Full Length Research Paper

The “Doctrine of Signatures” in herbal prescriptions in Ikale and Ilaje communities of Ondo State, Southwestern Nigeria

Aworinde David Olaniran¹, Erinoso Sakiru Morenikeji¹*, Ogundele Alimi Adeyemi², Teniola Olasimbo Anuoluwapo¹ and Ojo Samuel Omoniyi¹

¹Department of Biological Sciences, Ondo State University of Science and Technology, Okitipupa, Nigeria.
²Department of Biology, Federal College of Education (Special), Oyo, Nigeria.

Received 2 March, 2018; Accepted 20 April, 2018

The knowledge and application of the notion of “doctrine of signatures or correspondences” was evaluated among the Ikale and Ilaje people of Ondo State, Southwestern Nigeria. Information was solicited by administering questionnaires to one hundred and five (105) informants. Periodic field observations were also made. The research yielded 60 plants belonging to 37 families. The plants have characteristics such as colour, taste, habit, structure, and appellation which are suggestive of their tradomedical uses. Azadirachta indica, Petivera alliaceae, Vernonia amygdalina, and Morinda lucida commonly known as “bitters” are used as antimalarial plants. Due to the shape of their fruits/tubers, Kigelia africana and Ipomoea batatas formed part of recipes used in the treatment of breast disorders while others such as Carica papaya and Alstonia boonei are useful as botanical galactagogues. Plants used for magical preparations are also documented. This study confirms the application of the doctrine in plant knowledge and uses. This doctrine can be applied in future bio-prospect and drug development.

Key words: Traditional medicine, Doctrine of Signatures, ethnobotany, Ondo State, Nigeria.

INTRODUCTION

The “doctrine of signatures or correspondences” developed in Europe in the 16th and 17th centuries, following the collation and consolidation of the body of material that comprised it, asserts that the way plants look, taste, react or are shaped offers strong clues to their medicinal applications (Lev, 2002). This ancient pharmacological theory maintains that similarity between plant habitat or appellation and human features is suggestive of their trado-medical uses. It is believed that these characteristics, commonly called “signatures”, are God-given and have possible implications for classification of medicinal plants as well as uses and...
other properties (Saifullahi et al., 2017). Major categories of this doctrine are: 1.) similarity between the shape of the plant organ and the ailing human organ; 2.) similarity between animal shape or behavior to human organ; 3.) similarity of plant colour to the colour of the disease’s symptoms; and 4.) similarity of plant characters to human features (Dafni and Lev, 2002). Earlier, Hocking (1977) submitted that the doctrine could be broken down into two chief components which are: 1.) nature has provided in every region plants for remedies which the diseases common to that region require for treatment; and 2.) nature has also provided signs or symbols to indicate by physical characteristics of the drug (colour, shape, taste etc.) the diseases/disorders for which the plant is a remedy.

The Southwestern region of Nigeria is inhabited by people who are particularly rich in customs and traditions. Hence, the Yoruba mythology explains the origin and belief of many cultural concepts in the daily life and practices of the Yorubas (Oso, 1977). This includes the use of plants for the prevention or cure of mild or chronic ailments. Few studies have been conducted in Israel, India, China, and USA (Dafni et al., 1984; Richardson-Boedler, 1999; Dafni and Lev, 2002; Lev, 2002; Bennett, 2007, Kumath, 2015); published information, however, on this concept in Nigeria is scarce and fragmentary.

The aim of this study, being part of a conjunctive focus on indigenous medicines and their furtherance, was to evaluate the knowledge and application of the “doctrine of signatures” among the Ikale and Ilafe people of Ondo State with a view to presenting the plants for biological screening. The doctrine could serve as a reliable basis for future bio-prospect and drug development.

METHODS

Region and study area

The study was conducted in Ondo State, Southwestern region of Nigeria. Twelve (12) localities in Ikale and Ilaje communities were visited periodically. These areas are occupied majorly by the Ikale and Ilaje-speaking people, other Yorubas (Oyo, Osun, and Ekiti) and Igbira (Edo). The primary economic activity is agriculture. The principal crops are oil palm, plantain and cassava (processed into different food products). Other human activities include fish and vegetable business. Civil servants also inhabit the areas.

Administration of questionnaires

Information about plants was elicited from residents in the areas with the aid of structured questionnaires and personal interview. The purpose of the study was explained to the respondents and informed consent was sought. Only information from willing informants was documented. The questionnaire was divided into two sections. Section 1 was on the demographic variables of respondents while section 2 evaluated informants’ knowledge on the characteristics of plants vis-à-vis their supposed uses.

Respondents were cross-questioned to confirm the authenticity of information given. Interview was conducted in the local language (Yoruba, and where necessary the service of an Ikale/Ilafe speaking person was employed). Responses were filled into the questionnaires after each fielded question. The identities of the plants were confirmed using live specimens and reference text (Gbile, 2002; OSUSTECH Herbarium was also consulted. Voucher specimens were deposited in the same herbarium.

RESULTS AND DISCUSSION

Twelve (12) localities were visited. The number of respondents interviewed in the localities was not even because only complete data from willing informants in each locality were documented. The demographic variables of respondents are presented in Table 1. Out of the 105 informants interviewed, 73.33% were males while 26.67% were females. The age of the informants ranged from 30 to 70 years; 56.19% of the informants were between 50 and 60 years. Twenty-seven (27) of the 105 respondents were illiterate, 59 had first school leaving certificate (FSLC), 12 possessed Senior School Certificate (SSC), 5 obtained Ordinary National Diploma (OND) or National Certificate in Education (NCE) while the remaining 2 held higher national diploma (HND) or a first degree (B.Sc./B.A.). Only one (1) respondent, by marital status, was single. Others were married (99.29%), divorced (2.86%) or widowed (1.90%). A large percentage (68.57%) of the respondents practiced Christianity, 14.29% practiced Islam while 17.14% practiced African traditional religion. Ninety-seven (97) of the informants are native of the study area; eight (8) respondents informed that they migrated to the area and had been residing for 10-15 years in the communities. Clearly, majority of the informants had been residing in the study area for more than 15 years. The respondents were herb sellers (25.71%), herbalist (34.29%), farmers (20%), artisan (5.71%), traders (1.90%), birth attendants (2.86%), and civil servant (9.52%).

Table 2 shows the profile of the plants used for medicinal purposes based on the “doctrine of signatures”. Sixty (60) plants belonging to 37 families having characteristics that relate to the medicinal uses are documented. The characteristics/signatures mentioned are shape/structure of fruit/pod and leaf, colour of stem bark and root, colour of latex from leaf/leaf extract, seed set, taste of leaf extract, texture of stem bark, and local/vernacular names of the plants. The medicinal applications vary and include anti-malaria, blood tonic/booster, personal protection, favour of the elders, maternal issues, and ease of delivery etc. In majority of traditional cultures or illiterate societies or educationally less-privileged communities, this “law of similitude” serves a symbolic purpose and helps to transfer medicinal information from generation to generation; it also serves as a mnemonic aid for apprentice learning by
Table 1. Demographic variables of respondents on the "Doctrine of Signatures in Herbal Prescriptions" in Ikale and Ilaje Communities of Ondo State, Southwestern Nigeria

| Parameter       | Specification       | Frequency (%) |
|-----------------|---------------------|---------------|
| Community       | Ayeka               | 13 (12.38)    |
|                 | Erinje              | 12 (11.43)    |
|                 | Idepe               | 9  (8.57)     |
|                 | Igbodiglo           | 8  (7.62)     |
|                 | Igbokoda            | 10 (9.52)     |
|                 | Igbotako            | 8  (7.62)     |
|                 | Igodan              | 3  (2.86)     |
|                 | Ikoya               | 2  (1.90)     |
|                 | Ilutuntun           | 7  (6.70)     |
|                 | Irele               | 10 (9.52)     |
|                 | Ode-Aye             | 9  (8.57)     |
|                 | Okitipupa           | 14 (13.33)    |
| Gender          | Male                | 77 (73.33)    |
|                 | Female              | 28 (26.67)    |
| Age (years)     | >30≤40              | 3 (2.86)      |
|                 | >40≤50              | 18 (17.14)    |
|                 | >50≤60              | 59 (56.19)    |
|                 | >60≤70              | 25 (24.81)    |
| Level of Education | Unlettered       | 27 (25.71)    |
|                 | FSLC                | 59 (56.19)    |
|                 | SSCE                | 12 (11.43)    |
|                 | OND/NCE             | 5  (4.76)     |
|                 | HND/First Degree    | 2  (1.90)     |
| Marital Status  | Single              | 1  (0.95)     |
|                 | Married             | 99 (94.29)    |
|                 | Widow               | 2  (1.90)     |
|                 | Divorced            | 3  (2.86)     |
| Religion        | Christianity        | 72 (68.57)    |
|                 | Islam               | 15 (14.29)    |
|                 | Traditional         | 18 (17.14)    |
| Nativity        | Yes                 | 97 (92.38)    |
|                 | No                  | 8  (7.62)     |
| Length of Residency (years) | >10≤15 yrs | 8 (7.62) |
|                 | >15≤20 yrs          | 35 (33.33)    |
|                 | >20 yrs             | 62 (59.05)    |
| Profession      | Herb seller         | 27 (25.71)    |
|                 | Herbalist           | 36 (34.29)    |
|                 | Farmer              | 21 (20.00)    |
|                 | Artisan             | 6  (5.71)     |
|                 | Trader              | 2  (1.90)     |
|                 | Birth Attendant     | 3  (2.86)     |
|                 | Civil Servant       | 10 (9.52)     |

N = 105.

It is believed, traditionally in Nigeria, that food and drinks which are sweet or sugary are not good for the body as they increase the sugar content of the body, and if not checked could probably result in pile or hemorrhoid. This lends some credence to the use of plants like
Azadirachta indica, Petiveria alliaceae, Vernonia amygdalina, and Morinda lucida as anti-malarial plants. These plants are generally called “biters” and are common trade medicines hawked by herb vendors in Nigeria. Others such as Kigelia africana and Ipomoea batatas formed part of recipes used in the treatment of breast disorders. Majority of the human populations in the world have employed this concept of signatures to prevent or cure diseases, or to bring physic to a particular body organ (Lev, 2002).

The colour of extracts from leaves/stem bark/root/rhizomes or latex/juices of some plant parts confers the “signature” and suggests their medicinal applications. In this category are: decoction of Sorghum bicolor (blood supplement), and latex of Euphorbia lateritia (to manage ear ache). This finding is in agreement with Richardson-Boedler (1999) who reported the significance of colour and form of the leaves of Hepatica triloba (liverwort) to its healing powers on human liver. Also, Dafni et al. (1984) noted that the doctrine reflected in the use of the yellow decoction obtained from leaves of Rhamnus alaternus and the yellowish juices from fruits of Ecbalium elaterium for jaundice. Oil from roasted leaf of Bryophyllum pinnatum is used to alleviate ear ache while seeds of Garcinia kola are stimulants for the hepatic duct.

The local names (Yoruba: Nigeria) of some plants e.g. Ato, capable of mending (Chasmanthera dependens to remedy bone fractures), jokoje, sit down quietly (Cissampelos owariensis to manipulate people and make them apathetic), ewe aje, lucrative (Myrianthus arboresus to attract customers and boost business), abiwere, deliver with ease (Hybanthus enneaspermus for easy delivery) fit the “doctrine of signature” and influence to a large extent the application of these plants. Others are: Petiveria alliaceae – awogba (awo, cure; igba, 200) (to cure ca. 200 ailments), Anthocleista vogelli – anikanwogbarun (anikan, alone; wo, cure; igba, 200; arun, disease) (exclusively capable of curing ca. 200 diseases). Kumath (2015) informed that plants with prominently jointed stems help cure bone fractures or dislocations.

The texture and/or appearance of some plant parts (leaf surface and stem bark indentation) complied with the signature concept. For example, Trema orientalis and Dalbergia lactea are used in the management of measles and skin diseases respectively. The fruit shape of K. africana, the stem latex of Alstonia boonei, and the fruit and stem latex of Carica papaya make the plants important botanical galactogogues; these plants are also used to treat ailments relating to the mammary glands. Kumath (2015) informed that yellow flowers, latex, and dyes are used to treat jaundice while plants that have white latex are used as galactogogues.

Plants such as Cissampelos owariensis (jokoje, sit down quietly) and Uvaria picta (alupayida, sleight-of-hand) feature in magical traditions. These plants are used to work on people’s emotions and make them apathetic, and to impress invisibility respectively. The compact arrangement of the seeds of Aframomum melegueta (atare) informs its use by pregnant women to prevent miscarriage. Richardson-Boedler (1999) described the correlation between plant characters and human symptoms. Hocking (1977) reported that the surface sculpture of nutmeg kernel (Myristica fragrans) has a similitude to the supercicies of the brain; hence its use as a cerebral or neural medicinal agent.

Animals, minerals, and chemicals have also found a place in the “law of correspondence” (Richardson-Boedler, 1999). Pliny (Gaius Plinius Secundus, AD 23-79) correlated the lungs, liver, and stomach of lower animals with human organs and used these in treating the diseases of these organs in man (Hocking, 1977). Plant chemical investigations have shown that phytochemicals such as monoterpines and bitter principles (in V. amygdalina, Ocimum gratissimum etc.) correlate with physical properties and healing potentials of the plants (Bennett, 2007). A similar study was conducted in Zimbabwe by Nyazema et al. (1994). Although the authors compared the efficacy of praziquantel and some medicinal plants based on the doctrine, it was established that the plants complied with the signature concept. The findings of the present study are in line with our previous reports (Erinoso and Aworinde, 2012; Aworinde and Erinoso, 2015).

The proponent of the “law of similes”, Paracelsus (Theophratus Bombastus von Hohenheim, 1493-1591) and his followers have received heavy criticisms after the concept was introduced into the herbal lexicon, and as such the concept has been regarded as fanciful, far-fetched, pre-modern, pre-scientific, primitive, unreliable, and unscientific (Bennett, 2007; see Table 2 for recent assessments and sources). Nonetheless, association with a signature makes it easier to remember a plant and transmit knowledge about its use (Bennett et al., 2002). This association also has physical as well as psychological/spiritual undertones.

CONCLUSION AND APPLICATION OF FINDINGS

This study confirms the knowledge and application of the “doctrine of signatures” in plant uses among the Ikale and Ilaje people of Ondo State. In the “art of signs” or “law of correspondence”, plant characters such as colour of extracts/latex, taste of decoctions, shape of plant organs as well as the local name of plants serve as guides in the use of these plants for medical purposes. In other words, like colours, shapes, and characteristics in plants cure those same or corresponding colours, shapes, and other characteristics in the body part or disease in animals and humans. This research finds application in future plant exploration and the development of new drugs to combat...
Table 2. Profile of plants used for different ailments based on the "Doctrine of Signatures" in Ikale and Ilaje Communities of Ondo State, Southwestern Nigeria.

| S/N | Local Name (Nigeria: Yoruba) | Botanical Name | Common Name | Family | Part Used | Signature | Medicinal Use |
|-----|-----------------------------|----------------|-------------|--------|-----------|-----------|---------------|
| 1.  | Dongoyaro                   | Azadirachta indica A. Juss | Neem tree  | Meliaceae | Leaf, Bark | Taste     | Malaria       |
| 2.  | Awogba anun                 | Petiveria alliaceae L. | Congo root | Phytolaccae | Stem bark | Taste | Malaria       |
| 3.  | Ewe tea                     | Cymbopogon citratus (DC.) Stapf. | Lemon grass | Poaceae | Leaf | Taste | Malaria       |
| 4.  | Ogbe akuko                  | Heliotropicum indicum L. | Cock's comb | Boraginaceae | Fruit | Shape | Mouth wash    |
| 5.  | Aran                        | Spigelia antheliumia L. | Worm weed | Loganiaceae | Whole plant | Name | Memory enhancer |
| 6.  | Alupayida                   | Uvaria picta (Jacq.) Desv. | Dabra | Fabaceae | Leaf | Name | Magic/Voodoo |
| 7.  | Anikanwogbarun              | Anthocleista vogelli Planch. | Cabbage tree | Gentianaceae | Leaf, Bark | Name | General remedy |
| 8.  | Ewuro                       | Vernonia amygdalina Delile | Bitter leaf | Asteraceae | Leaf | Taste | Malaria       |
| 9.  | Afin                        | Treculia africana Deene. | Afr. breadfruit | Moraceae | Fruit | Shape | Miscarriage   |
| 10. | Jogbo                       | Hyptis suaveolens (L.) Poit | Bush tea | Lamiaceae | Whole plant | Taste | Malaria       |
| 11. | Erini-ijebu                 | Vemionia colorata (Wild.) Drake | Bitter tree | Asteraceae | Leaf, Root | Name | Poison antidote |
| 12. | Oju ologbo                  | Abrus precatorius L. | Precatory-bean | Fabaceae | Leaf | Minty leaf tip | Cough/Expectorant |
| 13. | Ose                         | Adansonia digitata L. | Baobab | Malvaceae | Fruit | Shape | Bladder disease |
| 14. | Ato                         | Chasmanthera dependens Hochst. | Chasmanthera | Menispermaceae | Stem | Name | Bone fractures |
| 15. | Ewe jokoje                  | Cissampelos owariensis P. Beauv. ex | Cissampelos | Menispermaceae | Leaf | Name | Magic/Voodoo |
| 16. | Ewe aje                     | Myrianthus arbores P. Beauv. | Cork wood | Urticaceae | Leaf | Name | Business booster |
| 17. | Eegun eja                   | Phyllanthus muelleranus (K.untze) E | Myrobalan | Phyllanthaceae | Stem, Leaf | Thorns | Skin diseases |
| 18. | Abiwere                     | Hybanthus enneaspermus (L.) F. Mi | Spade flower | Violaceae | Whole plant | Name | Easy delivery |
| 19. | Ijebo                       | Entandrophragma oitue Dawe & Spra | Utile | Meliaceae | Bark, Root | Colour | Blood tonic |
| 20. | Emi                         | Vitellaria paradoxo C.F. Gaertn. | Shea butter | Sapotaceae | Seed | Colour | Nasal congestion |
| 21. | Gbogbonse                   | Uvaria afzelii Scott-Elliot | Cluster pepper | Annonaceae | Root, Fruit | Name | General remedy |
| 22. | Irosun                      | Baphia nitida Lodd. | Cam wood | Fabaceae | Leaf | Name | Tooth decay |
| 23. | Ira-Odan                    | Bindellia furginea Benth. | - | Phyllanthaceae | Stem | Name | Mouth wash |
| 24. | Abeeere-oloko               | Bidens bipinnata L. | Marigold | Asteraceae | Fruit | Name | Easy delivery |
| 25. | Owo                         | Lophira alata Banks ex C.F. Gaertn | Iron wood | Ochnaceae | Leaf | Name | Respect/Favour |
| 26. | Sawerepepe                  | Cyathula prostrata (L.) Blume | Pasture weed | Amanthaceae | Whole plant | Name | Pain relief |
| 27. | Odundun-owo                 | Emilia coccinea (Sims) G. Don. | Emilia | Asteraceae | Leaf | Name | Malaria/Jaundice |
| 28. | Oro-weewe                   | Euphorbia laterfolia Schum & Thonn | - | Euphorbiaceae | Leaf, Root | Colour of latex | Ear infections |
| 29. | Fuyafuya                    | Lapartea aetvuns (L.) Chew. | Indian woodnet | Urticaceae | Whole plant | Name | Stops bedwetting |
| 30. | Ibo                         | Landophia hirsuta (Hua) Pichon | Ibo tree | Apocynaceae | Stem | Name | Erectile dysfunction |
| 31. | Okikan                      | Spondias mombin L. | Yellow mombin | Anacardiaceae | Leaf | Name | Placenta evacuation |
| 32. | Abere                       | Paninan sp. Aubl. | - | Chrysobalanaceae | Fruit | Name | General favour |
| 33. | Isirigun                    | Carica papaya L. | Pawpaw | Caricaceae | Leaf, Latex | Colour | Lactation |
| 34. | Patano                      | Mimoso pudica L. | Sensitive plant | Fabaceae | Whole plant | Name | To prevent wastefulness |
| 35. | Akoru                       | Pycnanthus angolensis (Welw.) Warl | Wild nutmeg | Myristicaceae | Bark | Name | To prevent sore gum |
| 36. | Ojji                        | Dalbergia lactea Vatke | - | Fabaceae | Stem | Shape | Skin diseases |
| 37. | Alawfon                     | Sterculia tragacantha Lindl. | - | Malvaceae | Leaf | Sticky leaves | Dysentery/Pile |
| 38. | Odundun                     | Bryophyllum pinnatum (Lam.) Oken | Resurrection plant | Crassulaceae | Leaf | Shape | Fever/Ear ache |
| 39. | Sagere                      | Strophanthus hispidus DC. | Br. Strophanthus | Apocynaceae | Stem | Name | Rheumatism/Stroke |
| 40. | Atare                       | Aframomum melegueta K. Schum | Alligator pepper | Zingiberaceae | Fruit | Seed set | Prevents miscarriage |
| 41. | Apata                       | Microdesmis pubera Hook. F. Planch. | Microdesmis | Pandaceae | Pod | Shape | General weakness |
| 42. | Afefe                       | Trema orientalis (L.) Blume | Charcoal tree | Cannabaceae | Stem bark | Texture | Measles |
| 43. | Pandoro                     | Kigelia africana (Lam.) Benth. | Sausage tree | Bignoniaceae | Fruit | Shape | Breast cancer |
| 44. | Worowo                      | Senecio biafrae Oliv. & Hien | English spinach | Asteraceae | Leaf | Name | Blood tonic |
| 45. | Ooruwo                      | Morinda lucida Benth. | Indian mulberry | Rubiaceae | Leaf | Taste | Malaria |
| 46. | Eekan ehoru                 | Allophyllus africanus P. Beauv. | Afr. false currant | Sapindaceae | Leaf | Shape | Skin rashes |
| 47. | Kankan ayaba                | Luffa cylindrica M. Roem | Loofah | Cucurbitaceae | Fruit | Structure | Sponge |
both ancient and new episodes of human diseases.

CONFLICT OF INTERESTS
The authors have not declared any conflict of interests.

REFERENCES
Aworinde DO, Erinoso SM (2015). Ethnobotanical investigation of indigenous plants used in the management of some infant illnesses in Ibadan, Southwestern Nigeria. African Journal of Traditional, Complementary and Alternative Medicines, 12(1):9-16.

Bennett BC (2007). Doctrine of Signatures: An explanation of medicinal plant discovery or dissemination of knowledge. Economic Botany, 61(3):246-255.

Bennett BC, Baker MA, Gomez P (2002). Ethnobotany of the Shuar of Eastern Ecuador. Advances Economic Botany, 14:1-299.

Dalni A, Yaniv Z, Palevitch D (1984). Ethnobotanical survey of medicinal plants in Northern Israel. Journal of Ethnopharmacology, 10(3):295-310.

Erinoso SM, Aworinde DO (2012). Ethnobotanical survey of some medicinal plants used in traditional health care in Abeokuta areas of Ogun State, Nigeria. African Journal of Pharmacy and Pharmacology, 6(18):1352-1362.

Gbile ZO (2002). Vernacular names of Nigerian plants (Yoruba), 2nd Edition, Forestry Research Institute of Nigeria, Ibadan. Molukom Press, Ibadan. 101p.

Hocking GM (1977). The Doctrine of Signs. Quarterly Journal of Crude Drug Research, 15(4):198-200.

Kumath V (2015). “Doctrine of Signatures”: An age old theory with special reference to some Ayurvedic medicinal plants. Journal of Laboratory and Life Science, 1(1):45-53. Available at: http://www.jolsc.com/volume1/issue/V1-I1/5-45-53.pdf.

Lev E (2002). The doctrine of signatures in the medieval and Ottoman Levant. Vesalius, 8(1):13-22.

Nyazema NZ, Njamba J, Anderson C, Makaza N, Kaondera KC (1994). The Doctrine of Signatures or Similitude: A Comparison of the Efficacy of Praziquantel and Traditional Herbal Remedies Used for the Treatment of Urinary Schistosomiasis in Zimbabwe. International Journal of Pharmacognosy, 32(2):142-148.

Oso BA (1977). Mushrooms in Yoruba mythology and medicinal practices. Economic Botany, 31(3):367-371.

Richardson-Boedler C (1999). The Doctrine of Signatures: a historical, philosophical and scientific view (I). British Homoeopathic Journal, 88(4):172-177.

Saifulahi U, Ahmed A, Abdulhamid Z (2017). Hausa plant systematics and doctrine of signature. Book of Abstracts, 25th Annual Conference of the Botanical Society of Nigeria (BOSON), Usman Danfodio University, Sokoto, Nigeria: 2nd - 6th July, 2017. Available at: http://bosonudus.udusok.edu.ng/#menu3

Table 2. Cont’d.

| Number | Plant Name        | Part Used   | Family       | Shape | Color  | Taste  |
|--------|-------------------|-------------|--------------|-------|--------|--------|
| 48     | Iseketu           | Seed        | Clusiaceae   | Shape | Color  | Taste  |
| 49     | Kukunduku         | Stem latex  | Fabaceae     | Shape | Color  | Taste  |
| 50     | Iyere             | Leaf        | Euphorbiaceae| Shape | Color  | Taste  |
| 51     | Akerejupon        | Fruit       | Menispermaceae| Shape | Color  | Taste  |
| 52     | Iru               | Whole plant | Phyllanthaceae| Shape | Color  | Taste  |
| 53     | Eyin olobe        | Whole plant | Phyllanthaceae| Shape | Color  | Taste  |
| 54     | Emi-ile           | Root        | Euphorbiaceae| Shape | Color  | Taste  |
| 55     | Ahun              | Root        | Euphorbiaceae| Shape | Color  | Taste  |
| 56     | Awusa/Asala       | Root        | Phyllanthaceae| Shape | Color  | Taste  |
| 57     | Agbayun           | Fruit       | Phyllanthaceae| Shape | Color  | Taste  |
| 58     | Oka-baba          | Fruit       | Phyllanthaceae| Shape | Color  | Taste  |
| 59     | Elemi             | Fruit       | Phyllanthaceae| Shape | Color  | Taste  |
| 60     | Orogo             | Fruit       | Phyllanthaceae| Shape | Color  | Taste  |

Where names of plants are cited as signatures, the local names refer to the medicinal applications.