

**AN ETHNO-BOTANICAL STUDY OF PLANT RESOURCES IN
BENKINDA COMMUNITY, WUKARI LOCAL GOVERNMENT
AREA OF TARABA STATE, NIGERIA**

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ABSTRACT

This study explores the ethnobotanical knowledge of the Benkinda community, with a focus on the use of plants for medicine, food, cultural and religious practices, and their heritage significance. Data was collected through oral interviews with traditional healers, elderly farmers, and women, complemented by botanical identification of species of plants. Findings reveal that plants play a vital role in health care and survival strategies. Species such as *Ahin-ten*, *Ahin-dashe*, *Ahin-sen*, and *Atswi Mbenu* are widely used in treating ailments like sore throat, ulcer, stomach pain, and typhoid. Food crops such as yams, maize, groundnut, benniseed, and locust beans also hold medicinal and cultural significance. Trees like *Parkia biglobosa*, *Moringa oleifera*, *Cissus quadrangularis*, and *Vernonia amygdalina* demonstrate the interconnection between health and nutrition. The study highlights how oral traditions sustain plant knowledge, passed across generations, and emphasizes the cultural value of indigenous healing, inadvertently, through plants and their religious significance. This research is relevant as it documents practices at risk of erosion due to modernization, while stressing the importance of conserving plant resources and local knowledge for health security and cultural identity.

KEYWORDS: Plant resources, Benkinda, ethnobotany, Medicine, and ethnography.

INTRODUCTION

Ethnobotany is the study of the relationship between people and plants, examining how human societies use, manage, and conserve plant resources for survival and cultural purposes (Cotton, 1996). Ethnobotany is the study of how people of a particular culture and region make use of indigenous plants. Plants provide food, medicine, shelter, dyes, fibres, oils, resins, gums, soaps, waxes, latex, tannins, and even contribute to the air we breathe (USDA Forest Service).

This research is significant because it contributes to the preservation of indigenous knowledge. To be sure, much of the plant knowledge in Benkinda is oral, and if not documented, stands the risk of being lost with the passing of elders who are knowledgeable in this regard. By recording this knowledge, the research helps preserve the community's cultural heritage.

Furthermore, this paper is seen as significant because it has practical importance for biodiversity conservation and rural development. Understanding how local people use and manage plant resources provides insights into sustainable practices that can be integrated into modern development projects. For example, the cultivation of drought-resistant crops and the preservation of medicinal plants can improve food security and health care in rural communities, which is of utmost concern to every Nigerian today.

Ethnobotany is an interdisciplinary field that links anthropology, archaeology, botany, and environmental studies, thereby giving this paper academic value that cuts across disciplines.

Lastly, the research is significant for policy and cultural identity. For policymakers, the findings can guide community-based conservation strategies and agricultural extension programs. For the Benkinda people, the research provides recognition of their traditional knowledge and reinforces the value of their culture in the modern world. All the aforementioned reasons validate the significance of this research.

This research aims to examine the ethnobotanical knowledge and practices of the Benkinda community in Wukari Local Government Area of Taraba State and the objectives are To identify and document the plant resources found in the Benkinda community, to examine the different uses of these plant resources (food, medicine, rituals, construction, and trade), to analyse the cultural meanings attached to plant use in Benkinda and to highlight the significance of preserving traditional plant knowledge for cultural and environmental sustainability.

It is important to note that Ethnobotany forms the underlying basis for this paper, hence intermittent reference will be made to the term, as it also investigates the symbolic, spiritual, and religious meanings that plants hold for different cultures. It provides insight into indigenous knowledge systems, traditional medicine, agricultural practices, and the cultural values attached to plants. Across the world, plants have provided food, medicine, fiber, construction materials, and spiritual significance. In rural communities in Africa, the survival of households is deeply tied to their ability to cultivate and use plants effectively. In Nigeria, one of the most culturally and biologically diverse countries in Africa, rural communities continue to depend largely on plant resources. Despite modernization, the knowledge of plant use remains strong in local communities, often transmitted orally across generations. However, with the rising influence of Western education, health care, and religious changes, much of this knowledge is under threat of extinction. Documenting such

knowledge has therefore become pertinent, not only for cultural preservation but also for developing strategies that link indigenous practices with modern science.

The Benkinda community in Wukari Local Government Area of Taraba State provides a valuable case study. The community traces its origins to the Abakwariga people, who migrated alongside the Jukun from Kwararafa, originally believed to have come from Yemen through Kanem-Bornu, before settling around the Benue valley. The people of Benkinda are agriculturalists who cultivate yams, cassava, maize, millet, guinea corn, rice, melon seeds, and groundnuts. Trees such as Locust bean (*Parkia biglobosa*), Neem (*Azadirachta indica*), and Melina (*Gmelina arborea*) trees are also part of their landscape. These plants serve not only as food sources but also as materials for trade, medicine, and cultural identity.

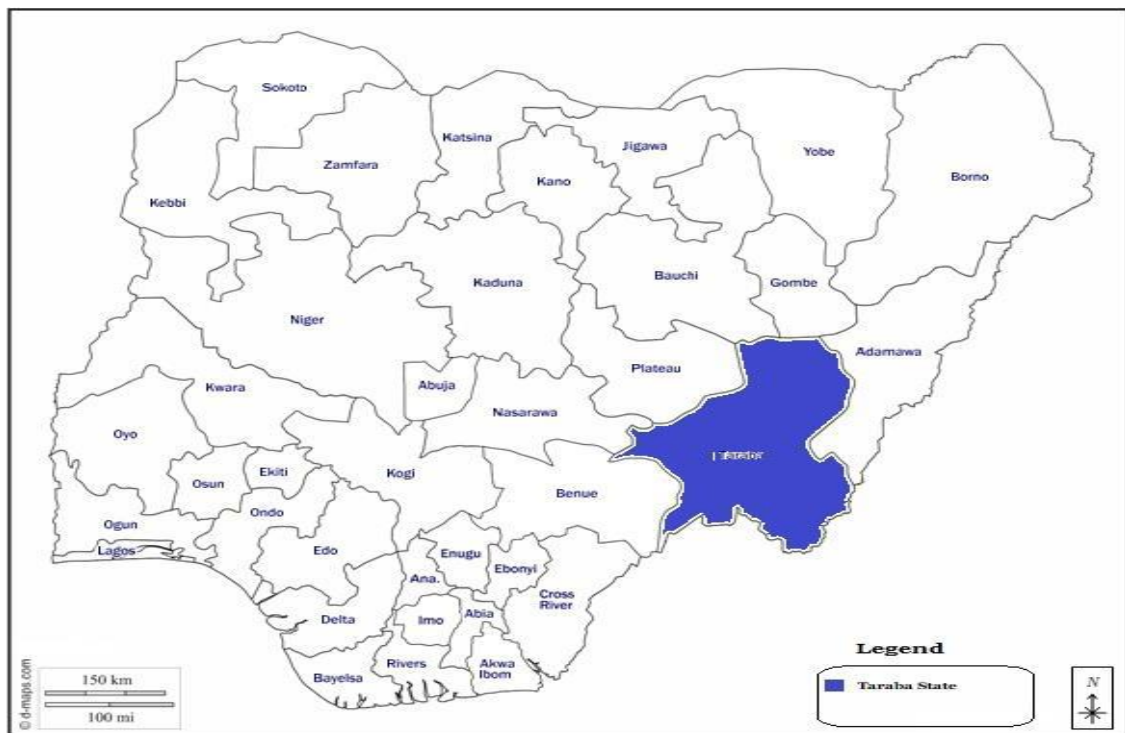


Figure 1: Map of Nigeria Showing Taraba State

Source: Cartography Unit, Department of Geography, University of Jos 2025

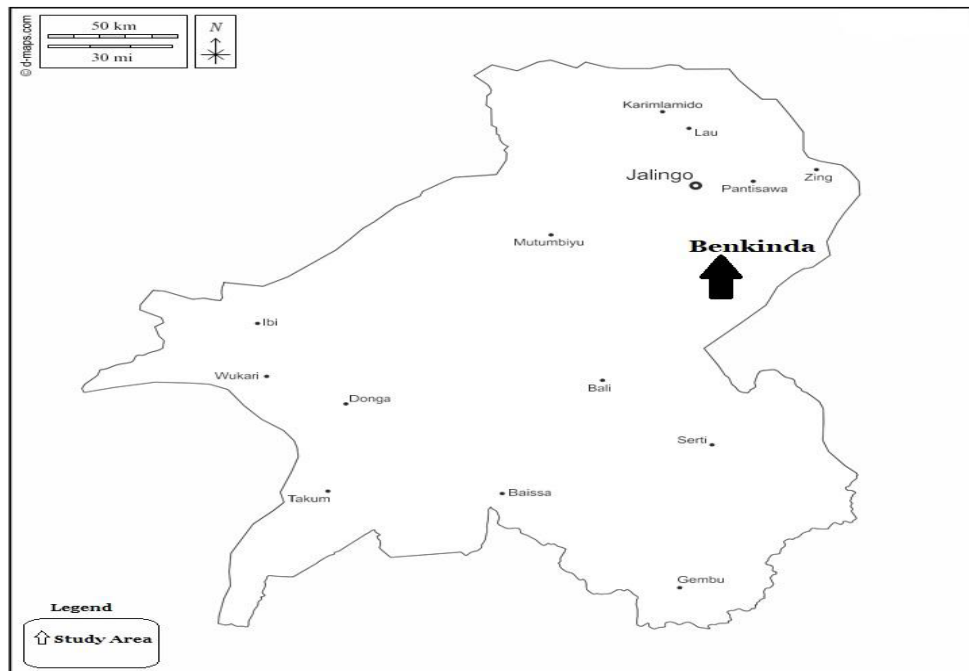


Figure 2: Map of Taraba State Showing the Study Area

Source: Cartography Unit, Department of Geography, University of Jos 2025

Over the years, Benkinda has also experienced cultural interactions with neighboring groups such as the Tiv people of Benue State. Although conflicts arose over land ownership in the past, the two groups today share agricultural practices, and some aspects of plant use traditions. Such interactions highlight the dynamic nature of plants and ethnobotanical knowledge, which evolves through migration, settlement, and inter-community relations. Despite this rich history, there is limited academic research specifically on the ethnobotany and religious aspects of the people of Benkinda. Most of what exists is general information about Wukari or Taraba State, hence the need to carry out an ethnobotanical study of plant resources in Benkinda, focusing on their uses, cultural relevance, and contribution to the people's livelihoods, to document their plant resources, traditional uses, and the cultural meanings attached to them. Such documentation can contribute to preserving indigenous knowledge, promoting biodiversity conservation, and guiding development projects in rural communities because this knowledge in many African communities is at risk of disappearing due to modernization, migration, and the influence of Western science. Indigenous plant knowledge, once central to food security, traditional medicine, and cultural rituals, is no longer valued as it used to be. This is particularly true in Nigeria, where rural communities face challenges such as climate change, land degradation, and the loss of cultural heritage. In Taraba State, several ethnic groups, including the Jukun, Tiv, Kuteb, Chamba, and

Abakwariga, rely on plant resources for survival, making these challenges of utmost concern to researchers. Furthermore, most researchers of similar themes tend to focus on plants used for medicine, and often neglect other aspects such as plants for food, construction, rituals, and religious and cultural identity. In Benkinda, plant resources serve multiple purposes that go beyond medicine, when they are central to agriculture, social life, and environmental sustainability. Sadly, younger generations are less engaged in indigenous practices, a case which increases the risk of cultural erosion. This makes it necessary to document, analyse, and preserve the diverse plants used and the knowledge of the Benkinda people before it is lost. As such, this paper aims to document their plant resources, their uses, and the meanings attached to them. It will also contribute to academic debates on the role of indigenous knowledge in rural development, biodiversity conservation, cultural, religious, and environmental sustainability.

METHODOLOGY

The methods of research adopted include ethnography, the use of written sources, and oral tradition.

Ethnography

Ethnography is the systematic study of people and cultures through direct observation and participation (Hammersley & Atkinson, 2007). It involves immersing oneself in the daily life of a community to understand its practices, beliefs, and social interactions. In the context of this research, ethnography provided the primary means of collecting data on how plants are used, managed, and valued in Benkinda.

Through ethnographic interaction, informal conversations were held with farmers, women, elders, and youths. These interactions provided practical insights into the everyday uses of plants. For instance, the locust bean tree (*Parkia biglobosa*) was observed not only as a source of food but also as an economic resource sold in markets. Similarly, neem (*Azadirachta indica*) was noted as a common source of traditional medicine for treating malaria and other ailments.

Written sources

Written materials were also an important source of information in this study. These included books, journal articles, government reports, and unpublished theses related to ethnobotany, agriculture, and the cultural history of Taraba State and Wukari. Written sources provided a broader context within which the ethnobotanical practices of Benkinda could be understood.

For example, works on ethnobotany in Nigeria highlighted the importance of documenting plant knowledge as part of cultural preservation and biodiversity conservation (Okigbo, 1980; Kayode, 2006). Studies on Wukari and the Jukun

people provided historical context about migration, settlement, and cultural identity in the region (Meek, 1931; Danfulani, 1999). These written sources were used to compare and validate information obtained through oral tradition and ethnographic observation. Additionally, written materials helped identify gaps in the literature, particularly the lack of focused studies on Benkinda itself. While there were general references to the Abakwariga and Jukun groups, specific documentation of plant use in Benkinda was largely absent. Through written materials, the study was able to reinforce the relevance of this research as well as establish academic grounding, connect local knowledge with broader debates on ethnobotany, and situate Benkinda within the wider history of Taraba State.

Oral Tradition

Oral tradition refers to the transmission of knowledge, history, and cultural practices through spoken word across generations (Vansina, 1985). Since Benkinda's history and much of its ethnobotanical knowledge are not documented in written sources, oral tradition was an essential method of data collection in this research.

Over ten Elders and community leaders were interviewed to gather historical information about the origins of Benkinda, its leadership genealogy, and the role of plant resources in the community's survival. These informants provided valuable testimonies about migration history, agricultural practices, and the cultural significance of certain plants. For example, the origin of the name "Benkinda" was traced to a river near the settlement, highlighting the cultural association of water bodies and plant life with community identity.

Oral tradition also provided information about past conflicts, particularly between the Benkinda people and the Tiv settlers. These narratives revealed how plants and farmlands were central to disputes, underlining the importance of land and vegetation to social relations. Furthermore, oral tradition shed light on the spiritual and medicinal uses of plants, such as rituals involving leaves or trees considered sacred.

By relying on oral testimonies, information that is not available in archives or libraries was easily accessed. Oral tradition, therefore, served as both a historical source and an ethnobotanical record. As such, ethnography provided detailed qualitative data on the lived experiences of the people, allowing the study to capture both the practical and symbolic dimensions of plant use in Benkinda.

The data was obtained through interviews with traditional healers, elderly farmers, and women who use plants in their daily lives. Oral testimonies were complemented with botanical identification of species to ensure accurate documentation. Each plant or crop is described in terms of its local name, botanical name, uses, and preparation methods.

A review of selected scholarly works reveals both the contributions of earlier research and the gaps that this current study seeks to fill. One of the pioneering contributions to Nigerian ethnobotany was made by Okigbo (1980) in his article

“Indigenous Knowledge Systems and Rural Development in Nigeria,” published in the *Nigerian Journal of Agricultural Science*. He highlighted the critical role plants play in rural survival, documenting how local communities relied on their environment to meet dietary and medicinal needs. For example, indigenous vegetables and fruits were shown to supplement food security, while roots, leaves, and barks were processed into medicine for common ailments. Okigbo’s argument that ethnobotanical knowledge could complement modern medicine remains influential. However, the study was broad in scope and lacked community-specific detail, leaving gaps in understanding the cultural contexts of plant use in regions like Benkinda.

A more localized approach was taken by Kayode (2006) in his book *Ethnobotanical Studies of Medicinal Plants in Ekiti State, Nigeria*. Kayode categorized plants according to therapeutic properties and stressed the urgency of conservation, noting that many species were under threat from deforestation and neglect. He also emphasized the economic potential of indigenous plants in rural healthcare. While Kayode’s contribution is significant, it is geographically narrow, focused on southwestern Nigeria, and does not extend to Taraba State or the Jukun-Abakwariga context that frames Benkinda’s ethnobotanical practices.

Another relevant contribution is the study by Musa and Yusufu (2012), published in the *Journal of Ethnobiology and Ethnomedicine* under the title “Ethnobotanical Knowledge among the Tiv and Idoma Peoples of Benue State”. Their work showed how indigenous crops such as yams, cassava, and maize were central not only to nutrition but also to rituals and cultural identity. For instance, yam was associated with agricultural festivals, while medicinal plants were tied to healing practices. This study is particularly useful because of Tiv people’s historical interactions with Benkinda. Oral accounts confirm that the Tiv once settled in Benkinda and influenced agricultural and medicinal practices. Nonetheless, Musa and Yusufu’s focus on Benue excluded Taraba, leaving Benkinda ethnobotany undocumented.

Historical perspectives on the Jukun and Abakwariga were provided by Meek (1931) in his anthropological classic *Tribal Studies in Northern Nigeria*. Meek traced the origins, political institutions, and settlement patterns of the Jukun and related groups. His work is valuable for understanding Benkinda’s cultural background, as the community is linked to Abakwariga migrants from the Kwararafa confederacy. However, Meek’s emphasis was on social and political systems rather than ethnobotany. He gave little attention to how plants were used for survival, highlighting the absence of detailed plant knowledge in early anthropological literature.

More recently, Ibrahim (2018) carried out an ethnobotanical survey in Adamawa State, documented in the *Nigerian Journal of Botany* under the title “Ethnobotanical Knowledge and its Erosion in Northeastern Nigeria.” His study catalogued food and medicinal plants while examining how modernization,

migration, and Western education were eroding indigenous knowledge. He observed that younger generations were abandoning traditional plant use, leading to the loss of valuable knowledge. While geographically closer to Taraba, Ibrahim's work stopped short of Wukari and Benkinda, leaving the specific ethnobotanical practices of the community unexplored.

From this review, while Nigerian ethnobotany has been widely studied, gaps remain. Okigbo (1980) offered a broad national perspective but lacked a community-specific focus. Kayode (2006) provided an in-depth analysis of Ekiti but did not extend to the northeast. Musa and Yusufu (2012) gave insight into Tiv and Idoma plant knowledge but excluded Taraba. Meek (1931) supplied historical background without ethnobotanical detail. Ibrahim (2018) drew attention to the erosion of knowledge in Adamawa but did not cover Wukari or Benkinda.

Three key gaps emerge from these reviewed works. First, most studies have focused disproportionately on medicinal plants, neglecting the broader spectrum of plant uses such as food, rituals, construction, and economic activities. This creates a partial picture of ethnobotany, failing to capture the full cultural and ecological roles of plants in communities. Second, very few studies have been conducted specifically in Taraba State, and none focus on the Benkinda community. This leaves an entire region underrepresented in Nigerian ethnobotanical literature. Third, existing studies often rely heavily on either written sources or interviews without combining ethnography and oral traditions. As a result, they lack the depth that comes from observing lived practices and listening to local narratives.

This present research addresses these gaps by focusing squarely on the Benkinda community of Wukari Local Government Area. It aims to document not just medicinal plants but also food crops, trees, and plants used for rituals, construction, and trade. By employing ethnography, oral tradition, and written materials, the study integrates multiple sources of evidence to build a more comprehensive understanding of plant knowledge. In doing so, it not only preserves the cultural heritage of Benkinda but also contributes to broader debates on sustainability, biodiversity, and the importance of indigenous knowledge systems in rural development.

MEDICINAL PLANTS IN BENKINDA

Traditional medicine remains one of the most important systems of healthcare in Benkinda. For most households, plants are the first option in the treatment of sickness, particularly in cases of common ailments such as fever, stomach pain, ulcers, cough, and typhoid. This reliance on plants is not only a matter of accessibility but also of trust in remedies that have been tested for generations. From oral tradition, it was garnered that before hospitals came to Wukari, their forefathers successfully healed themselves with roots and leaves, showing how

traditional knowledge has been passed down and how it continues to serve the people.

The plants described below are among the most frequently used in the community. They include trees, shrubs, vines, and crops whose leaves, roots, bark, and seeds are applied for healing and food purposes. Some of these plants are used singly, while others are combined with different species for greater effectiveness. Their uses go beyond treating illness; they also form part of rituals, preventive practices, and everyday nutrition. In this way, the plant world in Benkinda reflects both cultural heritage and the community's approach to health and survival.

Ahin-ten

This plant is widely known for its role in treating sore throat and ulcers. Oral tradition records that when someone has throat pain, three wraps of its leaves are boiled in water, and the liquid is used for gargling before spitting out. For ulcer treatment, the leaves are combined with other medicinal trees, boiled, and swallowed. According to community healers, this method helps cool the stomach and reduce internal wounds. The people believe that *ahin-ten* is a gift from the ancestors to fight ailments related to the throat and stomach.



Plate 1: *Ahin-Ten*

Ahin-dashe Another important medicinal plant in Benkinda is *ahin-dashe*, which is mainly used for ulcers and typhoid. Its leaves are boiled and consumed as medicine. Oral informants stated that it is often combined with other trees because “one tree alone does not end the sickness” (personal communication, 2025). The cultural meaning here is the belief in collective strength, reflected in the way multiple plants are mixed to create a stronger medicine.



Plate 2: *Ahin-Dashe*

Ahin-sen

The root of *ahin-sen* is the part commonly used. It is prepared by drying the root, then boiling it in water or soaking it in cold water before drinking. Community members use it to treat stomach pain, which is described as “fire in the stomach.” Oral sources confirm that the plant is respected because it works even when other treatments fail (Auta John, Personal communication, 2025). The reliance on roots highlights the depth of plant knowledge and the ability of local people to distinguish which part of the plant is effective for healing.



Plate 3: *Ahin-Sen*

Atswi Mbenu

This plant is specifically used for the treatment of typhoid and piles. According to elder women in the community, its leaves are cooked and drunk by patients suffering from high fever or severe stomach problems (Maryam Abdu, personal communication, 2025). Typhoid is a common ailment in the region, and plants like *atswi mbenu* remain important because not all villagers can afford hospital treatment.

FOOD CROPS WITH ETHNO-BOTANICAL SIGNIFICANCE

Apart from medicinal plants, crops also hold cultural and survival value. These crops not only provide nutrition but are tied to identity, culture, festivals, religion, rituals, and inheritance. Below is a list of some of these plants with their cultural significance.

Yam (*Asi* / *Dioscorea rotundata*)

Yam (*Dioscorea rotundata*) is one of the most valued food crops in Benkinda. It is considered a symbol of wealth, and men are respected for the heaps of yams they cultivate. Oral testimonies reveal that yam is eaten daily and used in rituals during harvest (Gambo Ibrahim, Personal communication, 2025). It is also a crop that connects the people to wider Nigerian yam traditions.

Locust Bean (*Ahin-nyu* / *Parkia biglobosa*)

The African locust bean is one of the most economically and medicinally important trees in Benkinda. Locally called *Rogol*, the seeds are fermented into the popular food seasoning *dawa-dawa*. The stem bark is used for treating back pain, while the leaves and pods are applied for general well-being. Informants explained that locust bean trees are “never cut down” because they are too valuable (Aliyu Musa, personal communication, 2025).

Benniseed (*Sesamum indicum*)

This crop is cultivated widely and is eaten both as food and as medicine. The roots are dried and used for treating stomach upset and diarrhea. According to healers, it also serves as an antidote to poisoning (Tanko Danjuma, Personal communication, 2025). The seeds are processed into oil and are used during festivals as part of ritual food.



Plate 4: Benniseed

Maize (*Zankpa/ Zea mays*)

Maize is a staple crop, eaten boiled, roasted, or ground into flour for porridge. Community elders stated that maize is the first crop planted when rains begin because it grows fast and signals the start of the farming season (Abdu Ibrahim, oral communication, 2025). It is also shared during ceremonies, showing its cultural role beyond food.

Groundnut (*Fheken/ Arachis hypogaea*)

Groundnut is grown in large quantities and sold in Wukari markets. The seeds are eaten raw, roasted, or made into paste. Groundnut oil is important for cooking. Oral informants noted that it is also used for treating cough when boiled with honey (Halima Ibrahim, personal communication, 2025).

TREES AND SHRUBS OF MEDICINAL AND RELIGIOUS IMPORTANCE

***Moringa oleifera* (Zogale)**

Moringa (*Moringa oleifera*), locally referred to as “Never Die” because of its remarkable ability to withstand harsh weather conditions, is highly valued in Benkinda for both nutritional and medicinal purposes. The leaves are commonly prepared in soups and are believed to help in managing ailments such as high blood pressure, stroke, and headaches. According to women in the community, the daily consumption of moringa leaves helps to “clean the blood” and promote general well-

being (Mary John, personal communication, 2025). In addition, the seeds are sometimes taken as aphrodisiacs. Beyond its medicinal role, moringa also has culinary versatility; the fresh leaves can be eaten with *kulikuli* (groundnut cake) and are often mixed with other vegetables to create a nutritious, protein-rich meal enjoyed by both adults and children.

***Cissus quadrangularis* (Ogbakiki)**

This climbing plant is used for healing wounds. The leaves are squeezed and the juice is applied to sores, while the burnt stem mixed with coconut oil is applied on skin wounds. Informants emphasized that it is mainly used for external medicine (Auta Musa, personal communication, 2025).

***Vernonia amygdalina* (Bitterleaf)**

This is one of the most common medicinal plants. In Benkinda, its leaves are eaten to cleanse the stomach. It is also boiled to treat fever and ulcers. Informants stressed that “without bitterleaf, no household can survive” because it is both food and medicine (Grace Aliyu, personal communication, 2025).

CONCLUSION

From the discourse above, these seemingly common plants and trees are very important in the everyday life of man ranging from religious beliefs to his health and relationship with the earth and the resources therein from time immemorial till date. This goes without saying that ethnobotanical knowledge is more than just a list of plants and their uses; it is a reflection of how people understand health, environment, ritual acts, and survival.

The people of Benkinda use plants not only for healing but also for food, rituals, and cultural identity and their reliance on indigenous species shows a resilient system of local knowledge that has been passed down orally for generations. This paper therefore examined medicinal plants, food crops, and shrubs as cultural resources, and their symbolic roles in health and as well as economy. It also considers the role of oral tradition, gender, adaptation to modern influences, and the overall significance of preserving ethnobotanical knowledge, especially as regards its cultural, archaeological, and religious significances.

Considering the importance of this study, at this juncture, it becomes pertinent to suggest three recommendations as outlined.

1. There is an urgent need for documentation and preservation of ethnobotanical knowledge. Since most of the knowledge is transmitted orally, efforts should be made to record it in written and digital forms. Schools and local institutions should be involved in collecting plant names, uses, and preparation methods. Elders who hold this knowledge should be supported to share it before it disappears upon their death or loss of memory. This will

help create a permanent record that future generations can rely on, and it will also help researchers and policymakers who are interested in traditional medicine and food systems.

2. Furthermore, there is a need to encourage collaboration between traditional and modern healthcare systems. Many of the plants used in Benkinda are known to have strong medicinal properties, but their potential remains under-researched. Partnerships between local healers, scientists, and healthcare providers can help to test, refine, and standardize some of these remedies. This will not only give more recognition to indigenous knowledge but also create safer and more reliable treatments. At the same time, local people will benefit from a healthcare system that respects their culture and improves their wellbeing.
3. Lastly, the promotion of sustainable use and conservation of useful plants is very important. As farming, logging, and modern development expand, many plant species face the risk of depletion. The community should be encouraged to plant and protect species like moringa, locust bean, and bitter leaf, which have high value. Conservation projects that involve the youth will also create awareness and transfer knowledge to the younger generation. Linking ethnobotanical knowledge with modern agriculture and conservation strategies will ensure that plants continue to serve both economic and cultural needs.

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INTERNET SOURCE

USDA-Forest service- accessed on 10th December 2025

ORAL INFORMANTS

S/N	NAME OF INFORMANT	AGE	GENDER	OCCUPATION /ROLE	TYPE OF INFORMATION	DATE
1	Abdu Ibrahim	54	male	Farmer	Cultural significance of maize	2015
2	Halima Ibrahim	49	Female	Trader	Use of groundnut for cough remedy	2025
3	Mary John	52	female	Farmer	Use of <i>moringa oleifera</i> for medicine and food	2025
4	Auta Musa	57	male	Herbalist	Wound treatment with <i>Cissus quadrangularis</i>	2025
5	Aliyu Ibrahim	72	male	Traditional healer	Historical and medicinal use of Plants	2025
6	Tanko Danjuma	61	male	Healer	Use of Benniseed for treatment	2025
7	Maryam Abdu	63	Female	Elder	Use of <i>Atswi Mbenu</i> for typhoid and piles	2025
8	Gambo Ibrahim	58	Male	Farmer	Yam cultivation and ritual significance	2025
9	Grace Aliyu	56	female	Farmer	Stomach cleansing with <i>Vernonia amygdalina</i>	2025
10	Auta John	55	Male	Herbalist	Root preparations of <i>Ahin-sen</i> for stomach pain	2025

PLANT USE TABLE

S/N	LOCAL NAME	SCIENTIFIC NAME	USE
1	Ahin-nya/locust bean	<i>ParkiaBiglobosa</i>	Food/trade
2	Neem	<i>Azadiratcha Indica</i>	Medicine
3	Melina	<i>Gmelina Arborea</i>	Economic tree/trade
4	Yam	<i>Dioscorea rotundata</i>	Food/trade/social status
5	Benniseed	<i>Sssamum indicum</i>	Food/ trade/medicine
6	Maize	<i>Zea Mays</i>	Food/trade/medicine
7	Groundnut/ <i>Fhekan</i>	<i>Arachis hypogaea</i>	Food/ medicine
8	Zogole	<i>Moringa oleifera</i>	Medicine/Food
9	<i>Ogbakiki</i>	<i>Cissus uadrangulasis</i>	Food/ medicine
10	Bitterleaf	<i>Vernonea Amygdalina</i>	Food/ Medicine/ Trade