

# **OLU-IGBO**

**Journal of Centre for Igbo Studies, University of Nigeria, Nsukka**

**Volume 1, 2023**

Copyright © Center for Igbo Studies, University of Nigeria, Nsukka

ISSN: (Maiden Edition)

**All right reserved**

No Part of the Publication may be reProduced, stored in a retrieval system or transmitted in any form or by any means electronic, mechanical, PhotocoPying, recording or otherwise without the Prior Permission of the Centre for Igbo Studies, University of Nigeria Nsukka.

Published by:  
Centre for Igbo Studies, University of Nigeria  
Nsukka Nigeria

## **EDITORIAL BOARD**

### **Editor -in- Chief**

Prof. C. U. Agbedo

### **Editor**

Dr. Gloria Ngozi Ugbor

### **Associate Editors**

Prof. Crescentia N. Ugwuona,

Dr. Ahamefula Ndubuisi O.

### **Review Editors:**

Bridget O. Dioka

Jacinta Ukamaka Eze

Juliana Ginika Mamah

Onyegiri Chikodili

### **Subscription/ICT Managers:**

Lucky Ogbonna

Chidi-Nwelo Obiageli

Cynthia C. Ikechukwu

Chinenye J. Oranye

### **Circulatory Managers:**

Joseph Ikechukwu Aroh

Felicia O. Nnadi

Anthonia O. Odezulu

Maria Ozulonye Okonta

**Editorial Consultants:**

**Prof C.U.C. Ugorji.**

Department of Linguistics,  
University of Benin Edo State Nigeria.

**Prof. Emeka Titus Nwaeze,**

Department of Accounting College of Business,  
The University of Texas at San Antonio,  
San Antonio, TX 7834 USA Emeka.Nwaeze@utsa.edu (210) 458-7462

**Prof. Obiageli Theresa Nsolibe.**

Department of Linguistics/Igbo  
Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus

**Professor M.C.Onukawa,**

Departement of Linguistics, Communication Studies/Igbo,  
Abia State University, Uturu, Nigeria.

**Prof. Linda Chinelo Nkamigbo,**

Department of Linguistics,  
Nnamdi Azikiwe University,  
lc.nkamigbo@unizik.edu.ng

**Prof. Chigozie Bright Nnabuihe.**

Department of Linguistics, African and Asian Studies,  
Faculty of Arts,  
University of Lagos, Lagos.

**Dr Gerald Okey Nweya**

Department of Linguistics and African Languages,  
University of Ibadan, Ibadan.  
Email. g.o.nweya@mail.ui.edu.ng or geraldnweya@gmail.com.

## **Note from Editor-in-Chief**

*Olu-Igbo* is the official journal of Centre for Igbo Studies, University of Nigeria Nsukka. It is a multidisciplinary journal which publishes peer reviewed articles especially in Languages, Culture, Literature, Linguistics, Education, Arts, Humanities and Social Sciences.

This volume of *Oluigbo Journal* contains articles mainly harvested from the first Hybrid International Conference of the Centre for Igbo Studies on the theme: Reimagining Igbo Studies in 21<sup>st</sup> Century Nigeria. The conference was held from Tuesday 15<sup>th</sup> August to 19<sup>th</sup> August, 2023. The conference was aimed at getting the Igbo people both at home and in Diaspora back to their base, reclaiming their value and identity.

All manuscripts go through a rigorous and yet relatively rapid peer - review process which ensures timelines of publication, widespread dissemination, high visibility, and high citations culminating to high H- index and impact. We look forward to receiving extra ordinary manuscripts of cutting-edge research and high standards of excellence for publication in this journal.

I wish to thank all members of the editorial team and all the various people who work at the back-end for keeping this journal afloat.

**Prof Chris Uchenna Agbedo**

Director,

Centre for Igbo Studies,

University of Nigeria, Nsukka.

## **About the Olu-Igbo Journal**

*OLU-IGBO Journal* is a peer reviewed research journal devoted for promotion of excellence in high- quality empirical researches and strong conceptual papers. It publishes scholarly articles in the broad areas of language, literature, culture, arts, humanities, education, and Igbo Studies in general. It is a platform meant to capture the centrality of the collective interest of Igbo people and at the same time serve as the global nexus to propagate laudable uniqueness and contributions of Igbo scholars and professionals of different disciplines within and in the Diaspora. *Olu-Igbo journal* is created to provide an intellectual meeting point for scholars and researchers to interact and answer questions surrounding Igbo identity and destiny, in other to explore, reconcile with the reality and add value to our society. This we hope will expand the intellectual horizon of students, lecturers, academia's and Igbo people at large, thereby providing broad based, people oriented and self-reliant education. Authors are encouraged to write in Igbo or English language.

## **Copyright**

**Submission of research manuscript** to *OLU-IGBO Journal* implies that authors have met the requirements of the editorial policy and publication ethics. Authors retain the copyright of their articles published in the journal.

## **Review Policy**

The *OLU-IGBO Journal* operates a blind review policy research manuscripts are reviewed by the editorial board members or other luminaries in the field.

## **Plagiarism**

*OLU-IGBO Journal* Editorial Board takes issues of copyright infringement, plagiarism or other breaches of best practice in publication very seriously. We seek to protect the rights of our authors and we always investigate claims of plagiarism or misuse of published articles. Equally, we seek to protect the reputation of the journal against malpractice. Submitted articles may be checked with duplication-checking software.

## **NOTE TO CONTRIBUTORS**

### **GUIDELINES FOR PAPER CONTRIBUTION**

As part of the submission process, manuscripts intended for submission to the editorial board of *OLU-IGBO Journal* should comply with the following stipulations, otherwise submissions may be returned to authors that do not adhere to these guidelines.

All papers must be original and should include abstract of not more than 200 words, with maximum of 3-5 keywords which will be used for indexing purposes.

Empirical papers should be presented under the following headlines: Introduction, Method(s), Results, Discussion, Conclusion, Recommendation and References.

For each paper, all tables should be numbered in Arabic numerals (e.g Table 1: Table 2, etc), table numbers and headlines should be on top of the table. All tables should appear under results but discussed under discussion.

Opinion papers should be presented using appropriate sub- headings.

Papers must be written in English or Igbo language.

All papers should be word processed. Double spaced on A4 size papers using New Times Roman font size 12

Papers should not exceed 15 pages including references and accompanied by an abstract of not more than 250 words single spaced.

All papers should have the title of the paper, author(s), name(s), surname (underlined), qualification, rank, institution, mailing address, and GSM number on a separate sheet preceding the text.

References must be rendered in APA style (7th edition).

Two copies of the manuscript or Online submission of manuscript with an assessment fee of N5000 (five thousand naira only) or bank draft should be submitted or sent as an email attachment to [centre.igbostudies@unn.edu.ng](mailto:centre.igbostudies@unn.edu.ng)

Manuscripts are accepted any time of the year.

Publication fee would henceforth be determined by the exchange rate of the naira to the US Dollar. The Editorial Board is not bound to return any paper if rejected.

## **TABLE OF CONTENTS**

- 1. Documenting Local Drug Terminologies in Igbo SouthEast Nigeria**  
Crescentia Ugwuona Nwaeze<sup>1</sup> Roseline Ijeoma Okorji<sup>2</sup> Medolu Agatha<sup>3</sup> Loveth Ifoma Fabulous<sup>4</sup>  
Victor Ogonna Ugwuona<sup>5</sup>, Samuel Chinemere Ugwuona<sup>6</sup> 8 - 17
- 2. Nkwado Ebe Nlereanya ihe Ọkpụ Ọdinala n’ala Igbo: Uru na Akamgba**  
Gloria Ngozi Ugbor<sup>1</sup>, Charity Ijeoma Ogbu<sup>2</sup> & Anthonia Ifeoma Agbo<sup>3</sup> 18 - 28
- 3. A Sociolinguistic Survey of Communicative Competence in Code-switching in the Sermon Language in some Selected Pentecostal Churches in Ebonyi State**  
Nneka Justina Eze<sup>1</sup>, Nwigwe Nwakaego<sup>2</sup> & Azubuike Uchenna Patrick<sup>3</sup> 29 - 41
- 4. The Concept of Ala bụ Ala: A Signal to Igbo Extinction**  
Eze, Cyprian Chidozie<sup>1</sup>, & Eze, Mabel Nkechinye<sup>2</sup> 42 - 48
- 5. Mgbanwe n'Egwuregwu Ọnwa nke Gboo na nke Ugbua**  
Ifunanya Nzubechukwu, Dimebo<sup>1</sup> & Dorathy Onyedikachi, Chukwu<sup>2</sup> 49 – 56
- 6. Child Rearing Practices for Sustainable Development: A Case Study of Igbo Land.**  
Ihem-Chijioke Uchechi O. (Ph.D)<sup>1</sup> & Fabulous Ifeoma Loveth (Ph.D)<sup>2</sup> 57 - 65
- 7. The Uniqueness of the Language of UGO UZO Festival in Emekuku, Imo State**  
Dr. Obioma, Happiness Uchechi<sup>1</sup>. 66 - 73

## **Documenting Local Drug Terminologies In Igbo Southeast Nigeria**

**Crescentia Nwaeze Ugwuona<sup>1</sup>, Roseline I. Okorji<sup>2</sup>, Medolu Agatha<sup>3</sup>, Loveth Ifeoma Fabulous<sup>4</sup> Victor Ogonna Ugwuona<sup>5</sup>, Samuel Chinemere Ugwuona<sup>6</sup>**

<sup>1, 2, 3</sup>, Department of linguistics, Igbo and Other Nigerian Languages University of Nigeria, Nsukka [crescentia.ugwuona@unn.edu.ng](mailto:crescentia.ugwuona@unn.edu.ng) [roseline.okorji@unn.edu.ng](mailto:roseline.okorji@unn.edu.ng) [agatha.medolu@unn.edu.ng](mailto:agatha.medolu@unn.edu.ng), <sup>4</sup>[ifeomafabulous@gmail.com](mailto:ifeomafabulous@gmail.com)

<sup>5</sup>Department of Economics, University of Nigeria, Nsukka<sup>5</sup>

<sup>6</sup>College of Nursing, Bishop Shanahan Hospital, Nsukka

### **Abstract**

*This study sets out to investigate and document endangered local drug terminologies in Igbo southeast Nigeria. Nigeria, a multilingual country in Africa has copious local drug terminologies going into extinct, for which hardly any proper investigation and documentation exist on such disappearing linguistic terms especially in Igbo, southeast Nigeria. It is disheartening that the Igbo language spoken in South-Eastern Nigeria is endangered with increasingly reduced number of local drug terms. Currently, the dearth of knowledge and documentation of endangered local drug terminologies in Nigeria are at the peak of the lots of language endangerment, as well as health and socioeconomic challenges but have hitherto been neglected by earlier researchers. The need for the documentation of local drug terminologies manifest itself these times of serious language endangerment, as well as health and socioeconomic crisis informed mostly by COVID-19. Investigating and documenting such vital terminologies is imperative in Nigeria's competitive advantage in the global space for cultural, health (as well as COVID-19 interventions), preservation, and dissemination of Nigeria local languages. In this, we intend to: (i) list the local drug terminologies and the transcription, (ii) point the ones reported to have potentials of curing COVID-19 infections, (iii) the etymology, botanical, and the English names, and (iv) show the sentence examples. The data was collected using in-depth oral interview, group discussion, participant observation, surreptitious recording, and analysed descriptively. The study is useful to the teaching and learning of language documentation.*

**Keywords:** COVID-19, endangered language, language documentation, local drug, Nigeria, terminologies.

### **Introduction**

There is a growing awareness and concern that Nigeria's indigenous drug terminologies are vanishing and going into extinct. In Nigeria, virtually local drug terminologies constitute one domain that has the potential to disappear. Evidence has shown that many of these local drugs have been known to cure many deadly diseases such as malaria, typhoid fever, HIV, toothache, vomiting, stomach ache, prostate cancer, pneumonia, measles, COVID-19 and a lot more (see Obeta et al. (2021) for details) Currently, there is evidence of many people who have been cured of COVID-19 infection through local drug medication in southeast Nigeria. Unfortunately, these local drug terminologies are going into extinct due to lack of proper documentation by earlier researchers. Most rural dwellers in Nigeria have testified the effectiveness of these local drugs. Hence, a failure to document them before they disappear would mean irrevocably walling up a



window unto the past. The goal of this study is therefore to investigate, list a comprehensive list of endangered and under-described local drug vocabularies with special focus on COVID-19 potential local drug terminologies in Nsukka speech communities of southeast Nigeria. COVID-19 outbreak was first recorded in Wuhan, China and was officially declared a pandemic by World Health Organization (WHO hereafter) on 11<sup>th</sup> March, 2020. With the COVID-19 pandemic increasing in severity by the day, local communities in Nigeria especially Igbo communities have invoked viral terminologies to effect health challenges, and in the process, embark on lexical innovations to fix gaps needed for linguistics and health challenges. In this, documenting COVID-19 local drug terminologies becomes critical to Nigeria's competitive advantage in COVID-19 intervention. Further, the lexical innovations we have seen in Southeast Nigeria since the spread of COVID points to the fact that linguistic creativity is a key part of language, reshaping our ways of engaging with the world.

Documenting endangered languages leads us more directly to the world of our distant ancestors, engages us with the inseparability of language and culture that held out against the loss of diversity. Beyond that, investigating and documenting such vital terminologies is imperative in Nigeria's competitive advantage in the global space for cultural, health (as well as COVID-19 interventions), and for the preservation and dissemination of Nigerian local languages. Essentially, local drugs have been known to cure not only deadly diseases such as malaria, typhoid fever, HIV, toothache, vomiting, runny stomach, prostate cancer, pneumonia, measles and a lot more, but also coronavirus infections. All local drug terminologies need to be documented because by so doing, our language, health, and socioeconomic situations of the people are being revived and developed. Currently, the dearth of knowledge and documentation of endangered local drug terminologies in Nigeria are at the peak of the lots of the health and socioeconomic challenges, but have hitherto been neglected by linguists. In consequence, Nigeria is increasingly facing unsettling times informed by the coronavirus pandemic which has gripped the world since December 2019. Many Nigerians believe that COVID-19 is mainly targeting those who do not have knowledge and understanding of local drug medication (Ugwuona 2023). In many speech communities where local drug terminologies are disappearing, the inhabitants run the risk of contracting COVID especially in urban areas where the country's elite, politicians, and the rich, dwell. The challenges of losing one's life due to lack of knowledge of some certain local drugs terms are daunting, to say the least. Unfortunately, these local drug terminologies including that of COVID-19 are going into extinct, due to lack of proper documentation by earlier researchers. Our distant ancestors who lived before local drug terminologies began to disappear enjoyed healthy living. Although our experience is largely with Indigenous language communities of the southeast Nigeria, we believe this work has global implications and applications. The goal of this study is therefore to investigate and produce a comprehensive list, and documentation of the endangered and under-described (COVID-19) local drug vocabularies from local speech communities of Nsukka, southeast Nigeria comprising mainly of indigenous Igbo speakers.

The Igbo language, spoken in South-Eastern Nigeria is endangered with increasingly reduced number of local drug terms. Five indigenous States that speak Igbo language include Abia, Anambra, Ebonyi, Enugu, and Imo. Speakers of Igbo language can also be found in parts of Delta, Rivers, and Benue states. Speakers found in these areas are not core Igbo speakers. Ugwuona, et al (2020) observe that most times, their speech form influences the host communities (State). It is pertinent to mention that currently, the Igbos are equally found in their large number in different parts of the world. In line with this, Obinna (2003:124) opines that:

The Igbo race as dynamic and expansive as they are should have made a greater and better advantage of their 'Ubiquitous' disposition. Where is it you go without seeing the Igbo, not. Just being present but well settled and established and institutionalized? As a highly ingenious people, the Igbos love exploration, and that is part of the reason they are found all over the world, so much so that it has been said, if men live in the moon, the Igbos are there...

Igbo language belong to the West Benue Congo group of language family, kwa precisely. The population census of (2001/2002) according to Anozie (2003) placed the population of the Igbo to about 16million. Ugwuona (2014) reports that the population of Igbo speakers is about 30 million. The Igbos like every other tribe in Nigeria presently is battling with the COVID-19 pandemic. As at 12<sup>th</sup> March 2021, based on NCDC COVID-19 situational report, the Igbo land had recorded 9,156 death case in Nigeria. That notwithstanding, the Igbos have devised means of containing the COVID-19 disease. Out of the three major languages in Nigeria, Igbo is the most endangered (UNESCO, 2001). In consequence, we intend to investigate and document local drug terminologies in Igbo, translate them into English, transcribe them where necessary.

## **2.0 Literature Review**

In this section, we review the theoretical and empirical study on documentation and local and COVID-19 local drugs. As a new field of language study, documentary linguistics developed over the past 15 years in response to the need to make a lasting record of world's endangered languages (Austin, 2007). For Austin, one major reason for documentary linguistics is because most languages spoken on earth today will cease to be passed to children or used by anyone if not documented. In this, producing an archive for endangered languages becomes necessary. Across the world, language documentation encompasses the collection, processing, describing and archiving of linguistic data. Language documentation is concerned with the creation and maintenance of a comprehensive record of a language and language use in all conceivable genres and contexts (Himmelman, 1998 & 2006, Himmelman and Austin, 2003; Woodbury, 2003). Such a record may include all varieties of a language, depending on the specific goals of the documentation. Although linguists have been involved in language endangerment and documentation issues for a long time, it is generally accepted that a strong shift occurred in this domain towards the end of the 1980s and early 1990s when the plight of endangered languages became more widely reorganised within the linguistic discipline and public domain (Esegbe et al 2015). Current research indicates that 46% of the world's 7,000 language communities are in danger of experiencing a complete break in language transmission by the end of this century (Wiecha, 2013). Himmelman (2006) avers that documentary linguistics is a subfield of linguistics that is concerned with the methods, tools, and theoretical underpinning for compiling a representative and lasting multipurpose record of a natural language or one of its varieties. Saheel (2018), posits that a document is a collection of data regardless of the medium on which it is recorded, that generally has permanence and can be read by humans or machines. In other words, a document is an 'information carrier' which can be in a printed or online form. Every drug in any given speech community has their natural terms/register. A drug terminology is that name which any speech community uses in the description of their medical related terms. Some Igbo drug terms were derived from the process of description. Dobric (2013) notes that the language of medicine is a broad research field, so broad that there ought to be a specific field of linguistics called medical linguistics. Sadegh-Zadeh (2012) notes that medical language has no exact syntax and semantics, and that medical language seems to have technical terms. Igbo drug terminologies are also

technical in nature because of the way they were formed as well as the linguistic development due to time-outbreak of the illness or disease they cure.

In other words, natural languages come up and gradually develop naturally in the communities employing them while formal or technical terms are often artificially formed.

## **2.2 Empirical Studies.**

Wilson and Ogrì (2014) examined the role of indigenous language broadcasting in national development. These scholars x-rayed a multilingual, pluralistic and multi-ethnic country with upwards of 500 indigenous languages where language should be a tool for National development through promotion of indigenous culture, national Identity, national pride and unity. McIvor1 et al. (2020) carried out a study on indigenous language learning impacts, challenges and opportunities in COVID-19 times in Canada and USA. They observed that Indigenous Language Revitalization (ILR) work is often undertaken face-to-face and regularly includes the most elderly populations in our communities. Therefore, ILR activities that were not already online were vastly affected. Boyd-Barrett's (2021) study on hospitalized for COVID-19 without information explains how language became a barrier between doctors and patients. He emphasised the use of indigenous language in passing information about COVID-19. Beyond that, information about other illnesses should also be passed in indigenous languages. Some researchers have carried out research on documentation of endangered languages in Africa such as Esegbe et al (2015), Schaefer and Egbokhare (2015), Falix K. Ameka, Friederike Lupke, Bruce Connell, Gerrit Demmendaal (see Essegbey 2015 for details). However, very little research has focused on documentation of local drug terminologies especially in Igbo southeast Nigeria. For instance, Olaoye (2014) carried a study on Sociolinguistic Documentation of Endangered Ethnography of communication in Yoruba language; Mcgil and Blench (2012) worked on Language Documentation, Development, and Ideology in the northwestern Kainji languages in Nigeria; Mbagwu and Obiamalu's (2008) researched on Documentation of African Languages, a Panacea for the Negative Effects of Globalisation, and a lot more. Ndukauba et al (2020) translated a text on corona virus spread, symptoms and prevention, and a list of 117 COVID-19 terms from English to Igbo language. Onyeaka and Nwaneki explained some corona virus terms in Igbo (2021). However, these researches are essential ones, but the documentation of local drug terminologies has received little or no focus. Research has shown also that Igbo language is among the language communities that are going into extinct. The United Nations Educational, Cultural and Scientific Organisation (UNESCO) predict that Igbo language is among the minor languages that will go into extinction in the next 50 years. In 2008, Achebe Junior organised a research project group from the University of Nigeria Nsukka, and entrusted the project of documenting all the Igbo language lexical terms to the research group. For one reason or the other, the research group and the documentation processes (interview, recordings, translation, description and a lot more) which had gone half way collapsed as soon as he left for London. Since then, there have not been any serious attempt by linguists to document some aspect of Igbo language especially the local drug terminologies which are seriously endangered. In other words, to the best of our knowledge, to date, there has been no known research focused on exactly documenting local drug terminologies and their impact on education, information dissemination, health (as well COVID-19) intervention, and the ways the local drug terminologies present new understanding of cultural diversity, issues of integration, and discrimination in Nigeria.

According to WHO, as at 17<sup>th</sup> of February 2021, seven different vaccines across three platforms have being rolled in different countries of the world. Vulnerable populations (especially old people and people with other health challenges) in all countries are the highest priority for the vaccination. Documentation is a very important aspect of language study. In some cases, it is referred to as documentary Linguistics. However, outside endangered languages, there is need for languages, as well as events, ideas, happenings to be documented. It helps in posterity as it will be transferred from generation to generation. This study therefore sets out to investigate local drug terminologies associated with viral especially those of COVID-19 in Igbo with special focus on Nsukka local speech communities of Igbo, southeast Nigeria. The objective of the study includes:

- i. investigate local drug terminologies in Nsukka local speech communities of Igbo.
- ii. explain the etymology, and linguistic analysis of the terms.
- iii. show the example sentences for the use of the terminologies.
- iv. Translate the local drug terminologies into English and International Phonetic Alphabet (IPA) where possible.
- v. Investigate the localization and terminologies of foreign COVID-19 vaccines.

## Research Methodology

### Data Presentation and Analysis

In this section, we present the data and the analysis of the Igbo local drug terminologies.

Table one: COVID-19 and other local drug terminologies in Nsukka, the etymology and linguistic analysis.

S/N	Local drugs	Etymology	English/botanical name	Example sentences
i.	Ákí ílu/igogoro	Akí + ilu Bitter + kola /bi-tur/ + /kow-lu/	Bitter kola ( <i>Garcinia kola</i> ).	It is in form of seed. Bitter-kola can be chewed raw as seed, prepared with water or extracted using alcohol. It has anti-viral properties.
ii.	Dógóyàrò	Dógó+yàrò tall+yaro	Neem Melia indica/azadirachta indica	The three use to be very tall. the leave and the root cures malaria and other infections.
iii.	Prekese (Yoruba)	Prekese	Tetrapleura tetraptera	Prekese has anti-virus properties. It can cure different types of infections.
iv.				

v.	ùtázi	uta+zì - ùtázi kor-du,folia	kor-du,folia	Heart shaped bitter leaf. The utazi soup is good for persons suffering from diarrhea and stomach ache.
vi.	Yábási (Hausa name)	Yábási spead+many	Onions/garlic /gaar-lik/garlic- <i>allium sativum</i> .	Aromatic bulb used as seasoning. Garlic is useful in chronic cough, arthritis, and constipation. Garlic has also been mentioned to protect from epidemic diseases, and COVID-19. It activates macrophages and promotes immunoglobulins.
vii.	Akanwụ	aka+nwụ make+sour	Sulphur /sul-fur/	Sour substance that can be used to preserve food, and cure certain ailments.
	Oroma nkirisi	oro+ma+nkirisi roundish+small	Citrus aurantifolia lime /lim/	A small soar roundish fruit that has soar/bitter taste. Lime is popular as antioxidant activity, immunomodulation, and antibacterial activities. lime cures stomach ache and infection problems.
ix.	ùdò ákpu ényí	ùdò+ákpu+ényí robe+negative+strong	Magnoliopsida /mag'nowl-yu/  <i>Tinospora cordifolia</i>	The parts of the plants are used in folk/ herbal medicine, example: fruits (jaundice and rheumatism), root (leprosy, diarrhea, and dysentery), stem (jaundice, skin diseases, and fever), bark (cancer), leaves (gout, ulcers, jaundice, fever, and wounds, and to control blood glucose).
x.	Jínjà	Ji+nja Hold+stire	Ginger /jin-jur/ <i>Zingiber officinale</i>	Ginger is used as a hot spice; help reduce oxidative stress and

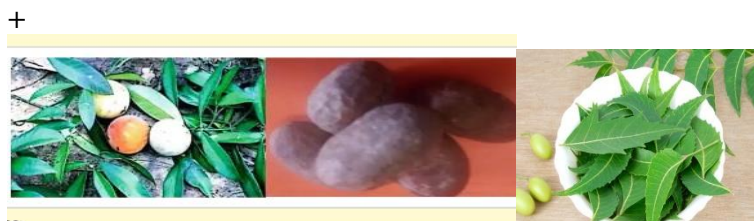
		(borrowed from Hausa)		inhibit superoxide production. Dried ginger possesses potent anti-inflammatory and analgesic activities, has a better effect against swine flu (H1N1), COVID infections, and human respiratory syncytial virus in human respiratory tract cell lines. There are antiretroviral sesquiterpenes in ginger.
xi.	kùkùmà Tumerik	Ku+ku+ma Fan+know	/tur-mu-rik/ Monocots. <i>Curcuma longa</i> .	Viruses such as HIV, Tat protein acetylation, inhibited HIV-1 integrase while curcumin boron complexes inhibited HIV-1 and HIV-2 proteases though reported no antiviral effect in a clinical trial for HIV. Turmeric is blood purifier, antioxidant, immunomodulating, anti-inflammatory, antimicrobial, and has anticancer activities.
xii.	útúrúkpè	útúrú+kpè magnanimous	Plantae/útúrúkpè /otorkpe/	the útúrúkpè leaf is used in curing certain diseases of which one of it is stomach ache.
xiii.	Égbú	E+gbu It+cut	giloy Tinospora. Plant family égbú	The bark and the leaves help in the treatment of runny stomach and stomach ache. The root, stem, back, and the leaves are useful as an herbal remedy of one disease or the other

				depending on the preparation.
xiv.	àgbàrófúú/ akamtoro/	agbaru+ofuu specie +new	Eupatorium domatium. Plant family/Plantae discovered newly in Igbo land as a very effective medicine for wounds and cuts.	the leaves are used as in Igbo folk medicine. The liquids from the leaves are used for the treatment of wounds and cuts that are bleeding.
Xv	Úzízà	Uzi+za Plantable	Brassicaceae and Mustard family African Pepper/Ngero pepper/ Guinea pepper (xylophia aethiopica)	Úzízà seed is one amongst the medicinal seeds in the Ibo land. Some use it for spicy, others use it for stomach ache.

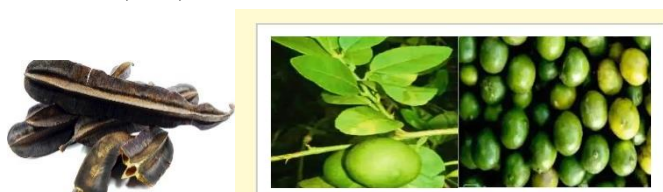
The table above reveals some local drug terminologies, their etymology/source, English, and botanical name. We showed also some sentence examples of each of the local drug terminologies (i, - xv) have Igbo etymology/source, English names/equivalent as well as the botanical terms where possible. The donor language for prekese is Yoruba, while that of yabasi is Hausa.

**Below are the pictorial expositions of some of the local drugs**

**Figure i. ákí ìlū/igogoro (bitter kola)**



**Figure ii. Dogoyaro (neem)**  
Both the leaf, stem, and root of the neem are used as medicine.



**Figure iii. prekese**      **Figure iv. oroma nkịrịsị (lime) citrus aurantifolia**



**Figure v. yabasi (onion)**



Figure vi. galik onions (*Allium sativum*)      Figure ix. ginger



Figure vii. **udqakpu enyi** (*Tinospora cordifolia*)

Source: All from Obeta et al. (2021)

According to our informants, preparations of some local drugs could be made using a single plant or combination depending on the availability and the type of sickness and the recommendations of the native doctors. The local drug terminologies and the pictorial expositions are for us to know the terminologies and their nature. Regardless, self-medication should be avoided. Patients are advised to see the native doctors and appropriate medical practitioners for proper advice.

## Conclusion

For one to be well informed and be able to digest all the necessary information about local drug terminologies, there is the need for all necessary information on the local drugs to be documented in the language of the immediate environment or mother tongue. Most of the people residing in the rural areas are either semi literates or illiterates in English language. As for information concerning the deadly COVID-19, there is an urgent need to translate all the available literature in English into Nigerian indigenous languages to carry the rural dwellers and local communities along.

## References

- Anozie, C. (2003). Igbo kwenu: Akuko Na Omenala Ndi Igbo. Enugu: Computer Edge Publishers.
- Austin, J. L. (1975). *How to do things with words*. Urmson, J. O., Sbisà, Marina. (2nd ed.). Cambridge, Mass: Harvard university press.
- Austin, P. K. (2007). Survival of languages. In F. Shuckburgh (ed), *Survival: Darwin Colleges Lectures*. Cambridge: Cambridge University Press.
- Boyd-Barrett, C. (2021). Hospitalized for COVID-19 without information: What Californians who speak an indigenous language often face. Retrieved from <https://justiceinaging.org/hospitalized-for-covid-19-and-no-information-what-californians-who-speak-an-indigenous-language-often-face/> .
- Braswell, H. (2020). Comparing the COVID-19 vaccine developed by Pfizer, Moderna, and Johnson & Johnson. Retrieved from <http://www.stances>. Accessed on 8<sup>th</sup> March, 2021.
- Esegbey J., Henderson B, Laughlin F. MC (2015). *Language documentation and endangerment in Africa*. Amsterdam/Philadelphia: John Benjamin Publishing Company.



- Frajzyngier and Erin Shay, characteristics (2012). *The Afroasiatic Languages*. Cambridge University Press). Online web @ <https://www.colorado.edu/linguistics/research/language-documentation>
- Gilles Adda, Martine Adda-Decker, Odette Ambouroué, Laurent Besacier, David Blachon,. (2016). Innovative technologies for under-resourced language documentation: The BULB Project. Workshop CCURL. *Collaboration and Computing for Under-Resourced Languages - LREC*, May 2016, Portoroz, Slovenia. fhal-01350124f.
- Himmelman, N. (2006). Language documentation: what is it and what is it good for? In J. Gillett, N.P. Himmelman & U. Motel (eds). *Essentials of language documentation (Trends in Linguistics Studies and Monograph)*, PP.1-30. Berlin: Mouton de Gruyere.
- Himmelman, N. P. and universitat Bochum, R. (2002). " Documentary and descriptive linguistics. In Osamu Sakiyama and Fubito Endo (eds.), *Lectures on Endangered Languages 5*, 37-83. Kyoto: Endangered Languages of the Pacific Rim.
- Hyman, L. (2003). Basaa (A43). In Derek Nurse et al., ed- ´ itors, *The Bantu languages*, pages 257–282.
- Himmelman, N.P. (1998). Documentary and descriptive linguistics. *Linguistics* 36; 161-195.
- Ndukauba, K., & Ohaike, N. B. (2020). Disseminating information on covid-19 to rural dwellers through translation: a panacea to COVID-19 spread. *IJRDO - Journal of Social Science and Humanities Research* 5(5), 43-57.  
on 10th March, 2021.
- Onyeaka, H. K. & Nwaneki, C. (2021). *ufodu ihe banyere corona virus n'asusu Igbo: explaining corona virus in Igbo language*. The crater library.
- Schaefer and Egbokhare (2015). Archaeological inspiration and historical inference; Directions for Edoid linguistic studies. In Essegbe et al (eds.) *language documentation and endangerment in Africa*. Amsterdam/Philadelphia: John Benjamin Publishing Company.
- Woodbury A. C. (2003). In Peter K. Austin (ed.) *Language Documentation and Description*, vol. 1, 25-51. London: SOAS, University of London.
- Woodbury, A. (2011). Language Documentation. In Peter K. Austin and Julia Sallabank (eds.) *The Cambridge Handbook of Endangered Languages*, 159-186. Cambridge: Cambridge University Press SDF.
- Wurm, S. A. (2001). *Atlas of the world's languages in danger of disappearing* (2nd ed.). Paris: UNESCO Publishing/Pacific Linguistics. [Google Scholar](https://scholar.google.com/).
- Ugwuona, C.N. (2023). Language use and the Spread of COVID-19 pandemic in Igbo Culture Area. *Scope Journal*, 13(3), 912-921. Available @ [www.scopejournal.com](http://www.scopejournal.com)
- Ugwuona, C. N. (2015). Boko Haram as a Discourse Topic in Nigerian Print Media from 2010-2012. vol. 5, 53-57. In *Journal of Culture, Society and Development*, vol. 5, 53-57. Online Journal @ <http://www.iiste.org/journals>.

## Nkwado Ebe Nlereanya Ihe Ọkpụ Ọdinala N'ala Igbo: Uru Na Akamgba

Gloria Ngozi Ugor<sup>1</sup>, Charity Ijeoma Ogbu<sup>2</sup> & Anthonia Ifeoma Agbo<sup>3</sup>

<sup>1</sup>Department of Arts Education/Centre for Igbo Studies, University of Nigeria, Nsukka  
[ugbor.gloria@unn.edu.ng](mailto:ugbor.gloria@unn.edu.ng), 08067280506

<sup>2</sup>Department of Arts Education, University of Nigeria, Nsukka [charity.ogbu@unn.edu.ng](mailto:charity.ogbu@unn.edu.ng) 08067638507

<sup>3</sup>Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka [anthoniaifeomaagbo@gmail.com](mailto:anthoniaifeomaagbo@gmail.com) 07034431182

### Ụmị edemede

*Nchọcha a lebara anya n'ịmata mkpa ọdị ikwado ebe nlereanya ihe ọkpụ ọdinala n'ala Igbo: uru na akamgba. Mbunuche nchọcha a bụ ịmata uru na akamgba dika o si gbasata ebe nlereanya e nwere n'ala Igbo. Ajuju nchọcha abụọ ka e ji wee mee nchọcha a. Ndị nchọcha gbasoro usoro usoro nhorọ nha na usoro nhorọ ebumnobi wee hoputa ndị e ji mee nchọcha. Ndị e ji mee nchọcha kpomkwem gunyere ndị nkuzi asụsụ Igbo dī iri isii na mahadum Etiti n'Owuwa Anyanwu Naijiria na mmadu iri na- aru ọrụ n'ebe nlereanya ufođu dī n'ala Igbo. Ngwa e jiri mee nchọcha a bụ ajuju ọnu na njumaza bụ nke ihe e deputara na ya dī iri na anọ (14). Maka inyocha ngwa nchọcha, ndi nkuzi abuo na ngalaba language education Igbo na otu onye nkuzi na-akuzi na ngalaba measurement na evaluation lebara anya na ya, bụ ndi si na ngalaba mahadum nke Naijiria Nsukka. Onye nchọcha lelere inogide n' onodu nke agbanweghi agbanwe site n'iji usoro ntucha data a na-akpo Cronbach 's Alpha na Bekee, ma e nwetara akara 0.76. E jiri ntucha mini, ndipu n'izugbe, tinyere nkowa ndina wee nweta osisa nchọcha. Nchọcha e mere gosiri na ikwalite ebe nlereanya e nwere n'ala Igbo ga- eme ka na- eme ka ọrụaka dī iche iche dī, akwalite ogo akunuba, enyeaka n'ichekwaba omenala, eweta njekorita, mmekorita, nghota, idiko n'otu, n'etiti mmadu na ibe ya, obodo na mba uwa na ndi ozo. Nchoputa ozo gosikwara na akamgba ndi chere ikwalite ebe nlereanya ihe ọkpụ ndi a n'ala Igbo gunyere enweghi ezi nchekwa n'ebe mmadu na akunuba dī, enwetaghī nkwado site n'aka ndi govmenti nakwa ndi otu nnnoro onwe na ndi ozo. Onye nchọcha tutara alojikota aka ọnu ndi govmenti na ndi nnozo onwe ebe ikwalite ebe nlereanya n'ala Igbo dī maka ime ala Igbo ezigbo ebe obibi juputara n'oru aka na ihe ikpa obioma.*

**Ọkpurukpu okwu:** Ebe nlereanya, ihe ọkpụ ọdinala, ala Igbo, ọrunka, mmemme

### Mkpolite

Ala Naijiria, tumadi ndi Igbo nwere ebe nlereanya nke nwere mgbado ukwu n'obosoro ala ha, ihe okike dī iche iche Chi Okike ji cho ha mma, dika ugwu, ndida, mmiri ogba, mmiri elu ugwu, osisi na anumanu dī omimi, omenala dī itunaanya, ihe ọkpụ/akuko ala, mmemme, ọrụ akparakpa, ọkpukpo na ikwa nka dī iche iche. Njem nlereanya ka a kowagoro n'uzo dī iche iche. James (2017) kowara njem nereanya dika njem mmadu maobu otu na- akwado iji kpaa onwe ha obioma. Iruoha (2018) hutara njem nlereanya ka atutu ngaghari mmadu ji achoputa ihe ndi o na-amabughi inyere ikpa onwe ya obioma. Ndi otu njem nlereanya mba uwa 'United Nations World Tourism Organization UNWTO (2018) kowara njem nlereanya dika mmadu isite na gburugburu ya gaa na gburugburu ozo dī iche iche, noo ihe n'akarighi otu afọ nke ebunuche ya bu maka ikpa onwe ya obioma, izu ahia maobu ihe ozo. Iwuoba (2019) gara n'ihu kowaa na njem nlereanya abughi naani maka ikpa obioma kama na o gbasakwara nkwalite mmuo azumahia, nnabata na ile ndi obia. Site na nkowa niile a dī n'elu, e nwere ike ikowa njem nlereanya dika njem ebumnobi ya

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

nwere ike ịgbado ụkwụ n'ịkpa obioma, ime nchọputa, ịzụ ahịa maọbụ inwe mmekọrịta, n'ụdị dị iche iche.

Njem nlereanya ka mmadụ nwere ike ime n'obodo ya maọbụ n'obodo ọzọ (Dieke, 2009). Jenkins (2013) kọwara na njem nlereanya bụ mmeremme dị oke mkpa na ndụ ndị obodo n'ihì na o nwere mmetụta n'ebe mmekọrịta, omenala, agụmakwụkwọ na nkwalite akụnụba dī. Njem nlereanya bụ otu ụzọ putara ihe e si akwalite ogo akụnụba obodo, njekọrịta na mmekọrịta n'etiti obodo na mba ụwa. Novelli (2015) kọwara na n'ihì ọrụ ọkputorokpu njem nlereanya na- arụ n'ihe gbasara otito na mmepe obodo mere o ji dī iche na nkwalite na esite na mmanụ ala nke na- agbago adakwa oge ọbụla.

Ndị Igbo bụ ndị bi na mpaghara Ọwụwa Anyanwụ Najirịa ma burukwa ndị na-asụ asụsụ Igbo. Eguta (2014) kọwara na Igbo nwere obosoro ala ma site etu e si kewaa obodo Najirịa, na ndị Igbo nọ na steeti asaa n' ime steeti iri atọ na isii e nwere na Najirịa taa. Steeti ndị a bụ Abia, Anambra, Enugu, Ebonyi, Imo, Rivers na Delta. Ala Igbo ụfọdụ banyekwara na steeti dika Akwaibom, Benue, Crossriver na Edo. A maara ndị Igbo dika ndị na-agba oke mbọ n'ikwalite ụzọ ebimndụ na agamnihu nke ha (Dieke, 2013). N'otu aka ahụ, ndị Igbo bụ ndị nwere otutu ihe nlereanya, nke nwere ike ịdị n'ụdị mmemme, ihe ọkpụ dī iche iche nakwa n'ụdị ọy nka.

Mmemme maọbụ emume bụ otu ụzọ nlereanya n'ala Igbo. Emume ọdinala Igbo bụ oge obodo maọbụ otu maọbụ mmadụ dī icheiche weputara maka icheta mmemme dī mkpa bụ nke nwere ike imetuta chi dī icheiche, ndi nna ochie, mmuo maobu ngosiputa banyere isi n'oge udummiri gafee n'oge okochi. Emume a a na-eme bụ iji chekwaba ma kwalite omenala na ọdinala. A na- enwe mmeremme dī iche iche oge a na- eme emume, mana mmeremme a na- agbado ụkwụ n'ụdị emume a na- eme. Emereme ndi a e ji egosiputa mmemme nwere ike ibu igu egwu, iti egwu, igba egwu, igba mgba, igosi mmonwu, ichu aja, ime anwansi, iri oriri, inu ihe onunu, ike ekike dī iche iche na ihe ngosi ndi ozo. O bu mmereme ndi a niile na- eme ka o ghoru njem nlereanya, n'ihì na a na- esite na ya egosi ndi na-etolite etolite na ndi obia sitere ebe dī iche iche ihe ndi Igbo ji biri. N'ala Igbo, mmemme ka putakariri ihe a na- enwe otutu ndi nlereanya bu emume iri ji ohuru. Emume iri ji ohuru bu otu omenala Igbo dī oke mkpa zuru ala Igbo niile onu ma nke a mere na a na- akpo ya aha dī iche iche dika iri ji, iwa ji, ikeji, ilo mmuo/iro mmuo, oriri otute tinyere ifejioku, ahianjoku ahajioku dgz. A na- eti mmonwu dī iche iche n'oge emume iri ji ohuru dika Odo, Ijele, Ojionu, Ekpe, Okonko, Atilogwu, Agaba, Odogwu, Adamma ma nke a na- agbado ụkwụ na mpaghara maobu obodo o gbasara. Mmonwu ndi a na nkwenye ndi Igbo bu mmuo na-anochi anya arusi dī icheiche, nakwa ndi ichie nwuru anwu mana - emekwa ka mmemme kpoo oku. Igba mgba bu otu emereme ozọ putara ihe e ji akwalite mmemme iri ji ohuru n'ala Igbo. Otu egwu dikwazi iche iche na- ejuputa n'oge emume iri ji ohuru tinyere ihe oriri na onunu.

N'ala Igbo, e nwere otutu ihe ọkpụ dī iche iche e ji eziputa ebe e nwere akuko ọkpụ. O bu site n'ihe ọkpụ ndi a ka a na – ahụ ihe gbasara ndu ndi Igbo ebe ha putara ihe nke oma, nke na ebe ndi a buzi ebe nlereanya. Ebe ndi ahụ e nwere akuko ọkpụ n'ala Igbo gunyere nke a:

### **Ebe nlereanya na steeti Abia gunyere:**

**Ubini Ụkpabị Arọchukwu.** Ubini Ụkpabị nwere onu ogba arusi okporo igwe ya toro nnukwu ogologo, ebe e si ekpe ndi mmadu ikpe, onu ogba nke mmadu si ya efu, oche eze, nakwa nnukwu osimiri na-acha mmemme, nke na eziputa ma arusi gbuo onye o mara ikpe.

**Ulo okpu ngwaagha** a bu nke dī n'Ebite Amafor n'okpuru ochichi Isingwu Umuahia na steeti Abia bu nke e guzobere n'afọ 1985, ma bukwara nke dī ebe e nweburu ulo igwe okwu Bifra. E nwere mpaghara atọ nke ihe dī na ya gunyere ngwa agha ọdinala (ngwa agha e ji luo agha daputara n'etiti obodo na obodo, agburu na agburu n'oge gboo tupu ndi ocha abia n'ala Igbo (ngwaagha ndi

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

soja, ebe mpaghara nke atọ juputara na ngwaagha e ji luo ogo Biafra bu nke a luru n'agbata afo 1967 – 1970.

**Oshimiri Azumini** di n'agbata Steeti Abia na Akwa Ibom. O nwere agwa Mgbaji ma odidi ya mara mma n'anya nke ugwu.

### **Ebe nlereanya na steeti Anambra gunyere:**

**Ézū Agulu** bu nke di n'obodo Agulu na mpaghara ochichi Aniocha di na Steeti Anambra. Ezu Agulu a bu nke ya na Ulasi Okija na Osimiri Naija jekoro onu. Ézū Agulu bu oke mmiri nwere onu arusi tinyere Aguiyi nke anaghi egbu egbu. Ézu Agulu a, nwere akara okpu di aso n'ala Igbo nke gunyere na

E nwere nnukwu nkwenye na ajo mmuo/mmuo ogbanje juputara na ya bu mmiri.

A na- achu aja di iche iche ebe ahụ.

E nwere nkwenye na o na-agwo oria di icheiche.

E weere ya dika ebe na- enye mpaghara di icheiche na steeti Anambra mmiri.

Aguiyi kariri naari ato, otutuazu, agugba/nshiko, tinyere mbe mmiri dg juputara na ya. A naghị anabata ikọ azu na ya. Anaghikwa egbu aguiyi ndi di n'ezu ahụ egbu, n'ihina e kwenyere na ha di aso n'ihina oru nchekwa obodo ha. Dika o si gbasata nchekwaba obodo,

Onuchukwu (2013) kowara na aguiyi di na Ezu Agulu bu ngwa e ji zoputa obodo ahụ n'aka ndi agha ugwu, n'oge agha Biafra, tinyekwara mgbe a gbara ohu n'ala Igbo. E nwere nkwenye na aguiyi na mbe mmiri ndi a di n'ezu a na-agbanwe gho umuagboghoma mara mma, ndi oru ha bu irara ndi agha raba na mmiri ebe ha ga-efu. N'oge ehie, aguiyi na mbe mmiri ndi a na- aputa n'ikpere mmiri ebe ha na- anya anwu ; oge a ka o kacha mma iga lee anya.

**Ogba Ogbunike** di n'azu ogba, n'Ogbunike n'Okpuru ochichi Oyi na Steeti Anambra, nke onye choputara ya bu dinta a na- akpo Ukwu. Ihe gbara ogba a okirikiri bu ohia nke anumanu dika usu, ele, agwo, owali bi na ya. O nwere okporo/ onu maobu olulu buru ibu di iri n'onuogugu na- abanye n'obi dikwa icheiche, ma ufodu olulu ndi a juputara n'iyi. N'ime nnukwu olulu ndi ahụ, e nwere obere olulu di icheiche nwere uzọ njekorita, ma udi olulu ndi obere a ka ndi mmadu ji mere ebe mgbaba mgbe a gbara ohu. Mmiri na - asoputa site n'iyi ahụ na- abanye n'oshimiri Nkisa; ma ebe iyi ahụ na oshimiri gakoro onu, e nwere mmiri di oku ma nke jiri oyi. Ka osila di, mmemme ime Ogba ka a na- eme afo obula iji cheta Ogba ahụ.

**Obu Gad** bu nke di n'Aguleri ebe akuko nkokiriko si na ndi Igbo malitere. Obu – Gad bu obi odinala di aso a na- enwe ichu aja bido n'oge gboo maka njikotara ndi Igbo di ndu na ndi nwuru anwu dika umunne, tinyere njikota ndi Igbo na nna ukwu ochie/ndi ichie ha bu Eri. Nkokiriko na- akọ na Eri bu nna ndi Igbo ma buru onye e nwere nkwenye na ya na ndi so ya gaghariri bata n'oshimiri Omanbala, n'ebe a na- akpo Eri- aka di n'akuku Iyi Odanduli n'obodo Ivite na Igboezunu di n'Aguleri taa. Nke a mere na akuko a na- ekwu na Aguleri bu isi ala Igbo. N'Obu Gad, e nwere onu arusi a na- akpo Otutunzu ebe Eri noro kpuo ma lie ite aja ogbugbandu nke a na- akpo 'Ududu Eze' bu nke o mechara nyefee ya n'aka nwa ya nwoke izizi a na- akpo Aguleri dika akara njirimara na ngwa ichieze n'ala Igbo. Ruo taa n'ala Igbo, emume ntoaja ichi eze nke ndi Nri agaghi enwe isi maoburu na ndi ochichi odinala Aguleri enyefeghi onye a choro ichi eze 'Ududu Eze' ahụ. Nke a bu maka na Ite Ududu Eze a di aso mana- egosikwa ikikere, ikpe nkwofo na ochichi n'etiti ndi Igbo, ma bukwara ike jikotara obodo di icheiche mebere obodo Eri na ndi nna ochie ha nwuru anwu.

**Ohia Ikenga** bu ohia di ka chi si kee ya, di n'okpuru ochichi Orumba. Ohia Ikenga bu ohia mmiri nke mmebere ya bu ukwu osisi toro nnukwu ogologo na- acha ndu ndu na ahija na- eko eko. O bu naani ya bu ohia e metubeghi aka, nke mmadu ji akọ ihe na ya site na mbido uwa. Ohia a

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

juputara n'osisi ndu na anumanu mmadu ahubeghi anya, bu nke udi ya adighizi n'otutu obodo. N'etiti ohia ahụ, ka e nwere onu arusi nke eze mmuo na- esi na ya ehekwa ohia ahụ niile.

**Arusi Okija** di n'obodo Okija na Steeti Anambra bu nke a mara dika ebe a na-ekpe ikpe nkwo. Nke a bu maka na e nwere nkwenye na onye ikpe mara, na arusi ahụ ga- egbu onye ahụ ozugbo, tinyere na arusi ahụ na ewekorọ ihe niile maobu enwemenwe na akunuba niile onye ahụ kpata ma o buru na a chughi aja kwesiri ozugbo.

**Ogba Ukwu na mmiri nwuda ogba** bu nke di n'Owere Ezeukala di n'okpuru ochichi Orumba na Steeti Anambra. Owere Ezeukala nwere obodo asato di na ya. Ha bu Ihie, Isiafor, Iyiafor, Lete, Mkputu, Ogwuada, Okpoghota, na Okpu. N'ebe a, e nwere mmiri na- agbaputa na nnukwu okwute turu agwa asaa. Ogba ukwu kachasi ogba niile di na mpaghara Odida Anyanwu Afrika. O juputara n'oru nka apiriapi, akpuruakpu tinyere ihe a turu atu. O nwere nnukwu mbara n'etiti nke e nwere nkwenye na o bu ebe chi di icheiche bi tinyere oke okporo/ onu maobu olulu nwere ike iricha obodo ahụ niile. O nwere mmiri na- awudata site na girigiri di n'elu ihu ogba ahụ, ma mma mmiri ahụ bu na o nwere agwa asaa. Mmiri na- awuputa biara n'ala ogba ahụ gho/buru iyi.

**Ulo ihe okpu Igbo Ukwu** di na Ngo nke di n'okpuru ochichi Aguata na Steeti Anambra bu nke e guzobere n'afọ 1959 ma buru otu n'ime ulo ihe okpu ndi govementi nwe. Ulo ihe okpu a ka a na-akpo ulo nna ochie ndi Igbo n'ihia na o juputara n'ihia okpu di icheiche nke mazi Isaiah Anozie choputara n'oge okochi mgbe o na- egwu olulu mmiri n'afọ 1939. Ihe okpu ndi juputara na ya gunyere akpuruakpu ite di icheiche, ofo a haziri isi ya nke oma, bronzi di icheiche dika nke na-egosi agwo ma nke e ji eku mmiri, ihe olu maobu mgba olu nwere isi ebule, ihu mmadu e gburu ichi, mgba olu na nke aka di icheiche dg.

Ebe nlereanya na steeti Imo gunyere:

**Ulo omenala Mbari** bu nke di na Ikenegbu na Steeti Imo. Ulo Mbari a bu ebe a na- enweta oru nka na akpuruakpu ndi Igbo (Osakwe, 2015). Oge ufodu a na-akpo ya "ulo chi" di icheiche. Ulo omenala Mbari nwere njirimara di iche iche dika:

Mbari nwere ihe a kpuru akpu na-eziputa etu e si efe Ala.

E nwere akpuruakpu ndi ozọ na- egosi etu ndi Igbo si ebi ndu nweekwa ndi na- egosi arusi di icheiche a maara nke oma n'ala Igbo. Arusi ndi a gunyere:

Amadioha ----- Chi egbe igwe

Ogwugwu ----- Chi ohia

Nwaorie ----- Eze mmiri Nwaorie

Ahajioku ----- Chi na- ahụ maka mmita ihe ubi dg

ch. N'ahụ akpuruakpu a niile, e nwechara anuhia a kpukwasara na ha, dika enwe, mbe, ebule, agwo, owu, bu nke nkwenye bu na ha bu mmuo na-agara arusi ndi a ozi.

d. E nwekwaro akpuruakpu Ikoru di n'ahụ ya, nke na-egosi ngwa egwu ndi Igbo ji ezi ozi.

e. Ufodu akpuruakpu ndi a na – ebukwa enyi nnunnu n'ahụ.

g. E nwere akpuruakpu nke ihe di n'elu ya na- eziputa nwoke kachasi too ogologo n'ala Igbo.

O nwere nke na- egosi onye afọ toro maka mmeru ala.

Mbari bu oru nka putara ihe nwere mgbarogwu n'omenala, nkwenye na mmeputa ekpemekpe odinala. A gbadoro ukwu n'omenala nke kewara ihe a ruru na mbari uzọ atọ. Ha gunyere ulo Mbari, usekwu ulo ngwongwo, ochie Mbari na ulo nkiri.

**Ugbo Nkwu** di n'etiti Amafo na Egbema n'okpuru ochichi Ohaji/Egbema ma buru nke e guzobere n'afọ 1974. O bu ugbo nkwa kacha buo ibu ma na- amita isi akwu bukwara ibu n'Ndida Africa. O bu ugbo nkwa a bu isi a huru kwaba okpu n'ikwalite okwa akunuba tupu a choputa maka mmanu ala. O bu Ukpabi Asika kunyere nkwa ndi ahụ n'afọ 1976, ebe onye ochichi Samuel Onunaka Mbakwe buzi onye ruru ebe a na- eti aki na – apiputa mmanu n'afọ 1983.

**Oshimiri Urashi/Orashi/Ulasi** bụ ebe nlereanya ọzọ dị n'obodo Ezeama na Dikenafai n'okpuru ọchịchị Ideato Sawutu na Steeti Imo. Mmiri a si n'abuba dika udọ awudata site n'elu ọgba ma ghoọ iyi na mgbada ya. Ihe omimi di na ya bu na o bu site n'Iyi a ka e si nweta Oshimiri Urashi taa. Oshimiri Urashi a na- asoba n'ime obodo di icheiche dika Urualla, Akokwa, Orsu, Ihiala, Uli, Oguta, Osemoto, Omoku, Obiakpo, Ebocha, Ukodu, Okarki, Mbiama na Epie. Oshimiri a na- esite na Steeti Imo ruo Anambra (Osu, Azia, Ukpọ, Ihembosi, Ozubulu na Okija), ruo Steeti Rivers, na Steeti Bayelsa, biazie banye n'Abaji Atlantik. N'ih i oshimiri a mere n'aka oru ndi bi ebe ahụ buru iko azu, ido ugbo akwu na iru oru ugbo.

**Ézū Oguta** di n'ime obodo Ogbuide maobu Uhamiri. Ézū Oguta nwere udi mmiri abuo, nke n'otu na-acha anwu anwu ebe nke ozo na- acha ka mmiri nkiti. Ihe itunanya di ya bu na ha na- agara onwe ha iche iche nke na a kporo out oke nke ozo nwaanyi. o burugodu na- ekukota mmiri ahụ tinye n'ime iko maobu ite o ga- ekewakwa onwe ya uzọ abuo. Ezu a kachasi buo ibu na Steeti Imo, ma o dika chi si kee ya ma na – achakwa buluu/anyuru anyuru. Ezu a baara obodo ufodu nnukwu uru mgbe ndi ocha bira, dika Oguta, Orsu, Nkwesi na Awa. Nke a bu maka na o nyeere ha nnukwu aka n'ebe ibupu mmanu n'oge ochichi ndi ocha ma burukwa uzọ ndi agha mmiri Biafra si aga (oge agha) ebe obula ha chorọ iga. Osi na Okwute a kwara na- enyere ugbo ndi Kompini United Africa, (UAC) aka n' ebe ibu mmanu na aki ka dikwa ebe ahụ ruo taa.

### **Ebe nlereanya e nwere na steeti Enugu**

**Ọgba Iheneke** di n'Ezeagu na Steeti Enugu. Ebe a, e nwere mmiri na- awudata n'okwute tinyere ọgba, mmiri girigiri na iyi. Ebe a nwere udi mma puru iche o mara site n'okike, n'ih i ya o na- enye obianuri dika ebe nleghari anya. Mmiri a na- aju oyi n'oge udumiri nakwa n'oge uguru. Mmiri a dmiri emi nke na ugbo mmiri na- esi n'otu isi ruo na nke ozo. O nwekwara ogwe osisi ma nke igwe e ji aga na mmiri ahụ, tinyere ebe a na- azu azu.

**Ọgba Aku di n'ugwu Aku n'ime Nkalagu** Obukpa n'okpuru ochichi Odida Anyanwu Igbo Eze na Steeti Enugu. N'Ọgba Aku, e nwere nnukwu ukwu osisi gbara agba ma tookwa ogo gbara ya okirikiri, nke anaghi emeghari ahụ maobu eme mkpotu. Nke a mere na gburugburu ya niile juru ezigbo oyi. N'ime ya, e nwere nnukwu ọgba okwute, mmiri si na ya awudata. Nke mere ka ebe ahụ di omimi n'ih i na mgbe obula mmadu gere nti ma o bia nso, o dika ka a ga- asi na mmiri ahụ na- awudata, na- akpa nkata maobu enwe ntamu. Ihe omimi ozo bu na mmiri ahụ na- awudata site n'elu okute ahụ di n'udi nko mara mma ka onwa na- aputa ohuru. N'okpuru Ọgba ahụ e nwere nnukwu okporo/ onu maobu olulu bu nke na- emepe ma na- emechikwa mgbe obula o masiri ya. Ndi nta obodo ahụ na- achuru arusi Aku nta afo abuo obula, ma o bu site n'okporo ahụ ka ha si eme nke a. E nwekwara nkwenye na okporo ahụ bu ebe e si aga n'awa ozo bu ndi nwere udi mmadu ozo na- asukwa udi asusu ozo.

**Iyi Obayi** di na Nguru n'okpuru ochichi Nsuka na Steeti Enugu. Ihe juputara na ya bu mbe mmiri, Awọ, mbara na nchi. A na- egwu mmiri ahụ egwu n'oge udu mmiri n'ih i na o na- ejuputa n'onu. Oge obula mmiri juputara ya n'onu n'oge udu mmiri, o na- asoputa banye n'ime obodo. Ka osila di, iji gbochie imebi akunuba maobu oru ubi dika o si emebu na mbu, e nwere otu ebe di omimi ndi nna nna ochie guzobere, nke na mmiri na- asobanye n' ime ya ihe dika onwa ato tupu o nwee ike ibanye n'ime obodo. O nwere ebe di icheiche ndi mmadu na- ano achu aja dikwazi icheiche, maka igbo mkpa ha.

**Mmiri Ọgba Ohum (Awhum):** Nke a di n' obodo Amaugwe Awhum n'okpuru ochichi Udi nke Steeti Enugu. N'ebe a mmiri na- awudata site n'ogba di n'elu elu ma doro dika iyi na ndida ya. Mmiri a na- awudata, nwere akuku maobu mpaghara ya di oku oge obula. E nwere nkwenye na mmiri Awhum a na- agwo oria mana achupukwa ajo mmuo ebe obula a gbasara ya.

**Ụlọ Nkanuuzụ Lejja** dị n' Otobo Ugwu na Dunoka Lejja n'okpuru ọchịchị Nsuka. N'ebe a e nwere ihe ọkpụ dị icheiche na- egosi na ọ bụ ebe a nooro kpuo ụzụ dị icheiche ma gbariekwa igwe. Ebe ọzọ a nooro kpu ụzụ bụ n' Ede- Obara, Idi- Opi, Ama- Elugwu- Obimo, Eha- Alumona, Amaora, Umundu, Owere- Elu na Umụ- Ibagwa.

**Ugwu Milken** dị na Ngwo na Steeti Enugu ma buru ụzọ izizi e si aga n'Enugu. A na- anọ n'elu ya ahụ etu Enugu si maa mma tumadi n'oge uhuruchi. N'okpuru ya ka e nwere Ndagwurugwu Iva bụ ebe olulu mara mma di icheiche di nke e si na ya gwuputa koolu n'oge gboo. Aha a e nyere ugwu a bu nke e si n'aha onye ọcha so na ndi izizi ruru ọrụ ebe ahụ nweta. E nwekwara ugwu ndi ọzọ e si n'elu ya ahụ mpaghara Enugu nke oma. Ha bu **Ugwu Ugwueme** nke di n'Udi bu nke e gwukwara koolu n'okpuru ya na **Ugwu Silicon** di na Nkalagu bu nke e si n'okpuru ya gwuputa ngwa e ji emeputa ugegbe/enyo.

**Enwe Akpugoeze:** N'akpugoeze na Steeti Enugu, e nwere enwe bu nke e chekwabara n'ih i odinala na omenala ndi obodo ahụ, ma ọ di mkpa ima n'obodo a bu ebe putara ihe e nwere enwe na mpaghara Owuwa Anyanwu Naijiria. Ndi akpugoeze anaghi emesi enwe ndi a ike, ha anaghi egbu ha nke e ji eri ha eri.

**Ezu/Iyi Opi** bu ezu asaa nwere njiko mebere ya; ha bu Uhere, Ogelube, Iyi eze agu, Ozzi, Orufu, Nkpo na Ikpa. Iyi Uhere bu nke na- aso na- agbata Iyi eze agu na Ogelube ma buru ihe mebere ogbe nleghari anya nke aja juputara, tinyere agu iyi na anu mmiri ndi ọzọ. Mmiri nwuda nke Uhere, bu nke di n'Ogbozalla Opi, na- egosi onwu mmadu tumadi onye a mara ama n'obodo, site n'iti egbe igwe na ida uda putara ihe na-etinye ujo n'ime mmadu, ma mmiri ahụ na- awudata. Ezu ikpa bu nke di n'ugwu Ozioko na Ndida Anyanwu Iyi Ezeagu na Ogelube. O nwere nnukwu olulu nke oma, nke na ugbo mmiri na- agaghari na ya, bido n'otu isi ruo na nke ọzọ. O nwere ihe iribama puru iche gbasara ekpemekpe, n'ih i na ọ bu ebe ndi ekpemekpe odinala na- anọ. Orufu na Nkpo di n'Owuwa Anyanwu Ezu Ikpa.

### **Ebe nlereanya e nwere na steeti Ebonyi**

**Ogba Mkpuma Ekwa Oku:** Ogba Mkpuma Ekwa Oku di n'obodo Ndieze n'okpuru ọchich i Izzi. Ogba a bu nke e nyere aha site n'odidi ya, n'ih i na ọ dika akwa okuko, ma etu a ka chi si kee ya ma ọ di okpu toro okpu.

**Ezu Nnu** di n'Okposi n'okpuru ọchich i Oha Ozzara. Ezu a akwalitela okwa akunuba umunwaanyi bi n'ime obodo ahụ n'ih i na ha na- emeputa nnu ma na- azukwa ahia nnu. O bu site na nnu a ka e si nye Steeti Ebonyi aha njirimara bu Obodo nnu.

**Ezu Nnu Uburu:** Uburu bu obodo nwere Ezu anọ juputara na nnu. Ebe a ka e si emeputa nnu nke otutu mpaghara Ebonyi na ala Naijiria ji eri nri. Dika Okposi, imeputa nnu akwalitela okwa akunuba umunwaanyi ime obodo Abakliki.

**Ahia Ohu:** Nke a di n'uzo mgbago Ugwu na Odida Ndida Ezza n'Abakaliki. Ahia a bu otu ahia putara ihe dika nke Bonny, Calabar na Arochukwu ebe a no ree ohu n'ala Afrika bu ndi e bugara obodo Barbados, Haiti, Jamaica na America.

Site na nkowa ndi a niile di n'elu, o were anya na e nwere ebe nlereanya n'ala Igbo nke oma, nke na igbado anya na ikwalite ya ga- enyeaka n'ebe ikwalite okwa akunuba ndi mmadu tinyere uru ndi ọzọ.

### **Nsogbu Nchocha**

Ebe nlereanya bu ihe okike puru iche ma di ogo n'anya, ihe e ji mebe maobu ọrụ nka na mmemme putara ihe na-egosi nnukwu akara njirimara obodo ma bukwara otu uzo e si akwalite onodu akunuba obodo na njekorita obodo na mba uwa. Ka osila di, a choputara na ndi obodo ọzọ

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

dị iche iche anaghị abịa njem nlereanya n' ala Igbo. Onọdụ ojo a eweghị anya maọbụ na ndị Igbo amaghị na onyinye ihe okike ha nwere, ma nke aka mebere kwesiri ibụ ebe mgbado ukwụ nlereanya. O weghikwa anya ma nsogbu a o sitere na ụdị nhutara ha. Nke a mere onye nchọcha ji chọ imata uru na akamgba ndị chere ikwalite onọdụ ebe nlereanya ihe okpụ n'ala Igbo.

### **Ajuju Nchọcha**

Ajuju nchọcha a ka a gbadoro ukwụ wee mee nchọcha:

1. Kedu uru ikwalite ebe nlerenanya ihe okpụ dị n'ala Igbo bara?
2. Kedu akamgba ndị chere ikwalite ebe nlereanya ihe okpụ ndị a n'ala Igbo?

### **Usoro Nchọcha**

Ụdị nchọcha omumụ a bụ usoro sọvee nkowa. Nworgu (2006) hutara usoro sọvee nkowa dika ikowa ihe omume na otu ihe di n'agbakonyeghi maobu iwepu ihe obula oge a na-eme nchocha ahụ. Ụdị nchọcha a dabara n'isiokwu nchọcha a, ebe o bụ na nchọcha a nwere mmasi n'imata uru na akamgba chere ikwalite ebe nlereanya ihe okpụ n'ala Igbo. Ebe nchọcha gunyere mahadum ndi a na-eme amumamu Igbo na Ndida Owuwa Anyanwu Najirija. Ndi njirimee nchocha gunyere ndi nkuzi na-akuzi asusu Igbo, na ndi na- aru oru n'ulo ebe nlereanya ufodu di n'ala Igbo. Ndi e ji mee nchocha kpomkwem bu ndi nkuzi asusu Igbo di iri isii na ndi na- aru oru n'ebe nlereanya di n'ala Igbo di iri bu ndi a gbasoro usoro nhoru nha na usoro nhoru ebumnobi wee hoputa. Ngwa e ji mee nchocha bu njumaza, nke ihe e deputara nay a di iri na isii nakwa ajuju onu. Onye nchocha lelere inogide n'onodu nke agbanweghi agbanwe site n'iji usoro ntucha data a na-akpo Cronbach Alpha na Bekee, ma e nwetara akara 0.76 nke gosiri na ngwa nchocha dabara nke oma. E jiri usoro ntucha ndina, miin na ndipu n'izugbe wee mee nchocha a.

### **Nchoputa**

Ajuju onu a gbara ndi oru n'ulo oru gbasara ebe nlereanya ihe okpụ n'ala Igbo.

#### **1. Kedu uru ikwalite ebe nlerenanya ihe okpụ di n'ala Igbo bara?**

N'eziokwu ikwado ebe nlereanya n'ala Igbo bara nnukwu uru, ma nke a gunyere Ebe nlereanya bu nnukwu akara e si na ya akwalite njirimara mmadu nakwa obodo. Nke a bu maka na o na- eme ka oruaka di iche iche di, dika ndi na- akwo/anya ugboala, ugboelu, ugbo mmiri maka ibubata nakwa ibula ndi na- abia njem nlereanya. Ufodu na- akwado ebe ha na- ere ihe oriri na onunnu, ndi na- aru ulo obibi maka ndi obia, ndi na- aru ebe mgbakota ikpa obioma dika oba a na- emeputa egwuregwu, ebe a na- agba egwu oringo, oba egwuregwu umuaka tinyere nnukwu ulo a na- ere ihe digasi iche iche. O na- akwalite ogo akunuba site n'ikwu ugwo ihe oriri na onunnu, ebe obibi, na ihe ndi ozu ndi na- abia njem nlereanya na- azu, dika akwa, ihe onyinye. O na- eweta njekorita, mmekorita, nghota, idiko n'otu, n'etiti mmadu na ibe ya, obodo na mba uwa. O na- eme ka umuaka na- eto eto mata na mgbe a na- ekwu ihe gbasara ebe nlereanya na o nwere ike igbasata ihe ndi a:

- ihe okike Chukwu ji aka ya kee, nke na onweghi onye mara isi mbido ya maobu mgbe e ji kee ya, dika Abaji (osheni), Oshimiri(riva), Iyi(strimi), Mmmiri okute(springi), Ezu(lakii), ugwu, olulu, mbara, ogba, ohia ufodu di nnukwu omimi tinyere anu ufodu a na- aso aso n'ebe ufodu n'ala Igbo, dika Eke - Idemili.
- Orunka mmadu ji aka ya meputa dika otutu ihe akparakpa- akwa akwuete, aka di iche iche, ihe okpukpu dika - ikpu uzu bu nke eji ndi Awka na Nkwere wee mara.

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>



Ebe nlereanya nwere ike ibu onu arusi di iche iche nwere akuko okpu putara ihe n'oge gboo mmadu jikwa aka ha wee mebe, dika Mbari, arusi okija, arxsi Arochukwu na ndi ozo.

Ebe nlereanya nwere ike ibu mmemme maobu emume ndi putara ihe maobu zuru ala niile onu, dika mmemme iri ji ohuru maobu mmemme mmunwu.

Nlereanya n'ala Igbo gbasakwara omenala di oke mkpa, ma nke a bu nnabata ndi abia. Nnabata ndi obia n'ala Igbo bidoro n'ikele ekele, inye ha ezi ulo obibi, ihe oriri na ihe onunu tinyere ihe ndi ozo.

## **2. Kedu akamgba ndi chere ikwalite ebe nlereanya ihe okpu ndi a n'ala Igbo?**

O were anya ugbu a na ihe gbasara oru nchekwaba n'ala Najiria nyere oke nsogbu wee ruo n'ala Igbo. Nke a bu maka na mmadu amaghizi onye bu onye iron a onye a ga- atukwasi obi. E nwere ndi aka oru ha buzi itoro mmadu maka ogwu ego, igbu mmadu maka bekaia ha ahụ maka yahuu maobu maka ndi na- achọ akuku anu ahụ mmadu iche iche. Ndi yahuu na- emekwa ka ara gbaa ndi ha na ha nwere mmeko n'uzo di iche iche. E nwekara ndi ou ha bu itinye ogbaghara, ma nweekwa ndi o ji egbe ezu ori. Ka osila di, onodu ojo a mere na otutu mmadu na- achọ ibia njem nlereanya na- atu ujo.

Nsogbu ozo ihazi ebe nlereanya n'ala Igbo na- enwe bu ejikotaghinwu onu data gbasara njem nlereanya di n'ala Igbo, dika ndi na- abia, ebe ha si abia, mkpuru ubochi ole ha ga- ano, oge ha ji abia, ebe ndi ha gara, nhutara ha gbasara ebe ha gara, udi ihe oriri na onunu ha na- enwekariisi mmasi na ya, udi ulo obibi na oriri ha na- anokari, mmadu ole na - ano n'otu anya ulo na udi akwa na - adi na ya.

Enwetaghị nkwardo site n'aka ndi goventi nakwa ndi otu nnono onwe bu nnukwu nsogbu ozo. Ndi goventi tinyere otu nono onwe na mmadu ufodu, e nwere na mpaghara Owuwa Anyanwu Najiria anaghi ahuta ebe nlereanya e nwere n'ala Igbo ka ebe a ga- etinye ego wee kwado. Ihe di njo bu na ebe a di iche iche e nwegasiri ebe nlereanya n'ala Igbo bu n'ime ime obodo, nke na- enweghi ezi okporo uzo e si aga na ya, tinyere enweghi oku latriki, ezigbo ulo obibi, na mmiri onunu di ocha.

Akamgba ozo bu agbasaghi ozi nke oma n'ihe gbasara ebe nlereanya e nwere n'ala Igbo. N'ebe a, otutu ndi si ma birikwa n'ala Igbo nakwa ndi si na mba ofesi amaghi na e nwere ebe nlereanya na akuko okpu di omimi n'ala Igbo.

Obibia ndi ocha na ekpemekpe uka ha wetara mere na otutu ndi Igbo na onwe ha na- ahutazi ebe ndi a e nwere akuko okpu na ebe nlereanya dika onu arusi, nke na onye na- aga ebe ahụ na- agazi n'onu arusi.

### **Ajuju Nchocha 1**

Kedu uru ikwalite ebe nlerenanya ihe okpu di n'ala Igbo bara?

**Tebul 1: Mini echiche ndi nkuzi gbasara uru ikwalite ebe nlerenanya ihe okpu di n'ala Igbo bara**

<b>Onu ogugu</b>	<b>Ihe e deputara maka ime nchocha</b>	<b>Ogu</b>	<b>Miin</b>	<b>Ndipu n'izugbe</b>	<b>Mkpebi</b>
1	O ga- enyeaka n'ikwalite njirimara ndi Igbo.	60	2.72	0.67	Kwere ekwe
2	O ga- akwalite ogo akunuba ndi Igbo.	60	2.52	0.49	Juru aju
3	O ga- eme ka e nwee oruka di iche iche.	60	2.61	0.54	Kwere ekwe

4	Ọ ga-eweta mmepe obodo site n'iru ebe mgbakota ikpa obioma.	60	2.58	0.50	Kwere ekwe
5	Ọ na- eweta njekorita na mmekorita mmadu nakwa obodo di iche iche.	60	2.89	0.65	Juruaju
6	Ọ na- eweta nghota na idiko n'otu, n'etiti mmadu, obodo na mba uwa.	60	2.64	0.55	Kwere ekwe
7	Ọ na- eme ka mmadu mata nkwenye ndi Igbo, dika anu ndi a na- aso na mba dika eke.	60	2.65	0.62	Kwere ekwe
8	Ọ na- eme ka mmadu mata ihe okpu bu ihe okike na nke e jiri aka wee mee.	60	2.71	0.66	Kwere ekwe
9	Ọ na- eme ka umuaka na- eto eto muta etu e si anabata ndi obia nke oma, bu nke e jiri mara ndi Igbo.	60	3.00	0.83	Kwere ekwe

### **Mkpoko miin 2.72**

Miin e nwetara gosiri na ikwalite ebe nlerenanya ihe okpu di n'ala Igbo bara nnukwu uru, ebe e nwetara mkpoko miin 2.72 bu nke kariri kraiterion miin 2.50.

### **Ajuju Nchocha 2**

Kedu akamgba ndi chere ikwalite ebe nlerenanya ihe okpu ndi a n'ala Igbo?

**Tebul 2 : Mini echiche ndi nkuzi gbasara akamgba ndi chere ikwalite ebe nlerenanya ihe okpu ndi a n'ala Igbo.**

<b>Onu ogugu</b>	<b>Ihe e deputara maka ime nchocha</b>	<b>Ogu</b>	<b>Miin</b>	<b>Ndipu n'izugbe</b>	<b>Mkpebi</b>
10	Akwudosighi ike n'oru nchekwa mmadu.	60	2.53	0.50	Kwere ekwe
11	Enwetaghi nkwardo site n'aka ndi govmenti nakwa ndi otu nnonro onwe.	60	2.61	0.53	Kwere ekwe
12	Enweghi ezi mmepe dika ezi okporozo.	60	2.59	0.55	Kwere ekwe
13	Agbasaghi ozi nke oma n'ihe gbasara ebe nlerenanya e nwere n'ala Igbo.	60	2.79	0.62	Kwere ekwe
14	Nkwenye na-esite n'ekpemekpe uka, n'udi ihe odinala Igbo obula bu ife arusi.	60	2.90	0.71	Kwere ekwe
15	Ejikotaghi data onu gbasara njem nlerenanya di n'ala Igbo.	60	2.63	0.59	Kwere ekwe
16	Ndi na- aru oru ebe nlerenanya ufodu na- egwu ndi mmadu wayoo.	60	2.51	0.50	Kwere ekwe

### **Mkpoko miin 2.81**

Miin e nwetara gosiri na ikwalite ebe nlerenanya ihe okpu di n'ala Igbo bara nnukwu uru, ebe e nwetara mkpoko miin 2.72 bu nke kariri kraiterion miin 2.50.

### **Mkpokota Nchocha**

Site na nchocha e mere, ihe ndi a bu okpurukpu ihe a choputara :

Uru ikwalite ebe nlerenanya ihe okpu di n'ala Igbo bara gunyere ime ka oruaka di iche iche di, ikwalite ogo akunuba, inwe ohere njekorita, mmekorita, nghota, idiko n'otu, n'etiti mmadu na ibe ya, obodo na mba uwa tinyere ime ka umuaka na- eto eto mata na mgbe a na- ekwu ihe gbasara ebe nlerenanya na o nwere ike igbasata ihe okike, ihe mmadu ji ka mee, oru nka na mmemme ufodu putara ihe. Akamgba ndi chere ikwalite ebe nlerenanya ihe okpu ndi a n'ala Igbo gunyere ihe gbasara oru nchekwaba, ejikotaghinwu onu data gbasara njem nlerenanya di n'ala Igbo, enwetaghị nkwardo site n'aka ndi govmentị nakwa ndi otu nnono onwe tinyere enweghi mmepe.

### **Mkparitauka**

Ihe a choputara gosiri na ikwalite ebe nlerenanya ihe okpu di n'ala Igbo bara nke oma. Nchocha a yitere nchocha nke Ade (2020) na Hassan (2021) bu ndi kowara na otu uzọ putara ihe e ji enwe mmepe na nkwalite obodo bu site n'obodo ihazi ebe nlerenanya ha. Site n'ihe a choputara, o na-egosi na obodo obula na- akwado ebe nlerenanya ha abughi naani na ha na- echekwaba akara njirimara ha, kama na ha na- ekeputa ohere mmadu di iche iche ga- esi nweta akaoru ihe ha garu bu nke na- ewetakwa mmepe obodo na nkwalite obodo.

Nchocha ozọ gosiri na akamgba ndi chere ikwalite ebe nlerenanya ihe okpu ndi a n'ala Igbo gunyere ihe gbasara oru nchekwaba, ejikotaghinwu data gbasara njem nlerenanya. Nchocha a dabara na nke Nwokoye (2019) na Iwunna (2022) bu ndi hutara na obodo obula na- anaghi agbado anya na nchekwaba ndu na akunuba obodo bu obodo nwuru anwu. Nkwa a na-arutu aka na isi mmalite ime ka njem nlerenanya di ire bu ihu na e nwere ezi nchekwaba n'obodo ahụ. Nke a na-egosi na o buru na- enweghi ezi nchekwaba n'obodo, na ngwa ebe nlerenanya, ndi na- ahazi ya, ma ndi na- ere ihe oriri na onuonu nakwa ulo ebe obibi agaghi enwe ezi nchekwa, fodukwuzie ndi gabia njem nlerenanya.

### **Mmechi na itualo**

Ikwalite ebe nlerenanya di iche iche di n'ala Igbo bu uzọ putara ihe ndi Igbo na mba uwa ga- esi enwe mmekorita, tinyere inwe mmepe na nkwalite okwa akunuba. N'ihhi nke a ka o ji di mkpa na a ga- agbo mbo ihu na ihe niile a na- echere nkwalite ebe nlerenanya n'ala Igbo niile bilara n'isinjedebe.

N'ihhi nke a, nd nchocha tutara alo ndi a:

1. Ndi govmentị ga- agba mbo ihu na e tinyere ego na nkwalite ebe nlerenanya ndi a di n'ime ime obodo n'ala Igbo, iji weta mmepe na ohere oruaka ma belata mgbala otutu mmadu na- agbala n'obodo mepere emepe.
2. Ndi otu nnwereonwe na mmadu nkiti di iche iche nwere mmasi n'ebe ikwalite na nchekwaba omenala Igbo di ga- agba mbo iweputa ego kwado oruaka, orunka na mmemme di iche iche putara ihe e ji mara ndi Igbo.
3. Ndi govmentị ga- agba mbo ihu na e nwere mmepe n' ime obodo di iche iche n'ala Igbo, dika ezi okporozo, oku latriki na ezi mmiri onuonu ka ndi mmadu nweike inwe mmasi iga n'ime obodo.
4. Ndi govmentị ga- agba mbo ihu na e mepere ulokwukwo ebe a ga- enye ndi mmadu nwere ikike na mmasi ozuzu ihe gbasara njem nlerenanya na uru o bara na e chekwabara ihe gbasara ya maka ndi obia na ndi na- eto eto.
5. Ndi na- ahazi korikulum ga- agba mbo hu na e tinyere ihe omumu gbasara njem nlerenanya na korikulum ndi praimari na sekondiri, iji bido n'oge meek a umuaka nwetaba ihe amamihe gbasara ihe okpu ndi a di n'ala Igbo.
6. Ndi obodo ga- ahoputa ndi oru nche obodo mara oru ha nke oma, tinyekwara enyemaka ga- esite n'aka ndi govmentị iji chekwaba mmadu na akunuba n'oge njem nlerenanya.

**Nruaka**

Dieke, P. U. C. (2009). Africa in the global tourism economy: trend patterns issues, and future perspectives. *The Harvard College Economics Review*, 3(2), 9–15. [Google Scholar](#)

Dieke, P. U. C. (2013). Tourism in sub-Saharan Africa: Production-consumption Nexus. *Current Issues in Tourism*, 16(7–8), 623–809. [CrossRefGoogle Scholar](#)

Eguta, I. (2014). Discovering Potentials of nature and its role in economic development. Retrieved from <https://tourism/category/com/>

Iruoha, K. L. (2018). Tourism and Economic growth in Africa. Retrieved from <https://tourism/category/com/>

Iwuoha, M. (2019). The place of Traditional festivals in tourism development. Retrieved from <https://tourism/category/com/>

James, Y. (2017). Role of African arts and crafts in tourism development Retrieved from <http://Wikipedia.en.Wikipedia.org/wiki/archaeology>

Jenkins, C. L. (2015). Tourism policy and planning for developing countries: Some critical issues. *Tourism Recreation Research*, 40(2), 144–156.

Novelli, M. (2015). *Tourism and development in Sub-Saharan Africa. current issue and local realities*. London: Routledge.

Nworgu, B. G. (2006). *Educational research basic issues and methodology*. Nsukka:University trust publishers.

Onuchukwu, J.P. (2013). Community role in tourism development in Africa. Retrieved from <https://tourism/category/com/>

UNWTO (United Nations World Tourism Organization). (2018). *UNWTO tourism highlights* (2018th ed.). Madrid: UNWTO.

## **A Sociolinguistic Survey of Communicative Competence in Code-Switch in the Sermon Language In Some Selected Pentecostal Churches In Ebonyi State**

**Nneka Justina Eze Ph. D<sup>1</sup>, Nwigwe Nwakaego Ph. D<sup>2</sup>, & Azubuike Uchenna Patrick Ph. D<sup>3</sup>**

<sup>1</sup>Department of Linguistics, Foreign & Nigerian Languages, Faculty of Arts National Open University of Nigeria [neze@noun.edu.ng](mailto:neze@noun.edu.ng)

<sup>2</sup>Department of Arts and Social Science Education , Ebonyi State University Abakaliki [nwakaegonwigwe@gmail.com](mailto:nwakaegonwigwe@gmail.com)

<sup>3</sup>Department of Languages and Linguistics, Ebonyi State University, Abakaliki [azubuikeuchenna3@gmail.com](mailto:azubuikeuchenna3@gmail.com)

### **Abstract**

*Language is both an individual possession and a social possession as well. Language showcases what one has in mind, which can be twisted as one likes. It can as well control one's emotions, because it is the picture of the mind. The power of language of the Pentecostal preachers are eminent. Through the words inherent in a language, it may not be out of place to state without evasion that language controls our thought, feelings, revives the heart and dampens feelings through the powers in those words and through the subtle application of persuasive techniques of the use of these words which enable others thinks, act, and change their world view towards the direction of the speaker. The overall application of that subtle power is in language use. Hence, our study is therefore focused on the use of language in some selected Pentecostal Churches' sermons, and then assess the level of competences of the preachers in a bid to pass their message across to their congregation. Two instrument of data collection used in this study were the questionnaire and the participant observation. The mean and standard deviation were used in the analysis of the questionnaire with the criteria mean set at 2.50. from the results of the research, Some Pentecostal Preachers exhibit quality competence in their preaching and use of language, they also make use of code-switching and code-mixing, but no matter the language used much competence is usually exhibited; they also consider the worldview of the congregation, thus the expected outcome of their sermon effort realized.*

**Keywords:** Sociolinguistic, Communicative competence, Code-switch, Sermon, Pentecostal.

### **Introduction**

Sociolinguistic studies the connection between language and the society, and the way people use language in different social situations which can be called context. Hence, sociolinguistics is all about the society and the language. Ogbulogo (2005) asserts that whatever connection existing between a word and its meaning is through a concept formed in the minds of the users of the language. Anagbogu, Mbah, and Eme (2010) defines sociolinguistics as “the study of the way language adapts itself to the needs of the society. This simply means that language on its own tries to make sure that it addresses what a specific society requires. One can say that language is very important in every aspect of life, physically and spiritually as man cannot perform efficiently without language. It is used in different places, in the family, market, school church, community meetings, etc. the language of the environment is very influential in whatever business it used for in that locality. The language generally used in the church or church activities is English

language. This is because English language is the lingua-franca in Nigeria, and so it influences every official programme in Nigeria. Unfortunately, it is also used at the remote places in different geographical areas of the nation, whether they understand English or not. This can be caused by the influence of colonialism by the missionaries. (Madueke, 2020) The missionaries that worked in the South East areas were all white men whose language is English because they were Europeans. Therefore, they used English language while preaching to our forefathers. Hence, the interpreters were raised, those that can speak English or understand English were used for more effective communication with their congregation. This created the same scenario we see today in the Pentecostal churches, that whether the people hear English or not the Pentecostal preachers will always like to use an interpreter while delivering their sermon. Sermon is a public speech usually by a priest, minister, or rabbi for the purpose of giving religious instruction, teaching, impression or influence. It can also be seen as a religious discourse delivered in public usually by a member of the clergy as a part of worship or service to God.

Therefore, in the Pentecostal sermon, preacher has to involve or introduce every strategy or technique humanly available to succeed in winning souls or making good converts. Since all the preaching are done verbally, the type of language that should be used is also very important. Hence, they make use of code-switching and even code-mixing. Nowadays, everything done by man especially as a profession are experiencing some forms of transformation in today's world, upgrading in such a way that they can compete or measure with their counterparts. This is noticeable in every part of human life especially on the aspect of the economic, social, political and religious life of human human beings. This transformation is also seen or demonstrated in their type of language use, which is the major means of communication. Language is so vital to human existences; especially in the worship of their God. Hence, it is indispensable in religious sermons, no matter the religion, no matter the denomination. Language is also useful in business relationships, education and in all situations of life. Without language, the world would be a flux of confused states because it will be very difficult or almost impossible to express reasoning or logic. Even difficult for instruction and discussion, or to concretize our thought into words. (Xiao, & Chen, 2009) Language is therefore, the medium or process that bring out our thought into ideas. It conveys religious thought, economic thought, political thought, societal thought, military and strategic thoughts from individual to individuals; as well as from generation to generation. Thus, language is the most important information and communication tools for all humans as it is the carrier of the culture and worldview of the people. It is of the view that as a people's experience grows, so does their language.

Language is being engaged in every human affair physically and spiritually. This growth of language extends to all facets of human life, thereby exposing its powers in line with its opinion that through the power of words (language) physical and spiritual creation are formed. (Heb. 11: 3, Gen. 1: 3, 6.) This is to prove that even God himself created the world by the power of language and so the power of language cannot be over emphasized. Consequently, it can also be seen as the vehicle that conveys expressions, it creates or influences the principle of creativity and destruction as well. Language has the power to achieve all things, it can be used to make and unmake including the natural and super-naturals. However, language is a viable tool in any religious discourse, which is most especially used as a tool for religious sermons. Hence, the subject matter of this study. As a tool for sermon, it is a vehicle for the conveyance and propagation of the gospel in the Christian faith. It will be an impossible task to achieve an impactful sermon without the use of language, just as so many other things cannot be achieved without language as aforementioned. Uka, (1994) opines that most of the Church sermons, including the Pentecostal sermons, therefore, not only

requires the appropriate use of religious language, but also the language that is so charged to educate the congregation as well as mirror their worldview. Language of the sermon uses substantial words to convince their audience or congregation. Communicative competence is paramount in all areas of human existence including sermon. The word of God, effectively communicated in any particular community or culture, helps the community to understand who they are and who others are, it also helps them to sort out their problems. This is to say that using language is not enough but using the appropriate language which is in tention with the discourse situation. Sermon should be embellished with appropriate methodology taking into account the existential realities of the worshippers. McRaney, (2003) suggests that when the sermon of the preacher reflects the realities of the worshipper's lives, they can then comprehend and put to use what the preachers have taught despite the background of such preachers. Thus, the duty of the sociolinguistics is therefore, to take a cursory look at the stylistic and the social aspects of language use to enable the user's efficient and effective communication. The acquisition of knowledge or competency by anyone engaged in any communicative event would make utterances at the deep structure level to end up being identified with utterances at the surface structure level. This is to say that knowledge and intelligence is a possession of the human race as speakers and hearer. This study is intended to look at the competence of the Pentecostal preachers to ascertain what is obtainable. The study will therefore elicit if language is an effective tool for sermon delivery, the competence of the preacher in code-switching or code-mixing as well as effects of the preaching efforts in the lives of the congregation or members.

### **Statement of the Problem**

There seems to be a wide spread of churches since the beginning of the 21st century and more are still springing up. Despite the spread of churches in all nook and corners of Nigeria, sins and atrocities still remain the order of the day. It is therefore in place to say that while churches grow in arithmetic progression, sins grow in geometric progression. Meanwhile, some of the churches are regarded as "living" churches other possibly by rule of opposition could be tagged "dead" churches, the Pentecostal churches and others see themselves as believers whereas others especially the Roman Catholic Church members, Anglican, Methodist, Presbyterian, etc. (orthodox) are seen as unbelievers. So many of the people in the squabbling failures of Christianity speak louder than other words. Consequently, the Pentecostal preachers will be putting in every possible tactic to convince the people that they are among the living church. In trying to convince people, they use both the foreign and indigenous language to win the conviction of their members. This study believes that the failure of the church today could not be attributed to communicative incompetence in conveying of the word of God, but in their ability to use their communicative competence in conveying their own opinion and not the reality of the word of God to the masses. Meanwhile, this shows that they lack the understanding of the culture and world view of the people that they are preaching to. This makes their own type of evangelism or preaching not to be complete, since it does not consider the unceasing interplay of the gospel and of man's concrete life, both personally and socially. This is why evangelism involves an explicit message adapted to the different situation constantly being realized, about the rights and duties of man, about family life and development, about life in society, about international life, peace and justice as jumping up and down or code-switching any type of language in the name of delivering sermon does not solve the problem.

### **Objectives of the Study**

To effectively look into the sociolinguistic study of communicative competence in code-switch in the language of sermon in the Pentecostal churches in Ebonyi State, the following objectives guided the study.

- i. The preacher's exhibition of communicative competence in code-switch.
- ii. The language of preaching and worldview of the people.
- iii. Linguistic factors that retard or enhance Pentecostal sermon.

The knowledge of the key or tone of speech conveys the power of that language. Uguru, (2006) supports that the fact that we understand what members of our speech community try to convey through intonation shows that it is a system shared by a speech community. Greater evidence that intonation is a system shared by a particular speech community is the fact that people are bound to misunderstand the meaning of the intonation pattern of the foreign or other speech communities. Hence, the language code-switches or code-mixing practices of the Pentecostal preachers of sermon in Ebonyi state. How the speech sounds or was delivered during the sermon? How are the practices being keyed in What is the emotional pitch, feelings, or spirit of the communication practice communicated to the members through body gesticulation? Regarding funerals, most are keyed as reverent and serious. Whereas, some preachers see it as a celebration of life whether the person is old or young believing that the soul of that dead is heaven's gain. Hence, he or she died in Christ and so shouldn't be mourned. The celebration of matrimony as some preachers will condemn or reject the vows "In sickness and in health, in poverty and in wealth, for better for worst" rather for better for best, etc. So the congregation will be rapidly growing, spreading like wild fire as no one wants to be poor or sick as such they are also seen as prosperity preachers without balancing the sermon to portray that sometimes in one's life things could change but to remain faithful and focused as we know that the downfall of a man is not the end of his life. The range of instruments being used to design the look of the auditorium is also daunting, as they have professional singers and instrumentalists that will sing the heaven down to retain their members. However, their sermon is always well coated with emotional feelings to build up one's faith in God. In order to achieve this, the speaker involves every language technique he or she can deploy to convince the members. Hence, code-switching and code-mixing, especially during illustrations. Indigenous music interludes are also involved to arouse the members' spirits during sermon. This is usually done using English like the white man with correct pronunciation and at the same time using the language of the environment to ensure every member is being carried along despite the academic level.

### **Theoretical Framework**

This study adopts the framework of the S.P.E.A.K.I.N.G model because it is suitable for this work. Speaking model means the way the speaking is performed. The tone of voice you use, the inflection patterns, the prosody, which means intonation, the manner in which you deliver the message so the style. You can think of it as elements combined for by delivery.

The first letter 'S' designates situation, which includes both the scene sand the setting. This is where the activities are taking place and the overall scene in which they are part. This component explores two aspects of context: the physical setting in which it takes place, and the scene, that is the participants' sense of what is going on when this practice is active. Analysing the setting and scenic qualities of the practice helps ground the analyses in the specific contexts of social life. 'P' the second refers to the Participants involved. This area includes the people present and the roles



they play, or the relationship they have with another participant. A significant shift is marked here in conceptualizing communication as an event in which people participate, and thus the key concept is „participant“ (in the event). This moves away from typical encoding and decoding models, or others which focus initially on senders and receivers of messages. ‘E’ This refers to the ends or goals of communication. This asks about two ends: the goals participants may have in doing the practice, and the outcomes actually achieved. ‘A’ Acts, or speech acts include both form and content. That is, any action can be considered a communicative action if it conveys meaning to the participants. This component invites a careful look at the sequential organization of the practice, its message content, and form. ‘K’ One can also choose to focus upon the Key or tone of speech. How the speech sounds or was delivered? How is the practice being keyed? What is the emotional pitch, feelings, or spirit of the communication practice? Regarding funerals, most are keyed as reverent and serious. Other events, such as some talk shows, can be keyed as more light – hearted. The ways practices are keyed, and the way the key can shift from moment to moment, are questions raised and analysed with this component. ‘I’ Instrumentally or the channel through which communication flows can be examined. What is the instrument or channel being used in this communication practice? The oral mode may be necessary, or it could be prohibited in favour of a specific gesture or bodily movement. Is a technological channel, through song or chanting? The range of instruments being used to design a practice, and the ways each is interpreted, are entered into the analysis here.

‘N’ The Norms of communication or the rules guiding talk its interpretation can reveal meaning. What norms are active when communication is practiced in this way and in this community? This com distinguishes the two senses of norms that may be relevant to a communication practice: what is done normally as a matter of habit (e.g. few votes), and what is the appropriate thing to do (e.g. one should vote in every election). Standards of normalcy can be productively distinguished from the morally infused, normative dimensions of communication practices. There is a second distinction that guides this component: norms for interaction can be distinguished from norms of interpretation. The norm for interaction can be formulated as a rule for how one should properly interact when conducting the practice of concern: e.g. one should respect one’s elders. The norm for interpretation can be formulated as a rule for what a practice means: e.g. sitting.

‘G’ this looks at the cultural or traditional speech Genres, such as proverbs, apologies, prayer, small talk, problem talk, etc. Are also inclusive as genre of communication of which this practiced is an instance. (Azubuike, Osuchukwu, Nwode, 2020) Adding that this might involve identifying the practice as a type of a formal genre such as verbal duelling, or a riddle, or a narrative. As a result, the properties of those formal genres become relevant to its analysis. Alternatively, the practice might be understood as part and parcel of a folk genre, and be analysed accordingly. By using these tools (S.P.E.A.K.I.N.G) to analyse one unit, such as particular speech community, a researcher can come to learn more about how people communicate and how that communication is often patterned. A researcher does not need to use all the units and tools every time he or she sets out to look at a speech community. It depends upon the types of questions that the researcher is interested in asking as to what unit and tools he or she will choose. The investigate methodology summarized here involves identifying a unit of communication practice for purpose of analysis, generating data about that practice through procedures of participant observation and interviewing, then analysing instances of the practice through the components. For any one practice, some components may prove more fruitful for analysis than others, and thus the use of the theoretical

framework itself becomes an object of reflection. Hence, Eze, (2016) states that theories are analytical tools for understanding, explaining and making predictions about a given matter.

However, we shall look at what is available in the study of communicative competence in code-switch, especially as it relates to sermon from a socio-linguistics perspective. To effectively handle this, we shall treat the section according to conceptual issues. Language is a vocal, written or gestural symbol through which humans communicate ideas, feelings, emotions, desires etc. Language is very important to man. It is a means through which communication is propagated. We believe that language is a dynamic entity which thrives among humans and as such a medium through which individuals communicate. They are of the opinion that language is the prime factor for defining a people since individuals who live in a society interact through language. Meanwhile, communication is a very unique and important aspect of human life. The interpersonal existing among human beings might have been impossible without communication. Lane, (2010) affirms that communication is a process whereby messages are enclosed in a package and are channelled and conveyed through a sender to a receiver by some medium. The receiver then decodes the message and gives the sender feedback. This is to say that all forms of communication require a sender (where the message originates), a message and an intended recipient. Though, the receiver need not be present or aware of the sender's intent to communicate at the time of communication for the act of communication to occur, there are nine basic elements involved in the process of communication which influence communication. They include: "the sender, the message, the decoding, the process, the feedback, the social setting, the encoding process, the channel, the receiver, and the noise". However, there are three styles of communication.

- a) Self centred communication – This style centres on the communicator. It is often marked with fear and uneasiness if it focuses on the communicator with exaggerated self awareness.
- b) Message centred communication – as is obvious from the combination of words here, the style is marked with less stress on the self but on the message.
- c) Other centred communication: As is the style marked with respect for the receiver, language, frame of reference, life situation, social class, value and self. The third style here can be seen as the best in communication style for sermon delivery, which is the crux of this study, though the distinction between them may not be sharp.

Languages are as complex as societies. Languages vary in many ways. So are studies in language. Early linguists involved in the study of these variations adopted a view of language, describing linguistic competence which they assumed all speakers possess. But if the linguistic competence of users is just to handle the variation, then a wide range of ability is needed. Okorie, (2008) upholds that to handle this expected wide range of abilities, the theory of communicative competence was developed. It does not mean that the theory does not have its deficiencies. It may not be perfect because of the social aspects of man that are equally as complex as language itself. Nevertheless, Madueke (2020) sustains that the essence of language studies is to identify and promote effective means of effective communication which is preferably called communicative competence. Effective communication is effective understanding: effective communal understanding is effective society, which is in line with the present call on sociolinguistics. Agbedo (2015) states that competence involves knowing the rules of speaking in a speech community. She therefore describes it as understanding the influence of the social factors on speech behaviour. For communication competence is manifested as nothing less than the power of ethics; that is, the power to move the heart of people. Ethics is itself the power of persuasion: right is might. But Kishik (2008) adds that: If you follow certain rules, then you play in the communicative

competence. the goals into three – “Self presentation goals”, Relational goals”, and Instrumental goals”. He warns that needs and goals are not the same in communication and that communicative competence is dependent on the context in which the interaction takes place. As such, communication which is successful with one group in one situation may not be perceived as competent with a different group in another situation. further posits six criteria for assessing communicative competence as follows:

1. Adaptability (Flexibility): Here he talks about the “ability to change behaviour and goals to meet the need of interaction”.
2. Conversational involvement: He see this involvement as behavioural and cognitive being responsive to knowledge of what and how to say what.
3. Conversational management: Here he talks of the ability to regulate interaction
4. Empathy; as an emotional issue, he talks about understanding and sharing emotional reactions to the communication situation.
5. Effectiveness: This involves upholding all expectations of given speech event. This is fundamental for the determination of

### **Related Literature Review**

Here we shall look at what is available in the study of communicative competence, especially as it relates to sermon from a socio-linguistics perspective. To effectively handle this, we shall treat the section according to conceptual issues. Languages is a vocal, written or gestural symbol through which humans communicate ideas, feelings, emotions, desires etc. language is very important to man. It is a means through which communication is propagated. Thus, Xiao, & Chen, (2009) believe that language is a dynamic entity which thrives among humans and as such a medium through which individuals communicate. They are of the opinion that language is the prime factor for defining a people since individuals who live in a society interact through language. Communication is a very unique and important aspect of human life. The interpersonal existing among human beings might have been impossible without communication. Communication is a process whereby messages is enclosed in a package and is channelled and conveyed through a sender to a receiver by some medium. The receiver then decodes the message and gives the sender feedback. This is to say that all forms of communication require a sender (where the message originates), a message and an intended recipient. Though, the receiver need not be present or aware of the sender’s intent to communicate at the time of communication for the act of communication to occur. (Uka, 1994) Meanwhile, there are nine basis elements involved in the process of communication which influence communication. They include: “the sender, the message, the decoding, the process, the feedback, the social setting, the encoding process, the channel, the receiver, and the noise”.

According to Okorie, (2008) there are three styles of communication.

- a) Self centred communication – This style centres on the communicator. It is often marked with fear and uneasiness if focuses on the communicator with exaggerated self awareness.
- b) Message centred communication – as is the obvious from the combination of words here, the style is marked with less stress on the self but on the message.
- c) Other centred communication: As is the style marked with respect for the receiver, language, frame of reference life situation, social class, value and self. The third style here can be seen as the best in communication style for sermon delivery, which is the crux of this study, though the distinction between them may not be sharp.

Languages are as complex as societies. Languages vary in many ways. So are studies in language. Early linguists involved in the study of these variations adopted a view of language, describing linguistics competence which they assumed all speakers' possess. But if the linguistics competence of users is just to handle the variation, then a wide range of ability is needed. So, to handle this expected wide range of abilities, the theory of communicative competence was developed. It does not mean that the theory does not have its deficiencies. It may not be perfect because of the social aspects of man that are equally as complex as language itself. The essence of language studies is to identify and promote effective means of effective communication which is preferably called communicative competence here. Effective communication is effective understanding: effective communal understanding is effective society, which is in line with the present call on sociolinguistics. Uguru (2006) states that competence involves knowing the rules of speaking in a speech community. She therefore describes it as understanding the influence of the social factors on speech behaviour. Communication competence is manifested as nothing less than the power of ethics; that is, the power to move the heart of people. Ethics is itself the power of persuasion: right is might. But Kishik (2008) adds that: If you follow certain rules, then you play in the community of those who also play the same game, who share the same form of life, who inhabit the same world that you inhabit. If you do not play according to certain rules, then you simply do not communicate with those who do follow rules; you lack this common ground with them and you remain, to this particular extent, in a state of infancy. These rules (grammar of the language which includes the metaphoric expressions) regularize the sociality of society, which is to say that the rules help society to share meanings. The goal of communication is therefore sharing meaning, and most research on communication is to generate new knowledge on how best to maximize the achievement of this goal. Goals were grouped into three – "Self presentation goals "Relational goals", and Instrumental goals". He warns that needs and goals are not the same in communication and that communicative competence is dependent on the context in which the interaction takes place. As such, communication which is successful with one group in one situation may not be perceived as competent with another group.

## **Methodology**

The study adopted a descriptive survey research design. According to Ali (2006) Descriptive survey research design are those studies which aim at collecting data on, and describing in a systematic manner, the characteristics, features or facts about a given population. They are only interested in describing certain variables in relation to the population. However, the study area was Ebonyi State particularly Afikpo North and Abakaliki metropolis. There are so many Pentecostal churches there, even those without registered name, even though that all of them are currently functional but the researchers selected only 10 Pentecostal churches located therein, 6 in Afikpo North LGA and 4 in Abakaliki, 250 questionnaires were distributed using stratified random sampling technique. The administration using stratified random sampling technique. The administration of the questionnaire was done by the researchers. The percentage response was 100 percent as the researchers were on ground to collect the filled questionnaires immediately. The data were analysed using Linkert four – point scale scored as strongly agreed (4 point), agreed (3 points), strongly disagreed (2 points) and disagreed (1 point). positive scores of 3.0 and 3.6 respectively indicating that the preachers show competence in the language of the environment as well as in the English language while using code-switch or code-mix.

## **Data Presentation and Analysis**

**Table 1:** Level of communicative competence exhibited by Pentecostal preachers

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

S/No	Items	R a t i n g s				Total	Mean score	Decision
		4 SA	3 A	2 D	1 SD			
1.	The preachers display more competence when they preach in the language of the congregation	80	112	43	31	5757	3.0	Positive
2.	They preachers display more competence when they preach in English language	149	107	5	2	899	3.6	Positive
3.	The preachers display more competence when they preach in pidgin	243	86	71	21	365	1.5	Negative
4.	The preachers prefer to mix languages while preaching	918	55	32	17	46	3.0	Positive
5.	The preachers display competence when they use religious language	151	869	4		884	3.5	Positive
6.	The preachers display competence no matter the language they use	110	122	153		839	3.4	Positive
7.	The preaching are filled with idioms, proverbs, analogies due to communicative competence	135	891	88		851	3.4	Positive
8.	The preaching's are filled with interjections which show lack of communicative competence	402	78	31	00	507	2.0	Negative
9.	The preachings show training for the job	170	716	3		908	3.6	Positive
10	. The lack of competence stem from lack of preparations	120	98	311		837	3.3	Positive

Language during their sermon delivery, an indication that can be attributed to the fact that the Igbo and English language are the dominant language of the environment and the preachers are competent in them as a result of their long-time training and commitment. However, item three is negative indicating respondents. This is an indication that the preachers in a bid to deliver their sermon effectively, they code-switch and mix their languages, as well as deploy the use of idioms, proverbs, parables and analogies so as to carry their members along. The respondent however, did not accept their preachers use interjections that Pentecostal preachers in the area under study do not use pidgin English in their sermon delivery. Item four, five, six and seven are all positive propositions which shows their acceptance by the which is evidence of the lack of communicative competence. On whether the preacher show training for the job and if the lack of competence

sterns from lack of preparation, the pool is positive. This could be attributed to the number of years the preacher was trained in the University or school of Theology, Part of their competence could be as a result of knowing what their members need or being very conversant with the people's language, that is the language of the environment.

The data in the above table (table 2) shows that items 1, 4, and 5 received a negative proposition of 1.7 and 2.0 respectively, indicating that the respondents rejected the propositions that are contained in the items. Specifically, the data contained in this table indicate that most of the respondents agree with the propositions therein in the table while few respondents as earlier pointed above believe in the contrary.

In summary, it could be said that the preachers make reference to the Bible always, they also relate The data in table 3 above show that majority of the respondents agree with the propositions contained in the items.

In view of this, these, items 1,3,4,5,6,7,8,9 and 10 scorers a mean of 3.1, 3.4, 3.6, 3.4, 3.2, 3.5, 3.4, 3.4 and 3.4 respectively. As these mean scores are above the bench mark mean of 2.50, it shows that the respondents agree with the proposition. meanwhile, only item 2 received a negative response.

Table 2. Language of sermon and worldview of the people.

S/No	Items	R a t i n g				Total	Mean score	Decision	
		4 SA	3 A	2 D	1 SD				
1.	The preaching in the Pentecostal church focus only on what was read in the church	8	3	28	31	25	41.9	1.7	Negative
2.	The preachers relate their preaching with what is happening in the society	167	6	89	6		89.6	3.6	Positive
3.	The preachers relate what is in the Bible with the culture of the people	180	4	91	29		90.0	3.6	Positive
4.	The cultural values of the people are not taken into consideration in preaching	3	94	21	17	5	25.8	2.3	Negative
5.	The language of preachings conflict with the culture of the environment	2	23	11	19	7	84.7	2.0	Negative
6.	The language of preachers promotes the culture of the people	126	10	7	1	52	85.7	3.4	Positive
7.	The language of preachers reforms the cultures of the people	110	8	63	71		77.9	3.2	Positive
8.	The language of the preachers is based on the cultural worldview of the audience	120	10	1	5	2	48.7	3.3	Positive

**Table 3.** Language related factors that retard or enhance sermon delivery

S/No	I T e m s	R a T i N g s				Total Score	Mean score	Decision
		4 SA	3 A	2 D	1 SD			
1.	The use of the language of the immediate environment can enhance sermon delivery	8 0	1 2 5	3 8	7 7	8 3	3 . 1	Positive
2.	The use of language of immediate environment retards sermon delivery	5	2 8	1 0 7	1 1 0	4 2 8	1 . 7	Negative
3.	The use of Nigerian English enhances sermon most	1 2 2	1 0 3	2 0 5	8 4 2	3 . 4	Positive	
4.	Exemplary life of the preacher greatly enhances sermon delivery	1 5 9	7 7	1 0 4	8 9 1	3 . 6	Positive	
5.	Using appropriate language according to the audience enhances sermon delivery	1 2 3	1 1 4	8 5	8 5 5	3 . 4	Positive	
6.	Not using the language of the immediate environment retards sermon delivery	8 7	1 2 8	2 1 1	4 7 8 8	3 . 2	Positive	
7.	The use of code-mixing and shifting enhances the sermon delivery of the preachers	1 3 8	1 0 2	8 2	8 7 6	3 . 5	Positive	
8.	Using examples from people's language enhances sermon delivery	1 4 1	8 3	1 5 1	1 8 5 4	3 . 4	Positive	
9.	Preaching without practice or preparations greatly retard sermon delivery	1 3 6	8 1 2	0 1	3 8 4 0	3 . 4	Positive	
10.	The lack of knowledge of the people's language and background greatly retards sermon delivery	1 2 2	1 2 0	5 3	8 6 1	3 . 4	Positive	

In the table while few respondents as earlier pointed above believe in the contrary.

In summary, it could be said that the preachers make reference to the Bible, though not always, because most times they use illustrative stories to buttress their point. They also relate whatever they say with the happenings in the society, as well as incorporate the peoples' worldview. The preachers also make reference to the people's culture by trying to reform some of the cultural

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

excesses and therefore, can be deduced that the preachers do promote the culture of the people that they feel is not contractor to what they believe or preach. They also use their language (language of the environment) to the best of their knowledge. The data in table 3 above show that majority of the respondents agree with the propositions contained in the items.

In view of this, these, items. 1,3,4,5,6,7,8,9 and 10 scorer a mean of 3.1, 3.4, 3.6, 3.4, 3.2, 3.5, 3.4, 3.4 and 3.4 respectively. As these mean scores are above the bench mark mean of 2.50, it shows that the respondents agree with the proposition. On the contrary however, only item 2 received a negative response as it scored a mean of 1.7. This mean is below the bench mark of 2.50, the proposition therein stands rejected. In effect, of all the propositions which list the linguistics factors that can retard or enhance sermon delivery, only item 2 on the use of language of the environment was rejected with the mean score of 1.7, while all the other proportions that list the linguistics factors that can enhance sermon delivery received acceptance – that is scored above the bench mark of 2.50. the summary of it all is that the majority of the respondents accepted the propositions while only few rejected them. It was rejected with the mean score of 1.7, while all the other proportions that list the linguistics factors that can enhance sermon delivery received acceptance. Taking a look at a sociolinguistic study of communicative competence and the language of sermon in Roman Catholic churches in Nigeria to view the competency level of the preachers has been vigorously undertaking by this study. The major instrument by which sermons are delivered is language. Therefore, the language use of preachers needs to be effectively adequate for the aim of the mission. It is scored above the bench mark of 2.50. the summary of it all is that the majority of the respondents accepted the propositions while only few rejected them. say some of the happenings in the society, as well as incorporate the people’s worldview. The preachers also make reference to the people’s culture by trying to reform some of the cultural activites to suit the western religious practices and therefore, can be deduced that the preachers do promote some cultures as it scored a mean of 1.7. This mean is below the bench mark of 2.50, the proposition therein stands rejected. In effect, of all the propositions which list the linguistics factors that can retard or enhance sermon delivery, only item 2 on the use of language of the environment.

## **Conclusion**

The Pentecostal preachers usually use code-switch and code-mixing in their sermon delivery, to create more listening interest in their members, the use of the language of the environment in their sermon delivery cannot be over emphasized as it is used in singing worship and praise songs during church service. They use it to say some of the happenings in the society, as well as incorporate the people’s worldview. Meanwhile, communicative competence is not the only factor that can influence the outcome of sermon efforts, the attitude, understanding and behaviours of the preacher, the listeners also matter a lot. Though, sermon as a tool for the propagation of evangelism are meant to influence the people’s behaviour positively. From the observation of the researchers and the questionnaire one cannot say for certain that this aim has been actualized. However, the speech act of sermons is always fully realized but it has not fully perceived in the activities (characters) of the people. However, the rate of code-switch and code-mixing is seen everywhere not just in sermon delivery of the Pentecostal preachers but in every linguistic affair. Meanwhile, it makes the speech more interesting, and carries along everyone in the discussion or instruction for better understanding as it also creates sense of oneness in indigenous mindset.



## References

- Anagbogu, P. N., Mbah, B. M., and Eme, C. A. (2010) Introduction to Linguistics, Awka, Anambra State. Amaka Dreams Ltd.
- Agbedo, C. U. (2015). *General Linguistics Historical and contemporary perspective Nsukka*: KUMCEE-Ntaesha Press Inc.
- Azubuikwe, U. P., Osuchukwu, N. C. & Nwode, C. G. (2020) A Sociolinguistic Survey of Communicative Competence and the Language of Sermon in Some Selected Roman Catholic Churches in Ebonyi State. *Idosr Journal Of Communication And English* 5(2) 18-26.
- Mbah, B. M. (2018). *NsaraUche, Nzubere Onodu na Akasra Aka* (Mental spaces, Domain construction and the Limitations of possibilities). An inaugural lecture of the University of Nigeria. Anyanwu, K. C. (1983). Presuppositions of African Socialism. *Nigerian Journal of Philosophy*. 3(1&2):51-58.
- Lane, W. (2010). *Communicative competence defined*. Accessed on 28/8/2018, and available @ [http://www.uky.edu/dr/ane/capst one/commcomp/htm](http://www.uky.edu/dr/ane/capst_one/commcomp/htm).
- McRaney, W. (2003). *The art of personal evangelism*, Canada: Broadman& Holman publishers.
- Okorie, O. (2008). Language, culture and power: Tripartite assets for developing human capital and self-reliance in Nigeria. *Journal of Nigeria Languages and culture* 10(2):123-134.
- Matt-Slick, M. (2010). The failure of the Christian church. Accessed on 28/8/2018, and available @<http://www.logos.com/carm>
- Uguru, J. O. (2006). Intonation and Meaning in Ika. *Journal of Igbo studies* vol. (1) Igbo Studies Association.
- Uka, L. (1994). The priest as an “effective communicator” Okonkwo J. (ed.) *Pastoral Management and communication*, 33-42 Enugu Fourth Dimension publishers.
- Umeodinka U. A. (2015). *Journal of Linguistics and culture* (ISSN:28085421) vol. 2, No. 2
- Xiao, X. & Chen, G. (2009). Communicative competence and Moral competence: A confucian perspective. *Journal of Multicultural Discourse*. 4. 1-61

## **The Concept of ‘Ala Bụ Ala’: A Signal for Igbo Extinction**

**Eze, Cyprian Chidozie<sup>1</sup> & Eze, Mabel Nkechinyere<sup>2</sup>**

<sup>1,2</sup> Department of Nigerian Languages, Lagos State University of Education, Oto/Ijanikin, Lagos  
[Cypeze62@yahoo.com](mailto:Cypeze62@yahoo.com) 08038490777, [ezemn@lasued.edu.ng](mailto:ezemn@lasued.edu.ng) 08063632211

### **Abstract**

*It is a popular knowledge that Igbo people are the most travelled ethnic group compared to other ethnic groups in Nigeria. Some neglect their native land despite of the wealth they have acquired in the foreign land. This type of behaviour has been referred to as ‘Ala bụ ala’ meaning ‘land is land’. Some call it ‘ala bụ otu’ meaning land is the same. This poses danger to the continuity of Igbo language and culture. The aim of this research is to expose the danger this type of attitude by some Igbo natives poses to the continuity of Igbo language and culture it also suggests ways to minimize the danger this behaviour poses to Igbo language and culture. In doing this, the researchers made use of participatory and none participatory observation. Participatory observation was possible because the researchers live among other ethnic groups outside Igbo land. Interview was also conducted to some Igbo children to determine the frequency of their visit to their native land. The researchers discovered that many Igbo natives have lost in the diaspora some rarely visit their states. they neither acquired the Igbo language nor conversant with Igbo culture. Igbo language and culture is endangered and may go into extinction if something is not done urgently. Suggestions on how to prevent the Igbo extinction are also made.*

**Keywords:** Language, Culture, Diaspora, extinction, Igbo, staggering,

### **Introduction**

Igbo refers to the language of the Igbo people of the South Eastern Nigeria. Igbo is the language and Igbo also refers to the people that hail from Anambra, Imo, Enugu, Abia, Ebonyi states and some parts of Delta state, Edo state, River state. One major characteristic of these people is that they speak the same language although with different dialects which are mutually intelligible to one another. We say, *Igbo na-asụ n’olu mana akwa ukwara o bụrụ otu’* (Igbo people speak in different voice but when they cough it is the same) meaning Igbo people understand themselves. Igbo people are rich in culture and are highly industrious. They distinguish themselves anywhere they are found. Igbo people travel far and near and believe that *‘Onye ije ka onye isi awo akuko’* meaning a traveller is richer in knowledge than the elderly. For this believe, Igbo people believe so much in travelling. Igbo is also good in imitation. They copy the new language and culture they meet in any land they find themselves in attempt to adapt to the new land.

All the above characteristics of the Igbo pose a serious danger to the extinction of the language and culture. According to Ogbonna (2015:32), language endangerment is real and it is a phenomenon which is continuing through space and time as many languages continue to fall out of use and are being replaced by other languages that may be more widely used for economic or socio-political reasons within the region. Language endangerment begins gradually. When a language is being replaced in a community that language is heading into extinction. A language goes into extinction when no one speaks it. When the young ones prefer another language rather than their mother tongue, within a space of time, their parents will die off and the mother-tongue

will go into extinction. The aim of this paper is to expose the threat Igbo culture of ‘*Ala bu ala*’ poses to continual existence of the Igbo language and culture.

### **Review of Related Literature**

Here, we will review the related literatures on the topic of discussion.

According to Ogbonna (2015: 32)

*It seems illogical to assume that Igbo, a language spoken as one of the major languages in Nigeria by a population of about 17 million indigenous native speaks is an endangered language considering its status as one of the major indigenous languages and one of the major languages of literature, education and commerce.*

Language endangerment is a very dangerous it penetrates into a language gradually. Ikwubuzo (2023:5) states that when a language is no longer used, it must die; while Madubuike (2011) states that when a language dies, its culture is rendered useless.

Ikwubuzo (2023:17) noted that Igbo children in Diaspora face challenges resulting from alienation from their Igbo cultural environment. They are easily acculturated to the language and culture of the land where they were born and brought up.

Nwadike (2008:20) referred to the Igbo people’s code switching from the Igbo to English as an instance of language endangerment. He likened the practice to leprosy bacillus, which may affect part of the body, but with time it quickly makes inroads into the entire human system. This trend endangers the Igbo language. Code switching has become a popular communication pattern of the Igbo native speakers. Ikwubuzo (2023:17) divided Diaspora residence of the Igbo people into two. They are national and transnational. The national being those residing within Nigeria but in other states outside Nigeria while transnational are those living in foreign countries. He noted that Igbo children in Diaspora face challenges resulting from alienation from their Igbo cultural environment.

Ohiri-Aniche (2010:26) stated thus:

*Issue of language endangerment has occupied the front burner in the world of sociolinguistic and education circles in the past three decades. In general, the misgiving is that many languages are dying and that up to 90% of the world’s 6000 – 6500 existing languages are not likely to survive into the next century.*

From the above statement, one can understand that language endangerment is not restricted to only Igbo language. However, with the dispersal attitude of the Igbo native speakers, it appears they are more affected than other languages in Nigeria. With the continuous increase in the number of the Igbo living in diaspora. It is clear that the language is in danger. It is a tragedy when a people fail to realise the dangerous hand writing on the wall before them and refuse to do something serious in response in order to avert the danger. It important to note that when a language dies, it does not die alone. It dies with its culture. This is because Language goes with the culture of the speakers. Toni-Durualu (2004:98), cited in Ikwubuzo (2023:20) noted that if a people throws away what they can be easily identified, which brings and binds them together as one, they lose their identity and generations after generations of their peoples will float in their ignorance, swim in their loss of identity. Other languages and culture especially English has eaten deep into the fabric of the Igbo people. Nwadike (2008:20) state, ‘How many of our children living in the urban areas know the names of our local birds, plants, animals, fishes, insects, etc? Do we still sit under the moonlight to tell our children the folklore of our land? This shows how not only our language is endangered but our ways of life in general. Ogbonna (2015:33) observed that Igbo is endangered but not yet endangered to the point of extinction as predicted by UNESCO Advisory Committee on

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

Languages. Based on the vocabulary test he conducted, he concluded that Igbo is gradually losing some of its vocabulary items used in day to day communication. UNESCO (2012) as cited in Ogbonna (2015:36) warned that about the number of indigenous languages that is dwindling but eh day, overwhelmed by the influence of foreign languages especially English and French. Ogbonna (2015:36) citing UNESCO's latest prediction states, "most Nigerian languages including Igbo are under the dangling axe of extinction. In this paper, we will examine things that placed Igbo language and culture in the danger of extinction.

### **Extinction Threat to Igbo Language**

Here, we will mention certain things in the life of the Igbo people that poses threat to the continuity of their language and culture. The Igbo people say, "*Abụsị na-eghe na-okụ sị ya na asha mmanụ*" (A cricket is frying in the fire and boasts that it is shining). Real meaning is nothing but that one is dying yet feels that he is enjoying. Many of the Igbo people are lost yet unaware of it. The worst that can happen to a people is when they have a live threatening problem yet unaware of the problem. Some of these problems will be discussed below.

1. **The Ala Bụ Ala Concept and Igbo Endangerment:** We have earlier explained the meaning of the term '*Ala bụ Ala*' as relaxation of the Igbo native speaker Diaspora. We list some of the observed things that enhances Igbo endangerment and a signal to extinction. The greater percentage are connected to the '*Ala bụ ala*' syndrome. They are:

*The travelling culture of the Igbo*

*Imitation culture of the Igbo*

*Adaptation culture of the Igbo*

*Acquisition culture of the Igbo*

We shall take them one by one.

### **Travelling Culture of the Igbo**

As we mentioned earlier, Igbo people have been known as travellers. There is a popular saying that any community one finds himself and could not find an Igbo man living, the person should escape for his/her life. It shows that the place is not habitable. Igbo people has been described also as developers who fail their own land. A serious attention to major cities in Nigeria are developed by the Igbo people yet their land is nothing to talk about. Many other countries outside Nigeria are not left out. Igbo people are scattered all over the world. As the Igbo people relax and feel at home, they believe so much in 'When you go to Rome, behave like the Romans'. This attitude brings about the concept of '*Ala bụ ala – home is home*'.

### **Imitation Culture of the Igbo**

Imitation is no other thing except copying other being. The Igbo people are good in learning from others through the repetition of observed behaviours and patterns. Due to this imitation way of life, they also copy other people's language and culture. Having found himself in the midst of other ethnic group, copy their language and culture. He does this to enable him succeed in whatever business he finds himself in the land. No one is born with language. Language is learnt formally or informally. For this, anything learnt or acquired and not practiced will die gradually. This brings to the adaptation culture of the Igbo. Igbo people get adapted easily to any environment

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

they find themselves. It is a saying also that if you put an Igbo man in a bottle and lock it, he will not only survive but prosper there. They adapt to any environment they find themselves, improve their lives there and prosper to the surprise of their enemies. They marry the daughters of the other ethnic groups they find themselves, give their children to marriage to the same people, bear children there and teach the new language and culture they have learnt. The Igbo people are harmless and prosper without stepping on the toes of another person. They believe in '*Egbe bere ugo bere*' – live and let live. As nice as all these characters' sound, they are at the same rekindling fire to Igbo language and culture extinction.

### **Acquisition Culture of the Igbo People**

The Igbo people believe in acquiring property anywhere they go. We all talk of our father's land. An Igbo child born in Lagos or any other place where his parents have lands and houses believes he is in his father's land. This child may not have visited Igbo land as an adult before the death of his parents. For this, no one is to show him his father's village nor does he understand Igbo language at all. This child although may have Igbo names but may not have understood the meaning of his Igbo name. Worst still, the child may not have any Igbo name at all. Examine the following names given to some Igbo children mostly in Diaspora:

Emmanuel Joseph

Michael Esther

John Joseph

Joseph Julius, and so on

In a situation where the mother is from another ethnic group, you may hear names like:

Joseph Bolaji

John Kayode

John Kayode Too-chukwu

Joseph, Funmilayo Ngozi etc.

As time goes on, those with Igbo names as third name will begin to put only the abbreviation of it and the above becomes:

John, Kayode T.

Joseph, Funmilayo, N.

All these behaviours of the Igbo people are now popularly tagged "Ala bu ala". The lineage of the father that bears these type of children mentioned is a great loss to the Igbo land. This reduces the population of the Igbo speakers. Gradually, Igbo language is endangered and moves towards extinction. Ikwubuzo (2013:14 – 20) mentioned the challenges facing our mother tongue and literary tradition as follows: Western contact with Igbo culture. He described this as where the rain started to beat us. He stated that the impact of western culture/modernity on the use of Igbo language is heightened among others by:

1. Igbo migration with its concomitant acculturation of the Igbo children in their host communities.
2. The lethargic attitude of the Igbo towards their language both in the homeland and diaspora.

Although Ikwubuzo (2013:24) recognised the negative impact of westernization and modernity on Igbo language, he agrees that the problem is on the Igbo family. He stated that nobody dictates to us what we do to our family. In addition to this, nobody forces any language or culture to any Igbo family or person in our families.

The motion to adopt Igbo language in the national assembly in the former Anambra state having Enugu as the capital was after much argument was rejected. According to Ikwubuzo (2023:24), this motion generated hostile reaction from members of the house.

Ejiofor (1984) as cited in Nnabuihe (2003: 210) stated that one of the house members said, “Let us throw it overboard and take something serious. This is not time for Igbo language or no Igbo language”.

### **Some Other Implications of ‘Ala Bụ Ala’**

‘Ala bụ ala’ (land is land) concept of many Igbo people encompasses other concepts all of which discourages the identity of the Igbo as a people. The believe in the ‘ala bụ ala’ results to other concepts such as the following:

### **Mmadu Bụ Mmadu: Human Being is Human Being**

This stand makes those who abandon his or her kinsmen never have any feeling concerning them. Just as they do not care about the land of their nativity believing that ‘*ala bụ ala*’, they replace their new relationship with other ethnic groups to their kinsman. Their children have no much interaction with their kinsmen. Even in diaspora, they neither attend nor introduce their children to the community meetings. This ‘*mmadu bụ mmadu*’ encourages cross ethnic group marriage. In the past, Igbo men in diaspora travel to their villages in search of a wife. Matured ladies born in diaspora are taken home in every festival to be seen by the people from their community. This helps young men of their land to see them and desire to marry them. In recent time, the search for more wealth coupled with the insecurity problem all over the nation have made many remain for many years without visiting home. It is unfortunate that some children born in diaspora grow to adult age without visiting their native land. Such a child in some cases bury their parents in diaspora. The child does not understand or speak Igbo language. Igbo culture is alien to him. Children in this group may bear Igbo names and claim to be Igbo which they are but have no connection in their kinsmen. Some whom their mother came from another ethnic group are being fed with negative information that their fathers’ kinsmen are devilish and murderers. In this type of situation, this family becomes a great loss to Igbo language and culture extinction.

### **Ndu Bụ Ndu Ọnwu bụ Ọnwu**

With this belief, no matter the type of threat some Igbo people receive in diaspora, they will not consider going back to their native land as an option. This attitude is also a great danger to Igbo language and culture.

### **Ụlọ Bụ Ụlọ (Home is home)**

Igbo in diaspora are over relaxed to the extent that they build houses in diaspora, plant trees and do not care much about their native land. Language of the diaspora environment becomes the family means of communication. The question is how many houses in Igbo land belong to the people of other ethnic groups. In spite that the Igbo people are not harmful and show love to the people of other ethnic groups, they hardly invest in Igbo land. A story was told that on the opening ceremony of the trade fair mega market built by the Igbo traders in Lagos Nigeria, where a prominent Igbo man was invited.

On seeing what the Igbo people built in Lagos, he was not pleased. In addressing the Igbo traders, he said “*Igbo ndị nzuzu kwenu!*” meaning, Igbo the foolish people *kwenu*.

It is disheartening that it is not only our language that is endangered but also our belief.

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

### **Endangered Belief of the Igbo**

Some of the Igbo belief are also endangered just as the overall culture is dying. The following popular statements among the Igbo are no longer popular. They are:

- (i) *Akụ ruo ụlọ o nwee ugwu* (wealth reach home it gets respect) meaning wealth is more valued at home.
- (ii) *A na-esi n'ụlọ mara mma puọ ama* (Good behaviour begins at home)
- (iii) *Ofeke amaghị ama nna ya gafere ama nna ya.* (useless person does not know his village and passed it.)
- (iv) *Isi nwadike anaghị atọ na mba* (A man's head does not remain in a foreign land)

The above and many other popular sayings are dying because many do not believe in them again as a result of disapora life.

### **Result of the Questionnaire Conducted to Igbo Children in Lagos.**

The aim of the questionnaire was to find out how often some Igbo youth in Lagos state visit their village. They are to choose agree and disagree. The ages range from 18 to 25 years. Fifty youths were asked to fill the questionnaire.

S/N	Statement	Agree	%	Disagree	%	Total
1.	I have visited my village since I was born.	20	40	30	60	50
2.	I visit my village at least once a year.	5	10	45	90	50
3.	I only visited when I was in primary school.	15	30	35	70	50
4.	I can locate my village in my state.	5	10	45	90	50
5.	I speak Igbo language fluently.	10	20	40	80	50

From the above interview result, 50 Igbo youths in Lagos state of Nigeria ranging from ages 18 to 25 were interviewed, only 20 accepted that they have ever visited their native land which is Igbo land. That is to say, out of the 50 young ones ranging from 18 years to 25 years only 40% has ever visited the Igbo land. The remaining 60% have never gone to their native land. Out of the 20 people which is just 40% accepted only 5 people which is 10% accepted that they travel to their village at least once every year. The remaining 15 people which is 30% indicated that they only visited when they were in primary school. From the interview, only 5 people out of the 20 accepted that they can locate their village form their state of origin. At the same time, only 10 people which is 20% can speak Igbo language fluently. Without being told, it is a serious danger to the growth and even the sustenance of Igbo language and culture.

### **Solution to the Igbo Endangerment**

Whether Igbo language and culture continuous existence is endangered is confirmed already from numerous researchers carried out. The most important thing now is how to revive the language and culture. The following suggestions are ways to revive the language.

1. Parents in both diaspora and home based should not teach their children in English but Igbo.
2. Public consciousness need to be created the available media

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

3. Parents in diaspora should endeavour to visit their native land with their children at least once a year.
4. Igbo people in both diaspora and at home should communicate among themselves in Igbo language.
5. Let there be promotion of Igbo language and culture anywhere the Igbo people are found.
6. Schools should promote the study of Igbo language and culture.
7. Government and non-government organisations including some wealthy individuals should sponsor scholarship for students willing to study Igbo language and culture.
8. Igbo people should try to invest in Igbo land. This will help to draw the attention of their children to Igbo land.

The above if implemented will reduce the downward movement of Igbo language and culture.

### **Conclusion**

We have been able to expose the concept ‘*Ala bu ala*’ – ‘land is land’ among the Igbo in diaspora. We have also analysed the implication of this concept. We conclude that this belief has done a lot of damage to Igbo language and culture. We still believe that if all the suggestions put above are implemented, the situation of the Igbo language and culture will definitely improve.

We also recommend that further researches should be done on this topic especially deeper investigation on the role of the family and government on the prevention of Igbo extinction threat.

### **References**

- Gozier, D.H and Blench, R.M. (1992). *An Index of Nigerian Languages*. Dallas: Summer Institute of Linguistic, Inc.
- Ikwubuzo, R. (2023). *Ofe Nne ka Uto* (A Mother’s Soup is More Delicious: Our mother-tongue and literary tradition must not die. *Inaugural lecture series presented at the university of Lagos*, Akoka, Lagos, Nigeria.
- Nnabuihe, C. B (2003) *Writing in Igbo: Heroes and Challenges*, *Linguistic Paradise: A Festschrift of E. Nolie Emenanjo*, pp. 205 - 213
- Nwadike, I. (2008). *Igbo Language and Culture: Whither Bound?* in R.N. Umeasiegbu (ed.), *F.C. Ogbalu Memorial Lectures (1 and 3)* Varsity Publishing Co. Ltd. in Association with Nnamdi Azikiwe University, Awka.
- Ogbonna, A. (2015). *How Endangered is Igbo Language?* in *Nigerian Language Studies. A Journal of the National Institute for Nigerian Languages*. Aba, Vol. 2, No. 3.
- Ohiri-Aniche, C. (2011). *A Lexicostastical Study of Igbo Speech Varieties: Implication for Igbo Identity*. In A. Nwauwa and C. Korieh (ed.) *Against all Odds: The Igbo experience in post-colonial Nigeria*. Goldline and Jacobs Publishing.



## Mgbanwe n'Egwuregwu Onwa nke Gboo na nke Ugbua

Ifunanya Nzubechukwu, Dimebo<sup>1</sup>, & Dorathy Onyedikachi, Chukwu<sup>2</sup>

<sup>1</sup>Department of Linguistics and Nigerian Languages Alex-Ekwueme Federal University, Ndufu Alike, Ikwo, Ebonyi State, Nigeria  
[ifuuchigoo93@gmail.com](mailto:ifuuchigoo93@gmail.com); [dimebo.nzubechukwu@funai.edu.ng](mailto:dimebo.nzubechukwu@funai.edu.ng) +2348137584366

<sup>2</sup> Blessed Martins International Institute of Science and Technology, Ebonyi State, Nigeria  
[chukwufrednora@gmail.com](mailto:chukwufrednora@gmail.com) +2349038035838

### Umjedemede

*Egwuregwu onwa bu otu n'ime njirimara ndi Igbo. O bu omenala ndi Igbo ji enwe obi utu. Nkuzi a tinyere ezi onodu inwe obi oma na-esite n'omenala aputa ihe. Ma ka o sila di, omenala na omume mba ozo na-abughị nke ndi Igbo na-emetuta ala Igbo ugbu a. N'oge gboo, o nweghi ihe di ka ulo akwukwo, O bu usoro omenala na odibendi ka e ji akuziri ma na-azulite umuaka n'uzo ziri ezi, bu nke egwuregwu onwa bu otu n'ime omenala ndi a putara ihe nke oma. Mana nke bu eziokwu bu, n'oge ahụ ka a ga-ahụ umuaka Igbo nwere ezigbo agwa na ezigbo ozuzu. Mana o buru na e lee anya ugbu a, a ga-ahụ na egwuregwu onwa so n'otu n'ime omenala ndi nywarala ka oku n'ala anyi a bu Igbo. Otutu umuaka amuru ugbua amaghidi ihe bu egwuregwu onwa okacha umuaka a muru ma zuo na mba mepere emepe, ebe ndi chere na ha ma ya, bu ihe otu agadi nwanji kporo 'Igbo amuta' ka ha na-eme. Nchocha a choputara ihe ndi butere mgbanwe ndi a n'otutu omenala Igbo tumadi egwuregwu onwa bu ndi gunyere; igwe ogbara ohuru bu nke a kporo "teknuzu", oke mmepe, oru bekee, azumahia na okpukperechi ndi uka Kraisti. Eziokwu bu na umuaka na ndi ntorobia taa jizi ajo ihe anya isi, otutu n'ime ha amaghị ihe obula banyere omenala Igbo. O bu nke a kpalitere mmuo ochocha ime nchocha n'isiokwu a bu 'mgbanwe n'egwuregwu onwa nke gboo na nke ugbua'. Nke a bu maka inyere ndi ogbara ohuru a aka i mata ka egwuonwa dibu na mbu na ka o dizi ugbua ka ha wee chikota ndu ha onu. A gbasoro usoro sovee na ntulekorita wee mee nchocha a.*

### Okwu Mmalite

Egwuregwu onwa bu otu n'ime njirimara ndi Igbo. O bu otu ihe ha ji anori oge. Oge obula ha gara ruwasia ahụ, ha na-alota bja jiri egwu onwa zuo ike. Ma okenye ma nwata na-egwuri egwu onwa. Egwuregwu onwa bu oghere ndi ntorobia, umuntakiri na ndi okenye ji abiakorita onu gwurie egwu ma mee ka obi utu bawanye n'etiti ha. Otutu ihe nrita ka a na-esite n'egwuregwu onwa erita dika; ikuziri ndi na-eto eto maka ibi ezigbo ndu, iso nsọ ala, ikwanyere ndi okenye ugwu na ihe ndi ozogasi. Egwuregwu onwa so n'otu n'ime omenala ndi Igbo nywarala ka oku n'ala Igbo. A na-ekwu na egwuregwu onwa na-alazi ala; akuko ifo na odibendi ndi ozo na -aputakari ihe na ya esorokwazi ya wee na-ala. Ihe butere ya wee buru: igwe ogbara ohuu nke a kporo "Teknuzu" (Technology), oke mmepe (civilization), oru bekee, azum ahia na okpukperechi ndi uka bu nke napurula otutu ndi omenala na odibendi ha. Nwa afọ Igbo obula bjara uwa mgbe a ka na-egwuri egwu onwa nke gboo ga-amata ihe otutu ndi Igbo maara maka ya na-agabiga ugbu a o nywarala ka oku.

Na mbu, oge obula onwa kewaputara igwe wee chaputa, na-abukari ubochi oke onu wee nye nwa afọ Igbo obula malite n'umuntakiri ruo na ndi ntorobia wee ganye na ndi okenye isi awo. Ha na-aputa jiri egwu ma o bu n gwa egwu dika ogene, igba w.d.g.z. wee kpokuo onwe ha. Nke a buru iji wee ziputa na abali ahụ ga-adi egwu ma juputa na so anuri. N'oge ahụ onye obula sichara nri abali ga-amalite gbapawa n'ama egwuregwu ebe ndi na-esichabeghi nri na ihe ndi ozo ha na eme ga-agbapuzi ozi ha oso ka ha wee nwee ike ga sonyere ibe ha n'ihe ha na-eme.

## **Ntuleghari Agumagu**

### **Omenala**

Gladys I. (2016) Na nkowa nke ya kwuru na e nwere ike ikowa omenala n'uzo di iche iche. Nke a bu ufodu nkowa ndi mmadu nyere maka omenala

“Omenala bu mgbakota gunyere nke ihe niile mmadu matara dika, nka, nkwenye, na amamihe igwe mmadu nwekoru onu nke ha na-ahafenyekwa n'aka umu ha o wee si n'aka fere aka.

Omenala bukwa ihe niile mmadu mutara iji chia ma o bu chekwa akparamagwa ya, dika omume, nkwenye, nghota, na amamihe ya” A na-amuta ya amuta, o bughu ebumputa uwa.

Agwaraonye C. (2015) kowara na oke mmepe (globalisation) juru uwa ebutela mmebi omenala n'ala Igbo. A na-ahu nke a n'akuku ebe a na-asu asusu Igbo, oke mmepe a emewo ka otutu omenala dika iwa oji, iti mmonwu, egwuregwu onwa, akuko ifo na nkuzi omume ndi na-eso ya, dgwz. burukwa ihe a na-ahuta dika ihe riri mperi nakwa ihe a juruaju kpam kpam.

### **Egwu Onwa ma o bu Egwuregwu Onwa**

Egwuregwu onwa bu otu n'ime omenala ndi Igbo nke sitere n'aka fere aka wee ruo anyi aka. Tupu agumakwukwo abata n'ala Igbo, e nwere uzo di iche iche e ji akuziri umu aka ihe. Otu n'ime ha bu nke kacha puta ihe bu egwuregwu onwa. Egwuregwu onwa n'ala Igbo bu ihe a na-eme kwa abali ma onwa na-eti. A na-emekari nke a mgbe onwa zuru ezu na mgbe a na-ahu ihu ya nke oma.oge o bu onwa chaputara ihe, oke onu na-adi n'obodo, ndi richarala nri abali ga-amalite gbapuba n'ama egwuregwu ebe ndi na-aruchabeghi oru abali ha ga-agbapu ya oso iji mechapu ihe ha na-eme ngwangwa ma sonyere ibe ha. Chukwunaeme O. (2020) kwuru wee si na tupu agumakwukwo abata n'ala Igbo, e nwere uzo di iche iche e ji akuziri umuaka ihe. Otu n'ime ha bu nke kacha puta ihe bu egwu onwa. O kowara na o bu oge okochi ka e ji agba egwu onwa. Nke a bu maka na anaghi atu egwu na mmiri nwere ike izo chubaa ndi mmadu n'ime ulo. Ozokwa bu na o bu oge arucharala oru ubi nke ndi Igbo na-ahuta dika oge ezumike. Okoro a gbara ajuju onu kwuru si: "N'oge ahu, o bughu naani umuaka na-aga n'ogbo ebe a na-agbakwa maka egwu onwa." "Onye obula ma okenye ma nwata na-aga, o nweghikwanu onye na-atu egwu na ndi ohi nwere ike iba na be ya zukoo ihe o nwere." "O bu n'ama obodo ma o bu n'ihu ezinaulo sara mbalaka a na-anogwuri egwuregwu onwa. A na-eme kari Egwuregwu onwa a n'oge okochi ka e wee hu na mmiri ozuzo adighi nke bu iro egwuregwu onwa. E nwekwara egwuregwu nke a na-eme na ezinaulo bu nke nne na nn a na-akpokwu umu ha na ndi enyi ha ma na-akorow ha akuko ifo na akuko ihe mere mgbe gboo na ihe kpatara ya. Udi egwuregwu a enweghi mgbe e ji eme ya, e nwereike ime ya ma o bu n'okochi ma o bu n'udummiri. O na abu abali o bu oghere putara ka a na-eme ya. Ndi na-eso n'egwuregwu onwa bu umu aka no n'agbata afu ise gbagobe wee ruo na ndi ntorobia, ndi okenye na-ekerekwa oku n'egwuregwu onwa ma na o bu n'uzo puru iche. Egwuregwu onwa bu ihe omume nturundu nke na-amalitekarisia mgbe nri abali gachara wee banye n'abali. O bukwa omenaala mara mma nke ndi Igbo ji akpa onwe ha obi anuri, ma bukwaru uzo kachasi di mfe nke ndi okenye ji akuziri umu aka na ndi ntorobia uzo ka mma isi wee bie ndu. Ndi okenye na-esikwa n'egwuregwu onwa akowara umu aka na ndi ntorobia ihe kpatara omenala na odibendi dika o siri metuta obodo o bu ya na ihe kpatara ihe ufodu jiri wee di otu o di n'ala Igbo. Dika umu nwoke na-agbamgba, umu nwanyi ga na agu ma na-agbakwa egwu. Ndi okenye na-anodu n'igwe n'igwe, gburugburu ebe a na-agba oku, na-anu ma na-ekesa ihe onunu na-egbanwe akuko na-adighi mma nke dike n'ihu na-adighi mma si n'oge gara aga, na-atokwa ibe ha utu na mkpari di nro nke a maara dika 'Njakiri'.

<https://www.unn.edu.ng/centre.igbostudies> <https://www.icvc-cis-unn.org>

### **Akukọ Ifo.**

Nkoli na onye ọzọ (2016) kọwari n'akukọ ifo ndị Igbo bụ akukọ ọdinala na-esitekarị n'ahụmahụ mmadụ ma ọ bụ anụmanụ, dabere na ya kuzie maka ihe karịrị mmadụ gburugburu. Akukọ ndị a na-ekwukarị gbasara ihe omume na ihe mmụta. Akukọ ifo gunyere ukpuru omenala, ukpuru na nkwenye, na nturundu. Ha kwukwara n'akukọ ifo bụ ihe e ji akọwa maka okike nwere agwa, akukọ ifo anụmanụ kwenyere na ha nwere ike ikwu okwu, na ike ime onwe ha n'udị na-anochite anya mmadụ (dị ka a na-ahụ na Ojadili). Dịka omumaatu, agu "agu" ka a na-akpokarị eze anụmanụ, mbe "mbe" dị ka akpa aghugho (the master trickster), chameleon (ogwumagala) ka dibia ma ọ bụ mma ihu abuo, dgwz' o kwukwara n'ihe omume n'akukọ ifo Igbo nwere ike na-ewere onodu n'ụwa mmadụ ma ọ bụ n'ala ndi mmuo ma ọ bụ n'eluiawe. E eji ya eziputa otutu agwa dika nrubeisi, idi umeala n'obi, omume oma, wdg Site na isiokwu ndi a, akukọ ifo Igbo na-egosiputa oru onye obula n'ime obodo. O gara n'ihu wee kwuo na omenala Igbo mbu, umuntakiri na ndi ntorobia Igbo sonyeere nke oma n'oge mmemme odinala, okachasi na ngosi akukọ ifo. Edemede onu Igbo na mmemme odinala ruru oru di mkpa na ozuzu na nzulite omume nke ndi umu Igbo mbu. Ha jere ozi di ka ezi uzọ ndi Igbo si kunye ha nkwenye, ukpuru, nka ihe omuma, echiche uwa, wdg nye ndi na-eto eto n'oge gara aga.

### **Ntuleghari Egwuregwu Onwa**

E lee anya, a ga-ahụ na ndi a niile ekwuchaala ihe banyere egwuregwu onwa, akukọ ifo bụ nke na-aputa ihe n'egwu onwa ya na omenala Igbo. Ha kowara mputara ha, ka e si eme ha, ndi Na-eme ha na oge eji eme ha, ma kowaputakwa uru o bara nye ndi Igbo o kachasi ndi na-eto eto. O bu eziokwu na ndi a niile ekwuchaala maka egwuregwu onwa na omenala Igbo, mana o bu n'ihu na o nweghi onye n'ime ha kwurula maka egwuregwu onwa dika o dizi ugbua, ma o buzikwa ihe ahụ a na-emebu ka a ka na-eme, kpalitere mmuo odee n'isi okwu a. Nke a bu iji were mee ka ndi agba ohuru a mata na o bukwa otu egwuregwu onwa ahụ ha mara ka ndi odee ndi ozọ ahụ na-akowa. Maka na ha nwere ike na-eche na e nwere ihe ozọ a na-akpo egwuregwu onwa nke ha na-amaghi n'ihu na anyi lee anya nke oma, anyi a mata na ndi iche putara ihe n'egwuregwu onwa nke gboo na nke ugbua di otutu ma dikwa omimi. O bu nke a mere o jiri di mkpa na anyi ga eweta egwuregwu onwa nke gboo na ihe ha na-eme ugbua dika egwuregwu onwa ma dobe ha nke obula n'akuku ibe ya(side by side), iji mee ka ndi a na-amaghi ihe a na-akọ maka egwuregwu onwa nke gboo nwere ike chemie echiche nke oma ma choputa na o bukwanu ofu ihe ahụ ha ma ka a ka na-ekwu maka ya, mana ndi iche bu na otutu mma na omenala Igbo putara ihe na ya alajala, wee foduzie nani igba asiri, ime omenelu na igwu egwuregwu umuaka. N'ezie omenala Igbo bu ihe mara nnukwu mma nke ukwu ma bukwaru ndu na njirimara ndi Igbo. Igbo na-atu n'ilu wee si; onye tufuo ihe o ji ama mma, mma ya aruo. Onye mee oba ya mgbokoro umuaka e jiri ya kpoo aja. maka na nke onye ji ka oji etu onu. N'ezie omenala Igbo mara mma ma kwesiri iji eme Omumaatu emume ndi a na-eme n'egwuregwu onwa Igbo gunyere ndia:

#### **Kpukpunkoge:**

Nke a na-abukari ihe izizi a na-eme n'egwuregwu onwa. O naghị aso nwoke ma o bu nwanji. Ka esi eme ya bu; a na-anọ n'ahiri abuo onye obula na onye otu ya ga na-aku aka ha chilili oto, dika ha na-agu;

kpukpunke ogele. . . . Oo gele ogele,

onye na-akpo ogele . . . . Oo gele ogele, muuu. . . . Oo gele ogele.

Dika nke a na-eme, mmadu abuo izizi no n'ahiri ahụ ga-ejide onwe ha aka were azu kpuru nke ogele wee gafesia aka ndi ahụ achilili elu ma gakwaa kwunye n'azu azu, ma chilikwaa aka ha elu

ma sonyekwuazi n'egwu ahụ a na agụ. Otú a ka a ga-emegide ya wee ganye na mmadụ niile agafesia.

### **Ichụ Ọsọ N'egwuregwu Ọnwa:**

Nke a dika otu n'ime egwuregwu na-aputa ihe n'egwu ọnwa, ma nwoke ma nwanyị na-esonye na ya. Otu onye ka a ga-ekechi anya ya ebe ndị ọzọ ga amakpunyecha n'ime ọhia dị iche iche je zoo onwe ha. Oge nke a na-eme onye e kechiri anya ya ga na-agụ egwu a;  
gaa..... ngalo, ndị ahụ gara zoo ekweere ya, oo gaangalo ooh oh,  
ka chifumuka . . . . Ooo ka chifumuka ooh oh,  
ndị ole ji ngwere ete ofe . . . . agwọ,  
pipipi . . . . Uule,  
dukadu . . . . bensaa,  
okeke mimi . . . . michaa u ekwe,  
nne u mgbeli . . . . nna u mgbeli,  
unu lee kam la-eme giji. . . . ai lee la ata akara,  
kedu maka nkem. . . . ọ dị l'elu uko,  
ndị ihe m la-eji ewedute e . . . .osisi,  
ọ m dakwanu . . . .o buru nke u,  
ndi onye kelu ivem . . . . ọ nwaturu,  
nwaturu dika onye . . . . gua,  
ọlọ gbaa ishi e.

Ozugbo ọ kwuchara ọlọ gbaa ishi e, i ga- ama na ọ pụtabago ya bu ikwado onwe gi ofuma ka I gae- esi wee gba ọsọ.

Mgbe ụfọdụ ihe onye na-achụ ọsọ ga na-agụ bu;

oo koko oo . . . . kọ oh oh,

ọ m biawa oo, ọ buru na ha ezochabeghi, ha ga a si ya uwawa oo(no)vmana ọ buru na ha ezochago, ha a si ya iyeyi oo(yes) nke putara na ha ezochaala ofuma.

### **Egwu Dị ka Emume A Na-eme N'egwuregwu Onwa**

Egwu so n'ihe kacha aputa ihe n'egwuregwu ọnwa. Nke a bu emume ejiri wee mara umuagboghobia. Ha na-agbakọ otu ebe n'ama egwuregwu ahụ wee na agupu ma na-agbapukwara onwe ha egwu odinala ndi ahụ ejiri wee mara ndi Igbo. O bu eziokwu na egwu na-abukari maka ituru ndu mana, otutu mgbe ka ejikwara ya akuzi ihe. Ma o bughị jii kochaa ajo agwa, o buru iji too ezigbo agwa. Ma o bukwanu o buru nke na-akọ maka ihe mere n'obodo. Keke (2000) kwuru na site na egwu nturundu, ndi mmadu mutara maka omenala na odibendi ha. O gakwara n'ihu kwuo na egwu dika mkpuru okuku nke ahaziri ofuma ma mee ka o puta ihe n' omenala. Jones (1949) na Okafor (2019) kwadoro echiche a na-ekwu na; "N'ala ebe sayensi na-adighi eme ihe nturundu ndi a haziri ahazi, ndi mmadu aghaghị ime ya n'onwe ha; ya mere nturundu niile na-esochi egwu mgbe niile". E nwere uzọ egwu abuo na-aputa ihe n'egwuregwu ọnwa, ha gunyere ndia; Egwu ogugu na Egwu ogbugba. Abia **n'egwu ogbugba** o na abukari ndi ahụ umuagboghọ na-ejikari eto onwe ha. Ha n-eme nke a site na-ikpo onwe ha aha n'otu n'otu ma na etu onwe ha aha, onye nke ha kporo aha ya ga-abanye n'ime ogige ahụ ha gbara wee na-elecha ma na-agbakwa egwu ahụ ndi ọzọ na-aguru ya. Omumaatu egwu di otu a bu;

*Chiichii bekee, ekwela deti metu gi, deti metu gi, i were ncha sachapu ya, onye ji ego ga-alu gi, inugo?*

a guchanara ya, atuo uzu, onye nke ahụ apuo akpokwaa aha onye ọzọ.

Egwu ọzọ umu agboghọ na-agba n'egwuregwu ọnwa bukwa nke a;

*onye ga-agba egwu . . . iya iya iya ga-agba egwu iya*

*Nkechi ga-agba egwu . . . iya iya iya ga-agba egwu iya*

*o bu ihere na-eme gi*

*o bu ihere umuagboghoh*

*ka o bu ihere umuokoro*

*ka o bu na di gi no n'ebe a?*

*i ga-agba egwu i ga-agba egwu i ga-agba egwu. . . eeewo*

*ekwusu rapu ya ka o laa. . . ka o laa be di ya*

*imonki rachaa banana, imonki rachaa bababa, imonki rachaa banana. . . . .*

Nakwa otutu egwu ndi ozo yigasiri egwu ndia a, bu ndi a na-agukwa ma na-agba n'oge egwuregwu onwa. A na-akokwa akuko ifo, na-agba mgba na otutu ihe omume ndi ozogasi na-aputakwa ihe n'egwuregwu onwa nke anyi enweghi ike ikowasi ugbua.

### **Egwuregwu Onwa, nke Gboo**

Nke a bu udi Egwuregwu onwa na-adi tupu ndi ocha abata Naijiria. O bu n'egwuregwu onwa nke gboo ka ihe ndi a anyi kowaputagasiri n'elu na-aputa ihe. N'igbado ukwu na nchocha e mere, Egwuregwu onwa nke gboo bu ebe anyi hutara Igba mgba dika otu n'ime mmemme Egwuregwu onwa, akuko ifo nke site na ya ka anyi na-eji aha anumanu na mmuo mara ihe ojo na ihe di mma mgbe ufodu. Ibu abu na igba egwu, akuko ihe mere eme nke ndi agadi nwoke na ndi nwanyi na-akoror umuaka di ka ihe mere n'agha Biafra na ihe kpatara ha jiri mee, ka otu obodo si malite, ihe kpatara ichu aja na uru ha wdgz. O bukwu ebe anyi huru Ikpogha, ichu okokoo, ezi uche na nchekwa. Dika Osodieme Adrin Alochi siri kwuo n'ajuju onu a gbara ya, o si n'oge ahụ n'agbanyeghi na umu agboghoh kpugoro ara tozuo oke ga-aputa gbara oto n'ihhi na ha amaghi ihe o bu la wee zoo n'otu ebe ha na nwa okorobia tozuru etozu na o dighi ihe ojo na-abia ha n'obi. Egwuregwu onwa nke gboo bukwu ebe ndi nne na nna na-abia ileba anya na aruru oru anu ahụ na nke uche umu ha. Mazi James onye Awgu nke di n'Enugu Steeti a gbara ajuju onu kwukwara na o bu site n'egwuregwu onwa ka ndi okenye na-achota akuko na-akocha omume ojo ha na-ahuta n'etiti umuaka ha ma sikwa na ya kuziere ha uzọ kacha mma isi wee mezie uzọ ha. umuaka ndi ozo na-esikwa na akuko di otu a muta ihe ma ghara igbaso uzọ di otu ahụ.

### **Egwuregwu Onwa nke Ugbu a.**

Mgbe ndi ocha biara ichi anyi. ha wetakwara otutu mgbanwe bu nke metutara otutu omenala na odibendi ndi Igbo o kachasi egwuregwu onwa na okpukpere Chi. Otu n'ime ihe mgbanwe a ha wetara gunyere; nruru aka nke sitere na ndi okenye ruo n'umuaka. N'oge a ndi okenye na ndi isi kwesiri ichebe anyi tughariri ghoror ndi na-eresi anyi ndi ocha maka igba ohu. otutu ihe gbanwere nke mere na ndi mmadu malitere na-efu n'Egwuregwu onwa. Nke a putara ihe ofuma n' ihe nkiri Naijiria (the crying princess). I ga-ahụ ka ndi okenye ajo omume siri gbakoo si na nzuzo wee na-akporo umuaka ala ha n'egwuregwu onwa ma na-akporo ndi ocha maka odimma nke onwe ha na-ajughi ihe bu ebun n'uche ndi ocha ahụ n'ebe ndi ahụ no. I ga-esikwa n' ihe onyonyoo anunwa huta ka ujo siri wee ba ndi nne na nna banyere umuaka ha iga egwuregwu onwa, nke a wee mee ka o buru mmadu ole na ole ka a ga-ahuzi n' egwuregwu onwa ma-aputachaa oge obula. Ndi ntorobia, mgbe ha lechara ihe nkiri mmeko nwoke na nwanyi ga-achorobia ibia na-eme ya n'ama egwuregwu n'oge egwuregwu onwa ebe o bu na o bu oghere kacha mma ha nwere wee choputa na okokoo abughizikwa ihe a na-akporo ya kama 'zoo, chota ma mebie onye o buuru gi na ya'. Onye biara uwa mgbe gboo ga-amata n'ime mkpukwe so n' ihe ndi Igbo na-aso nsor nke na onye turu ya ga na-ezo onwe ya. Mana dika o dizi ugbua ufodu enweghizi aru ha hutara na ya n'ihhi n'ufodu jikwuzi ya ejide nwoke mere na a biachazia egwuregwu onwa nke ugbu a, i ga-ahụ ka a kwusi abuo abuo bu nke mere ka afo ime juputa ebe niile. N'egwuregwu onwa nke taa, umuaka na - ezuko malite Chuba onwe ha oso, gbaba mgba nke mgbe ufodu na-aghorozu ogu. Ihe ozo i ga

ahụ bụ ndị nke ga agbako otu ebe wee na-ekiri ihe nkiri n'ekwenti otu onye. Ihe ọzọ ha na-eme n'egwu ọnwá ugbua bụ ịmụ ka e si agba egbe dị ka nke ha na-ekiri n'igwe onyonyoo (cartoon) nke ha kwenyere na ọ bụ ndị ọgbọ ha na-eme ya maka nke a, o nweghị ihe ọjọọ dị na ya. Ọ hịara ahụ ịhụ ebe ha na-abụ abụ ọdinala, agba egwu ọdinala ma ọ bụ eme ihe ọ bụla dị mkpa ndị Igbo na-eme n'egwuregwu ọnwá nke gboo. Mgbe ụfọdụ ha na-agụ egwu ụka na ụmụ egwu ọdinala ndị ahụ na-adighi omimi dika;

Onye ga-agba egwu..... Iya iya iya ga-agba egwu iya  
Chinaza ga-agba egwu ..... Iya iya iya ga-agba egwu iya  
Onye fụtakwa oo ..... iya oo  
Chinaza fụtakwa oo ..... iya oo  
Nkechi e sobe ya oo ..... iya oo.....

Ya bụ na ọ bụ nani egwu ndị ahụ ụmụaka na-agụ n'egwu ọnwá ka a ka na-aguzi ugbua n'ihu na ndị ntorobia na ndị okenye anaghị esonyezi n'ihu a na-eme n'egwu ọnwá nke ọma ugbua. Mgbe ọbụla a pụtasiri egwu ọnwá, ndị okenye n'anọrọ onwe ha ma na-akọrọ onwe ha akụko ihe mere na ndụ otu onye ma ọ bụ ibe ya, ebe ndị ntorobia ga anọkwa nke ha n'akọkwa ma nke mere ma nke na-emeghi, mgbe ụfọdụ, nwagboghọ na-esoro okoro dị ya mma were puo. Nke bụ eziokwu bụ na ọ bụzi okara ụmụaka na-apuzi egwuregwu ọnwá, ọ hịara ahụ ịhụ ndị okenye na ya n'agbanyeghi n'ufọdụ ndị a gbara ajuju kwuru na ndị okenye ka na-apụ egwu ọnwá. Mgbe nwa nchọcha juru ka ọ mata nke ọma, ha mere ka ọ mata na mgbe ọbụla ndị okenye ole n'ole gbakoro n'ihu ezinulo otu onye n'abalị ma na-akọ nke mere na ka ọ siri mee, na ọ bụ egwu ọnwá ka ha nọ. Mgbe ọbụla ụfọdụ ụmụaka biakwutere okenye n'ihu be ya n'abalị ka ọ kọrọ ha akụko, na ọ bụ egwu ọnwá. Ha mere ka a mata na ọ bughị iwu na a ga apụ n'ama egwuregwu tupu ọ buru egwu ọnwá. Ya bụ na ihe kachasi pụta ihè ugbua bụ egwuregwu ọnwá nke ihu ezi. N'oge a, otutu ihe a na-adighi ahukebe na-amalitezi ime nke na-edula egwuregwu ọnwá na omenala Igbo ndị ọzọ mmuo. Ọ na-ewere onodu n'ihu ogige ma ọ bụ n'ezị sara mbara. A na-emekwa ya n'ihu onyonyoo dika ihe onyonyoo Naigeria a kporo 'egwu ọnwá'. A naghizi eme ya n'ama egwuregwu obodo n'ihu egwu di n'obodo ugbua (insecurity), a naghizikwa eji ụzọ ndị ahụ di iche iche e jibu akpoputa ndi mmadu n'egwu ọnwá dika,

'gaangalo...  
oo koo ko oo'....

Kama n'ugbua, ọ bụzi onye ọ di mkpa na-aputa egwu ọnwá. Ọ buru na mmadu chorọ ikpo ibe ya, onye ma ọ bu ndi ahụ ga-achoro onye ha chorọ ikpo gaa be ya.

N'egwuregwu ọnwá ugbua a, ihe ndi ntorobia na-aguzi ma na-agbakwa bu egwu awantilo (hip hop). Egwuregwu ọnwá nke ugbua buzi ebe mmadu na-abiazi ma chebiri onye mejoro ya ka ha abuo luba ogo ebe ndi ozo ga na-akuru ha aka.

### **Mgbanwe Putara Ihe N'egwuregwu Ọnwá Nke Gboo Na Nke Ugbua.**

E nwere otutu mgbanwe putara ihe n'egwuregwu ọnwá nke gboo na nke ugbua, ha gunyere ndi a:

1. Na mbu ndi Igbo bu ndi e ji oru ugbo were mara, nke a na-enyere ha oghere i bata n'oge ma bia hazie ezinulo ha nke oma ka o ga abu mgbe oge egwu ọnwá zuru, ha a puba n'ama. Mana ugbua, o dighizi etu ahụ, ihe kariri okara n'onu ogugu ndi Igbo buzi, ndi oru bekee, ndi ozu ahia nakwa oru ndi ozo na-abughi oru ugbo nke na-anaghizi enye ha oghere i puta egwu ọnwá. Oru ndia na-emekwa ka ezigbo ike gwu ha mgbe ọbula ha batara.
2. Na mbu egwuregwu ọnwá na-abukawa n'ama egwuregwu. Nani n'oge mmiri ozuzo ya na mgbe ọnwá a putabeghi ofuma ka a na-eme egwuregwu ọnwá nke ihu ezi. Ọ bukwa oge a ka nne na nna na-anọ n'ime ulo koro umu ha akuko ifo na akuko ndi ozo. Mana dika o dizi ugbua, o buzi nani

n'ihu ezi sara mbara ka a na-eme ya. Ya bu na ihe a na-emezi ugbua bu nani egwuregwu onwa nke ihu ezi.

3. O bu egwu na akuko odinala na-aputa ihe n'egwuregwu onwa nke gboo. Mana ugbua, o buzi, egwu uka, awantilo (hiphop), na egwu umuaka ya na akuko ihe mere n'ihe onyonyoo e kiriri ka na-agu ma na akozu n'egwuregwu onwa.
4. Ndi okenye na-enwe nnukwu mmasi i putu egwu onwa mgbe gboo. Mana ugbua, o hira ahụ ihu onye okenye n'egwu onwa. Ufodu ndi ka na-aputa bu ha na ndi okenye ibe ha na-anọ n'ihu ezi, mgbe ufodu ha na-akokwara umuaka bjakwutere ha akuko.
5. N'egwuregwu onwa nke gboo, e nwegasiri usoro e ji a kpoputa ndi mmadu n' egwu onwa dika; "oo koo koo!, Kuu kuu uu!", obodo obula na nke ha. Mana ugbua, e sikhizi otu ahụ a kpoputa ndi mmadu. Ufodu na-aga kpo enyi ha n'ulo, ebe ufodu na-aputa mgbe ha nubara olu ndi ozo.
6. N'egwuregwu Onwa nke gboo, o bu nani n'ime obodo ka a na-eme ya. Mana dika o dizi ugbua, a na-emezi egwuregwu onwa n'ihe onyonyoo nke na onye obula nwere ike i kiri ya n'agbanyeghi ebe o no, mana o dibeghi ubara.
7. Na mbu a na-aga egwuregwu onwa n'enweghi onye a ga-anu akuko ojoo n'isi ya, nani mgbe ufodu ka a na-atuta ime uzo n'egwu onwa. Mana a bia n'egwuregwu onwa nke ugbua, otutu ihe ojoo ka a na-anu na ya, ma o bughu ime uzo, o buru na mmadu na-efu efu ma o bukwanu buru na a nara mmadu ihe ya n'ike ma o bukwanu jituo nwanji n'ike(rape).

#### **Ihe Butere Mgbanwe N'egwuregwu Onwa.**

1. Obinna Okoro onye e ji 'Achara Man' mara, site n'ajuju onu ndi BBC juru ya, kowara na uka so na otu ihe churu otutu omenala oso n'ala Igbo, nke a gunyere egwu onwa.
2. Ozokwa bu agumakwukwo nke ndi bekee bu nke a kporo 'formal education'.
3. Ozo bu oke egwu nke juru n'obodo(insecurity).
4. Ozo bu n'ihu igwe teknuzu. otutu ka o ga-aka mma na ha no n'ulo ha na-api ekwenti ha kama ipu egwu onwa n'ama egwuregwu. Ufodu nokwu n'ekwenti ekiri egwu onwa.
5. Ozo bu na o buru na e lee anya a mata na ndi Igbo ahapula aka oru e jiri mara ha bu oru ugbo na oru nka bu nke Na- enye ha oghere i putu egwu onwa wee banye n'oru oyibo, izu ahia, ufodu na-agbakwuazi 'boyi' bu nke mere na ha enweghizi oghere i putu egwu onwa maka na, oge obula ha bata n'abali, ha abia malite isi nri na ozi ulu ndi ozo, tupu i ga ama ihe na-eme o buru ha ura maka na ahụ a bughu igwe n'ihu na o na-abu a gbachaa egwu o laa n'ukwu
6. Ihe ozo butere mgbanwe a bu maka oké opupu ndi Igbo, i ga biri na mba ozo n'ihu icho aku na uba.

#### **Ka Mgbanwe a Siri Wee Metuta Ndu Ndi Igbo Okachasi Ndi Na-Eto Eto**

O nwegasiri otutu uzo mgbanwe n'egwuregwu onwa siri wee metuta ndu ndi Igbo. Nke mbu bu na o mere ka omenala buru ihe na ala ala n'ihu na ufodu mmadu amaghizikwa ya. Ozo bu na nso ala adighizikwa. Ozo buru na otutu mmadu anaghizi aputa egwu onwa, onye nke putara aputa a gaghi ahụ onu ogugu mmadu bara uru o nwere ike iso wee guo egwu, maka nke a o na-ahia ufodu mmadu ahụ I nweta uzo ha ga-esi kporie ndu ma o bu kpaan onwe ha obi oma. Ozo bu na ohira ahụ ikuziri ndi ntorobia nke bu ihe ojoo na nke di mma n'ihu na o bughu ihe di ofere ije mee na nke onwe. O mekwara ka otutu mmadu jehie uzo na-enweghi onye na-asu ha na ihe I na-eme adighi mma. Iji chikota ya bu na arulara kariziri ebe niile, o nweghizikwa onye ma onye a na-eze.

#### **Mmechi Na Ntunye**

Oru nchocha a choro ka ndi Igbo o kachasi ndi ntorobia laghachi na njirimara ha n'ihu na ihe onye na-eme ka e ji amara ya. Omenala bu mma, ugwu na njirimara mba. Ya mere na onye hapuru omenala ya wee mebe omenelu, o buru ofeke biri n'elu. Na mmechi, omenala Igbo mara mma nke ukwu ma kwesikwa iga n'ihu. Ya mere na ntunye nke ode, o ga-adu mma na e mere

nchọputa ụzọ a ga esi mee ka egwuregwu ọnwá di n'ụdị o ga amasi ndị ogbara ohu a ma gharakwa idapụ n'omenala Igbo ọ bụ n'ihi na ọ na abụ a choro ijide onye ara, a kpaá agwá ka onye ara. N' ihi na otutu ihe agbanweela n'ụwa taa, ọ ga adị mma na e webatara obere mgbanwe n'ufodu omenala na odibendi ọ kachasi egwuregwu ọnwá bu okwu a kpu n'onu iji mee ka ọ daba n'agba a anyi no na ya ugbua n'emetutaghi mgboro ya bu omenala. Na ntunye nke m, O ga-adị mma ma ọ buru na ndi odee Igbo na ndi na-ahuta maka ihe onyonyoo ga-amalite deputaba ma meputaba otutu ihe n'egwuregwu ọnwá ma na-etinye ha n'igwe Teknuzu ya na n'ihe onyonyoo (television). Dika onye nkuzi 'primary 3' nke ulokwukwo Central Urban Primary School 1, Abakaliki a gbara ajuju onu siri kwuo, 'o doola ewu na okuko anya na e nweghizi ezigbo nchekwa n'obodo ugbua maka nke a, ọ dighi mma ka a na-ahapu umuaka ka ha gatee aka maka egwuregwu ọnwá, ya bu na ọ ka mma ka ọ buru egwuregwu ọnwá nke ihu ezi ka a ga na-emezi kama i puba n'ama egwuregwu obodo'. Ihe ozọ bu na ọ ga-adị mma ma ndi nne na nna belata aka n'oru ma leba anya n'ezinulo ha, ka umuaka anyi mara ihe banyere omenala na odibendi ha ma ghara ibu ofeke na-amaghi uzọ.

### **Edensibia**

Agwaraonye, C. (2015). *Influence of Globalisation on Igbo Culture of South Eastern Niger*  
<https://www.academia.edu/35124521>

Chukwunaeme, O. (2020). *Igbo Tradition: Uru egwu onwa bara na ozuzu na njiko ndi Igbo.*  
BBC News Igbo <https://www.bbc.com/igbo/afrika-52401642>

Gladys, I. U. (2016). *Omumu omenala Igbo na Ngalaba GS nke Mahadum Oka: Uru na olileanya ya nye ndi ntorobia: Mgbakoigba*, Journal of African Studies.

Igwe, L.O, Ibe, D.O na Ezeumudo, R.A (2022). *Egwu Onwa N'Ala Igbo* — MbidoIgbo



## **Child Rearing Practices for Sustainable Development: A Case Study of Igbo Land.**

**Ihem-Chijioke Uchechi O. (Ph.D)<sup>1</sup> & Fabulous Ifeoma Loveth (Ph.D)<sup>2</sup>**

<sup>1</sup> Department of Early Childhood Care & Education, Alvan Ikoku Federal College of Education Owerri, Imo State, 08037978822, [uchechijioke937@gmail.com](mailto:uchechijioke937@gmail.com)

<sup>2</sup> Department of Linguistics and Nigerian Languages, Alvan Ikoku Federal College of Education Owerri, Imo State, 08033631694, [ifeomafabulous@gmail.com](mailto:ifeomafabulous@gmail.com)

### **Abstract**

*The Igbo cultural practice of child rearing, known as "izu nwa," is a crucial aspect of nurturing and training children from infancy to adulthood to ensure their responsible integration into society. This article explores the historical and international perspectives on child rights, emphasizing the significance of child rearing in shaping the future. Despite global recognition of the rights of children, some Nigerian parents, influenced by traditional norms, still employ corporal punishment, raising concerns about its potential physical and emotional impact on children. In Igbo society, women predominantly bear the responsibility of child rearing, reflecting the need for comprehensive women empowerment to foster meaningful development. The communal nature of child upbringing, rooted in cultural practices, extends the responsibility beyond immediate parents to the entire community. The article examines the shift from traditional to contemporary child-rearing practices in Igbo society, influenced by factors like colonialism, civilization, and urbanization. The communal celebration of a child's birth underscores the collective responsibility of the community in raising children. Drawing on cultural factors and theoretical frameworks, the study explores the impact of child rearing on sustainable development. The Reggio Emilia Model and Diana Baumrind's parenting styles provide insights into effective child-rearing practices, emphasizing the importance of family involvement, community engagement, and balanced parenting styles. The family structure in Igbo land has evolved beyond traditional nuclear and extended forms to include single-parent families, unmarried couples, guardian homes, double families, foster families, and adoptive families. Theoretical frameworks, such as Diana Baumrind's parenting styles and the Reggio Emilia Model, guide the study in understanding parenting approaches and community-based learning. The article concludes by recommending child protection services, extensive enlightenment campaigns, reorientation of stakeholders, incorporation of self-reliance into informal systems, responsible child labor practices, and the cultivation of positive traits for effective child rearing in Igbo land.*

**Keywords:** Child Rearing Practices, Igbo land, Sustainable Development and Family Structure

### **Introduction**

Child rearing known as "izu nwa" in Igbo culture, entails nurturing and training a child from childhood to adulthood to ensure the child becomes a responsible member of the society. Child rearing is an essential component of every human society because children guarantee its future. Child rearing is one of the things that has attracted the attention of the international and national agencies. At the national level, the concern for the rights of a child was dated back in 1960 and at the international level, it was back to Geneva declaration of 1924 and United Nations Convention on the rights of the child, (Nnebue, 1998). He further posits that a child is a person who is strictly under the protection of care of someone who may be the parents or guardian. United

Nation convention on the right of a child noted that a child is anybody male or female who has not reached the age of eighteen years. Sykes (2000), defined a child as a young boy or girl who has not reached the age of being free to make ones' own judgement. All over the world, the child is seen as one who has to be provided for, inform of food, shelter, protection and social stimulation, until such a time he or she is capable of taking care of himself or herself. In most Nigerian and third world homes, all these basic needs are expected to be seen in the rearing of the children and the absence of such are termed to be child abuse. Nonetheless, the child health experts all over the world condemn the use of violence in any form on the child, though some parents especially those in Nigeria still use corporal punishment, such as spanking, as a way to discipline their children. Suffice to say that any corporal punishment may have physical and or emotional scars on the child.

Nevertheless, child rearing is one of the biggest assignments that is mostly pin down to women in Igbo land. This is the reason while women in Igbo land are seen making huge contributions to the production of goods and services for human sustenance in politics, health, education, religion and other dimensions of human endeavours. This illustrates the fact that women are more than mere “decorative accessories”. However, for sustainable and meaningful development to be achieved in Nigeria especially in Igbo land, women empowerment must be sincerely addressed. Women take the greater share when it comes to child rearing. Their tasks start from day one, breast feeding, teaching them how to talk, pray and how to eat, and even the culture of the land and so on. Nnokwe (2009) posits that, in Igbo culture the child is referred to as our child (Nwa Anyi), (nwa qha/qra) and meaning community child. Therefore, child upbringing is neither the sole responsibility of the parents, the mates, nannies nor the school teachers. Rather it is collective affairs, since the child is “nwa qha/qra”. However, the task of raising children is the greatest responsibility on earth and therefore should not be left for the parents. In Igbo society, the birth of the child brings Joy and celebration to the community. This celebration is community – based, not family-based. This shows that not only the immediate family of a child that thinks good of a child (Evans, Matol and Nayeko, 2008).

Parents in larger proportion owe to the society and mankind that duty of raising up their children properly, because members of the society walk mutually to promote its progress and so safeguard common good. Therefore, there is need to examine the Igbo contemporary system of rearing a child. All societies experience a certain amount of change in their social structure and culture overtime. It is through this view that we can say that the Igbo society just like every, other society experiences a paradigm from traditional way to contemporary way. The traditional Igbo culture was affected by colonialism which introduce civilization and urbanization. The importance of proper nurturing and upbringing of the child in any society cannot be over emphasized. It is as a result of this that traditional Igbo society became aware of the indispensability of the proper upbringing or rearing of the child. The cultural and traditional practices of the Igbo society do not allow the individual to train the child alone since in their cosmology the child belongs to all. Thus, the rearing of the child belongs to all and it's the responsibility of not just the immediate parents but the members of the Igbo community. Furthermore, the community consciousness is usually and always manifested through the way the people welcomes a new bon baby in Igbo land. The reality of this is found in the extended family system. An integral part of Igbo family system includes patrilineal and matrilineal uncles, aunts, cousins, nieces, nephews and in-laws. In Igbo family affairs, these extended family members have a say and have always made moral, social, economic, values a reality, (Nwoke, 2013). Nwoke (2013) further observes that in Igbo land, the issue of child rearing has to do with cultural practices. For instance, traditional Igbo religion includes belief in a creator god (Chukwu or Chineke), an earth goddess (Ala), and numerous other

deities and spirits as well as a belief in ancestors. Revelation of the will of the deities is sought by divination and oracles as to know the way forward of any child. One thing worthy of note is that in Igbo land, culture can influence child-rearing practices. The unique cultural influences children respond to from birth, including customs and beliefs around food, artistic expression, language and religion affect the way they develop emotionally, socially, physically and linguistically. More so, in child-rearing, it is the responsibility of the family to provide everything the children are properly taken care of because children are regarded as a very precious gifts from God and that is why they have such names as “Nwabuife” – child is worthful. “Nwamaka” – child is good. And also other names that made them to feel good as in “Obiefula” – “Onochie” – heir apparent and so on. They see children as a link to both the ancestors of the past and a means of group survival in the future. They equally linked a particular tree to that of child bearing which is “Udara” (Star Apple) and see it as an abomination to cut down an “Udara” tree in Igbo culture as a whole, and children are held in high esteem. Nonetheless, according to Urdang (1990) in Obianuju (2012), sustainable development is to sustain or keep an action or process. Moreso, Obianuju (2005) asserts that, sustainable development can be achieved through acquisition of relevant knowledge and skills by citizens. The family was recognized in Igbo land as an element of broader kinship network that links ancestors and descendant of a person. Therefore, the study aims at ascertaining rearing practices for sustainable development: A case study of Igbo land.

### **Conceptual Clarification/Frame Work**

The developmental process represents a constant interplay between the structure of the child knowledge and the structure of the infant child’s world, (Olatawura, 2009). Child’s rearing practices arise from a combination of interacting level of influence. They include child rearing environment, temperament of adult in child rearing roles, temperament of the child being reared and cultural values.

### **Cultural Factors**

The term culture is generally used to refer to the entire body of socially inherited past human accomplishments that serve as the resource for current life of a social group ordinarily thought of as the inhabitants of a country or region, (Owolabi, 2012). Long term survival of a culture requires that each generation successfully transmit its traditions to future generations and this transmission can occur only if actual cultural values and skills are learned by successive generations. The culture of a group influences the child rearing practices adopted and these beliefs are rooted in the culture values, and skills learned by successive generations. The culture of a group influences the child’s rearing practices in many ways. Nevertheless, in all cultures, beliefs are rooted in the culture and values held preciously by the group. It is the requirements of life in a particular society that influence the child’s rearing practices favoured and adopted, (Jones, 2011). The culture of a group provides a cognitive blue print that governs the actions of its members, and the transmission of this blueprint. According to Chukwu (2013), culture is a way of life of a group of people, the behaviours, beliefs, values and symbols that they accept generally without thinking about them and that are passed along by communication and imitation from one generation to the next. Culture is the totality of people’s behaviour which has been learnt over time and handed over from generation to generation. It is the sum total of their experiences, values, language, belief system, arts and crafts, attitude, training and education, etc. which is attained by a group of people over years and handed over to the younger generation. It is culture that spells out the reason and manner in which things are done, (Olisa, 2002).

### **Childhood Phase and Child Development in Igbo Land**

According to Ogbukagu (2008) the rights of childhood introduces the child to the community. Some of the rights are performed by the child while some are performed by the parents, relatives and entire community. The ones performed by the child such as cutting of the teeth is to prove to everyone that he is a human being, and that he has no abomination on him, and also that he has come to live and to contribute to the society. In Igbo culture area, it is believed that things should follow a cosmic order and no one has the power to thwart that order. Nonetheless, in Igbo land, it is a general belief that a child is owned communally. Some assertions “*nwa bu nwa ọha/ọra*” literally translates as, a child belong to all explains it better. Therefore, the caring and the training of a child is everybody’s responsibility and every person is expected to correct a child whether they are related or not. Ogbalu (2006) posits that, the kind of training given ensures that the child develops, morally, physically, socially, emotionally and law abiding. Ogbalu (2006) further observes that parents train their children in general behaviour and particularly in socialization which is necessary for comfortable living. She further states that the child starts learning the meaning of gesture by observing the mother and other members of the family as they grow up, they learn how to live, how to do certain things and the importance of both traditional religious and customary laws. The training which starts in the family later extends to the society, where both parents, elders, and other members of the extended family are involved. (Chukwu, 2013). Nnokwe, (2009) asserts that, the type of training given to an Igbo child right from inception propels him wherever he goes, he adapts to any situation and will never forget his people because of the bond in relationship.

Circumcision also, being part of childhood phase is done within eight days of birth. In the past both males and females are circumcised, but recently it is only the males. The bloodshed during circumcision is a covenant that symbolizes that the individual is alive and ready to be united to the community, both with the living and the dead. The act of circumcision blood makes the child a full fledged member of the society, since without it, he will continue to be an outsider. New born babies are not named immediately after birth. The confirmation of a name comes after eight or twenty-eight days of birth depending on the community. Name is given to the child through a naming ceremony rite that involves the relatives and the entire community, (Ukaegbu, 2005). Igbo people believes that one develops and acts in accordance to the name given to one. Certain things are taken into consideration before naming a child, for instance circumstances behind the birth of the child, an eventful activity in the family or clan, position of the child in the family etc. The naming of the child both humanizes and socializes him. It makes him a member of the family and the society at large. After naming the child, the head of the family will take farming implements such as hoe, machet etc which the community uses as a means of livelihood and touch on the child’s hand and say, we use these implements as a means of livelihood, so when you grow up you will use them as such.

### **Sustainable Development**

According to Urdang (1990) in Obianuju (2012), sustainable development is to sustain or keep an action or process. In terms of development, one would understand sustainability to mean utilization of resources within the context of maintaining them in good state, not only for use by the present generation, but as well as the generation yet unborn. Obianuju (2005) asserts that, sustainable development of any nation can only be achieved through acquisition of relevant knowledge and skills by citizens to enable them participate as effective citizens using and

exploiting environmental implication more so, for sustainable development to be achieved, the child needs knowledge and skill such as specified in the National Policy on Education (NPE)

### **Child Rearing and Sustainable Development**

The rudiments of what needs to be done to ensure that childhood/child rearing provides for self reliance are entrenched in the NPE (2014). They are as follow;

- Inculcate in the child the spirit of inquiry and creativity through the exploration of nature, the environment, art, music and playing with toys.
- Learn good habits, especially good health habits.
- Develop a sense of cooperation and teamwork
- To give citizenship education as a basis for effective participation and contributing to the life of the society.
- To mould the character and develop sound attitude and morals in the child.
- To develop in the child, the ability to adapt to the child's changing environment.
- To give the child opportunity for developing manipulative skills that will enable the child function effectively in the society within the limits of the child's capacity.
- To provide the child with basic tools for future educational advancement, including preparation for trade and craft of the locality.

### **Child Rearing in Igbo land and Self Reliance**

No human being can survive without exploitation of available resources. One's livelihood depends to a great extent on available resources. There is need for sustainability and creativity. Development is viewed as a comprehensive economic, social, cultural and political process that aims to improve the well-being of communities and individuals (Declaration on the Right of Development, 2019). The term sustainable development of any nation can only be achieved through acquisition. Sustaining livelihood "ensures no risk of poverty, it ensures peace, good health, proper feeding, stable emotions and reduction of provocative circumstances. The term sustainable development has been defined as the development that meets the needs and aspirations of the current generations without compromising the ability to meet those of the future generations (Obianuju, 2012) in other words, sustainable development means improving the quality of human life while living within the carrying capacity of supporting ecosystems. In every society, children, and by extension, the youths are the future of their society. That explains why every society ensures that every child is given every available opportunity to live, survive, and develop their full potential for the future. According to Owolabi (2012) nations that have now become developed are those that maximized the potentials of sustainable development by investing in the future of the children and the youth by investing in their education and providing conducive environments for the families to meet the needs of their members. Sustainable development, in this context, therefore, depends not only in investing the present needs of the children, but also eradicating all forms of poor child rearing practices in Igbo land.

### **Family Structure and Child-Rearing Practices in Igbo land**

According to Tor-Anyiin (2004), in time past, the family was recognized as an element of a broader kinship network that linked ancestors and descendants of a person and these has effect on the childrearing practices in Igbo land. Apart from the nuclear and extended family structures, other new families include:

**Single – parent family:** This is either by choice or necessity, and in this structure one parent raises offspring.

**Not married family:** A couple may live together without being married and raise offspring.

**Guardian home:** Children are raised in a home by family members other than mother and father.

**Double family:** Families produced by break up of any member made new family. Re-marriages have contributed to the manner in which household compositions have changed.

**Foster family:** Adults raise children who have lost one or both parents to death, in incarceration or other reasons. The placement in such family is temporary.

**Adoptive family:** Children who have become wards of the state either because their natural parents abandoned them or they were taken in by the government, such children can be adopted after some legality by willing individuals.

Factors such as culture, ethnicity, socio-economic status etc has a lot of influences on the child up bringing patterns among the parents in Igbo land.

### **Theoretical Framework**

This study is anchored on Diana Baumrind theory of parenting styles and Reggio Emilia.

#### **Reggio Emilia Model Theory (1861)**

Reggio Emilia originated in Italy, Reggio Emilia desire to build hope and community cohesiveness led her to establish a community – based school for young children. The programme embraces the contributions of parents, teachers and the young children to their own learning. The aim of the parent – managed program was to encourage self-expression, competent, resourcefulness, curiosity, imagination, inventive and active learning. The model is constructivist drawing and its theoretical underpinnings is from the idea of Piaget and Vygotsky. The model begins by recognizing the competence of all children and view interdependence among children, families and teachers as pathways to learning. Home – school communication and family involvement is the spring board of Reggio Emilia model. Family – school relationship also extend into the local communities as children, family members and teachers regularly make excursions to the community for social, cultural and educational experiences.

#### **Diana Baumrid Theory of Parenting Styles**

This theory states that each of this parenting styles reflects different naturally occurring patterns of parents values, practice and behaviours and distinct balance of responsiveness they maintain with their children.

Baumrid (1991) developed the following parenting styles: The categories are permissive, authoritative and authoritarian parenting styles.

**Permissive parenting:** Parents offers himself or herself as a resources to the child not as an active agent responsible for modifying or shaping behaviour but allows the child to regulate his/her own behaviour as much as possible. This type of parenting entails the parents giving the adolescents greater responsibility of decision making than they take upon themselves. Such children have no set standard by which to go.

**Authoritative parenting:** Parents operating on this type of parenting have workable agreement in all areas of their expectations of their children, parents attempt to direct the child is activities but does not insist on obedience for its own sake. The parents is realistic about use of restrictions and shares with the child the reasons behind the parental policy of firm control.

According to Baumrind (1991), adult disciplinary practice varies with characteristics of the child. The adolescents in authoritative homes are still encouraged to freely contribute to the discussion

and solution of relevant issues but the ultimate responsibility for the discussion remains invariably with the parents.

**Authoritarian parenting:** This involves parents valued obedience as a virtue. It favours forceful means when the child's action or belief conflict with what the parents think is right. Parents at times require more than it seems within the children's natural abilities.

### **Recommendation**

Based on the findings of the study the researchers recommended the followings to enhance child rearing practices in Igbo land.

- Child protection agencies/services should be provided by the government and other non-governmental organizations (NGOs).
- Intensive enlightenment campaign through print and electronic media, workshops, seminars and other programmes that can help to enlighten or educate parents on the proper ways of bringing up their children.
- Reorientation and gradual re-engineering stakeholders response to sustainable development and childhood rearing issues.
- Self reliance which is a key for self actualization should be incorporated into our informal systems in Igbo land.
- Parents should ensure that in child rearing, that any type of work that their children perform should not impose them to physical, emotional and psychological stress.
- There should be responsibility and commitment to obligations, work and dependence.
- Respect and appreciation of elders, and other should be inculcated.
- Resilience, innovation/creativity, entrepreneurship should be our watch words in Igbo land for child rearing practices
- Traits like empathy, honesty, corporation and patriotism should be imparted.

### **Conclusion**

The exploration of child rearing practices in Igbo culture reveals a rich tapestry of traditions, values, and evolving dynamics. The Igbo concept of "izu nwa" reflects a deep-rooted communal responsibility in nurturing children, emphasizing their holistic development from birth to adulthood. The article underscores the importance of child rearing as a pivotal element in shaping the future of both the individual child and the society at large. The communal nature of child upbringing, deeply embedded in Igbo culture, demonstrates the interconnectedness of various stakeholders in ensuring the well-being and proper development of each child. While the international and national focus on child rights has influenced perspectives, challenges persist, especially in the use of corporal punishment, revealing a tension between traditional norms and evolving global standards. The role of women in Igbo land stands out prominently as the primary caregivers in child rearing, contributing significantly to various sectors such as politics, health, education, and religion. However, the article emphasizes the necessity of empowering women comprehensively for sustainable development, acknowledging the integral role they play in shaping the next generation. The transition from traditional to contemporary child-rearing practices, influenced by factors like colonialism and urbanization, raises important questions about cultural preservation and adaptation. The celebration of a child's birth as a community-based event highlights the collective responsibility and shared joy associated with bringing a new life into the world. Theoretical frameworks such as Diana Baumrind's parenting styles and the Reggio Emilia Model offer valuable insights into effective child rearing. These models emphasize the importance

of balanced parenting styles, family involvement, and community engagement in fostering a conducive environment for a child's development.

## References

- Baumrind, D. (1978). *Parental Disciplinary Pattern and Social Competence in Children*. In G. Adams, T. Gullola C. Markstorm Adams (eds). *Adolescent Life Experiences* C.A. Brook/Cole.
- Baumrind, D. (1991). The Influence of Parenting Style. *Journal of Early Adolescence*, 11(1) 56-95.
- Chukwu, M.N. (2013). "Igbo Oral Literature and the Education of the Child". In Anedo O.A. and Udemmadu, T.N. *Ideal Journal of Igbo Scholars Forum*. Vol 1. Pp. 12-20.
- Evans, J.L. Matol C. E and Nyeko P.T. (2008). *Parenting Challenges for the Changing African Family*". In *Africa's Future, Africa's Challenge*. Early Childhood Care and Development in Sub Saharan Africa. M. Garicia, Pence A., and Evans J.L. (Eds). Washington in DC.
- Federal Republic of Nigeria, (2014). *National Policy on Education*. Yaba, NERDC.
- Jones, N. (2011). *Strengthening Linkage Between Child Protection and Social Protection Systems in Nigeria*. A Project Briefing No 62 by Overseas Development institute – ODI for UNICEF. Available at [www.odi.org.uk](http://www.odi.org.uk).
- Nnebue, U.P.S. (1998). Legal Implication of Child Abuse and Neglect in Nation's Development. *In African Journal of Child Abuse*. 1(1), 1-6.
- Nnokwe, A. (2009). Rites of passage in Ideato North L.G.A. Problems and Prospects M.A. Thesis Akwa Nnamdi Azikiwe University.
- Nwoke, M. B. (2013). Influence of Cultural Value System and Home on Child Rearing Practices in the Contemporary Nigerian Sociality. *Open Journal of Philosophy*. Vol 3, no 1 A, pp. 200-206.
- Obianuju, Q.I. (2005). *Early Childhood Education. Theory and Practice*, BON Universal Ltd. Calabar.
- Obianuju, Q.I. (2012). *Child Empowerment and National Development Sustainability Paradigms*. The 33<sup>rd</sup> Inaugural Lecture of University of Uyo, Uyo, Abaam, Publishing
- Oduolowu, E. (2011). *Contemporary issues Early Childhood Education*. Franco – Ola Publishers.
- Ogbalu, F.C. (2006). *Igbo Institutions and Customs*. Onitsha Varsity Industrial Press.
- Ogbukagu, N.T. (2008). *Traditional Igbo Belifs and Practices*. Enugu Snaap Drive press.
- Olatawura, M. (2009). *Culture and Child Psychiatric Disorders: Nigerian Perspective* Psychiatric Clinics of North America, 24, 497-504.
- Olisa, M.S.O. (2002). "Igbo Traditional Socio-Political System. In Ofomata, G.E.K. *The Survey of the Igbo Nation*. Pp. 218 – 233.
- Owolabi, E.F. (2012). Child Abuse and sustainable development in Nigeria. *African Journal of social sciences*. 2(2) 108-119. Retrieved from [www.sachajournals.com](http://www.sachajournals.com).
- Region, E. (1861) in Arseven (2014). Region, E. Approach and Curriculum Development Process. *International Journal of Academic Research*. 6(1): 166-171.
- Skyes, J.B. (2000). *The Concise Oxford Dictionary of Current English*. London: Oxford Claredon Press.
- Tor-Anyiin, S.A. (2004). Effective Family Education a Panacea for National Stability. *The Journal of Family Development*. 1(2), 140-149.



- Ukaegbu, E.N. (2005). *The Igbo: The African Root of Nations*. Ibadan: Heineman Educational Books.
- UN General Assembly (2019). *Declaration on the Rights of Child Development*. Cambridge University Press.

## **The Uniqueness of the Language of Ugo Uzo Festival in Emekuku, Imo State**

Dr. Obioma, Happiness Uchechi<sup>1</sup>

<sup>1</sup> Department of Languages and Humanities, Alvan Ikoku Federal College of Education, Owerri, Nigeria [obiomafreedom@yahoo.com](mailto:obiomafreedom@yahoo.com) 08160943370

### **Abstract**

*This paper focuses on the analysis of language of Ugo-uzo song. Ugo-uzo is an annual cultural festival of Emekuku community, in Imo state. The song is a reenactment of peace and unity in the life of Emekuku man. The uniqueness lies on the lyrics of the language of the songs in which this work captured and depicted. The song is organized in stanzas and the lyrics are characterized by imaginative manipulation of metaphors, idioms, exaggeration, repetitions, humor, among others. The song calls for reflection on historical origin and the preservation of cultural values. The work adapts Halliday's systemic functional linguistics (SFL). His inspirational knowledge was recorded by others linguists. It states among others things that; "language is not an autonomous being but an entity which depends on the society that uses it and/or in relation to the demand of the society that uses it" ... context dependent (Cf Malinowski, 1946p.309). It underscores the significances of song in sustaining cultural values that build them together, enhance peace and development.*

*New words: Elicited, SFL, Inspirational and Reenactment*

### **Introduction**

Language is the most potent ingredient of the Arts in whatever genres, form or shape that is presented. Languages is the glory and icing of the creative arts. To this extent, this research seems to employ, evaluates and dissect the language employed in the song of Ugo-Uzo festival. This is because the realization and success of these songs can only be conveyed and accentuated through language. The data for the work is got through audio records, observation and oral interview from the key organizers of the festival. The song is downloaded and analyzed stanza by stanza. Songs on the other hand, is a function of oral poetry. To discourse the song, we have to look at its level of orality. Language is the hallmark or basic ingredient of poetry. It dexterous use or employment of language gives bit or life to any song. The work highlights the strong unity among Emekuku which is traceable to the historical song of Ugo-uzo Festival. Despite the rapid technological expositions, socio-political and economic development, consistent inconsistency of policies that have thwarted peace and unity in most towns and communities, Emekuku remains solidly intact. Emekuku like every other community experienced a historical pre-colonial status. Her customs and traditions faced with degeneration. Some of them are fast becoming obsolete coupled with the blow dealt on them through contact with the Europeans and it's attended Christianity which saw nothing good in indigenous culture and worked relentlessly to eliminate most of them. However, it would be recalled that Emekuku pre-colonial structure were rooted in traditional belief system and superstition like "Ofo na ogu, itu mmii, ipa nshi, ikwu ala, Ugu-uzo, among others". The lyrics of the songs invoke the psych of the people into cordiality. Like Okoson's song/music titled "Nigeria Unite", the song calls to the mind of every well meaning Nigeria the spirit of oneness and same is applicable to Ugo -Uzo song to an Emekuku man. Apart from instilling peace, unity and love, it is through culture that our natural values can be reiterated particularly, now that crisis is in evitable among men. Again, the religions (Christianity) which we embraced wholly are not helping matters rather they contributed to the destruction of peace in most towns and communities. Therefore, one of the solutions for peace and sustainability is going back to those cultural values and ethics that define a better man for a better society.

## **Statement of the Problem**

Language changes for myriad of reasons basically, it often accommodates many needs of the users. For diverse reasons, people listen to songs/music with little or no interest. Songs can make mar the peace of a person, group or community it's addressed. Often time people are castigated or praised through songs/music and the effect thereafter. Therefore, attempt to highlight and analysis Ugo-uzo song provide literature on the cultural values of song vice-versa the usefulness in reinforcing a positive change in the life of Emekuku.

## **Theoretical Framework**

### **Systemic Functional Linguistics**

SFL is a frame work of Halliday which took its roof from anthropological linguistics. The works of Bronislaw Malinowski, John Firth and Benjamin whorf formed the background of Halliday's Inspirational Knowledge. Vande-ciume (2014) summaries the vision of the three scholars had on Halliday. Vande-ciume claims that Malinowski misrepresented the texts of the people of Trobriand Islands of south west Pacific and got to realize that language is not an autonomous being rather an entity, which depends on the society that uses it. The context sensitive nature of language exists in two planes; language change in relation to the demand of the society that uses it and the context of situation which implies the meta-textual social environment, was first coined by Malinowski to distinguish it from the syntactic environment of lexical items within linguistics strings. Malinowski introduced the term "context of culture". This phrase refers to the cultural environment in which the language is used for communication. Halliday believed that language has three functions namely, ideational, Interpersonal and textual. These grammatical phenomena are known as metafunction. Ideational among other things deals with field aspect of the texts; the subject matter and the context of use. This theory was expanded by post Hallidayan.

## **Emekuku and Its Historical Context**

The name Emekuku was derived from "Umu-Ome-Ke-Ukwu" (Sons of great doer) which was a name given to them by their neighboring towns due to the exploits of their fore fathers both in war and prosperity. The whiteman's inability to pronounce the word with meanings decided to shorten it to Emekuku to facilitates pronunciation for communication purposes. Emekuku is in Owerri North local government area of Imo state. It has its boundary with Awaka, Enyigogu Mbaise, Uratta, Uzagba, Avuvu, Emii, respectively. Emekuku people are called "Umu-Oshiudela, a nickname given to them by their father, Ezelukwu. The name literary means one that can transform into a beautiful giant Bird, "Udela". According to Opara-Ndudu (2012), " The beautiful Vulture, "Udela" resembles an eagle (Iche or Ugo) adorned with white feathers with rings round its neck. It is an ancestrally related emblem by which Emekuku people are known. Its presence in the air signaled the imminent death of a notable citizen. It appeared rarely and whenever this totem bird is sighted, people beckoned and shout at it " Udele, yuo yuo!" meaning " Udela come back, come back", in an apparent plea for the departing citizen to come back to life.

Contemporarily, there is an egotic expression and colloquial chanting in festive time during merriment, "Umu Oshiudela". This is usually made among Emekuku people themselves particularly, their women say it to express pride among non-indigene. Whenever an outsider makes this reference outside Emekuku, they must surely investigate to know his or her link with Emekuku because it is a peculiar name to them. Their culture is showcased in their persistent nature of agriculture. Ibeole (2012) stated thus "Emekuku could be likened to the biblical Bethlehem. The smallest, unpopular, unrecognized ancient town where our Lord Jesus Christ was born" He

continued that Bethlehem became renowned in history because God purposely chose it for his divine will” p.12. The town is made up of ten villages (Umuocham, Azaraegbelu, Umuakuru, Azaraowalla, Akalovo, Ubowalla, Uboegbelu, Ezeogba, Ezedibia and Okwu) which implies the ten sons of Ezeleukwu. Conflict is inevitable in a community, society, or among nations but can be managed when communication, dialogue and mutual understanding prevail. In the case of Emekuku, the creation of new autonomous community is a child of circumstance, which result to the decision of the Imo state government. This development could not thwart the cultural import of the town. That is why it is regarded as the most peaceful town in Owerri North LGA and Imo state at large. Also, that is why Ugo-uzo cultural festival remain unchallengeable and unchangeable in the face of time. However, it is worthy to note that the church missionaries did well in sustainable development and Christianizing not only Emekuku but many other neighboring towns in this part of the country. Apart from physical development, the purification of Emekuku culture (by eliminating those suspected fetish practices) became paramount.

### **Ugo-uzo and its Position in the Face of Time**

In recent times, the era of too many born again and self righteous Christians, who see nothing good in their own culture, categorically belief that all elements and artifacts of Emekuku in particular and Igbo in general are idols and forever evil.

- They belief that it is not enough to denounce an idol and reject idol worshipping without completely destroying everything related to it. There became a question whether or not the culture should be wiped out or not.

Contrary to the views of the new-wave extremist born again warriors, more liberal Christians who we henceforth refer to as the progressions, insist that reformation not destruction is the answer to the ongoing dispute over supremacy and legitimacy between Christianity and culture in Emekuku. If this is not done, it will endanger religious and cultural crises of immense proportions not only in Emekuku but in other places. In accessing people’s minds, Ohala (2010) opines that the meaning of culture varies from people. “it is a people’s way of life which distinguishes them from others. The embodiment of a people’s way of life, ideas, beliefs and views” Okoye (2020), defines culture as the fabric of ideas, beliefs, skills, tools, aesthetics, patterns of thinking, eating, talking as well as artifacts shared by people and society transmitted from generation to generations”. According to him, Ugo-Uzo is a cultural heritage and should not be eliminated. The crises between religion and culture brought in factions; those who believe that Christianity and culture cannot mix and those who insist that the two coexist in harmony. Based on the second view, the Catholic Church which is the first church in Emekuku saw it as the only source through which religion could permeates deeper into the people and embraced it wholly. Both work well to instill values on the people. That is why today, before the ceremony begins, Mass is conducted to usher the activities into the good hand of God for care and protection.

### **Ugo– Uzo Festival**

This is the most celebrated festival in Emekuku that unit the ten villages despite separation and formation of new autonomous communities. The festival is an amalgam of Nkwa Ukwu and communal effort of clearing the major pathway Ezi – Uzo through which Aluma Iherimma took in search of her two brothers. It is an oral tradition just like we rightly stated earlier some academics have written the history down to enable researchers to highlight the significance of this cultural values. During the institution of Nkwa Ukwu, one of the festival in Emekuku, Ezelukwu, the father of Emekuku being old and might have seen signals of imminent death

summoned his ten sons with definite instructions, “Nwuru Ovu akabia echi”. Eight out of his ten sons understood the idiomatic expressions of their father’s message to mean “come very early tomorrow”. The other two, took a literary interpretation to mean “catch a dove by hands as you come tomorrow”. He advised the former (namely; Umuocham, Azaraegbelu, Umuakuru, Azaraowala, Akalovo, Ezeogba, Ezedibia and Okwu) to live in unity and love one another; no quarrel/fight, no shed of blood., among others, for their betterment. The other two, (Ubowala and Uboegbelu) were in the bush in search of dove “Ovu”. On the process, they saw nuts of valued specie of palm called” Osukwu” which has nuts that are easy crack. Suddenly, quarrel and fight erupted over the ownership of the nuts and that led to their death. When the tale of woe got to their sister, Aluma Iherimma, the only daughter of Ezelukwu she sang dirge from Ezedibia to Okwu through the Ezi – Uzo pathway. Unfortunately, on her way back, she disappeared and never seen again. The ceremony is in commemoration of the eight (8) sons of Ezelukwu who were alert and articulate to have understood their father’s message. The dirge is embedded in the song which singled its’ language as unique for Peace. This festival is celebrated every eight month of the year as soon as the new moon is sighted. It commences on Nkwo Emeke Market with feasting and commitments. The ceremony attracts participants from wilder segments of the neighborhood, old and young alike. Ugo– Uzo signifies peace sustainer and communion with ancestors which the Emekuku believe strongly in.

### **The Song**

Aka mmamma nu  
Emekuku mmamma nu  
Oshiudela mmamma nu  
I yooo!!!  
`A chi agbala,  
Ome a afo anyi  
Ihi ihe anyi  
Oha na eze  
Mgboto anyi  
Ndomi anyi  
Umu nwa nwa  
Anyi bu ndi oma eleele  
I mara agba, gbara bama ime  
Gi amaghi agba, gbara puma ama  
Anyi wu ndi oma elele  
Onye ajaja atula ntu

O ji mbe ahala mbe  
Oshi udela ibem lee  
Emekuku o no ngaa  
Okporokporo ijiji erigbuola onwu ya  
Onye shi imo ataala, ya zonye nu ya ukwu  
Anyi wu ndioma elele  
onye aja aja, atula ntu

Ee egwu ji muo! 2x

### **Chorus**

I yaa !

I yaa  
I yaa !

Chi agbal anyi anya  
Ome n’afu anyi eruole  
Ihi ihe anyi, erile anyi  
Oha na eze ka agba  
Mboto anyi ka abga  
Ndomi anyi ka agba  
Umu nwanwa ka agba  
Aaayi maa!  
Aaayi maa!  
Aaayi maa!

Aaayi maa

Ihiia  
Ihiia  
Ihiia  
Ihiia  
Ihiia  
Ihiia  
Ihiam

Ihiiaa

Ogba egbe a chi abuola ooo!

Bia lee nga Bob nwanne nta nwuru!

Bob nnem!

Bob uwa niile!

Obara asachiela anyi anya!

Obara awurula idi!

Ezelukwu anwuchaala!

A nnu seturu ya aka!

Ekereke ekwuola!

Egwurugwu atuola!

Ndi amuma aman

√

Kpowana m obi nnem! Odo nnem! Okere nnem! Ehee! Ehee!! Eh hee Ehee!

Uratta bakwara ima anyi aka ooo!

Ehee! Ehee!! Eh hee Ehee!

Ori ji ori ede! ori anu, ori azu ee !

”

Utu achala anyi aka

Ehee! Ehee!! Eh hee Ehee!

Umu nneji ejisiela onwe ha ike

”

Onye eji eji enwe ikpe!

”

Onye anyi nyere ngiri agbala oso

Anyi wu ndi oma elele

Onye aja aja atula ntu

### English Translation

Greetings on both sides!

Greetings to Emekuku!

People that transform to Udela!

A day has broken!

Our yearly activity has come!

Our own things will never kill us!

Our daughters, wives and !

Grandchildren are comparable dancing we!

We are the envy of others because we are unique and beautiful!

Those who know how to dance, should dance in!

Those who don't know how to dance, should dance out

We are the envy of others.

We should be mindful of ourselves

Whoever sees tortoise, should grip it firmly!

People that can transform to vulture (Udela) are here!

Emekuku you are here

Flies have eaten too much

Whoever said that Imo has dried, let him enter into it

We are the envy of others.

We should be mindful of ourselves!

I am afraid

The gun shooter, the day has broken  
Come and see where Bob, my blood brother, is lying dead  
My own dear brother  
His blood is every where  
The blood has become flood  
All Ezeleukwu have gone  
Some people are responsible for the act  
all signs, including natural, supernatural and spiritual have testified that!

Call me Obi, Odo, Okere, my blood brothers  
Uratta has come to challenge us  
It has been clearly see  
Our people have held themselves together  
Those we held hostage has no say  
Those we gave ribs cannot run away.  
We are the envy of others.  
We should be mindful of ourselves!

### **Analysis**

The song is arranged in four stanzas or phases but for the purpose of logistics, the work will select the key areas that depict uniqueness in the use of language. In the first stanza, lines 1-3; the waving of both sides in greetings, “aka mmamma nu repeatedly with the response “Iyaa!!! It depicts language accommodation. Halliday (1976) states, that the “Linguistic system is a set of environmental or contextual opinions with input constrains” “aka mmamma nu” is a dialectical variant of language use. It is a sign of love and appreciation and confirmation of accommodation and acceptance for rallying around for joy. Language is a social phenomenon and the most powerful emblem of social behaviour.

Njemanze (2013:49) see language not only as a vehicle of communication but a powerful tool used to impact positive orientation and thought processes. Lines 9-12; “Anyi wu ndi oma elele, onye aja aja atula ntu”, were also repeated in all the stanza, meaning that we are the envy of other because of our unique qualities. Lines 12 and 13; “gbara bama ime and puwa ama” meaning dancing ‘in’ and ‘out’ is connotative. ‘In’ and ‘out’ are prepositions. which implies wisdom, intellect, togetherness and stupidity or prodigal respectively. Sapir-Whorf pioneered within the period uphold the cultural relativity hence Emekuku’s demand, use and meaning of language vary from other context. This implies that that language of people determines their culture and system of thought.

A linguist is not necessarily one who speaks several languages but one who is interested in matters that concern human languages and is determined to discover the general principles that underline the speech habits of a people. He is interested in discovery what makes language a unique property of humans particularly, the people that use its and the relationship between language and cognition (thought). Its hope is to study human language as a way of gaining access to the human mind because it is often claimed that languages is a reflection or a mirror of the mind. Lines 8-10; the inclusion of all and sundry “Oha na eze, Umu nwa nwa, Ngboto, Ndiom” respectively is a proof of Unisom. In other word, no one is left behind in the affairs of unity and love. In stanza two; lines 1, 2 and 18; there is a kind of warning for those who might castigate them for one reason or the other, should better be beware. In line one, “Oji mbe ahala mbe”, “mbe” is a tortoise and its

life is characterized by corny. It is rarely seen around and when people see it, they should grab it. It implies that once you see your enemy around you, should not miss chaining or holding him else your life became risky. In other words, any enemy in their mix particularly, that might seek for their lives or downfall should not be spared “Oshiudela Ibem “, people that transform to vulture implies oneness in character and action. “Onye shi imo ataala, ya, zonye nu ya ukwu”. Imo is a river through which the state got its name. When it seems to have dried by mere observation, its full of strength still retains. It implies that if threatened in any disguise, they will surprise them by their collective strength. Brown and Yule (1993:12) refer to language which is used to convey factual or proportional information as primarily transactional language. They explain that the sole motivation of the speaker/writer in this category is the efficient transference of information which must be understood by the target person(s) to avert some serious consequences. Lines 2, 18 and 5, chanting implies preparedness for any challenges,

In stanza 3, line 4-7; “Nwunnem nta” symbolizes brotherliness in practice and unification from womb. Example, “Bia lee nga bob nwunnem nta nwuru, Bob nnem, A nnu meturu yaaka”. In other words, some people collaborated in killing him. Here, the song expressed intimacy and uniqueness. All signs, natural, spiritual and supernatural have shown that. For example; “ekereke ekwuola, ndi amuma amala, egwurugh atuola,” lines 8 – 10 respectively. Finally, the entire stanza 4; shows summon for collective actions for retaliation. For example, this is also an indication of unity.

### **Literary Appreciation**

There is clear indication of repetitions, exaggerations, allusions and connotations. The essence of repetition is for emphasis in order to drive home the message. For example, stanza one; lines 1-3, “mmamma nu”, showing greetings and the last two lines of every stanza states thus: “anyi wu ndi oma elele, onye ajaja atula ntu”, meaning that we should be mindful of ourselves because we are envy of others. We can see exaggeration in stanza three, lines 4-10; “Bob uwa nile, obara asachelaala mu anya, obara awurula idi, Ezeleukwu anwuchaala, ekereke ekwuole, ndi amuma amala, egwurugwu atuola”, among others. Lines 3 and 18 of stanza one and two “oshi udela” connotes one who reincarnates a totem bird and “Imo -” river that never dries rather the reduction in its size during dry season does not in any way implies weakness or reduction in strength respectively.

### **Conclusion**

The work shows how language is used to express and communicate people’s feelings, interest, aspiration and vision. Social linguistically, Emekuke is a speech community and as such share a set of norms, rules and expectations regarding the use of language. According to Sapir-Whorf Hypothesis, the school of thought that pioneered within the period upholds the cultural relativity. Halliday (1976) states; “the linguistic system is a set of environmental or contextual opinions with input constrains” Through dialect, the cultural heritage, interest and the identity of the community is highlighted. The use of dialectical variant of language, such as ‘aka, idi, a nnu shi, udela, nwunne m nta” among others, goes to prove that language of a people determines their system of thought. The use of choruses and chanting is for creativity and musicality style. The work attributed crisis, chaos, persistent quarrel and/or separation to lack of cultural education. It therefore, suggests cultural education as one of the ways to reiterate the unity and good relationship



for sustainable development. In the face of all these falsehood, adulteration/ forgery or thwarting of cultural identity, there is need to reiterate our root through cultural education.

### **References**

- Akpan, E.1997. *Communication and media art: a new approach to the basics*. Uyo, Modern Business Press
- Brown, G yule, G (1983) *Discourse Analysis*. Cambridge: Cambridge University Press
- Eje L.S.P.E. (1996) *An introduction course on language*. Port Harcourt: Uniport press
- Emenye, E(2012) *In the pursuit of political stability and sustainable democracy in Nigeria . the place of bilingual education zaria journal of linguistic and literature studies vol 2011 (pp 724-254)*
- Ezeanyika, S.E. (2009). *Introduction to African Politics*2nd edition. Kosokso Press, Owerri.
- Eke, C.N.C (1999). *The Foundation of a Christian Family*. Chelys Publication, Enegue.
- Grice, 1978. *Logic and Conversation in Cole, P.and syntax III*. New York: Academic Press pp41-57
- Halliday, M.K.A. (1996). *Constructing Experience Through Meaning: A Language Based Approach to Cognition*.London: Continnum Book.
- Ndimelo, O.M. (1998) *Semantics & the frontiers of communication* Port Harcourt: University of Port Harcourt Press.
- Njoku, A.O. & Uwaoma, N.C. (2001). *The Family: Sociopsychological Approach*. Recue Publishers, Owerri.
- Nemanze, C.A. (2023). *Language and Cultural Identity in a Developing World*. Lagos: Longman.
- Ohale, (2006) *Emekuku Christianly, Education & Socio –Political Development (1700-2006)* Lagos: Christian Vision Network of Frankambi LTD
- Opara, N.E (2012) *Emekuku, My Town, The Social-Political and Economic Perspectives* Onitsha: Weprint Mecha Inc.
- Yule, G. (1993) *Study of Language*. Cambridge: Cambridge University Press.