
Documentation of Flora Terms in Achi Variety of Igbo

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Abstract

This study identified and documented the flora terms in the Achi variety of Igbo, and the values that these plants possess. Data were elicited from fifteen native speakers of the variety (ages 40 - 82) through oral interviews using a checklist by Okpoko and Emeafor (2018). The use of simple descriptive approach was employed in analyzing the data. Results showed that over fifty plants are indigenous to the Achi community and these plants have nutritional, cultural and medicinal values. A careful observation revealed that, although the flora terms in Achi share certain similarities with their Standard Igbo variants at the lexical and phonological levels, some flora terms like Úgúgóriò and Ñshígbú are unique to the Achi community. It was also discovered that certain plant species are going into extinction. The young native speakers between the ages of 0 - 25 possess little or no knowledge about the identity and/or uses of the plants. The older generations who have this knowledge are dying without passing it on to the youths. Although these plants serve nutritional, cultural, and medicinal purposes, the medicinal values are not fully appreciated by the indigenes. The study concluded that this aspect of Achi culture is endangered and therefore, recommends that further studies be carried out in this area to create awareness about the important plant values in Achi and the need to preserve them. Further investigation should also be made into the medicinal properties to authenticate the findings and

to encourage people to increase their dependence on natural/herbal remedies.

Keywords: language documentation, language endangerment, flora terms

1. Introduction

Language is the chief means by which human beings communicate. It plays a very important role in human endeavours. Nwaozuzu (2017:1) considers language as one of the most fundamental aspects of human behaviour. According to her, “one of man’s greatest achievements is the development of language into a refined instrument of expression and communication”. It becomes a grave difficulty when this function of language is not carried out. In language studies, certain areas have become so familiar that they have almost been taken for granted. There are other areas however, that have not yet been given adequate attention in some languages, especially those that are new in the field of linguistics. One of such areas is documentary linguistics.

Documentary linguistics or language documentation is one of the emerging disciplines in the field of linguistics that arose as a response to the need of preserving, revitalizing, and sustaining world endangered languages. Gippert, Himmelmann, and Mosel (2006) view documentary linguistics as being “concerned with the methods, tools, and theoretical underpinnings for compiling a representative and lasting multipurpose record of a natural language or one of its varieties”. Evidence shows that many languages are dying. Emenanjo (2008) while quoting Crystal (2002:2) observes that “there is agreement among linguists who have considered the situation that over half of the world’s languages are moribund, that is, not effectively being passed on to the next generation...” There

exists the struggle of existence among languages. It is a case of "the survival of the fittest." Due to this competition, some languages have better chances of survival than others. Some languages are at the verge of extinction while others have died already. Such is the language situation in Nigeria. A language is said to be endangered when its younger generation no longer use it due to one reason or another. An endangered language can also be regarded as one that has few surviving speakers such that it is in danger of falling out of use. It is important to note however, that not all languages are classified as being endangered. Those languages which are not endangered are regarded as flourishing languages.

With the emergence of documentary linguistics, a lot of works have been done where various aspects and culture of world languages have been documented. Nigeria is not left out in this advancing development. In the Igbo language, a lot of researchers are also working to document different aspects of the Igbo language. Okpoko and Emeafor (2018) carried out a research on the Indigenous plants and their uses among the Nsukka people. Nkamigbo and Agu (2015) also conducted a documentation project on dirge songs among the Amokwe Orji people in Udi. Eme, Mbagwu and Mmadike (2016) documented some selected Igbo proverbs as a way of preserving the Igbo worldview and providing a tool for revitalizing the use of proverbs by the younger generation. In addition, Mamah, Eze, Odeh and Nwosu (2021) documented issues of greetings in Enugu Ezike variety of Igbo. A host of other researchers have also made attempts to work on different aspects of the Igbo language. It is sad to note however, that no attempt has been made to document the flora terms of Achi Igbo. This study seeks to fill that gap. The study therefore, is an investigation into the Achi variety of Igbo with the aim of examining, identifying, and

documenting its flora terms as well as the values that these plants possess.

Achi is the largest town in Oji River Local Government Area of Enugu State, Nigeria. It is made up of twelve villages. Achi is blessed with rich vegetation; hence, plants are important parts that make up the fabric of the Achi people. The plants serve different purposes ranging from socio-cultural, economic, to medicinal uses. Sadly, the majority of the younger generation cannot identify these plants as they are called in the Achi variety or state confidently their uses. The older generations who possess this knowledge are gradually dying without passing it to the youths. If efforts are not made to document this important aspect of the Achi culture, it will completely go into extinction.

Flora basically denotes plants of various categories of a particular region. It also refers to all the plant life present in a particular region or time, generally the naturally occurring (indigenous) native plants. They are classified into native, agricultural/horticultural, and weed flora. For the purpose of this study, focus will be on the native flora of the Achi speech community, with the aim of documenting the names they bear in Achi and the various purposes they serve. The rest of the sections are structured as follows: the first part of section two presents an overview of language documentation while the second part discusses studies on language documentation. Section three constitutes the methodology while section four comprises the data presentation and analysis. Section five summarizes and concludes the study.

2. A Brief Overview of Language Documentation

Language documentation has caught the interest of scholars over the years. It is important to note that language documentation and documentary linguistics are used interchangeably and in the course of this study, both terms would be used interchangeably. There are views and opinions concerning the concept of language documentation. Some of them would be considered briefly. Woodbury (2003) views documentary linguistics as that branch of linguistics which is concerned with the making and keeping of records of the world's languages and their patterns of use. He notes that documentary linguistics emerged while significant changes occurred as the study of language progressed. Woodbury identifies endangerment as one of the factors that gave rise to the inquiry into documentary linguistics. He avers that language practices over the world are shifting at an alarming rate that it affects the world over 7000 languages.

In his opinion, Himmelmann (2006:1) considers language documentation as a "lasting multipurpose record of a language." He believes that language documentation should bear certain qualities and meet needs such as providing records that cover all aspects of a language including social and/or religious practices in a speech community. For him, language documentation should also serve a multipurpose such that both individuals and agencies of different categories can make use of the outcome. He adds that every language documentation project should be lasting, in that it can serve the present generation and generations to come. Himmelmann also identifies endangerment as a reason for documenting languages. He however notes that "while language endangerment is a major reason for getting involved in language documentation, it is not the only one." Whatever the reason may be for documenting a language, the usefulness of its outcome is important. Austin (2008)

identifies some uses for the outcomes of documentation projects. He points out that they could be used for linguistic research, folklore, poetics, anthropology, oral history, education, and language revitalization. He adds that the outcomes of documentation output are not just for linguists but that the users include researchers from other disciplines as well as members of speaker communities.

2.1 Studies on Language Documentation

Scholars and researchers have embarked on so many documentation projects in the bid to support seekers of endangered languages in their desire to preserve, revitalize or sustain the endangered languages. Efforts have also been made by Nigerian researchers to document Nigerian languages and aspects of Nigerian languages that are endangered.

Okpoko and Emeafor (2018) carried out a documentation of the indigenous plants and their uses among the Nsukka people. They discovered that the plants existing in Nsukka are used for food, forage, sacred purposes, boundary demarcation, handcraft, medicinal and other utilitarian purposes. It was noted that due to globalization and urbanization, the knowledge of these indigenous plants and their uses are disappearing among the younger generation. In the same vein, Aiyeola and Bello (2006) carried out an investigation into the ethnobotanical potentials of common herbs in Nigeria using Enugu State as a case study. They collected a total of 96 plant species and found out that most of the species discovered are highly medicinal. Diabetes in the study area had been controlled by the use of *Rauvolfia vomitoria*, *Psidium guajava*, and *Ocimum gratissimum*. Aiyeola and Bello (2006:22) therefore recommended that more documentation be encouraged as "it is not enough to know what local people use plants for, but scientific and clinical validation of the claims is required".

Another documentation project was carried out by Nkamigbo and Agu (2015). The documentation focused on dirge songs among the Amokwe Orji people of Udi Local Government Area of Enugu State, Nigeria. The performance of dirge songs in this community is an important aspect of the Amokwe Orji culture and it is a task carried out by elderly women. Regrettably, the younger generation lack interest in the dirge songs due to the advent of Christianity and civilization. It was concluded that dirge songs in Amokwe Orji are endangered as the very few old women who have knowledge of the dirge songs will soon die.

In the bid to preserve a cultural aspect of the Mbaise people that is on the verge of dying, Uba (2015) carried out the first step of the documentation of Erigwara Mbaise, a cultural celebration peculiar to the people of Mbaise in Imo state, Nigeria. This occasion is generally referred to as Mbaise's style of celebrating Christmas. It is called *Igba egwu* 'to dance' and the celebration period lasts for eight days (25th December to 1st January), with the observance of two market weeks (Eke ukwu and Eke nta). The researcher noted among other things that the Erigwara celebration is an avenue for the Mbaise elders to introduce some of their cultural patterns to the young ones. According to her observations, this celebration is under threat of endangerment. The elders are encouraged to teach the youths this aspect of their culture and the need for preserving it. Language documentation is an avenue through which endangered languages can be preserved, sustained or revitalized. It is in view of this objective that this study seeks to preserve an aspect of the Igbo material culture- flora terms in Achi Igbo.

3. Methodology

Simple elicitation method was used to collect primary data from the research consultants. A prepared checklist by Okpoko and Emeafor

(2018) was used to elicit the data. Oral interviews were conducted and audio recordings of the interview sessions were made. Relevant information was noted during the interview sessions. Articles from journals and other texts relevant to the study of plants were consulted for the secondary data. A total of fifteen respondents who are between the ages of forty and eighty-two were consulted for the research. They were randomly selected from three out of the twelve villages in Achi town. Data for this research was analyzed using the simple descriptive method. For easy identification and pronunciation of the plant names, all tones are marked. The tone marking convention adopted is that proposed by Nwachukwu (1995). According to this author, every syllable (high, step and, low) is marked in principle while in practice, only contrasting pitches or tones are marked leaving sameness unmarked.

4. Data Presentation and Analysis

In this section, the data are presented in a tabular format according to different agricultural classifications. In the tables, provision is made for the common names of the plants, botanical names, Standard Igbo names, names in Achi, the uses of the plants and the part of plants used. After each table, an analysis is provided.

Table 1: Fruit

S/N	English Name	Botanical Name	Standard Igbo Name	Name in Achi	Use(s) of plant	Part Used
1	Lime	Citrus limon	Òròm á ñkírísí	Òròm á ñkírís hí	a. Anti worm b. It is also used as a natural	Juice from fruit.

					preservative (to preserve fresh akpu).	Whole fruit.
2	Paw paw	Carica papaya	Ọkwù rù óyìbó	Ọkwù rù bèkéè	a. Anti malaria b. Cure for typhoid fever.	Leaves Leaves
3	Avocad o	Persia Ameri cana	Ùbé óyìbó	Ùbé bèkéè	Treatment of arthritis, hypertension and high blood pressure.	Seed
4	Coconut	Cocos nucifer a	Ákí óyìbó	Ákù bèkéè	a. Contains natural juice. Fruit is eaten as a snack with breadfruit. b. Shell is burnt to produce activated charcoal. c. Used to produce brooms and baskets.	Fruit Shell from fruit Leaves (fronds)

5	Lemon	Citrus limon	Òròm á ńkírísí	Òròm á ńkák wū	Juice mixed with water aids in weight loss and relieves arthritis.	Fruit
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From table 1, it can be observed that apart from the nutritional properties of the fruits (vitamins and minerals), they also have medicinal properties. Fruits like lime, lemon, avocado and pawpaw contain properties that aid the body in losing weight naturally. They fight worms in the body, relieve the pain of arthritis, treat malaria/typhoid and help regulate one's blood pressure. Coconut shells are burnt and ground to produce activated charcoal (a multipurpose natural remedy for different ailments). Activated charcoal has proven to be an antidote for snake poison.

Table 2: Vegetables

S/N	English Name	Botanical Name	Standard Igbo Name	Name in Achi	Use(s) of plant	Part Used
6	Basil (scented leaves)	Ocimum basilicum	Ñchụān wū	Àhụg bè/Ñs hígbú òkùtā	a. For detoxification . b. Also used as vegetable for cooking. It adds flavour to food.	Leaves Leaves
7	Garden Egg	Solanum melongena	Án àrà	Àhụh ā/Ákù óhē	a. For making local sauce and for eating abacha. b. Used as blood tonic.	Fruit Leaves

8	Pumpkin	Cucurbita spp	Ányū/Úgbògùlù	Ányū/Úgbògiri	<p>a. Vegetable for cooking soup and yam pottage.</p> <p>b. The pumpkin is boiled and its filling is used to prepare yam porridge.</p> <p>c. Seed is another specie of <i>ègwúsí</i>, used for cooking soup.</p>	<p>Leaves</p> <p>Fruit</p> <p>Seed</p>
9	Fruited Pumpkin	Telfairia occidentalis	Úgū	Úgū	<p>a. Used as vegetable for soup and other foods.</p> <p>b. Juice from crushed leaves serves as blood tonic.</p>	Leaves
10	Camwood/Red sandal	Pterocarpus mildbraedii	Ọ́rá	Ọ́há	Used to prepare oha soup.	Leaves

1 1	African salad	Gongronema latifolium	Ụ̀tàzị	Ụ̀tà3ị	a. Used as vegetable for soup, and garnishing for other foods. b. Used in the treatment of cough, intestinal worms, dysentery, diabetes and high blood pressure.	Leaves
1 2	Bitter leaf	Vernonia amygdalina	Ònúgbù	Òlígè	a. For cooking soup. b. Anti diarrhoea	Leaves Leaves
1 3	Siam weed /Christmas bush	Chromolaena odorata	Ábà̀nị̀ dị̀ égwù	Ọ̀bị̀àr à ọ̀hụ̀	a. Used for darkening black board. b. Treatment for ulcer. c. Used to stop bleeding.	Leaves Leaves Leaves

Table 2 shows that vegetables are not just used for cooking soups or making other kinds of dishes. When properly washed and squeezed or blended, the juices from the vegetables serve as blood tonic and detoxifiers. In addition, the *Òbìàrà òhùū* 'Siam weed/Christmas bush' for example, is used to darken black board. It also has health benefits like treating burns, stomach ulcers and stopping bleeding. Other vegetables like *Àhùgbè* 'basil' and *Òlìgbè* 'bitterleaf', serve as detoxifiers and anti-diarrheal remedies. The basil plant/scent leaf is called *̀nshìgbú* specifically because of its strong scent. It is used to improve the aroma and flavour of dishes. The garden egg fruit is called *Àhùhā* while the leaf is called *Ákù òhē*. The garden egg leaves are used to prepare soup and yam porridge.

Table 3 Root/Tubers

S/N	English Name	Botanical Name	Standard Igbo Name	Name in Achi	Use(s) of plant	Part Used
14	Cassava	Manihot esculenta	Ákpú	Jìgb ọọ	To produce garri, akpu (swallow), flour for akpu and bread, tapioca for abacha.	Root

15	White Yam	Dioscorea cayennensis	Jí ọ́chá	Nné jī	a. Boiled and eaten with oil or local sauce. b. Boiled and pounded, to be eaten with soup.	Root
16	Water Yam	Dioscorea alata	Mbàná/Àb ànà	Mvù là	a. Boiled and eaten. b. Good for diabetic patients.	Root
17	Three leaf /bitter yam	Dioscorea dumentorium	Ọ̀nà	Ọ̀là	a. Boiled and eaten. b. Good for diabetic and hypertensive patients.	Root
18	Sweet Potatoes	Ipomoea batatas	Ẹ̀dùkú	Jí bèké è	Boiled or roasted and eaten.	Root

19	Cocoyam	Xanthosoma sagittifolium	Édè	Édè áró	Paste used as a thickener for soup.	Root
20	Indian Cocoyam	Colocasia spp	Kòkó Índià/Édè óchá	Árùl á	a. Boiled and eaten with oil or as porridge. b. Used to make achicha (local delicacy).	Root

In table 3, the root and tuber plants are sources of energy and carbohydrate. Their end products are used to prepare a variety of dishes and raw foods like *garri*, cassava flour, and yam flour. Some like *édè áró* 'cocoyam' is used as a soup thickener when pounded. *Òlà* 'three leaf/bitter yam' is recommended for diabetic patients. Generally, yam, some species of cocoyam, and sweet potatoes are boiled and eaten with oil, but they can also be fried, roasted or cooked into porridge.

Table 4: Nuts

S/N	English Name	Botanical Name	Standard Igbo Name	Name in Achi	Use(s) of plant	Part Used
21	Bitter Kola	Garcinia kola	Ákí ílū	Úgúg órìd	For treating cough and stomach ache. Chewing it helps to deworm the stomach.	Seed
22	Kola nut	Cola nitida	Ọjị	Ọjị	Used for welcoming visitors. It is also presented at various occasions at the start of a programme/ceremony.	Seed
23	Ground-nut	Arachis hypogaea	Àhụék éré	Ọpàp á	a. Roasted or boiled and eaten as a snack. b. Paste is eaten with garden egg and presented to visitors at home and at occasions.	Seed

					c. It is also for producing oil.	
24	Walnut	Tetrapidui conophorum	Úkpà	Úkpà kàlàtà	a. Chewed as a snack. b. Good for the brain cells.	Seed

In table 4, bitter kola '*Úgúgóriò*' is chewed as a remedy for cough. It also fights worms in the stomach. In addition, kola nut '*óji*' is presented to visitors, and it is usually broken to kick-start most occasions. It is also used to welcome visitors to one's home. In the absence of kolanut, garden egg and groundnuts can be used to welcome visitors. Groundnuts '*Òpàpà*' and walnuts '*Úkpàkàlàtà*' are eaten as snacks. Walnuts are said to improve brain function. Vegetable oil is produced from groundnuts.

Table 5 Spices and Food Condiments

S/N	English Name	Botanical Name	Standard Igbo Name	Name in Achi	Use(s) of plant	Part Used
25	Ethiopian pepper	Xylopi aethiopic a	Údà	Údà	a. For detoxification. b. When cooked with <i>ùt̀àzì</i> leaves and drunk, it helps to treat gynaecological issues like unhealthy colouration during menstruation.	Seed Seed
26	Black pepper	Piper giuneens e	Úzízà	Mkpúr ù úzúzà	a. Used as vegetable for soup and to spice food. b. Used to cook	Leaves

					<p>food for a woman that has just been delivered of a child or put to bed (for detoxification).</p> <p>c. Used as vegetable for soup.</p>	<p>Seed</p> <p>Leaves</p>
27	Pepper	Capsicum annum	Ósè	Ósè	To spice food and improve its taste.	Fruit
28	Melon	Citrullus vulgaris	Ègwúsí	Àhụ èrè	<p>a. For preparing soup.</p> <p>b. Used for producing oil.</p> <p>c. Also used for making ògìrì.</p>	Seed
29	African mango	Irvingia wombulu	Ọgbọn ọ	Ọgbọl ọ	Used for cooking soup.	Seed

30	African nutmeg	Mondora spp	Éhùrù	Éhùrù	a. To spice food. b. Boiled with the pod to make pepper soup for a woman that has just been delivered of a child or put to bed. Serves as a detoxifier.	Seed
31	Breadfruit	Artocarpus communis	Úkwà	Úkwà	a. Cooked as a meal. b. Roasted and eaten as a snack with coconut	Seed Seed
32	Castor oil plant	Ricinus communis	Ògìrì	Ógwā	For producing local condiment and for	Seed

					producing oil	
33	Tallow tree	Afalia Africana	Ísí ọ́chá	Ákpàr átā	Used as thickener for soup.	Seed
34	Oil bean	Pentaclet hra macrophylla	Ụkpák ā	Àkpák ā	a. Has blood building properties. b. Used as condiment for various local dishes.	Seed

Table 5 presents the plants that are used as food spices and condiments. In addition to spicing foods, they possess health properties which detoxifies and cleanse one's body system. Oil bean '*Àkpákā*' helps in blood building and Ethiopian pepper '*uda*' treats gynecological issues like black menstruation. *Ọgìrì* gotten from castor oil seed known as '*ọgwá*' and melon seed '*Àhụ'èrè*' are used as local condiments to improve the flavour of soups and other local dishes. *Ogiri* goes through fermentation and because of this process, it contains probiotics (good microorganisms). Other health benefits of *ọgiri* include easy bowel movement, enhancement of the immune system, and regulation of blood sugar and improvement of gut health. *Ákpàrátā* seed from 'tallow tree' is used as a soup thickener. When a woman gives birth to a child, meals are prepared for her with Ethiopian pepper, black pepper and African nut meg to help relieve the pains of labour and help her heal. African Mango seed '*ọgbòṅò*' is used to prepare soup.

Table 6 Cereals/Grains/Other Plants

S/ N	English Name	Botan ical Name	Stand ard Igbo Name	Nam e in Achi	Use(s) of plant	Part Used
35	Maize	Zea mays	Ọkà	Àkpà àkpà	a. Used for a variety of foods when processed. b. Also used for preparing corn meal and corn flour.	Seed
36	Millet	Millet tia thonni ngii	Ọkà nwá ájátá	Ngĩjĩ	a. For producing pap, and flour. b. When fried or roasted and pounded, it is used to prepare cocoyam porridge. c. Used as food for birds.	Seed Seed Seed

37	Plantain	Musa paradi siaca	Ójókō /Jíókō	Ụlè áká ńkụtā	a. Unripe plantain gives iron. b. Treats diarrhea when eaten (boiled/roa sted) without oil. c. The peel when burned produces activated charcoal and is used for treating eczema.	Fruit Fruit Peel from fruit.
38	Short plantain	Musa balbis iana	Únèrè ójíí	Ụlè ụsụkp ō	Eaten raw when ripe. Boiled and eaten when unripe.	Fruit
39	Pepper fruit	Denn ettia tripeta la	Mm̄im̄ ì	Ọrịuh̄ wū	a. Hot pepper is eaten alone or with garden eggs.	Fruit Leaves

					b. For treatment of burns	
40	Alligator pepper	Aframomum melegueta	Ósè òjī	Ọ̀hù ọ̀sè	Ground paste mixed with pepper and other condiments is used to serve garden egg to visitors at occasions.	Seed

41	Lemon grass	Cymb opogo n citratu s	Ñché áwùlá	Ōgwū òchí īshī	<p>a. Usually planted around the house to ward off snakes.</p> <p>b. Treats headache when leaves are crushed and inhaled.</p> <p>c. The liquid from the boiled leaves when drunk, detoxifies the body and aids in weight loss.</p> <p>d. Used to treat cough and catarrh.</p>	<p>Leaves</p> <p>Leaves</p> <p>Leaves</p> <p>Leaves</p>
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Table 6 presents grains and other plants that are grown in Achi. Maize and millet when processed is used to produce pap and flour.

Their seeds also serve as food for birds. Unripe plantain is a major source of iron. Fermented unripe plantain has also been shown to relieve stomach ulcers. When roasted or boiled and eaten without oil, unripe plantain is used to stop runny stomach and vomiting. Activated charcoal used in treating skin infections like eczema is gotten from the burnt peel of plantain. When chewed and placed on the surface area, pepper fruit '*Orìúhwū*' is used to treat burns. Pepper fruit and alligator pepper can be eaten with garden eggs and they are sometimes served to welcome visitors in the absence of kolanut. Lemon grass '*Ógwū òchí ìshī*' is useful for the treatment of headache (when inhaled), for detoxification and for weight loss (when boiled and drunk). It is also interesting to note that lemon grass is planted in homes to ward off snakes.

Table 7: Plants (woods) for Building and Construction

S/N	English Name	Botanical Name	Standard Igbo Name	Name in Achi	Use(s) of plant	Part Used
42	Palm tree	Elaeis guineensis	Úkwù ñkwū	Úkwù ñkwū	a. Serve multi-purposes. Palm oil, kernel oil, broom, basket, local soap, local cinders	Fruit, leaves, stem, trunk.

					and other products are gotten from different parts of this tree. b. Wood from trunk is used to produce timber for furniture making.	
43	Raffia palm	Raphia farinifera	Ngwọ	Ngwọ	a. Serves as an alcoholic drink. b. The wine is good for the eyes.	Stem
44	Bamboo	Bambusa vulgaris	Ọtọsị	Àchàrà	a. For making ladder and building	Stem

					wooden fence. b. Sticks are also used for firewood and to support buildings	
45	Mulberry/Iroko	Milicia excels	Ọ̀jí	Ọ̀jí	For producing timber used in making furniture of all kinds	Trunk
46	Oak tree	Brachyura eurycoma	Áchí	Áchí	a. Used as thickener for soup. b. Treats diabetes and helps wound to heal faster. c. For producing timber	Seed Trunk

47	Silk cotton	Ceiba peritandra	Ákpụ	Ákpụ	Used to produce wood (lintel) for supporting walls.	Trunk
48	African tulip tree	Neuboulia laevis	Ògírìsì	Ógírìsì	Used for boundary demarcation.	Trunk
49	Tola	Priobalnia miferia	Ágbā	Ágbā	Used in making furniture.	Trunk
50	Mahogany	Swietenia	Ósísì mǎhòg a nì	Óghùr ù	Used for producing timber used in making furniture of different kinds.	Trunk

Table 7 presents plants that are used to produce woods and furniture of various kinds. Iroko, oak, silk cotton, tola, mahogany, palm trees and others are used to produce timber for furniture of different kinds such as chairs, tables, shelves, skeletal roofing, window and door

frames, ladder, pillars for yam barns, and so on. The sticks from bamboo tree are also used to make ladder, local fence, pillar support in buildings, and firewood. Tulip tree usually serves as boundary demarcation between two lands. The drink from raffia palm is said to improve eyesight. Palm wine and other by-products are gotten from palm trees. It is argued that no part of a palm tree goes to waste because they are put to use in their different forms. Products such as oil, local soap, potash, local cinders, brooms, baskets, kernel, and so on can be gotten from palm tree. It serves economic purpose too as these products can be sold to earn a living.

Some plants serve as forage for livestock. The leaves and twigs of the following plants are used as forage for goats, sheep, cows, and pigs: cassava, palm tree, breadfruit tree, pawpaw, pumpkin, potatoes, bamboo, bitter leaves, avocado, groundnut and cam wood leaves.

Handcraft items like brooms, baskets, local trays, chewing sticks, and walking sticks are gotten from palm trees, coconut trees, bitter leaf stalk, tola tree and so on.

5. Summary and Conclusion

The exploration of the traditional uses of plants among the Achi people reveals that there are a lot of indigenous plants that are grown in the community. Based on the findings of this study, it is evident that there exist plants indigenous to the Achi people and these plants have different cultural, nutritional, and medicinal values. Some of the plant names identified are the same with the Standard Igbo names. Others vary with the Standard Igbo variant lexically and phonologically. The study concludes that the terms for these floras are unique to Achi as some of them like *Àhúgbè/Ñshígbú Nkútā* 'basil/scent leaves', *Àhúhā* 'garden egg', *Jígbọ̀* 'cassava', *Úgúgórìdò* 'bitter kola', *Àhú èrè* 'melon', *Àkpààkpà* 'maize', *Úkpàkàlàtā* 'walnut', and others are distinctive when compared with the Standard

Igbo or other variants of the Igbo language. The study further concludes that this aspect of the Achi culture is endangered as most of the young native speakers are not able to identify the plants or their uses. Also, the older speakers who possess this invaluable knowledge are dying without passing it on. This study focuses on fifty flora plants which did not cover all the indigenous plants that can be found in Achi Community. What this means is that further studies are recommended.

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