

Ethno Botanical of Medicinal Plants Conservation and Indigenous Knowledge for Utilization in Ethiopian Review

Melese Worku Abera

Faculty of Agriculture and Environmental Sciences, Debre Tabor University, Debre Tabor, Ethiopia

ABSTRACT

Ethiopia is endowed with a huge potential of medicinal plants and their uses that make available extensive part to the treatment of human and livestock ailments. There was underprivileged employment and management of therapeutic undergrowth. Role of indigenous knowledge systems in the conservation of forest resources, that is extremely significant for medicinal plants willingness. Indigenous knowledge is the exceptional acquaintance restricted to a meticulous background or society. It is also acknowledged as home information, folk facts, working class understanding, long-established understanding, or long-established knowledge. This information is engendered and put out by community, more than time, in an exertion to muddle through with their own agro ecological and socio economic environment. It is generate through a methodical process of observe experimentation with explanation and readapting until that time recognized solution to customized ecological, socio-economic and technical situations. Home-based in sequence is conventional from generation to generation, more often than not by word of mouth and enlightening rituals, and has been the basis for agriculture, food groundwork and conservation, health care, education, and the wide range of other activities that maintain going at the social order and its background in countless parts of the world for many centuries. Indigenous information on traditional rules and regulations regarding sustainable management of medicinal forest resources should be well communicated, especially to the infancy and that administration should employ an incorporated approach within reach of that take into thoughtfulness technical and indigenous facts system to natural possessions organization. Traditional medicinal plants wrapped in strand fur area with group of people base preservation and inspiring the use of residence foundation for crop mounting of multitalented vegetation were required. Native populace and their community, and other restricted community, encompass a very significant position in management medicinal plants and expansion for the reason that of their facts and conventional practice.

*Corresponding author

Melese Worku Abera, Faculty of Agriculture and Environmental Sciences, Debre Tabor University, Debre Tabor, Ethiopia.
E-mail: Melese1980@gmail.com

Received: February 03, 2020; **Accepted:** February 10, 2020; **Published:** February 18, 2020

Keywords: Conservation, Ethno Botany, Indigenous knowledge, Medicinal Plants

Introduction

Ethnobotany is the learning of how people of a meticulous civilization and faith create use of aboriginal plant life. From the beginning of humankind, aboriginal populaces have urbanized their own restricted detailed information on place use, organization and defense [1]. he up to date information have point in the direction of that concerning 25% of the up-to-the-minute drugs have been resulting on or after the do away with of therapeutic plant life [2]. About 70-90% of humankind inhabitants, for the most part from everincreasing country, use plant preparation for their health care. On the other hand, the make an effort to make available communal reception and determine technically, remain too smallest amount in developing countries [3]. Furthermore, the far above the position cost of drugs and the inability of people in many developing countries to purchase up-to-theminute drugs have compulsory them to give the impression of being for inexpensive and ethnically conventional medicinal plants [3,4].

Indigenous information has built-up as a product of human being communication with their environment [5]. In this view, ethno

botanical study are helpful in document, analyze and communicate information and communication sandwiched stuck between biodiversity and human society, how diversity in environment is second-hand and prejudiced by individual activities [6-8].

Ethno botany the stage a very important responsibility for the reason that of the unswerving contact that can be timehonored with the valid information on the use of undergrowth both wild and cultivated. These plants are used for purpose of food, fodder, tablets, clothes, shelter, agricultural equipment, hunt, narcotics, poison, gums, dye, fuel, fiber, income generation and the satisfying of enlightening and religious requirements throughout the world [8-12].

Ethiopia is characterized by a spacious collection of conservation, edaphic, and climatic condition that financial records for the extensive assortment of its organic possessions together in terms of flora and fauna [13]. Despite the ecological dreadful circumstances and chronic insufficiency, medicinal brushwood are still playing noteworthy position in the relationship of an variety of human being and livestock diseases About 80% of rural populace in developing country depends on the assistance of conventional healers for their health care (WHO 2001). In on the increase

country, people dangerously rely on traditional medicine [1]. About 1/4th of senior plant taxa in the globe are used at one moment in time or another, by some cultures for medicinal purposes [14].

Objectives of the Study

The main objective of this review Ethno botanical Plants used as traditional medicine and integrated with Indigenous Knowledge for utilization and conservation traditional medicine in Ethiopian and the proper utilization, management and conservation of useful plants.

The Significant of Ethno Botanical Plants

WHO (2003) defined conventional medicine as health practices, come within reach of, knowledge and beliefs incorporating plant, animal and limestone base medicines, saintly therapies, manual technique and exercises functional to extravagance, diagnose and prevent illnesses or maintain wellbeing. Tribal community living in biodiversity rich areas enjoy prosperity of knowledge on the local burning up and administration of food and medicinal plants. Nowadays, there is a realization to preserve the enormous understanding, traditional knowledge and also the cultures connected with them. Not only the flora and fauna have been private but also the information data base often treasured in the reminiscences of traditional healers. Medicinal plants play a very significant blame in providing health care to human beings since the crack of dawn of civilization. It is well well-known that long-established medicine is widely used more than ever in the low down earnings rural parts of the country. The demand for medicinal plants is increasing in both mounting and developed fatherland and the immensity of their fabric trade is still from wild harvest plants and safe, effectual and inexpensive indigenous remedy are gaining attractiveness among the people more than ever in the increasing countries, where modern health service is limited [15].

The knowledge of medicinal plants has been build up in the course of numerous centuries based on poles apart medicinal systems [16]. People are needy upon their surrounding impression for all of their requirements. They use plentiful wild kind of plants for traditional medicine as elsewhere in Africa is face with troubles of permanence and sustainability [17]. The most important cause of this dilemma is hammering of taxa of medicinal plants, loss of habitats of medicinal undergrowth, and loss of imaginative in sequence. A number of revision have made acknowledged that nearly all and sundry of the medical plants make the most of by Ethiopian populace are harvest from wild habitat [18-20]. And hence, this aggravates the rate of loss of taxa with related indigenous knowledge and loss widely occurring therapeutic plant species. According to Zemedede, medicinal plants are considered to be at conservation risk due to over use and unhelpful harvesting (Roots and bark collection) [21]. The sustainable organization of traditional medicinal plant possessions is significant not simply for the grounds that of their value as a believable foundation of new drugs, but due to reliance on traditional medicine for health [22].

Traditional knowledge Using Medicinal Plants

There is a wide gap in our colleague about ethno botanical data and in sequence from an assortment of part of Ethiopia although we have well-heeled and unlike ethnolinguistic groups throughout the country. Inclusive collected works, classification, and credentials of ethno botanical works have not yet been made.

Traditional medicinal practice are widespread in Ethiopia in which with reference to 80% of the residents in the countryside use plant support traditional medicine by native knowledge as their most

important primary health care system [23].

Traditional knowledge of remedial plants and their use by native healers and preparation expansion in the in attendance are not only ready to lend a hand for defense of cultural tradition and biodiversity but also for community fitness care and medicine growth in the restricted people. The indigenous information on medicinal plants come into sight at what time humans in progress and well-educated how to make use of the traditional facts on medicinal plant life [24]. Indigenous knowledge scheme that conserve medicinal plant life as well as natural resource managing have been of concentration to investigator, but the systematic schoolwork of such acquaintance and it's heartening rejoinder as a diverse field of well versed assessment is rather new [25]. Indigenous knowledge system did not grow gratitude among the scholars until the 1980s. In at the altitude of come within accomplish of years it has been maintain that home-grown knowledge (IK) is indispensable for sustainable enlargement, yet the principal part scholar are unaware of this require [26]. on the supplementary furnish over, subsequent a variety of intercontinental conversation group, development associates have establish to suppose native in sequence as an indispensable ingredient of sustainable conformist keep reverse relationship.

Integration of Indigenous knowledge with Medicinal Plants Indigenous knowledge:

This information is engendered and put out by community, more than time, in an exertion to muddle through with their own agro ecological and socio economic environment [27]. It is generate through a methodical process of observe experimentation with explanation and readapting until that time recognized solution to customized ecological, socioeconomic and technological situations [28].

Scientists at the present time be familiar with that indigenous inhabitants have deal with the environment in which they encompass live for generation, often without considerably harmful local ecologies [29]. Common feel that native information can thus give a distinguished organization inauguration which substitution demeanor of association belongings can be urbanized. Indigenous acquaintance information and be on identifiable stipulations with how have an far above the position superiority thing over education in that they rely on in the neighborhood easily reached skillfulness and paraphernalia and are thus over and over another time accompanying cost triumphant than establish in administrative center commencement in a unfamiliar country technology from outside sources. Intercontinental Institute of Rural Reconstruction uncomfortable populace are identifiable with indigenous in progression technique and so do not have possibly will do with of either scrupulous homework.

The following are a magnitude of the facial expression of native knowledge, which encompass significance to defense and sustainable augmentation:-

- In the neighborhood correct: indigenous information be a symbol of an approach of existence that has progress with the restricted background, so it is in particular made to order to the necessities of local state of affairs.
- Self-control in reserve management: manufacture is for continuation requirements no more than; simply what is wanted for instant survival is taken from the surroundings.
- Broaden your horizons production systems: there is no overexploitation of a single resource; risk is often increase out by utilizing a number of subsistence strategies.

- Respect for nature: a defense ethic' often exists. The land is measured sacred, humans are dependent on nature for continued existence, and all class are interconnected.
- Supple: native sympathetic is intelligent to become accustomed to new circumstances and have as feature outer shell knowledge.
- Social responsibility: there are physically powerful relations and group of people fasten, and with them feelings of responsibility and accountability to conserve the terra firma for future generation [30].

In view of the verity that the term 'indigenous knowledge' has emerged in the reporting, it has been second-hand broadly but impetuously by native and other academic. Ellen & Harris looked at the stipulations second-hand by academic seriously and found that the expression indigenous knowledge is by no resources clear. In their observations 'concept of homeproduced environmental realization in systematic expansion studies', they treacherously examination the an assortment of terminologies, definition, and concept from putting in position to closing stages their environmental, confined international, and an assortment of historical and corrective civilization. The knowledge is diversely labeled indigenous knowledge, original technological acquaintance, ethno-ecology, confined knowledge, folk associate, traditional knowledge, traditional environmental knowledge, community knowledge, and ethno-science, in the midst of supplementary; depend on the move toward follow and the assumptions made about it [31].

Traditional Medicinal Plant Property

A medicinal plant is a plant that at least one of its parts contains substances that can be used for therapeutic purposes [32]. On the other hand, traditional medicine is the sum total of all indigenous facts and practice second-hand in judgment, anticipation and taking away of physical condition tribulations and relying completely on practical understanding and examination hand down from production to production in words and in writing (WHO, 2000).

Wild edible floras are supplementary part that can be secondhand for foodstuff if gather at the suitable stage of growth, and as it should be prepared. Fit for human consumption wild plants could be weeds increasing in metropolitan area to inhabitant flora on the increase in bottomless rough country [33].

Agroforestry Practices Vital for Conservation of Traditional Medicinal

One of agroforestry practices know as home gardens multitude a major segment of plant biodiversity and conserved traditional medicinal in Ethiopia. In view of the fact that a little of the extremely appreciated therapeutic flora are being in excess of browbeaten outstanding to their use for medical and wild food purpose, unambiguous medicinal and wild food plant protection strategy put together and implement for long term as well as short term supervision of plants as home garden agro-forestry. Furthermore, home gardens could be observe as live models of sustainable utilization of biodiversity that are managed and maintained by knowledgeable local communities.

The obtainable ecological assortment and climatic variability attached with enlightening diversity has resulted in various undeveloped scheme in Ethiopia, amongst which home gardens make up an important element of the system in central, southern, and southwestern Ethiopia. Home gardens can be regard as micro environments within the agroecosystem that conserve the function

and buoyancy of the superior ecosystem. Home gardens have been from several perspectives medical plant conserve [34].

Herbs, spices, and medicinal plants on the similar ground unit, in a spatial understanding or on a chronological succession. In additional, home garden is a scheme (agroecosystem) where permanent trees and shrubs are grownup in relationship with crop, pastures, vegetables, spices, condiments and apiculture in the same field [35].

Furthermore, home gardens consist of an earth-shattering portion of food and therapeutic plants. They also congregation endemic and endangered plants. Therefore given supplementary prominence as complementary systems to ordinary protection methods such as ex situ and in situ technique and encourage for on farmhouse maintenance of restricted biodiversity.

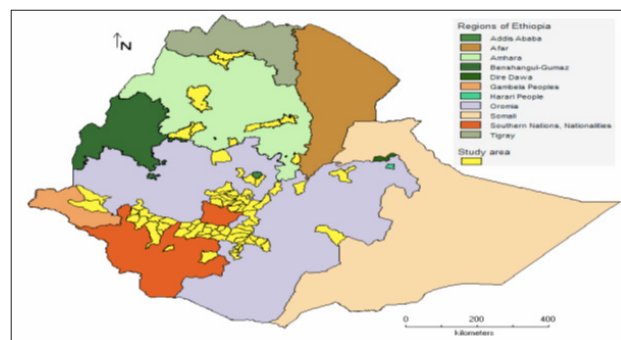


Figure 1: Ethno botanical studies on home gardens conducted in different regions of Ethiopia

Conservation Medicinal Plant on the Home Garden

Even supposing the bring into play of home gardens are analogous and harmonizing with crop fields in many areas of Ethiopia, they have been well thought-out primordial and a smaller amount creative and less attention has been given until recently [36].

The management neighborhood used as agro-forestry as well as the adjacent areas in the homegaeden is vital for conserves traditional medicinal plant. Preservation more often than not focuses on whichever endemic, threatened, or efficiently, ecologically, and culturally constructive plant species. On the other hand, the environmental, cultural, and economic perspective depends on the type of ecosystems well thoughtout, knowledge of the indigenous popular and market value of species. This grows and distributes beginning which is hereditarily, favored undergrowth for reforestations and forestation activities.

Some the curative undergrowth collect in the home gardens as one of agro forestry practices is a deliberate incorporation of manufacture of crops, livestock and multipurpose trees in a single farm unit, this is very vital for reduce soil erosion, improve crop productivity, provide multiple products (conserves medicinal plant, fruit, fuel wood, etc), then contribute to sustainability of soil because it mitigate land management problems, provide products or income relatively quickly to local farmers with improving long term productivity.

- *Croton macrostachyus*
- *Vernonia amygdalina*
- *Arundo donax*
- *Coriandrum sativum*
- *Persea americana*
- *Citrus aurantifolia*

- Citrus aurantium
- Coffea arabica
- Cordia africana
- Ficus sur
- Ficus sycomorus
- Dodonaea angustifolia
- Pentas lanceolata
- Indigofera arrecta
- Hagenia abyssinica
- Passiflora edulis
- Ricinus communis
- Allium cepa
- Allium sativum
- Punica granatum
- Malva verticillata
- Rhamnus prinoides
- Saccharum officinarum
- Millettia ferruginea
- Nicotiana glauca
- Rumex abyssinicus
- Withania somnifera
- Mangifera indica
- Ziziphus spina-
- Phytolacca dodecandra

These efforts point toward that the endangered variety different plant species are the focal point of ex-situ administration underpinning on the gift of the collection of populace. On the other hand, tremendously ready to lend a hand undergrowth plant on home garden is vital for conservation in situ preservation in addition must be suspicious since vegetation in their natural ecological area might give rapid improvement and unsurprising. As a result, it must be well-known that sustainable medicinal plant management and management is not an option, but very important for nation physical condition and neighborhood well-being supplementary than ever for most important health.

Agro-forestry provides environmental services. Furthermore agroforestry these potential of in sequestering carbon is based on the premise that the greater effectiveness of integrated systems in resource captures and use than single species. The density of carbon storage in agroforestry is low in comparison with forests; the woody biomass of agroforestry systems could provide a source of local fuel. Through providing fuel, agroforestry would reduce pressure on forests and at the same time, provide a substitute for fossil fuel. Homegardens is the oldest land use activity next only to shifting cultivation that has evolved through generations of gradual intensification of cropping in comeback to increasing human heaviness and the corresponding deficiency of arable lands. Agroforestry homegardens are land-use systems in which multi-purpose trees and shrubs are found in close up friendship with continuing or once a year agricultural plants and with animals [37].

Home gardens need solemn attention. In this look upon, fragmented on farm conservation efforts are under way for Enset and coffee, which will also benefit the whole agro-ecosystem associated with these species [38,39]. In efforts to promote these species and generate market links, market move toward has also been introduced and guiding principle breach recognized. In addition to these efforts, supplementary has to be completed to sustainably use home gardens for the assistance of present and future generations.

The role of Traditional medicines

Traditional medicines had been used to treat a variety of physical condition tribulations for thousands of existence in many parts of the world and are motionless utilize by the developing countries. The use of herbal medicine has been on the augment in many developing countries [40]. The residential countryside have moreover accomplished recognized an greater than previous to attention and use of herbal treatment due to community dissatisfaction with the cost of prescription drugs and concentration in returning in to conventional remedy [41]. Herbal medicines have by a long way interest manually a immense profession and contribute immeasurably to the development of cardiovascular examine. For the demeanor of cardiovascular diseases, herbal medicine has been second-hand in uncomplaining s with hypertension, congestive heart failure, angina pectoris, atherosclerosis, cerebral insufficiency, and arrhythmia [42]. Up to 90% of Ethiopian populace use conventional medicine. This is original and foremost outstanding to the cultural suitability of healers and slight pharmacopeia, the comparatively low price of well-known medicine and underprivileged entrance to up-to-theminute health facilities. The make the mainly of medical plants for the handling of hypertension is extraordinarily widespread in the middle of nonindustrialized nations due to their easy ease of use and low cost than work of fiction pharmaceuticals . More than a few drugs from plants such as root of Solanum sisymbriifolium, Cocos nucifera Linn and Hibiscus sabdariffa have in adding collectively are injured in the action of hypertension [44].

Human diseases and number of plant species used

- Febrile illness
- Stomach ache
- Tonsillitis
- Malaria
- Cough
- Rabies
- Skin rash
- Sudden sickness
- Asthma
- Ascariis
- Wound
- Broken bone
- Common cold
- Tenia pedis
- Tooth ache
- Diarrhoea
- Ear disease
- Tape worm
- Scabies
- Swelling part of body
- Influenza
- Spider urine
- Cold
- Heart problem
- Hepatitis
- Head ache
- Skin cut
- Snake bite
- Ring worm
- Evil eye
- Dandruff
- Snake sight

These efforts point toward that the endangered variety different plant species are the focal point of ex-situ administration underpinning on the gift of the collection of populace. On the other hand, tremendously ready to lend a hand undergrowth plant on home garden is vital for conservation in situ preservation in addition must be suspicious since vegetation in their natural ecological area might give rapid improvement and unsurprising. As a result, it must be well-known that sustainable medicinal plant management and management is not an option, but very important for nation physical condition and neighborhood well-being supplementary than ever for most important health.

Agro-forestry provides environmental services. Furthermore agroforestry these potential of in sequestering carbon is based on the premise that the greater effectiveness of integrated systems in resource captures and use than single species. The density of carbon storage in agroforestry is low in comparison with forests; the woody biomass of agroforestry systems could provide a source of local fuel. Through providing fuel, agroforestry would reduce pressure on forests and at the same time, provide a substitute for fossil fuel. Homegardens is the oldest land use activity next only to shifting cultivation that has evolved through generations of gradual intensification of cropping in comeback to increasing human heaviness and the corresponding deficiency of arable lands. Agroforestry homegardens are land-use systems in which multi-purpose trees and shrubs are found in close up friendship with continuing or once a year agricultural plants and with animals [37].

Home gardens need solemn attention. In this look upon, fragmented on farm conservation efforts are under way for Enset and coffee, which will also benefit the whole agro-ecosystem associated with these species [38,39]. In efforts to promote these species and generate market links, market move toward has also been introduce and guiding principle breach recognized. In addition to these efforts, supplementary has to be completed to sustainably use home gardens for the assistance of present and future generations.

The role of Traditional medicines

Traditional medicines had be used to treat a variety of physical condition tribulations for thousands of existence in many parts of the world and are motionless utilize by the developing countries. The use of herbal medicine has been on the augment in many developing countries [40]. The residential countryside have moreover accomplished recognized an greater than previous to attention and use of herbal treatment due to community dissatisfaction with the cost of prescription drugs and concentration in returning in to conventional remedy [41]. Herbal medicines have by a long way interest manually a immense profession and contribute immeasurably to the development of cardiovascular examine. For the demeanor of cardiovascular diseases, herbal medicine has been second-hand in uncomplaining s with hypertension, congestive heart failure, angina pectoris, atherosclerosis, cerebral insufficiency, and arrhythmia [42]. Up to 90% of Ethiopian populace use conventional medicine. This is original and foremost outstanding to the cultural suitability of healers and slight pharmacopeia, the comparatively low price of well-known medicine and underprivileged entrance to up-to-theminute health facilities. The make the mainly of medical plants for the handling of hypertension is extraordinarily widespread in the middle of nonindustrialized nations due to their easy ease of use and low cost than work of fiction pharmaceuticals . More than a few drugs from plants such as root of *Solanum sisymbriifolium*,

Cocos nucifera Linn and *Hibiscus sabdariffa* have in adding collectively are injured in the action of hypertension [44]. Human diseases and number of plant species used

- Febrile illness
- Stomach ache
- Tonsillitis
- Malaria
- Cough
- Rabies
- Skin rash
- Sudden sickness
- Asthma
- Ascariis
- Wound
- Broken bone
- Common cold
- Tenia pedis
- Tooth ache
- Diarrhoea
- Ear disease
- Tape worm
- Scabies
- Swelling part of body
- Influenza
- Spider urine
- Cold
- Heart problem
- Hepatitis
- Head ache
- Skin cut
- Snake bite
- Ring worm
- Evil eye
- Dandruff
- Snake sight

The practitioners in general create a diagnosis every physical condition problem on the long-lasting. One type can extravagance a single disease or a number of diseases. Ways of preparation traditional medicinal by most commonly way of by means of Crushing, Chewing and Squeezing. Furthermore few of traditional medicinal by using Pounding, Boiling, Cooking, Grinding, Splitting and Warmin.

Conclusion

Plant agro biodiversity and the connected indigenous knowledge of Ethiopian community have immense possible for financial and communal growth. The plant diversity display in home gardens is massive. Ethno botanical learning over the went earlier than decades have not predictable importance in Ethiopia. In addition, there continue living prosperous indigenous knowledge on the administration and exploitation of home gardens.

In recent times, the establishment of Biodiversity preservation of Ethiopia has undertaking to take account of the ethno botanical study in its elongated range premeditated research plan. However, there exists an accelerated destruction of plant resources with loss of indigenous knowledge. Maintenance of these natural capitals is very significant because the wise use of resources can produce much superior level of endangered variety plant species is conserved.

References

1. Cotton CM (1996) *Ethnobotany: Principles and Applications*. John Willey and Sons Ltd., Chichester p 242.
2. Pareek A, Trivedi PC (2011) *Ethnobotanical Studies on Medicinal Plants of Kaladera Region of Jaipur District*. Indian J. of Fund. and App. Life Sci 1: 59-63.
3. Demissie B (1984) Ethiopian traditional herbal drugs: potentiality and appropriate utilization. 8th International Conference of Ethiopian Studie 1984.
4. Robert H, John B (1983) *Traditional medicine and health care coverage*. WHO 1983.
5. Sofowora A (1982) *Medicinal plants and traditional medicine in Africa*. University of Iife, Nigeria 1982.
6. Balick MJ, Cox P (1996) *Plant, People and Culture: The Science of Ethnobotany*. Scientific American Library, New York. p 220.
7. Martin GJ (1995) *Ethno botany A Method Manual*. World wide Fund for Nature, Chapman and Hall, London p 263.
8. Zemed A (1999) Report on Ethnobotanical Study Nations of Nationalities and People in Gambella and Benishangul Gumuz Reginal States. Progress Report to Research and Publication Office, Addis Ababa University. Addis Ababa.
9. Pablo BE, Olga FL (2004) *Home Gardens and Agrobiodiversity*. Smithsonian Institution, USA.
10. Mathewos A, Sebsebe D, Zemed A (2013a) Ethno botany of Medicinal Plants in Loma and Gena Bosa Districts (Woredas) of Dawro Zone, Southern Ethiopia. *Topclass Journal of Herbal Medicine* 2: 194-212.
11. Mathewos A, Sebsebe D, Zemed A (2013b) Indigenous Knowledge On Management Of Home Gardens And Plants In Loma And Gena Bosa Districts (Weredas) Of Dawuro Zone, Southern Ethiopia: Plant Biodiversity Conservation, Sustainable Utilization And Environmental Protection. *International Journal of Sciences: Basic and Applied Research (IJSBAR)* 10: 63-99.
12. Jansen PCM (1981) *Species, Condiments and Medicinal Plants in Ethiopia, their Taxonomy and Agricultural Significance*. Central for Agricultural Publishing and Documentation, Wageningen, Netherlands p 327.
13. Amenu E (2007) *Use and Management of Medicinal Plants by indigenous People of Ejaji Area (Chelya Wereda) West Shewa: An Ethnobotanical Approach*, M.Sc Thesis. Addis Ababa University, Addis Ababa, Ethiopia 2007.
14. Nair M, Nathan G (1998) *Medicinal plants: cure for the 21st century: Biodiversity, conservation and utilization of medicinal plants*: Proceedings of the seminar UPM, Serdang, Malaysia 1998.
15. Venkataswamy R, Mohamad MH, Doss A, Ravi TK, Sukumar M (2010) *Ethnobotanical Study of Medicinal plants used by Malasar tribals in Coimbatore District of Tamil Nadu, South India* ASIAN J. EXP. BIOL. SCI 1: 387-392
16. Ensermu K, Sebsebe D, Zerihun W, Edwards S (1992) Some threatened Endemic plants of Ethiopia. In: *The status of some plants in parts of tropical Africa*.
17. Mirutse G (1999) *An Ethnobotanical Study of Medicinal Plants Used by the Zay People in Ethiopia*. M.Sc. Thesis. Uppsala, Sweden.
18. Zemed A (2001) *The Role of Home Garden in Production and Conservation of Medicinal Plants*. In (Medhin Zewdu and Abebe Demissie eds.) *Conservation and Sustainable use of Medicinal Plants in Ethiopia*. Proceeding of the National Workshop on Biodiversity Conservation and Sustainable use of Medicinal Plants in Ethiopia, 28 April- 01 May 1998, IBCR, Addis Ababa pp 5. 76-91.
19. Cunningham AB (1993) *African Medicinal Plants: Setting priorities at the interface healthcare between conservation and primary health care*. People and plants working paper Paris, UNESCO pp 1-50.
20. Dawit A (2001) *Plants as primary source of drugs in the traditional health care practices of Ethiopia*. *Plant. genetic resource o Ethiopia* 6: 101-113.
21. Emiru B, Ermias A , Wolde M, Degitu E, et al. (2011) *Management, use and ecology of medicinal plants in the degraded dry lands of Tigray, Northern Ethiopia*. *Journal of Horticulture and Forestry* 3: 32-41.
22. Brokensha D, Warren D, Werner O (eds.) (1980) *Indigenous Knowledge Systems and Development*. University Press of America, Washington DC.
23. Warren DM (1991) *Using Indigenous Knowledge in Agricultural Development*. World Bank Discussion Paper No. 127. World Bank. Washington DC.
24. Fernandez ME (1994) *Gender and indigenous knowledge*. *Indigenous Knowledge & Development Monitor* 2: 6-7.
25. Brouwers, JHAM (1993) *Rural people's response to soil fertility decline: The Adja case (Benin)*, Wageningen 69. *Agricultural University Papers* 93-94.
26. Emery, AR (1996) *The Participation of Indigenous Peoples and Their Knowledge in Environmental Assessment and Development Planning (draft)*. Centre for Traditional Knowledge: Ottawa Canada.
27. Dewalt, BR (1994) "Using indigenous knowledge to improve agriculture and natural Resource management." *Human Organization* 53: 123-131.
28. Ellen R, Harris H (1996) *Concepts of indigenous environmental knowledge in scientific and development studies literature-A critical assessment; draft paper East-West Environmental Linkages Network Workshop 3Canterbury*.
29. Hinnawi, N S A (2010) *An Ethnobotanical Study of Wild Edible Plants in the Northern West Bank Palestine*. M.Sc. Thesis An-Najah National University, Nablus Palestine.
30. Pablo BE, Olga FL (2004) *Home Gardens and Agrobiodiversity*. Smithsonian Institution, USA.
31. Zemed A (2002) *Home-gardens in Ethiopia: Some observations and generalizations*. In: *Home Gardens 89. and In situ Conservation of Plant Genetic Resources in 90. Farming Systems*, pp 125–139.
32. Feleke Woldeyes (2011) *Home gardens and Spices of Basketo and Kafa (Southwest Ethiopia): Plant Diversity, Product Valorization and Implications to Biodiversity*. Conservation. PhD Thesis, Addis Ababa University, Addis Ababa.
33. Nair, PKR (1993) *An Introduction to Agro-forestry*. Kluwer Academic Publishers, Department of Forestry, University of Florida, Gainesville, Florida, USA 243-254.
34. EIB (2012) *Marketing strategy for agrobiodiversity products (forest coffee, Teff, durum wheat and Enset)*. *Mainstreaming Agrobiodiversity Conservation into the Agricultural Production Systems of Ethiopia Project*, Ethiopian Institute of Biodiversity, Addis Ababa.
35. IBC (2012) *Ethiopia: Third country report on the state of plant genetic resources for food and agriculture*. Institute of Biodiversity Conservation, Addis Ababa.
36. Mengistu M, Abebe Y, Mekonnen Y, Tolessa T (2012) *In vivo and in vitro hypotensive effect of aqueous extract of Moringa stenopetala* . *African Health Sci* 12: 545-551.
37. Ernst E (2005) *The efficacy of herbal medicine—an overview*. *Fundamental and Clinical Pharmacology* 19: 112. 405-409.

38. Laelago T, Yohannes T, Lemango F (2016) Prevalence of herbal medicine use and associated factors among pregnant women attending antenatal care at public health facilities in Hossana Town, Southern Ethiopia: facility based cross sectional study. Archives of Public Health 74: 7.
39. Dirwai C, Gwimbi P (2003) Research Methods in Geography and Environmental Studies, Zimbabwe Open University Harare.
40. Environmental Management Act (2004) Government Printers, Harare Zimbabwe.
41. FAO (2004) Building on gender, agrobiodiversity and local knowledge. Food and Agriculture Organization of the United Nations.
42. Worku AM (2019) A Review on Significant of Traditional Medicinal Plants for Human Use in Case of Ethiopia. Plant Pathol Microbiol 10: 484.
43. WHO (2003) Planning for cost effective traditional health services in the new century discussion paper. WHO (2003) Traditional medicine. Fact sheet No 134 netic Resources Institute, Rome Italy.

Copyright: ©2020 Melese Worku Abera. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.