ǁKhaoa-a (ǁHoes) Damara in Sesfontein).

Throughout former Damaraland the pods and leaves of this common species provide important livestock fodder.

The wood is used for knobkierries, which can also be sold (recorded in Khowarib) and the wood is an important firewood (see also Steyn and du Pisani, 1984/1985: 45; Van den Eynden, 1992: 70).

The Herero name is omuhama (recorded in Sesfontein, from Purros Damara in Sesfontein, from Dâureb Damara at Gudipos, Ugab River and in Malan and Owen-Smith, 1974: 155)

The young twigs are boiled in water and drunk by Himba as 'tea' (Malan and Owen-Smith, 1974: 155). Bark, cooked or uncooked, is chewed to aid digestion and for stomach cramps (recorded in Sesfontein), and Malan and Owen-Smith (1974: 155) additionally record this use in the treatment of sore throats. The spines are made into necklaces worn at night to keep the neck straight when sleeping (recorded in Sesfontein).
The fruit and leaves are browsed by small and large stock (Malan and Owen-Smith, 1974: 155).

When a child is sick the father must cut a branch and tie it horizontally above the hut door. He then puts a pot of meat in front of the door and he and the child's mother stand on either side of the pot with the mother nearest the door. The lid is removed from the pot and the child is passed back and forth over the pot so that it is bathed in the steam. The whole process is called 'ongaripira', and requires the 'omuhama' branch for its special healing powers (recorded in Sesfontein). When a girl menstruates for the first time, a long branch, preferably with fruit, is wound around the ceremonial shelter and gifts are brought to her and hung on its spines (Malan and Owen-Smith, 1974: 155).

The Nharo eat gum produced by *Terminalia sericea* Burchell ex DC. (Steyn, 1981: 19). The gum of *T. prunioides* is eaten by Dobe-area !Kung (Lee, 1979: 162), as is that of T. sericea is eaten (Story, 1958 in Marsha l, 1976: 122; Lee, 1979: 162).

CONVOLVULACACEAE

FSWA. 1160 Author's coll. no. SS0355
≠Nabi-hai.s, meaning 'dove-plant', recorded by Purros Damara from Sesfontein.

Bonamia schizantha (Hallier f.) A.Meeuse
FSWA. 1160 BRI: 6979 Author's coll. no. SS0295
Sorobe (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein).

This plant provides fodder for goats and cattle (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein).

Ipomea cf. *obscura* (L.) Ker.Gawl.
FSWA: 1160 BRI: 7003 Author's coll. no. SS0278, SS0456
The Herero name of orujava was recorded from Purros Damara in Sesfontein.

CUCURBITACEAE

Acanthosicyos horridus Welw. ex Hook.f.
FSWA: 940 BRI: 8590
!Nara.b/s (recorded in Sesfontein and in du Pisani, 1983: 4; Eiseb *et al*, 1991: 23, 25; Van den Eynden *et al*, 1992: 34)

The fruit of this species has been utilised as a subsistence item in the Central Namib for at least 8,000 years (Dentlinger, 1977: 3) and is well-known as the staple plant food of the Topnaar or ≠Aonin of the Kuiseb valley who are referred to derogatively by the Nama as '!Naranin' for this reason (see Schultze, 1907: 199-200; Giess, 1966: 107; Dentlinger, 1977; Pfeifer, 1979: 159; du Pisani, 1983: 4-5; Van den Eynden *et al*, 1992: 35 for descript'ons of harvesting and preparation of the fruits for consumption). It appears that the ≠Aonin formerly recognised hereditary tenure rights to !nara patches (Schapera, 1930: 291 in Dentlinger, 1977: 29). In Sesfontein it was recorded that the flesh of fruits eaten after having been collected into a bucket, churned, thrown to dry on the ground for approx. 3 days, after which the dried 'cake' (or ≠goa-garibe.b in Dentlinger, 1977: 28 and du Pisani, 1983: 5) is rolled up and is ready to eat. This product is described in Sesfontein as 'it's Topnaar cattle', i.e. it is regarded highly as a substitute for cattle milk. The roasted seeds are also eaten; earlier this century were exported from Walvis Bay to Cape Town where they were eaten like nuts and used by bakers and confectioners (Giess, 1966: 107) and in the 1970s there was a thriving commercial trade in these pips in Swakopmund and from there to Cape Town (Dentlinger, 1977: 18). The root is also recorded as added to beer to aid fermentation (Von Gerard, 1912: 233).

The roots are made into a decoction for kidney and stomach pains (recorded by Purros Damara in Sesfontein and along the Ugab from where it was stated that you have to travel far to find it, and also in du Pisani, 1983: 5). Roots, described as 'aore !nara !noma.b' (!noma.b=roots), are taken for 'men's illness'. Versfeld and Britten (1916: 234) also recorded that the stems were used medicinally and necklaces made from the seeds are believed to help chest colds (Dentlinger, 1977: 34). Among the Kuiseb Topnaar eating the fresh fruit is considered to relieve stomach pains, chewing or drinking a decoction of the roots is considered a 'life elixir' and used to treat diseases of the internal organs such as venereal disease, stomach pains, nausea, kidney problems and chest pains, and the crushed root mixed with fat is smeared on wounds to promote healing (Van den Eynden *et al*, 1992: 37).

Oil of the seeds was used by the Kuiseb Topnaar as a skin moisturiser (Moritz, 1970: 7; Dentlinger, 1977: 28). The seeds are considered to be aphrodisiac (Ross, 1971: 175), the odour of a ripe melon is considered to cause milk to congeal (Von Gerard, 1912: 233), and the value of the plant is denoted by special praise songs or gare-tsanati (Moritz, 1975, and Budack, 1977 in du Pisani, 1983: 5).

Citrullus ecirrhosus Cogn.
FSWA: 940 BRI: 8598
Tsama.s/b (recorded in Sesfontein and in Van den Eynden *et al*, 1992: 37); tsama.b recorded as a general term for the elongated melons of *Citrillus* spp. in Eiseb *et al* (1991: 26).

The melons are eaten, often by adding to porridge (recorded in Sesfontein), the see roasted and eaten (Van den Eynden *et al*, 1992: 38) and tsama.s generally can be bu the fire at night to bake and the liquid drunk when they have been dug out the following morning (Hildeshe'm, 1986: 333).

C. ecirrhosus or the desert tsamma are poisonous when consumed raw (Giess, 1966. 107).

C. lanatus (Thunb.) Matsum. & Nakai
FSWA: 940 BRI: 8598
Tsama.b/s, |otsama.b (du Pisani, 1983: 7); au(se)tsama.s (Eiseb *et al*, 1991: 18, 26).
The melons were eaten in the past by the Nama (Schultz, 1907; du Pisani, 1983) and the fruits are recorded as eaten raw or cooked by Damara along the Ugab River (Steyn and du Pisani, 1984/1985: 44)..

A decoction of the pounded root is given by the Nama to goat and sheep ewes to help with expellation of the afterbirth (du Pisani, 1983: 7).

The San consume the flesh of this melon as a source of water (Giess, 1966: 107) and the Nharo eat the flesh of the melon either raw or roasted and the seeds are eaten after roasting and pounding (Steyn, 1981: 10). *Citrullus* spp. melons, including *C. lanatus*, are also eaten for their moisture and sugar by the !Kung, |Gwi and ‖Gana San (Marshall, 1976: 120; Tanaka, 1976: 117; Lee, 1979: 167).

The fruit of *C. lunatus* (Thunb.) Mansf. and the root of *C. colocyntinis* (L.) Schrad. are eaten in Ethiopia (Getahun, 1974: 52, 55).

The fruits are eaten by Martujarra Aborigines in Western Australia (Veth and Walsh, 1988: 25).

Coccinia cf. *sessilifolia* (Sond.) Cogn.
FSWA: 940 BRI: 628
|Ha.s, |kiros (fruits) (recorded along the Ugab); |aa.n (recorded at Khowarib); |haa.b (plant), |gairo.b (fruit) = *C. sessilifolia* (Eiseb *et al*, 1991: 20, 26); |ha.b = *Coccinia* sp. (in Van den Eynden *et al*, 1992: 71)

The fruits are eaten (recorded in Khowarib and along the Ugab). Van den Eynden *et al* (1992: 71) record that the tuberous rootstock is eaten in Sesfontein.

Eaten by livestock (recorded in Khowarib).

It is described as growing like a creeper on trees. The fruits are likened to grapes.

The Herero name is otjimaka; the fruits are eaten raw and the tubers are roasted and eaten (Malan and Owen-Smith, 1974: 155).

The Nharo eat the fruits (Bleek, 1928 in Steyn, 1981: 23). The fruits or cucumbers and tubers of this species and *C. rehmannii* Cogn. are eaten by the !Kung San of Nyae Nyae (Marshall, 1976: 109-110, 118). Lee (1979: 164, 167) records the consumption of tubers of *C. rehmannii* as a major food resource, and of 2 unidentified *Coccinia* species, and of the cucumbers of *C. sessilifolia* by Dobe-area !Kung. The roasted tuber of *C. rehmannii* is also eaten by the !Koo, |Gwi and ‖Gana San (Heinz and Maguire, 1974: 41; Tanaka, 1976: 117).

The fruit of *C. rehmannii* is eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148) and those of *C. adoensis* (A. Rich.) Cogn. are eaten by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 47).

The fruit of *C. grandis* (L.) Voigt and the starchy root of *C. abyssinica* W & A are eaten in Ethiopia (Getahun, 1974: 52, 55).

Dactyliandra welwitschii Hook.f.

FSWA 940   BRI 8563   Author's coll. no SS0187, SS0204

Sorobe (recorded in Sesfontein) This is also the name recorded for *Solanum incanum;* the two species have superficially similar fruits.

Browsed by livestock (recorded in Sesfontein).

Trochomeria macrocarpa (Sond.) Hook.f. *vitifolia* (Hook.f.) R.R. & A.Fern

FSWA. 940   BRI: 608

Called ' |hai-i' by the Nama (du Pisani, 1983: 12).
The root-fibre is roasted and eaten in Namaland (du Pisani, 1983: 12).
An extract prepared from boiling the root (?) in water is taken to treat diarrhoea in Namaland (du Pisani, 1983: 12).
Ohona, also the name of *Corallocarpus welwitshii* (Naudin) Hook. F., Cucurbitaceae, is recorded as the Herero name in Malan and Owen-Smith (1974: 155).

For this species and *C. welwitschii* the tuberous roots are roasted and eaten by the Himba, the stems and leaves are cooked in water or milk and eaten and the fruits are eaten cooked or raw (Malan and Owen-Smith, 1974: 155).

The stem and leaves are relished by livestock (Malan and Owen-Smith, 1974: 155).

CYPERACEAE

Cyperus marginatus Thunb.

FSWA. 1650   BRI: 459   Author's coll. no. SS0321

haru.s b (recorded in Sesfontein and along the Ugab and in Van den Eynden *et al*, 1992: 71, and as the name for *Juncus rigidus* Desf., Juncaceae, and *Scirpus dioecus* (Kunth) Boeck. in du Pisani, 1983: 9); the Nama name !khowobe.s is recorded in Haacke (1982) and !khowobe.s or !khopobe.s in Eiseb *et al* (1991: 23, 26).
Portions of the root material are warmed and then placed as a poultice around the throat of someone with a sore-throat or mumps (recorded from ≠Ao-Dama, Rietkuil Farm).
Haru.b is a favoured house-building material among the Nama who go to a place called |narab di ||gams near Sesfontein to collect it (recorded in Sesfontein). The stalks are used for making mats (Haacke, 1982), making baskets for storing plant foods (Steyn and du Pisani, 1984 |1985: 44) and as thatch (Van den Eynden *et al*, 1992: 38, 71). Du Pisani (1983: 9-11) records the use of *Juncus rigidus* and *Scirpus dioecus* by the Nama in woven mats used to cover huts known as haru-omti (i.e. haru homes) (following Schultze 1907; Büttner, 1976 (1884)).

Where this plant grows it is considered to indicate that there is water close to the surface which you will be able to reach by digging with a digging stick.

Ondeka is the Herero name which refers to *Scirpus dioecus*; in Kaokoveld, this species is grazed by cattle and 'A Herero superstition holds that elephants will be attracted to the spring if this grass (sic) is pulled out (Malan and Owen-Smith, 1974: 156).

Cyperus sp. L.

FSWA: 1650   BRI: 459

!Ha.n (recorded in Sesfontein and in du Pisani, 1983: 7); !kha.n (recorded along the Ugab);

!hann described as edible underground bulbs in Vedder (1923: 67-71); Steyn and du Pisani (1984|1985: 39-40) following Dinter (1912: 7) describe !hann as *C. edulis* but, according to Kohlberg *et al* (1992) this species does not occur in Namibia; !han.i is used for *C. escu n us* in Eiseb *et al* (1991: 23, 26); !hanni, uintjie (Van den Eynden *et al*, 1992: 72).

The bulbs are eaten like potatoes (recorded in Sesfontein and along the Ugab) and when consumed raw are good for quenching thirst (recorded in Sesfontein). The Nama consum the bulbs either raw or roasted and the roasted and pound bulbs are used as a coffee substitute (du Pisani, 1983: 7). The Kuiseb Topnaar believe it to be an excellent food for pregnant women (Budack, 1965: 110). Steyn and du Pisani (1984|1985: 44) and Van den Eynden *et al* (1992: 72) report that bulbs of *Cyperus* sp. are eaten by Damara along the Ugab and in S respectively. The edible bulbs corms of C. fulgens C.B. Clarke are represented in the archaeological remains at Big Elephant Shelter in the Erongo Mountains (Wadley, 1979: 28).

!Kha.n is said to be very common at Au kai ǁkhais near W'ndhoek.

The Herero names are oseu (plant), ozoseu (bulbs) for *C. fulgens* G.B. Clarke (Malan and Owen-Smith, 1974: 105). The nut-like bulbs are eaten by the Himba and this species is grazed by livestock (Malan and Owen-Smith, 1974: 105).

Giess (1966: 105) describes the collection of *Cyperus* bulbs by women in the centre of Windhoek after the rain season of 1966. The bulbs of *C. fulgens* (n!anni) are eaten by the Nharo either roasted or raw (Steyn, 1981: 11).The bulbs of *Cyperus* sp. near *C. fulgens* are eaten by the !Kung (Marshall, 1976: 110) and Lee (1979: 164) records the consumption of bulbs from *C. fulgens* and *C. rotundus* by Dobe-area !Kung.

The stem of *C. esculentus* and the root of *C. papyrus* L. are eaten by Bemba and Lamda peoples of southern Shaba, Congo (Malaisse and Parent, 1985: 48).The bulbs of *C. esculentus* are eaten in Ethiopia (Getahun, 1974: 55), and those of *C. blysmoides* Hochst. are eaten by Boran children (Kabuye, 1986: 72).

The bulbs of *C. bulbosus* and *Cyperus* sp. are an important source of food for Martujarra Aborigines in Western Australia and large quantities can be stored for about two years (Veth and Walsh, 1988: 22, 25; see also O'Connell, 1983: 84-85).

Cyperus sp. L.

FSWA: 1650 BRI: 459 Author's coll no SS0254, SS0265

The bulbs/corms are called !hare.s (recorded in Sesfontein and Ugab and described as *C. rotundus* L. in Van den Eynden *et al*, 1992: 72); |arebe.s is used in dialects from further south (are.s refers to *C. rotundus* in Eiseb *et al*, 1991: 26); the plant is considered a hom ga.b, i.e. it forms a dense mat or lawn.

The corms are burned and the smoke inhaled to relieve headaches and a little of the corm is eaten or drunk as a decoction to relieve stomach pain (recorded along the Ugab and in Sesfontein).

The corms are ground into a powder and used as 'sâi', i.e. perfume (recorded in Sesfontein and along the Ugab, and in Van den Eynden *et al*, 1992: 72) and are used as aromatic beads, necklaces of which may be sold (recorded throughout former Damaraland). The aromatic roots of *C. longus* L. var. *tenuiflorus* (Rottb.) Kük, a large sedge found on the banks of the Kunene river, are plaited into necklaces by Himba women (Malan and Owen-Smith, 1974: 155: 156). The large root recorded as ondao or !hare.s was collected with other aromatic plants from the Kunene River by a Herero woman from Sesfontein, and brought back to Sesfontein for trading purposes.

The Herero name ondao was recorded in Sesfontein for the large sedge-like aromatic root/corm collected from the Kunene River, recognised as !hare.s by Damara in Sesfontein; onenge is used for *C. longus* var. *tenuiflorus* in Malan and Owen-Smith (1974: 155). This species is grazed by livestock.

DRACANACEAE

Sansevieria aethiopica Thunb.
FSWA. 1470 BRI. 1110
'The Berg-Damaras and Bushmen use it for twine and, for example, make snares of it' (Hahn, 1928: 296).

The Herero name is ongwehe (recorded in Sesfontein and in Malan and Owen-Smith, 1974. 149); onguebe (identified as *S. pearsonii* N.E. Br. in Hahn (1928: 296) who records the name ongwehe-okaandja for *S. cabrifolia* (which, according to Kolberg *et al*, (1992) is not listed for Namibia).

The roots promote separation of milk (Malan and Owen-Smith, 1974· 149)

Hahn (1928: 296) records that *Sansevieria* spp. 'contains a great deal of fibre, and would make excellent cordage. In Sesfontein it was recorded that the leaves are used for rope/twine and that Himba make clothing from them. The roots are used when separating butterfat for body ointment (Malan and Owen-Smith, 1974: 149).

The Nharo also use the leaf fibres, from which the flesh has been scraped off, to make ropes (Steyn, 1981: 18; see also Bleek, 1928 and Story, 1950 in Steyn, 1981: 24-25). The fibre of *S. scabrifolia* is used for rope and the juicy rhizome is a source of water and the gum is eaten by !Kung San (Story, 1958 in Marshall, 1976: 123). The root is also consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249) and the flowers of *Sansevieria* spp. are eaten by Bemba and Lamda people of southem Shaba, Congo (Malaisse and Parent, 1985: 46). The fibre of *S. robusta* (N.E. Br.) Jake is an important construction material for the Gabra of norh Kenya (Stiles and Kassam, 1991: 22). *Sansevieria* spp. are used medicinally by Samburu pastoralists: juice from the warmed leaves of *S. robusta* is drunk to re ieve muscular-skeletal aches, while the boiled roots are is mixed with sheep fat and administered as an enema in the treatment of gonorrhoea and for problems with passing urine for women; similarly, the boiled root of *Sansevieria* sp. (lauragi) which is added to milk is drunk to treat muscular-skeletal aches and for problems with passing urine (Fratkin, 1996: 77-79).

EBENACEAE

Diospyros lycioides Desf. *lycioides*
FSWA 1070 BRI· 6406
Referred to as ≠hari by the Nama (du Pisani, 1983: 7).
In the Gibeon area the roasted red seeds were used as a coffee substitute (du Pisani, 1983: 7).
The wood was used by Nama in the manufacture of bridle bits (du Pisani, 1983· 7).

The Herero name is omundumbiri; toothbrushes are made by the Himba from the twigs and roots (Malan and Owen-Smith, 1974: 156).

Euclea pseudebenus E.Mey. ex A. DC.
FSWA 1070 BRI: 6404 Author's coll. no SS0286
Known throughout former Damaraland as tsabi.b/s, tsawi.b/s (see also du Pisani 1983: 7; Eiseb *et al*, 1991: 20, 27; Van den Eynden, 1992: 72).

The fruits are eaten but are bitter (au) (recorded in Sesfontein, e.g. from ǁKhaoa-a, Namib/!Naren and Purros Damara, and along the Ugab, e.g. by Dâureb Damara at ǁGaisoas and Gudipos).

The Nama are recorded as feeding ripe fruits to fowl as it is considered to harden egg shells (du Pisani, 1983: 8). The leave s and fruit are reportedly relished by livestock in the Kuiseb (Van den Eynden *et al*, 1992: 38).
The twigs of this species are used for teeth-cleaning; it makes the mouth red (recorded in

Sesfontein, e.g. from ǁKhaoa-a and Purros Damara). The seeds are used as beads (recorded from ≠Ao-Damara at Rietkuil farm). The heartwood is hard and is used to make spoons or tumi and pipes (recorded in Sesfontein, e.g. from ǁKhaoa-a and Dâureb Damara, in Khowarib, om Dâureb Damara at ǁGaisoas and Gudipos, Ugab River, and by Van den Eynden *et al*, 1992: 38, 72). Observed as a roofing material at farms on the Aba-Huab and recorded as used for construction purposes by Khomani Damara, Malansrust Farm, and by the Kuiseb Topnaar (see du Pisani, 1983: 7; Van den Eynden *et al*, 1992: 38, 72). Twigs from this species were observed packed into the inner framework of a well (Von Koenen, 1964: 121) and Dâureb Damara at ǁGaisoas, Ugab River, state that it is used to cover water containers as it doesn't make the water bitter. The straight sticks used to be used in by Nama children in a popular game c 'ǁara.b' and for whipsticks(du Pisani, 1983: 7-8). This species is also used for firewoo Pisani, 1983: 7; Van den Eynden *et al*, 1992: 38, 72).

Jackals eat the fruit (recorded from Namib/!Naren Damara in Sesfontein and Tsoaxa D at ǁGaisoas on the Ugab River) as do birds (recorded from Dâureb Damara in Sesfontein). Water occurs where tsawi.s grows so that is where boreholes are drilled (recorded from ≠Ao-Dama, Rietkuil Farm).

The Herero name is omuzema; the twigs are used as toothbrushes and stirring sticks by The Himba (Malan and Owen-Smith, 1974: 156)

The fruits of *Euclea* spp. are eaten in Ethiopia (Getahun, 1974: 52). The pounded and boiled roots of *E. divinorum* Hiern. are administered in concoctions to treat venereal disease by Luo herbalists in east Kenya (Johns *et al*, 1990: 379) and for 'congested blood vessels around the stomach' and malaria by Samburu pastoralists (Fratkin, 1996: 75, 77).

EUPHORBIACEAE

Chamaesyce glanduligera (Pax) Koutnik

FSWA: 670 BRI: 4498 Author's coll. no. SS0126, SS0202

dai |game.b (recorded in Sesfontein); !uruhai.s (recorded from Purros Damara in Sesfontein)

'Dai' means 'milk', referring to the plant's milky latex, and '|game.b' is the name of the plant. ' Game' is also the name of *Geigaria ornativa*, Asteraceae.

Fresh or sun-dried leaves are pounded into a paste and introduced into incisions on chest to induce breast milk, the milky latex in plant seen as representing the healthy production of breast milk (recorded in Sesfontein, e.g. by ǁKhaoa-a, Namib|!Naren Damara).

Goats eat (recorded from ǁKhaoa-a Damara in Sesfontein).

C. inaequilatera (Sond.) Sojak

FSWA: 670 BRI: 4498 Author's coll. no. SS0099

Also referred to by Purros and ǁKhaoa-a Damara from Sesfontein as 'dai-hai.s' (see *C. glanduligera*) and dai namib by Dâure.b Damara from ǁGaisoas on the Ugab River; daitsi!hui.b (recorded from ≠Ao-Dama, Rietkuil Farm).

The plant is roasted and applied to burns (recorded from ≠Ao-Dama, Rietkuil Farm).

Goats eat (ǁKhaoa-a and Purros Damara from Sesfontein).

The Nharo dry, pound, and mix the leaves of this plant with tobacco, and the mixture is smoked in a pipe shared between a man and the woman he is pursuing in the belief that the smoke from this plant will 'soften her heart' (Steyn, 1981: 12).

Croton gratissimus Burch. *gratissimus*

FSWA. 670 BRI: 4348 Author's coll. no SS0025 SS0369

!Abubue (recorded in Sesfontein from Dâureb, Namib/!Naren); !abubuse.b (recorded from Dâureb Damara at ǁGaisoas and Gudipos, Ugab River); (!)apupuue.b s, (!)apu(ga)kuue b s, (!)apu(pe).b, and the Haiǁom !apuro.b in Eiseb *et al*(1991: 22, 26); ǁgame.b (recorded from

≠Ao-Dama, Rietkuil Farm).

Used to treat coughs (recorded from Purros Damara in Sesfontein).
The roots and bark are dried and ground into a powder for use as sâi (recorded from Dâureb Damara at ǁGaisoas, Ugab River; ≠Ao-Dama, Rietkuil Farm).

The Herero name is omumbango; small stock browse the leaves of this plant in Kaokoveld and knobkieries and walking sticks are carved by Himba from the stems(recorded in Malan and Owen-Smith, 1974: 156).
The leaves are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148). The aromatic roots of *C. d'chogamus* Pax are added to stew by the Maasai (Kabuye, 1986: 70). A decoction of the bark of *C. megalocarpus* Hutch. is taken by Samburu pastoralists to treat coughs and colds; the roots of *C. dichogamus* to treat 'chest congestion believed due to po sonous substances and a tea of the bark of this species is drunk to treat stomach upsets (Fratkin, 1996: 74, 75).

Euphorbia damarana L.C.Leach
FSWA: 670 BRI. 4498
ǁHao.s (recorded in Sesfontein); gui.b s (recorded throughout former Damaraland); kui.b (Eiseb *et al*, 1991: 19, 27); kauimp; 'Kui.b' and 'kauimp' are described as 'Namib Damara' and 'Damara Damara' dialects respectively.

The latex used to be used as poison for poisoning water-holes and thereby catching game (recorded in Sesfontein). Bees take nectar from this species (recorded from Dâureb Damara at ǁGaisoas, Ugab River).

Known to be eaten by rhino and kudu.

The Herero name is otjihavara (recorded from Purros Damara in Sesfontein); otjiharava, otjintine (recorded from Herero in Sesfontein).

E. guerichiana Pax
FSWA: 670 BRI: 4498

The berries are eaten and may be stored for later use (Steyn and du Pisani, 1984/1985. 44).

The Herero names for this species are omupondororwa, omupondoriro; in Kaokoveld the leaves are browsed by small stock and dry branches used for firesticks known as ozongune (Malan and Owen-Smith, 1974: 156).

E. subsalsa Hiern *fluvialis* Leach
FSWA 670 BRI: 4498
The Herero name is ohahi (recorded in Sesfontein and by Malan and Owen-Smith, 1974: 156).

A powder from the plant, prepared by burning thorns of a branch, drying it in the sun, and then pounding, is smeared into tattoos at site of pain for pain relief (recorded in Sesfontein).

A powerful intestinal poison can be extracted from this plant and either used on its own or with the sap of *Fockea multiflora* or the root sap of *Adenium boehmianum* and used as a blood toxin on arrow heads (Malan and Owen-Smith, 1974: 156).

Samburu pastoralists use *Euphorbia* spp. for a variety of medicinal purposes: the sap of *Euphorbia* sp. (l-paraa) is placed on wounds and the stewed leaves are consumed to treat symptoms of malaria; stems of *E. heterochroma* Pax which have been burned to remove the white latex are consumed in a fat soup in the treatment of gonorrhoea, a soup from latex tapped from the trunk of *E. candelabrum* Kotschy, added to water and ox meat and boiled in an ox bladder, is drunk by Samburu women to induce vomiting and reverse a condition of barrenness (Fratkin, 1996: 77-79).

E. virosa Willd.
FSWA. 670 BRI. 4498
ǁkhao.s/b (recorded in Sesfontein and in Eiseb *et al*, 1991: 22, 27).
'|Khao' means 'very strong', e.g. can be used to described very alcoholic beer (in the sense of

'what's your poison?'). This is a reference to the poisonous nature of this plant.
The latex was used in the past as an arrow-head poison (recorded in Sesfontein) Steyn and du Pisani (1984/1985: 46-47) describe the heating of the latex from Euphorbia sp. called ǁkhao.b over a fire until it thickened and was applied to arrow-heads, sometimes with the addition of the juice of *Aloe* sp. (gorep) and the sap of *Spirostachys africana* (oui.b). The latex of ǁkhao b w also used to poison waterholes which were then called tsowe s. The seeds are used as beads for necklaces which are increasingly sold as curios to tourists (recorded in Sesfontein).

Known to be very poisonous but eaten by rhino and kudu.
The Herero name is eyao; in Kaokoveld the latex is used to poison small predators such as jackals and hyenas and is sometimes mixed with the sap of *Adenium boehm*
head poison (Malan and Owen-Smith, 1974: 156).

*Ricinus communis** L.
FSWA 670 BRI· 4424
known throughout former Damaraland as ǀhera (khera.s in Van den Eynden, 1992: 72)· the seeds are referred to as munu (recorded in Sesfontein).
Ricinus seeds are strongly purgative and very toxic, and have general medicinal uses in former Damaraland. Van den Eynden (1992: 39-40, 74) record that they are ground, boiled and rubbed onto swollen cheeks in cases of toothache or mumps and the affected area then covered by a warm *Ricinus* leaf and a compress, and the roasted and ground seeds or a leaf poultice are applied to burns, wounds, skin disorders, painful knees, breasts or throat.

This species grows throughout Africa and is widely used as a purgative (Kokwaro, 1983: 239). Kipsigis women extract oil from the seeds for use as body lotion (Glover *et al*, 1966: 198). Luo herbalists of east Kenya advise chewing the roots or taking a decoction of the roots or leaves 'to facilitate expulsion of the placenta or to hasten parturition' (Johns *et al*, 1990: 380).

Spirostachys africana Sond.
FSWA. 670 BRI: 4478
Âui.b and âu-hai.b (recorded throughout former Damaraland); âu-i.b (Eiseb *et al*, 1991: 18, 29)· âui.b, âaue.b (Van den Eynden, 1992: 54, 86); oui.b (Steyn and du Pisani, 1984/1985: 47 after Vedder).
'Au' means 'bitter' and 'hai.b' means 'tree', i.e. 'bitter tree'.
A decoction from ground root or wood is drunk when cool for hard coughs with chest pains (recorded throughout former Damaraland) and stomach disorders (recorded in Sesfontein) (Van den Eynden *et al* (1992: 86) also describe these uses).
S. africana is a 'sâi' or perfume plant. The aromatic wood is made into beads (see also Van den Eynden *et al*, 1992: 86) which are often bought from Himba from Kaokoveld (who call them otupapa cf. Malan and Owen-Smith, 1974: 156). Pieces of the wood are burned as incense to bring a fragrant smell to the house or under clothes to perfume them (recorded in Sesfontein) As such, it is known as an ǀî-sâ.i. The aromatic sap is thought to have 'Damara power' which is why the wearing of beads from this wood is so popular.

Aromatic beads are made from the wood of this species, usually obtained through trade with Himba from Kaokoveld (recorded from ≠Ao-Dama, Rietkuil Farm). The wood is used for carving (Van den Eynden *et al*, 1992: 86).
The Herero name for this species is orupapa (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 156). Among the Himba the dry or dead wood is used as a medicine for headaches (recorded in Sesfontein). The resin is consumed by by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249).

FABACEAE

Author's coll. no SS0259
!Hona (recorded from Purros (incl. originally !Oe-≠gaa), ǁKhaoa-a (ǁNowaxas and ǀAwos), and Dâureb Damara from Sesfontein).
Used to make tea (recorded from Purros (incl. originally !Oe-≠gaa), ǁKhaoa-a (ǁNowaxas and

Awos) and Dâureb Damara from Sesfontein), and the root is added for the taste to milk (recorded from ǁKhaoa-a Damara in Sesfontein).

Acacia cf. *erubescens/fleckii*

FSWA 580 BRI: 3446 Author's coll no SS0414

Ana (recorded from Purros (orig nally !Oe-≠gaa) Damara from Sesfontein).

A. erioloba E.Mey.

FSWA. 600 BRI: 3446 Author's coll. no SS0320

ǁGana.b/s (recorded throughout former Damaraland and among the Nama in du Pisani, 1983: 4; see also Eiseb *et al* 1991: 21, 25).

Du Pisani (1983: 3-4) records that the exudate is eaten and the pulp from the pods may sometimes be eaten by children (as recorded for the Kuiseb Topnaar in Dentlinger, 1977: 34 . A powder from the plant parts is introduced into incisions (gore.s) on pregnant women who start bleeding, to prevent miscarrying (Recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein). Inhalation of the smoke from burned pods is considered good for general health and pods are applied to swelling The gum is dissolved in boiling water which is by the Kuiseb Topnaar drunk to relieve coughs, colds and symptoms of TB (Van den Eynden *et al*, 1992: 45).

A powder-like substance known as '!hub' is collected from between the stem and bark of rotten tree trunks and used as a cosmetic by women after mixing with animal fat (Schultze, 1907: 210; du Pisani, 1983: 3-4). This s possibly the same as '!ub' recorded as a powder from an unidentified species used as perfume in Van den Eynden *et al* (1992: 55). Hildesheim (1986: 339) also records that among the Bondelswarts Nama of Warmbad, a root powder called '!gu gai' was burnt for luck and, because of its pleasant aroma, was frequently used as body perfume instead of buchu. Tsoaxau Damara at ǁGaisoas, Ugab River, record that ≠gae, i.e. fragrant rotten wood, from this tree is rubbed into rashes on small babies and overweight women (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River).

Considered good fodder for livestock, especially the leaves but the pods are also eaten. Among the Nama, the dry wood is considered to make a good firewood which burns slowly and provides excellent coals, and the wood (which is termite resistant and hard cf. Van den Eynden *et al*, 1992: 45) is also used for construction purposes and to make knobkieries (du Pisani, 1983: 3-4). Du Pisani (1983: 4) also states that the green bark is used as a tanning agent for leather, the thorns were used in a children's game called ǁabi which involved the imitation of adult warriors (cf. Schultze, 1907: 359) and the root bark was used in the manufacture of flutes when suitable reeds were unava lable (cf. Breyer-Brandwijk, 1962).

Recorded Herero names for this species are otumbuende (recorded in Sesfontein); omumbonde, omuhiviriko (Hahn, 1928: 229); and omumbonde (Malan and Owen-Smith, 1974: 158).

According to Hahn (1928: 225) 'omuhiviriko' means 'the praiseworthy'.

The pods and seedlings are eaten by small-stock in Kaokoveld and the branches are used by the Himba for fencing and firewood (Malan and Owen-Smith, 1974: 158).

The gum is eaten by !Kung, Gwi and ǁGana San (Story, 1958 in Marshall, 1976: 121; Tanaka, 1976: 117; Lee, 1979: 162).

A. erubescens Welw. ex Oliv.

FSWA 600 BRI: 3446

!Uri!huni (recorded in Sesfontein and along Ugab); ǀuri!gune (recorded in Khowarib); !goro.s b (s)? - said to occur towards Purros, i.e. north-west of Sesfontein; duube.s (Eiseb *et al*, 1991: 18, 25, these authors use the names !uri!gonne.s and !uri!gonno.s to describe *A. fleckii*); !uria!gonnes is described as hav ng white gum which is not sweet but can be eaten if cooked with sugar (recorded from Dâureb Damara at Gudipos, Ugab River).

'!Uri' means 'white', 'gonne.s (etc)' is the name of the tree.

The exudate eaten but called '!habu-haira' or 'bee-gum' i.e. to describe its not very sweet taste. The Herero name is omungongomwi; the exudate is eaten by the Himba and described as sweet-tasting (Malan and Owen-Smith, 1974: 158). The seed pods are consumed by small stock in Kaokoveld, building poles and kraal fencing materials are taken from this species, and branches are cut for walking sticks (Malan and Owen-Smith, 1974: 158).

The gum is eaten by the |Gwi, ‖Gana and !Kung San (Tanaka, 1976: 117; Lee, 1979: 162).The resin is eaten by the Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979. 148).

A. hebeclada DC.
FSWA. 600 BRI: 3446
!goo.s; ‖ganni-amme !goo.s (Eiseb *et al*, 1991: 23. 25).
The seeds are recorded as eatenby the Nama, either roasted or ground (Schultze, 1907 in du Pisani, 1983: 14).
The Herero name for this species is otjimbuku (Malan and Owen-Smith, 1974: 158). The Hi take the ground root bark added to porridge to treat a stomach complaint, the symptom of which is the passing of bloodstained stools (Malan and Owen-Smith, 1974: 159). Small stock eat the seed pods and branches used for fencing (Malan and Owen-Smith, 1974. 159).

The gum of *A.* cf. *hebeclada* is eaten by Dobe area !Kung (Lee, 1979: 162).

A. karroo Hayne
FSWA: 600 BRI: 3446 Author's coll. no. SS0390?
‖Hu.s (recorded along the Ugab); ‖khuub (du Pisani, 1983: 4); ‖kuu.s (Eiseb *et al*, 1991: 22, 25); SS0390 recorded as ‖gana by Purros (originally !Oe-≠gaa) Damara in Sesfontein.

The exudate is eaten (recorded in Sesfontein and along the Ugab and in du Pisani, 1983: 4) but is considered not sweet like 'du-haira', i.e. *Acacia senegal*(?) and *Acacia mellifera* subsp. *detinens*. The gum can be stored in a ground form for long periods of time (du Pisani, 1983: 4).

The leaves of ‖gana (recorded for SS0390, usually the name of *A. erioloba*) are used to bathe sore eyes (recorded from Purros (originally !Oe-≠gaa) Damara from Sesfontein).

Du Pisani (1983: 4) records that in Namaland the green bark is used as a red-brown leather dye, walking sticks and fish traps are made from the roots and the tree constitutes an important source of firewood, and in the Berseba area, branches are used for hut frames.

The gum is eaten by Dobe area !Kung (Lee, 1979: 162). Coates-Palgrave (1991: 241-2) states that A. karroo produces a clear golden or red gum which is edible; this resin is recorded as consumed by Tswana-speaking Tlokwa of south-east Botswana, who also consume bark from this species (Grivetti, 1979: 148).

A. mellifera (Vahl) Benth *detinens* (Burch.) Brenan
FSWA. 600 BRI: 3446
!Noe.s (recorded at Khowarib, Tsoaxau Damara at ‖Gaisoas on the Ugab River?, ≠Ao-Dama, Rietkuil Farm, and Khomani Damara, Malansrust Farm); !noe.s and ≠gare.s (Eiseb *et al*, 1991: 24-25); produces du-haira, i.e. sweet-gum (recorded in Sesfontein, Khowarib and along Ugab); !noe.s pods are described as thin and straw-coloured (recorded from Dâureb Damara at Gudipos, Ugab River). !Noe.s refers to the fact that if you are too hasty and try to hurry (=!noesa) through these trees the thorns will hold you back. This species is also described as 'devastatingly thorny' in Coates-Palgrave (1991: 244), and the specific name 'detinens' assigned by Burchell describes the fact that it holds you back.

The exudate is eaten, especially in Ugab area (see also Steyn and du Pisani, 1984 1985: 44) but also recorded in Sesfontein, Khowarib, ≠Ao-Dama, Rietkuil Farm. Tsoaxau Damara at ‖Gaisoas on the Ugab River say that haira comes from !noe.s and do not record this name for *A. reficiens* which they say is !gû.s and does not produce haira; Dâureb Damara at Gudipos on the Ugab River say that !noes produces sweet haira. The bark of ≠nu!noe.s (?) is used to make milk 'taste nice' (recorded from Purros Damara in Sesfontein).

The root is pounded and boiled in water and the exudate drunk by young Nama men in Tses and Namaland to treat venereal disease (du Pisani, 1983: 4).

This is a useful livestock fodder (cf. ≠Ao-Dama, Rietkuil Farm, Khomani Damara, Malansrust Farm) and kraals are made with branches of this species (Khomani Damara, Malansrust Farm) which is similarly used by the Nama for he construction of animal enclosures and as firewood (du Pisani, 1983: 4).

The Herero name is omusaona and in Kaokoveld the H'mba use debarked pieces of root to promote the curdling of milk (this is considered the finest milk-souring agent) and considered this to be the best fencing material to protect gardens from animals(Malan and Owen-Smith, 1974: 159).
The Nharo eat the sweet-tasting gum (Steyn, 1981: 7) and the gum is eaten by Gwi, ǁGana and Dobe-area !Kung San (Tanaka, 1976: 117; Lee, 1979: 162). The resin, leaves and ash are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148).

A. montis-usti Merxm.& A.Schreib.
FSWA: 600 BRI: 3446 Author's coll. no. SS0287
Nu-haib (recorded along the Aba-Huab and Ugab Rivers where this species is common); !ari.b (recorded from Dâureb Damara at Gudipos, Ugab River); aru (ǁKhaoa-a Damara in Sesfontein).

The roasted seeds can be eaten (recorded from Dâureb Damara at Gudipos, Ugab River). The bark can be used as a fermenting agent in beer brewing (recorded from ǁKhaoa-a Damara in Sesfontein).

Sâi is made from this species (recorded from Purros Damara in Sesfontein)
Goats eat, especially the pods (recorded from Dâureb Damara at Gudipos, Ugab River) and the straight, upright branches are commonly used for building poles along the Aba-Huab and Ugab Rivers. The nectar of this plant is considered to produce good honey.

The Herero name of okangondo was recorded from Purros Damara in Sesfontein.

A. nebrownii Burtt Davy
FSWA: 600 BRI: 3446
ǀKhanu.s, ǀnuwi.b, ǀnupi.b (Eiseb *et al*, 1991: 21, 25).
Orupunguya is the Herero name; the branches are used for fences by the Himba of Kaokoveld (Malan and Owen-Smith, 1974: 159).

A. reficiens Wawra *reficiens*
FSWA: 600 BRI: 3446 Author's coll. no. SS0298
!Gû.b ǀs (recorded from Tsoaxau and Dâureb Damara on the Ugab River, and in Khowarib); !guu.b s (Eiseb *et al*, 1991: 23, 25); !go.s (recorded from ≠Ao-Dama, Rietkuil Farm, Khomani Damara, Malansrust Farm); !noe.s (recorded from ǁKhaoa-a, Dâureb, Purros (incl. originally !Oe-≠gaa) Damara in Sesfontein).

The exudate is eaten (recorded from ǁKhaoa-a, Dâureb, Purros Damara in Sesfontein, ≠Ao Dama, Rietkuil Farm, ǀKhomani Damara, Malansrust Farm and Dâureb Damara at ǁGaisoas, Ugab River, who state that it is not sweet) and in Steyn and du Pisani, 1984ǀ1985: 44, but Tsoaxau Damara at ǁGaisoas on the Ugab River state that the haira is not eaten from !gû.s). (du-haira is very sweet and comes from a tree with white pods (recorded from Dâureb Damara at ǁGaisoas, Ugab River)).The inner fibre or ǀa.b from the bark is used as a milk curdling agent (recorded from Tsoaxau Damara at ǁGaisoas on the Ugab River).

A decoction of the roots is given to children to treat diarrhoea. A decoction of the bark fibre (âb) is drunk (3 cups ǀday) to treat colds and coughs (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein).

The seeds are used for sâi (recorded from ǁKhaoa-a Damara in Sesfontein). ≠Gae, i.e. aromatic dead wood, is taken from this tree (recorded from ≠Ao-Dama, Rietkuil Farm).

This species provides good fodder for goats who eat the leaves and pods (recorded throughout former Damaraland).

Is used for firewood (recorded from ǀKhomani Damara, Malansrust Farm).
The Herero name is omungondo (Malan and Owen-Smith, 1974: 159; Kajujaha-Matundu, 1994); possibly orupunguya (recorded in Sesfontein) which is stated as *A. nebrownii* (Malan

and Owen-Smith, 1974: 159.
The bark is used by Himba to promote curdling of mi k and the roots are used to make a decoction which is drunk for stomach pains and given to women after childbirth (Malan and Owen-Smith, 1974: 159). The leaves and pods are eaten by small stock and the branches are used for fencing (Malan and Owen-Smith, 1974: 159).

A. robynsiana Merxm. & A Schreib.
FSWA 600 BRI· 3446
!Nue.b (recorded in Sesfontein); lue recorded in Sesfontein.
The name lue refers to the swaying motion of this tall and spindly-looking spec es in the wind (recorded from ǁKhaoa-a Damara from Sesfontein).

A. senegal (L.) Willd. *Rostrata* Brenan
FSWA 600 BRI. 3446 Author s coll no SS0297
Nu.b (recorded in Khowarib and Sesfontein); tu.n (recorded in Khowarib); !noe s (used in Khorixas area); !go.b (used by Purros Damara in Sesfontein); !ari.b (recorded from Tsoaxau Damara at ǁGaisoas on the Ugab River); ≠nuu (black) !noe.s (recorded from ≠Ao-Dama, Rietkuil Farm); !uri!gonne s (recorded from ǀKhomani Damara, Malansrust Farm, who state that this tree has a white bark and sweet haira; there are two species which look like !noe.s and it is the one which looks like !noe.s which has sweet gum); duus.s and nuu.s (Eiseb *et al*, 1991: 18, 25)

The exudate is eaten (recorded from ≠Ao-Dama, Rietkuil Farm, ǀKhomani Damara, Malansrust Farm). Hahn (1928: 296) considered that 'The gum of the common mimosa, which, as an article of trade, is known under the name of gum-arabic, is very plentiful here and in other parts of the country, and could be collected by the Berg-Damaras and sold to the trading establishments'.

This species is a valued fodder for goats (recorded throughout former Damaraland).
The branches are used as building poles (recorded from Tsoaxau Damara at ǀGaisoas on the Ugab River).

The Herero name is omuryangava; the leaves and pods are eaten by small stock in Kaokoland and the branches are used for fencing (Malan and Owen-Smith, 1974: 159).

A decoction of the bark of *A. senegal* is drunk by Samburu pastoralists in the treatment of stomach upsets, to promote abortion and expellation of the placenta, and for pain following abortion by Samburu pastoralists (Fratkin, 1996: 74, 79).

A. sieberiana DC. *Woodii* (Burtt Davy) Keay & Brenan
FSWA 600 BRI 3446
The Herero name is omunyere; in Kakoveld the pods are eaten by small stock and the branches are used for fencing (Malan and Owen-Smith, 1974: 159).

A. tortilis (Forssk.) Hayne *heteracantha* (Burch.) Brenan
FSWA 600 BRI: 3446
Known throughout former Damaraland ǀnara.b/s (see also in Eiseb *et al*, 1991: 21, 25; Van den Eynden *et al*, 1992: 75)); ǀnubiǁhuu.s was recorded as the Khomani Damara name by Tsoaxau Damara at ǀGaisoas, Ugab River.

The pods are eaten, either as a snack or pounded and cooked into a porridge, preferably with milk, and may be collected, dried and stored for later use (recorded in Sesfontein and in Van den Eynden *et al*, 1992: 76). The exudate is eaten (recorded in Sesfontein, Khowarib and in Van den Eynden *et al*, 1992: 76).

The roots are cooked and eaten for lower back pain (recorded in Sesfontein). A decoction from the stems is drunk for chest pain (recorded from Dâureb Damara at Gudipos on the Ugab River).
The pods and leaves are important sources of fodder throughout Damaraland but particularly around Sesfontein (see also Van den Eynden *et al*, 1992: 76).

Used as firewood in Sesfontein but produces a lot of smoke (see also Van den Eynden, 1992:

76).

Easily attacked by termites or 'goms'.

The Herero name is omunjarava (recorded in Sesfonte n) which means 'carrying pods for goats and cattle'; or omungondo (Malan and Owen-Smith, 1974: 159).

In Kaokoveld the fallen pods are considered especially important for small stock (Malan and Owen-Smith, 1974: 159). Branches used for fencing (Malan and Owen-Smith, 1974: 159).

The gum is eaten by Dobe-area !Kung (Lee, 1979: 162 . The resin, bark and leaves are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 148).

The bark and resin of several east Afncan *Acacia* spp are also eaten by Maasai as are the young green pods of *A. drepanolobium* Sjöstedt (Glover *et al*, 1966: 193). The pods but not the seeds are dried and ground into a flour which is consumed by the Turkana (Morgan, 1981: 101). *A. tortilis* is an extremely important multipurpose specıes among the Gabra of north Kenya and the seedless pods are consumed 'as a famıne food' (Stiles and Kassam, 1991: 25, 31). A decoction of the bark is used in the treatment of polio (nkurotet) by Samburu pastoralists (Fratkin, 1996: 78). Samburu pastoralists use preparatıons from *Acacia* spp. to treat a variety of ailments: the bark of *A. nilotica* (L.) Del. is taken as a soup (or as a cold infusion for nausea), and the roots of *A. hockii* de Wild. as a tea, in the treatment of an 'upset stomach'; the former preparation is also used for the treatment of hepatitis (ndis); he roots of *A. nilotica* are burned in the ritual cures of loibonok diviners; the bark of *A. nubıaca* Benth. is soaked in water for 12 hours and the water drunk for menstrual problems ('women's stomach') and in treatment of the liver (eminyua), hepatitis, gonorrhea, and is applied to the site of muscular-skeletal aches; the bark or chewed leaves of *A. nilotica* are applied to burns; polio is treated with a decoction of the bark of *A. nubiaca*; livestock are bathed in water in which the bark of *A. nubiaca* has soaked in the treatment of trypanosomiasis (Fratkin, 1996: 74-80).

Green and dry seeds of *Acacia* spp. are eaten by Alyawara Aborigines in north Australia and Martujarra Aborigines in Western Australia, and *Acacia* spp. are also sources of edible gum and nectar and support edible insect galls and witchetty grubs (O'Connell, 1983: 85-86; Veth and Walsh, 1988: 25). Salves from the plant parts of *Acacia* spp. are used for the treatment of colds and chest infections (O'Connell, 1983: 97)

Adenolobus garipensis (E. Mey.) Torre & Hillc.
FSWA. 590 BRI: 3528 Author's coll. No. SS0070
Hantu (recorded from Dâure.b Damara in Sesfontein), hantu (recorded from ǁkhaoa-a and Namıb/!Naren Damara in Sesfontein), ǀhantsu (all recorded from Daureb Damara); hantsu (recorded from Tsoaxau and Dâure.b Damara at ǁGaisoas and Gudipos, Ugab River, and ≠Ao-Dama. Rietkuil Farm who also refer to it as ≠gao-hai.b (heart-plant) due to its heart-shaped leaves and its sympathetic medicinal use to prevent heart problems); khentsu.b recorded from Khomani Damara at Rietkuil farm; ǀhairu (from ǀhai = grey) recorded from Purros Damara at Sesfontein.

A decoction from the pounded leaves or root is drunk to relieve coughs (Daureb Damara at the farm settlement of Palm). Khomani Damara at Rietkuil farm report that a decoction of the leaves and twigs is drunk for heart medicine and that beads made from the stems are worn as necklaces for the same reason (recorded from ≠Ao-Dama, Rietkuil Farm).

Goats eat (Namib/!Naren and Dâure.b Damara in Sesfontein).
The branches are used for building material (recorded from Daureb Damara along Aba-Huab, Tsoaxau and Dâure.b Damara at ǁGaısoas, Ugab River).

The Herero name is omukandakanda, which refers to the swaying motion of this plant (recorded from Purros Damara in Sesfontein and in Malan and Owen-Smith, 1974: 153)

Browsed by large and small stock in Kaokoveld (Malan and Owen-Smith, 1974: 153).

A. pechuelii (Kuntze) Torre & Hillc.

FSWA: 590 BRI: 3528 Author's coll no SS0121

Âi-hai.b (âi = liver) (recorded in Sesfontein, e.g. by ǁKhaoa-a, Namib/!Naren and Purros (originally !Oe-≠gaa) Damara and from Dâure.b Damara from ǁGaisoas and Gudipos on the Ugab River); aihai.b referred to but unidentified in Van den Eynden *et al* (1992: 85) and uses indicate that it is *A. pechuelii*; dani gamdi ǀa.b (dani = honey) recorded from Purros Damara in Sesfontein.

A decoction of a small portion of the root is consumed (1 spoonful 2 to 3 times a day) for the treatment of liver complaints (recorded from Dâureb Damara at Gudipos, Ugab River and in Sesfontein; see also Dentlinger, 1977: 35; Van den Eynden *et al*, 1992: 85) or introduced into incisions for the same reason (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River).

The powdered bark is used as sâ.i or perfume.

Is a fodder plant (recorded in Sesfontein).

The pounded roots are used to colour dressed skins red (Steyn and du Pisani, 1984/1985: 44).

The Herero name omujawaouitji (ouitji = sugar ǀhoney) dani ǀgamdi ǀa.b (dani = honey) was recorded from Purros Damara in Sesfontein.

Albizia anthelmintica (A.Rich.) Brongn.

FSWA: 580 BRI: 3443

Aru.b (du Pisani, 1983: 5; Eiseb *et al*, 1991: 18, 25).

The exudate is eaten by the Nama who also obtain building poles from this species (du Pisani, 1983: 5).

The Herero name omuryandjima, meaning 'food' (okurya) 'of the baboon' (ondjima), is recorded in Malan and Owen-Smith (1974: 159) who state that the pods are eaten by small stock in Kaokoveld.

The wood is added to milk and consumed in the treatment of intestinal worms (and for livestock), the roots and bark are drunk as a tea in the treatment of malaria, the boiled root, bark and leaves are mixed with sheep fat and administered as an enema, or consumed with milk, in the treatment of gonorrhoea by Samburu pastoralists (Fratkin, 1996: 75, 78-79, 81).

Caeselpinia rubra (Engl.) Brenan

FSWA: 600 BRI: 3559 Author's coll. no. SS0427?

au-a-uri (recorded in Sesfontein, e.g. by ǁKhaoa-a and Purros Damara); auauroi (Van den Eynden, 1992: 67).

'Au' means 'bitter' and 'uri' is a reference to lice as the aromatic powder from this plant is believed to encourage lice/fleas if it is thrown onto blankets and they are not washed frequently.

The seeds taken as a medicine for sore throats accompanied by a lost voice or are pound into a powder and placed on burns or boils (recorded in Sesfontein). A powder from the leaves is put on boils on the head of children (recorded from ǁKhaoa-a Damara in Sesfontein).

The powdered seeds and leaves are used as a 'sâi', i.e. body perfume (recorded in Sesfontein, e.g. from Purros and ǁKhaoa-a Damara in Sesfontein, and in Van den Eynden *et al*, 1992: 68).

Colophospermum mopane (Kirk ex Benth.) Kirk ex J.Léonard

FSWA: 600 BRI: 3490

Known throughout the former Damaraland as tsaurahai.b/s (see also Eiseb *et al*, 1991: 21, 26; Van den Eynden, 1992: 68); ǁgai.s (recorded at farm settlements along the Aba-Huab River and in Eiseb *et al*, 1991: 21, 26); !oeni.s (Eiseb *et al*, 1991: 21, 26)

'Tsaura' means soft', and 'hai.s' means plant/tree, i.e. 'soft-tree'.

Dried secretions on mopane leaves, produced by a species of aphid (Hemiptera: Psyllidae, *Retroacizzia mopani*) and containing sugar and gum, are eaten with relish. They are called 'name.b/n' and referred in English as 'Damara chips' (recorded throughout former Damaraland, see also Steyn and du Pisani, 1984/1985: 44; Van den Eynden *et al*, 1992: 68).

This species was recorded as used throughout former Damaraland for a variety of medicinal purposes: the leaves or bark are boiled into a decoction which is drunk for stomach pain, nausea and diarrhoea; the leaves are chewed for stomach-ache; a poultice or wash is made from the leaves for colds and coughs and for headaches or eye-pains; the dried leaves are pounded into a powder which is sprinkle on cuts and wounds such as burns (see also Van den Eynden *et al*, 1992: 68). When prepared as a decoction to treat stomach pain or coughs a handful of leaves are boiled in a cup and the whole contents of the cup drunk· this procedure is repeated twice in a day.

The ground pods of this species are used for sâi (recorded from ≠Ao-Dama, Rietkuil Farm) and can be mixed w'th plant parts of *Thamnosma africana*, Rutaceae, for sâ.i (recorded from Khomani Damara at Rietku farm). ≠Gae (aromatic rotten wood) can come from this species (recorded from ≠Ao-Dama, Rietkuil Farm).

The eaves and pods are generally considered as important sources of forage.

This species yields the most desirable firewood in north-west Namibia and also produces good building poles (cf. Steyn and du Pisani, 1984 1985: 40) and bark fibre used for construction purposes. The bark and roots are used as an orange/red leather tanning agent (recorded in Sesfontein and Khowarib). Leaves can be used for rolling cigarettes and the wood is made into spoons and pipes (recorded in Khowarib). This species is host to edible caterpillars (giru.s) (Lepidoptera: Saturniidae, *Imbrasia imbelina*) which form an important food when available. The pods can be used for beads (recorded from ≠Ao-Dama, Rietkuil Farm). The twigs are used for teeth-cleaning (Van den Eynden *et al*, 1992: 68).

. On a seed collecting trip at |Giribes plains (north-west of Sesfontein) mopane leaves and tobacco were placed in an offering to the ancestors at two significant places as a sign of respect and to ensure safe passage through these ancestral lands. This was with a family who originally came from Purros area. Mopane leaves were used due to the significance or 'power' of this species as a medicine.

The Herero name is omutati (Malan and Owen-Smith, 1974: 153).

The 'omungu' caterpillar or mopane worm which occurs on mopane is regarded as a delicacy by Herero peoples and consumed in large quantities when available in the late summer (Malan and Owen-Smith, 1974: 153). The edible caterpillar ombwakarumbu also occurs on this species (Malan, 1974).

A decoction from the leaves is drunk for stomach disorders, especially caused from eating too much meat (recorded in Sesfontein). The leaf is thought to have disinfectant properties and an ability to stop excessive bleeding; leaves are placed on open wounds, sometimes following chewing to allow the coarse white fibres which remain to absorb blood and promote clotting (Malan and Owen-Smith, 1974: 153).

Browsed by both small and large stock but usually only in small quant'ties (described in Sesfontein and in Malan and Owen-Smith, 1974: 153).

This is most important source of poles and bark fibre for building in Kaokoveld, branches from this species are used for ceremonial structures and in the sacred fire, and this species is also used for carving water troughs while young flexible branches are made into waist bands for young girls (Malan and Owen-Smith, 1974: 153).

In Owambo 'omusati' is used as medicine to treat vomiting (Marsh, 1994: 26).

In the former eastern Transvaal an extract of the bark is used to treat syphilis and in applications for sore eyes (Watt and Breyer Brandwyk, 1962: in van Voorthuizen, 1976: 223)

Crotalaria sp.L.

FSWA 600 BRI: 3669 Author's coll no SS0068

≠Hara-≠khara; ≠ha≠ara (recorded from Dâure.b Damara at ǁGaisoas on Ugab River); |nâǁgara recorded from Khomani Damara at Rietkuil farm who state that 'ǁnâ' means 'horn and ǁgara or ≠nara is the sound made by the seeds in the seedpod when shaken; sanana b (recorded from Dâureb Damara at Gudipos on the Ugab River).

Goat fodder (recorded from Dâure.b Damara at ǁGaisoas and Gudipos on Ugab River), although ≠Ao-Dama, Rietkuil Farm, believe that the seeds are harmful to cattle.

If these seeds are collected and accidently eaten with sâu.n or bosu they will cause you to vomit (recorded from Dâure.b Damara at ǁGa'soas on Ugab River).

The Herero name otijaturaza was recorded from Purros Damara in Sesfontein.

The outer layer of the root of *C. incana* L. is chewed by Samburu pastoralists to treat colds and coughs (Fratkin, 1996: 74).

Cullen obtusifolia (DC.) C.H.Stirt.

FSWA. 600 BRI 3703 Author's col. no SS0162? (Pat's ID = *Rhyncosia*)

!hona b (recorded fromTsoaxau Damara at ǁGaisoas, Ugab River, from Namib !Naren in Sesfontein, and in Van den Eynden, 1992: 74).

The sweet-smelling leaves and flowers are added to tea, and are said to whet the appetite, and the roots are used as a curdling agent for mi k and to make it 'delicious' (recorded fromTsoaxau Damara at ǁGaisoas, Ugab River, from Namib/!Naren in Sesfontein and in Van den Eynden *et al*, 1992: 74).

The Kuiseb Topnaar drink an extraction of the plant in water or milk to relief stomach and post-natal pains, and these is also given to livestock after parturition (Van den Eynden, 1992: 40).

This is a fodder plant (recorded in Sesfontein).

Dichrostachys cinerea (L.) Wight & Am. *africana* Brenan and Brummitt

FSWA: 600 BRI: 3452 Author's coll. no. SS0251

ǀHoe.b (recorded in Sesfontein, recorded from ≠Ao-Dama, Rietkuil Farm, and ǀKhomani Damara, Malansrust Farm); ǀgoe (recorded from Dâureb Damara in Sesfontein); ǀgo(w)e.s, go(p)e.s, ǀgoe.s (Eiseb *et al*, 1991: 20, 26); described as family with !noe.s, i.e. *Acacia mellifera*, Fabaceae, by ǁKhaoa-a Damara in Sesfontein; !nobotixara≠uuhe, i.e. food (≠uuhe) of !nobos or francolins who eat the seeds (recorded from Purros Damara in Sesfontein)

The small stems and leaves are cooked, pounded into a powder and put on to boils recorded from ≠Ao-Dama, Rietkuil Farm).

An important fodder (recorded from Dâureb Damara in Sesfontein, ≠Ao-Dama, Rietkuil Farm, and Khomani Damara, Malansrust Farm). It is considered that if goats eat the pods they will produce a lot of milk (recorded in Sesfontein).

The hard stems can be used for making smoking pipes (recorded from Purros Damara in Sesfontein).

The Herero name omuranguari was recorded from Purros Damara in Sesfontein.

Steyn (1981: 11) reports that the Nharo set metal traps set in these trees to catch duikers which are described as frequenting this species.

Gum from this tree is eaten by the Gwi, ǁGana and Dobe-area !Kung San (Tanaka, 1976: 118; Lee, 1979: 162) and the resin is also eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249).

Faidherbia albida (Delile) A.Chev.

FSWA: 600 BRI 3446 Author's coll. no. SS0324

Known throughout Damaraland as ana.s (see also du Pisani, 1978: 14, 1983: 3; Van den Eynden *et al*, 1992: 44); ao-ana.b (recorded in Khowarib); anahai.s (Eiseb *et al*, 1991: 18, 25)

'Ao-ana.b' means 'male-ana.b'.

The pods can be eaten after removing the seeds (recorded along the Ugab, from ≠Ao-Dama, Rietkuil Farm, and in Steyn and du Pisani (1984/1985: 44) who state that when water is drunk afterwards this gives a feeling of fullness). The pulp in the pods may sometimes by eaten by Nama children (du Pisani, 1983: 3).

Hahn in 1928 described the pods as 'an excellent food for oxen, small cattle and horses' (p. 229). The leaves and particularly the pods continue to provide important fodder throughout the north-west of Namibia and especially in dry season, when the pods are often collected in sackfuls (or carloads) as livestock feed. Also described for the Kuiseb Topnaar (Van den Eynden *et al*, 1992: 44).

The wood is recorded as used to make '≠gou.b' or winnowing bowls, and plates (du Pisani,

1978: 14, also recorded among the Nama in du Pisani, 1983: 3; see also Schultze, 1907: 200). The dry wood and bark were observed as an important building materials used by Damara farmers along the Ugab (du Pisani, 1978: 6). Among the Nama, the dry wood provides firewood and is used in the construction of hut frames, the green wood for inner framework and the bark provides roof material for huts and when green is used as a tanning agent for leather (du Pisani. 1983: 3).
The Herero name is omwe and, again, the Himba consider the pods and eaves to be an imprtant source of fodder, especially in dry season (Malan and Owen-Smith, 1974: 158).

Indigofera sp. L.

FSWA. 600 BRI: 3702 Author's co l. no. SS0074 SS0407

!Hona.b (recorded from ǁKhaoa-a Damara in Sesfontein).

The roots are used as a milk curdling agent (recorded from ǁKhaoa-a Damara in Sesfontein).

Indigofera sp. L.

FSWA: 600 BRI: 3702 Author's coll. no. SS0300 (& SS0095?)

!Ganikie (used by Purros Damara from Sesfontein).

The seeds are collected from harvester ant nests and eaten. In nests at |Ginbes plains, north-west of Sesfontein, they are mixed with seeds from *Stipagrostis* spp. (hoe sau and !garibe sau) and *Kaokochloa nigrirostris* (≠haa).

Indigofera sp. L.

FSWA: 600 BRI: 3702

oara (used by !Nara Damara from Sesfontein).

The name of this plant refers to the scratchiness of its leaves.

Described as a 'dani-hai.b' or 'honey-plant', i.e. bees are observed to gather nectar from this plant for the production of honey (recorded in Sesfontein).

Mimosa pigra L.

FSWA. 600 BRI: 3449 Author's coll. no. SS0387

!Goo.s (is family with !noe.s, !urigonne.s and !gû.s, (recorded from Dâureb Damara at Gudipos, Ugab River).

The seeds and pods are used for sâi (recorded from Purros Damara in Sesfontein).

Steenbok (!airi.s) eat (recorded from Purros Damara in Sesfontein). The leaves are sensitive to touch (recorded from Dâureb Damara at Gudipos, Ugab River).

The Herero name okaruzu was recorded from Purros Damara in Sesfontein; omutiyahoni, i.e. tree (omuti) of shyness (ohon'), so-called because the leaflets close when touched (recorded in Malan and Owen-Smith, 1974: 159).

The Himba believe this tree to have the power to make a crocodile release its prey by throwing leaves and twigs of this plant in the water (recorded in Malan and Owen-Smith, 1974: 159).

Parkinsonia africana Sond.

FSWA. 600 BRI: 3551 Author's coll. no. SS0032, SS0033, SS0090

!khâ.b s (recorded throughout former Damaraland); !khaa.s = *P. africana*, *Acacia haematoxylon*, *Prosopis glandulosa* (Eiseb *et al*, 1991: 23, 28); du Pisani, 1983: 11).

The seeds are roasted, pounded, boiled in water and drunk as coffee (recorded throughout Damaraland); Steyn and du Pisani, 1984|1985: 45; also among the Kuiseb Topnaar, Van den Eynden *et al*, 1992: 31 after Dentlinger, 1977: 35).

A decoction from leavesand young stems is drunk for coughs (recorded in Sesfontein, and Tsoaxau Damara at ǁGaisoas and Dâureb Damara from Gudipos, both on the Ugab River). One cup of this is drunk 2 to 4 times a day. It is reportedly ineffective for smokers and you shouldn't drink this medicine it if it boils over into the fire (recorded from Tsoaxau Damara at ǁGaisoas, Ugab). Dâure.b Damara from ǁGaisoas on the Ugab River use a decoction from the roots and young stems to treat coughing in dogs (not people) by pouring the liquid into their mouth twice a day until they are better. Dentlinger (1977: 35) records that the leaves are used as medicine by the Kuiseb Topnaar but does not indicate for which ailment.

Recorded throughout Damaraland as a good fodder plant for goats.

The roots are used for a leather tanning agent (recorded in Khowarib). Provides good firewood (Tsoaxau Damara at ‖Gaisoas, Ugab). The wood is used by the Nama for pipes beacuse it does not crack when hot (du Pisani, 1983: 11) and as firewood by Damara settled along the Ugab River (Steyn and du Pisani, 1984/1985: 45).

The Herero name ehuu (was recorded in Sesfontein)

*Prosopis glandulosa** Torr.

FSWA: 600 BRI· 3454 Author's coll. no SS0322

≠Hon nara.b, ≠khen |nara.s, ara.s and Johanneshai.s/b (recorded along the Ugab); johannehai.b (recorded from Purros (incl. originally !Oe-≠gaa) and ‖Khaoa-a Damara from Sesfontein); Joanisoro (recorded from Namib/!Naren and Dâureb Damara in Sesfontein); |hube.s (recorded in Sesfontein); |nara.b/s (Eiseb *et al*, 1991: 23, 28; Van den Eynden *et al*, 1992: 47); !khaa.s, ≠khonhai.s (Eiseb *et al*, 1991: 23, 28).

'≠Hon' or '≠khen' mean 'sweet' and ' |nara.b' is the name of *Acacia tortilis* to which the pods of *P. glandulosa* are considered similar, i.e. sweet |nara.b.

Seed pods are eaten (recorded in Sesfontein, e.g. from Purros (incl. originally !Oe-≠gaa), ‖Khaoa-a Damara from Sesfontein, and along the Ugab, and in Steyn and du Pisani (1984/1985: 45) and by the Kuiseb Topnaar in Van den Eynden *et al*, 1992: 48).

Is an important forage species (recorded in Sesfontein and along the Ugab River).

Prosopis spp. provide and important source of forage for livestock and the pods were a major source of food for indigenous people inhabitant the arid west of North America (Felger, 1979) including the O'odham peoples of the Sonoran Desert (Crosswhite, 1981: 53, 56, 58, 64).

Rhynchosia sp. Lour.

FSWA: 600 BRI: 3897 Author's coll. no. SS0162

Recorded as !hona.b by Tsoaxau Damara at ‖Gaisoas and Dâureb Damara at Gudipos along the Ugab, as kai (large) !hona.b by Dâure.b Damara at ‖Gaisaos on the Ugab; ≠Ao-Dama, Rietkuil Farm, say it looks like !hona.b but it isn't this plant; |horo.s (Namib |!Naren and Purros (originally !Oe-≠gaa) Damara in Sesfontein).

In the rain season the leaves are used for tea (recorded from Dâure.b Damara at ‖Gaisaos and Gudipos on the Ugab River). Leaves eaten as a relish (recorded from Namib/!Naren and Purros (originally !Oe-≠gaa) Damara in Sesfontein).

Goats relish this dwarf shrub in the rain season (recorded from Dâure.b Damara at ‖Gaisaos on the Ugab).

The Herero name omubango was recorded from Purros Damara in Sesfontein.

Senna italica Mill.

FSWA: 600 BRI: 3536 Author's coll no. SS0255

!Haa ≠haa.b (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein); !naa≠khawa.b recorded from Purros Damara in Sesfontein and Van den Eynden *et al* (1992: 87) record this name for an unidentified species whose uses in Sesfontein match the uses recorded here for this species.

The leaves are taken as a decoction for stomach pain and the roots are pound and taken as a decoction to treat the symptoms of gonorrhea (recorded from Purros Damara in Sesfontein). Van den Eynden *et al* (1992: 87) record that a decoction of the stems is drunk to relieve stomach pains.

Malan and Owen-Smith (1974: 153) record the Herero name orutanga and state that the Himba drink an extract of the roots of *S. italica* subsp. *arachoides* (Burchell) Lock to relieve stomach pains (Malan and Owen-Smith, 1974: 253).

An extract of the roots is drunk by the Nharo for stomach and liver ailments (Steyn, 1981: 9). Decoctions of the leaves and roots of *Senna* spp. comprise the most important herbal remedies for gastrointestinal disorders including constipation are administered by Luo herbalists in east Kenya or are eaten as a potherb (Johns *et al*, 1990: 374, 379). *Senna* spp. are similarly used throughout East Africa and elsewhere in Africa, in South America, the Caribbean, and the Philippines (see references in Johns *et al*, 1990: 375). The stewed leaves of *Senna* sp. (*Cassia longiracemosa* Vatke) are consumed in the treatment of malaria by Samburu pastoralists (Fratkin, 1996: 78).

The leaves of Senna sp. (*Cassia obtusifolia* L.) are among the most important plant foods of the Senegalese Ferlo (Becker, 1986. 63).

Senna? sp. (*Cassia venusta*) is an important source of insect galls and witchetty grubs for Martujarra Aborigines in Western Australia (Veth and Walsh, 1988: 25) and by (O'Connell, 1983 95)

Sesbania cf. *sphaerosperma* Welw
FSWA. 600 BRI: 3747 Author's coll no. SS0064, SS0345?
Nnana-tu, refers to both red and black seeds (cf. SS0345 and SS0064) (recorded from Tsoaxau and Dâureb Damara on the Ugab River, and Dâureb Damara in Sesfontein); (ǀ)horobakie, refers only to red seeds, cf. SS0064 (both names recorded in Sesfontein by ǁKhaoa-a, Namib/!Naren and Purros (incl. originally !Oe-≠gaa) Damara).

The roasted seeds (of both SS0064 and SS0345) are ground and drunk as 'Damara coffee', preferably with 'dani.b', i.e. honey (recorded throughout former Damaraland and by Van den Eynden *et al*, 1992: 74).

This species provides good fodder for goats (recorded from ǁKhaoa-a Damara in Sesfontein, Tsoaxau and Dâureb Damara on the Ugab River).

The seeds are used to make beads where found throughout former Damaraland.

The Herero name ozuhebe was recorded for SS0345 by Purros Damara in Sesfontein.

Tephrosia dregeana E. Mey. *dregeana*
FSWA. 600 BRI: 3718
Hena ǀhab (recorded among the Kuiseb Topnaar by Van den Eynden *et al*, 1992: 41)

Among the Kuiseb Topnaar the roots are used as a milk curdling agent (Dentlinger, 1977: 35; Van den Eynden *et al*, 1992: 41).

Tylosema esculentum (Burch) A.Schreib.
FSWA 590 BRI: 3528
ǁNâu.s (Eiseb *et al*, 1991: 21, 29).
The Herero names are as follows: omumbanyu (aerial plant parts), otjipiva otjipiya (tuber), ozombanyu (seeds) (Malan and Owen Smith, 1974: 153).

The large tuber is eaten by the Himba roasted (portions of which can be stored) or as a thirst quencher when raw. The beans are also eaten (Malan and Owen Smith, 1974: 153).

The leaves are eaten raw and the seeds and roots are roasted and eaten by the Nharo (Steyn, 1981: 20) and the seeds ('nuts') are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249).

T fassoglense (Schweinf) Torre & Hillc.
FSWA 590 BRI: 3528
The Herero names and uses are as for *T. esculentum* above. Otjipiva also recorded (Malan, 1974).
Luo herbalists of east Kenya administer a decoction of the roots to treat constipation and gastrointestinal problems (Johns *et al*, 1990: 380).

Vigna cf. *frutescens* A. Rich. *Frutescens frutescens*
FSWA 600 BRI. 3905 Author's coll no S0317 cf SS0104 = *Otoptera*
!Gae sururu.s (recorded in Sesfontein).
'!Gae sururu.s' means 'dark sururu.s', 'sururu s' being another which plant which this species is perceived to be in the same 'family'. It is considered to look dark when the sun shines on it. This plant is considered to share family characteristics with ǁhoro.s (with red edible seeds) and sururu.s.
It is a minor food source for Gabra pastoralists of north Kenya (Stiles and Kassam, 1991: 26). The root of *Vigna* sp. (*V. lanceolata*) is eaten by Martujarra Abongines in Western Australia (Veth and Walsh, 1988 25) and Alyawara Aborigines in north Australia (O'Connell, 1983. 84)

GERANIACEAE

Monsonia senegalensis Guill. & Perr.
FSWA. 640BRI. 3925 Author's coll no SS0148 SS0292
Surube bosu.i (recorded from ǁKhaoa-a, Namib/!Naren and ǁUbu Damara from Sesfontein); ǁnurabe.s (plant and bosu.i) and gai or large bosu.i (recorded from Dâureb Damara at Palm and Gudipos, Ugab River, and in Sesfontein e g. by Purros Damara); considered to be the male raba.b (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River) and aore (male) bosui (recorded from ≠Ao-Dama, Rietkuil Farm); raba (recorded among the Nama in du Pisani, 1983: 10); the plant and seeds are also called ǁnora (recorded from Dâure.b Damara from ǁGaisoas and Gudipos on the Ugab River and by ǁKhaoa-a Damara in Sesfontein).

'Surube' and 'gai' refers to the large size of the seeds (bosu.i) compared to *Monsonia umbellata*.

Seeds, collected from harvester ant nests, are eaten as snacks, usually roasted beforehand, or pound into a flour and cooked as porridge, often with other flours (recorded throughout former Damaraland). (When you pound the seeds of this raba.b they do not 'clean' as well as *M. umbellata* seeds (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River); they are very hard (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River)). Also recorded for the Kuiseb Topnaar who add leaves to tea and use seeds for beer brewing (Dentlinger, 1977: 35).

Is aromatic and, like *M. umbellata* is considered a 'sâi' or perfume plant.

M. umbellata Harv.
FSWA 640 BRI: 3925 Author's coll. no SS0134
Throughout Damaraland *Monsonia umbellata* seeds (and plant) are referred to as bosu.i or specifically ≠khari bosu.i; raba.b is the name of the plant and this species is described as the female (tarare) raba.b due to its small size (recorded from Tsoaxau Damara at ǁGaisoas, and Dâureb Damara at Gudipos, on the Ugab River, ≠Ao-Dama, Rietkuil Farm); Nama called it raba (du Pisani, 1983: 10) and Eiseb *et al* (1991: 19, 28) record the name 'harapa b' for *Monsonia* spp.; According to Rust (1969: 255 in du Pisani, 1983: 10) the Nama call the seeds which have been collected from harvester ant nests 'ǁkuni.b', the act of gathering as 'ǁkunire' and the orange seed from which the seed coat has been removed 'tsama.n'. Van den Eynden (1992: 74) report that *Monsonia* sp. is called harapab or rabab, the seeds as bosu.i and the unripe seeds as surube.
Throughout former Damaraland seeds are collected from harvester ant nests and eaten as snacks or pounded and cooked into a porridge with water and or milk, and sometimes fat and or milk. They are also often added in smaller quantities to other flours such as maize-flour to add flavour, sometimes after roasting or soaking in water. The seeds can be stored for long periods of time (for references to food uses of bosu.i see Rust, 1969, in du Pisani, 1983: 10; du Pisani, 1978: 14 for the use of unidentified 'red seeds' called bosu.i; du Pisani, 1983: 10; Steyn and du Pisani, 1984 1985: 45; Van den Eynden *et al*, 1992 74). Seeds are used to make 'Damara beer' and sometimes added to sau.n beer made from grass seeds of *Stipagrostis* spp. (see also du Pisani, 1983: 10). Leaves, stems and flowers are brewed into tea (recorded throughout former Damaraland and in du Pisani, 1983: 10, Steyn and du Pisani, 1984 1985: 45, Van den Eynden *et al*, 1992: 74) and roasted and ground seeds may be added to tea or coffee (Van den Eynden *et al*, 1992: 74). Du Pisani (1983: 10) also records that among the Nama small cakes used to be made from mashed tsama n porridge and milk and the leaves are used

to flavour milk. The scraped root is recorded as used to thicken fresh milk (Schultz, 1907; Giess. 1966; Hoff 1981 in du Pisani, 1983: 10).
Monsonia umbellata is aromatic, and considered a 'sâi' or perfume plant.

The Herero names ondami, omurondji and etendera (= a type of ondami?) were recorded in Sesfontein).

An extract of Monsonia spp. (*M. glauca* Knuth and *M. burkei*?) was known as an effective Cape remedy against chronic dysentery (MacOwen, 1897: 596-598).

Pelargonium sp. L'Hér. ex Aiton

FSWA 640 BRI: 3928

|Ami=ai.b (Schultze, 1907 in du Pisani, 1983: 14).

The edible subterranean plant parts eaten by Nama (Schultze 1907 in du Pisani, 1983: 14).

Sarcocaulon cf. *marlothii* Engl.

FSWA. 640 BRI: 3926 Author's coll. no. SS0054

Sora.b (recorded from ǁKhaoa-a, Purros, Dâureb Damara in Sesfontein), also used for *Ceraria longipedunculata*, Portulacaceae. Sora.b describes sliding the waxy bark off the stems (recorded from ǁKhaoa-a Damara in Sesfontein); ǁnora (i.e. to press, referring to its use to plug holes in utensils) (recorded from Dâureb Damara at ǁGaisoas, Ugab River).

The waxy bark is used to fix holes in utensils, often after melting or making more malleable on the fire. For example, its use like this is said to add decoration to pipes and it is pressed (ǁnora) into holes in ≠gou.b and !nubu≠gou.b, i.e. big buckets like ǁhoe.s used for beer (recorded from ǁKhaoa-a, Purros, Dâureb Damara in Sesfontein, Dâureb Damara at ǁGaisoas, Ugab River).

HYACINTHACEAE

Dipcadi cf. *bakeranum* Bolus

FSWA: 1470 BRI: 1084 Author's coll. no. SS0123

Gânao (recorded in Sesfontein, e.g. from ǁKhaoa-a Damara).

Baboons and porcupines (!hoa.b) eat the bulb (recorded in Sesfontein).

The small bulbs of *D. crispum* Baker and *D. marlothii* Engl. are eaten raw or roasted by the Nharo (Steyn, 1981: 11); and Bleek (1928 in Steyn, 1981: 23) records the same information for *D. glaucum* (Burchell ex Ker Gawler) Baker and Story (1958 in Steyn, 1981: 26) states that *Dipcadi* sp. produces edible bulbs.

The small, onion-like bulbs of *Dipcadi* spp. cf. *glaucum* and *longifolium* are eaten by the !Koo San; the former are roasted and the latter are eaten raw, as are the leaves (Heinz and Maguire, 1974: 41). The bulbs of *D. marlothii* and *D. viride* are eaten infrequently by the Gwi and ǁGana San (Tanaka, 1976: 118); the bulbs of *Dipcadi* spp. and leaves of *D. glaucum* are eaten by the !Kung San (Marshall, 1976: 110, 121) and Lee (1979: 164, 167) reports the consumption of bulbs from several *Dipcadi*species by the Dobe-area !Kung, as well as the leaves from *D. glaucum*.

Dipcadi sp. Medik.

FSWA 1470 BRI: 1089 Author's coll no. SS0109b

Ganao (recorded in Sesfontein, e.g. by Dâureb Damara).

Baboons and porcupines (!hoa.b) eat the bulb (recorded in Sesfontein). See notes above.

Scilla sp. L.

FSWA. 1470 BRI: Author's coll no. SS0060

Gânao (recorded from Dâureb Damara in Sesfontein).

!Noa.b (porcupines) eat (recorded from Dâureb Damara in Sesfontein).

The Nharo eat the roasted roots of a *Scilla* sp. called ǁa-bi (Bleek, 1928 in Steyn, 1981: 23).The bulbs and raw leaves of *Scilla* sp. are staple foods among the !Koo San (Heinz and Maguire, 1974: 41) and the bulbs and stalks of *Scilla* spp. are eaten by the Gwi, ǁGana and Dobe-area !Kung San (Tanaka, 1976: 117; Lee, 1979: 164).

IRIDACEAE

Lapeirousia spp. Pourr.

FSWA. 1550 BRI: 1314

The edible corms of *L. rivularis* H.E. Wannt. are represented in Big Elephant Shelter in the Erongo Mountains (Wadley, 1979: 28) (nb. this species does not occur in Kunene according to Pat Craven's species list).

Onduvi is the term for *Lapeirousia* sp in Malan and Owen-Smith (1974: 157)

The small tubers are eaten by the Himba Malan and Owen-Smith (1974: 163).

The Nharo eat the roasted bulbs of *L. littoralis* Baker subsp. cf. *caudata* (Schinz) Goldblatt (Steyn, 1981: 15). The edible corms of *L. schimperi* (Ash. & Klatt) Milne-Redh. and *L. odoratissima* Baker are eaten by the !Kung San (Marshall, 1976: 111), and those of *L. coerulea* Schinz and *Lapeirousia* sp. are eaten by Dobe-area !Kung (Lee, 1979: 164).

LAMIACEAE

Acrotome sp. Benth. ex Endl.

FSWA: 1230 BRI: 7236 Author's coll no. SS0197

Oumahai.b (recorded from Purros Damara in Sesfontein); |nai gâs (giraffe-grass) (recorded from Namib/!Naren in Sesfontein).

'Ouma' means 'old lady' or 'grandmother' in Afrikaans and 'hai.b' means plant. So-called as clustered flowers and hairy bracts of inflorescence is thought to look like the white hair of an old lady.

Donkeys eat this plant (recorded from Namib/!Naren in Sesfontein) and the flowers are sprinkled onto blankets and plants kept in houses as a mosquito repellent (recorded in Sesfontein from Purros Damara).

Hemizygia floccosa Launert

FSWA: 1230 BRI: 7365 Author's coll no. SS0101, SS0217

|Hai-hai.s (grey-plant), ≠hauta≠aebe (recorded from Purros Damara in Sesfontein); |hai-hais (recorded from ≠Ao-Dama, Rietkuil Farm).

' Hai' means grey and refers to the grey appearance of the plant.

This plant is a 'sâi' or perfume plant and the leaves and roots are collected (often when collecting food items such as bosu.i or *Monsonia umbellata* (Geraniaceae) seeds), dried and powdered as body perfume (recorded from ≠Ao-Dama, Rietkuil Farm) (also described in Steyn and du Pisani (1984/1985: 44) who refer to the perfume as 'saa b').

Mentha longifolia (L.) L. *wissii* (Launert) Codd

FSWA. 1230 BRI: 7328

Referred to as 'christamine' or 'te-haib' ('te' means 'tea') in Sesfontein and as kruisement by the Nama (du Pisani, 1983; 9).

This plant is cultivated in kitchen gardens and used to flavour tea (also recorded among the Nama and the Kuiseb Topnaar (du Pisani, 1983: 9).

The leaves of *Mentha* spp. are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti. 1979: 249).

Ocimum americanum L. *amencanum*
FSWA 1230
‖game.b (du Pisani, 1983: 10).
The green leaves are used by the Nama to flavour tea throughout the Bersebaand Tses areas (du P sanı, 1983: 10).
The Nharo use this (aromatic?) herb for 'toilet and ceremonial purposes' (Bleek, 1928 in (Steyn, 1981: 24)
The leaves and roots) are used by Maasai and Kipsigis to make tea (Glover *et al*, 1966: 192).
The leaves of *Ocimum* spp. are administered by Luo herbalists of east Kenya as decoctions or chewed raw to treat gastrointestinal disorders and are similarly used throughout Africa and Asia (see references in Johns *et al*, 1990: 374-375). Leaves of *O. suave* Willd. are placed in houses as a mosqu to repellant (Johns *et al*, 1990: 380).

LAMINARIACEAE

Laminaria schinzii Foslie
Hurib!gûi.b; ‖gam-!gûi.b. huri-‖hai.n and ‖ha.b (du Pisani, 1983: 7); huri‖hâa.b i (Eiseb *et al*, 1991: 19) and huri‖ha.b, huri‖hâ.b and ‖gam |gûi.b (Van den Eynden, 1992: 21, 60) identified as *Ecklonia maxima*, i.e. seaweed.
'Huri.b' means 'sea', referring to where the plant ('hai.n') comes from (i e. seaweed), and '!gûi.b' means 'intestine', referring to the appearance of the plant.
A commonly used medicine for healing burns or sores (|habi.s). Is prepared by roasting and pounding into a powder which is placed on to the affected area and said to be especially useful for children. This type of use was recorded in both Sesfontein and settlements along the !Ugab, and in Sesfontein and by the ≠Aonin of the !Kuiseb by Van den Eynden (1992: 21, 60). Schultze in 1907 (p. 213) mentıons the use of a powder from seaweed for the treatment of venereal disease, and du Pisani (1983: 7) records its preparation in Berseba as an ointment through the mixıng of dried, pounded and cooked stems, collected from Luderitz, wıth animal fat.

LICHENES

Parmelıa hottentotta (Thunb.) Ach.
Ui‖khao.b.
Van den Eynden *et al* (1992: 22, 61) record that this lichen is prepared by the ≠Aonin of the Kuiseb as a decoction which is drunk to cure coughs and relieve stomach and chest pains. It is also ground ınto a powder whıch is used by ≠Aonin along the !Kuiseb and in Sesfontein as a deodorant and perfume (Van den Eynden, 1992: 22, 61).

LOASACEAE

Kissenia capensis Endl.
FSWA: 930 BRI 5388 Author's coll no SS0333
≠aetabe, i.e. sticky plant (recorded from Dâureb Damara at ‖Gaisoas, Ugab Rıver); ≠aebe (recorded from Dâureb Damara at Gudipos, Ugab River).

LORANTHACEAE

Plicosepalus kalachariensıs (Schinz) Danser

FSWA. 220 BRI: 2074 Author's coll no SS0109

Dai !gu.b recorded in Sesfontein; dai!hui.b (recorded from ǁKhaoa-a Damara in Sesfontein); naradai!hui.b, i.e. dai!hui.b (hemiparasite) which grows on nara.s or *Acacia tortilis*, Fabaceae (recorded from Purros (incl. originally !Oe-≠gaa) and ǁKhaoa-a Damara in Sesfontein); mai!hui.b (male) (recorded from Tsoaxau Damara at ǁGaisoas and Dâureb Damara at Gudipos on the Ugab River, and is said to be a ≠Ao-Dama name); haitsui.b from Dâureb Damara at Gudipos, Ugab River and stated as the Dâureb Damara name); ha !gui.b (recorded from ≠Ao-Dama, Rietkuil Farm).

'Dai' means 'milk', and refers to the nectar which is sucked out of the flower

The stems are dried, pounded and cooked and then added to sugar and milk 'like cocoa' (recorded from Dâureb Damara at Gudipos, Ugab River). Nectar is sucked out of the flower as a snack when in the field reported in Sesfontein).

A decoction of the stems s used to treat gonorrhea; half a cup is drunk twice or three times a day and in one day it is reported to relieve symptoms such as the burning sensation when passing urine (recorded from Purros Damara in Sesfontein).
The leaves are considered good fodder for goats (recorded throughout former Damaraland)
This hemi-parasite is seen as an 'illness' of the tree it's growing on (recorded from Dâureb Damara at Gudipos, Ugab River).

Tapinanthus oleifolius (Wendl.) Danser

FSWA: 220 BRI: 2074 Author's coll. no. SS0001, SS0331

Hai-!hui.b/s (recorded in Sesfontein and along the !Ugab, and by ≠Ao-Dama, Rietkuil Farm); dai(milk)!hui.b (recorded from ǁKhaoa-a, Dâureb, Namib/!Naren, and Purros (incl. originally !Oe-≠gaa) Damara in Sesfontein); mai-!kui.s (female) (recorded from Tsoaxau Damara at ǁGaisoas and Dâureb Damara at Gudipos on the Ugab River and stated as a ≠Ao-Dama name); haitsui.b (recorded from Dâureb Damara at ǁGaisoas and Gudipos, Ugab River); hai!khui.s/i and mâi!khui sare recorded as *T. oleifolius*, *Viscum capense* or *V. rotundifolium*, i.e. any mistletoe, in Eiseb *et al* (1991: 19, 29-30).

'Hai-!hui.b/s' means 'grows from the tree', i.e. refers to the parasitic life-form of this species.

The stems are dried, pounded and cooked and then added to sugar and milk 'like cocoa' (recorded from Dâureb Damara at Gudipos, Ugab River). As with *Plicosepalus kalachariensis*, nectar is sucked from the flowers when in the field (recorded in Sesfontein and along the !Ugab). The fruits are eaten by children when in the field (recorded from Tsoaxau Damara at ǁGaisoas and Dâureb Damara at Gudipos on the Ugab River, ≠Ao-Dama, Rietkuil Farm); and Steyn and du Pisani (1984/1985: 45) also record that the fruits are eaten both fresh and dried.

As for *P. kalahariensis* above, a decoction of the stems is used to treat gonorrhea; half a cup is drunk twice or three times a day and in one day it is reported to re eve symptoms such as the burning sensation when passing urine (recorded from Purros Damara in Sesfontein).
Browsed by goats and is considered particularly good fodder for young goats who are fed with this in the kraals (recorded from Tsoaxau and Dâureb Damara at ǁGaisoas on the Ugab River).
This hemi-parasite is seen as an 'illness' of the tree it's growing on (recorded from Dâureb Damara at Gudipos, Ugab River) It is considered to dry out the trunks of the tree on which they are growing; wax insects are also described as growing on this species (recorded from Dâureb Damara at ǁGaisoas, Ugab River).
The Herero name is oviraura (recorded in Sesfontein; otjiraura in Malan and Owen-Smith, 1974: 158)
A decoction from branches and leaves is drunk by Herero to treat gonorrhoea (recorded in Sesfontein) and an extract from the leaves is used by the ovaHimba in north-west Kunene to aid cattle in expeling the after-birth (the hemi-parasites *Odontella welwitschii* and *Plicosepalus undulatus* are used in the same way) (Malan and Owen-Smith, 1974: 158).

The fruits have a sticky gum that can be used as a glue substitute and has been recorded as used as a bird-lime in Owambo (Rodin, 1985).

MALVACEAE

Gossypium anomalum Wawra ex Wawra & Peyr. *anomalum*
FSWA. 820 BRI. 5020 Author's coll. no SS0065

Dani hamdi-a (dani = honey hamdi = very sweet) (recorded from Purros Damara in Sesfontein); (!garo.b, i.e. fie d) !abise, i.e. so-called because this plant has cotton-wool inside the pods (it is related to the commercial cotton p ant) (recorded from Tsoaxau Damara at |Gaisoas and Dâureb Damara at Gudipos on the Ugab River, Khomani Damara, Malansrust Farm).

Du Pisani (1983: 8) reports that the 'Dama' living along the lower Kuiseb valley use the pounded root of this plant to curdle milk.

Goats eat (recorded from Khomani Damara, Malansrust Farm).

The cotton is used as wick in lighters and for cotton-wool (recorded from Tsoaxau Damara at ǁGaisoas on the Ugab River). Bees make sweet honey from the nectar of this plant (recorded from Purros Damara in Sesfontein).

The Herero name omujava outji (outji = sugar) was recorded from Purros Damara in Sesfontein.

Seeds of *G. hopii* were dried and eaten, or bounded into a flour with Mesquite (*Prosopis velutina*) beans, by the Akimel O'odham of the Sonoran Desert (Crosswhite, 1981: 65).

MESEMBRYANTHEMACEAE

Brownanthus kuntzei (Schinz) Ihlenf. & Bittrich
FSWA 275 BRI: 2405

≠Nugu.b (recorded along the Ugab); ≠naugu.b (Van den Eynden *et al*, 1992: 44).

A decoction from the roots is drunk for indigestion and intestinal disorders (recorded along the Ugab). Van den Eynden *et al* (1992: 44) similarly record that this succulent bush is used for by the Kuiseb Topnaar for a variety of medicinal purposes: a decoct on from the stems relieves stomach pain, indigestion and constipation and whets the appetite; exposing the chest to the vapour obtained by boiling plant parts in water is effective in treating colds, flu and fever; and a decoction from the stems is given to livestock if the stomach is inflated or they have worms (tapeworm).

MONTINIACEAE

Montinia caryophyllacea Thunb.
FSWA 540 BRI 3238

≠Niina.b and ≠niio.b used by Damara and Nama respectively (Eiseb *et al*, 1991: 28).

The hollowed branches were used for pipe stems (Dentlinger, 1977: 35).

The Herero name is omutete; the Himba treat open wounds on people and animals with an extract from the barkof this tree, beads cut from the bark are worn around the waist by young Herero and Himba children and are associated with the social stage preceding puberty, and the hollowed branches are used as narrow pipes (Malan and Owen-Smith, 1974: 159).

MORACEAE

Ficus cordata Thunb. *cordata*
FSWA 160 BRI: 1961 Author's coll no SS0399

Nomtabe.s, recorded in Sesfontein; ǁui, recorded in Sesfontein, e.g. by ǁKhaoa-a, Namib/!Naren, Dâureb and Purros (incl. originally !Oe-≠gaa) Damara (also for *F. ilicina*), and in Khowarib; ǁui.s is *F. ilicina* according to Eiseb *et al* (1991: 27).

The fruits are edible but small (recorded from Dâureb Damara at ǀGaisoas, Ugab River).

Used for leather dye or 'baa' in Sesfontein. *F. ilicina* is also recorded as used for leather dye by the ovaHerero in Kaokoland (Malan and Owen-Smith, 1974).

The Herero name is omumkumbwa or omumbaha (Malan and Owen-Smith, 1974: 160).'Ombaha' refers to the bark of the tree which is used as a leather dye, and by which any tree used for this purpose can be referred (Malan and Owen-Smith, 1974: 160).

The leaves and fruits are eaten by livestock in Kaokoveld (Malan and Owen-Smith, 1974: 160)

F. ilicina (Sonder) Miq.

FSWA: 160 BRI: 1961 Author's coll no SS0370

ǁUui.b (recorded in Sesfontein); referred to as !garob ǀnomas, i.e. field ǀnomas by Tsoaxau and Dâureb Damara at ǁGaisoas, Ugab River; called ǁui.s (Damara), ǀnoma.s (Nama) and ǁgau.s in Eiseb *et al*, 1991: 27)

The fruits are edible but small (recorded from Dâureb Damara at ǀGaisoas, Ugab River).

F. sycomorus L.

FSWA: 160 BRI: 1961 Author's coll. no SS0332

Widely known as noma.s (see also du Pisani, 1978: 15, 1983: 8; Eiseb *et al*, 1991: 21; Van den Eynden *et al*, 1992: 76).

'ǀNoma.s' means 'hot tongue'.

The fruits (figs) are eaten wherever this tree is found in north-west Namibia, either fresh or dried, or pounded and eaten like a porridge with milk (see also Jacobson, 1991: 10; Steyn and du Pisani, 1984/1985: 44). They are also widely consumed by the Nama of southern Namibia who often eat them with other gathered foods such as !nara (*Acanthosicyos horridus*, Cucurbitaceae) and sometimes cook the dried fruits and use as a coffee substitute (du Pisani, 1978: 15; 1983: 8). The fruits can also be boiled and made into a jam (also recorded by Steyn and du Pisani, 1984/1985: 44; Van den Eynden *et al*, 1992: 76).

Goats browse the leaves (recorded from ≠Ao-Dama, Rietkuil Farm).

The bark is widely used to make a red leather dye for tanning livestock skins and can also be used to dye *Hyphaene petersiana* leaves used in basketry.

The Herero name is omukuyu (tree), omakuyu (fruit) (recorded in Sesfontein (also omukuju ǀomakuju) and see Malan and Owen-Smith, 1974: 160)

The fruits are eaten (recorded in Sesfontein, Malan and Owen-Smith, 1974).

In Kaokoveld the leaves are browsed by goats and the bark is used as a leather dye but is regarded as poor quality (Malan and Owen-Smith, 1974).

Ficus sycomorus is one of several indigenous figs providing edible fruits consumed by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 49). The fruits are also eaten by Maasai and Kipsigis (Glover *et al*, 1966: 193) and the fruits of this and other *Ficus* spp. are eaten in Ethiop'a (Getahun, 1974: 51-52).

The fruit of *Ficus* sp. (*F. platypoda*) are eaten by Martujarra Aborigines in Western Australia (Veth and Walsh, 1988: 25).

MORINGACEAE

Moringa ovalifolia Dinter & A.Berger

FSWA. 500 BRI. 3128

!Khoe≠hanu.s (recorded in Sesfontein); sâi.s (used by Purros (originally !Oe-≠gaa) Damara in Sesfontein); !khoe≠khanu.s and ǀkhao.s (Eiseb *et al*, 1991: 22-23, 28).

The roots of young individuals can be roasted and eaten (as described by Purros Damara from Sesfontein).

It is considered a 'sai' or perfume plant, and the powdered bark is added to 'sai', i.e. body perfume (recorded in Sesfontein).

The Herero name is omukuva; the raw roots are eaten by herdboys while at remote cattle posts, but only when alternative foods are scarce (Malan and Owen-Smith, 1974: 160).

MYROTHAMNACEAE

Myrothamnus flabellifolius We w.

FSWA 510 BRI: 3282 Author s coll. no SS0046

|Khootorotorosen (when green), !hotorotorosen (when dry, !ho means grasp and refers to the plant being clasped together) recorded throughout former Damaraland); !hotorobasen (recorded from ‖khaoa-a Damara in Sesfontein); totosen (Dâureb Damara at ‖Gaisoas, Ugab River); !khotorotorosen, !khotortorsen, totosen, !kho≠go≠gosen (Van den Eynden, 1992: 76); !khooto(r)oto(r)osen.ni, !khootortorsen.ni, to(r)oto(r)osen.ni, !khoo≠goo≠goosen.ni (Eiseb *et al*, 1991: 23, 28).

Tea is commonly made from the leaves and small branches (also recorded for Sesfontein in Van den Eynden *et al*, 1992: 76).

Goats reportedly eat it when green (recorded from |Khomani Damara, Malansrust Farm).

The Herero name is ohandukaze (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 160); ekurukaxe (recorded from Purros Damara in Sesfontein).

This herb is also made into a tea drunk commonly by Herero and less so by Himba (Malan and Owen-Smith, 1974: 160).

NYCTAGINACEAE

Boerhavia L.

FSWA. 250 BRI: 2349 Author's coll. no SS0206 SS0250

≠Auba ≠aebe (recorded in Sesfontein).

'≠Auba' means 'it won't fall out' and '≠aebe' refers to the plant's stickiness (≠ae = sticky). The name refers to the plant's usefulness in plugging up holes in liquid-carrying vessels such as buckets or calabashes.

The roots of *B. diffusa* are recorded as chewed or cooked and eaten to treat stomach and intestinal complaints (Koenen, 1977).

The plant is scrunched up and used for plugging holes in liquid-carrying vessels. As demonstrated in Sesfontein, its stickiness promotes water-tightness.

The Herero name okaharaova refers to an unidentified *Boerhavia* or *Commicarpus* sp.; the Himba boil the runners of 'okaharaova' to make a coffee-like drink consumed with goat-milk and sugar (Malan and Owen-Smith, 1974: 160).

The tap root of *Boerhavia diffusa* L. is eaten by Alyawara Aborigines in north Australia (O'Connell,
1983: 84).

B. cf. *hereroensis/diffusa*

FSWA 250 BRI: 2349 Author's coll. no SS0159

!Hona (recorded from Purros Damara in Sesfontein).

Eaten by ostriches (recorded from Purros Damara in Sesfontein).

The Herero name orujara was recorded from Purros Damara in Sesfontein.

Phaeoptilum spinosum Radlk.

FSWA. 250 BRI: 2351 Author's coll. no. SS0052

‖Ari.b/s (recorded from Tsoaxau and Dâure.b Damara at ‖Gaisoas, Ugab and by Khomani Damara at Rietkuil farm); ‖ari s (‖khawi.s? Giess) = *P. spinosum* and/or *Grewia flavescens* var i in Eiseb *et al* (1991: 21, 28); ǀhoe.b recorded from ǁKhaoa-a, Namib/!Naren and Purros (originally !Oe-≠gaa) Damara in Sesfontein; gubi hans (gubi = sheepskin, hans = mat blanket) recorded from Purros Damara in Sesfontein, also for *Lycium* sp., Solanaceae; !on (recorded from Dâure.b Damara from ǁGaisoas and Gudipos on the Ugab River), is also considered a male ǁari (recorded from Dâure.b Damara from Gudipos on the Ugab River).

At settlements on the !Ugab it was recorded that the roots are pounded, cooked and a decoction from them drunk to relieve diarrhoea. Du Pisani (1983: 12) describes the similar use in the former Namaland of a plant referred to as 'ao-ǁari.b' or 'male' ǁari.b, interpreted here as being *P. spinosum*, the roots of which are pounded and boiled in water and the extract used to treat children for stomach disorders and convulsions.
Browsed by livestock.

It was reported that if you make a fire from this species the whole family will die one by one (recorded from Tsoaxau Damara at ǁGaisoas, Ugab) and that when it has new (red) flowers you can't look at it for a long time because it will make your eyes red and sore (recorded from Khomani Damara at Rietkuil farm). Purros (originally !Oe-≠gaa) Damara from Sesfontein say that it is a !garihai.s, i.e. hard to break. Ostrich eat this plant (recorded from Dâureb Damara at Gudipos on the Ugab River).

The Herero name okahono(ka)ondu was recorded from Purros Damara in Sesfontein and for *Lycium* sp., Solanaceae.

OLACACEAE

Ximenia americana L. *microphylla microphylla* Welw. ex Oliv.
FSWA. 190 BRI: 2129 Author's coll. no SS0253
Known throughout former Damaraland as ≠ero.s/n or ≠eero.s; also spelt as ≠eero.s, ≠iiro.s and ≠ooro.s in Eiseb *et al*, (1991: 24, 30), and ≠ero.s in Van den Eynden *et al* (1992: 76).

'≠Ero' means sour; is similar to 'au' meaning 'bitter', and refers to the sourness of the fruits.The fruits are widely eaten (also recorded by Van den Eynden *et al*, 1992: 76), and the seeds soaked in water produce a sweet tasting drink (recorded in Sesfontein). The seeds are used to make a coffee-like drink (recorded from Dâureb Damara at Gudipos, Ugab River).

The seeds are burned and ground into a powder which is applied to burns (recorded in Sesfontein) or cuts (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein. Similarly, powder from the dried or roasted root-bark is used to treat boils and burns (recorded fromTsoaxau Damara at ǁGaisoas, Dâureb Damara at Gudipos, Ugab River, Khomani Damara, Malansrust Farm). A decoction from the roots is drunk to treat symptoms of gonorrhea (recorded from Purros (originally !Oe-≠gaa), ǁKhaoa-a and Dâureb Damara in Sesfontein).

Browsed by goats (recorded from ǀKhomani Damara, Malansrust Farm).
The burned seeds are ground into a powder which can be used as a black cosmetic (recorded in Sesfontein) and rubbed on goat skins as a tanning agent (recorded from ǁkhaoa-a Damara in Sesfontein). A powder of the soft root is used by women as a 'douche' to make them attractive to men (recorded fromTsoaxau Damara at ǁGaisoas, Ugab River).

The Herero names omunjinga (tree), ozonjinga (fruit) were recorded in Sesfontein and from Purros Damara; see also Malan and Owen-Smith, 1974: 160)

The fruits are eaten (recorded in Sesfontein, Malan and Owen-Smith, 1974: 160). Oil from the seed is sometimes used by poorer Himba and Tjimba of Kaokoveld as a substitute for animal fat which is commonly rubbed into the boddy, often pigmented red with ochre (Malan and Owen-Smith, 1974: 160).

The Nharo eat the fruits (Story 1950 in Steyn, 1981: 26) and by the !kung, Gwi and ǁGana San (Tanaka, 1976: 117; Lee, 1979: 160). The fruits of *X. caffra* Sond. are a major food source for the Dobe !Kung (Lee, 1979: 160) and Marshall (1976: 120) reports that they are eaten and the charred seeds, pound into a powder and mixed with fat, are rubbed onto the body as a medicine for pains.

The fruits of *Ximenia* spp. are eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249) and *X. caffra* Sond. fruit are eaten by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 54).The two South African species of *Ximenia* (*X. americana* and *X. caffra* Sonder) were the subject of exploration into the commercial value of oil extracted from the fruit kernel but trials indicated that it was of inferior value to vegetable oils already in commercial production (Schweickerdt, n.d.: 179-182).

The fruits are eaten by Maasai and Kipsigis and the roots are used by the Maasai to make tea (Glover *et al*, 1966: 193) and the fruits are eaten in Ethiopia (Getahun, 1974: 53) Luo herbalists of east Kenya administer a decoction of the roots in combination with other species to treat constipation and other gastrointestinal disorders (Johns *et al*, 1990: 381). The bark of *X. caffra* Sond. is boiled and added to milk which is drunk in the treatment of stomach upsets by Samburu pastoralists (Fratkin, 1996: 75).

OXALIDACEAE

Oxalis purpurascens Salter
FSWA. 630 BRI: 3936

Called by the Nama |gabe.s n (du Pisani, 1983: 11); Eiseb *et al* (1991: 21, 24, 28) record the names khawe.b and khawpe.b for *O. semiloba*(?) of which the bulbs are called ≠hao.s Among the Nama the leaves and small elongated bulbs are eaten raw and the bulbs are also cooked in milk or roasted (Schultze, 1907: 194, 202; Giess, 1966: 64; du Pisani, 1983: 11).

PEDALIACEAE

Harpagophytum procumbens (Burch.) DC. ex Meisn. *procumbens*
FSWA: 1310 BRI: 7771

‖Huribe‖kham, ‖uribe‖kham, ‖kurube‖kame.b, gamako.s (recorded in Sesfontein, e.g. by ‖Khaoa-a Damara); ‖khuripe‖khams (recorded from Tsoaxau and Dâureb Damara at ‖Gaisoas, Ugab River, ≠Ao-Dama, Rietkuil Farm |Khomani Damara, Malansrust Farm, and in du Pisani, 1978: 15; Eiseb *et al*, 1991: 22, 27; Van den Eynden *et al*, 1992: 78); ‖khuri‖khams (recorded as the Nama term in Eiseb *et al*, 1991: 22, 27); kå.s (refers to the bitterness of the plant) (recorded from Tsoaxau and Dâureb Damara at ‖Gaisoas, Ugab River); amahu (recorded along Aba-Huab); (g)amaku.s (Eiseb *et al*, 1991: 18, 22, 27); goma khu.b (du Pisani, 1983: 9).

The tuber of this plant is a valued medicine throughout Namibia and is the basis for both informal and commercial trade. The tuber is roasted and eaten or made into a decoction to treat stomach and menstrual pains (including cancer according to ≠Ao-Dama, Rietkuil Farm), (see also Van den Eynden *et al*, 1992: 78), to assist with expelling the afterbirth and for heartburn, high blood pressure, liver complaints, very bad coughing, and diarrhoea, and to cure worms. When prepared as a decoction, a small piece is boiled in a cup and half a cup is drunk 2-3 time a day for 2 days. A powder from the dried tuber is put onto boils (recorded from ≠Ao-Dama, Rietkuil Farm). Du Pisani (1978: 15) states that it is used by Damara along the Ugab 'for medicinal purposes' and in 1983 (p. 9) records that a decoction of the tuber is taken by the Nama for coughs, stomach upsets and indigestion, and TB. Watt and Breyer Branduijk (1962: 830) records the use of the fresh tuber as an ointment for the treatment of (skin?) cancer as well as the use of this species to treat TB (see also Von Koenen, 1977: 82-83).
The Herero name is otjihangtere (Kajujaha-Matundu, 1994).

Rogeria adenophylla Gay ex Delile
FSWA 1310 BRI: 7776 Author's coll. no. SS0231

In Sesfontein this plant is referred to as poposi (e.g. by ‖Khaoa-a Damara); |hâ hâ (which refers to the sound made when the seeds are shaken out of the pod, e.g. by Namib|!Naren and Purros (originally !Oe-≠gaa) Damara), ≠erebe (by Purros Damara) and kai or 'large' game b (e.g. by Namib/!Naren and Purros (originally !Oe-≠gaa) Damara); Van den Eynden *et al* (1992: 49) state that *R. longiflora* (Royen) D. Gay is called dau ana.b or ‖gam|awi.b by the Kuiseb

Topnaar.

The black seeds can be eaten (recorded from Namib/!Naren and Purros (incl originally !Oe-≠gaa) Damara).

Is used to treat a sickness of the nails called |hor haan in which the nails break, by pounding the seeds, mixing with fat or, today, vaseline and rubbing on the nails (recorded from Dâure.b Damara in Sesfontein).The Kuiseb Topnaar apply the roasted and pound seeds, sometimes added to fat, to wounds to stop the bleeding and to relieve the pain of burns, and applied warmed leaves to women's breasts to relieve mastitis (Van den Eynden *et al*, 1992: 50).

Bees collect nectar from this plant and birds eat the seeds (recorded from Purros Damara in Sesfontein).

The Herero name omuzeba was recorded from Purros Damara in Sesfontein.

Sesamothamnus guerichii (Engl.) E.A.Bruce
FSWA. 1310 BRI: 7774 Author's coll. no. SS0129
!gawa.s (recorded throughout former Damaraland); this name is also commonly used for *Catophractes alexandri*, Bignoniaceae, and the two species can be said to have a superficial similarity in appearance; khîni (recorded from ǁkhaoa-a, Purros (incl. originally !Oe-≠gaa) Damara in Sesfontein); |Hoe.b (recorded from Dâure.b Damara in Sesfontein).

The root and small stems is used to treat stomach pain (recorded in Sesfontein, and from |Khomani Damara, Malansrust Farm), gonnorrhea (recorded from Purros Damara in Sesfontein), and is given to women to stem bleeding/expel afterbirth? (recorded from Purros Damara in Sesfontein). A paste from the roasted seeds is spread onto circumcism wounds (recorded from Purros Damara in Sesfontein). The bark is chewed or drunk as a decoction for indigestion after eating meat (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River).

Browsed by goats. Bees sometimes make hives in the trunk of this tree (e.g. recorded from ǁkhaoa-a Damara in Sesfontein). The dead wood is good for firelighting because of a flammable resin or oil in the trunk (|Khomani Damara at Rietkuil farm, Dâure.b Damara from ǁGaisoas on the Ugab River).

As with *Catophractes alexandri*, Bignoniaceae, it was reported that if you steal meat that someone else has cooked, putting !gawas leaves on the meat will stop you from getting boils; similarly, adding the leaves to meat before it is cooked will help cure boils thatyou already have. Boils thought to be related to 'talking too much' (recorded from Dâureb Damara at Gudipos, Ugab River).

The Herero names okombadi, ogumbati were recorded from Purros Damara in Sesfontein and ongumbati in Malan and Owen-Smith (1974: 161).

Venereal disease is treated by the Himba by using an extract of the roots of this species (Malan and Owen-Smith, 1974: 161).

Sesamum rigidum Peyr. cf. *merenskyanum* Ihlenf. & Seidenst.
FSWA: 1310 BRI: 7777 Author's coll no. SS0405
≠Erebe (recorded from Purros Damara in Sesfontein); |gaibaka (|gai = weak) (recorded from Dâureb Damara in Sesfontein).

The black seeds can be eaten like poposi, i.e. *Rogeria adenophylla* (recorded from Purros Damara in Sesfontein).

A powder from the roasted plant is used to treat boils (recorded from Dâureb Damara in Sesfontein)

The leaves and fruit of *Sesamum* spp. are eaten by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 52).

PERIPLOCACEAE

Curroria decidua Planch. ex Hook.f. & Benth.

FSWA. 1130 BRI: 6739 Author's coll. no. SS0156

Girihai.b (' giri' means 'jackal', i.e. jackal plant) (recorded throughout former Damaraland); gaire(jackal) hai.b (recorded from ≠Ao-Dama, Rietkuil Farm); ≠hobo≠hobo.b, the name referring to the taking or sucking of nectar by bees from its flowers, is also used by Purros Damara from Sesfontein; girihai-i (du Pisani, 1983: 7) and hini.s (Eiseb *et al*, 1991: 20, 26); recorded as arihai.b and hini.s in Van den Eynden *et al* (1992: 78) who also refer to an unidentified plant called g'rehai.b (p. 54) by the Kuiseb Topnaar whose medicinal uses indicate that it could be *C. decidua*; pirihai.s (piri = goats) recorded from Purros Damara from Sesfontein

A decoction of the root (which has a milk or dai inside), made from a piece about 10cm long and 1 5cm in diameter, is drunk as a laxative to 'clean the stomach' and treat constipation and relieve stomach pain; one cup will cause diarrhoea and/or vomiting that day (recorded throughout former Damaraland). Dâure.b Damara at ‖Gaisoas on Ugab River report that 'the old people' used to introduce a powder from the roots into incisions made in the lower abdomen and back to treat gonorrhea, and a decoction of the roots is drunk for the same reason. ‖Khaoa-a Damara state that when you take the root for medicine you should leave some money in return. Du Pisani (1983: 7) also records that the Nama take a decoction from the pounded root as a laxative, but pregnant women should not use this for fear of losing their babies and Hildesheim (1986: 339) records that the Nama use a decoction from the roots as a purgative. A decoction is similarly drunk to relieve menstrual pain (recorded in Sesfontein). Van den Eynden *et al* (1992: 54, 78) record that in Sesfontein a decoction of the roots is given to apparently rabid dogs while the Kuiseb Topnaar chew the root or take a root-decoction of the unidentified |girehai.b to relieve stomach pains and constipation, and use this decoction to treat similar conditions in livestock, particularly donkeys. A decoction of the plant parts is drunk (3 times a day) for colds and TB symptoms (recorded from ≠Ao-Dama, Rietkuil Farm).

Purros Damara from Sesfontein report that the bark is used for 'sâi', i.e. perfume.

Browsed by livestock (recorded in Sesfontein).

The bees make honey from its flowers (recorded in Sesfontein).

Hildesheim (1986: 339) reports that the Nama use this plant 'against bad luck', probably by burning in the fire.

This species is recognised as a 'daihai.s' or 'dairu', i.e. as having a milky latex ('dai' = 'milk') (recorded in Sesfontein). It is called a jackal (|giri) plant because jackals are observed to dig a hole and urinate at this plant and then go straight to that plant when it is next in that place, even if it is several months later (recorded from Dâure.b Damara at ‖Gaisoas on the Ugab River).

The Herero name okarondero was recorded in Sesfontein; omuhambambwa or ehambambwa (Malan and Owen-Smith, 1974: 161).' A potent laxative is extracted from the roots' and used by the Himba to treat venereal disease, assist with expelling the afterbirth and to prevent constipation, and is used similarly for livestock (Malan and Owen-Smith, 1974: 161).

POACEAE

Anthephora schinzii Hack.

FSWA. 1600 BRI: 9901 Author's coll. no. SS0205

Uru (npe) |gâ.b (recorded from Purros Damara in Sesfontein); ≠aeda and !nabise recorded from Dâure.b Damara in Sesfontein; !nabira, i.e. !na = throw, and the name describes the way that the plant is seen as throwing the seeds onto the ground (recorded from Dâure.b Damara at ‖Gaisoas on the Ugab River); |howe.s, |hobe.s and !uru |gâa.b recorded for *A. pubescens* in Eiseb *et al* (1991: 20, 22, 25).

Aristida cf. *effusa* Henrard

FSWA 1600 BRI 9902 Author's coll. no. SS0270

!Gaebiburu≠gahe (|gâ.b and sâu.n), described as a 'tînki' type of |gâ.b or grass (recorded in Sesfontein, e.g. by ||Khaoa-a and Purros Damara); |Khomani Damara at Rietkuil farm refer to this as huru gâ.b with seeds termed |huni.b which stick to you; Eiseb *et al* (1991: 21, 25) record the name |khuru.b (i.e. brackish) for *Aristida* spp. and |guru.b is recorded from Dâure.b Damara in Sesfontein; |hoe sâu recorded from ≠Ao-Dama, Rietkuil Farm, because the seeds are thin and narrow.

'!Gaebiburu≠gahe' refers to the difficulty of preparing these seeds because they are so thin ('buru' means winnow, '≠gahe' means 'put in').
'Tînki' is a generic name for types of grass or ' gâ.b' that have awns which are not hairy/feathery (feathery awns are called '!haburo'), i.e. *Aristida* spp. have 3 hairless awns whereas *Stipagrostis* spp , with their hairy awns are '!haburo gâ.n').

The seeds are eaten after collecting from harvester ant nests ('≠goburu n ≠oms') (recorded from by ||Khaoa-a and Purros Damara in Sesfontein). They are often mixed in the nests with other types of sâu.n, predominantly *Stipagrostis* spp.. Schultze (1907 in du Pisani, 1983: 14) also records that the Nama collect the seeds from *Aristida* grasses from harvester ant nests and consume them with milk.

Tînki grows near the |Giribes plains to the north-west of Sesfontein, cf. Julia Tauros describes going with her father from Sesfontein to collect it.

The seeds of *Aristida* sp. are eaten by Dobe-area !Kung (Lee, 1979: 167).

Cenchrus ciliaris L.
FSWA: 1600 BRI: 9902 Author's coll. no. SS0008, SS0177,SS0236
|Uiobageda (recorded in Sesfontein); |hoobe |gâ.n (recorded from |Khomani Damara at Malansrust farm); is a |huru (ripe) |gâ.n) (recorded in Sesfontein)

' Uiobageda' describes this species as 'the brother-in-law' to wheat, due to its appearance and the fact that it commonly grows in irrigated gardens where wheat is grown (recorded in Sesfontein).

Cows, horses and tortoises are described as eating this grass (recorded from |Khomani Damara at Malansrust farm).

The Herero name orurenda is recorded in Malan and Owen-Smith (1974: 161) who describe this grass as 'valuable grazing for livestock' in Kaokoveld.

Chloris virgata Sw.
FSWA: 1600 BRI 9902 Author's coll. no SS0263
Nanube (recorded in Sesfontein); ≠hara≠gai (foot-at-the-end) (recorded in Sesfontein); !nobo≠gai (!nobo =a bird, possibly redcrested korhaan) (recorded from ||Khaoa-a Damara in Sesfontein); haa≠aare, i.e. horsetail is used by Purros Damara in Sesfontein and refers to the shape of the inflorescence.
This species is described as having a ≠hara ≠gai type of raceme, i.e. terminal, cf. *Cynodon dactylon.*

Stated in Sesfontein (e.g. by ||Khaoa-a Damara) that the seeds are collected by harvester ants and eaten with sau.n (eeds of *Stipagrostis* spp.).

Cladoraphis spinosa (L.) S.M.Phillips
FSWA.1600 BRI: 9902
Du Pisani (1983: 7) records the Nama name as game.s.Dry stems of this grass are used along the lower Kuiseb to kindle fires (du Pisani, 1983: 7).

Cynodon dactylon (L.) Pers.
FSWA. 1600 BR . 9902 Author's coll. no. SS0238
≠Hara ≠gai, described as a hom type of ga.b or grass (recorded in Sesfontein). Purros and ||Khaoa-a Damara also describe it as !nobo≠gai, !nobo = a bird, possibly a redcrested korhaan. Eiseb *et al* (1991: 20, 26) refer to this species as ' |gari.b'.

'≠Hara' means 'the end', '≠gai' means foot, together meaning 'the foot at the end' which describes the appearance of the terminal digitate raceme. *Chloris virgata* and *Dactyloctenium* *aegyptium* also fall into this category. This species is also a hom ga.b, i.e. a grass in which the leaves and stems form a thick lawn due to its underground runners. !Hare.s, i.e. *Cyperus* sp. also falls into this category.

Cattle graze (recorded at Rietkuil farm).

The Herero name is otjiwena and it is consider by the Himba as good grazing for livestock (Malan and Owen-Smith, 1974: 161).

Dactyloctenium aegyptium (L.) Willd.
FSWA 1600 BRI. 9902 Author's col no SS0213
This species is a ≠hara ≠gai ga.b (recorded in Sesfontein), see notes for *Cynodon dactylon*; also referred to as ari≠ga.i or dog-foot (‖Khaoa-a and Namib !Naren Damara) and !nobo≠ga.i (!nobo =a bird, possibly redcrested korhaan) (recorded from ‖Khaoa-a and Purros Damara in Sesfontein); recorded as |uru (ripe) gâ.b by Purros (incl. orignally !Oe-≠ga) Damara in Sesfontein. Referred to as !naba≠hara by Dâureb Damara in Sesfontein (see notes for *Entoplacamia aristulata*); described as family with ≠are.s (*Setaria verticillata*) by Dâureb Damara at Gudipos, Ugab River.

Dâureb Damara at Gudipos, Ugab River, state that the seeds are edible, are white when clean, and are found near ‖Gaisoas.

The seeds of *Dactyloctenium* sp. (*D. radulans*) are eaten by Martujarra Aborigines in Western Australia (Veth and Walsh, 1988: 25).

Danthoniopsis dinteri (Pilg.) C.E.Hubb.
FSWA. 1600 BRI: 9902 Author's col. no. SS0234
≠Nami.b/n (plant and seeds) (recorded throughout former Damaraland and for an unidentified species in Van den Eynden *et al*, 1992: 87); Dâure.b Damara at ‖Gaisoas on the Ugab River also describe it as similar to ≠uu); ?called a ≠nara≠gai (foot-at-the-end) |gâ.b by Purros (originally !Oe-≠ga) Damara in Sesfontein.

The seeds are eaten when 'cleaned' or husked they appear white like ≠u sau.n (recorded in Sesfontein e.g. by ‖Khaoa-a Damara, and at Palm farm).

D. ramosa (Stapf) Clayton
FSWA. 1600 BRI: 9901
≠U, ≠hu (recorded in Sesfontein and by State Museum, n.d.), ≠ami.b? (≠nami.b) recorded from Purros Damara in Sesfontein

The seeds are eaten. Is considered a white type of 'sau.n' (recorded in Sesfontein and along the Ugab).

Occurs to the west of Dâure.b. The seeds are collected by gai≠goburun called saru.i into small nests (not !kare ≠goburun nests) (recorded from Dâure.b Damara at ‖Gaisoas on the Ugab River).

Enneapogon cenchroides (Roem. & Schult.) C.E.Hubb.
FSWA: 1600 BRI: 9902 Author's coll. no. SS0207
!Nabise, i.e. seen as related to *E. desvauxii* (recorded in Sesfontein); huru (ripe) gâ.b recorded from ‖Khaoa-a, Purros (!Oe-≠gaa), and Namib/!Naren in Sesfontein.
The Herero name ejomba was recorded from Dâureb Damara from Gudipos, Ugab River; okahundanduzu is recorded for *E. scoparius*, described as good grazing in Kaokoveld (Malan and Owen-Smith, 1974: 161)

E. desvauxii Beauv.
FSWA 1600 BRI: 9902 Author's col no SS0240
(≠Khari) !nabise |ga.b, ≠khari |huru |ga.b; (recorded in Sesfontein, e.g. by ‖Khaoa-a and Purros Damara); ami, i.e. ostrich, |gâ.n recorded from Khomani Damara at Malansrust farm because ostrich eat this grass; ‖gari.i (Eiseb *et al*, 1991: 21, 27).

'≠Khari' means small (from ≠khariro) and distinguishes this type of '!nabise' from *Monelytrum luederitzianum* which has the same name and, on the basis of appearance, is considered to be the same type of grass. ' |Huru' refers to the similarity of the seed heads in appearance to ripe wheat, which make sau.n 'dirty' in harvester ant nests.

The seeds are collected with other types of sâu.n from harvester ant nests and eaten.

Entoplacamia aristulata (Hackel and Rendle) Stapf

FSWA. 1600 BRI: 9902 Author's coll. no. SS0200

!Nawa ≠hara |ga.b, translated literally as rhino's testicles and referring to the sharpness of the inflorescences which stick in your groin when walking through this grass, making you angry like a rhino (recorded from Purros Damara from Sesfontein); kai (b g) |game (i e prickly plant) (recorded from ‖Khaoa-a and Namib/!Naren Damara in Sesfontein); ≠hauta≠aebe recorded from Dâure.b Damara in Sesfontein (≠ae = sticky |prickly); !nara.b (Eiseb *et al*, 1991: 27).

Eragrostis cf. *annulata* Rendle ex Scott-Elliot

FSWA. 1600 BRI: 9902 Author's coll. no. SS0111, SS0145, SS0174

|Homara |ga.b (recorded in Sesfontein); |ga.b is a generic term for grass; There are reportedly three types of |homara |ga.b.

The seeds are collected directly from the plant, pounded into flour and cooked as a porridge with milk and salt if available (recorded in Sesfontein, e.g. from ‖Khaoa-a Damara). Today are collected when collecting sau.n (*Stipagrostis* spp.) or bosu.i (*Monsonia* spp.) from harvester ant nests.

Seeds of *Eragrostis* spp. are consumed by Martujarra Aborigines in Western Australia (Veth and
Walsh, 1988: 25) and Alyawara Aborigines in north Australia (O'Connell, 1983: 84).

E. cf. *biflora* Hack. ex Schinz

FSWA: 1600 BRI: 9902 Author's coll. no. SS0264

|Homara (recorded from |Ukhaoa-a and Namib/!Naren Damara in Sesfontein); ?called ≠nami.b (usually *Danthoniopsis dinteri*) by Purros (originally !Oe-≠ga) Damara in Sesfontein.

E. cf. *cylindriflora* Hochst.

FSWA: 1600 BRI: 9902 Author's coll. no. SS0276?, SS0209?

|Homara |gâ.b (recorded in Sesfontein, e.g. by |Khaoa-a and Purros Damara), |gâ.b is a generic term for grass; !gari-ao-oâ recorded from |Khaoa-a and Dâure.b Damara in Sesfontein.

The seeds are collected directly from the plant, pounded into flour and cooked as a porridge with milk and salt if available (recorded in Sesfontein, e.g. by |Khaoa-a and Purros Damara). Today they are collected when collecting sâu.n (*Stipagrostis* spp.) or bosu.i (*Monsonia* spp.) from harvester ant nests.

E. cf. *omahekensis* de Winter

FSWA: 1600 BRI: 9902 Author's coll no SS0212?

Homara (recorded from |Khaoa-a, Namib/!Naren and Purros (incl. originally !Oe-≠ga) Damara in Sesfontein).

The Herero name omurontji was recorded from Purros Damara in Sesfontein.

E. nindensis Ficalho & Hiern

FSWA: 1600 BRI: 9902 Author's coll no. SS0142

Homara gâ.b (recorded in Sesfontein); !nobonxara≠uhe, i.e. is eaten (-≠uhe) by !nobo.s, i.e. a bird, possibly redcrested korhaan or francolins (recorded from Purros Damara in Sesfontein); nâu seeds and |nâu |gâ.b (recorded from Dâureb Damara at Gudipos, Ugab River).

The seeds are collected directly from the plant, pounded into flour and cooked as a porridge with milk and salt if available (recorded in Sesfontein, e.g. by |Khaoa-a Damara). Today they are collected when collecting sâu.n (*Stipagrostis* spp.) or bosu.i (*Monsonia* spp) from harvester ant nests. Cornelia at Gudipos, Ugab River, describes how she used to collect nâu straight from the grass when she lived at ‖Gaisoas where she had her first three children.

Goats eat (recorded from Dâureb Damara at Gudipos, Ugab River).

The Herero name is ongangahozu and this species is grazed by livestock in Kaokoveld (Malan and Owen-Smith, 1974: 161).

Eragrostis sp. Wolf

FSWA 1600 BRI 9902 Author's coll no SS0180

Homara gâ.b (recorded in Sesfontein, e.g. by Purros Damara).

Fingerhuthia sesleniformis Nees

FSWA 1600 BRI 9903 Author's co l no SS0135 SS0183b

!Nabise gâ b (recorded from Purros Damara in Sesfontein).

Cattle eat (recorded from Khomani Damara at Rietkuil farm)

Kaokochloa nigrirostris de Winter

FSWA. 1600 BRI: 9902 Author's coll no SS0182a, SS0247, SS0192

(?!Habise), |huru |ga.b, |hurube (plant), ≠ha (seeds) (recorded in Sesfontein); |huru (ripe) gâ.b by Namib/!Naren Damara in Sesfontein; ≠narabe |ga.b (plant), ≠narabe !khom (seeds) (recorded from Daureb Damara at Palm farm and Purros (!Oe-≠gaa) Damara in Sesfontein); recorded as ≠uu by Dâureb Damara from Gudipos, Ugab River, who say it used to be collected from Manikams and is hard to pound.

' Huru' (said with the inflection down) means 'ripe' as in ripe ears of wheat (!horo (wheat) ge go huru (or nuru) means 'the wheat is ripe'). This name efers to the similarity of this grass when it is ripe to ears of wheat. The open, empty seed heads or ' |huru.n' are collected by harvester ants into their nests and can make sau.n and bosu 'dirty' thus requiring extra work to 'clean' or winnowthese seeds.

The seeds are eaten (e.g. by Purros Damara from Sesfontein). Co lected from harvester ant nests where they may be found on their own or mixed with other types of sau.n such as *Stipagrostis* spp. (hoe sau.n, !garibe sau.n) and *Indigofera* sp. (!ganikie sau.n). (Observed @ Giribes plains, north-east of Sesfontein). Also recorded as food by Dâureb Damara from Gudipos, Ugab River. Reported in Sesfontein that ‖Khaoa-a Damara clean sâu.n of these seeds and do not eat it.

The Herero name omurontji was recorded from Purros Damara in Sesfontein.

Monelytrum luederitzianum Hack.

FSWA 1600 BRI. 9902 Author's coll no. SS0179

(Kai) !nabise ga.b (recorded in Sesfontein); called ≠am≠are by Dâure.b Damara in Sesfontein.

'Kai' means 'large' and distinguishes this type of !nabise ga.b (grass) from *Enneapogon desvauxii*, the two species classed as the same apart from their size differences due to similarities in their appearance.

Cattle eat (recorded from |Khomani Damara at Rietkuil farm).

Panicum sp. L.

FSWA. 1600 BRI: 9901 Author's coll no. SS0175

!Gari-ao-oâ (recorded in Sesfontein); |homara (recorded in Sesfontein e.g. by ‖Khaoa-a Damara).

The seeds are eaten, often in mixes with other grain flours. Collected straight from the plant (recorded in Sesfontein, e.g. by ‖Khaoa-a and Purros Damara).

The seeds are eaten by Dobe-area !Kung (Lee, 1979: 167).

The seeds of *Panicum* spp. are eaten by Martujarra Aborigines in Western Australia (Veth and Walsh, 1988: 25) and Alyawara Abongines in north Australia (O'Connell, 1983: 86).

Pogonarthria fleckii (Hack.) Hack.
FSWA. 1600 BRI 9903
Purros Damara from Sesfontein call it gomanxa≠uhetama, i.e. meaning that cattle (-|gomanxa) can't (-tama) eat (≠uhe) it, because the seeds reportedly stick in their throats (see also *Stipagrostis hirtigluma*, Poaceae).
The Herero name turamangombe, meaning that cattle can't eat it because the seeds reportedly stick in their throats (see also *Stipagrostis damarensis*, Poaceae) was recorded from Purros Damara in Sesfontein.

Schmidtia cf. *kalihariensis* Stent
FSWA. 1600 BRI: 9902 Author's coll no SS0245
Khuru ga.b (recorded throughout former Damaraland); Eiseb *et al* (1991: 21, 25, 29) state that khuru.b is used for *Schmidtia pappophoroides*, *S. kalahariensis* and *Aristida* spp Referred to as !nabise by Dâure.b Damara in Sesfontein.
' Huru' (said with the inflection up) means 'salty' or 'brackish' (' ga.b' means 'grass'). This name is also given to *Schmidtia* cf. *pappophoroides*, the two species being seen as essentially the same.

S. cf. *pappophoroides* Steud.
FSWA: 1600 BRI: 9902 Author's coll. no SS0246
|Huru |ga.b (see notes for *S. kalihariensis*).

Setaria finita Launert
FSWA: 1600 BRI: 9902 Author's coll. no SS0271
!Gari-ao-oâ-e, !gari-ao-oâ (recorded in Sesfontein); Van den Eynden *et al* (1992: 86) record the use of unidentified seeds called !gariaôai.
'!gari-ao-oâ' describes how a woman who can pound these very hard seeds must be very strong (and will bear strong, brave sons) ('!gari' means 'strong |hard |brave', 'ao' means 'male men' and oâ' means 'baby').
The seeds are eaten, often in mixes with other grain flours. Collected straight from the plant (recorded in Sesfontein, and see Van den Eynden *et al*, 1992: 86).

S. verticillata (L.) Beauv.
FSWA. 1600 BRI: 9902 Author's coll. no SS0229
≠Are.s/b n (recorded throughout former Damaraland; and see also Eiseb *et al*, 1991:24, 29· Van den Eynden *et al*, 1992: 79).
'≠Are.s' describes how the seeds stick to you, i.e. '≠ae' means 'sticky'.
The seeds are collected directly from the plant by spreaded a sk n or material underneath the p ant and beating the plant so that the seeds fall onto the skin, cleaning with a ≠gôub, and eating as a porridge with water and salt. Often mixed with other grain flours (recorded throughout former Damaraland and in Van den Eynden *et al*, 1992: 79). Cornelia at Gudipos, Ugab River, stated that she used to collect when she lived at ||Gaisoas where she had her first three children.
Is eaten by !nobos, i.e. francolins (recorded from Dâureb Damara from Gudipos, Ugab River).

The Herero name karamada was recorded from Purros Damara in Sesfontein.

Stipagrostis spp. Nees

FSWA. 1600 BRI 9902
The plant is known as !gaburogu ga n, i.e. feathery grass, which is a reference to the feathery awns of these species which are observed to carry the seeds down to the ground when they've been blown off the plant by the wind. The seeds are known throughout former Damaraland as sau.n; saw.i (Steyn and du Pisani, 1984 1985: 45) and the empty seedhead (i.e. the lemma with no seed inside) as ||na.i.

Throughout former Damaraland *Stipagrostis* seeds are collected from harvester ant nests (≠goburun oms) and eaten, usually as a porridge, today often m xed with other grain flours, with water and/or milk, and salt, sugar, and/or fat if available (du Pisani, 1978: 14 and Van den Eynden *et al*, 1992: 86 also refer to this use of unidentified seeds). Beer is also commonly brewed from the seeds with sugar or honey (dani.b) (see also du Pisani, 1978: 14; Steyn and du Pisani, 1984 1985: 45; Van den Eynden *et al*, 1992: 86). The same batch of seeds can be used for upto 3 or 4 years and the old sau.n can be re-used as food. The brewing of beer, often by women, can be an important source of income and the unprocessed seeds are also sometimes sold (see du Pisani, 1978: 14). A liquor known as 'bauga is also distilled from the seeds. to which sugar has been added. Usually this is practised purely as an income generating practice by women (recorded along the Ugab).

The Herero names are ombuma, ombuima (a general term for edible seeds?) or omuhui (described as the most common type of edible seeds) (recorded in Sesfontein). The seeds are collected by Herero from harvester ant nests and eaten as a porridge (recorded as Sesfontein)

Stipagrostis cf. *damarensis* (Mez) De Winter
FSWA· 1600 BRI. 9902 Author s co l. no. SS0214
This isa sau.n ga.b (recorded in Sesfontein, and by ≠Ao-Dama, Rietkuil Farm); described as hoe or tall gâ.b in Sesfontein; ûbe sâu.n (recorded from Dâure.b Damara at ‖Gaisoas on the Ugab River); !nao (plank) |gâ.b and !gari(strong) |gâ.b recorded from ≠Ao-Dama, Rietkuil Farm, because it is very strong and livestock don't eat it; ≠u |gâ.b and !khom (i.e. plant and seeds (recorded at Palm farm); Purros Damara from Sesfontein call it gomanxa≠uhetama, i.e. meaning that cattle (-|gomanxa) can't (-tama) eat (≠uhe) it, because the seeds reportedly stick in their throats (also the name for *Pogonarthria fleckii*, Poaceae)

The seeds can be collected from harvester ant nests and eaten as a porridge (recorded in Sesfontein and from Dâure.b Damara at ‖Gaisoas on the Ugab River).

The Damara name turamangombe, meaning that cattle can't eat it because the seeds reportedly stick in their throats (also the name for Pogonarthria fleckii, Poaceae), was recorded from Purros Damara in Sesfontein.

S. giessii Kers
FSWA. 1600 BRI: 9902 Author's coll. no. SS0249
Described as a ≠habo |gâ.b which produces sâu.n (recorded from |Khomani Damara at Rietkuil farm) and as |hoe gâ.b by ‖Khaoa-a, Namib |!Naren, Dâure.b and Purros (incl. originally !Oe-≠ga) Damara from Sesfontein and by Dâure.b Damara at ‖Gaisoas and Gudipos on the Ugab River, ≠Ao-Dama, Rietkuil Farm.).
The seeds are collected from harvester ant nests and eaten as a porridge.

S. hirtigluma (Trin. & Rupr.) De Winter *hirtigluma*
FSWA. 1600 BRI: 9902 Author's coll. no. SS0181
≠Habo gâ.b which produces sâu.n (‖Khaoa-a, Namib/!Naren and Purros (originally !Oe-≠ga) Damara in Sesfontein) and !garibe sâu.n (Purros Damara from Sesfontein and Dâure.b Damara at ‖Gaisoas on the Ugab River); described as huru (meaning ripe)(e.g. by ‖Khaoa-a Damara in Sesfontein) which, according to |Khomani Damara at Malansrust Farm, is not a sâu.n gâ.b; described as family with |hoe sâu.n (recorded from Dâureb Damara from Gudipos, Ugab River); is a sâu.n |gâ.b (recorded from ≠Ao-Dama, Rietkuil Farm).

The seeds are collected from harvester ant nests and eaten as a porridge.

The Herero name onkumba was recorded from Dâureb Damara from Gudipos, Ugab River.

S. cf. *hirtigluma* (Trin. & Rupr.) De Winter
FSWA 1600 BRI: 9902 Author's coll no SS0232
Haebi≠are.b (i.e. oryx (haebi) tail (≠are.b) Recorded from Purros Damara in Sesfontein), produces sâu.n; !garibe sâu.n (recorded from Dâure.b Damara at ‖Gaisoas on the Ugab River), recorded as ≠habo sâu.n by Dâureb Damara from Gudipos, Ugab River; is a sâu.n gâ.b (recorded from ≠Ao-Dama, Rietkuil Farm).

The seeds can be collected from harvester ant nests and eaten as a porridge (recorded from

Purros Damara in Sesfontein and Dâureb Damara from Gudipos, Ugab River).

S. patula (Hack.) De Winter
FSWA. 1600 BRI: 9902 Author's coll. no. SS0248, SS0305
!Garibe |ga.b, !garibe sau.n (recorded throughout Damaraland);as a sâu.n |gâ.b by Dâureb Damara at Gudipos, Ugab River, recorded from ≠Ao-Dama, Rietkuil Farm; the seeds of this species recorded as saw.i in Steyn and du Pisani (1984/1985: 45) '!Garibe' means 'hard' and the name refers to the hardness of the seeds which are also small in size.

The seeds are collected from harvester ant nests and eaten as a porridge (recorded in Sesfontein, from Dâureb Damara at Gudipos, Ugab River) and by Steyn and du Pisani, 1985/1985: 45).
S. cf. *hochstetterana* (L.C.Beck ex Hack.) De Winter *secalina* (Henr.) De Winter
FSWA: 1600 BRI: 9902 Author's coll. no. SS0299, SS0262
Hoe |ga.b, |hoe sau.n, described as so small you can hardly see the seeds (recorded throughout Damaraland), and also referred to as a ≠habo or 'soft' |ga.b , i.e. which sways and lies on the ground when the wind blows (recorded from by ||Khaoa-a Damara, and recognised as a sâu.n |gâ.b at Rietkuil farm and by Dâureb Damara at Gudipos, Ugab River); produces saw.i (Steyn and du Pisani, 1984 |1985: 45).
The seeds are collected from harvester ant nests and eaten as a porridge (see also Steyn and du Pisani, 1984/1985: 45). The seeds of this species are very small and they 'stick' you when collecting them.

S. cf. *uniplumis* (Licht.) De Winter
FSWA: 1600 BRI: 9902 Author's coll. no. SS0260
(?) !Garibe |ga.b, !garibe sau.n (recorded in Sesfontein) and as ≠habo |gâ.b (i.e. a small, soft looking grass) and sâu.n (recorded throughout Damaraland); produces saw.i (Steyn and du Pisani, 1984/1985: 45); ≠hawo.b, ≠habo(|gaa.b).b/s (Eiseb *et al*, 1991: 24, 29).
'!garibe' refers to the hardness of the seed, i.e. '!gari' means 'hard'.
The seeds are collected from harvester ant nests and eaten as a porridge (see also Steyn and du Pisani, 1985/1985: 45).

The Herero name ongumba was recorded from Dâureb Damara at Gudipos, Ugab River and in Malan and Owen-Smith (1974: 161).
It is a 'valuable grazing for cattle' in Kaokoveld (Malan and Owen-Smith, 1974: 162).

S. namaquensis (Nees) De Winter
FSWA: 1600 BRI: 9902
Du Pisani (1983: 11) and Eiseb *et al* (1991: 21, 29) record the Nama name of khabi.b |n or khawi.b for this species.
The stems are used in the manufacture of baskets and as thatch (Steyn and du Pisani (1984/1985: 45) and for brooms and in children's games by the Nama of Berseba (du Pisani, 1983: 11).

S. obtusa (Delile) Nees
FSWA. 1600 BRI 9902
≠Habo.b (State Museum, n.d.); produces sau.i (du Pisani, 1978: 14).
≠Habo ga.b is described as a 'soft' grass (recorded in Sesfontein).
≠Habo sâu.n is described as a small seed in a very thin inflorescence (Tsoaxau Damara at |Gaisoas, Ugab River).

S. sabulicola (Pilg.) De Winter
FSWA. 1600 BRI· 9902
Referred to by the Nama as karu.b (du Pisani, 1983: 11; Eiseb *et al*, 1991: 19, 29) and as arutara.b (Eiseb *et al*, 1991: 18-19, 29).
Used in the Kuiseb for kindling fores and as thatch (du Pisani, 1983: 11).

Urochloa brachyura (Hack.) Stapf

FSWA 1600 BRI: 9901 Author's coll. no. SS0176

Recorded as ≠narabe by ‖Khaoa-a and ‖Ubu Damara, huru (ripe) |gâ.b by Purros Damara, hoe gâ.b by Purros (!Oe≠gaa) Damara, and ≠haa by Namib/!Naren Damara in Sesfontein.

Seeds collected from harvester ant nests and eaten (‖Khaoa-a Damara in Sesfontein).

PORTULACACEAE

Ceraria longipedunculata Merxm. & Podlech

FSWA 290 BR 2419 Author's co l no SS0153 SS0304

Sora b (recorded throughout former Damaraland); ‖nora.b, i.e. refers to its use (Dâureb Damara at ‖Gaisoas, Ugab River).

The powdered bark is added to milk and drunk to treat diarrhoea; is considered especially good for small children (recorded in Sesfontein, e.g. from Purros Damara, and Khowarib).

The waxy bark is used to decorate and mend smoking pipes and to help keep them cool (recorded from ‖Khaoa-a, Namib/!Naren, and Purros (incl. originally !Oe-≠gaa), Dâureb Damara in Sesfontein) and to plug holes in containers; it is like a glue and is put on after melted on the fire (Dâureb Damara at ‖Gaisoas, Ugab River).

The Herero name of onova was recorded from Purros Damara in Sesfontein.

RHAMNACEAE

Berchemia discolor (Klotzsch) Hemsl.

FSWA 790 BRI 4868 Author's coll. no. SS0319

Commonly known as ≠hûi.s (see also Eiseb *et al*, 1991: 24-25; Van den Eynden, 1992: 79).

'≠Hûi' reportedly describes the sweetness of the fruit.

The fruits are eaten fresh or dried (see also Van den Eynden *et al*, 1992: 79). They are collected in large quanties, where trees occur north-east of Sesfontein. Collecting trips can last from several days to 3-4 weeks. Fruits are frequently sold in Sesfontein and Khowarib by those who collect large quantities. Beer can be brewed from the fruits by boiling with water and then leaving to cool and ferment (recorded in Khowarib).

Goats eat (recorded from ≠Ao-Dama, Rietkuil Farm) and knobkieries can be made from the wood (recorded in Khowarib).

The Herero names are omuve (tree), ozombe (fruit) (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 162); omuze (recorded from Purros Damara in Sesfontein).

The fruits are eaten (recorded in Sesfontein) and Malan and Owen-Smith (1974: 162) also report
that a strong alcoholic drink is distilled from the fruits by Himba in Kaokoveld.

This is an important fruit tree in Owambo where its growth around kraals is encouraged (Giess, 1966: 107). The fruits are also eaten by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 47).

Ziziphus mucronata Willd.

FSWA 790 BRI 4861

Known throughout former Damaraland as ≠aro.s/n/i (see also Haacke, 1982; du Pisani, 1983: 12; Eiseb *et al*, 1991: 24, 30; Van den Eynden, 1992: 80).

The thorniness of this tree is recognised in the saying '≠aure tamab ge ≠aroreb ge ', which means the '≠arore.b' way is hard, i.e. thorny, unlike the '≠aure', alternate, way. Is a warning associate with important life decisions such as marriage.

The fruits are eaten, especial y by children (see also du Pisani, 1983: 12; Van den Eynden, 1992: 80) and the fruits soaked in water make a tasty beverage called '≠arote.s'.

This is an all-purpose medicinal species: a decoction from the roots is drunk to treat diarrhoea, coughs and the symptoms of gonnorrhea, and is described as 'making a man strong', i.e. is used to treat impotence (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein); and a decoction from the bark or root is drunk for back pain including period pain (recorded in Khowarib and Sesfontein).

The wood makes good knobkieries (recorded in Khowarib) and was favoured in Namaland for the construction of huts due to its elasticity and strength (Haacke, 1982; du Pisani, 1983: 12). A powder from the soft roots is used as a 'douche' by women to make them attractive to men (recorded from ǁKhaoa-a Damara in Sesfontein).

The Herero names are omukaru (tree), otjongaro/ozongaro (fruit) (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 162).
The berries are eaten in Kaokoveld and the dried leaves are ground into a powder and applied to open wounds such as skin ulcers and an extract of the bark may be used for the same purpose (Malan and Owen-Smith, 1974: 162)

The Nharo eat the fruits of this plant (≠xarroba) (Steyn, 1981: 20, see also Story, 1950 in Steyn, 1981: 27). The fruits are eaten raw by the !Koo, ǀGwi, ǁGana and !Kung San (Heinz and Maguire, 1974: 41; Marshall, 1976: 113; Tanaka, 1976: 118; Lee, 1979: 160). The fruits of *Z. mucronata* subsp. *rhodesica* R.B. Drummond are eaten by Bemba and Lamda people of southern Shaba, Congo (Malaisse and Parent, 1985: 54). The fruits of *Ziziphus* spp. are eaten in Ethiopia (Getahun, 1974: 53) and the fruit of *Z. abyssinica* A. Rich. is a minor food for Gabra pastoralists of north Kenya (Stiles and Kassam, 1991: 27). *Z. mauritiana* Lam. is described as an important forage species by the Turkana (Barrow, 1990: 171) and the fruits are considered one of the most important sources of food for Senegalese Ferlo pastoralists (Becker, 1986: 63).

The indigenous arid-adapted *Z. jubjuba* Mill. and Z. jujuba var. spinosa Hu ex H.F. Chow. are grown commercially in China for their nutritious fruits and medicinal value; the fruits of the former are considered 'a special tonic' and fresh or dried and powdered fruits of the latter are taken to cure hypertension and stomach problems while the seeds are used as a sedative (Ming and Yun-wei, 1986: 5, 12-13).

RUBIACEAE

Amphiasma merenskyanum Bremek.
FSWA· 1150 BRI: 8136 Author's coll. no SS0103
Eaten by goats (recorded at Palm farm) and used for sweeping the floor (recorded at farms a ong the Aba-Huab).
The Herero names omukorokokwa and omuryawosiso, meaning food of the donkey, recorded for *A. benguellense* (Hiern) Bremek. and browsed by small stock, donkeys, horses and occaionally cattle in Malan and Owen-Smith (1974: 162).

Gardenia volkensii K.Schum. *spathulifolia* (Stapf & Hutch.) Verdc.
FSWA· 150 BRI· 8285
The fruit husks and kernels are collected by Himba and Herero women from the north of Kunene Region and traded throughout Kaokoveld and in Sesfontein for use as a body perfume Herero women may travel from Sesfontein as far as the Kunene River to collect this and other perfume plants to trade within Sesfontein. The use of the bark and pips for body powder is also recorded in Malan and Owen-Smith (1974: 162).
The Herero names are omayeravi (recorded in Sesfontein); omuyarave (plant), ozondami (fruit) (Malan and Owen-Smith, 1974: 162). The flesh of the fruit s edible and is browsed by livestock (Malan and Owen-Smith, 1974: 162).
A decoction of the boiled fruits of *G. jovis-tonantis* (Welw.) Hiern is drunk cold in the treatment of malaria by Samburu pastoralists (Fratkin, 1996: 78).

Kohautia cf. *caespitosa* W.Schnizl. *brachyloba*
FSWA 115 BRI. 8136 Author's coll no SS0149
!Uru (recorded from Purros Damara from Sesfontein); !aru.b (recorded from Dâureb Damara at Gudipos on the Ugab River).

Goats eat (recorded from Dâureb Damara at Gudipos on the Ugab River).

RUTACEAE

Thamnosa africana Engl.
FSWA 680 BRI. 4014 Author's coll. no. SS0048, SS0106
≠(K)hana.b (recorded throughout Damaraland and in Van den Eynden *et al*, 1992: 81); ≠gana, used by the Nama (du Pisani, 1983: 12); Eiseb *et al* (1991: 24, 27) records the name ≠khana.b (and ≠khona.b) for *Gnidia polycephala* (Thymelaceae); Khomani Damara from Rietkuil farm say that a different ≠khan.ab is found in Usakos-Okombahe area.

Added to tea or coffee in former Damaraland (recorded from ≠Ao-Dama, Rietkuil Farm) and also in Namaland (du Pisani, 1983: 12).

A decoction from whole plant is an all-purpose medicine valued throughout former Damaraland and used to treat coughs, colds, chest pain and flu, to relieve stomach pains, to 'cleanse' uterus after giving birth (by inducing vomiting), for menstrual problems, to increase the likelihood of conceiving and as a 'multivitamin' drink (see also medicinal uses among the Nama in du Pisani, 1983: 12, and the Kuiseb Topnaar in Van den Eynden *et al*, 1992: 50). The body is washed in water in which ≠khana.b has soaked for genereral ill-health (recorded from Dâureb Damara at Gudipos, Ugab River). A decoction from the whole herb is also reported to induce vomiting and thereby relieve stomach pains and nausea and a body poultice made from the leaves helps to lower fever (Van den Eynden *et al*, 1992: 50, 81).

Is considered a 'sâi' or perfume plant. |Khomani Damara at Riekuil farm describe how you can mix the powdered plant parts of ≠khana.b with ground seeds from *Colophospermum mopane*, Fabaceae, for sâi, and describe how the perfume of the larger ≠khana.b reported to occur in the Okambahe-Usakos area is used to prevent snakes from entering the house. In Kaokoveld the roots and flowers are reported as ground into a neck perfume called otjizumba (Malan and Owen-Smith, 1974: 162).

If an older person collects it for you and |or waves it over you it will bring you good fortune and if the rain is too heavy in a storm, putting a little bit of this plant into the fire will stop the thunder (recorded from Tsoaxau Damara at ǁGaisoas, Ugab River). Similarly, Van den Eynden (1992: 50) report that the leaves are thrown onto the fire by the Kuiseb Topnaar to 'induce happiness'.

Omukonkoko (recorded from Purros Damara in Sesfontein and in Malan and Owen-Smith, 1974:
162).

Zanthoxylum ovatifoliolatum (Engl.) Finkelstein
FSWA 680 BRI: 3991
Nokoma, |noboheda, pepahai.s (recorded in Sesfontein and by Van den Eynden, 1992: 81); the latter name was recorded at farms along the Aba-Huab River for the alien species *Schinus molle* (Anacardiaceae); nokome |nokoma ǁnoboheda recorded from ≠Ao-Damara at Rietkuil farm.
' Noboheda' refers to 'rubbing hands together', i.e. to make powder for 'sâi' or perfume. Van den Eynden *et al* (1992: 81) report that a decoction of the fruits is drunk to relieve throat pain.
The dried fruits and seeds are ground into a body perfume (recorded in Sesfontein, e.g. from Purros Damara), usually gained through trade with Himba from Kaokoveld (Malan and Owen-Smith, 1974: 162).
Omutungo omubara (recorded from Purros Damara in Sesfontein); omuhandwa (Malan and Owen-Smith, 1974: 162).
An extract from the roots is used by the Himba to treat a variety of animal and human complaints, mainly stomach disorders. This is a valued commodity and the roots are traded with Herero and Owambo from elsewhere in Namibia (Malan and Owen-Smith, 1974: 162).

The aromatic twigs of *Z. chalbeum* Engl. are used as toothbrushes and breath fresheners and decoctions of the roots or seeds are administered by Luo herbalists from east Kenya for chest pains and stomach problems (Johns *et al*, 1990: 381). This species is used medicinally and as a minor food sources by Gabra pastoralists of north Kenya (Stiles and Kassam, 1991: 27)

SALVADORACEAE

Salvadora persica L.
FSWA. 780 BRI: 6446 Author's coll. no SS0195
Known throughout former Damaraland as xori.s or khori.s while the small fruits a known as |naube (recoreded from Namib |!Naren in Sesfontein), kaibe.b refers to the large fruits ('kai' means 'large') and dried fruits |hara (recorded from Namib !Naren in Sesfontein); khoori.s (Eiseb *et al*, 1991: 19, 29); khori.s (Van den Eynden *et al*, 1992: 81).

The fruits are eaten in large quantities when available throughout Damaraland, and is described as very filling requinng that you only drink water for the rest of the day, and can be boiled into a sweet porridge (see also Steyn and du Pisani, 1984 |1985: 45; Van den Eynden *et al*, 1992: 81). Is described as 'Damara sugar' and is sometimes used to sweeten hot drinks (recorded in Sesfontein). The dried fruit can be crushed into a ball and eaten like a sweet and the fruit can be used to make beer (recorded in Khowarib).

A decoction from the roots is taken to treat coughs, colds and stomach disorders (recorded in Sesfontein e.g. from ||khaoa-a, Purros (incl. originally !Oe-≠gaa) Damara, and in Van den Eynden *et al*, 1992: 51, 81), and eating the menthol-tasting large fruits (kaibe.b) also helps colds (recorded from Namib/!Naren in Sesfontein).

The leaves and fruit are eaten by livestock.

A powder from the root is used as snuff (recorded from ||khaoa-a Damara in Sesfontein).

The large fruits (kaibe.b) have a hot menthol taste. It is thought that if men eat the fruits that are lying on the ground (|hara) the seeds will cause problems with urinating (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein).

Omungambu (tree), otjingandiona (small fruit), ozongambu (large fruit) (recorded in Sesfontein); omugambue (recorded from Purros Damara in Sesfontein); Malan and Owen-Smith (1974: 162) record the names omungambu for the tree and ozongambu for the small red edible berries.
The small red berries are eaten by the Himba in Kaokoveld, a decoction from the roots is drunk to cure gonorrhoea (recorded in Sesfontein) and an extract from the roots is in important livestock medicine for treating intestinal complaints.(Malan and Owen-Smith, 1974: 162).

Large quantities of fruits are gathered by Turkana (Morgan, 1981: 101; see also Becker, 1986· 63), and this species is an important multi-purpose and forage resource in the Turkana Ekwar system of range management (Barrow, 1990: 170). It is used medicinally by Gabra pastoralists in north Kenya and for reasons of tradition (aada) is generally avoided as a source of firewood (Stiles and Kassam, 1991: 27, 30). A decoction of the roots is drunk in the treatment of stomach upsets by Samburu pastoralists and a concoction of the boiled roots mixed with sheep urine and dung is drunk and massaged into the abdomen to promote abortion and expellation of the placenta and the ground roots are similarly used for cows (Fratkin, 1996: 75, 79, 81).

SCROPHULARIACEAE

Aptosimum albomarginatum Marloth and Engl.
FSWA: 1260 BRI: 7467
!Kuxa.n (du Pisani, 1983: 6).
The Nama used to shred the roots and use as a spice or coffee substitute (du Pisani, 1983: 6).
A decoction from the crushed root is drunk by the Nama to treat chest complaints, stomach disorders and coughs (du Pisani, 1983: 6).
An extract of the roots is drunk by the Nharo to treat chest pains and coughing (Steyn, 1981: 8).

A. angustifolium/lineare
FSWA. 1260 BRI: 7467 Author's coll. no SS0169
Game (recorded from Purros (incl. originally !Oe-≠gaa) and Namib/!Naren in Sesfontein), gamero.s, or specifically tarare game, i.e. female- game (recorded from Purros Damara in Sesfontein). The name ' game' refers to the roughness or stickiness of the leaf apices and inflorescences; ≠oa (recorded from Dâureb Damara at Gudipos on the Ugab River).
The whole plant is drunk as a decoction to treat stomach disorders (by Purros Damara in Sesfontein).
Described as smelling like sâi (recorded from Dâureb Damara at Gudipos on the Ugab River).

A. cf. *spinescens* (Thunb.) Weber
FSWA 1260 BRI 7467 Author's coll no SS0349
The Herero name edinijomba was recorded from Purros Damara in Sesfontein.

Aptosimum sp. Burch. ex Benth.
FSWA. 1260 BRI: 7467 Author's coll. no SS0448
Gom gom (recorded from Purros (incl. originally !Oe-≠gaa), ǁKhaoa-a, Dâureb Damara from Sesfontein); homexare (recorded from ǁKhaoa-a (ǁNowaxas) Damara in Sesfontein).

The nectar can be eaten (recorded from Dâureb Damara in Sesfontein).

The bees take nectar from the flowers of this species (recorded from Purros (originally !Oe-≠gaa), ǁKhaoa-a Damara from Sesfontein).

Aptosimum sp. Burch. ex Benth.
FSWA. 1260 BRI: 7467 Author's coll. no. SS0226
Pirihai.s (piri = goats) (recorded from Purros Damara in Sesfontein).
Goats eat (recorded from Purros Damara in Sesfontein).

Aptosimum sp. Burch. ex Benth.
FSWA 1260 BRI: 7467 Author's coll. no. SS0447
ǁOna (recorded from ǁKhaoa-a Damara in Sesfontein); gom|gom (recorded from Dâureb Damara in Sesfontein); ≠naada (recorded from Purros Damara in Sesfontein).

Bees take nectar and produce a white honey from this plant (recorded from Purros Damara in Sesfontein).

Aptosimum sp. Burch. ex Benth.
FSWA. 1260 BRI. 7467 Author's coll. no. SS0344
≠Oa.s recorded from Dâure.b Damara in Sesfontein and ǁGaisoas on the Ugab River); gom-gom (recorded from Dâureb Damara at Gudipos on the Ugab River); ǁgau|gora.s (ǁgau = 'home', |gora.s = 'divide separate'), so-called because if you burn it on the fire it is believed to separate people through causing them to not understand each other (should be for *Geigeria acaulis*, Asteraceae?) (recorded from Dâureb Damara at Gudipos, Ugab River).
Used for circumcism medicine for boys (recorded from Purros Damara in Sesfontein); ash from the black seeds is rubbed onto burns (these uses should be for *Geigeria acaulis*?) (recorded from Dâureb Damara at Gudipos, Ugab River).
Is a sâi or perfume plant (recorded from Dâure.b Damara from ǁGaisoas on the Ugab River).
Goats eat (recorded from Dâure.b Damara in Sesfontein).
The Herero name okasukokarume, referring to circumcism for boys, was recorded from Purros Damara in Sesfontein.

Aptosimum sp. Burch. ex Benth.
FSWA 1260 BRI: 7467 Author's coll. no SS0067
Goats eat (recorded from Purros Damara in Sesfontein).

Sutera sp.Hilliard O.M.

FSWA 1260 BRI 7519 Author's coll no SS0273, SS0301

Home xarebe (recorded in Sesfontein, e.g. from Purros Damara); blomhai.n is recorded as the name for *S. corymbosa* (Marloth and Engler) Hiern in Sesfontein (Van den Eynden *et al*, 1992: 81).

Van den Eynden *et al* (1992: 82) record that in Sesfontein a decoction from the roots is taken to relieve body pains and a powder from the roasted roots is applied to burns.

SOLANACEAE

FSWA 1240 BRI 7407 Author's coll no SS0318

Horobakie (recorded in Sesfontein but usually used for the red seeds of *Sesbania* sp , Fabaceae).
Birds eat the fruit.

*Datura innoxia** Mill.

FSWA: 1240 BRI. 7415 Author's coll. no. SS0386

Oohai.s (recorded throughout former Damaraland in Van den Eynden *et al*, 1992: 82).
The warmed leaves and seeds are used to treat boils and draw out pus (recorded throughout former Damaraland) and Van den Eynden *et al* (1992: 82) report that in Sesfontein a warm leaf is placed on sores in the armpit to draw out pus.
If you eat the fruits of this plant it will 'make you mad' (recorded from Dâureb Damara in Sesfontein). Is a 'stinky' plant (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein. Described as a poisonous plant by |Khomani Damara, Malansrust Farm.

The Herero name otjitjize was recorded from Purros Damara in Sesfontein.

Lycium sp. L.

FSWA: 1240 BRI: 7379 Author's coll no SS0028, SS0119, SS0160,

SS0160 = gubi haans, i.e. sheepskin (-gubi) mat/blanket (hans) recorded from Purros Damara in Sesfontein and for *Phaeoptilum spinosum*, Nyctaginaceae; !ons recorded for SS0160 and for *P. spinosum* by Dâure.b Damara at Gudipos on the Ugab River; SS0346 = ‖khuhai.s b (‖ku.n = thorns)(recorded from Purros Damara in Sesfontein); ≠oo recorded for SS0346 from Dâure.b Damara at ‖Gaisoas on the Ugab River; |ari.s used by the Kuiseb Topnaar for *L. cinereum* Thunb. (Van den Eynden *et al*, 1992: 51); |khai‖ari.b s used by the Nama for *L. oxycarpum* Dunal (du Pisani, 1983: 9; Eiseb *et al*, 1991: 22, 28); ?SS0346 recorded as ≠khea.s by Dâureb Damara at Gudipos on the Ugab River
A decoction of the leaves of SS0346 (‖khuhai.s) is taken by Purros Damara in Sesfontein to treat coughs. In Namaland the pounded root of *L. oxycarpum* is bolied in water, the inner fibre strained and dried and pounded into powder used as snuff (du Pisani, 1983: 9).
The Kuiseb Topnaar use the dried crushed plant parts of *L. cinereum* to perfume the body and clothes (Van den Eynden *et al*, 1992: 51).

Browsed by goats (recorded from Dâure.b Damara at Gudipos and ‖Gaisoas on the Ugab River).

A leather tanning agent can be made from the leaves (recorded from Dâure.b Damara at ‖Gaisoas on the Ugab River).

SS0160 = okahonokaaondu (mat = okahono, sheep = ondu) and SS0346 = omutete (recorded from Purros Damara in Sesfontein and for *Phaeoptilum spinosum*, Nyctaginaceae); otjingwahuhwa (Malan and Owen-Smith, 1974: 163).
An extract from the root is used by the Himba as a laxative and this plant is browsed by small stock in Kaokoveld (Malan and Owen-Smith, 1974: 163).

A decoction of the root of *L. europaeum* L. is drunk cold by Samburu pastoralists to relieve swelling; leaves and stems are added to this when the treatment is specifically for swelling in the breasts (Fratkin, 1996: 77, 79).

The fruit of *Lycium* sp. (*L. andersonii*) were consumed by the Hiach-ed _'odham of the Sonoran Desert (Crosswhite, 1981: 53).

*Nicotiana glauca** R C. Graham
FSWA 1240 BRI 7434

The Kuiseb Topnaar use the warm leaves as a poultice to relieve pain and to draw out the pus from sores (Van den Eynden *et al*, 1992: 53).

The green branches are used as a minor construction material by the Kuiseb Topnaar and the dry wood for firewood (du P'sani, 1983: 10; Van den Eynden *et al*, 1992: 53). If tobacco is in short supply the dried leaves of this wild tobacco can be smoked as an alternative (du Pisani, 1993: 10). An extract of the leaves is used by the Kuiseb Topnaar as an insecticide against aphids Van den Eynden *et al*, 1992: 53).

Solanum incanum L.
FSWA: 1240 BRI: 7407
Soropees (Eiseb *et al*, 1991: 19, 27; Van den Eynden, 1992: 82).

Van den Eynden (1992: 82) reports that in Sesfontein a decoction of the root is drunk to treat venereal disease and urinary problems.

Omundumbwiriri (Malan and Owen-Smith, 1974: 163); the juice of the yellow fruits is squeezed by Himba onto cuts on livestock.

The leaves of this and other *Solanum* spp. are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249) and the Bemba and Lamda peoples of southern Shaba, Congo (Malaisse and Parent, 1985: 52).

The peeled root is used for a variety of medicinal purposes by Samburu pastoralists; it is chewed or gargled in the treatment of sore throats, and an infusion is applied to skin rashes (Fratkin, 1996: 76, 77). The roots of *S. renshii* Vatke are also taken as a decoction or in sour milk for strength (ngolon) (Fratkin, 1996: 80). Juice of the fruit of *S. sessilistellatum* is administered orally to livestock to treat anthrax and other diseases by Luo herbalists of east Kenya (Johns *et al*, 1990: 380). The leaves of *S. nigrum* L. are eaten as a spinach by Maasai and Kipsigis (Glover et al, 1966: 194) and the fruits of *Solanum* spp. are eaten in Ethiopia (Getahun, 1974: 54).

Solanum spp. are major sources of fruit eaten fresh or after drying and storing by Martujarra Aborigines in Western Australia (Veth and Walsh, 1988. 25) and by Alyawara Aborigines in north Australia (O'Connell, 1983: 85, 93).

Solanum sp. L
FSWA. 1240 BRI: 7407 Author's coll. no SS0071, SS0340
Ani‖nai.s (recorded from Tsoaxau Damara at ‖Gaisoas and Dâureb Damara at Gudipos on the Ugab River, ≠Ao-Dama, Rietkuil Farm).

An extraction from the root is drunk to treat stomach pain; its very bitter and a little, i.e. a spoonful, is drunk around 3 times a day (recorded from Tsoaxau Damara at ‖Gaisoas on the Ugab River).

The Herero name omutete, which refers to the thoms of this plant, was recorded from Purros Damara in Sesfontein.

The Nharo drink an extract of the root of *S. namaquense* Dammer for stomach pain, while an extract of the root of *Solanum* sp. is drunk by women to improve their fertility (Steyn, 1981: 19).

Solanum sp. L
FSWA. 1240 BRI. 7407 Author's coll. no SS0318
Ani‖nai, i.e bird (ani) ‖nai.s (recorded from ‖Khaoa-a, Dâureb and Purros (originally !Oe-≠gaa) Damara in Sesfontein, Tsoaxau and Dâureb Damara on the Ugab River); |awa ‖gube.s (recorded from |Khomani Damara, Malansrust Farm).

The fresh fruits are ground into a paste and rubbed on the body to treat cold symptoms. The person should wrap themselves in blankets and sleep with this as a body poultice (recorded from Purros Damara in Sesfontein). The bitter fruits are also eaten as medicine for stomach pain; when they grow after the rains they are collected and stored in the house (recorded from Tsoaxau Damara at |Gaisoas on the Ugab River). The roots are chewed for stomach pain (recorded from
Dâureb Damara in Sesfontein and |Khomani Damara, Malansrust Farm).

Birds eat the fruit (recorded from |Khaoa-a Damara in Sesfontein).
The Herero name omutioiroro was recorded from Purros Damara in Sesfontein.

Withania somnifera (L.) Dunal
FSWA. 1240 BRI: 7400
||Auema (Van den Eynden, 1992: 83).
Van den Eynden (1992: 83) record that in Sesfontein the ground root is sniffed to treat nose cancer.

The berries are used in Sesfontein as beads (Van den Eynden *et al*, 1992: 83).
Otjindumbu; an extract from the roots is used by the Himba as a remedy for diarrhoea in calves (Malan and Owen-Smith, 1974: 163).

STERCULIACEAE

Hermannia amabilis Marloth ex K.Schum.
FSWA: 840 BRI. 5056 Author's coll. no. SS0272
!Gauro.b (recorded from Purros Damara in Sesfontein).

H. modesta (Ehrenb.) Mast.
FSWA: 840 BRI. 5056 Author's coll. no. SS0227
!Hona.b (recorded in Sesfontein); 'draaibos' (du Pisani, 1983: 9).
In Namaland the whole plant is boiled and the extract drunk or used as a body wash to treat colds (du Pisani, 1983: 9).

Sterculia africana (Lour.) Fiori
FSWA: 840 BRI· 5083 Author's coll. no. SS0306, SS0335
Hoe hanu and !hoe.b recorded in Sesfontein; !khoe-hanu, kaihai.s (big tree) and |khaio for the seeds and koaro.s for the fruit (recorded from |Khaoa-a Damara); !khoe hanu (recorded from Namib/!Naren in Sesfontein); khoe hanu and khoenu (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein); hoe hanu (recorded from Dâureb Damara in Sesfontein); gowa.b (recorded from Purros Damara in Sesfontein, nb. this name is usually used for *Cyphostemma* spp., Vitaceae); !uina.s (recorded from Dâureb Damara at |Gaisoas, Ugab River, in Khowarib and in du Pisani, 1983: 14); the seeds are referred to as po-e which are larger than that from tine.s, i.e. *Commiphora saxicola*, Burseraceae, (recorded from Dâureb Damara at |Gaisoas, Ugab River); |khaio.s recorded for name of the tree by ≠Ao-Dama, Rietkuil Farm; huina (Van den Eynden, 1992: 83); ≠guuge-amme.s, ≠gauga-amme s (Eiseb *et al*, 1991: 29)

The fruits are eaten (recorded from |khaoa-a Damara, in Sesfontein, Dâureb Damara at |Gaisoas, Ugab River, ≠Ao-Dama, Rietkuil Farm, and in Steyn and du Pisani, 1984 1985: 45). A decoction of the fruit is drunk to relieve pregnancy and post-natal pains (Van den Eynden *et al*, 1992: 84).
Is a ||i-sâi, i.e. the bark is used and burnt for its aroma (recorded from |khaoa-a Damara, in Sesfontein). ≠Gae, i.e. aromatic rotten wood, comes from this tree (recorded from |Khaoa-a Damara in Sesfontein).

The seeds, known as |khaio, are used for beads (recorded in Sesfontein and at farms on the Aba-Huab, Dâureb Damara at |Gaisoas, Ugab River,≠Ao-Dama, Rietkuil Farm). This species is reported as providing a preferred wood for the carving of '≠gou.b' or winnowing bowls (recorded from Purros Damara in Sesfontein, and in du Pisani, 1978: 14). Bees make hives in the trunk of this species (recorded from Purros (orig'nally !Oe-≠gaa), Namib ꞌNaren Dâureb Damara in Sesfontein);

The Herero name is omuhako (recorded from Purros Damara in Sesfontein; Ma an and Owen-Smith, 1974: 163).
The Himba drink a decoction from the bark to relieve post-natal stomach cramps and this species is browsed by livestock in Kaokoveld (Malan and Owen-Smith, 1974 163).

This species is reported to be of important (but unspecif ed) ornamental value to Gabra pastoralists in north Kenya and is used to make cleaning cloths or sosso 'by shredding and then soaking the bark in fat' (Stiles and Kassam, 1991: 27, 31). A decoction from the roots is drunk to treat diaarrhoea ('children's stomach') by Samburu pastoralists (Fratkin, 1996 75)

TAMARICACEAE

Tamarix usneoides E.Mey. ex Bunge
FSWA. 900 BRI: 5239 Author's coll no SS0218
Known throughout former Damaraland as dabi.b; dawe.b/s (Budack, 1977: 17; Haacke, 1982; du Pisani, 1983: 11; Eiseb *et al*, 1991: 18, 29).
'Dabi.b' means 'swaying' and it refers to the swaying of this tree in the wind.

In Namaland a decoction from the pounded root is taken for constipation and other stomach disorders (du Pisani, 1983: 11), and by the Kuiseb Topnaar for indigestion, diarrhoea and stomach pain (Van den Eynden, 1992: 53).

Browsed by livestock (recorded along the Ugab).
The wood is popular for spoons and stirring sticks (recorded in Khowarib); this is also reported for the Kuiseb Topnaar, especially in relation to harvesting and preparing !nara fruits, and the Topnaar also use wooden pegs from this species in animal skin-dressing (du Pisani, 1983: 11). The wood makes good, straight building poles (recorded in Sesfontein and by Steyn and du Pisani, 1984/1985: 41, 45) and is a good firewood (du Pisani, 1983: 11; Steyn and du Pisani, 1984/1985: 45). In Namaland the green wood is hut frames (Haacke, 1982; du Pisani, 1983: 11). The wood was fashioned by Hurinin ≠Aonin into fishing spears known as '‖hai-hais' or 'throwing-stick/plant' (Budack,(1977: 17-19).

The Herero name is omungwati; it is used for house-building at Purros (Jacobsohn, 1988. 80).

TECOPHILAECEAE

Cyanella cf. *amboensis* Schinz
FSWA: 1490 BRI: 1233 Author's coll. no. SS0122
Ûia.s (recorded from ‖Khaoa-a, Dâureb Damara in Sesfontein).
Corms eaten (recorded from ‖Khaoa-a, Dâureb Damara in Sesfontein).

Walleria nutans Kirk
FSWA. 1490
‖Nuu.s (Eiseb *et al*, 1991: 30); ‖nu.s (Van den Eynden *et al*, 1992: 84).

Van den Eynden *et al* (1992: 84) record that in Sesfontein the potato-like tubers are roasted and eaten whole or mashed and are available for 10 months/year.

The Nharo eat the small bulbs (n‖usa) after roasting (Steyn, 1981: 20).

The bulbs of *Walleria* sp. are recorded as probably eaten by the |Gwi and ‖Gana San (Tanaka, 1976: 118), the bulbs of *W. nutans* are eaten by !Kung San (Marshall, 1976: 112) and the bulbs of *W. muricata* are eaten by Dobe-area !Kung (Lee, 1979: 164).

TILIACEAE

Grewia bicolor C.Juss.

FSWA. 810 BRI: 4966 Author's coll no SS0309

Recognised throughout Damaraland as ≠âu.s/n (e.g. by Purros Damara in Sesfontein) or more specifically by Purros (onginally !Oe-≠gaa) and ǁKhaoa-a Damara as ≠hoa.n ≠âu.n, i.e. elephant ≠âu.n (see notes for *G. flava*); called !naurise≠âu.s by ǁkhaoa-a (ǁNowaxas) Damara in Sesfontein and kai ≠âun (recorded throughout former Damaraland), and !gari ≠âu.s by Tsoaxau Damara at ǁGaisoas, Ugab River, ≠Ao-Dama, Rietkuil Farm, Khomani Damara at Malansrust Farm; !gari≠âu.s and !garie≠âu.s recorded for *Grewia* sp. in Eiseb *et al* (1991. 22, 27).

The berries are eaten throughout former Damaraland.

Bark twine (hab) is tied around the midrib to assist pregnancy by 'keeping the foetus in the womb', and to stop menstrual pains (recorded in Sesfontein, e.g. by Purros and Namib/!Naren Damara).

Browsed by goats (recorded from ǀKhomani Damara, Malansrust Farm).

The Herero name omuhamati was recorded by Purros Damara in Sesfontein; omuvapu (recorded in Sesfontein and in Malan and Owen-Smith, 1974: 163)

The berries are eaten (recorded in Sesfontein and by Malan and Owen-Smith, 1974: 163).

The leaves are browsed (recorded in Sesfontein and by Malan and Owen-Smith, 1974: 163). Stems of larger specimens are reportedly used by the Himba for making bows and arrow shafts, the stout base of plant is used for making short knobkieries and twine is made from bark (Malan and Owen-Smith, 1974: 163).

The berries are eaten by by !Kung San (Marshall, 1976: 113; Lee, 1979: 162).

The fruits are eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249).The fruits are eaten in Ethiopia (Getahun, 1974: 54) and by Gabra pastoralists in north Kenya (Stiles and Kassam, 1991: 27). Samburu pastoralists consumed a stew of the berries (boiled for 5 hours) with milk to reduce soreness after childbirth and for general strength (ngolon) and a decoction of the bark is drunk to relieve soreness after abortion (Fratkin, 1996: 79-80).

G. cf. *flava* DC.

FSWA. 810 BRI 4966 Author's coll no SS0311

ǁNarabe.s, ≠âu.n (recorded in Sesfontein and along the Aba-Huab River); ǀnarane ≠âu.b s (recorded from ≠Ao-Dama, Rietkuil Farm); resource sample 22 described as !uri ≠âu.s n or 'white' ≠âun by ǁKhaoa-a and Dâureb Damara in Sesfontein, ≠khari ≠âu b from ǁkhaoa-a Damara and Namib/!Naren in Sesfontein, or !gari ≠âu.n (recorded throughout former Damaraland) and as ≠âu.n by Purros (incl. originally !Oe-≠gaa), Dâureb and ǁKhaoa-a Damara in Sesfontein, Dâureb Damara at ǁGaisoas, Ugab River); also called ui (thin) ≠âu.n (recorded from Dâureb Damara at ǀGaisoas, Ugab River); ≠âu.n (du Pisani, 1978: 15) ≠ou.s (du Pisani, 1983: 8); Eiseb *et al* (1991: 20, 24, 27) record the names awa (i.e. 'red') ≠âu.n, apa ≠âu.n and ≠âu.n for this species; ≠âu.n is identified by Van den Eynden *et al* (1992: 85) as *G. tenax* (ǁnai.n is decribed as similar but smaller).

The fruits are eaten and can be dried and stored for long periods (see also du Pisani, 1978. 15, 1983: 8; Steyn and du Pisani, 1984/1985: 44). Among the Nama the dried fruits are sometimes pounded and consumed with milk and in the past they were used in beer brewing (du Pisani, 1983: 8). Bark twine is tied around the midrib to assist pregnancy by 'keeping the foetus in the womb', and to stop menstrual pains (recorded in Sesfontein, e.g. by Purros, Dâureb and ǁKhaoa-a Damara).

Arrows are made from the branches (recorded along the Ugab) and the straight sticks were used in a Nama children's game called ǀara.b (du Pisani, 1983: 8).

There are various types of ≠au.n. e.g. ǀnarabe s described as orange and similar to '≠au.n' but with a bitter taste, some are beige and you have to rub to get stalk off and the leaves are 'hairy' underneath ? = ≠hai ≠aun, '≠hai' means trunk and this name refers to the hair in the skin of this fruit which means that it's like eating the trunk of a plant, tsaurabe ≠aun has soft flesh ('tsaura' means 'soft').

Called omuhamati by Purros Damara in Sesfontein; omundjembere (plant) omandjembere (fruit) (Malan and Owen-Smith, 1974: 163); the sweet fruits are eaten by Himba and Herero now refer to grapes by the name for the fruits of this species (Malan and Owen-Smith, 1974: 163).

The powdered bark and root are mixed with a little milk and given to a newly born baby for stomach problems (recorded in Sesfontein) and 'cows are dosed with an extract from the leaves to assist in expelling afterbirth' (Malan and Owen-Smith, 1974: 163).

The leaves are browsed and 'bows, arrow shafts and walking sticks are cut from the stems' by the Himba (Malan and Owen-Smith, 1974: 163).

Grewia spp. berries are eaten when available throughout Namibia and can be dried and stored for many months (Giess, 1966: 107). The Nharo eat the berries raw or after storing (see also Story, 1950 in Steyn, 1981: 27) and use pulp from the crushed roots to 'block the hind leg apertures of tortoise shells used as aromatic powder containers by women' (Steyn, 1981: 12).

The fruits are eaten raw, often after pounding and adding a little water, and the stems of *G. flava* are preferred for arrow shafts, hunting and musical bows, spears and knobkieries by the !Koo San of west Botswana (Heinz and Maguire, 1974: 37, 41). The fruits are a major food source for the Dobe area !Kung (Lee, 1979: 162, see also Marshall, 1976: 113) and are eaten by Gwi and ǁGana San (Tanaka, 1976: 117). The berries, leaves, resin and root are consumed by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249). The fruits of *Grewia* spp. are eaten by Maasai and Kipsigis children (Glover *et al*, 1966: 194).

G. flavescens Juss.

FSWA: 810 BRI: 4966

ǁNari.s and ǀnore.s recorded from Dâureb and Âtsas (Otjinbingwe) Damara respectively; ǁari.s and ǁkhawis recorded for *G. flavescens* var. *olukondae* (Schinz) Wild in Eiseb *et al* (1991: 27); ǀnobheda, i.e. have to rub between palms of hands to remove skin (recorded from ǁKhaoa-a and Purros (originally !Oe-≠gaa) Damara in Sesfontein); Reportedly does not occur very near Sesfontein; khuru (sour) ≠âu.n (recorded from ǁKhaoa-a (ǁHoes) Damara in Sesfontein and Dâureb Damara at Gudipos, Ugab River); the fruits are also eaten by the ≠Aonin or Topnaar of the Kuiseb valley (Dentlinger, 1977: 34).

In Herero this plant is referred to as omuhamati (tree), ozuhamati (fruit) (recorded in Sesfontein); omuhe (plant), ozohe (fruit) (Malan and Owen-Smith, 1974: 163)

'The flexible branches are considered the best material for the otjihanda oven, which is used for smoking garments' and' consists of a wooden frame about one metre high, erected over a small bowl in which aromatic herbs are burnt' and over which skirts and blankets are spread to absorb the fragrance (Malan and Owen-Smith, 1974: 163).

The fruits are soaked by the Himba in water for 2-3 days to make a refreshing beverage (Malan and Owen-Smith, 1974: 163).This species is known for its religious significance (Malan and Owen-Smith, 1974: 163).

The Nharo eat the berries (Bleek, 1928 in Steyn, 1981: 22, and Steyn, 1981: 13). The berries are also eaten by !Kung, ǀGwi and ǁGana San (Marshall, 1976: 113; Tanaka, 1976: 118; Lee, 1979: 163, who reports the consumption of berries from a *Grewia* species which is possible).The berries are eaten by Tswana-speaking Tlokwa of south-east Botswana (Grivetti, 1979: 249).

G. tenax (Forssk.) Fiori

FSWA: 810 BRI: 4966 Author's coll. no. SS0072, SS0241, SS0310

ǁNai.b n (recorded throughout former Damaraland and by Eiseb *et al*, 1991: 22, 27); ǁnarabe (recorded from ǁkhaoa-a, Namib/!Naren, Purros (incl. originally !Oe-≠gaa) Damara, in Sesfontein, Dâureb Damara, Ugab River); ǁnarabe ǁnai.n recorded from ǀKhomani Damara at Rietkuil farm, Dâureb Damara at Gudipos, Ugab River; ǁnarane ǁnai.s (recorded from ≠Ao-Dama, Rietkuil Farm); different types of ǁnain are recognised e.g. ǁnarabe ǁnain which is relatively hard, tsaurabe (i.e. soft) ǁnain, ani (i.e. bird) ǁnain which is not eaten by people.

The fruits are eaten throughout former Damaraland. ǁNarabe ǁnain can be roasted and pound to make a coffee type drink (recorded at Rietkuil farm on Aba-Huab River)

Goats eat (recorded from ≠Ao-Dama, Rietkuil Farm).

The branches re used for digging sticks and rake handles (recorded in Khowarib), and arrow stems (recorded from Purros Damara in Sesfontein).

The Herero names are omutjendyere (tree), ozutjendyere, ozondjendjere (fruit) (recorded in Sesfontein and from Purros Damara); omundjendjere omunene (plant) ozondjendjere (fruit) (Malan and Owen-Smith, 1974: 163).

In Kaokoveld the berries are eaten, the leaves are relished by large stock and the stems are used for bows, arrows and walking sticks (Malan and Owen-Smith, 1974: 163).

The fruits are eaten in Ethiopia (Getahun, 1974: 54), by Gabra pastoralists in north Kenya (Stiles and Kassam, 1991· 27) and is considered one of the most important plant foods of Samburu pastoralists (Becker, 1986: 63).

G. villosa Willd.

FSWA. 810 BRI: 4966 Author's coll. no. SS0312

Known throughout former Damaraland as sab'be.s/n; referred to as |gore.s by Khomani Damara at Malansrust farm.

The fruits are eaten throughout Damaraland; they reach the southern areas through informal trade and exchange networks. Van den Eynden *et al* (1992: 86) also describe the consumption of unidentified called sapibe.s.

The roots are cooked and given to children for stomach ache (recorded in Khowarib).

The Herero names are omuhamati (tree), ozuhamati (fruit) (recorded in Sesfontein and by Malan and Owen-Smith, 1974: 163). Himba eat the fruits and livestock browse this species in Kaokoveld (Malan and Owen-Smith, 1974: 163).

The fruits are eaten in Ethiopia (Getahun, 1974: 54), by Gabra pastoralists in north Kenya (Stiles and Kassam, 1991: 27) and are considered one of the most important plant foods of Samburu pastoralists (Becker, 1986: 63).

FSWA: 810 BRI: 4966 Author's coll. no. SS0224

|Nore and |horedi (recorded at farms on the Aba-Huab River where |Khomani Damara also refer to them as 'Uis sabibe.s, i.e. sabibe.s from Uis); Eiseb *et al* (1991: 20, 27) record the name |gore.s for *Grewia flavescens* var. *flavescens*.

The fruits are eaten.

For pregnant women, bark (i.e. |ha.b) twine is tied around the waist or below the belly to encourage the growth of the foetus, nomally at around 2-3 months into the pregnancy if the woman does not appear to be growing fast enough (recorded in Sesfontein, see also notes for *G. flava*).

Grewia sp. L.

FSWA: 810 BRI: 4966

!Naruse (recorded along the Ugab); !naurise ≠âu.n and kai ≠âu.n recorded by ‖Khaoa-a and Dâureb Damara in Sesfontein; !naruse.b = a *Grewia* sp. that grows in Kamanjab area (Eiseb *et al*, 1991: 23, 27); ≠âu.n (recorded from Purros (originally !Oe-≠gaa) Damara in Sesfontein, Dâureb Damara, Ugab River and |Khomani Damara at Malansrust Farm); |awa ≠âu.s (recorded from ≠Ao-Dama, Rietkuil Farm).

The fruits are eaten. They can be soaked in water to make a refreshing drink (recorded from ‖Khaoa-a Damara in Sesfontein) and pound (≠noa) to make beer (Dâureb Damara at Gudipos, Ugab River).

TURNERACEAE

Turnera oculata Story *paucipilosa* Oberm.

FSWA: 880 BRI· 5360 Author's coll no SS0283

!Gauro.b (recorded from Purros Damara in Sesfontein); !gawa.s (recorded from Khomani Damara, Malansrust Farm).

The stems are chewed for stomach pains (Khomani Damara, Malansrust Farm).

Good browse for goats (Khomani Damara, Malansrust Farm).

URTICACEAE

Forsskaolea hereroensis Schinz

FSWA 170 BRI. 2012 Author's coll. no SS0206, SS0250

≠Auda≠aebe (recorded from ‖khaoa-a, Purros (ncl. originally !Oe-≠gaa) and Dâureb Damara. in Sesfontein, Dâureb Damara at ‖Gaisoas, Ugab River).

Goats eat (Dâureb Damara at ‖Gaisoas, Ugab River).

This sticky plant is useful for plugging holes in buckets (recorded from khaoa-a, Purros (incl. originally .Oe-≠gaa) Damara, in Sesfontein).

The Herero name omujavatungu was recorded from Purros Damara in Sesfontein.

VISCACEAE

Viscum rotundifolium L.f.

FSWA: 225 BRI: 2093 Author's coll. no SS0434?

Dai!hu.b, a generic name for hemi-parasites (recorded from Purros (incl. originally !Oe-≠gaa), Dâureb Damara from Sesfontein).

Goats eat (recorded from Purros Damara in Sesfontein).

Oviraura (recorded from Herero and Purros Damara in Sesfontein); appears to be a generic term for all similarly growing hemi-parasites cf. *Plicosepalus*, *Odontella* and *Tapinanthus* spp..

In Sesfontein the fruits are eaten, especially as a snack by children when in the field.

VITACEAE

Cyphostemma cf. *uter* (Exell & Mendonca) Desc.

FSWA: 800 BRI: 4918

Kowa.s (recorded in Sesfontein) (describes *Cyphostemma* spp. in Eiseb *et al*, 1991. 19, 26; Van den Eynden *et al*, 1992: 85).

The fruits are eaten (recorded in Sesfontein) and Van den Eynden *et al* (1992: 85) also report that the juice from the fruits is drunk.

Omutjindi, omutindi (recorded in Sesfontein and for *Cyphostemma currori* in Malan and Owen-Smith, 1974: 164). Malan and Owen-Smith (1974: 164) state that the fruits are not eaten in Kaokoland because they contain crystals in the epidermis which cause a severe mouth irritation.

WELWITSCHIACEAE

Welwitschia mirabilis Hook. F.

FSWA 130 BRI· 0

!Kharo.s (recorded in Sesfontein, e.g. from Purros (incl. originally !Oe-≠gaa), ‖Khaoa-a, Namib/!Naren, Dâureb Damara, and in Eiseb *et al*, 1991: 23, 30).

Inhabitants of Sesfontein describe how the fresh green cones, especially from female plants, can be eaten after the rains, usually after roasting in fire but occasionally eaten raw. Also recorded by Steyn and du Pisani (1984/1985: 45).

ZYGOPHYLLACEAE

Tribulis terrestris L.

FSWA. 650 BRI: 3978 Author's coll. no SS0084

Hini.s, kini.s (recorded in Sesfontein and along the Ugab).

See T. zeyheri.

T. cistoides L. has minor medicinal value for Gabra pastoralists of north Kenya (Stiles and Kassam, 1991: 27).

T. zeyheri Sond. *zeyheri*
FSWA: 650 BRI: 3978 Author's coll no SS0073 SS0085, SS0086
Hini.s, |kini.s (recorded in Sesfontein and along the Ugab); khiina.s, khiini.s, khinini.s used to describe *Tribulus* spp. in Eiseb *et al* (1991: 29).
Tribulis spp. cf. *zeyheri* and *terrestris* are perceived as essentially the same, i.e. have the same name
ohongo (recorded in Sesfontein); ozohongwe, ozohongo; eaten by small stock, donkeys and horses in Kaokoland (Malan and Owen-Smith, 1974: 164).

Zygophyllum simplex L.
FSWA 650 BRI 3965 Author's coll no SS0257
|Ageame (recorded in Sesfontein); ‖gamhairo.s is the Hai‖om name in Eiseb *et al* (1991: 21, 30, n.b. ‖gam means water and may refer to the succulent nature of this plant). '|A' means wet, so perhaps the name makes reference to the succulent nature of this plant.
The succulent leaves are used as a soap substitute (recorded in Sesfontein).

Onona; eaten by large and small stock, particularly goats, in Kaokoland(recorded in Sesfontein and in Malan and Owen-Smith, 1974: 164).

UNIDENTIFIED
Author's coll. no SS0113, SS0108, SS0093
Gânao (recorded from Dâureb Damara in Sesfontein).
!Noa.b (porcupines) eat (recorded from Dâureb Damara in Sesfontein).

Is a !Garib sâ.i, i.e. a perfume which comes from !Garib near the Kunene River. It is traded by the Himba with Damara in Sesfontein and, like Spirostachys africana, Euphorbiaceae, pieces of wood are burnt as a |î-sâ.i.
Otjikangua (recorded in Sesfontein).

‖Khu.n (recorded in Sesfontein and along the Ugab).
The tubers are eaten like potatoes (recorded along the Ugab).
Recorded in Sesfontein as a fodder plant.
'‖Khu' is described as like a grass with sticky prickles on the leaves and is common in the Kamanjab area.

‖Gabin, ‖gawin (recorded in Sesfontein and Khowarib).
Produces good fodder for livestock.

‖A-‖nai.s (recorded in Sesfontein).
Described as the source of medicine for small children (recorded in Sesfontein).

≠Oa (recorded in Sesfontein and also used to describe *Geigaria ornativa*, Asteraceae).
'≠Oa' means 'wind' and refers to the fact that you can smell the perfume ('sâi') of this plant when the wind blows.
Aromatic beads are made from this 'sâ-hai.s' which is common in Kamanjab area.

≠hoea.b (recorded in Sesfontein).
The wood is used for making ≠gou.b or winnowing bowls and ‖hoe.s or buckets (‖Khaoa-a Damara in Sesfontein).

≠Gau-kho.i (recorded in Sesfontein).
The seeds are eaten (found in Hoanib in rainy season) (recorded in Sesfontein).

!Haie.s (recorded along the Ugab River); hai.b (recorded in Khowanb); !khai b (?), hai.b and hawi.b are recorded for *Vigna lobatifolia* Baker, Fabaceae, in Eiseb *et al* (1991: 20, 23 29).
The tubers are eaten like potatoes (recorded along the Ugab River) and the fruits (?) are eaten (recorded in Khowarib).
!Haie.s is described as similar to somae.s but with horizontally spreading flowers (recorded along the Ugab).

≠Hau.n (recorded along the Ugab).
A tuber which is eaten like potatoes. Is said to be common near Omatjette (recorded along the Ugab).

≠Gama-hairogu, i.e. brown-plant (recorded in Sesfontein).
The fragrant roots of this plant are collected by Himba Herero women from the Kunene River and traded in Sesfontein for perfume or sâ.i.
okalui (recorded in Sesfontein)

Nam-hai.b (recorded along the Ugab).
' Nam' means 'love', i.e. 'love-plant'.
The roots are pounded, cooked and consumed for diarrhoea (recorded along the Ugab).

!Gae (recorded along the Ugab); !gae.b is recorded as the Hai‖om name for *Mundulea sericea* (Willd.) A. Chev. in Eiseb *et al* (1991: 22, 28).
The long root tuber is eaten (recorded along the Ugab).

Nau.b (recorded in Sesfontein); iau.b (lau.b) (Eiseb *et al*, 1991: 19, 29) for *Termitomyces* spp.; (du Pisani (1983: 12) and Eiseb *et al* (1991: 21, 29) record the Nama name ‖hawa.s for the truffle *Terfezia pfeilii*).
This edible mushroom was recorded as eaten in Sesfontein.

Sei-si-seibe.b (recorded in Sesfontein and along the Ugab) possibly the same as saitsi≠ane recorded for *Osteospermum microcarpum* subsp. *septentrionale*, Asteraceae.
Is a small tree which is browsed by livestock (recorded in Sesfontein and along the Ugab).

Somae s (recorded along the Ugab).
The tubers are eaten (recorded along the Ugab).
Said to be similar to '!haie.s' i.e. ?*Vigna lobatifolia*, Fabaceae. The edible roots are like small potatoes in appearance.

Tobe (recorded along the Ugab); Eiseb *et al* (1991: 19, 28) record the name toobe.b for *Ophioglossum polyphyllum* A. Braun, Ophioglossaceae.
Leaves eaten (recorded along the Ugab).

Tsao.b (recorded in Sesfontein).
Used for medicine to treat goats (recorded in Sesfontein).

Ûia.b/s/n = possibly a generic term for edible corms (known and consumed throughout former Damaraland) of which there are different types, e.g. ≠khari (meaning small) are small white corms common in the hills around Omatjette and widely eaten after the rains, ko-e, is a large ûia s, approx. 5cm in diameter, consumption of which causes diarrhoea; ≠ao.n (refers to its long, thin shape; in Herero is called otunue which refers to the way it splits into thin pieces like fingers when roasted, recorded from Purros Damara in Sesfontein), found with ≠khari ûia.s at !Ao‖aexas near Windhoek (recorded along the Ugab). This is possibly ≠hao.s which is recorded as the bulb of |khawe.b, i.e. *Oxalis semiloba*, Oxalidaceae, in Eiseb *et al* (1991: 24, 28) (n.b. *O. semiloba* is not recorded for Namibia in Kolberg *et al* (1992) but *O. purpurascens* Salter occurs in Kunene (Craven, pers. comm). 1995). SS0417 recorded as ûia.s by Purros (originally !Oe-≠gaa) Damara in Sesfontein, soabe.s (meaning valley or space where it grows) or ozuntungua (refers to its slightly hot taste) is common near Purros (recorded from Purros Damara in Sesfontein). ǁKhaoa-a (ǁHoes) Damara state that they have not eaten SS0417 and do not recognise it as ûia.s. ǁKhaoa-a (ǀAwos) Damara say that SS0417 looks like ǀgari ûias but it isn't this. SS417 is called ≠gari (not ûias, the skin of ûias is white not brown) by Tsoaxau Damara at ǁGaisoas who state that a big ûias called ko-e grows in Hurubes, i.e. a ǁKhaoa-a Damara area. Dâureb Damara at Gudipos, Ugab River, Khomani Damara at Malansrust Farm state that SS0417 is ≠gari; ûias look like potatoes but ≠gari, ûias and !hanni are described as the same family and are all eaten after roasting or after drying, pounding and cooking like porridge. ≠Ao-Dama, Rietkuil Farm, describe SS0417 as ûina.s but that some people call it ≠gari; it's found in Outjo, Otjikondo and Omaruru areas and in Khomas. Dâureb Damara at ǁGaisoas, Ugab River, describe SS0417 as ≠hao which is found at Hurubes, is related to ûias and is roasted and eaten.

Mutikaigo (recorded from Purros Damara in Sesfontein)
The root is burned and the smoke inhaled to clear headaches or 'tsuadana' (recorded in Sesfontein).

ǀHoro.s (recorded in Sesfontein, e.g. by Purros and ǁKhaoa-a Damara); Tsoaxau Damara at ǁGaisoas, Ugab River, suggest that it is the same type of plant as ǁhâube.s, i.e. *Amaranthus* spp., but is found in the field rather than around people's homes and gardens; ǀhoro.b i recorded in Eiseb *et al* (1991: 20, 25) as *A. thunbergii*; ǀkxoro.b was recorded by Schultze (1907 in du Pisani, 1983: 14) as the Nama name for *Antherhicum* (*drenophyllum*?), Liliaceae, eaten as a vegetable (*Antherhicum* has not been recorded for Kunene, Craven, pers. comm.). The leaves are eaten like ǁgâube.s and the plant grows in the field in the rain season and has red seeds (recorded in Sesfontein, e.g. by Purros and ǁKhaoa-a Damara, and from Tsoaxau Damara at ǁGaisoas, Ugab River).

Simonhai.b (recorded along the Ugab).
A poultice from the root bark is used to treat burns and boils (recorded along the Ugab).
This is an important tree; to make the medicine work you have to put 1-5c at the base of the tree when you take the medicine (recorded along the Ugab).
Described as a small plant with yellow flowers which occurs in Omururu. Is a !garo.b, i.e. indigenous or field, species.

ǀKhomada.i (recorded in Sesfontein)
The seeds are eaten? This plant reportedly grows in mountains around Sesfontein (recorded in Sesfontein).

Sâhetama ǀaubed, 'sâ' meaning perfume (recorded from Purros Damara in Sesfontein); ǀgaube.b *is described as a* sâ.*i plant by Tsoaxau Damara at ǁGaisoas, Ugab River; possibly* the same as ǀgâube.b (I.e. ǁgamme.b) *recorded as the aromatic herb Ocimum canum*, Lamiaceae by Eiseb et al (1991: 20, 21, 28).
The leaves are used for making tea (described by *Tsoaxau Damara at ǁGaisoas, Ugab* River).The root is burned *and the ash spread on burns (recorded from Purros Damara in* Sesfontein).The plant parts of ǀgaubeb are used or making perfume or sâ.i (described by Tsoaxau Damara at ǁGaisoas, Ugab River).

≠Habe.s (recorded at farms on the Aba-Huab).
Is a medicine plant (recorded at farms on the Aba-Huab).

So- oâ (recorded from Purros Damara in Sesfontein).
Is a medicine plant (recorded from Purros Damara at Sesfontein).

!Uri!gonne (recorded from ǁKhaoa-a Damara in Sesfontein); !uri huu.s (recorded from Purros Damara in Sesfontein).
The wood is used for making buckets or ǁhoe.s and ≠goub, i.e. winnowing bowls (recorded from Purros Damara from Sesfontein).

≠Â.i (recorded in Sesfontein).
'≠Â ' means 'think', implying 'think about it and tell me later'. Refers to losing your vo ce which will return once you've used this medicine plant.
Some of this tuber is eaten to cure a lost voice (recorded in Sesfontein)
This tuber is hung around the neck in the belief that its power will encourage a lost voice to return (recorded in Sesfontein).

!Khoebeb, adamihaib (recorded from ǁKhaoa-a Damara in Sesfontein); |noma (recorded from Purros Damara from Sesfontein).
The bark is used as a leather tanning agent (recorded from |Khaoa-a, Purros Damara in Sesfontein).

Author's coll no SS0432

Omujaweka (recorded from Purros Damara in Sesfontein).

Ondengura (recorded in Sesfontein).
The roots are chewed or made into a decoction and drunk to treat coughs (recorded in Sesfontein). Described as a creeping plant, observed on *Terminalia prunoides*, Combretaceae.

Ozonduvi (recorded in Sesfontein); possibly onduvi recorded for *Lapeirousia* sp., Iridaceae (cf. Malan and Owen-Smith, 1974: 157).
The small tubers of onduvi, i.e. *Lapeirousia* sp., Iridaceae, are eaten (Malan and Owen-Smith, 1974: 157).

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