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*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 *Olu Igbo Journal* contains articles mainly harvested from the first Hybrid International Conference of the Centre for Igbo Studies on the theme: Reimagining Igbo Studies in 21st Century Nigeria. The conference was held from Tuesday 15th August to 19th 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

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# 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.

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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.

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

Crescentia Nwaeze Ugwuona1, Roseline I. Okorji2, Medolu Agatha3, Loveth Ifeoma Fabulous4 Victor Ogonna Ugwuona5, Samuel Chinemere Ugwuona6

1, 2, 3, Department of linguistics, Igbo and Other Nigerian Languages University of Nigeria, Nsukka crescentia.ugwuona@unn.edu.ng roseline.okorji@unn.edu.ng agatha.medolu@unn.edu.ng, 4ifeomafabulous@gmail.com

5Department of Economics, University of Nigeria, Nsukka5 6College 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 11th 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 12th 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 (Himmelmann, 1998 & 2006, Himmelmann and Austin, 3003; 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 recorganised 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). Himmelmann (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-Zadech (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 oftem artificially formed.

# 2.2 Empirical Studies.

Wilson and Ogri (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 17th 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:

1. investigate local drug terminologies in Nsukka local speech communities of Igbo.
2. explain the etymology, and linguistic analysis of the terms.
3. show the example sentences for the use of the terminologies.
4. Translate the local drug terminologies into English and International Phonetic Alphabet (IPA) where possible.
5. 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 | Localdrugs | Etymology | English/botanicalname | Example sentences |
| i. | Ákị́́́́́́́́́ílu/igogoro | Akị + iluBitter + kola/bi-tur/ + /kow-lu/ | Bitter kola (*Garcinia kola*). | It is in form of seed. Bitter-kola can be chewed raw as seed,prepared with water or extracted using alcohol.It has anti-viralproperties. |
| ii. | Dógóyárò | Dógó+yárò tall+yaro | Neem Meliaindica/azadirachta indica | The three use to be very tall. the leave and theroot cures malaria and other infections. |
| iii. | Prekese (Yoruba) | Prekese | Tetrapleura tetraptera | Prekese has anti-virus properties. It can cure different types ofinfections. |
| iv. |  |  |  |  |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| v. | ụ̀tázị̀ | ụta+zị - ụ̀tázị̀ kor-du,folia | kor-du,folia | Heart shaped bitter leaf. The ụtazị soup is good for persons suffering from diarrhea andstomach ache. |
| vi. | yàbásị̀ (Hausa name) | Yàbá+sị̀spead+many | Onions/garlic/gaar-lik/garlic- a*llium sativum.* | Aromatic bulb used as seasoning. Garlic isuseful in chronic cough, arthritis, andconstipation. Garlic has also been mentioned to protect from epidemicdiseases, and COVID-19. It activates macrophages and promotesimmunoglobulins. |
| 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 acheand infection problems. |
| ix. | ụ̀dọ̀ ákpu ényí | ụ̀dọ̀+ákpu+ényírobe+negative+strong | Magnoliopsida/mag’nowl-yu/*Tinospora cordifolia* | The parts of the plants are used in folk/ herbalmedicine, example: fruits (jaundice andrheumatism), 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+njaHold+stire | Ginger /jin-jur/*Zingiber officinale* | Ginger is used as a hot spice; help reduceoxidative stress and |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  |  | (borrowed from Hausa) |  | inhibit superoxide production. Dried ginger possesses potent anti-inflammatory andanalgesic activities, has a better effect againstswine flu (H1N1), COVID infections, and human respiratorysyncytial virus in human respiratory tract celllines. There are antiretroviralsesquiterpenes in ginger. |
| xi. | kùkúmà Tumerik | Ku+ku+ma Fan+know | /tur-mu-rik/. Monocots.*Curcuma longa.* | Viruses such as HIV, Tat protein acetylation,inhibited HIV-1 integrase while curcumin boroncomplexes inhibited HIV-1 and HIV-2proteases thoughreported no antiviral effect in a clinical trial for HIV. Turmeric is blood purifier,antioxidant,immunomodulating, anti- inflammatory,antimicrobial, and has anticancer activities. |
| xii. | ụ́́́ tụ́́́ rụ́́́ kpè | ụ́́́ tụ́́́ rụ́́́ +kpèmagnanimous | Plantae/ụ́́́ tụ́́́ rụ́́́ kpè/ʊtʊrkpe/ | the ụ́́́ tụ́́́ rụ́́́ kpè leaf is used in curing certain diseases of which one of it isstomach ache. |
| xiii. | Égbú | E+gbu It+cut | giloy Tinospora. Plant family égbú | The bark and the leaves help in the treatment of runny stomach andstomach ache. The root, stem, back, and theleaves are useful as an herbal remedy of onedisease or the other |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  |  |  |  | depending on the preparation. |
| xiv. | àgbàrọ́́́ fụ́́́ ụ́́́ / akamtoro/ | agbarụ+ọfụụ specie +new | Eupatoriumdomatium. Plant family/Plantaediscovered newly in Igbo land as a very effectivemedicine forwounds and cuts. | the leaves are used as in Igbo folk medicine. The liquids from the leavesare used for the treatment of wounds and cuts that are bleeding. |
| Xv | Úzízá | Uzi+za Plantable | Brassicaceae and Mustard family AfricanPepper/Ngero pepper/ Guineapepper (xylopiaaethiopica) | Úzízá 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. ákị́ ílū/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. yabasị (onion)

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

Figure vii. **ụdọakpụ 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.

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# Nkwado Ebe Nlereanya Ihe Ọkpụ Ọdịnala N’ala Igbo: Uru Na Akamgba Gloria Ngozi Ugbor1, Charity Ijeoma Ogbu2 & Anthonia Ifeoma Agbo3

1Department of Arts Education/Centre for Igbo Studies, University of Nigeria, Nsukka ugbor.gloria@unn.edu.ng, 08067280506

2Department of Arts Education,University of Nigeria, Nsukka charity.ogbu@unn.edu.ng 08067638507

3Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka anthoniaifeomaagbo@gmail.com 07034431182

# Ụmị

*Nchọcha a lebara anya n’ịmata mkpa ọdị ịkwado ebe nlereanya ihe ọkpụ ọdịnala n’ala Igbo: uru na akamgba. Mbunuche nchọcha a bụ ịmata uru na akamgba dịka o si gbasata ebe nlereanya e nwere n’ala Igbo. Ajụjụ nchọcha abụọ ka e ji wee mee nchọcha a. Ndị nchọcha gbasoro usoro usoro nhọrọ nha na usoro nhọrọ ebumnobi wee họpụta ndị e ji mee nchọcha. Ndị e ji mee nchọcha kpọmkwem gụnyere ndị nkuzi asụsụ Igbo dị iri isii na mahadum Etiti n’Ọwụwa Anyanwụ Naịjirịa na mmadụ iri na- arụ ọrụ n’ebe nlereanya ụfọdụ dị n’ala Igbo. Ngwa e jiri mee nchọcha a bụ ajụjụ ọnụ na njụmaza bụ nke ihe e depụtara na ya dị iri na anọ (14). Maka inyocha ngwa nchọcha, ndị nkụzi abụọ na ngalaba language education Igbo na otu onye nkụzi na-akụzi na ngalaba measurement na evaluation lebara anya na ya, bụ ndị si na ngalaba mahadum nke Naịjirịa Nsukka. Onye nchọcha lelere ịnọgide n ‘ọnọdụ nke agbanweghị agbanwe site n ‘iji usoro ntụcha data a na-akpọ Cronbach ‘s Alpha na Bekee, ma e nwetara akara 0.76. E jiri ntụcha mini, ndịpụ n ‘izugbe, tinyere nkọwa ndịna wee nweta ọsịsa nchọcha. Nchọcha e mere gosiri na ịkwalite ebe nlereanya e nwere n’ala Igbo ga- eme ka na- eme ka ọrụaka dị iche iche di, akwalite ogo akụnụba, enyeaka n’ichekwaba omenala, eweta njekọrịta, mmekọrịta, nghọta, ịdịkọ n’otu, n’etiti mmadụ na ibe ya, obodo na mba ụwa na ndị ọzọ. Nchọpụta ọzọ gosikwara na akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo gụnyere enweghị ezi nchekwa n’ebe mmadụ na akụnụba dị, enwetaghị nkwado site n’aka ndị gọvmentị nakwa ndị otu nnnọrọ onwe na ndị ọzọ. Onye nchọcha tụtara aloijikọta aka ọnụ ndị gọvmenti na ndị nnọrọ onwe ebe ịkwalite ebe nlereanya n’ala Igbo dị maka ime ala Igbo ezigbo ebe obibi jupụtara n’ọrụ aka na ihe ịkpa obiọma.*

**Ọkpụrụkpụ okwu:** Ebe nlereanya, ihe ọkpụ ọdịnala, ala Igbo, ọrụnka, mmemme

# Mkpọlite

Ala Naịjirịa, tụmadị ndị Igbo nwere ebe nlereanya nke nwere mgbado ụkwụ n’obosoro ala ha, ihe okike dị iche iche Chi Okike ji chọ ha mma, dịka ugwu, ndịda, mmiri ọgba, mmiri elu ugwu, osisi na anụmanụ dị omimi, omenala dị ịtụnaanya, ihe ọkpụ/akụkọ ala, mmemme, ọrụ akparakpa, ọkpụkpọ na ịkwa nka dị iche iche. Njem nlereanya ka a kọwagoro n’ụzọ dị iche iche. James (2017) kọwara njem nereanya dịka njem mmadụ maọbụ otu na- akwado iji kpaa onwe ha obiọma. Iruoha (2018) hụtara njem nlereanya ka atụtụ ngagharị mmadụ ji achọpụta ihe ndị ọ na- amabughị inyere ịkpa onwe ya obiọma. Ndị otu njem nlereanya mba ụwa ‘United Nations World Tourism Organization UNWTO (2018) kọwara njem nlereanya dịka mmadụ isite na gburugburu ya gaa na gburugburu ọzọ dị iche iche, nọọ ihe n’akarịghị otu afọ nke ebumnuche ya bụ maka ịkpa onwe ya obiọma, ịzụ ahịa maọbụ ihe ọzọ. Iwuoba (2019) gara n’ihu kọwaa na njemnlereanya abụghị naanị maka ịkpa obiọma kama na ọ gbasakwara nkwalite mmụọ azụmahịa, nnabata na ile ndị ọbịa. Site na nkọwa niile a dị n’elu, e nwere ike ịkọwa njem nlereanya dịka njem ebumnobi ya

nwere ike ịgbado ụkwụ n’ịkpa obiọma, ime nchọpụta, 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’ihi na o nwere mmetụta n’ebe mmekọrịta, omenala, agụmakwụkwọ na nkwalite akụnụba dị. Njem nlereanya bụ otu ụzọ pụtara ihe e si akwalite ogo akụnụba obodo, njekọrịta na mmekọrịta n’etiti obodo na mba ụwa. Novelli (2015) kọwara na n’ihi ọrụ ọkpụtọrọkpụ njem nlereanya na- arụ n’ihe gbasara otito na mmepe obodo mere o ji dị iche na nkwalite na esite na mmanụ ala nke na- agbago adakwa oge ọbụla.

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

Mmemme maọbụ emume bụ otu ụzọ nlereanaya n’ala Igbo. Emume ọdịnala Igbo bụ oge obodo maọbụ otu maọbụ mmadụ dị icheiche wepụtara maka ịcheta mmemme dị mkpa bụ nke nwere ike imetụta chi dị icheiche, ndị nna ochie, mmụọ maọbụ ngosipụta banyere isi n’oge udummiri gafee n’oge ọkọchi. Emume a a na-eme bụ iji chekwaba ma kwalite omenala na ọdịnala. A na- enwe mmeremme dị iche iche oge a na- eme emume, mana mmeremme a na- agbado ụkwụ n’ụdị emume a na- eme. Emereme ndị a e ji egosipụta mmemme nwere ike ịbụ ịgụ egwu, iti egwu, ịgba egwu, ịgba mgba, igosi mmọnwụ, ịchụ aja, ime anwansị, iri oriri, ịñụ ihe ọñụnụ, ike ekike dị iche iche na ihe ngosi ndị ọzọ. Ọ bụ mmereme ndị a niile na- eme ka ọ ghọrọ njem nlereanya, n’ihi na a na- esite na ya egosi ndị na-etolite etolite na ndị ọbịa sitere ebe dị iche iche ihe ndị Igbo ji biri. N’ala Igbo, mmemme ka pụtakarịrị ihe a na- enwe ọtụtụ ndị nlereanya bụ emume iri ji ọhụrụ. Emume iri ji ọhụrụ bụ otu omenala Igbo dị oke mkpa zuru ala Igbo niile ọnụ ma nke a mere na a na- akpọ ya aha dị iche iche dịka iri ji, ịwa ji, ikeji, ịlọ mmụọ/ịrọ mmụọ, oriri otute tinyere ifejiọkụ, ahịanjọkụ ahajiọkụ dgz. A na- eti mmọnwụ dị iche iche n’oge emume iri ji ọhụrụ dịka Odo, Ijele, Ojionu, Ekpe, Okonko, Atilogwu, Agaba, Odogwu, Adamma ma nke a na- agbado ụkwụ na mpaghara maọbụ obodo ọ gbasara. Mmọnwụ ndị a na nkwenye ndị Igbo bụ mmụọ na-anọchi anya arụsị dị icheiche, nakwa ndị ichie nwụrụ anwụ mana - emekwa ka mmemme kpoo ọkụ. Igba mgba bụ otu emereme ọzọ pụtara ihe e ji akwalite mmemme iri ji ọhụrụ n’ala Igbo. Otu egwu dịkwazị iche iche na- ejupụta n’oge emume iri ji ọhụrụ tinyere ihe oriri na ọñụñụ.

N’ala Igbo, e nwere ọtụtụ ihe ọkpụ dị iche iche e ji ezipụta ebe e nwere akụkọ ọkpụ. Ọ bụ

site n’ihe ọkpụ ndị a ka a na – ahụ ihe gbasara ndụ ndị Igbo ebe ha pụtara ihe nke ọma, nke na ebe ndị a bụzị ebe nlereanya. Ebe ndị ahụ e nwere akụkọ ọkpụ n’ala Igbo gụnyere nke a:

# Ebe nlere anya na steeti Abịa gụnyere:

**Ubini Ụkpabị Arọchukwu.** Ubini Ụkpabị nwere ọnụ ọgba arụsị okporo igwe ya toro nnukwu ogologo, ebe e si ekpe ndị mmadụ ikpe, ọnụ ọgba nke mmadụ si ya efu, oche eze, nakwa nnukwu osimiri na-acha mmemme, nke na ezipụta ma arụsị gbuo onye ọ mara ikpe.

**Ụlọ ọkpụ ngwaagha** a bụ nke dị n’Ebite Amafor n’okpuru ọchịchị Isingwu Ụmụahịa na steeti Abịa bụ nke e guzobere n’afọ 1985, ma bụkwara nke dị ebe e nweburu ụlọ igwe okwu Bịafra. E nwere mpaghara atọ nke ihe dị na ya gụnyere ngwa agha ọdịnala (ngwa agha e ji lụọ agha dapụtara n’etiti obodo na obodo, agbụrụ na agbụrụ n’oge gboo tupu ndị ọcha abịa n’ala Igbo (ngwaagha ndị

soja, ebe mpaghara nke atọ jupụtara na ngwaagha e ji lụọ ọgụ Biafra bụ nke a lụrụ n’agbata afọ 1967 – 1970.

**Oshimiri Azumini** dị n’agbata Steeti Abịa na Akwa Ibom. O nwere agwa Mgbaji ma ọdịdị ya mara mma n’anya nke ugwu.

# Ebe nlere anya na steeti Anambra gụnyere:

**Ézū Agulu** bụ nke dị n’obodo Agulu na mpaghara ọchịchị Anịọcha dị na Steeti Anambra. Ezu Agulu a bụ nke ya na Ulasi Okija na Osimiri Naija jekọrọ ọnụ. Ézū Agulu bụ oke mmiri nwere ọnụ arụsị tinyere Aguiyi nke anaghị egbu egbu. Ézu Agulu a, nwere akara ọkpụ dị asọ n’ala Igbo nke gụnyere na

E nwere nnukwu nkwenye na ajọ mmụọ/mmụọ ọgbanje jupụtara na ya bụ mmiri. A na- achụ aja dị iche iche ebe ahụ.

E nwere nkwenye na ọ na-agwọ ọrịa dị icheiche.

E weere ya dịka ebe na- enye mpaghara dị icheiche na steeti Anambra mmiri.

Agụiyi karịrị naarị atọ, ọtụtụ azụ, agụgba/nshịkọ, tinyere mbe mmiri dg jupụtara na ya. A naghị anabata ịkọ azụ na ya. Anaghịkwa egbu agụiyi ndị dị n’ezu ahụ egbu, n’ihi na e kwenyere na ha dị asọ n’ihi ọrụ nchekwa obodo ha. Dịka o si gbasata nchekwaba obodo,

Onuchukwu (2013) kọwara na agụiyi dị na Ezu Agụlụ bụ ngwa e ji zọpụta obodo ahụ n’aka ndị agha úgwú, n’oge agha Bịafra, tinyekwara mgbe a gbara ohu n’ala Igbo. E nwere nkwenye na agụiyi na mbe mmiri ndị a dị n’ezu a na-agbanwe ghọọ ụmụagbọghọ mara mma, ndị ọrụ ha bụ ịrara ndị agha raba na mmiri ebe ha ga-efu. N’oge ehihie, agụiyi na mbe mmiri ndị a na- apụta n’ikpere mmiri ebe ha na- anya anwụ ; oge a ka ọ kacha mma ịga lee anya.

**Ọgba Ogbunike** dị n’azụ ọgba, n’Ogbunike n’Okpuru ọchịchị Oyi na Steeti Anambra, nke onye chọpụtara ya bụ dịnta a na- akpọ Ụkwa. Ihe gbara ọgba a okirikiri bụ ọhịa nke anụmanụ dịka ụsụ, ele, agwọ, ọwalị bi na ya. O nwere okporo/ ọnụ maọbụ olulu buru ibu dị iri n’ọnụọgụgụ na- abanye n’obi dịkwa icheiche, ma ụfọdụ olulu ndị a jupụtara n’iyi. N’ime nnukwu olulu ndị ahụ, e nwere obere olulu dị icheiche nwere ụzọ njekọrịta, ma ụdị olulu ndị obere a ka ndị mmadụ ji mere ebe mgbaba mgbe a gbara ohu. Mmiri na - asọpụta site n’iyi ahụ na- abanye n’oshimiri Nkisa; ma ebe iyi ahụ na oshimiri gakọrọ ọnụ, e nwere mmiri dị ọkụ ma nke jiri oyi. Ka osila dị, mmemme ime Ogba ka a na- eme afọ ọbụla iji cheta Ọgba ahụ.

**Obu Gad** bụ nke dị n’Aguleri ebe akụkọ nkọkịrịkọ sị na ndị Igbo malitere. Obu – Gad bụ obi ọdịnala dị asọ a na- enwe ịchụ aja bido n’oge gboo maka njịkọtara ndị Igbo dị ndụ na ndị nwụrụ anwụ dịka ụmụnne, tinyere njịkọta ndị Igbo na nna ukwu ochie/ndị ichie ha bụ Eri. Nkọkịrịkọ na- akọ na Eri bụ nna ndị Igbo ma bụrụ onye e nwere nkwenye na ya na ndị so ya gagharịrị bata n’oshimiri Omanbala, n’ebe a na- akpọ Eri- aka dị n’akụkụ Iyi Ọdanduli n’obodo Ivite na Igboezunu dị n’Aguleri taa. Nke a mere na akụkọ a na- ekwu na Aguleri bụ isi ala Igbo. N’Obu Gad, e nwere ọnụ arụsị a na- akpọ Otutunzu ebe Eri nọrọ kpụọ ma lie ite aja ọgbụgbandụ nke a na- akpọ ‘Ududu Eze’ bụ nke o mechara nyefee ya n’aka nwa ya nwoke izizi a na- akpọ Aguleri dịka akara njirimara na ngwa ichieze n’ala Igbo. Ruo taa n’ala Igbo, emume ntọaja ichi eze nke ndị Nri agaghị enwe isi maọbụrụ na ndị ọchịchị ọdịnala Aguleri enyefeghị onye a chọrọ ichi eze ‘Ududu Eze’ ahụ. Nke a bụ maka na Ite Ududu Eze a dị asọ mana- egosikwa ikikere, ikpe nkwụmọtọ na ọchịchị n’etiti ndị Igbo, ma bụkwara ike jikọtara obodo dị icheiche mebere obodo Eri na ndị nna ochie ha nwụrụ anwụ.

**Ọhịa Ikenga** bụ ọhịa dị ka chi si kee ya, dị n’okpuru ọchịchị Orumba. Ọhịa Ikenga bụ ọhịa mmiri nke mmebere ya bụ ụkwụ osisi toro nnukwu ogologo na- acha ndụ ndụ na ahịhịa na- eko eko. Ọ bụ naanị ya bụ ọhịa e metụbeghị aka, nke mmadụ ji akọ ihe na ya site na mbido ụwa. Ọhịa a

jupụtara n’osisi ndụ na anụmanụ mmadụ ahụbeghị anya, bụ nke ụdị ya adịghịzị n’ọtụtụ obodo. N’etiti ọhịa ahụ, ka e nwere ọnụ arụsị nke eze mmụọ na- esi na ya echekwa ọhịa ahụ niile.

**Arụsị Ọkịja** dị n’obodo Ọkịja na Steeti Anambra bụ nke a mara dịka ebe a na-ekpe ikpe nkwụmọtọ. Nke a bụ maka na e nwere nkwenye na onye ikpe mara, na arụsị ahụ ga- egbu onye ahụ ozugbo, tinyere na arụsị ahụ na ewekọrọ ihe niile maọbụ enwemenwe na akụnụba niile onye ahụ kpatara ma ọ bụrụ na a chụghị aja kwesiri ozugbo.

**Ọgba Ukwu na mmiri nwụda ọgba** bụ nke dị n’Owere Ezeụkala dị n’okpuru ọchịchị Orumba na Steeti Anambra. Owere Ezeụkala nwere obodo asatọ dị na ya. Ha bụ Ihie, Isiafor, Iyiafor, Lete, Mkputu, Ogwuada, Okpoghota, na Okpu. N’ebe a, e nwere mmiri na- agbapụta na nnukwu okwute tụrụ agwa asaa. Ọgba ukwu kachasị ọgba niile dị na mpaghara Ọdịda Anyanwụ Afrika. O juputara n’ọrụ nka apịrịapị, akpụrụakpụ tinyere ihe a tụrụ atụ. O nwere nnukwu mbara n’etiti nke e nwere nkwenye na ọ bụ ebe chi dị icheiche bi tinyere oke okporo/ ọnụ maọbụ olulu nwere ike iricha obodo ahụ niile. O nwere mmiri na- awụdata site na girigiri dị n’elu ihu ọgba ahụ, ma mma mmiri ahụ bụ na o nwere agwa asaa. Mmiri na- awụpụta bịara n’ala ọgba ahụ ghọọ/bụrụ iyi.

**Ụlọ ihe ọkpụ Igbo Ukwu** dị na Ngọ nke dị n’okpuru ọchịchị Agụata na Steeti Anambra bụ nke e guzobere n’afọ 1959 ma bụrụ otu n’ime ụlọ ihe ọkpụ ndị gọvmentị nwe. Ụlọ ihe ọkpụ a ka a na- akpọ ụlọ nna ochie ndị Igbo n’ihi na o jupụtara n’ihe ọkpụ dị icheiche nke mazị Isaiah Anozie chọpụtara n’oge ọkọchị mgbe ọ na- egwu olulu mmiri n’afọ 1939. Ihe ọkpụ ndị jupụtara na ya gụnyere akpụrụakpụ ite dị icheiche, ọfọ a haziri isi ya nke ọma, bronzi dị icheiche dịka nke na- egosi agwọ ma nke e ji eku mmiri, ihe olu maọbụ mgba olu nwere isi ebule, ihu mmadụ e gburu ichi, mgba olu na nke aka dị icheiche dg.

Ebe nlereanya na steeti Imo gụnyere:

**Ụlọ omenala Mbarị** bụ nke dị na Ikenegbu na Steeti Imo. Ụlọ Mbarị a bụ ebe a na- enweta ọrụ nka na akpụrụakpụ ndị Igbo (Osakwe, 2015). Oge ụfọdụ a na-akpọ ya “ụlọ chi’ dị icheiche. Ụlọ omenala Mbarị nwere njirimara dị iche iche dịka:

Mbarị nwere ihe a kpụrụ akpụ na-ezipụta etu e si efe Ala.

E nwere akpụrụakpụ ndị ọzọ na- egosi etu ndị Igbo si ebi ndụ nweekwa ndị na- egosi arụsị dị icheiche a maara nke ọma n’ala Igbo. Arụsị ndị a gụnyere:

Amadịọha Chi egbe igwe

Ogwugwu Chi ọhịa

Nwaorie Eze mmiri Nwaorie

Ahajiọkụ Chi na- ahụ maka mmịta ihe ubi dg

ch. N’ahụ akpụrụakpụ a niile, e nwechara anụọhịa a kpụkwasara na ha, dịka enwe, mbe, ebule, agwọ, owu, bụ nke nkwenye bụ na ha bụ mmụọ na-agara arụsị ndị a ozi.

d. E nwekwara akpụrụakpụ Ikoro dị n’ahụ ya, nke na-egosi ngwa egwu ndị Igbo ji ezi ozi.

e. Ụfọdụ akpụrụakpụ ndị a na – ebukwa enyi nnụnnụ n’ahụ.

g. E nwere akpụrụakpụ nke ihe dị n’elu ya na- ezipụta nwoke kachasị too ogologo n’ala Igbo. O nwere nke na- egosi onye afọ toro maka mmerụ ala.

Mbarị bụ ọrụ nka pụtara ihe nwere mgbarọgwụ n’omenala, nkwenye na mmepụta ekpemekpe ọdịnala. A gbadoro ụkwụ n’omenala nke kewara ihe a rụrụ na mbarị ụzọ atọ. Ha gụnyere ụlọ Mbarị, usekwu ụlọ ngwongwo, ochie Mbarị na ụlọ nkiri.

**Ugbo Nkwụ** dị n’etiti Amafọ na Egbema n’okpuru ọchịchị Ọhaji/Egbema ma bụrụ nke e guzobere n’afọ 1974. Ọ bụ ugbo nkwụ kacha buo ibu ma na- amịta isi akwụ bukwara ibu n’Ndịda Afrịca. Ọ bụ ugbo nkwụ a bụ isi a hụrụ kwaba okpu n’ịkwalite ọkwa akụnụba tupu a chọpụta maka mmanụ ala. Ọ bụ Ụkpabi Asịka kụnyere nkwụ ndị ahụ n’afọ 1976, ebe onye ọchịchị Samuel Onunaka Mbakwe bụzị onye rụrụ ebe a na- eti akị na – apịpụta mmanụ n’afọ 1983.

**Oshimiri Ụrashị/Orashị/Ulasị** bụ ebe nlereanya ọzọ dị n’obodo Ezeama na Dikenafaị n’okpuru ọchịchị Ideatọ Sawụtụ na Steeti Imo. Mmiri a si n’abụba dịka ụdọ awụdata site n’elu ọgba ma ghọọ iyi na mgbada ya. Ihe omimi dị na ya bụ na ọ bụ site n’Iyi a ka e si nweta Oshimiri Ụrashị taa. Oshimiri Urashi a na- asọba n’ime obodo dị icheiche dịka 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, Azịa, Ụkpo, Ihembosi, Ozubulu na Okịja), ruo Steeti Rivers, na Steeti Bayelsa, bịazie banye n’Abaji Atlantik. N’ihi oshimiri a mere n’aka ọrụ ndị bi ebe ahụ bụrụ ịkọ azụ, ịdọ ugbo akwụ na ịrụ ọrụ ugbo.

**Ézū Oguta** dị n’ime obodo Ogbuide maọbụ Ụhamiri. Ézū Oguta nwere ụdị mmiri abụọ, nke n’otu na-acha anwụ anwụ ebe nke ọzọ na- acha ka mmiri nkịtị. Ihe ịtụnanya dị ya bụ na ha na- agara onwe ha iche iche nke na a kpọrọ out oke nke ọzọ nwaanyị. ọ bụrụgodu na- ekukọta mmiri ahụ tinye n’ime iko maọbụ ite ọ ga- ekewakwa onwe ya ụzọ abụọ. Ezu a kachasị buo ibu na Steeti Imo, ma ọ dịka chi si kee ya ma na – achakwa buluu/anyụrụ anyụrụ. Ezu a baara obodo ụfọdụ nnukwu uru mgbe ndị ọcha bịara, dịka Oguta, Orsu, Nkwesi na Awa. Nke a bụ maka na o nyeere ha nnukwu aka n’ebe ibupu mmanụ n’oge ọchịchị ndị ọcha ma bụrụkwa ụzọ ndị agha mmiri Bịafra si aga (oge agha) ebe ọbụla ha chọrọ ịga. Osisi na Okwute a kwara na- enyere ugbo ndị Kọmpini United Africa, (UAC) aka n’ ebe ibu mmanụ na akị ka dịkwa ebe ahụ ruo taa.

# Ebe nlereanya e nwere na steeti Enugu

**Ọgba Iheneke** dị n’Ezeagu na Steeti Enugu. Ebe a, e nwere mmiri na- awụdata n’okwute tinyere ọgba, mmiri gịrịgịrị na iyi. Ebe a nwere ụdị mma pụrụ iche ọ mara site n’okike, n’ihi ya ọ na- enye obianụrị dịka ebe nlegharị anya. Mmiri a na- ajụ oyi n’oge udumiri nakwa n’oge ụgụrụ. Mmiri a dmiri emi nke na ụgbọ mmiri na- esi n’otu isi ruo na nke ọzọ. O nwekwara ogwe osisi ma nke igwe e ji aga na mmiri ahụ, tinyere ebe a na- azụ azụ.

**Ọgba Akụ dị n’ugwu Akụ n’ime Nkalagụ** Obukpa n’okpuru ọchịchị Ọdịda Anyanwụ Igbo Eze na Steeti Enugu. N’Ọgba Akụ, e nwere nnukwu ụkwụ osisi gbara agba ma tookwa ogo gbara ya okirikiri, nke anaghị emegharị ahụ maọbụ eme mkpọtụ. Nke a mere na gburugburu ya niile jụrụ ezigbo oyi. N’ime ya, e nwere nnukwu ọgba okwute, mmiri si na ya awụdata. Nke mere ka ebe ahụ dị omimi n’ihi na mgbe ọbụla mmadụ gere nti ma ọ bịa nso, ọ dịka ka a ga- asị na mmiri ahụ na- awụdata, na- akpa nkata maọbụ enwe ntamu. Ihe omimi ọzọ bụ na mmiri ahụ na- awụdata site n’elu okute ahụ dị n’ụdị nko mara mma ka ọnwa na- apụta ọhụrụ. N’okpuru Ọgba ahụ e nwere nnukwu okporo/ ọnụ maọbụ olulu bụ nke na- emepe ma na- emechikwa mgbe ọbụla ọ masịrị ya. Ndị nta obodo ahụ na- achụrụ arụsị Akụ nta afọ abụọ ọbụla, ma ọ bụ site n’okporo ahụ ka ha si eme nke a. E nwekwara nkwenye na okporo ahụ bụ ebe e si aga n’ụwa ọzọ bụ ndị nwere ụdị mmadụ ọzọ na- asụkwa ụdị asụsụ ọzọ.

**Iyi Ọbayị** dị na Nguru n’okpuru ọchịchị Nsụka na Steeti Enugu. Ihe jupụtara na ya bụ mbe mmiri, Awọ, mbara na nchi. A na- egwu mmiri ahụ egwu n’oge udu mmiri n’ihi na ọ na- ejupụta n’ọnụ. Oge ọbụla mmiri jupụtara ya n’ọnụ n’oge udu mmiri, ọ na- asọpụta banye n’ime obodo. Ka osila dị, iji gbochie imebi akụnụba maọbụ ọrụ ubi dịka o si emebu na mbụ, e nwere otu ebe dị omimi ndị nna nna ochie guzobere, nke na mmiri na- asọbanye n’ ime ya ihe dịka ọnwa atọ tupu o nwee ike ịbanye n’ime obodo. O nwere ebe dị icheiche ndị mmadụ na- anọ achụ aja dịkwazị icheiche, maka igbo mkpa ha.

**Mmiri Ọgba Ọhụm (Awhum):** Nke a dị n’ obodo Amaugwe Awhum n’okpuru ọchịchị Udi nke Steeti Enugu. N’ebe a mmiri na- awụdata site n’ọgba dị n’elu elu ma dọrọ dịka iyi na ndịda ya. Mmiri a na- awụdata, nwere akụkụ maọbụ mpaghara ya dị ọkụ oge ọbụla. E nwere nkwenye na mmiri Awhum a na- agwọ ọrịa mana achụpụkwa ajọ mmụọ ebe ọbụla a gbasara ya.

**Ụlọ Nkanuụzụ Lejja** dị n’ Otobo Ugwu na Dunoka Lejja n’okpuru ọchịchị Nsụka. N’ebe a e nwere ihe ọkpụ dị icheiche na- egosi na ọ bụ ebe a nọọrọ kpụọ ụzụ dị icheiche ma gbariekwa igwe. Ebe ọzọ a nọrọ kpụ ụzụ bụ n’ Ede- Ọbara, Idi- Opi, Ama- Elugwu- Obimo, Eha- Alumona, Amaora, Ụmụndụ, Owere- Elu na Ụmụ- Ibagwa.

**Ugwu Milken** dị na Ngwo na Steeti Enugu ma bụrụ ụzọ izizi e si aga n’Enugu. A na- anọ n’elu ya ahụ etu Enugu si maa mma tụmadị n’oge uhuruchi. N’okpuru ya ka e nwere Ndagwurugwu Iva bụ ebe olulu mara mma dị icheiche dị nke e si na ya gwụpụta koolu n’oge gboo. Aha a e nyere ugwu a bụ nke e si n’aha onye ọcha so na ndị izizi rụrụ ọrụ ebe ahụ nweta. E nwekwara ugwu ndị ọzọ e si n’elu ya ahụ mpaghara Enugu nke ọma. Ha bụ **Ugwu Ugwueme** nke dị n’Udi bụ nke e gwukwara koolu n’okpuru ya na **Ugwu Silicon** dị na Nkalagụ bụ nke e si n’okpuru ya gwupụta ngwa e ji emepụta ugegbe/enyo.

**Enwe Akpugoeze**: N’akpụgoeze na Steeti Enugu, e nwere enwe bụ nke e chekwabara n’ihi ọdịnala na omenala ndị obodo ahụ, ma ọ dị mkpa ịma n’obodo a bụ ebe pụtara ihe e nwere enwe na mpaghara Ọwụwa Anyanwụ Naịjirịa. Ndị akpụgoeze anaghị emesi enwe ndị a ike, ha anaghị egbu ha nke e ji eri ha eri.

**Ezu/Iyi Opi** bụ ezu asaa nwere njịkọ mebere ya; ha bụ Uhere, Ogelube, Iyi eze agụ, Ozzi, Orufu, Nkpọ na Ịkpa. Iyi Uhere bụ nke na- asọ na- agbata Iyi eze agụ na Ogelube ma bụrụ ihe mebere ogbe nlegharị anya nke aja jupụtara, tinyere agụ iyi na anụ mmiri ndị ọzọ. Mmiri nwụda nke Uhere, bụ nke dị n’Ọgbọzalla Opi, na- egosi ọnwụ mmadụ tụmadị onye a mara ama n’obodo, site n’iti egbe igwe na ịda ụda pụtara ihe na-etinye ụjọ n’ime mmadụ, ma mmiri ahụ na- awụdata. Ezu ịkpa bụ nke dị n’ugwu Ozioko na Ndịda Anyanwụ Iyi Ezeagụ na Ogelube. O nwere nnukwu olulu nke ọma, nke na ụgbọ mmiri na- agagharị na ya, bido n’otu isi ruo na nke ọzọ. O nwere ihe ịrịbama pụrụ iche gbasara ekpemekpe, n’ihi na ọ bụ ebe ndị ekpemekpe ọdịnala na- anọ. Ọrufu na Nkpo dị n’Ọwụwa Anyanwụ Ezu Ikpa.

# Ebe nlereanya e nwere na steeti Ebonyi

**Ọgba Mkpuma Ekwa Ọkụ:** Ọgba Mkpuma Ekwa Ọkụ dị n’obodo Ndieze n’okpuru ọchịchị Izzi. Ọgba a bụ nke e nyere aha site n’ọdịdị ya, n’ihi na ọ dịka akwa ọkụkọ, ma etu a ka chi si kee ya ma ọ dị ọkpụ tọrọ ọkpụ.

**Ezu Nnu** dị n’Okposi n’okpuru ọchịchị Ọha Ozzara. Ezu a akwalitela ọkwa akụnụba ụmụnwaanyị bi n’ime obodo ahụ n’ihi na ha na- emepụta nnu ma na- azụkwa ahịa nnu. Ọ bụ site na nnu a ka e si nye Steeti Ebonyi aha njirimara bụ Obodo nnu.

**Ezu Nnu Uburu:** Uburu bụ obodo nwere Ezu anọ jupụtara na nnu. Ebe a ka e si emepụta nnu nke ọtụtụ mpaghara Ebonyi na ala Naịjirịa ji eri nri. Dịka Okposi, imepụta nnu akwalitela ọkwa akụnụba ụmụnwaanyị ime obodo Abakliki.

**Ahịa Ohu:** Nke a dị n’ụzọ mgbago Ugwu na Ọdịda Ndịda Ezza n’Abakaliki. Ahịa a bụ otu ahịa pụtara ihe dịka nke Bonny, Calabar na Arochukwu ebe a nọ ree ohu n’ala Afrịka bụ ndị e bugara obodo Barbados, Haiti, Jamaica na America.

Site na nkọwa ndị a niile dị n’elu, o were anya na e nwere ebe nlereanya n’ala Igbo nke ọma, nke na ịgbado anya na ịkwalite ya ga- enyeaka n’ebe ịkwalite ọkwa akụnụba ndị mmadụ tinyere uru ndị ọzọ.

# Nsogbu Nchọcha

Ebe nlereanya bụ ihe okike pụrụ iche ma dị ọgọ n’anya, ihe e ji mebe maọbụ ọrụ nka na mmemme pụtara ihe na-egosi nnukwu akara njirimara obodo ma bụkwara otu ụzọ e si akwalite ọnọdụ akụnụba obodo na njekọrịta obodo na mba ụwa. Ka osila dị, a chọpụtara na ndị obodo ọzọ

dị iche iche anaghị abịa njem nlereanya n’ ala Igbo. Ọnọdụ ọjọ a eweghị anya maọbụ na ndị Igbo amaghị na onyinye ihe okike ha nwere, ma nke aka mebere kwesiri ịbụ ebe mgbado ụkwụ nlereanya. O weghịkwa anya ma nsogbu a o sitere na ụdị nhụtara ha. Nke a mere onye nchọcha ji chọ ịmata uru na akamgba ndị chere ịkwalite ọnọdụ ebe nlereanya ihe ọkpụ n’ala Igbo.

# Ajụjụ Nchọcha

Ajụjụ nchọcha a ka a gbadoro ụkwụ wee mee nchọcha:

1. Kedu uru ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara?
2. Kedu akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo?

# Usoro Nchọcha

Ụdị nchọcha ọmụmụ a bụ usoro sọvee nkọwa. Nworgu (2006) hụtara usoro sọvee nkọwa dịka ịkọwa ihe omume na otu ihe dị n’agbakọnyeghị maọbụ iwepu ihe ọbụla oge a na-eme nchọcha ahụ. Ụdị nchọcha a dabara n’isiokwu nchọcha a, ebe ọ bụ na nchọcha a nwere mmasị n’ịmata uru na akamgba chere ịkwalite ebe nlereanya ihe ọkpụ n’ala Igbo. Ebe nchọcha gụnyere mahadum ndị a na-eme amụmamụ Igbo na Ndịda Ọwụwa Anyanwụ Naịjirịa. Ndị njirimee nchọcha gụnyere ndị nkuzi na-akụzi asụsụ Igbo, na ndị na- arụ ọrụ n’ụlọ ebe nlereanya ụfọdụ dị n’ala Igbo. Ndị e ji mee nchọcha kpọmkwem bụ ndị nkuzi asụsụ Igbo dị iri isii na ndị na- arụ ọrụ n’ebe nlereanya dị n’ala Igbo dị iri bụ ndị a gbasoro usoro nhọrọ nha na usoro nhọrọ ebumnobi wee họpụta. Ngwa e ji mee nchọcha bụ njụmaza, nke ihe e depụtara nay a dị iri na isii nakwa ajụjụ ọnụ. Onye nchọcha lelere ịnọgịde n’ọnọdụ nke agbanweghị agbanwe site n’iji usoro ntụcha data a na-akpọ Cronbach Alpha na Bekee, ma e nwetara akara 0.76 nke gosiri na ngwa nchọcha dabara nke ọma. E jiri usoro ntụcha ndịna, miin na ndịpụ n’izugbe wee mee nchọcha a.

# Nchọpụta

Ajụjụ ọnụ a gbara ndị ọrụ n’ụlọ ọrụ gbasara ebe nlereanya ihe ọkpụ n’ala Igbo.

# Kedu uru ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara?

N’eziokwu ịkwado ebe nlereanya n’ala Igbo bara nnukwu uru, ma nke a gụnyere

Ebe nlereanya bụ nnukwu akara e si na ya akwalite njirimara mmadụ nakwa obodo. Nke a bụ maka na ọ na- eme ka ọrụaka dị iche iche di, dịka ndị na- akwọ/anya ụgbọala, ụgbọelu, ụgbọ mmiri maka ịbubata nakwa ịbụla ndị na- abịa njem nlereanya. Ụfọdụ na- akwado ebe ha na- ere ihe oriri na ọñụñụ, ndị na- arụ ụlọ obibi maka ndị ọbịa, ndị na- arụ ebe mgbakọta ịkpa obiọma dịka ọba a na- emepụta egwuregwu, ebe a na- agba egwu oringo, ọba egwuregwu ụmụaka tinyere nnukwu ụlọ a na- ere ihe dịgasị iche iche. Ọ na- akwalite ogo akụnụba site n’ịkwụ ụgwọ ihe oriri na ọñụñụ, ebe obibi, na ihe ndị ọzọ ndị na- abịa njem nlereanya na- azụ, dịka akwa, ihe onyinye. Ọ na- eweta njekọrịta, mmekọrịta, nghọta, ịdịkọ n’otu, n’etiti mmadụ na ibe ya, obodo na mba ụwa.

Ọ na- eme ka ụmụaka na- eto eto mata na mgbe a na- ekwu ihe gbasara ebe nlereanya na o nwere ike ịgbasata ihe ndị a:

* ihe okike Chukwu ji aka ya kee, nke na onweghị onye mara isi mbido ya maọbụ mgbe e ji kee ya, dịka Abaji (osheni), Oshimiri(riva), Iyi(strimi), Mmmiri okute(springi), Ezu(lakii), ugwu, olulu, mbara, ọgba, ọhịa ụfọdụ dị nnukwu omimi tinyere anụ ụfọdụ a na- asọ asọ n’ebe ụfọdụ n’ala Igbo, dịka Eke - Idemili.
* Ọrụnka mmadụ ji aka ya mepụta dịka ọtụtụ ihe akparakpa- akwa akwuete, aka dị iche iche, ihe ọkpụkpụ dịka - ịkpụ ụzụ bụ nke eji ndị Awka na Nkwere wee mara.

Ebe nlereanya nwere ike ịbụ ọnụ arụsị dị iche iche nwere akụkọ ọkpụ pụtara ihe n’oge gboo mmadụ jikwa aka ha wee mebe, dịka Mbarị, arụsị ọkịja, arxsị Arọchukwu na ndị ọzọ.

Ebe nlereanya nwere ike ịbụ mmemme maọbụ emume ndị pụtara ihe maọbụ zuru ala niile ọnụ, dịka mmemme iri ji ọhụrụ maọbụ mmemme mmụnwụ.

Nlereanya n’ala Igbo gbasakwara omenala dị oke mkpa, ma nke a bụ nnabata ndị abịa. Nnabata ndị ọbịa n’ala Igbo bidoro n’ikele ekele, inye ha ezi ụlọ obibi, ihe oriri na ihe ọñụñụ tinyere ihe ndị ọzọ.

# Kedu akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo?

O were anya ugbu a na ihe gbasara ọrụ nchekwaba n’ala Naịjirịa nyere oke nsogbu wee ruo n’ala Igbo. Nke a bụ maka na mmadụ amaghịzị onye bụ onye iron a onye a ga- atụkwasi obi. E nwere ndị aka ọrụ ha bụzị ịtọrọ mmadụ maka ọgwụ ego, igbu mmadụ maka bekasịa ha ahụ maka yahuu maọbụ maka ndị na- achọ akụkụ anụ ahụ mmadụ iche iche. Ndị yahuu na- emekwa ka ara gbaa ndị ha na ha nwere mmekọ n’ụzọ dị iche iche. E nwekara ndị ọụ ha bụ itinye ọgbaghara, ma nweekwa ndị o ji egbe ezu ori. Ka osila dị, ọnọdụ ọjọọ a mere na ọtụtụ mmadụ na- achọ ịbịa njem nlereanya na- atụ ụjọ.

Nsogbu ọzọ ịhazi ebe nlereanya n’ala Igbo na- enwe bụ ejikọtaghịnwu ọnụ data gbasara njem nlereanya dị n’ala Igbo, dịka ndị na- abịa, ebe ha si abịa, mkpụrụ ụbọchị ole ha ga- anọ, oge ha ji abịa, ebe ndị ha gara, nhụtara ha gbasara ebe ha gara, ụdị ihe oriri na ọñụñụ ha na- enwekarịsị mmasị na ya, ụdị ụlọ obibi na oriri ha na- anọkarị, mmadụ ole na - anọ n’otu anya ụlọ na ụdị akwa na - adị na ya.

Enwetaghị nkwado site n’aka ndị gọvmentị nakwa ndị otu nnnọrọ onwe bụ nnukwu nsogbu ọzọ. Ndị gọvmentị tinyere otu nnọrọ onwe na mmadụ ụfọdụ, e nwere na mpaghara Ọwụwa Anyanwụ Naịjirịa anaghị ahụta ebe nlereanya e nwere n’ala Igbo ka ebe a ga- etinye ego wee kwado. Ihe dị njọ bụ na ebe a dị iche iche e nwegasịrị ebe nlereanya n’ala Igbo bụ n’ime ime obodo, nke na- enweghị ezi okporo ụzọ e si aga na ya, tinyere enweghị ọkụ latriki, ezigbo ụlọ obibi, na mmiri ọñụñụ dị ọcha.

Akamgba ọzọ bụ agbasaghị ozi nke ọma n’ihe gbasara ebe nlereanya e nwere n’ala Igbo. N’ebe a, ọtụtụ ndị si ma birikwa n’ala Igbo nakwa ndị si na mba ofesi amaghị na e nwere ebe nlereanya na akụkọ ọkpụ dị omimi n’ala Igbo.

Ọbịbịa ndị ọcha na ekpemekpe ụka ha wetara mere na ọtụtụ ndị Igbo na onwe ha na- ahụtazi ebe ndị a e nwere akụkọ ọkpụ na ebe nlereanya dịka ọnụ arụsị, nke na onye na- aga ebe ahụ na- agazị n’ọnụ arụsị.

# Ajụjụ Nchọcha 1

Kedu uru ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara?

# Tebul 1: Mini echiche ndị nkuzi gbasara uru ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara

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| --- | --- | --- | --- | --- | --- |
| **Ọnụ ọgụgụ** | **Ihe e depụtara maka ime nchọcha** | **Ọgụ** | **Miin** | **Ndịpụ n’izugbe** | **Mkpebi** |
| 1 | Ọ ga- enyeaka n’ịkwalite njirimara ndị Igbo. | 60 | 2.72 | 0.67 | Kwere ekwe |
| 2 | Ọ ga- akwalite ogo akụnụba ndị Igbo. | 60 | 2.52 | 0.49 | Jụrụ ajụ |
| 3 | Ọ ga- eme ka e nwee ọrụaka dị iche iche. | 60 | 2.61 | 0.54 | Kwere ekwe |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| 4 | Ọ ga-eweta mmepe obodo site n’ịrụ ebe mgbakọtaịkpa obiọma. | 60 | 2.58 | 0.50 | Kwere ekwe |
| 5 | Ọ na- eweta njekọrịta na mmekọrịta mmadụ nakwaobodo dị iche iche. | 60 | 2.89 | 0.65 | Jụrụ ajụ |
| 6 | Ọ na- eweta nghọta na ịdịkọ n’otu, n’etiti mmadụ,obodo na mba ụwa. | 60 | 2.64 | 0.55 | Kwere ekwe |
| 7 | Ọ na- eme ka mmadụ mata nkwenye ndị Igbo, dịkaanụ ndị a na- asọ na mba dịka eke. | 60 | 2.65 | 0.62 | Kwere ekwe |
| 8 | Ọ na- eme ka mmadụ mata ihe ọkpụ bụ ihe okikena nke e jiri aka wee mee. | 60 | 2.71 | 0.66 | Kwere ekwe |
| 9 | Ọ na- eme ka ụmụaka na- eto eto mụta etu e si anabata ndị ọbịa nke ọma, bụ nke e jiri mara ndịIgbo. | 60 | 3.00 | 0.83 | Kwere ekwe |

**Mkpoko miin 2.72**

Miin e nwetara gosiri na ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara nnukwu uru, ebe e nwetara mkpoko miin 2.72 bụ nke karịrị kraịterịọn miin 2.50.

# Ajụjụ Nchọcha 2

Kedu akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo?

# Tebul 2 : Mini echiche ndị nkuzi gbasara akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo.

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| --- | --- | --- | --- | --- | --- |
| **Ọnụ****ọgụgụ** | **Ihe e depụtara maka ime nchọcha** | **Ọgụ** | **Miin** | **Ndịpụ****n’izugbe** | **Mkpebi** |
| 10 | Akwụdosighị ike n’ọrụ nchekwa mmadụ. | 60 | 2.53 | 0.50 | Kwere ekwe |
| 11 | Enwetaghị nkwado site n’aka ndị gọvmentị nakwandị otu nnnọrọ onwe. | 60 | 2.61 | 0.53 | Kwere ekwe |
| 12 | Enweghị ezi mmepe dịka ezi okporoụzọ. | 60 | 2.59 | 0.55 | Kwere ekwe |
| 13 | Agbasaghị ozi nke ọma n’ihe gbasara ebenlereanya e nwere n’ala Igbo. | 60 | 2.79 | 0.62 | Kwere ekwe |
| 14 | Nkwenye na-esite n’ekpemekpe ụka, n’ụdị iheọdịnala Igbo ọbụla bụ ife arụsị. | 60 | 2.90 | 0.71 | Kwere ekwe |
| 15 | Ejikọtaghị data ọnụ gbasara njem nlereanya dịn’ala Igbo. | 60 | 2.63 | 0.59 | Kwere ekwe |
| 16 | Ndị na- arụ ọrụ ebe nlereanya ụfọdụ na- egwu ndịmmadụ wayoo. | 60 | 2.51 | 0.50 | Kwere ekwe |

**Mkpoko miin 2.81**

Miin e nwetara gosiri na ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara nnukwu uru, ebe e nwetara mkpoko miin 2.72 bụ nke karịrị kraịterịọn miin 2.50.

# Mkpọkọta Nchọcha

Site na nchọcha e mere, ihe ndị a bụ ọkpụrụkpụ ihe a chọpụtara :

Uru ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara gụnyere ime ka ọrụaka dị iche iche di, ịkwalite ogo akụnụba, inwe ohere njekọrịta, mmekọrịta, nghọta, ịdịkọ n’otu, n’etiti mmadụ na ibe ya, obodo na mba ụwa tinyere ime ka ụmụaka na- eto eto mata na mgbe a na- ekwu ihe gbasara ebe nlereanya na o nwere ike ịgbasata ihe okike, ihe mmadụ ji ka mee, ọrụ nka na mmemme ụfọdụ pụtara ihe. Akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo gụnyere ihe gbasara ọrụ nchekwaba, ejikọtaghịnwu ọnụ data gbasara njem nlereanya dị n’ala Igbo, enwetaghị nkwado site n’aka ndị gọvmentị nakwa ndị otu nnnọrọ onwe tinyere enweghị mmepe.

# Mkparịtaụka

Ihe a chọpụtara gosiri na ịkwalite ebe nlerenanya ihe ọkpụ dị n’ala Igbo bara nke ọma. Nchọcha a yitere nchọcha nke Ade (2020) na Hassan (2021) bụ ndị kọwara na otu ụzọ pụtara ihe e ji enwe mmepe na nkwalite obodo bụ site n’obodo ịhazị ebe nlereanya ha. Site n’ihe a chọpụtara, ọ na-egosi na obodo ọbụla na- akwado ebe nlereanya ha abụghị naanị na ha na- echekwaba akara njirimara ha, kama na ha na- ekepụta ohere mmadụ dị iche iche ga- esi nweta akaọrụ ihe ha ga- arụ bụ nke na- ewetakwa mmepe obodo na nkwalite obodo.

Nchọcha ọzọ gosiri na akamgba ndị chere ịkwalite ebe nlereanya ihe ọkpụ ndị a n’ala Igbo gụnyere ihe gbasara ọrụ nchekwaba, ejikọtaghịnwu data gbasara njem nlereanya. Nchọcha a dabara na nke Nwokoye (2019) na Iwunna (2022) bụ ndị hụtara na obodo ọbụla na- anaghị agbado anya na nchekwaba ndụ na akụnụba obodo bụ obodo nwụrụ anwụ. Nkọwa a na-arụtu aka na isi mmalite ime ka njem nlereanya dị ire bụ ịhụ na e nwere ezi nchekwaba n’obodo ahụ. Nke a na- egosi na ọ bụrụ na- enweghị ezi nchekwaba n’obodo, na ngwa ebe nlereanya, ndị na- ahazi ya, ma ndị na- ere ihe oriri na ọñụñụ nakwa ụlọ ebe obibi agaghị enwe ezi nchekwa, fọdụkwuzie ndị ga- abịa njem nlereanya.

# Mmechi na ịtụalo

Ịkwalite ebe nlereanya dị iche iche dị n’ala Igbo bụ ụzọ pụtara ihe ndị Igbo na mba ụwa ga- esi enwe mmekọrịta, tinyere inwe mmepe na nkwalite ọkwa akụnụba. N’ihi nke a ka o ji dị mkpa na a ga- agbọ mbọ ịhụ na ihe niile a na- echere nkwalite ebe nlereanya n’ala Igbo niile bịara n’isinjedebe.

N’ihi nke a, nd nchọcha tụtara alo ndị a:

1. Ndị gọvmentị ga- agba mbọ ịhụ na e tinyere ego na nkwalite ebe nlereanya ndị a dị n’ime ime obodo n’ala Igbo, iji weta mmepe na ohere ọrụaka ma belata mgbala ọtụtụ mmadụ na- agbala n’obodo mepere emepe.
2. Ndị otu nnwereonwe na mmadụ nkịtị dị iche iche nwere mmasị n’ebe ịkwalite na nchekwaba omenala Igbo dị ga- agba mbọ iwepụta ego kwado ọrụaka, ọrụnka na mmemme dị iche iche pụtara ihe e ji mara ndị Igbo.
3. Ndị gọvmentị ga- agba mbọ ịhụ na e nwere mmepe n’ ime obodo dị iche iche n’ala Igbo, dịka ezi okporoụzọ, ọkụ latrikị na ezi mmiri ọñụñụ ka ndị mmadụ nweike inwe mmasị ịga n’ime obodo.
4. Ndị gọvmentị ga- agba mbọ ịhụ na e mepere ụlọakwụkwọ ebe a ga- enye ndị mmadụ nwere ikike na mmasị ọzụzụ ihe gbasara njem nlereanya na uru ọ bara na e chekwabara ihe gbasara ya maka ndị ọbịa na ndị na- eto eto.
5. Ndị na- ahazi kọrikulum ga- agba mbọ hụ na e tinyere ihe ọmụmụ gbasara njem nlereanya na kọrikulum ndị praimarị na sekọndịrị, iji bido n’oge meek a ụmụaka nwetaba ihe amamihe gbasara ihe ọkpụ ndị a dị n’ala Igbo.
6. Ndị obodo ga- ahọpụta ndị ọrụ nche obodo mara ọrụ ha nke ọma, tinyekwara enyemaka ga- esite n’aka ndị gọvmenti iji chekwaba mmadụ na akụnụba n’oge njem nlereanya.

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

Nneka Justina Eze1, Nwigwe Nwakaego2, & Azubuike Uchenna Patrick3

1Department of Linguistics, Foreign & Nigerian Languages, Faculty of Arts National Open University of Nigeria neze@noun.edu.ng

2Department of Arts and Social Science Education , Ebonyi State University Abakaliki nwakaegonwigwe@gmail.com

3Department of Languages and Linguistics, Ebonyi State University, Abakaliki 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 tendon with the discourse situation. Sermon should be embellished with appropriate methodology taking into account the existential realities of the worshipers. 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.

1. The preacher’s exhibition of communicative competence in code-switch.
2. The language of preaching and worldview of the people.
3. 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 od 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) sates that theories are analytical tools for understanding, explaining and making predictions about a giving 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. 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. 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 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, 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”. However, there are three styles of communication.

* 1. 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.

* 1. 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.
	2. 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’ posses. But if the linguistics 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.

1. 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.
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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’ posses. 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. They 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

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/No** | **Items** | **R a** | **t i** | **N** | **g s** | **Total** | **Mean score** | **Decision** |
|  |  | 4SA | 3 A | 2 D | 1SD |  |  |  |
| 1. | The preachers display more competence when they preach in the language of the congregation | 8 0 | 1 1 2 | 4 3 | 1 5 | 7 5 7 | 3 | . | 0 | Positive |
| 2. | They preachers display more competence when they preach in English language | 1 4 9 | 1 0 7 | 5 | 2 | 8 9 9 | 3 | . | 6 | Positive |
| 3. | The preachers display morecompetence when they preach in pidgin | 2 4 | 3 8 | 6 7 | 1 2 1 | 3 6 5 | 1 | . | 5 | Negative |
| 4. | The preachers prefer to mix languages while preaching | 9 1 | 8 5 | 5 3 | 2 1 | 7 4 6 | 3 | . | 0 | Positive |
| 5. | The preachers displaycompetence when they use religious language | 1 5 1 | 8 6 | 9 | 4 | 8 8 4 | 3 | . | 5 | Positive |
| 6. | The preachers display competence no matter the language they use | 1 1 0 | 1 2 2 | 1 5 | 3 | 8 3 9 | 3 | . | 4 | Positive |
| 7. | The preaching are filled with idioms, proverbs, analogies dueto communicative competence | 1 3 5 | 8 9 | 1 8 | 8 | 8 5 1 | 3 . 4 | Positive |
| 8. | The preaching’s are filled with interjections which show lack of communicative competence | 4 0 | 2 7 | 8 3 | 1 0 0 | 5 0 7 | 2 | . | 0 | Negative |
| 9. | The preachings show training for the job | 170 | 7 1 | 6 | 3 | 9 0 8 | 3 | . | 6 | Positive |
| 10 | . The lack of competence stern from lack of preparations | 120 | 9 8 | 3 1 | 1 | 8 3 7 | 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 s** | **Total** | **Mean****score** | **Decision** |
|  |  | 4SA | 3 A | 2 D | 1SD |  |  |  |
| 1. | The preaching in the Pentecostalchurch focus only on what was read in the church | 8 | 3 2 | 8 3 | 1 2 5 | 4 1 | 9 | 1 . | 7 | Negative |
| 2. | The preachers relate their preaching with what is happeningin the society | 1 6 7 | 6 8 | 9 | 6 | 8 9 | 6 | 3 . | 6 | Positive |
| 3. | The preachers relate what is in theBible with the culture of the people | 180 | 4 9 | 1 2 | 9 | 9 0 | 0 | 3 . | 6 | Positive |
| 4. | The cultural values of the people are not taken into consideration inpreaching | 3 9 | 4 2 | 1 1 7 | 5 2 | 5 6 | 8 | 2 . 3 | Negative |
| 5. | The language of preachings conflict with the culture of theenvironment | 2 2 | 3 1 | 1 1 9 | 7 8 | 4 9 | 7 | 2 . 0 | Negative |
| 6. | The language of preacherspromotes the culture of the people | 1 2 6 | 1 0 7 | 1 5 | 2 | 8 5 | 7 | 3 . | 4 | Positive |
| 7. | The language of preachers reformsthe cultures of the people | 1 1 0 | 8 6 | 3 7 | 1 7 | 7 8 | 9 | 3 . 2 | Positive |
| 8. | The language of the preachers is based on the cultural worldview ofthe audience | 1 2 0 | 1 0 1 | 5 | 2 4 | 8 1 | 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** |
|  |  |  | 4SA | 3 A | 2 D | 1SD |  |  |  |
| 1. | The use of the language of the immediate environment canenhance sermon delivery | 8 0 | 1 2 5 | 3 8 | 7 | 7 7 | 8 | 3 . 1 | Positive |  |
| 2. | The use of language of immediateenvironment retards sermon delivery | 5 | 2 8 | 1 0 7 | 1 1 0 | 4 2 | 8 | 1 | . | 7 | Negative |  |
| 3. | The use of Nigerian Englishenhances 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 audienceenhances 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 retardssermon delivery | 8 7 | 1 2 8 | 2 1 | 1 4 | 7 8 | 8 | 3 | . | 2 | Positive |  |
| 7. | The use of code-mixing andshifting 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 sermondelivery | 1 4 1 | 8 3 | 1 5 | 1 1 | 8 5 | 4 | 3 | . | 4 | Positive |  |
| 9. | Preaching without practice orpreparations 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 retardssermon 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

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.

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# The Concept of ‘Ala Bụ Ala’: A Signal for Igbo Extinction Eze, Cyprian Chidozie1 & Eze, Mabel Nkechinyere2

1, 2 Department of Nigerian Languages, Lagos State University of Education, Oto/Ijanikin, Lagos Cypeze62@yahoo.com 08038490777, 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 ụkwara ọ 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 akụkọ’* 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 bụ 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 Ikwubuzor (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

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

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 Toochukwu 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 bụ 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:

# Mmadụ Bụ Mmadụ: 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 ‘*mmadụ bụ mmadụ’* encourages cross ethnic group marriage. In the past, Igbo men in disapora 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.

# Ndụ Bụ Ndụ 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.

# 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:

* 1. *Akụ ruo ụlọ o nwee ugwu* (wealth reach home it gets respect) meaning wealth is more valued at home.
	2. *A na-esi n’ụlọ mara mma pụọ ama* (Good behaviour begins at home)
	3. *Ofeke amaghị ama nna ya gafere ama nna ya.* (useless person does not know his village and passed it.)
	4. *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
		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 bụ 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.

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# Mgbanwe n'Egwuregwu Ọnwa nke Gboo na nke Ugbua

Ifunanya Nzubechukwu, Dimebo1, & Dorathy Onyedikachi, Chukwu2

1Department of Linguistics and Nigerian Languages Alex-Ekwueme Federal University, Ndufu Alike, Ikwo, Ebonyi State, Nigeria ifuuchigoo93@gmail.com;dimebo.nzubechukwu@funai.edu.ng +2348137584366

2 Blessed Martins International Institute of Science and Technology, Ebonyi State, Nigeria chukwufrednora@gmail.com +2349038035838

**Ụmị**

*Egwuregwu ọnwa bụ otu n’ime njirimara ndị Igbo. Ọ bụ omenala ndi Igbo ji enwe obi ụtọ. Nkuzi a tinyere ezi ọnọdụ inwe obi oma na-esite n'omenala apụta ihe. Ma ka o sila dị, omenala na omume mba ọzọ na-abughị nke ndị Igbo na-emetụta ala Igbo ugbu a. N’oge gboo, o nweghị ihe dị ka ụlọ akwụkwọ, Ọ bụ usoro omenala na ọdịbendị ka e ji akụziri ma na-azulite ụmụaka n'ụzọ ziri ezi, bụ nke egwuregwu ọnwa bụ otu n'ime omenala ndi a pụtara ìhe nke ọma. Mana nke bụ eziokwu bụ, n'oge ahụ ka a ga-ahụ ụmụaka Igbo nwere ezigbo agwa na ezigbo ọzụzụ. Mana ọ bụrụ na e lee anya ugbu a, a ga- ahụ na egwuregwu ọnwa so n’otu n’ime omenala ndị nyụwarala ka ọkụ n’ala anyị a bụ Igbo. Ọtụtụ ụmụaka amụrụ ugbua amaghịdị ihe bụ egwuregwu ọnwa ọkacha ụmụaka a mụrụ ma zụọ na mba mepere emepe, ebe ndị chere na ha ma ya, bụ ihe otu agadi nwanyị kpọrọ 'Igbo amụta' ka ha na-eme. Nchọcha a chọpụtara ihe ndị butere mgbanwe ndị a n’ọtụtụ omenala Igbo tụmadị egwuregwu ọnwa bụ ndị gụnyere; igwe ọgbara ọhụru bụ nke a kpọro “teknụzụ”, oke mmepe, ọrụ bekee, azụmahịa na okpukperechi ndị ụka Kraistị. Eziokwu bụ na ụmụaka na ndị ntorobia taa jizi ajọ ihe anya isi, ọtụtụ n’ime ha amaghị ihe ọbụla banyere omenala Igbo. Ọ bụ nke a kpalitere mmụọ ọchọcha ime nchọcha n’isiokwu a bụ ‘mgbanwe n’egwuregwu ọnwa nke gboo na nke ugbua’. Nke a bụ maka inyere ndị ọgbara ọhụrụ a aka ị mata ka egwuọnwa dịbụ na mbụ na ka ọ dịzị ugbua ka ha wee chịkọta ndụ ha ọnụ. A gbasoro usoro sọvee na ntụlekọrịta wee mee nchọcha a.*

**Okwu Mmalite**

Egwuregwu ọnwa bụ otu n’ime njirimara ndị Igbo. Ọ bụ otu ihe ha ji anọrị oge. Oge ọbụla ha gara rụwasịa ahụ, ha na–alọta bịa jiri egwu ọnwa zuo ike. Ma okenye ma nwata na-egwuri egwu ọnwa. Egwuregwu ọnwa bụ oghere ndị ntorobia, ụmụntakịrị na ndị okenye ji abịakọrịta ọnụ gwurie egwu ma mee ka obi ụtọ bawanye n’etiti ha. Ọtụtụ ihe nrita ka a na-esite n'egwuregwu ọnwa erita dika; ịkuziri ndị na-eto eto maka ibi ezigbo ndụ, ịsọ nsọ ala, ịkwanyere ndị okenye ùgwù na ihe ndị ọzọgasị. Egwuregwu ọnwa so n’otu n’ime omenala ndị Igbo nyụwarala ka ọkụ n’ala Igbo. A na-ekwu na egwuregwu ọnwa na-alazị ala; akụkọ ifo na ọdịbendị ndị ọzọ na - apụtakarị ihe na ya esorokwazị ya wee na-ala. Ihe butere ya wee bụrụ: igwe ọgbara ọhụụ nke a kpọro “Teknụzụ” (Technology), oke mmepe (civilization), ọrụ bekee, azụm ahịa na okpukpere chi ndị ụka bụ nke napụrụla ọtụtụ ndị omenala na ọdịbendị ha. Nwa afọ Igbo ọbụla bịara ụwa mgbe a ka na-egwuri egwu ọnwa nke gboo ga-amata ihe ọtụtụ ndị Igbo maara maka ya na-agabịga ugbu a ọ nyụwarala ka ọkụ.

Na mbụ, oge ọbụla ọnwa kewapụtara igwe wee chapụta, na-abụkari ụbọchị oke ọṅụ wee nye nwa afọ Igbo ọbụla malite n’ụmụntakịrị ruo na ndị ntorobịa wee ganye na ndị okenye isi awọ. Ha na-apụta jiri egwu ma ọ bụ n gwa egwu dịka ogene, ịgba w.d.g.z. wee kpọkuo onwe ha. Nke a bụrụ iji wee ziputa na abalị ahụ ga-adị egwu ma juputa na sọ aṅụrị. N’oge ahụ onye ọbụla sichara nri abalị ga-amalite gbapụwa n’ama egwuregwu ebe ndị na-esichabeghi nri na ihe ndị ọzọ ha na eme ga-agbapụzị ozi ha ọsọ ka ha wee nwee ike ga sonyere ibe ha n’ihe ha na-eme.

**Ntuleghari Agụmagụ Omenala**

Gladys I. (2016) Na nkọwa nke ya kwuru na e nwere ike ịkọwa omenala n’ụzọ dị iche iche. Nke a bụ ụfọdụ nkọwa ndị mmadụ nyere maka omenala

“Omenala bụ mgbakọta gụnyere nke ihe niile mmadụ matara dịka, nka, nkwenye, na amamihe igwe mmadụ nwekọrọ ọnụ nke ha na-ahafenyekwa n’aka ụmụ ha o wee si n’aka fere aka.

Omenala bụkwa ihe niile mmadụ mụtara iji chịa ma ọ bụ chekwa akparamagwa ya, dịka omume, nkwenye, nghọta, na amamihe ya” A na-amụta ya amụta, ọ bụghị ebumpụta ụwa.

Agwaraonye C. (2015) kọwara na oke mmepe (globalisation) juru ụwa ebutela mmebi omenala n’ala Igbo. A na-ahụ nke a n'akụkụ ebe a na-asụ asụsụ Igbo, oke mmepe a emewo ka ọtụtụ omenala dịka ịwa ọjị, iti mmọnwụ, egwuregwu ọnwa, akụkọ ifo na nkuzi omume ndị na-eso ya, dgwz. bụrụkwa ihe a na-ahụta dịka ihe riri mperi nakwa ihe a jụrụ ajụ kpam kpam.

# Egwu Ọnwa ma ọ bụ Egwuregwu Ọnwa

Egwuregwu ọnwa bụ otu n’ime omenala ndị Igbo nke sitere n’aka fere aka wee ruo anyị aka. Tupu agụmakwụkwọ aubata n'ala Igbo, e nwere ụzọ dị iche iche e ji akụzirị ụmụ aka ihe. Otu n'ime ha bụ nke kacha pụta ihe bụ egwuregwu ọnwa. Egwuregwu ọnwa n’ala Igbo bụ ihe a na- eme kwa abalị ma ọnwa na-eti. A na-emekarị nke a mgbe ọnwa zuru ezu na mgbe a na-ahụ ìhè ya nke ọma.oge ọ bụla ọnwa chapụtara ihe, oke ọṅụ na-adị n’obodo, ndị richarala nri abalị ga-amalite gbapụba n’ama egwuregwu ebe ndị na-arụchabeghi ọrụ abalị ha ga-agbapụ ya ọsọ iji mechapụ ihe ha na-eme ngwangwa ma sonyere ibe ha. Chukwunaeme O. (2020) kwuru wee sị na tupu agụmakwụkwọ abata n'ala Igbo, e nwere ụzọ dị iche iche e ji akụzirị ụmụaka ihe. Otu n'ime ha bụ nke kacha pụta ihe bụ egwu ọnwa. Ọ kọwara na ọ bụ oge ọkọchị ka e ji agba egwu ọnwa. Nke a bụ maka na anaghị atụ egwu na mmiri nwere ike izo chụbaa ndị mmadụ n'ime ụlo. Ọzọkwa bụ na ọ bụ oge arụcharala ọrụ ubi nke ndị Igbo na-ahụta dịka oge ezumike. Okoro a gbara ajụjụ ọnụ kwuru sị: "N'oge ahụ, ọ bụghị naanị ụmụaka na-aga n'ọgbọ ebe a na-agbakọ maka egwu ọnwa.""Onye ọbụla ma okenye ma nwata na-aga, o nweghikwanụ onye na-atụ egwu na ndị ohi nwere ike ịba na be ya zukọọ ihe o nwere."Ọ bụ n’ama obodo ma ọ bụ n’ihu ezinaụlo sara mbalaka a na-anọ egwuri egwuregwu ọnwa. A na-eme karị Egwuregwu onwa a n’oge ọkọchị ka e wee hụ na mmiri ozuzo adịghị nke bụ iro egwuregwu ọnwa. E nwekwara egwuregwu nke a na-eme na ezinaụlọ bụ nke nne na nn a na-akpọkọ ụmụ ha na ndị enyi ha ma na-akọrọ ha akụkọ ifo na akụkọ ihe mere mgbe gboo na ihe kpatara ya. Ụdị egwurgwu a enweghi mgbe e ji eme ya, e nwereike ime ya ma ọ bụ n’ọkọchị ma ọ bụ n’udummiri. Ọ na abụ abalị ọ bụla oghere pụtara ka a na-eme ya. Ndị na-eso n’egwuregwu ọnwa bụ ụmụ aka nọ n’agbata afọ ise gbagobe wee ruo na ndị ntorobia, ndị okenye na-ekerekwa òkè n’egwuregwu ọnwa ma na ọ bụ n’ụzọ pụrụ iche. Egwuregwu ọnwa bụ ihe omume ntụrụndụ nke na-am alitekarịsịa mgbe nri abalị gachara wee banye n’abalị. Ọ bụkwa omenaala mara mma nke ndị Igbo ji akpa onwe ha obi aṅụrị, ma bụkwara ụzọ kachasị dị mfe nke ndị okenye ji akụziri ụmụ aka na ndị ntorobịa ụzọ ka mma isi wee bie ndụ. Ndị okenye na-esikwa n’ egwuregwu ọnwa akọwara ụmụ aka na ndị ntorobịa ihe kpatara omenala na ọdibendị dịka o siri metụta obodo ọ bụla ya na ihe kpatara ihe ụfọdụ jiri wee dị otu ọ dị n’ala Igbo. Dika ụmụ nwoke na-agbamgba, ụmụ nwanyị ga na agụ ma na-agbakwa egwu. Ndị okenye na-anọdụ n'ìgwè n'ìgwè, gburugburu ebe a na-agba ọkụ, na-aṅụ ma na-ekesa ihe ọṅụṅụ na- egbanwe akụkọ na-adịghị mma nke dike n’ihi na-adịghị mma sị n'oge gara aga, na-atọkwa ibe ha ụtọ na mkparị dị nro nke a maara dịka ‘*Njakiri’.*

# Akụkọ Ifo.

Nkoli na onye ọzọ (2016) kọwari n’akụkọ ifo ndị Igbo bụ akụkọ ọdịnala na-esitekarị n'ahụmahụ mmadụ ma ọ bụ anụmanụ, dabere na ya kụzie maka ihe karịrị mmadụ gburugburu. Akụkọ ndị a na-ekwukarị gbasara ihe omume na ihe mmụta. Akụkọ ifo gụnyere ụkpụrụ omenala, ụkpụrụ na nkwenye, na ntụrụndụ. Ha kwukwara n’akụkọ ifo bụ ihe e ji akọwa maka okike nwere agwa, akụkọ ifo anụmanụ kwenyere na ha nwere ike ikwu okwu, na ike ime onwe ha n'ụdị na- anọchite anya mmadụ (dị ka a na-ahụ na Ọjadịlị). Dịka ọmụmaatụ, agụ "agu" ka a na-akpọkarị eze anụmanụ, mbe "mbe" dị ka akpa aghụghọ (the master trickster), chameleon (ogwumagala) ka dibia ma ọ bụ mma ihu abụọ, dgwz’ o kwukwara n’ihe omume n'akụkọ ifo Igbo nwere ike na-ewere ọnọdụ n'ụwa mmadụ ma ọ bụ n'ala ndị mmụọ ma ọ bụ n'eluigwe. E eji ya eziputa ọtụtụ agwa dịka nrubeisi, ịdị umeala n'obi, omume ọma, wdg Site na isiokwu ndị a, akụkọ ifo Igbo na-egosipụta ọrụ onye ọbụla n'ime obodo. Ọ gara n’ihu wee kwuo na omenala Igbo mbụ, ụmụntakịrị na ndị ntorobịa Igbo sonyeere nke ọma n'oge mmemme ọdịnala, ọkachasị na ngosi akụkọ ifo. Edemede ọnụ Igbo na mmemme ọdịnala rụrụ ọrụ dị mkpa na ọzụzụ na nzụlite omume nke ndị ụmụ Igbo mbu. Ha jere ozi dị ka ezi ụzọ ndị Igbo si kụnye ha nkwenye, ụkpụrụ, nkà ihe ọmụma, echiche ụwa, wdg nye ndị na-eto eto n'oge gara aga.

**Ntulegharị Egwuregwu Ọnwa**

E lee anya, a ga-ahụ na ndị a niile ekwuchaala ihe banyere egwuregwu ọnwa, akụkọ ifo bụ nke na-apụta ihe n'egwu ọnwa ya na omenala Igbo. Ha kọwara mpụtara ha, ka e si eme ha, ndị Na-eme ha na oge eji eme ha, ma kọwapụtakwa uru ọ bara nye ndị Igbo ọ kachasị ndị na-eto eto. O bụ eziokwu na ndị a niile ekwuchaala maka egwuregwu ọnwa na omenala Igbo, mana ọ bụ n’ihi na o nweghị onye n’ime ha kwurula maka egwuregwu ọnwa dịka ọ dịzị ugbua, ma ọ bụzịkwa ihe ahụ a na-emebu ka a ka na-eme, kpalitere mmụọ odee n’isi okwu a. Nke a bụ iji were mee ka ndị agba ọhụrụ a mata na ọ bụkwa otu egwuregwu ọnwa ahụ ha mara ka ndị odee ndị ọzọ ahụ na- akọwa. Maka na ha nwere ike na-eche na e nwere ihe ọzọ a na-akpọ egwuregwu ọnwa nke ha na- amaghị n’ihi na anyị lee anya nke ọma, anyị a mata na ndị iche pụtara ihe n’egwuregwu ọnwa nke gboo na nke ugbua dị ọtụtụ ma dịkwa omimi. Ọ bụ nke a mere o jiri dị mkpa na anyị ga eweta egwuregwu ọnwa nke gboo na ihe ha na-eme ugbua dịka egwuregwu ọnwa ma dobe ha nke ọbụla n’akụkụ ibe ya(side by side), iji mee ka ndị a na-amaghị ihe a na-akọ maka egwụregwu ọnwa nke gboo nwere ike chemie echiche nke ọma ma chọpụta na ọ bụkwanụ ofu ihe ahụ ha ma ka a ka na- ekwu maka ya, mana ndị iche bụ na ọtụtụ mma na omenala Igbo pụtara ihe na ya alasịala, wee fọdụzie nanị ịgba asịrị, ime omenelu na igwu egwuregwu ụmụaka. N’ezie omenala Igbo bụ ihe mara nnukwu mma nke ụkwu ma bụkwara ndụ na njirimara ndị Igbo. Igbo na-atụ n’ilu wee sị; onye tụfuo ihe o ji ama mma, mma ya arụọ. Onye mee ọba ya mgbọkọrọ ụmụaka e jiri ya kpoo aja. maka na nke onye ji ka oji etu ọnụ. N’ezie omenala Igbo mara mma ma kwesiri iji eme

Ọmụmaatụ emume ndị a na-eme n'egwuregwu ọnwa Igbo gụnyere ndịa:

**Kpukpunkogele:**

Nke a na-abukari ihe izizi a na-eme n'egwuregwu ọnwa. Ọ naghị asọ nwoke ma ọ bụ nwanyị. Ka esi eme ya bu; a na-anọ n'ahịrị abụọ onye ọbụla na onye otu ya ga na-akụ aka ha chilili ọtọ, dịka ha na-agụ;

kpukpunke ogele. Oo gele ogele,

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

Dịka nke a na-eme, mmadụ abụọ izizi nọ n'ahiri ahụ ga-ejide onwe ha aka were azụ kpụrụ nke ogele wee gafesia aka ndị ahụ achịlili elu ma gakwaa kwunye n'azụ azụ, 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.

**Ịchụ Ọsọ N'egwuregwu Ọnwa:**

Nke a dika otu n’ime egwuregwu na-apụta 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 ọhịa 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 ụ mgbeli,

unu lee kam la-eme gịị. ai lee la ata akara,

kedu maka nkem. ọ dị l'elu uko,

ndị ihe m la-eji ewedute e osisi,

ọ m dakwanụ o bụrụ nke u,

ndi onye kelụ ivem ọ nwatụrụ,

nwatụrụ dịka onye gụa,

ọlọ gbaa ishi e.

Ozugbo ọ kwuchara ọlọ gbaa ishi e, ị ga- ama na ọ pụtabago ya bụ ịkwado onwe gị ofụma ka I ga- esi wee gba ọsọ.

Mgbe ụfọdụ ihe onye na-achụ ọsọ ga na-agụ bụ; oo koko oo kọ oh oh,

ọ m bịawa oo, ọ bụrụ na ha ezochabeghi, ha ga a sị ya ụwawa oo(no)vmana ọ bụrụ na ha ezochago, ha a si ya iyeyi oo(yes) nke pụtara na ha ezochaala ọfụma.

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

Egwu so n’ihe kacha apụta ihe n’egwuregwu ọnwa. Nke a bụ emụme ejiri wee mara ụmụagbọghọbịa. Ha na-agbakọ otu ebe n’ama egwuregwu ahụ wee na agụpụ ma na-agbapụkwara onwe ha egwu ọdinala ndị ahụ ejiri wee mara ndị Igbo. Ọ bụ eziokwu na egwu na-abụkarị maka ịtụrụ ndụ mana, otutu mgbe ka ejikwara ya akụzi ihe. Ma ọ bụghị iji kọchaa ajọ agwa, ọ bụrụ iji too ezigbo agwa. Ma ọ bụkwanụ ọ bụrụ nke na-akọ maka ihe mere n'obodo. Keke (2000) kwuru na site na egwu ntụrụndụ, ndị mmadụ mụtara maka omenala na ọdịbendị ha. Ọ gakwara n'ihu kwuo na egwu dịka mkpụrụ ọkụkụ nke ahaziri ọfụma ma mee ka ọ pụta ihe n’ omenala. Jones (1949) na Okafor (2019) kwadoro echiche a na-ekwu na; “N'ala ebe sayensị na-adịghị eme ihe ntụrụndụ ndị a haziri ahazi, ndị mmadụ aghaghị ime ya n'onwe ha; ya mere ntụrụndụ niile na-esochi egwu mgbe niile”. E nwere ụzọ egwu abụọ na-apụta ihe n’egwuregwu ọnwa, ha gụnyere ndịa; Egwu ọgụgụ na Egwu ọgbụgba. Abịa **n’egwu ọgbụgba** ọ na abụkari ndị ahụ ụmụagbọghọ na-ejikarị eto onwe ha. Ha n-eme nke a site na-ịkpọ onwe ha aha n’otu n’otu ma na etu onwe ha aha, onye nke ha kpọrọ aha ya ga-abanye n’ime ogige ahụ ha gbara wee na-elecha ma na-agbakwa egwu ahụ ndị ọzọ na- agụrụ ya. Ọmụmaatụ egwu dị otu a bụ;

*Chiichii bekee, ekwela deti metụ gị, deti metụ gị, i were ncha sachapụ ya, onye ji ego ga-alụ gị, ịnụgo?*

a gụchanara ya, atụọ ụzụ, onye nke ahụ apụọ akpọkwaa aha onye ọzọ. Egwu ọzọ ụmụ agbọghọ na-agba n’egwuregwu ọnwa bụkwa nke a; *onye ga-agba egwu* *ịiya ịya ịya ga-agba egwu ịya*

*Nkechi ga-agba egwu* *ịiya ịya ịya ga-agba egwu ịya*

*ọ bụ ihere na-eme gi*

*ọ bụ ihere ụmụagbọghọ ka ọ bụ ihere ụmụokoro*

*ka ọ bụ na di gị nọ n’ebe a?*

*ị ga-agba egwu ịga-agba egwu ị ga-agba egwu. eeewo*

*ekwnsu rapụ ya ka ọ laa.* *ka ọ laa be di ya*

*imọnkị rachaa banana, imọnkị rachaa bababa, imọnkị rachaa banana.* *,*

Nakwa ọtụtụ egwu ndị ọzọ yigasịrị egwu ndịa a, bụ ndị a na-agụkwa ma na-agba n’oge egwuregwu ọnwa. A na-akọkwa akụkọ ifo, na-agba mgba na ọtụtụ ihe omume ndị ọzọgasị na-apụtakwa ihe n'egwuregwu ọnwa nke anyị enweghị ike ịkọwasị ugbua.

**Egwuregwu Ọnwa, nke Gboo**

Nke a bụ udi Egwuruegwu ọnwa na-adị tupu ndị ọcha abata Naijiria. Ọ bụ n’egwurergwu ọnwa nke gboo ka ihe ndị a anyị kọwapụtagasịrị n’elu na-apụta ihe. N’ịgbado ụkwụ na nchọcha e mere, Egwuruegwu ọnwa nke gboo bụ ebe anyị hụtara Igba mgba dịka otu n'ime mmemme Egwuruegwu ọnwa, akụkọ ifo nke site na ya ka anyị na-eji aha anụmanụ na mmụọ mara ihe ọjọọ na ihe dị mma mgbe ụfọdụ. Ịbụ abụ na ịgba egwu, akụkọ ihe mere eme nke ndị agadi nwoke na ndị nwanyị na-akọrọ ụmụaka dị ka ihe mere n’agha Biafra na ihe kpatara ha jiri mee, ka otu obodo si malite, ihe kpatara ịchụ àjà na uru ha wdgz. Ọ bụkwa ebe anyi hụrụ Ikpọ oga, ịchụ okokoo, ezi uche na nchekwa. Dịka Osodieme Adrin Alochi siri kwuo n’ajụjụ ọnụ a gbara ya, ọ sị n'oge ahụ n'agbanyeghị na ụmụ agbọghọ kpụgoro ara tozuo oke ga-apụta gbara ọtọ n'ihi na ha amaghị ihe ọ bụla wee zoo n'otu ebe ha na nwa okorobịa tozuru etozu na ọ dịghị ihe ọjọọ na-abịa ha n'obi. Egwuruegwu ọnwa nke gboo bụkwa ebe ndị nne na nna na-abịa ileba anya na arụrụ ọrụ anụ ahụ na nke uche ụmụ ha. Mazị James onye Awgu nke dị n'Enugu Steeti a gbara ajụjụ ọnụ kwukwara na ọ bụ site n'egwuruegwu ọnwa ka ndị okenye na-achọta akụkọ na-akọcha omume ọjọọ ha na- ahụta n’etiti ụmụaka ha ma sikwa na ya kụziere ha ụzọ kacha mma isi wee mezie ụzọ ha. ụmụaka ndị ọzọ na-esikwa na akụkọ dị otu a mụta ihe ma ghara ịgbaso ụzọ dị otú ahụ.

**Egwuregwu Ọnwa nke Ugbu a**

Mgbe ndị ọcha bịara ịchị anyị. ha wetakwara ọtụtụ mgbanwe bụ nke metụtara ọtụtụ omenala na ọdịbendị ndị Igbo ọ kachasị egwuregwu ọnwa na okpukpere Chi. Otu n’ime ihe mgbanwe a ha wetara gụnyere; nrụrụ aka nke sitere na ndị okenye ruo n’ụmụaka. N'oge a ndị okenye na ndị isi kwesịrị ichebe anyị tụgharịrị ghọrọ ndị na-eresị anyị ndị ọcha maka ịgba ohu. ọtụtụ ihe gbanwere nke mere na ndị mmadụ malitere na-efu n’Egwuregwu onwa. Nke a pụtara ihe ọfụma n’ ihe nkiri Naijiria (the crying princess). Ị ga-ahụ ka ndị okenye ajọ omume siri gbakọọ si na nzuzo wee na-akpọrọ ụmụaka ala ha n’egwúregwu ọnwa ma na-akpọgara ndị ọcha maka ọdịmma nke onwe ha na-ajụghị ihe bụ ebum n’uche ndị ọcha ahụ n’ebe ndị ahụ nọ. Ị ga-esikwa n’ihe onyonyoo anụnwa hụta ka ụjọ siri wee ba ndị nne na nna banyere ụmụaka ha ịga egwuregwu ọnwa, nke a wee mee ka ọ bụrụ mmadụ ole na ole ka a ga-ahụzị n’ egwuregwu ọnwa ma-apụtachaa oge ọbụla. Ndị ntorobịa, mgbe ha lechara ihe nkiri mmekọ nwoke na nwanyị ga-achọ ịbịa na-eme ya n’ama egwuregwu n’oge egwuregwu ọnwa ebe ọ bụ na ọ bụ oghere kacha mma ha nwere wee chọpụta na okokoo abụghịzikwa ihe a na-akpọ ya kama 'zoo, chọta ma mebie onye ọ bụụrụ gị na ya'. Onye bịara ụwa mgbe gboo ga-amata n'ime mkpuke so n'ihe ndị Igbo na-asọ nsọ nke na onye tụrụ ya ga na-ezo onwe ya. Mana dịka ọ dịzị ugbua ụfọdụ enweghịzị arụ ha hutara na ya n’ihi n’ụfọdụ jikwuzị ya ejide nwoke mere na a bịachazịa egwuregwu ọnwa nke ugbu a, ị ga-ahụ ka a kwụsị abụọ abụọ bụ nke mere ka afọ ime juputa ebe niile. N'egwuregwu ọnwa nke taa, ụmụaka na

- ezukọ malite Chụba onwe ha ọsọ, gbaba mgba nke mgbe ụfọdụ na-aghọrọzị ọgụ. Ihe ọzọ ị 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 ọnwa ugbua bụ ịmụ ka e si agba egbe dị ka nke ha na-ekiri n’igwe onyoonyoo (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 ọdịnala, agba egwu ọdịnala ma ọ bụ eme ihe ọ bụla dị mkpa ndị Igbo na-eme n'egwuregwu ọnwa nke gboo. Mgbe ụfọdụ ha na-agụ egwu ụka na ụmụ egwu ọdinala ndị ahụ na-adịghị omimi dịka;

Onye ga-agba egwu. Ịya ịya ịya ga-agba egwu ịya

Chinaza ga-agba egwu Ịya ịya ịya ga-agba egwu ịya

Onye fụtakwa oo iiya oo

Chinaza fụtakwa oo iiya oo

Nkechi e sobe ya oo ................. iiya oo...................

Ya bụ na ọ bụ nanị egwu ndị ahụ ụmụaka na-agụ n’egwu ọnwa ka a ka na-agụzị ugbua n’ihi na ndị ntorobia na ndị okenye anaghị esonyezi n’ihe a na-eme n’egwu ọnwa nke ọma ugbua. Mgbe ọbụla a pụtasịrị egwu ọnwa, 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, nwagbọghọ na-esoro okoro dị ya mma were pụọ. Nke bụ eziokwu bụ na ọ bụzị ọkara ụmụaka na-apụzị egwuregwu ọnwa, ọ hịara ahụ ịhụ ndị okenye na ya n'agbanyeghi n'ufọdụ ndị a gbara ajụjụ kwuru na ndị okenye ka na-apụ egwu ọnwa. Mgbe nwa nchọcha jụrụ ka ọ mata nke ọma, ha mere ka ọ mata na mgbe ọbula ndị okenye ole n'ole gbakọrọ n'ihu ezinụlọ otu onye n’abalị ma na-akọ nke mere na ka ọ siri mee, na ọ bụ egwu ọnwa ka ha nọ. Mgbe ọbula ụfọdụ ụmụaka biakwutere okenye n’ihu be ya n'abali ka ọ kọọrọ ha akụkọ, na ọ bu egwu ọnwa. Ha mere ka a mata na ọ bụghị iwu na a ga apụ n'ama egwuregwu tupu ọ bụrụ egwu ọnwa. Ya bụ na ihe kachasị pụta ìhè ugbua bụ egwuregwu ọnwa nke ihu ezi. N'oge a, ọtụtụ ihe a na-adịghị ahụkebe na-amalitezị ime nke na-edula egwuregwu ọnwa na omenala Igbo ndị ọzọ mmụọ. Ọ na-ewere ọnọdụ n'ihu ogige ma ọ bụ n’ezi sara mbara. A na-emekwa ya n'ihe onyonyoo dịka ihe onyonyoo Naigiria a kpọrọ 'egwu ọnwa'. A naghịzị eme ya n’ama egwuregwu obodo n’ihi egwu dị n’obodo ugbua (insecurity), a naghizikwa eji ụzọ ndị ahụ dị iche iche e jibu akpọpụta ndị mmadụ n'egwu ọnwa dịka,

'gaangalo..,

oo koo ko oo'....

Kama n'ugbua, ọ bụzị onye ọ dị mkpa na-apụta egwu ọnwa. Ọ bụrụ na mmadụ chọrọ ịkpọ ibe ya, onye ma ọ bu ndị ahụ ga-achọrọ onye ha chọrọ ịkpọ gaa be ya.

N'egwuregwu ọnwa ugbu a, ihe ndị ntorobịa na-agụzị ma na-agbakwa bụ egwu awantịlọ (hip hop). Egwuregwu ọnwa nke ugbua bụzị ebe mmadụ na-abịazị ma chebiri onye mejọrọ ya ka ha abụọ lụba ọgụ ebe ndị ọzọ ga na-akụrụ ha aka.

**Mgbanwe Pụtara Ihe N’egwuregwu Ọnwa Nke Gboo Na Nke Ugbu a**

E nwere ọtụtụ mgbanwe pụtara ihe n’egwuregwu ọnwa nke gboo na nke ugbua, ha gụnyere ndị a:

1. Na mbụ ndị Igbo bụ ndị e ji ọrụ ugbo were mara, nke a na-enyere ha oghere ị bata n’oge ma bịa hazie ezinụlọ ha nke ọma ka ọ ga abụ mgbe oge egwu ọnwa zuru, ha a pụba n’ama. Mana ugbua, ọ dịghịzị etu ahụ, ihe karịrị ọkara n’ọnụ ọgụgụ ndị Igbo bụzị, ndị ọrụ bekee, ndị ọzụ ahịa nakwa ọrụ ndị ọzọ na-abụghị ọrụ ugbo nke na-anaghịzị enye ha oghere ị pụta egwu ọnwa. Ọrụ ndịa na- emekwa ka ezigbo ike gwụ ha mgbe ọbụla ha batara.
2. Na mbụ egwuregwu ọnwa na-abụkawa n’ama egwuregwu. Nanị n’oge mmiri ozuzo ya na mgbe ọnwa a pụtabeghi ọfụma ka a na-eme egwuregwu ọnwa nke ihu ezi. Ọ bụkwa oge a ka nne na nna na-anọ n’ime ụlọ kọọrọ ụmụ ha akụkọ ifo na akụkọ ndị ọzọ. Mana dịka ọ dịzị ugbua, ọ bụzị nanị

n’ihu ezi sara mbara ka a na-eme ya. Ya bụ na ihe a na-emezị ugbua bụ nanị egwuregwu ọnwa nke ihu ezi.

1. Ọ bụ egwu na akụkọ ọdịnala na-apụta ihe n’egwuregwu ọnwa nke gboo. Mana ugbua, ọ bụzị, egwu ụka, awantịlọ (hiphop), na egwu ụmụaka ya na akụkọ ihe mere n’ihe ọnyonyoo e kiriri ka na-agụ ma na akọzị n'egwuregwu ọnwa.
2. Ndị okenye na-enwe nnukwu mmasị ị pụta egwu ọnwa mgbe gboo. Mana ugbua, ọ hịara ahụ ịhụ onye okenye n’egwu ọnwa. Ụfọdụ ndị ka na-apụta bụ ha na ndị okenye ibe ha na-anọ n’ihu ezi, mgbe ụfọdụ ha na-akọkwara ụmụaka bịakwutere ha akụkọ.
3. N’egwuregwu ọnwa nke gboo, e nwegasịrị usoro e ji a kpọpụta ndị mmadụ n’ egwu ọnwa dịka; “oo koo koo!, Kuu kuu uu!”, obodo ọbụla na nke ha. Mana ugbua, e sighizị otu ahụ a kpọpụta ndị mmadụ. Ụfọdụ na-aga kpọọ enyi ha n’ụlọ, ebe ụfọdụ na-apụta mgbe ha nụbara olu ndị ọzọ.
4. N’egwuregwu Ọnwa nke gboo, ọ bụ nanị n’ime obodo ka a na-eme ya. Mana dịka ọ dịzị ugbua, a na- emezi egwuregwu ọnwa n’ihe onyonyoo nke na onye ọbụla nwere ike i kiri ya n’agbanyeghi ebe ọ nọ, mana ọ dịbeghi ụbara.
5. Na mbụ a na-aga egwuregwu ọnwa n’enweghi onye a ga-anụ akụkọ ọjọọ n’isi ya, nanị mgbe ụfọdụ ka a na-atụta ime ụzọ n’egwu ọnwa. Mana a bịa n’egwuregwu ọnwa nke ugbua, ọtụtụ ihe ọjọọ ka a na-anụ na ya, ma ọ bụghị ime ụzọ, ọ bụrụ na mmadụ na-efu efu ma ọ bụkwanụ bụrụ na a nara mmadụ ihe ya n’ike ma ọ bụkwanụ jituo nwanyị n’ike(rape).

**Ihe Butere Mgbanwe N’egwuregwu Ọnwa.**

1. Obinna Okoro onye e ji 'Achara Man' mara, site n’ajụjụ ọnụ ndị BBC jụrụ ya, kọwara na ụka so na otu ihe chụrụ ọtụtụ omenala ọsọ n'ala Igbo, nke a gunyere egwu ọnwa.
2. Ọzọkwa bụ agụmakwụkwọ nke ndị bekee bụ nke a kpọrọ 'formal education'.
3. Ọzọ bụ oke egwu nke juru n’obodo(insecurity).
4. Ọzọ bụ n’ihi igwe teknụzụ. ọtụtụ ka ọ ga-aka mma na ha nọ n’ụlọ ha na-apị ekwentị ha kama ịpụ egwu ọnwa n’ama egwuregwu. Ụfọdụ nọkwu n'ekwenti ekiri egwu ọnwa.
5. Ọzọ bụ na ọ bụrụ na e lee anya a mata na ndị Igbo ahapụla aka ọrụ e jiri mara ha bụ ọrụ ugbo na ọrụ nka bụ nke Na- enye ha oghere ị pụta egwu ọnwa wee banye n'ọrụ oyibo, ịzụ ahịa, ụfọdụ na- agbakwuazị 'bọyị' bụ nke mere na ha enweghizi oghere ị pụta egwu ọnwa maka na, oge ọbula ha bata n'abali, ha abịa malite isi nri na ozi ụlọ ndị ọzọ, tupu ị ga ama ihe na-eme ọ bụrụ ha ụra maka na ahụ a bụghị igwe n'ihi na ọ na-abụ a gbachaa egwu ọ laa n'ukwu
6. Ihe ọzọ butere mgbanwe a bụ maka oké ọpụpụ ndị Igbo, ị ga biri na mba ọzọ n'ihi ichọ akụ na ụba.

**Ka Mgbanwe a Siri Wee Metụta Ndụ Ndị Igbo Ọkachasị Ndị Na-Eto Eto**

O nwegasịrị ọtụtụ ụzọ mgbanwe n'egwuriegwu ọnwa siri wee metụta ndụ ndị Igbo. Nke mbu bụ na ọ mere ka omenala bụrụ ihe na ala ala n'ihi na ụfọdụ mmadụ amaghịzikwa ya. Ozo bụ na nsọ ala adighizikwa. Ọzọ bụrụ na ọtụtụ mmadụ anaghizi apụta egwu ọnwa, onye nke pụtara aputa a gaghị ahụ ọnụ ọgụgụ mmadụ bara uru o nwere ike iso wee guo egwu, maka nke a ọ na-ahịa ụfọdụ mmadụ ahụ I nweta ụzọ ha ga-esi kporie ndụ ma ọ bụ kpaa onwe ha obi ọma. Ọzọ bụ na ohịara ahụ ikuziri ndị ntorobịa nke bụ ihe ọjọọ na nke dị mma n'ihi na ọ bụghị ihe dị ofere ije mee na nke onwe. O mekwara ka ọtụtụ mmadụ jehie ụzọ na-enweghi onye na-asị ha na ihe I na-eme adịghị mma. Iji chịkọta ya bụ na arulara karịzịrị ebe niile, o nweghizikwa onye ma onye a na-eze.

**Mmechi Na Ntunye Aro**

Ọrụ nchọcha a chọrọ ka ndị Igbo ọ kachasị ndị ntorobịa laghachi na njirimara ha n'ihi na ihe onye na-eme ka e ji amara ya. Omenala bu mma, ùgwù na njirimara mba. Ya mere na onye hapuru omenala ya wee mebe omenelu, ọ bụrụ ofeke biri n'elu. Na mmechi, omenala Igbo mara mma nke ukwuu ma kwesikwa ịga n'ihu. Ya mere na ntunye nke odee, ọ ga-adị mma na e mere

nchọpụta ụzọ a ga esi mee ka egwuregwu ọnwa di n'ụdị o ga amasi ndị ogbara ọhụụ a ma gharakwa ịdapụ n'omenala Igbo ọ bụ n'ihi na ọ na abụ a chọrọ ijide onye ara, a kpaa àgwà ka onye ara. N' ihi na ọtụtụ ihe agbanweela n'ụwa taa, ọ ga adị mma na e webatara obere mgbanwe n'ụfọdụ omenala na ọdịbendị ọ kachasị egwuregwu ọnwa bu okwu a kpu n'ọnụ iji mee ka ọ daba n’agba a anyị nọ na ya ugbua n'emetụtaghi mgbọrọ ya bụ omenala. Na ntụnye nke m, O ga-adị mma ma ọ bụrụ na ndị ọdee Igbo na ndị na-ahụta maka ihe onyonyoo ga-amalite deputaba ma meputaba ọtụtụ ihe n’egwuregwu ọnwa ma na-etinye ha n’igwe Teknụzụ ya na n’ihe onyonyoo(television). Dịka onye nkụzi 'pimary 3' nke ụlọakwụkwọ Central Urban Primary School 1, Abakaliki a gbara ajụjụ ọnụ siri kwuo, 'o doola ewu na ọkụkọ anya na e nweghizi ezigbo nchekwa n’obodo ugbua maka nke a, ọ dịghị mma ka a na-ahapụ ụmụaka ka ha gatee aka maka egwuregwu ọnwa, ya bụ na ọ ka mma ka ọ bụrụ egwuregwu ọnwa nke ihu ezi ka a ga na-emezi kama ị pụba n’ama egwuregwu obodo'. Ihe ọzọ bụ na ọ ga-adị mma ma ndị nne na nna belata aka n’ọrụ ma leba anya n’ezinụlọ ha, ka ụmụaka anyị mara ihe banyere omenala na ọdịbendị ha ma ghara ịbụ ofeke na-amaghị ụzọ.

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

Ihem-Chijioke Uchechi O. (Ph.D)1 & Fabulous Ifeoma Loveth (Ph.D)2

1 Department of Early Childhood Care & Education, Alvan Ikoku Federal College of Education Owerri, Imo State, 08037978822, uchechijioke937@gmail.com

2 Department of Linguistics and Nigerian Languages, Alvan Ikoku Federal College of Education Owerri, Imo State, 08033631694, 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 ọha/ọra”. 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 godess (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” – “Ọnọchie” – 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 “Ụdara” (Star Apple) and see it as an abomination to cut down an “Ụdara” 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.

# Conceptional 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 twart 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, matchet 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 dome 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.
* D evelop 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, goof 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 carceration 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 earing 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.

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

Obioma, Happiness Uchechi1

1 Department of Languages and Humanities, Alvan Ikoku Federal College of Education, Owerri, Nigeria 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 world 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, Enyiogugu 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 adviced 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** Chorus

Aka mmamma nu I yaa !

Emekuku mma mma nu I yaa

Oshiudela mma mma nu I yaa ! I yooo!!!

`A chi agbala, Chi agbal anyi anya

Ome a afo anyi Ome n’afo anyi eruole

Ihi ihe anyi Ihi ihe anyi, erile anyi

Oha na eze Oha na eze ka agba

Mgboto anyi Mboto anyi ka abga

Ndomi anyi Ndomi anyi ka agba

Umu nwa nwa Umu nwanwa ka agba

Anyi bu ndi oma eleele Aaayi maa!

I mara agba, gbara bama ime Aaayi maa!

Gi amaghi agba, gbara puma ama Aaayi maa!

Anyi wu ndi oma elele Aaayi maa

Onye ajaja atula ntu

 O ji mbe ahala mbe Ihiia

Oshi udela ibem lee Ihiia

Emekuku o no ngaa Ihiia

Okporokporo ijiji erigbuola onwu ya Ihiia

Onye shi imo ataala, ya zonye nu ya ukwu Ihiia

Anyi wu ndioma elele Ihiia

onye aja aja, atula ntu Ihiam

Ee egwu ji muo! 2x 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 anwuchaala1 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 comparabledancing 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 stanze, 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 and18; 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 speared “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.

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