

Traditional Medicine: A Panacea For Promoting Human Security

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Among the Africans, life is regarded as the most precious gift of Supreme Being which must be protected and prolonged as much as possible. Whenever there is a threat by disease and other misfortunes, steps are taken to eliminate the sources of danger and get total security. The measures adopted by the traditionalist to ensure wholesome treatment of diseases have been criticized by foreigners and some Africans who, through education and Christianity have been influenced by Western culture. Such critics have questioned the rationale behind some aspects of traditional treatment as well as making some allegations which tend to undermine the sacred functions of the traditionalists. There are not yet enough efforts in form of systematic research to investigate this allegation among various traditional groups. The problem of this paper now remains how trues is this allegation that the measures adopted by the traditionalist are faulty and bad in their attempt to show traditional medicine, as a remarkable versatility over the centuries in meeting the wide range of human health. This paper adopts method of literary analysis with descriptive phenomenology. Arising from the findings of this paper, it is therefore recommended that, demonization of traditional medicine should stop. Because traditional medicine work better for some illness such as pile, rheumatism and so on.

Keywords: *Traditional, Medicine, Human, Security*

Introduction

It was Ubrurhe (1994) who opined that traditional or indigenous medicine includes all mystical preparations that prevent and cure diseases, enhance life and provide means of achieving one's aspirations.

In traditional African societies indigenous medicine is a conventional means of treatment and cure of various diseases. Africans living with different diseases especially before the advent of foreign religions accompanied with new health care delivery and orthodox medicine looked up and adopted no other solution than traditional medicine. The efficacy of African medicine has been known and attested to for over time. Hence as early as 1920, Father Julian Gorju had attested to this when he argued that traditional healers did not have the slight ideas about matters of dosage but their remedies were astonishingly efficacious (Zeller, 1979). Sequel to the aforesaid place of traditional medicine in fostering the well being (healthwise) of Africans, Ohaeri (nd) reported that,

... So far we have treated ... victims of the bite from this dangerous snake. (carpet viper, Nsukka's most dangerous snake). In all the six cases, the cure was rapid and completely effective. All the patients described the relief from the pain as taking approximately seven minutes after the administration of the remedy, which is taken orally. No relapse occurred.

It was through traditional medicine that those cured from the effect of the dangerous snake bites got total healing. It is not out of place to observe that human security entails freedom from danger. Through traditional medicine, diseases thought to be source of pain, fear, hopelessness and which “unleashes” terror, excruciation with impunity are made powerless; managed, controlled and cured completely. In line with this view point, people who are cured of these afflictions (diseases) are managed and controlled to a very large extent and so afforded the opportunity to live longer and mend their ways with God and their neighbours. The traditional medicine is therefore an imperative panacea towards fostering security of human person.

We shall understudy this under the following sub headings: How the Africans understand misfortunes including serious sickness, the concept and scope of medicine, classification of the traditional medicine, processes of traditional treatment, the use of herbal preparation for the physical treatment of diseases and spiritual/psychological treatment.

HOW THE AFRICAN UNDERSTAND MISFORTUNES INCLUDING SERIOUS SICKNESS

African understanding of disease in particular and misfortunes generally is clarified in their worldview which Metuh (1981) explains as “the complex” of the people's “beliefs and attitudes concerning the origin, nature, structure of the universe and interaction of its beings, with particular reference to man” Although God is universally acknowledge as “the source of life and welfare who

orders events in the world of his creation, He is not often regarded as the direct source of misfortunes like death, fatal accidents, epidemics, loss in business and disease. Such misfortunes are rather attributed to lesser known spirits who are functionaries of God, or to other numerous spirits of human origin who delight in causing harms to people. The divinities as senior functionaries of God and the ancestors next in rank, are believed to be ambivalent as they can bless or punish. That is why people accord them more prominent worship than the Supreme Being who, in His unique nature, is pure, merciful and benevolent. To ensure security and comfort, the traditionalists regularly try to maintain or cut relationship with the spirits as the case may be. Udechukwu (1978) appropriately states;

For man to survive in this world, to be able to live a successful and happy life, and upon death to join the ancestors, he strives at all times to maintain a harmonious relationship with all the forces that impinge on his life and being. This according to him, “means a continuous quest for equilibrium, the wooing of benevolent forces and keeping in check of the malevolent ones.

Like the Jews who traced the major events in their life to their relationship with Yahweh, the God of Israel, our traditionalists always give mystic interpretation to their major successes and setbacks. No death or protracted sickness is just physical, rather some evil forces must be behind the scene. If, for instance, a young woman miscarries after some months of pregnancy such can't just be attributed to over strain, rather there are some restless and unmourned spirits who have ganged up to obstruct progress in the family. This type of impression has implications on the practice of traditional medicine.

THE CONCEPT AND SCOPE OF MEDICINE

No matter how despicable the knowledge of Orthodox and modern scientific medicine is in Africa, the fact is that the world is indebted to Africa for at least the rudiments of this art of medicine. Africa once led the world in civilization and the knowledge of medicine through Egypt (Keita, 1984). In the light of this, the word “traditional medicine” is preferred because it portrays better the idea that African traditional medicine means the medicine that actually originated from Africa and passed from generations to generations.

According to the Concise Oxford Dictionary, medicine is “an art of restoring and preserving health, especially by means of remedial substances of regulation of diet as opposed to surgery and obstetric.” It goes further to define medicine from the perspective of the less privileged people as “spell,” “charms,” and fetish. Without question this definition is inadequate from the African perspective. Medicine in African perspective is not only therapeutic. Even from the less privileged perspective, medicine is not only “spells,” “charms,” and “fetish.” According to Webster's New World Dictionary of the American Language, Medicine is “science and art of diagnosing, treating,

curing, and preventing disease, relieving pain, improving and preserving health.” It goes further to define medicine as “as drug or other substance used in treating disease, healing or relieving pain.” The dictionary also defines medicine from the less privileged perspective as “any object, spell, rite, and so on supposed to have natural supernatural powers as a remedy, preventive and so on.”

IkengaMetuh (1985) is very instructive. According to him, traditional medicine is “anything that can be used to heal, to kill, secure power, health, fertility, personality or moral reforms.” This includes anything that has the so called magic effect. In his definition he rightly observed that African indigenous medicine includes not only herbal mixture, but also the so called “magical” objects, incantation, and rites capable of affecting human condition either for good or for worse. A.B.T Byaruhanga-Akiki's (1991) definition of traditional medicine is also instructive. It is “the act of curing man's disharmony with himself, another person, nature and environment.” In order to restore this disharmony there is the need for the use of humankind, animal and plant. In African context, medicine can certainly be used to kill, to cause disease, to bring good luck or success or to find favour or love apart from its therapeutic function. African traditional medicine is the use of anything, material or immaterial, explicable or inexplicable, which originated and was transmitted from generation to generation in order to treat, to heal, to kill, to punish, obtain success or good luck and general well being of people. This is how the word African traditional medicine will be used here in this paper.

THE CLASSIFICATION OF TRADITIONAL MEDICINE

Since there are no clear-cut differences in the classification of traditional medicine, attempt would be made to differentiate and group together some of these traditional medicine for the purpose of identification. Professor Akiki (1991) identified three major classifications of African traditional medicine-herbal medicine, ritual medicine and mystical medicine.

The first classification of African traditional medicine is the herbal medicine. According to him this group of medicine is made from leaves, bark of trees, plants, juices, and other parts of plant. They are mainly used for what Byaruhanga-Akiki calls biological diseases such as arthritis, asthma, diarrhea, eye diseases, pneumonia, cholera, malaria and other general diseases.

The second type is the ritual medicine. The ritual medicine involves sacrifices, eating of some specific kind of food and giving various prescribed gifts. They are performed to heal social, psychological and psychosomatic diseases. In this case cows, sheeps, goats, soil, chickens, snakes, bones and rocks may be used. Taboo is an essential part of human existence and therefore they must be obeyed. It is part of the ways by which order is maintained in the African society. Any breach of such taboos can result in social disorders, psychological and psychosomatic disease. Doctors in the Orthodox Western Hospitals have not successfully treated such diseases. There are several cases in which after many examination of the patients they are told that “Ki Ise aisan hospital Ko” (it is not a hospital disease).

The third type of medicine is mystical medicine. The mystical medicine includes curses, incantations and some rituals. Such medicine for retentive memory, good sales, love, escape from dangerous battle or ghastly accident and others are many. There are testimonies that despite the mystery that surrounds the medicine, they are efficacious. In this category, the use of potent words is most important because of the basic belief of Africans, especially the Yoruba people of Nigeria. Indigenous Africans believe that when we were born we were given some potent words. These words give us the power to balance both our spiritual and physical bodies and to awaken in us the highest potential of our soul. These potent words can be used for energy, prosperity, healing and protection. These words given to each person have unlimited possibilities within our incarnation for every one of us who are willing to make use of the words and who put forth some unique effort to remember the word for use. This efforts includes attaching some spiritual significance to the words that we can remember for our use.

PROCESSES OF TRADITIONAL TREATMENT

Healing in African Indigenous culture is a corporate matter. It involves the totality of the individual person, the family and the community. This is what can be call the concept of corporate responsibility in African health system. Good health in the African Indigenous concept differs remarkably from the Western concept. Unlike the World Health Organization (WHO) which defines good health as the absence of disease and or infirmity, the African concept has to do with the state of total physical, mental, social-well being as a result of maintenance of a good relationship and harmony with nature, divinities, spirits and fellow human beings (Silis, 1972). Health therefore, involves the physical, psychosocial, spiritual, and environmental. In African context, lack of good health or diseases can be classified into three categories: the natural or physical, the supernatural, and the mystical. The natural or physical means the mere dysfunction of the physical body system or mere injury caused by accident. This type of diseases will normally respond to medicine quickly. Supernatural and mystical diseases are the ones caused by witches and wizards, by breaking taboos, neglecting one's responsibilities to ancestors, and disharmony with fellow human beings. Sometimes these are usually difficult to treat except with special combination of treatment of herbs and ritual, confession, sacrifices and special restoration of disharmony with God and divinities, spirits, and the entire environment. Before the advent of Christianity and Western medicine, Africans had developed certain effective ways of rescuing themselves from these types of diseases. These ways include the use of herbs, powerful, mysterious or potent words, animal parts, living and non-living things, water, fasting prayers, laying of hands, and other rituals for restoration of the harmony among the people and the environment.

Massaging, as a therapeutic system, is another important system of healing, which is effective for the treatment of nervous, muscular systems and especially the treating of gynecological problems (Ubrurhe, 1994). Hydrotherapy involves the use of cold, or hot water,

compressed and steam vapor baths are used for different diseases like headache, fever rheumatism, and the activity of the sweat glands. It has been established that water increases the consumption of oxygen up to about 75% and it eliminates about 85% of carbon dioxide in the body (Ubrurhe, 1994). Fasting is an important aspect of Indigenous therapeutic methods in African. To cure an ailment, patients are instructed to abstain from food for a certain period of days or weeks. This method is usually used for curing obesity, Indigestion, overweight, mental and some chronic diseases. Mume (1978) was very sure of the positive result of fasting in curing diseases when he says that fasting is the most effective means of body house cleaning known. Fasting is an eliminator of accumulate toxins as well as a general restorative, fasting is a purifying process. It brings about a rapid elimination of toxic elements and poisonous materials from the body.

Another important method of healing is what we may call the faith-healing method. In Africa Indigenous Religion, especially in ancestor worship, a person who is tortured by the ancestors is asked to confess and make sacrifices. After all these have been done, the offender is made to believe that he has been forgiven and healed of the sickness.

The use of potent words, for therapeutic purposes is not uncommon among African indigenous people. These words have to be uttered in a specific place, at a specific time, and in a specific way for them to be effective. It may also involve ritual performances. Below is an example of the use of potent words for healing. After chewing seven alligator peppers, and placing one's mouth on the patient's navel one should recite the potent words below to cure scorpion stings or headache: Oorun lode l'alamuwonu

Oorun kujualaamu jade (7 times)

Translation:

When the sun rises the female lizard disappears

When the sun set the female lizard appears (7 times) (Ademiluka, 1991)

Another important potent word for pregnant woman for the purpose of safe and easy delivery is:

Kankan I'ewe Ina njomo

Kan Kannikilagbayaomolagbaja bi mo re loni

Konukohokiroju ti fifi aso re toro

Kilagbayaomolagbaja ma roju ti ofi bu omoreloni

Translation:

The leave of Ina burns in haste

(name the laboring woman) and the daughter of (name her mother)

Should deliver her child in haste today.

The konukoho tree does not hesitate to give off its cloth back (name the laboring woman)

The daughter of (name of the mother)

Should not hesitate to deliver her child today

Because the snake sheds its skins easily without problem.

Immediately a woman who has history of miscarriages or infant mortality is aware that she is pregnant, she should start using the concoction meant for pregnant woman called, Agbo aboyun. One Mr. Seyi Ojo (2018) confirmed the efficacy of such medicine that he used a concoction for his wife during pregnancy. This concoction made by roots and leaves of trees boiled for drinking and bathing by his pregnant wife. Mr. Balogun Aiyelahin (2020) narrated another story of when he went to visit his son in the northern part of Nigeria. According to him, his son complained about a regular painful birth despite the wife's regular visit to the Orthodox hospitals. The native doctor prescribed a concoction for her for bathing and drinking. The result was an easy childbirth.

In African culture, marriage and child bearing are considered to be the main focus of life. The inability to procreate is also considered a catastrophe that leads to polygamy and marriage failure, ridicule, and general unhappiness. The Yoruba people of Nigeria sought the knowledge of the cause of such bareness in women and the medicine to cure such disease. The most serious of these diseases is called eda (Leucorrhoea). This is serious because they recognize the fact that it does not respond quickly to treatment (Dopamu, 1982). Among the medicines used to cure eda before the advent of the missionaries were:

A fresh (Segirri or tagiiri) *adenopusbrevifloris*, spring onions, sulphur and local pap (eko). After the coat of the adenoid *revifloris* has been scraped off and cut into pieces, it will be mixed and burnt together with the spring onions in a broken pot. After the sulphur powder has been mixed with the ingredients above, the husband and wife will drink the pap (eko) with it three times a day. They must have intercourse in the very day of use, but must wait for three days before another intercourse. Grind together ten bitter cola, ten alligator pepper, ten kola-nuts, one snail, potash (konwun), onion, salt, part of the feather of night jar bird (emo ajao), and drink the powder with maize pap (ekoagbado) every morning.

The Yorubas through their experiences identified another disease that is associated with catatonia discharge of women. Women who missed their menstruation for several months without any pregnancy (amenorrhea) are advised to use an indigenous medicine called alaseobinrin which will eventually open up her menses and consequently bring about pregnancy. Such a disease can be treated as follows.

Potash (Konwun), leaves of the herb *Urariapictapapilionaceae* (alupayida), the stalk of white guineacorn (poroporo baba funfun) red parrot feathers (ikoodo), stalk of white guinea corn potash, cam wood (osun), one bottle of coco-nut water, one bottle of palm kernel oil, one bottle of lime juice. A very hot fire-heated stone must be put in the medicine while still very hot and drink in the morning (Dopamu, 1982).

The Yoruba of Nigeria have numerous medicines to accelerate the discharge of placenta (oni bi or amubi) to accelerate an easy birth of a woman in difficult labour. One of the prescription is as follows.

A snake that has swallowed something. Remove and burn what has been swallowed with alligator pepper. The powder must be put in small gourd (ado) and cover with a white leather. The snake itself must be burnt separately with alligator pepper and a cowry, put in another small gourd and covered with red leather. When a woman is in labour stage, she must be given (with a left hand received with a left hand), the powder in the small gourd with a red leather to drink with maize pop (eko). After few minutes with the same method the powder in the small gourd covered with white leather. The baby and the placenta will come immediately (Dopamu, 1982).

There are some indigenous medicines readily available for some common sickness such as migraine headaches, for example Urhobo people of Delta State, Nigeria prepares Adjuge roots, taken from the ground without washing, then gently taking it with hand, it should be scrapped on a leaf or leaves. Alligator pepper and some water should be added. The concoction must be dropped into the patients eyes like an eye drop (Ubrurhe, 1994). Another important medicine for migraine headache is materia medica which must be applied between 4.pm and 5.pm when the sun is setting and when the patient faces the sun. The materia medica must be rubbed on the exact spot where the patient feels the pain. This rubbing must be repeated continuously until the patient feels no more pain after shaking his or her head (Ubrurhe, 1994).

An effective medicine for stomach ache include chewing alligator pepper (9 for male and 7 for female). In the mouth and while the mouth is still hot, the following should be recited.

Okun t'o wo nu o jade
Okun t'o wo Igbo ni anpe ni ejo Igbo
Okun t'o wo llenianpeniekolo
Okun t'o wo inunianpeniejoinu
Aringindinniorukotianpe
Iwo edo... inu ma se run (mention the name of the patient) mo.

Translation:

Okun that enters the stomach does not come out
Okun that enters the forest is what we call snake forest
Okun that enters the house is what we call ekolo
Okun that enters the stomach is what we call stomach snake
We call it Aringindin
Iwo edo-stomach pain do not pain (mention the name of the patient).

Spit the chewed alligator pepper on the belly of the patient and the patient is released (Agoro, 2004). Apart from the testimony concerning the efficacy of African traditional medicine mentioned above, there are evidences and written testimonies. Rev. Fr. Julian Gorju (1984)

affirmed the fact that even though traditional healers may not have the idea of accurate dosages of their medicine, their remedies are astonishingly efficacious. Mr. Akinwumi (1975) confirms the efficacy of the traditional medicine:

The main objective of any art of healing is the ultimate achievement of a lasting cure. In fact, there have been cases where Orthodox medicine failed and the traditional medicine proved useful in the treatment of chronic disease.

M. Gelfand (1964) mentioned a medicine woman who treats asthma effectively with a stramonium leaf despite the fact that she lives in a very remote village. Mr. E.A Ohiaeri (nd) reported the effective treatment of snakebite with traditional medicine at the University of Nigeria, Nsukka, at the Traditional Nigerian Medical Center. According to him six victims of snakebite by the dangerous carpet viper (Nsukka's most dangerous snake) were treated successfully without any occurrence of relapse. The relief from the pain took approximately seven minutes. Prof. Lambo, Dr. Folayele Awosika, specialist in Clinical Pharmacy and Herbal Medicine, Abimbola Sodipe, President of the Nigerian Union of Medical Herbal Practitioners, Prof. Ade Dopamu and others strongly affirm the efficacy of traditional medicine (Dopamu, 1986).

The Use of Herbal Preparations for the Physical Treatment of Diseases

Africa is rich with varieties of plants which have been proved to possess high medical values, backs of trees, nuts, shrubs, fruits, insects and selected part of animals for effective treatment of various diseases. Ironically, most healers often claim ability to handle any type of complaint one could mention. Cases commonly taken to them are serious one which have not yielded to Orthodox treatment in the hospitals. Diseases they claim they can treat include mental troubles, venereal diseases, hepatitis, gynecological problems, pneumonia, of recent 'AIDS.' It has not been possible in many cases to test the validity of their claims as their patients normally keep silent about their experiences with the healers.

Allegations normally levied against the traditionalists in connection with administration of herbal mixtures are firstly, that they lack knowledge of adequate dosage for their mixture with the result that they tend to over-drug their patients. Secondly, they operate under very poor hygiene conditions. On the first allegation Arubalueze (1986,48) has this to say:

The medicine man does not have instrument with which to measure the temperature, and the heartbeat. Nor has he the instrument with which to examine delicate organs like the eye and the ear. The result is that in many cases, treatment is given which is altogether out of proportion to the need and capacity patient's body.

We observed about twenty-one medicine-men and women in ten communities of Yagba East Local Government Area of Kogi State, Nigeria, and all of them refuted our suggestion that they were not definite with dosage for their patients. In most cases they provided local containers-glasses and plastic cups of various sizes for various age-range of patients. We were told that their

measures equally varied with the concentration of the boiled herbs and the seriousness of the sickness. They could feel the body temperature of the sick and inspect their body but no instruments were used. On the whole we did not find much to justify the alleged excess dosage. However, it is possible that some patients who are anxious for speedy recovery may take more than the prescribed dose on their own. Sofowora (1984) – a scholar of natural and applied sciences who has carried out some research on traditional herbs has this to say on the issue of over dosage.

...this is not true nowadays, however, as many traditional practitioners do specify dosage, even using such terms as teaspoonfuls e.t.c., and varying the dose with the age of the patient.

Expediency would seem to have helped to preserve much of African traditional medicine, because in spite of the fact of its denigration by many Christian and Western trained doctors, the medicine is still very much around, in fake and genuine forms as with most things in human life. Its efficacy in respect of certain diseases, such as rheumatism, pile, malaria and many tropical diseases is not in doubt. Who in his or her right minds would doubt or deny that discovering the medicinal properties of herbs, roots, barks, and other materials is not of scientific knowledge and insight?

Denigrators of everything African, and some Western trained medical doctors and pharmacists who want to promote their own trade and profession, malign African traditional medicine as demonic, as lacking dosage, and produced in unhygienic environment. It is all basically untrue. Makinde (1988) wonders why such people want to annihilate “the traditional medicine by which many of them were safely delivered, nurtured, and successfully treated until they grew up.” He quotes a Westerner, Benjamin Walker, as stating that:

Although most Orthodox physicians have tended to scorn the methods used by primitive healers as to much superstition, there is today a growing appreciation of the genuine value of some of these methods. Centuries of experience have gone into the evolution of formative healing, and their cures, both psychological and medicinal, have often been very remarkable.

Walker's point buttresses the claim that if Africa's evolution was not arrested, she would not have become as backward as she currently is, and it must have been expediency that saved African medicine. Today, African medicine is reckoned with internationally, because it works magically in some cases, to the extent that even the World Health Organization (WHO) is said to be working for its rehabilitation. Experienced and trained Traditional African physician and medical experts alike know the dosage, and they mostly don't live on dung heaps, as to be saying their medicines are prepared in unhygienic environment. Participant observation revealed to me that a good traditional doctor knows the import of each ingredient in the medicine he or she prepares. Of course, there are no absolute systems that cannot improve in the world.

Spiritual/Psychological Treatment

No medicine is regarded as potent without religious rites because the practitioners are apprehensive of the involvement of the spirits in their trade. All stages of 'medicine-making' the powers of the spirits are invoked through prayers and incantations. While herbal preparations are essentially administered to the sick, no serious treatment is assumed complete without sacrifice or the other, and also provision of protective charms to be worn on the body, hung on the roof, buried on the compound or incised into the skin. There is no proof of the efficacy of this spiritual aspects of treatment which is normally expensive as the patient must provide several items for the sacrifices or charms and also pay some cash. The healers normally would wish the patients to complete these processes but owing to the increasing impacts of Christian Faith and declining economy, some patients tend to be interested in herbs orally administered for physical treatment.

Conclusion

Based on the progress made by Western education, Christianity and Islam, and the emergence of Urbanization and technology, one would have expected a sharp decline of interest in our traditional institutions which have been, since our contact with these agents of Western Culture, silent objects of ridicule and suppression. It is particularly surprising that with the rapid expansion of Orthodox medical facilities in our country traditional medicine still enjoys patronage even from educated men and women who profess the Christian Faith. The obvious question is what draws these people to these medicine-men and women? Could it be that the Orthodox medical centres are not yet able to find solutions to various deadly disease that constitute problems to man these days? On the other hand could it possibly be that people are never patient with the modern hospitals and as a result withdraw prematurely to the traditional healers for treatment?

We need not lose sight of other critical issues: the negative impacts of industrialization and urbanization on the people as well as the unavoidable influences of culture on their values and attitudes. Culture helps to mould the interests, tastes and values of the individual. In the event of strains and stresses of urban life with the resulting socio-economic problems the individual goes home to seek redress in traditional way. Traditions die hard. One is constrained to predict that with the increasing patronage being given to traditional medicine by the sick and the habitual desire of the average businessman to provide extra protection in the nature of magical preparations to guide his business, traditional medicine has bright future in our society.

Suggestions

A number of problems must receive attention to enhance the health and social problems being solved by the traditionalists, among them are:

- i. It is necessary to give them good orientation to understand that poor environmental conditions are hazardous to the life they are helping to save. They need to realize that their faith in the

support of their ancestors and other supporting spirits may not save people from contacting infections disease when there is not adequate physical separation from the infected.

- ii. The conservative and secretive attitudes of our traditionalists generally close their minds to useful suggestions. It is necessary that further research should be carried out to analyze the content of our natural resources and render them maximally useful for pharmaceuticals Services. But the traditionalists would never give co-operation as they guard their trades jealously. Some even see it as an abomination to disclose the names of herbs inherited from their ancestors. Those without children sometimes die without passing the knowledge to anybody for preservation.
- iii. Much as we admit that very honest and devoted traditionalists still maintain the tradition of treating their patients without very high charges, we must emphasize that there are new breeds of young medicine-men and even women who claim inspiration only to keep exploiting the psychology of the sick by giving them cut-throat charges of treatments. These and other emerging problems require careful handling by government through regular dialogue with the traditionalists, to help them understand why and how they should improve.
- iv. It is noteworthy that seminars and workshops are being held on traditional medicine at various states of the country. We are also aware that institutions of higher learning have been organizing research on traditional medicine including subsection of some herbs to scientific analysis. Efforts should be made to organize more of these conferences, seminars and research to foster greater understanding and cooperation among our traditionalists, scholars, medical practitioners and government who are basically concerned with one issue which is how to maximally tap our resources to solve our problems.

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