THE PERCEPTION OF ANGLICAN DIOCESE OF EGBU ON HERBAL MEDICINE IN RELATION TO PENTATEUCHAL THEOLOGY OF 'ESE

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ABSTRACT
In spite of the fact that the Bible does not condemn herbal medicine, there are different perceptions and understanding among people. Some people perceive herbal medicine to be evil, fetish and views the herbal practitioners as idol worshippers, while others accept the use of herbs. Some Christian organizations and Churches condemn the use of herbal medicine, derogating it to be Satanic. These controversies that trail herbal medicine has become an issue to be investigated, in light of Pentateuchal Theology of 'eseb' (herb). This study will therefore, examine the perception of the Diocese of Egbu in Imo State Nigeria, on the use of herbal medicine. This study used basically sociological research method and exegesis which involved the use of books, journals, articles, periodicals, oral interviews, questionnaire, and internet resources relevant to the study. This study was able to find out that the book of Genesis which is the book of all beginnings gave an account on how herbs ('eseb') came into existence through the work of God creation on the third day by sprouting forth from the earth. On the sixth day after man was created God instructed man that herbs will serve as meat for him and to the animal kingdom. Herbs is not in any way connected to Satan, neither is it evil nor fetish, but God the Creator in Genesis 1:12, saw that herbs was good and would be of great benefit to man and animals. Herbs ('eseb') according to Genesis 1:11-12, 29-30; came into existence through the spoken word of God. This depicts how much love God has for humanity and his ability to provide and supply man's need even before creating man. Therefore, herbal medicine is a gift of God to mankind which should be appreciated and respected as it contributes to longevity and add nutritional value to human diet. The researcher therefore recommends that seminars and conferences be held to educate both Christians leaders and Christians on the subject matter of herbal medicine. Professionals in the field of herbs should be encouraged by government policy for them to carry out research on some of the curative herbs that are found in our localities in other to authenticate their potency.

Introduction

The history of herbal medicine is as old as the history of human existence. Its date to the Paleolithic age approximately about 60,000 years ago. The Sumerians created list of plants for herbal medicine 5,000 years ago, with written evidences. In Africa ancient Egypt at15^{th}Century B.C. made use of herbal medicine and this was mentioned in *Egyptian medicinal Papyri* ('ebos *papyrus'),* covering more than 700 drugs mainly plant origin. Herbal medicine is the use of plants for curative and healing purpose to cure various illness, sickness, disease to mention but the few. In general, Herbal medicine discusses the importance of herbs, medicinal content and purposes. So many ancient cultures used herbal medicine for curative and healing purposes as this was the only source of remedy available for them and also had them documented. Herbal medicine had been in long use before the advent of Orthodox medicine[74]. World Health Organization (W.H.O) estimated that 80% percent of the population of some Asian and African Countries presently use herbal medicine for some aspect of primary Health care[75] During the 45th Inaugural Lecture at the University of Calabar, Prof. Frank N.I. Morah in his paper presentation stated; "that herbs have gotten its origin from the Bible. Using Genesis 1:11-12,

> *And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.*

He further stated that plants through the special power given to them by God act as chemical industries and are able to heal and cure illnesses?.

Pentateuch theology is the revelation of God goodness towards mankind which is progressive. It also recognizes God who created the heaven and the earth (Elohim) as the only true God, who is the source of all being and exercises sovereignty over all that exist[76]. Pentateuch theology of 'eseb' (herb) is God's preservation and providence that meet human needs for food, healing, clothing, shelter and worship utensils[77]. Pentateuch theology reveals that 'eseb' (herb) is God given gift to benefit human being. God gives directives to mankind to use herb ('eseb') that consists of vegetables, trees, and fruits for food and for healing. God determines what man and animal eats. Pentateuch theology does not discourage the use of herb for medicinal purpose. So man needs to move closer to nature in appreciation of God's wonderful endowment in his provision[78]. God is concerned about mankind he created in his image and that is why from the beginning he created herb for food and healing and said; "it is good"

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Perception of the Diocese of Egbu on Herbal Medicine

Historical Background of Egbu

Egbu is an autonomous community located North – West of Owerri town in present day Imo State. It is located on Longitude 7.2.E and Latitude 5.28.N and falls within the rain forest region in the Southern part of Nigeria and has the typical characteristics of a rain forest belt; high temperature, abundant rain, rich arable land and tall trees. And is synonymous with Otamiri, (a historical river that made the land so unique) as the case of ancient Egypt which was referred to as the gift of the Nile. Egbu can be appropriately described as the gift of River Otamiri[79].

According to oral tradition, Egbu existed over a thousand years before the advent of the Europeans. From genealogical reckoning the great grandfather of Egbu was Ofoakuru who originally occupied a piece of land not far from the present day Egbu. Ofoakuru's first son was called Ome. Enyi, Ezelukwu and Nneorie are the children of Ome. Ome was a tactful and peaceful man. He was a polygamist and had many more children. He was well respected by his family because he was a disciplinarian. Enyi, Ome first son became the head of the family after Ome's death. Enyi had five sons; Ihitta Ogada, Awaka, Egbu, Owerri, and Naze. His five sons founded a clan called; 'Alaenyi'. These five towns which make up Alaenyi have similar traditions and customs responsible for their bond of unity. Enyi, like his father Ome, maintained the unity of his family. After the death of Enyi, his family scattered to different location because of internal rancor. Egbu the third son of Enyi was dynamic, witty and highly industrious He was a polygamist and had three sons; Okochi, Ubaeze, Uba. Egbu and his large family peacefully earlier settled at Apu-otu-obo-. This site is now been occupied by Umuayalu village in Egbu. They had a famous Egbu culture/festival known as; mgbugbuzo – which brings all family members together[80].

There was an administrative structure existing with democratic processes long been practiced in Egbu before the advent of the British Government to Nigeria in 1900.The administrative setup in Egbu helped the Europeans governance greatly. As there administration was carried out using the existing structure in Egbu. Administrative set up; The Eze Egbu, the Oha na Okoro, the Obilobi, and the age grades. This structure made the flow of information from the Eze to his subjects very easy[81].

Before the coming of Christianity, Egbu people had various deities which they worshipped, they are: Ala-Egbu, Otamiri, Amadioha, Okwuishi, and Akirioche. They also recognize the existence of one Supreme God known as; Chi-ukwu, and chukwu. Each of these deities had a shrine and a Chief priest, but when the people of Egbu accepted Christianity, the worship of these deities began to phase out. The shrines are still there for the purpose of research in social history, 98% of the Egbu people are now Christians. There are two main denominations well known in Egbu, which are; the Anglican Church in Ogodo and the Roman Catholic Church at Ishiuzo village. In recent times there are many other Christian denominations that have sprung up in Egbu, following the current trend of religious explosion all over the country[82].

ii. Advent of Church Msissionary Society in Egbu

The Church Missionary Society did not come to Egbu until the early parts of the 20th centuries. Though they have arrived at Onitsha since 1857. Travelling in those days was hazardous and means were scarce. The distance between Onitsha and Owerri was covered by trekking. Through strange and hostile villages in those days, even strangers were considered dangerous and should be attacked. It took sixteen years (1857-1873), for the missionaries

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[82] N. Peter Lemche. The *Old Testament Between Theology and History,* Lowsville: John Knox Press, 43 . 2005.

to establish at Obosi. Then it took fifty years to reach Owerri. The fifty years was not spent in trekking; there were other logistics problem common to explorers in those days[83].

In 1900, the British Administrator has arrived Owerri and chosen the town as garrison for soldiers. Who carried out the ARO expedition of 1902. When this operation was completed, two company of soldiers were still left help Government control the area. Mr. Harold M. Douglas became the first district commissioner in Owerri, but the whole area of southern Nigeria was under the Acting High Commissioner Mr. Leslie Problyn. It is good to note here; that it was Mr. Problyn who brought the initiation for religious expansion and activities in Owerri. In 1904, Mr. Problyn suggested to Bishop Tugwell of the Church Missionary society that Owerri might prove a possible centre for mission work. Coincidentally this came at a time the CMS at Onitha were anxious to find a better place than Onitsha itself for the study of Igbo language. And had also been desirous of producing a union version of the Igbo Bible, which will be used all over the lgbo land. Mr. Problyn added to his report about Owerri; that the purest Igbo was probably spoken in Owerri area. Bishop Tugwell embraced this unusual suggestion (unusual because in those days, it was the missionaries who invited the government and not the other way round). Bishop Tugwell then suggested to the CMS authority in England to allow Archdeaconry Thomas J. Dennis who was known to be a scholar in the classic to come to Owerri to survey the possibility of establishing a missionary Centre and then of translating the Bible. As a result of this Archdeacon Dennis and an Igbo Catechist Alphonso Chukwuma Onyeabo arrived in Owerri through Oguta in April 1905. They were well received by the district commissioner Mr. Douglas but they did not like to stay with him, rather chose to stay with Chief Igwe who was said to be the most popular chief in Owerri. And were well received, stayed with him for some nights and preached to the enthusiastic crowd in Owerri. Also visited the neighboring town which include, Nekede, Naze, Egbu, Uratta, and Awaka.Dennis on getting back to London, recommended Owerri area very highly. The reasons were as follows; the people were receptive, hospitable and wanted the missionary to stay on. Their Igbo language spoken was as pure as any other language in the country. The town were closed together with a good road network connecting them. It took the CMS authority in London some nine months to make up their mind for Dennis to be released for the assignment. In the interim, by November of the same year (1905), Bishop Tugwell, Mr. Onyeabo and some others arrived in Owerri again through Oguta. They were again received by Mr. Douglas. When it was time to select a missionary Centre, Owerri, Egbu and Nekede were considered. Owerri was ruled out because of the presence of soldiers there. Nekede was also ruled out because it was far too south, occupied by Delta Pastorate Church and had the presence of soldiers as well. Egbu was chosen as the ideal place for the CMS Centre of Operation[84].

iii. Historical Overview on Anglican Diocese of Egbu

In 1907, through the help of the church missionary society a temporary church house was built at Egbu. They kept experiencing a large turnout of people for the church activities. Little did they know that this temporary building will turn out to be a Cathedral. In the early 1930's the need to build a permanent church being felt among the congregation. This will replace the temporary church which is a mud and thatch structure. Surveyor Williams, a Sierra-Leonian who lived in Umuodu village in Owerri. Brought the plan for the new building from Egypt for adoption by the building committee. It was adopted on the recommendation of the Rev. A.C. Onyeabo. The contract was signed in 1933 and the foundation laying work started. The building was stopped around 1943 because of unfaithfulness from the part of the contractor. In 1948, the building work resumed not on contract again but now on direct labour. The building was completed in 1955, and was dedicated on 24th of December, by Right Reverend Patterson Cecil, J. Patterson Bishop on the Niger, assisted by Rt. Rev. Dennis B. Hall and Rt. Rev. S.N. Nkemema. The church is All Saints Parish[85].

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On the 27th January,1959, the Rt. Rev. Georges Eyles Irwin Cockin (who was consecrated at Onitsha two days earlier, on the Day of Feast of St. Paul) as the Bishop of the New Diocese of Owerri was enthroned in the Parish Church of All Saints Egbu, which now became his Cathedral. After the enthronement service of the Bishop, All Saints Egbu Parish now became the Cathedral Church of the Diocese of Owerri from 8th February, 1959. During the civil war (1966 - 1970) Bishop Cockin went back home to England during the heat of the war. The Venerable B.C. Nwankiti was consecrated on St. Mark's Day (April 25th, 1968), as the second Lord Bishop of Owerri with effect from 1st January, 1971. The Anglican Diocese of Owerri was covering the whole of Imo State as of then. On the 21st of June, 1975, the Diocesan Board of the Anglican Diocese of Owerri moved a motion to build another Cathedral that will be adequate enough in size for the Diocese, since the Diocese is large. A committee was set up for this purpose. The main purpose of this new Cathedral project was to relocate the Cathedral at Egbu to Owerri axis, this was a serious hidden agenda. There were some misunderstandings between the committee in search for the land and the Egbu people. On the 7th March, 1978, the Diocesan Board issued a letter announcing that the Ugwu Orji land have been approved for the new Cathedral project. And this letter was meant to frustrate the Egbu community. The Egbu community on the 24th August, 1978, sent a delegation to the Provost, and Church commit e asking the Anglican Mission of Owerri to pull out of Egbu to Ugwu Orjiby 1st October, 1978. By 1st October 1978, the Egbu community started boycotting church services and other mission activities. The Egbu community started worshiping at Eze Ochoronma III. There was also a period of press battle between the two parties. On the 22nd April, 1979, the Cathedral Church of the All Saints was sealed off by the Egbu Community, following a synod resolution on 10th February, 1979; that the new Cathedral will be erected at the Ugwu Orji site in the Owerri Capital Territory. The Egbu community voiced out that since the Diocese of Owerri had plans for another Cathedral at Owerri site then it will be good if they started their own worship over there and leave their community alone[86].

Around the middle of January 1996, a Bishop was elected for the proposed Diocese of Egbu. Rev. Canon Emmanuel Uchechukwu Iheagwam, a Professor of Zoology. He was consecrated at All Saints Cathedral, Abuja, on the 11th of February, 1996. On the 15th, he was enthroned at the Cathedral Church of All Saints, Egbu by the Most Rev. (Dr) J.A. Adetiloye, the Archbishop, Primate and Metropolitan of the Church of Nigeria (Anglican Communion), and also inaugurated the Diocese of Egbu at the same ceremony. The Rt. Rev. Iheagwam thus became: by Divine Grace, the first Lord Bishop of Egbu. The Diocese of Egbu comprises the parishes of Amala, Awaka, Egbu, Emeabiam, Emii, Ihiagwa, Nekede, Ngor and Okpala, Amato, Ntu, Obiangwu, Obibi-Ezena and Umudekwune. Presently, the Bishop of Egbu is; The Rt. Rev. Godfrey Enyinnaya Okoroafor[87].

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[86] Gbile Z. *O. And* Adesina S. K. *Nigeria And Its Pharmaceulical Potentials. J. Entho Pharmacol.* King Press, Lagos,67.1986.

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Anglican Diocese of Egbu Perception on Herbal Medicine

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The Lord Bishop of Egbu Diocese, Rt. Revd. Geoffrey Enyinnaya Okoroafor; acknowledges that herbs were created by God for man both for medicinal purpose and for meat both to man and animals. He stated that the Anglican Church is a bible believing church and the scriptures is one of the tripod that make up the Anglican Church: He firmly believes in what is written in Genesis 1:11-12,29-30.He encourage the church not to go against what comes from God who is the creator. He mentioned a herb by name 'akurumashotop' (lemon grass), which is boiled and given to person with 'iba' (malaria) to drink. This has been effective till date and he is a witness to it. He believes herbs are medicinal in nature. Concerning herbal practitioners, they are variety; those that works on broken bones, and those that serve as birth attendants (in the diocese they have one of the parishioners who is into it and his work is very effective). Some are using diabolical powers in carrying out their activities, some makes incantation and pour libation as they carry out their services, while there are those who do their services without attaching anything to it. Truly herbal medicine is cheaper than going to hospital but depending on what manner of illness the patient is suffering from. He also noted, with modernization many people prefer going to the hospitals, but that does not mean there are not those who totally depend on herbs for curative purpose. He also said that there are some illnesses which is advised to be treated with herbal medicine, because when the victims are taken to the hospital their condition gets worsen. He gave an example 'ochiere' (swollen leg with pores). Church members should be re-orientated about the importance of herbal medicine and not wait to Ven. Morrison Nwoke, archdeacon of Emi archdeaconry; he grew up with his grandmother, who had over time given him herbal medicine. The grandmother has a garden where she had planted some herbal medicine which she uses to take care of her children and neighbours who fail ill, or needed herbs for one condition or the other. He believes herbs comes from God according to Genesis 1:11-12,29-30. And that God over time have given gift to humans who are knowledgeable in the use of herbs for curative purpose, which his grandmother is among such. For those who don't have money to go to house and those that the hospital/healthcare centre is far from can use herbal medicine for cures. But when an illness proves stubborn to herbs, then there is need to quickly rush such a person to a nearby hospital, clinic or healthcare centre. Herbs are created by God so Christians should be free to make use of what the heavenly father created. And those who are not knowledgeable about herbs should feel free and ask question from those who have the knowledge. The church encouraging people to use herb is not yet a fundamental issue in the church, so am not sure if the church have taken cognizance of these. May be the church fathers should look into and once in a while encourage the priest to teach on the subject matter. Training programs can be organized for priest on the importance of herbs and its relevance in the modern society

Ven. Duke Okere, Vicar St. Matthew Anglican Church Ohekelem; believes herbs were created by God and believes in the healing power in herbs, as he has seen people who got cured from their illness through herbal medicine. Affirms there are different kinds of herbal practitioners and everyone have their source of inspiration in what they are doing. He said, some worked as apprentice with herbal practitioners to learn the work, some are gifted from their family lineage (inherited), while others are inspired from 'chi'. Herbal medicine is encouraged in the church as it is from God. Some parishioners[88] are knowledgeable about herbs, for such they don't need assistance from anyone to use herbs when it is needed. Herbs is cheaper than going to hospital. With the advent of technology and modernization, herbs cannot cure all illness, in my own opinion, because some illness need be diagnosed through modern technology to ascertain what is really wrong with the patient, which is not obtainable with herbal practitioners. Training programs and orientation program via seminars and conferences.

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Ven. Marshall Ajoku, archdeacon of Naze Archdeaonry; believes in herbal medicine and believes in their potency. He drinks herbs regularly. I do not wait to fall ill before taking herbs. God created herbs and have given the knowledge of it to the sons of men. He has garden where he planted medicinal herbs. Herbs are good for illness as they help to purge the body system by flushing out any form of illness. There are herbs in the environment around where I live, but you need to have knowledge of the herbs before using them. The church is not doing much in encouraging the use of herbs to their parishioners. There is need for sensitization on the subject matter of herbal medicine. Training program can be organized where importance of herbs and its relevance can be discussed.

Ven. Chidi Amadi, archdeacon of Egbu archdeaconry; believes in herbal medicines and affirms they are from God. There are different kind of herbal practitioners. Some of them are gifted from God, why some of them carry out rituals regularly to help them in carrying out their services. Herbs can also be used for preventive purpose. It can be used as part of human diet, with this illness is quietly driven away from someone life. We should not wait until we fall ill before using herbs. Herbs grow around the environment we live and they are easily accessible, but there is need to have knowledge in the herbs themselves. Yes, herbal medicine are cheaper than going to the hospital in my opinion. The church has not discouraged the use of herbal medicine, but have not made it a subject of discussion or as a major issue to be looked into. Consciously, parishioners use herbal medicine and none of them can come forward pointing to any priest who is speaking against herbs, even the 'olugbu' (bitter leaf) taken as meal is also medicinal. With the advent of technology, herbal medicine can only cure related illness, while some illness needs technological gadgets to diagnose the illness. Trainings should be organized on the subject matter.

Ven. Nathan Amaechi, archdeacon of Awaka archdeaconry; God created in herbs. Herbs are medicinal in nature. Truly some herbal practitioners are gifted from God while some make rituals and incantations during the use of herbs for curative purpose. Herbs are everywhere around us. But you need to know the herbs that are for medicinal purpose. Herbal medicine is cheaper than going to hospital. The church will need to do more on this subject matter. The church has so many issues facing her, as such taking the matter of herbal medicine as a serious matter may take time, until training programs and seminars are organized to enlighten the church on the importance and relevance of medicine.

Ven. Ugochukwu Ekeada, archdeacon of Okpala archdeaconry; God created herbs and herbs are medicinal in nature. When a woman is delivered of her baby, she is given 'miri oku' (medicinal drink for a woman who is just delivered of baby), the drink cleanses her inner part of her body, and restoring both strength and energy to the woman. Herbal practitioners are of different kinds, we have those that attend to those with mental issues ('dibia ara'), the birth attendants ('dibia omumu'), those that attend to person with broken bones (dibia okpukpu), diviners (dibia afa), and those that cures with herbs (dibia mgborogwu). Herbs can be used as medicine when someone is sick. Herbs are gotten in the bush, forest, garden and environments. Herbal medicine is cheaper than orthodox medicine. The church do encourage members to use herbal medicine since it is created by God. Herbal medicine can cure all manners of illness. Through training programs, seminars, conferences and orientation program.

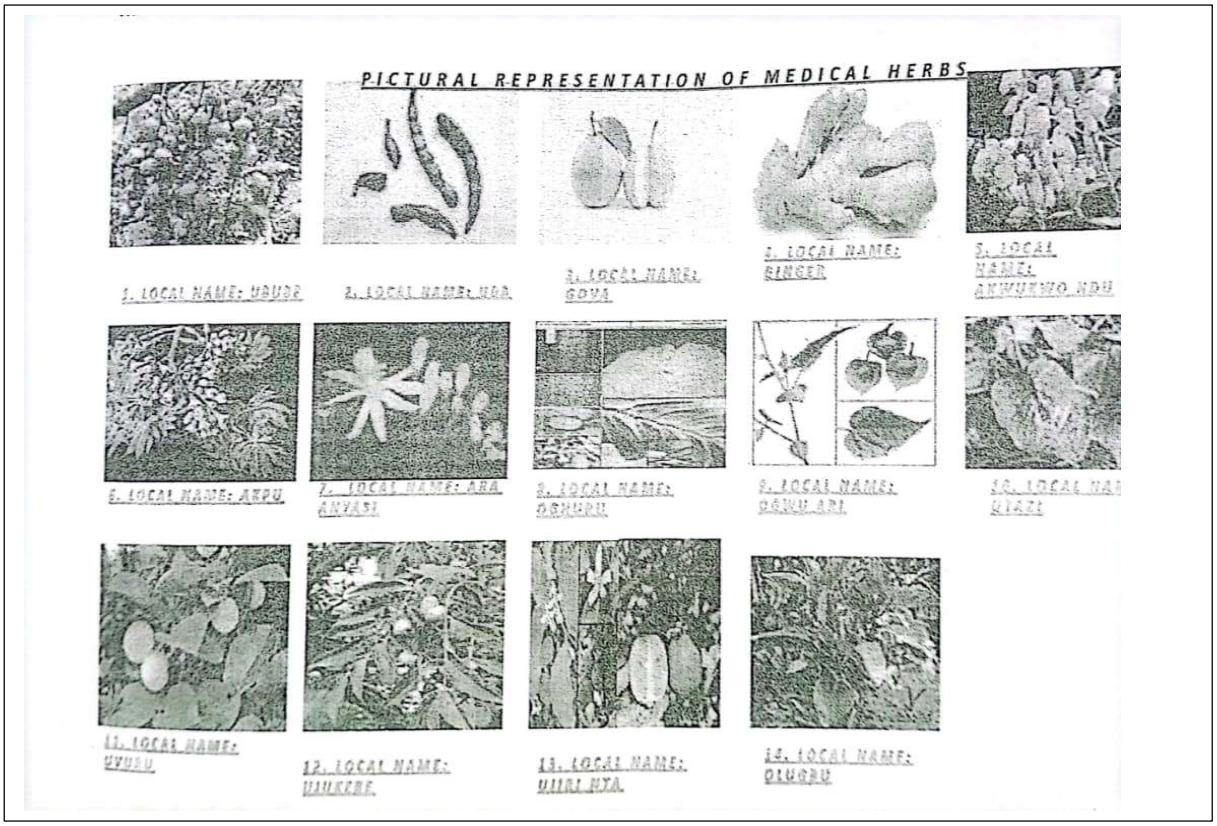
Revd. Hycinth Njoku, retired clergy of St. Matthew Anglican Church Ohekelem; God created herbs according to Genesis 1:11-12, 29-30. There are different kinds of herbal practitioners. Some are gifted from God, while some are not. Herbs can also be used as preventive measures and can be used as part of human diets. Herbs are gotten from the environment we live. Herbal medicine is cheaper than orthodox medicine. The church encourages the use of herbal medicine but we need to do more. Herbal medicine can cure any illness. Orientation program should be organized to teach and train people on herbal medicine.

Mr. John Nwauzor Onyemachi, engineer in Egbu Diocese; God created herbs. And herbs are very medicinal. He testified he was having a tooth problem, he was advised to start using a medicinal powdered toothpaste for his teeth cleaning, after a while the tooth ache was gone, now he uses his to chew meat and bones which he could not do before. There are different kind of herbal practitioners. Herbal medicine should be used effectively and when a patient feels he is not getting the result he needs, then he can proceed to the hospital. Herbal medicine is cheaper than going to the hospital. The church

needs to do more in the aspect of encouraging parishioners to use herbal medicine. Some churches even announce that herbal medicine is evil and satanic, warning their members to stay away from it. Herbal medicine cures illness but not all illness. Orientation and enlightenment programs should be organized to sensitize the church on the importance of herbal medicine.

Mrs. Chinyere Ujunwa, Msc. Geography from Umuokoro in Egbu Diocese; believes that God created herbs and believes that herbs are medicinal. Tells of her experience when she was growing up how her mother prepares lemon grass, with the mixture of other herbs for her and her siblings every weekend. Truly with this exercise you can hardly find any one falling ill in the house. She is married with children and also prepares the same herb for her children once in a while, along with the mixture of bitter leaf and scent leaf, which she believes reduces high sugar level in the body. Herbal practitioners are of different kind and serve different purposes. With the advent of orthodox medicine and technology, we can solely rely on herbs even though they are highly medicinal. There is need to regular go to the hospital for medical checkup. Herbs are gotten from garden and I have one, also can be gotten from the environment where we live. Herbal medicine is cheaper than going to hospital, but when a person is faced with a stubborn illness let the person go to hospital for proper checkup. The church will need to improve this, because you can hardly see any church where this is discussed as a subject matter, except for the churches that openly condemns herbal medicine. Periodically churches should organize orientation program where herbal medicine should be the subject of discuss.

iv. Medicinal plants



V. Local name: 'Ububе' **Botanical Name**: *'Alchornea cordifolua'*

Family: Eophorbiaceae **Life:** Shrub
Parts used: Leaves, Twigs

Ethno-botanical uses: Leaves boiled and used to bath children with smallpox. Leaves also used as fodder for goats. Twigs also used as chewing stick to treat toothache.

Local name: 'Uda' **Botanical Name:** *Xylopia aethiopica*

Family: Annonaceae **Life Form:** Tree
Parts Used: Fruits,

Ethno-botanical uses: Fruits used in combination with piper nigrum tetrepleura tetraptera, capiscum frutescens to prepare concoction for women who newly delivered believed to help in uterus contraction. Used to treat asthma, stomach-aches and rheumatism.

Local name: Gova **Botanical name*:*** *Psidium guajava*

FAMILY: Myrtaceae **Life form:** Tree **parts used:** Leaves, Fruits and stem

Ethno botanical uses: Matured fruits edible, stem used as chewing stick. Leaves boiled with cymbopogon citrus aurantifolia (sliced fruits and leaves) carcica pataya, and aziradchita indica leaves. Hot preparation put in a cup and drank also poured into basin and patient covered with a thick cloth over the steam to sweat for malaria treatment. The preparation is boiled and used to bath the following morning and evening for four days. Fresh leaves also chewed to stop stooling. It is used to treat inflammation, diabetes, hypertension, wounds, pain relief.

Local name: Ginger
Botanical name*:* *Zingiber officinale*

Family: Zingiberaceae **Life form:** Herbs **Parts used:** Whole

Ethno botanical uses To cure a migraine, scraped and crush, place on eyelids, and face open eye several times and close again to feel the impact. Used to treat arthritis or nausea disorders.

. **Loical name***: 'Akwukwo ndu'* Botanical name: *Bryophyllum pinnatum*

Family: Uglyhuridthis or Crassulaceae **Life form:** Herb **Parts used:** Leaves

ETHNO-BOTANICAL USES: Squeeze juice from heated leaves mixed with talc powder for the healing of navels in infants. Leaves crushed and applied on wounds for healing.

Local name; 'Akpu'
Botanical: Ceiba pentandra

Family: Bombacaceae **Life form.** Tree
Parts used: Leaves and stem

Ethno botanical uses: Fresh leaves and vegetable barks boiled in water and for diabetes and erectile dysfunction treatments. The silk is used in some medical preparations. Matured stem used as timber for construction.

. **Local name**: *'Ara anyasi'* Botanical name**:** *Glyphaea* brevis

Family: Titiaceae **Life form:** Shrub **Parts used:** Stem, bark, and leaves

Ethno botanical uses: Steam used as cane during masquerading during the festival. Barks scraped and boiled with leaves for fever, venereal diseases and tooth treatments.

Local name; 'Oghuru' **Botanical nam,e**: *Cleistopholis patens*

Family: Annonaceae **Life form:** Tree
Parts used: Bark

Ethno botanical uses: Leaves combined with uvuria chamae for malaria treatment or stem bark boiled in water with yam and taken for quick relief of malaria.

Local name '*Ogwu* ari' **Botanical use**: *Physalis angulate* **FAMILY**: Solanaceae **Life form:** Shrub **Parts used:** Leaves and bark

Ethno-botanical uses: Leaves applied to fresh cuts to stop bleeding. Leaf decoction used to treat a cough, and also taken for malaria. Leaves squeezed and taken to reduce blood sugar, recommended for diabetics.

Local name: '*Utazi'* **Botanical name:** *gongronema latifolium* **FAMILY**: asclepiadaceae **Life form:** climber **parts used:** leaves

Ethno botanical uses-: leaves used as vegetables for preparation of pepper soup, yam stew, used together with other spices for postpartum women and treatment of stomach aches

Local name: *'Uvuru'*
Botanical name: *Nauclea latifola*

Family: Rubiceae **Life form:** Shrub **parts used:** Fruits, roots and bark

Ethno-botanical uses. Roots and stem bark boiled with potash for venereal disease treatment. Leaves boiled with other leaves for malaria treatment. Leaves also used as fodder for goat.

. **Local name**: '*Ujukere'*
Botanical name: *spondias mombin linn*

Family: anarcardiaceae **Life form:** Tree **Parts used:** Leaves, Fruits, Bark

Ethno botanical uses-: stems used in fence making, ripe yellow fruits edible leaves used as fodder for goats but not newly pregnant females, causes abortion, also used to remove placenta after delivery, bark used for the treatment of venereal diseases, dysentery and diarrhoea.

. **Local name**: 'Ujiri nta' **Botanical use**: *Citrus aurantifolia*

Family: Rutaceae **Life form:** Tree **Parts used:** Leaves, Fruits and stem

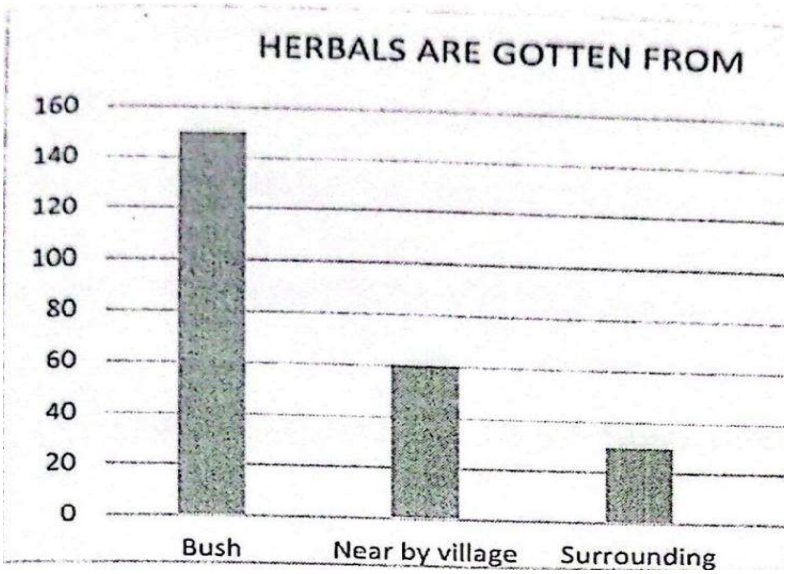
Ethnobo -:botanical uses Fruit highly medicinal added to various medical preparations. Used for stomach upset clean bitter tongue and mouth especially during a high fever. Fruits cut into pieces and added mixed in boiled water with LIPTON teabags. For fever treatment. Fruits cut and used to wash male organ after sex to prevent venereal disease. Leaves and twigs also cut and used for chewing stick.

. **Local name**: '*Olugbu*'
Botanical user: *vernonia amygdalina*

Family: compositae **Life form:** shrub **Parts used:** Leaves, barks,

Ethno-Botanical uses: leaves applied to fresh cuts to stop bleeding. Leaf decoction used to treat a cough, and also taken for malaria. Leaves squeezed taken to reduce blood sugar, recommended for diabetics[89].

Herbals Are Gotten From



Field Survey

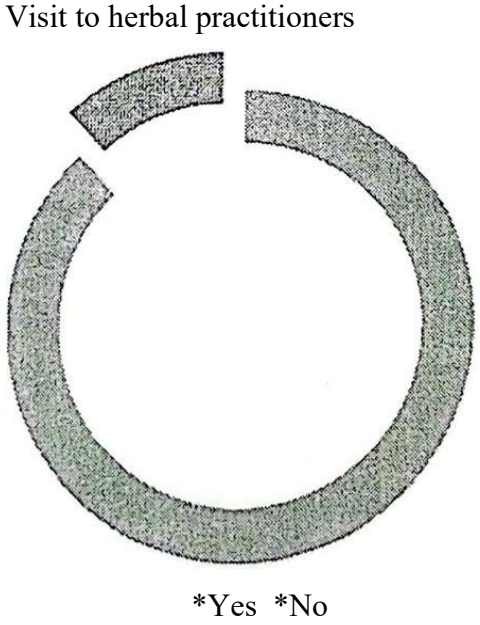
Visit to the Herbal Practitioner

220(88%) respondent accepted they visit the herbal practitioner and 30(12%) respondent don't visit the herbal practitioner.

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Visit to the Herbal Practitioner

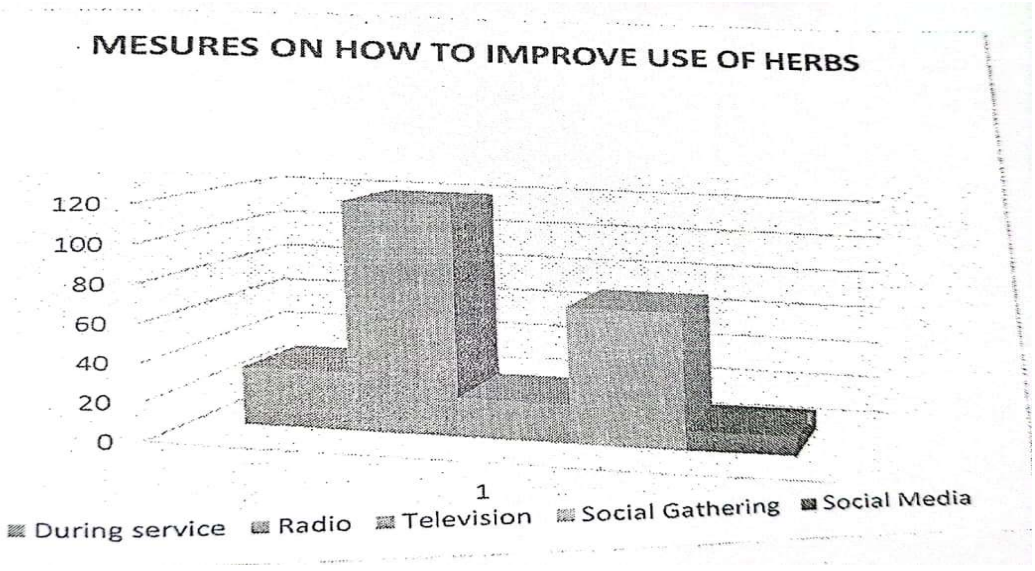


Field Survey

Measure on how to Improve the use of Herbs

120 (48%) respondents believe through the use of Radio people will be encourage on herbal use 70(28%) believe through social gathering, 30(12%) during church service, 20(8%) through television advert and 10(4%) through social media.

Measure on how to improve the use of herbs



Source; field survey 2019

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