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**Adoption of Ibibio Language in Marriage Introduction and Rite:  
Significances and Implications**

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**ABSTRACT**

*The study analyzed the adoption of the ibibio language in marriage introduction and rite, its significance, and its implications. The adoption of the Ibibio language in marriage introductions and rites is a manifestation of cultural continuity and identity affirmation. It is expressed through the use of Ibibio language during negotiation, dowry presentation, and ceremonial acts, infusing the matrimonial proceedings with linguistic and cultural authenticity. The study reveals that this linguistic integration has significant implications. It reinforces the importance of the Ibibio language in communal affairs, solidifies cultural bonds, enhances intergenerational language transmission, underscores the preservation of Ibibio traditions, and signifies mutual respect between families. Through linguistic integration, marriage ceremonies become not only a celebration of love but also a testament to the enduring importance of language and heritage within the Ibibio community. On this basis, the study concluded that the adoption of the Ibibio language introduction and rite holds significant cultural, social, and educational significance while also carrying important implications for the preservation and revitalization of the Ibibio language and culture. This practice serves as a means of passing down traditional knowledge, values, and customs from one generation to another. It fosters a strong sense of identity, belonging, and pride among the Ibibio people, reinforcing their cultural heritage. Through the language introduction and rite, the Ibibio community can bridge generational gaps, ensuring that younger members of the community develop a deep understanding and appreciation for their roots. One of the recommendations made was that collaboration should be made with educational institutions to incorporate the Ibibio language into curricula. This could include offering language classes, cultural studies programs, and resources for both Ibibio children and adults who wish to learn the language.*

**KEYWORDS: Ibibio Language, Marriage Introduction and Rite**

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## Introduction

The adoption of the Ibibio language in marriage introductions and rites holds profound significance and implications, offering insights into the intertwining realms of language, culture, and matrimony within the Ibibio community. This intricate web of concepts encompasses the essence of language, the uniqueness of the Ibibio linguistic heritage, the sacredness of marriage, the rituals accompanying matrimonial unions, and the integration of language within these rituals. Delving into these dimensions' sheds light on how language functions as a conduit for cultural preservation, identity expression, and the perpetuation of social customs.

Language serves as a pivotal vehicle for human expression facilitating communication, and fostering a sense of belonging within a community. Its role extends beyond mere linguistic communication to encompass the conveyance of cultural nuances, beliefs, and practices (Maffi, 2001). The Ibibio language, spoken by the Ibibio people of southeastern Nigeria, embodies a rich tapestry of cultural heritage. Its unique linguistic features encapsulate the worldviews, traditions, and history of the Ibibio community, reflecting the intertwined relationship between language and identity (Ekanem, 2009). Marriage is a cornerstone of social organization and cultural continuity, serving as a mechanism for the reproduction of societal norms, values, and traditions. It transcends individual unions to connect families, clans, and communities, often carrying spiritual and communal significance. Marriage rites encompass a series of rituals and ceremonies that mark the transition from courtship to married life. These rites vary across cultures but generally involve symbolic actions, offerings, and celebrations that validate the union and forge familial and communal ties (Edet, 2004). The adoption of the Ibibio language in marriage introduction and rites is a manifestation of cultural continuity and identity affirmation. It is expressed through the use of Ibibio language during negotiation, dowry presentation, and ceremonial acts, infusing the matrimonial proceedings with linguistic and cultural authenticity (Ekong, 2018).

This linguistic integration brings significant implications. It reinforces the importance of the Ibibio language in communal affairs, solidifies cultural bonds, and enhances intergenerational language transmission. Additionally, it underscores the preservation of Ibibio traditions and signifies mutual respect between families (Umoetok, 2008). Items such as "Nsibidi" (symbols), "Mfon-Abasi" (gifts), and "Ntokon" (wine) are commonly used in Ibibio marriage introductions and rites. These items carry symbolic meanings, reflecting concepts of heritage, prosperity, and blessings. Their utilization underscores the fusion of material and linguistic elements in celebrating marital unions (Ekpe, 2011). The adoption of the Ibibio language in marriage introductions and rites encapsulates a complex interplay of language, culture, and tradition. Its significance lies in its role as a vehicle for cultural preservation, identity expression, and intergenerational continuity. Through linguistic integration, marriage ceremonies become not only a celebration of love but also a testament to the enduring importance of language and heritage within the Ibibio community.

## Concept of Language

According to Kozhakhmetova and Beisenbayeva (2022), language is a system for the expression of thoughts, feelings, etc. through the use of spoken sounds or convention symbols. Language is a system of communication, including reading, writing, speaking,



and listening, in which individuals use words in a structured way to convey meaning. It is a means of verbal and non-verbal communication of thoughts and ways of speaking. Language refers to using vocabulary or words through any modality to share ideas and get wants and needs met. Language encompasses both receptive (i.e., comprehension) and expressive (i.e., production) abilities (Wolf & Rajappa, 2023). Language is described as a communication system based on vocabulary and rules about how to combine and use sounds, words, sentences, or elements such as punctuation. (Gupta & Venkatesan, 2018), It is an arbitrary system of communication consisting of symbols like words, gestures, signs, and written text. It follows a set of rules to convey information and ideas in a group or within a community (Nordquist, 2019). It is a consensus among people by using words or signs to express what they think and hear; any means of expression can express thoughts and feelings. It is the ability to communicate effectively by using receptive and productive skills in a culturally appropriate manner. Language is a way of expressing what we think and feel. (Genc and Uzuner 2023), Language is a system of various codes and symbols used as a tool in interpersonal communication for various purposes, such as exchanging information and interacting.

According to Smith and Iyengar (2021), it describes the modes of oral and written communication used by the child's family and community and by the school. Linguistic capital that enables minoritized students to use agency in schools (e.g., African American vernacular English, "Chicano" English, Gujarati Vietnamese) Language is a complex sign system imbued with denotative and connotative meanings that structure shared understanding and interactions between people. Language is a structured system of communication that consists of grammar and vocabulary. It is the primary means by which humans convey meaning, both in spoken and written forms, and may also be conveyed through sign languages. (Wikipedia, 2023) The vast majority of human languages have developed writing systems that allow for the recording and preservation of the sounds or signs of language.

### **Concept of Ibibio Language**

According to Nyarks and Hanson (2022), the Ibibio language is a Niger-Congo language spoken by the Ibibio people of southeastern Nigeria, particularly in Akwa Ibom State. It belongs to the Benue-Congo language family, specifically the Cross River subgroup. Ibibio is closely related to the Efik language and is considered one of the major languages in the Cross River region of Nigeria, Mensah, Eyo (2015). Here is a detailed overview of the Ibibio language, including its linguistic features, phonology, grammar, and references:

- **Phonology**

Yip, M. (2002), stated that Ibibio has a relatively rich phonemic inventory, consisting of consonants and vowels. The consonant inventory includes both voiced and voiceless stops, nasals, fricatives, and liquids. The language also exhibits vowel harmony, where vowels within a word harmonize based on a set of phonological rules.

- **Grammar**

*Noun Classes:* Essien (2009) proposed that many other Niger-Congo languages, Ibibio exhibits a system of noun classes, each associated with a specific prefix. These classes



determine concord in various parts of the language, including adjectives, pronouns, and verb agreement.

*Verbal Morphology:* Bobaljik (2017) stated that Ibibio verbs are complex and undergo various morphological changes to express tense, aspect, mood, and other grammatical features. Verb conjugation involves prefixes and suffixes that indicate subject agreement and other grammatical information.

*Tone System:* Ekpenyong & Yamagishi, (2014), said that Ibibio, like many African languages, is tonal. Tone plays a crucial role in distinguishing between different lexical and grammatical forms. There are typically two or more distinctive tones in Ibibio, which contribute to the language's melodic and rhythmic qualities.

*Word Order:* According to Good (2009), Ibibio typically follows a subject-verb-object (SVO) word order in basic sentences. However, due to its rich system of affixes and tonal patterns, word order can be flexible, and information structure may influence word order variations.

*Nominalization:* Ibibio has a range of strategies for nominalizing verbs, allowing verbs to function as nouns in sentences. This feature contributes to the language's ability to form complex sentence structures (Otu, 2015).

*Agglutinative Morphology:* Ibibio is agglutinative, meaning that it forms words by adding multiple affixes to a root (Josiah and Udoudom, 2012). This results in the creation of complex words with multiple layers of meaning and grammatical information.

### **Concept of Marriage**

According to Coontz, (2005), marriage is a culturally and socially significant institution that involves the formal union of two individuals, typically recognized by legal, religious, or societal norms. It serves as the foundation for building families and communities, providing a framework for emotional, economic, and social support. The concept of marriage varies across cultures and societies, encompassing a wide range of practices, beliefs, and purposes. In this detailed overview, we will delve into the multifaceted nature of marriage, exploring its historical origins, psychological aspects, societal functions, legal dimensions, and contemporary challenges.

Yalom (2001) propounded that the concept of marriage has ancient origins, dating back to prehistoric times when humans began forming monogamous pair bonds for mutual protection and cooperation. Throughout history, marriage has been shaped by religious beliefs, economic considerations, political alliances, and cultural norms. In many cultures, marriage was primarily an arrangement between families, often involving dowries, bride prices, and negotiations.

Marriage is intertwined with psychological and emotional dynamics (Schoebi & Randall 2015). He stated that it provides individuals with companionship, intimacy, and emotional support, contributing to overall well-being. Psychological theories, such as attachment theory, emphasize the importance of secure emotional bonds formed through marriage. Marriage can enhance self-esteem, reduce stress, and provide a sense of belonging.



Marriage plays a crucial role in societal stability and organization. It provides a framework for procreation and child-rearing, contributing to the continuity of generations. In many societies, marriage regulates sexual behavior, reducing conflicts over mates and minimizing the spread of sexually transmitted infections (Randall & Bodenmann 2009). Furthermore, marriage often serves as a cornerstone for family structures, influencing inheritance, property rights, and social roles.

According to Glensy (2011), the legal aspects of marriage encompass a wide range of rights, responsibilities, and protections. These can include inheritance rights, property ownership, tax benefits, and access to healthcare. Marriage also establishes legal obligations regarding financial support and child custody in case of divorce. The recognition of same-sex marriage in various jurisdictions reflects evolving societal attitudes and legal frameworks. In modern times, marriage faces several challenges. Gottman and Silver (2000), suggested that changing societal norms have led to diverse family structures and evolving expectations within marriages. High divorce rates raise questions about the permanence of marriage and the need for comprehensive premarital counseling. Additionally, debates surrounding gender roles, individual autonomy, and cultural diversity influence the concept of marriage.

### **Concept of Marriage Rite**

Marriage rites, also known as wedding rituals or ceremonies, are deeply ingrained cultural practices that symbolize the union of two individuals in a committed partnership, (Handman, 2014). These rites vary widely across societies, reflecting diverse religious, social, and historical influences. Marriage rites encompass a series of symbolic actions, rituals, and traditions that serve to formalize the marital bond, celebrate the couple's commitment, and often invoke the blessings of deities or higher powers. Marriage rites typically serve several key functions within a society. They mark a transition in the individuals' lives, from singlehood to married life, often symbolizing a shift in social roles and responsibilities. These rites can also reinforce cultural and religious norms, contributing to the continuity of traditions and values across generations. Common elements of marriage rites include the exchange of vows, the giving of rings or other symbolic items, blessings from religious or spiritual figures, and festive celebrations with family and community members. In some cultures, elaborate rituals like the henna ceremony in Indian weddings or the breaking of a glass in Jewish weddings hold profound significance. Marriage rites hold profound cultural, social, and emotional significance. They often mark a pivotal transition in the lives of individuals, symbolizing their commitment to each other and to the broader community. These rituals not only formalize the marital bond but also reinforce social norms, religious beliefs, and family values. Marriage rites play a role in establishing legal rights, inheritance patterns, and social obligations within a community. Marriage rites play a crucial role in social integration by reinforcing bonds within families and communities. These ceremonies often involve the participation of extended families, friends, and community members, fostering a sense of unity and shared purpose. Through rituals, individuals are not only united as a couple but also become integrated into a broader social fabric. Marriage rites help establish and strengthen social relationships, alliances, and networks, contributing to the stability and cohesion of societies. Marriage rites exhibit remarkable diversity worldwide, reflecting the unique cultural contexts and histories of different societies. Marriage rites often reflect traditional gender roles.



## The Adoption of Ibibio Language in Marriage Introduction and Rite

According to Ubong (2010), adoption of the Ibibio language in marriage introductions and rites is a profound cultural practice that holds deep significance for the Ibibio people. This practice is rooted in the rich cultural heritage of the Ibibio community and plays a crucial role in shaping their identity, strengthening social bonds, and preserving traditional values.

- **Cultural Identity and Heritage**

The Ibibio language serves as a vehicle for expressing and preserving cultural identity. In the context of marriage introduction and rites, using the Ibibio language reinforces the couple's connection to their cultural heritage. It signifies a commitment to upholding Ibibio traditions, values, and way of life. Language is a fundamental aspect of culture, and its use in marriage ceremonies reaffirms the importance of cultural continuity.

- **Symbolism and Tradition**

Language is intertwined with symbolism and tradition in marriage introductions and rites. The use of the Ibibio language imbues these ceremonies with profound meaning, as each word and phrase carry historical and cultural significance. The linguistic elements of the rituals create a sense of authenticity and depth, reinforcing the importance of marital union within the Ibibio community.

- **Community Engagement and Participation**

By adopting the Ibibio language, marriage introductions and rites become inclusive and engaging for the entire community. Language acts as a unifying force, allowing all participants to understand and actively participate in the ceremonies. This fosters a sense of collective involvement, strengthening the bonds between the couple, their families, and the community at large (Blommaert, 2003).

- **Oral Tradition and Intergenerational Knowledge**

The Ibibio language is a repository of oral tradition, containing stories, proverbs, and ancestral wisdom. Incorporating this language into marriage ceremonies facilitates the transmission of intergenerational knowledge. Elders can share advice and blessings in the language, ensuring that traditional wisdom is passed down to younger generations.

- **Emotional Expressiveness and Connection**

Language is a tool for expressing emotions and building connections. The use of the Ibibio language in marriage rituals allows couples to convey their feelings and aspirations with depth and nuance. This emotional expressiveness enhances the intimacy of the ceremonies and strengthens the emotional bond between the couple and their families.

- **Resistance to Cultural Erosion**

In an era of globalization and cultural homogenization, the adoption of the Ibibio language in marriage introductions and rites becomes an act of resistance against cultural



erosion. It showcases the resilience of the Ibibio people in preserving their linguistic and cultural heritage, safeguarding it for future generations. The adoption of the Ibibio language in marriage introduction and rites is a multifaceted practice that embodies cultural identity, tradition, community engagement, intergenerational communication, emotional connection, and resistance to cultural erosion. By embracing their native language in these significant life events, the Ibibio people honor their heritage and ensure the continuation of their unique cultural legacy.

### **The Implications of Adopting Ibibio Language in Marriage Introduction and Rite**

The adoption of the Ibibio language in marriage introduction and rites carries profound implications that encompass cultural, social, and personal dimensions. These implications reflect the significance of language as a carrier of tradition, identity, and communication.

- **Preservation of Cultural Heritage**

Adopting the Ibibio language in marriage introduction and rites reinforces the preservation of cultural heritage. Language is a vital component of culture, embodying its values, norms, beliefs, and practices. By using Ibibio, couples uphold and transmit their ancestral traditions to future generations, ensuring the continuity of their cultural identity (Pennycook, 2007).

- **Strengthening Social Bonds**

Language plays a crucial role in building and maintaining social bonds within a community. By utilizing the Ibibio language during marriage introduction and rites, couples establish a strong connection with their families and communities. This linguistic alignment fosters a sense of belonging and reinforces relationships, enhancing the overall social fabric.

- **Enhanced Communication**

Using the Ibibio language in marriage rituals facilitates clear and effective communication between the couple, their families, and other participants. Language is a tool for conveying emotions, intentions, and expectations. Utilizing Ibibio ensures that all parties involved have a comprehensive understanding of the marriage process, minimizing misunderstandings and misinterpretations.

- **Symbolism and Ritual Significance**

Language holds symbolic power in rituals, imbuing them with meaning and significance. Incorporating the Ibibio language into marriage rites infuses the ceremonies with cultural symbolism and authenticity. This linguistic adherence deepens the emotional and spiritual dimensions of the rituals, making them more meaningful and resonant for the couple and the community.

- **Resistance to Cultural Erosion**

In a globalized world, many indigenous languages and traditions face the threat of erosion. By adopting the Ibibio language in marriage introduction and rites, couples actively resist the potential loss of their cultural identity. This act of linguistic and



cultural preservation safeguards the Ibibio heritage against the forces of cultural homogenization (Mufwene, 2001).

- **Fostering Intergenerational Communication**

Language is a conduit for intergenerational communication, allowing knowledge and wisdom to be passed down from elders to younger generations. Using the Ibibio language in marriage ceremonies encourages dialogue between different age groups, facilitating the exchange of traditional wisdom, stories, and values (Ochs & Capps, 2001).

The adoption of the Ibibio language in marriage introduction and rites carries multifaceted implications that encompass cultural continuity, social cohesion, effective communication, symbolism, resistance to erosion, and intergenerational exchange. By embracing their native language in these significant life events, couples contribute to the preservation and enrichment of the Ibibio cultural heritage.

## MARRIAGE INTRODUCTION

### *MBUP NDO AYIN (“Asking for the woman’s hand”)*

The elder makes intentions known formally and presents a few bottles of drinks. After this is achieved, the groom's family is invited for the introduction ceremony and a list of things to be presented at the ceremony is given to the groom's family. These are the various item used for marriage introduction in Ibibio, (Medianigeria, 2018).

### **Names of Items used for (Ibibio) Marriage Introduction**

1. Ete: Ekpeme Schnapp ked [Father: One bottle of Schnapps (Seaman’s) wrapped in a loin cloth]
2. Eka: Ekpeme wine ked ewa ñ ke ofo ñ isin (Mother: One bottle of wine wrapped in a loin cloth)
3. Carton beer ked (one carton of beer)
4. Crate mem mem mmin ked (One crate of mineral water)
5. Uman ebot ked (okop usem) (One native nanny goat)

## ITEMS FOR THE MARRIAGE RITES (ENGLISH VERSION)

### *ITEM FOR THE FATHER*

1. Ten yards of lace
2. Six white pieces of singlet
3. Six pieces of white pant
4. One hat and one piece of English wax
5. A pair of shoe and sock
6. Walking stick
7. Wrist watch and towel
8. One bottles of three in one Remic Martin
9. Two cartons of Eva wine
10. Two cartons of fruits juice
11. Twenty-five crates of minerals
12. Ten crates of Guinness





13. Twenty cartons of star beer
14. Twenty cartons of gulder
15. Two cartons of Don Simon
16. Two cartons of 5 alive
17. Ten jars of palm wine
18. Two big goats
19. Six hen
20. Money for food items 300, 000, 00.
21. Band 150,000,00.
22. Dowry for the father 500,000,00.
23. 5 litre of kai-kai.

***ITEM FOR THE MOTHER***

1. A piece of wrapper, blouse.
2. A pair of shoes
3. Wrist watch, head tie, hand bag and umbrella
4. Ofongndom with stock fish
5. Four bags of salt
6. 2 big basins each: crayfish, pepper, 1 tin of palm oil
7. One big bottle of yogo wine
8. Five Cartons of Guinness Malt
9. Five crates of Minerals
10. One standing box
11. Five tubers of yam and one stock fish
12. Two jars of palm wine
13. Dowry for the mother 100,000,00.

***THE FAMILY***

1. One big bottle of yogi wine
2. Three bottles of Eva wine
3. Three cartons of star beer
4. Three cartons of Gulder
5. 5 crates of mineral
6. Kola nuts
7. One head of tobacco, grinding stuff and limestone
8. Family dowry 20,000,00.

***THE WOMEN***

1. One bottle of Eva wine
2. One crates of Mineral
3. One bag of salt
4. Money for the women 5,000

***THE YOUTHS***

1. One carton of star beer
2. One crates of mineral
3. One bottle of seaman schnapps
4. One FIFA football with pump
5. 1 roll of Benson cigarette
6. Fee 3000

**ITEMS FOR THE MARRIAGE RITES (IBIBIO/ENGLISH LANGUAGE VERSIONS)**

***MKPO NDO EKA AYIN (MOTHER)***

1. Eka ebot – okop usem, ked (one native goat)



2. Ekpeme brandy ked enwañ ọfọñisin - English wax (one bottle of brandy wrapped with loin cloth)
3. Ọfọñisin – George, Hollandis ked ked (one each of George and Hollandis)
4. Itọñ ọfọñ iba – lace (two lace blouses)
5. Ubọp eba, ọfọñiwot, ọfọñ adaha idem, iba, ñkpọ ubọk mme ñkpọ itọñ, iba iba (two each of brassiere, head tie, underskirt, lingerie)
6. Nkanika ubọk, ufAk eyo, ikpa ukot (one each of wrist watch, umbrella, pair of shoes)
7. Ọkpọsọñ mmin carton ked kutọ kutọ (one carton of assorted spirits)
8. Beer carton ition (5 cartons of Beer)
9. Mmem mmem mmin crate ition (5 crates of mineral water)
10. Ọkpọ ukot ọkọk ked (one keg of palm wine)
11. Ekpeme whisky ked (one bottle of whisky)
12. Ebot nditọ ete (one nnay goat for the extended family)
13. ỌkAk nditọ ete (cash for the extended family, varied, ranging from ₦5,000.00)
14. ỌkAk itọñ ebot, (cash on the ‘neck’ of the goat, varied, ranging from ₦500.00)

***MKPỌ ETEBOM MME EKAETE (GRANDFATHER AND GRANDMOTHER)***

1. Uman ebot ked (one nanny goat)
2. Ọfọñ isin, ọfọñ idem, ọfọñ iwod ked ked (one piece of loin cloth, one top, one head tie for the grandmother)
3. Ọfọñ isin, ọfọñ idem, itam, esañ ked ked (one each of loin cloth, top, hat, and walking stick for the grandfather)
4. Ọkpọsọñ mmin ked (one bottle of spirit)
5. Ekpeme ufọfọp ked (one bottle of native gin)
6. Ekpeme wine ked (one bottle of wine)
7. Iwot unwọñ ked (one sheaf of tobacco)
8. Akañ (limestone)
9. Ete ibọñ ked mme usiak ibọñ (one pod of kola nuts plus ₦200.00)
10. Udia ition (5 yams)
11. Ọkpọ ukot ọkọk ked (one calabash or keg of palm wine)



12. ỌkAk etebom mme eka ete (cash for grandfather and grandmother, negotiable, say about ₦5,000.00)

**MKPO NDỌ ETE AYIN (FATHER)**

1. Asañ nta whisky mme English wax (one bottle of 3-in-1 whisky wrapped with English wax loin cloth)
2. Ebot ete ayin-okop usem (one native nanny goat)
3. Akamba ọfọñ idem mme English wax (one 'chieftaincy' top with English wax loin cloth)
4. Esañ, itam, ikpọukot mme stọkin, ufAkeyo, ked ked (one each of walking stick, hat, umbrella)
5. Siọt, sinkin, nkanika ubọk, ked ked (one each of shirt, singlet, wrist watch)
6. Ọfọñ ukuoko idem (one bath towel)
7. Whisky mme schnapps carton kedeked (one carton each of whisky and schnapps)
8. Carton beer duop kutọ kutọ (10 crates of assorted bear)
9. Crate mmem mmem mmin duop (10 crates of mineral water)
10. Ufọfọp ke ufa out [native gin in a new (ceramic) jar]
11. Ukọkọk unwọñ (ground tobacco) mme akañ (limestone)
12. Ibọñ mme usiak ibọñ (a pod of native kola nuts plus cash)

**MKPO NDITỌ ETE (Extended Family)**

1. Carton beer ked (one carton of beer)
2. Crate mmem mmem min ked (one crate of mineral water)
3. Iwot unwọñ (one 'head' or sheaf of tobacco)
4. Ete Ibọñ ked (one pod of native kola nuts)
5. Okuk usiak ibọñ (cash for breaking of the kola, varied, from ₦200.00)
6. EkpemeUfọfọp ked (one bottle of native gin)
7. Aman akama ked mme ukọp (one big metal basin with a cover)

**MKPO OTU OWO (GENERAL)**

1. Nsuan nsuan mmin (assorted drinks for the guests)
2. Okuk ibeñe (Cash for entertainment, negotiable but should be reasonable)



**MKPỌ ỌKPỌÑỌ (NAME SAKE)**

1. Ebotọkpọñọ (one nanny goat)
2. Ọfọñ isin, ọfọñ idem, ufọk iwod ked ked (loin cloth, top, headgear, either male or female)
3. ỌkAkọkpọñọ (cash for the namesake, negotiable)

**Note:** Any requirement for cash is negotiable including bride price. Items for the grandmother and mother are usually bought by the bride although with money from the groom.

**Insult to the family: In case she is pregnant or have a baby before “marriage” from the groom**

1. One she goat
2. One bottle of St. Remy
3. Two carton of Star Beer
4. Two crates of soft drinks
5. One bottle of native gin
6. Two bottles of wine
7. ₦10,000.00

**Items used in the Marriage day and their implications**

Marriage introductions, also known as marriage proposals or engagement ceremonies, vary significantly across different cultures and societies, (Bassey et al., 2014), These ceremonies often involve the exchange of symbolic items that hold cultural, religious, or emotional significance. The implications of these items can include:

- **Ring:** The engagement ring is perhaps the most iconic item used in marriage introductions in many Western cultures. It symbolizes commitment and an intention to marry. The circular shape of the ring is often seen as a symbol of eternity, representing an unbroken bond between the couple.
- **Gifts and Dowry:** In some cultures, gifts or dowries are exchanged between families as part of the marriage introduction process. These gifts can include jewelry, money, livestock, or other valuable items. The exchange of gifts often carries economic implications and reflects the families' commitment to the union.
- **Documents and Contracts:** In some societies, marriage is formalized through legal documents or contracts. These documents outline the terms and conditions of the marriage, including financial arrangements, property rights, and other legal aspects. The signing of such documents can have legal, social, and economic implications for both families.
- **Traditional Attire:** The clothing worn during marriage introductions can carry deep cultural significance. Traditional attire often reflects the family's heritage,



and the act of wearing these clothes during the ceremony symbolizes a connection to cultural roots and family values.

- **Food and Feasting:** Many marriage introduction ceremonies involve elaborate feasting and sharing of food. This practice underscores the importance of hospitality, community, and unity. Sharing a meal can also symbolize the merging of two families and the creation of new bonds, (Basse et al., 2014).
- **Religious and Spiritual Items:** Religious items such as scriptures, holy water, or symbols might be incorporated into marriage introduction ceremonies to emphasize the spiritual nature of the union. These items can represent blessings, protection, and divine approval for the couple's journey together.
- **Personal Tokens:** Some couples exchange personal items that hold sentimental value, such as letters, photographs, or items that are meaningful to their relationship. These tokens can serve as reminders of their love and shared experiences.
- **Technology:** In modern times, technology has influenced marriage introductions as well. Couples might use digital platforms, virtual reality, or other technological means to share their proposal or engagement with a wider audience, often combining tradition with innovation.

## Conclusion

The study concludes that the adoption of the Ibibio language introduction and rite holds significant cultural, social, and educational significance while also carrying important implications for the preservation and revitalization of the Ibibio language and culture. This practice serves as a means of passing down traditional knowledge, values, and customs from one generation to another. It fosters a strong sense of identity, belonging, and pride among the Ibibio people, reinforcing their cultural heritage. Through the language introduction and rite, the Ibibio community can bridge generational gaps, ensuring that younger members of the community develop a deep understanding and appreciation for their roots. This has the potential to strengthen family bonds and enhance intergenerational communication, promoting unity within the community. The adoption of the Ibibio language introduction and rite has profound implications for the Ibibio community's cultural identity and linguistic heritage. By actively incorporating the language into important life events, the community can ensure its preservation and contribute to the larger goal of maintaining linguistic diversity in our globalized world.

## Recommendations

1. Collaboration should be made with educational institutions to incorporate the Ibibio language into curricula. This could include offering language classes, cultural studies programs, and resources for both Ibibio children and adults who wish to learn the language.
2. Active participation of all members of the Ibibio community in the language introduction and rite should be encouraged. This can be achieved through workshops, seminars, and community gatherings that emphasize the importance of preserving cultural and linguistic traditions.



3. Cultural festivals, events, and exhibitions that showcase the richness of Ibibio traditions, including the language introduction and rite should be Organize regularly. This can attract broader attention and support, enhancing the visibility of the community's efforts.
4. Advocate for governmental recognition and support for the preservation of indigenous languages. This can include funding for language revitalization projects, cultural initiatives, and heritage protection.
5. Foster partnerships between linguists, anthropologists, educators, and community leaders to develop effective strategies for language preservation and cultural promotion.



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