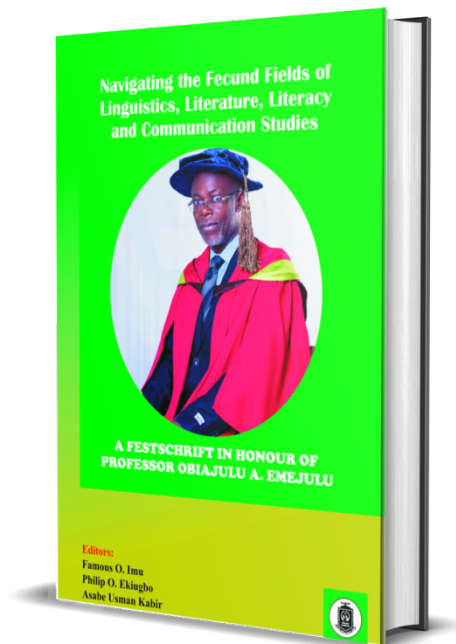


Navigating the Fecund Fields of Linguistics, Literature, Literacy and Communication Studies: A Festschrift in Honour of Professor Obiajulu A. Emejulu



Editors:

Famous O. Imu, Philip O. Ekiugbo and Asabe Usman Kabir

Copyright Information

© National Institute for Nigerian Languages, Aba, Nigeria; 2024

All rights reserved

ISBN 978-0-99-702549-1 hardback

ISBN 978-0-99-702549-1



Web access and citation information

The festschrift can be viewed on the web at:

<https://sonofudin.github.io/emejulufestschrift.html>

<https://zenodo.org/communities/emejulufestschrift/records>

This paper can be cited as:

Imu, Famous Oghoghophia, Justina Nkechi Orienweze' and Victoria Chukwuma Azuka (2024). The Socio-Cultural and Educational Implications of Kolanut Presentation In Uburu. In F. O. Imu, P. O. Ekiugbo and A. U. Kabir (eds.), *Navigating the Fecund Fields of Linguistics, Literature, Literacy and Communication Studies: A Festschrift in Honour of Professor Obiajulu A. Emejulu*, Pp. 379 - 393. Aba: National Institute for Nigerian Languages.

Chapter Twenty-Seven
The Socio-Cultural and Educational Implications of Kolanut
Presentation In Uburu

Famous Oghoghophia Imu¹ and Justina Nkechi Orienweze² and Victoria
Chukwuma Azuka³

¹Department of Linguistics, National Institute For Nigerian Languages, Aba

²Department of Primary Education, National Institute for Nigerian Languages, Aba

¹Omufamous@gmail.com, ²Justinankechi581@gmail.com

³vickyChris2009@yahoo.com

Abstract: This paper presents a socio-cultural analysis of kolanut presentation and its educational implications in Uburu. It seeks to examine the meaning, types of kolanut presentation, significance of kolanut lobes, occasions that require kolanut presentation as well as its educational implications. The descriptive approach was adopted for this study. Oral interview was used to elicit responses from five elders. Data collected were analyzed descriptively using the language of kolanut presentation in Uburu dialect, relative to the standard Igbo language. This was to enable the researchers explicate the actual structure and diction of the dialect used in kolanut presentation and its social and educational implications. The study reveals that each community expresses their minds, beliefs and values clearly in their dialect in the kolanut presentation. Another finding from the study shows that kolanut is a unifying object for cultural identity and social harmony. Also, the study reveals that there are- fourteen villages, and that these villages must be represented, while the eldest from Umunaga (the oldest village), even if he is a boy, should be allowed to lead the presentation prayer and invocation in kolanut presentations. The study recommended that youths should be exposed, and encouraged, to appreciate their cultural identity, heritage, norms, values and practices especially as it concerns kola nut and its presentation which is a symbol of national and African unity. Also, basic cultural practices such as kola nut presentation should be incorporated into the National education curriculum for onward transmission of cultures and social development.

Key words: identity, kola nut presentation, educational implication. Linguistics, socio-cultural

1. Background to the study

A socio-cultural study on kolanut presentation in Uburu dialect is of great importance especially in connection with its educational implications and the insight it provides about the world views of sub-cultural units in Igbo. Uburu community is an ancient kingdom in Ohaozara L.G.A of Ebonyi state. Ebonyi state is one of the states in the south eastern geopolitical zone that makes up Igbo-speaking States in Nigeria. Cook (2023) affirmed that the Igbo people are a socially and culturally diverse group of people who live primarily in southeastern Nigeria comprising 15% of the total population spread out between groups of villages they share one common language; Igbo. He added that the language has about 30 different dialects. They have some common cultural beliefs, values, norms and practices among which Kolanut and its presentation is one of the highly valued irrespective of location and boundary. Among the different beliefs, Kolanut adoration and presentation is the most unique, given the conceptualization of kolanut among the people.

According to Nwachukwu (2012), kolanut is viewed as a seed of togetherness. Unya (2021) asserts that it is a unifying agent, used to trace seniority among villages or communities. Basdeu (1984) affirms that Igbo welcome is not complete without kolanut. Unya (ibid) further opined that in every Igbo gathering even in far lands, the truest symbol present is (Oji Igbo) which serves as a cultural identity and symbol that occupies high esteem among the people. It is given a pride of place in the cultural life and age-long tradition of Igbo people. Nwosu & Zakiara (2013) asserts that kolanut (Oji Igbo) occupies a unique position in the cultural life of Igbo people and its age-long tradition. Ezeugo (1985) posits that kolanut presentation is evidence of social harmony, love and happiness for one another.

Education is a social institution through which a society teaches children basic academic knowledge, learning skills and cultural norms. Gandhi in Sujan (2021) viewed education as a process that brings out the best in human body, mind and spirit. This implies all-round development of the individual. John in Sujan (2021), contests that education in social institutions guides a society's transformation of knowledge including basic facts, skills, cultural norms and values to its members. High lack of value for people's language in the society, life style, cultural beliefs and practices in Nigerian society especially among Igbo youths has attracted several investigations and empirical works on the problems of youth's ignorance and negligence of their indigenous language uses acultural identity in different locations. Such include: Nwachukwu (2012) Uchendu (1964), Nwosu &

Zakariya (2013); Ezeugo (1985), Kammanpol and Laar(2019), Abah (2012). But to the best of the researcher's knowledge, enough work has not been done on the way out to encourage youths to develop sufficient appreciation for cultural practices and encourage youths on the significance of language pattern and implications of kolanut presentation in Uburu thereby creating a gap in knowledge which the researcher seeks to bridge.

The Igbo –African Kolanut is a symbolic manifestation of African social and cultural belief. Only the Igbo type of kolanut is the only one used to perform traditional or cultural ceremonies. Kolanut is a symbol of life (ndu); hence the Igbo say; He who brings kolanut brings life.

According to Kanu (2019), Different groups of people have stressed on the uses of kolanut and its presentation as itemized below:

- to call on our ancestors in prayer –Enugu Monarch
- to welcome visitors -Imo Monarch
- serves as a mediator between the ancestors and the living
- to symbolizes unity
- to represent good omen, love and togetherness –Ebonyi Monarch
- it is most important object in Igbo tradition – Prof. Opata.

Anayo et al. (2020) contends that kolanut has been so elevated in Igbo and that no marriage ceremony, installation of traditional rulers, resolution of disputes and cultural festivals among others are done without performing the kolanut rituals which must be done in Igbo language.. This affirms the belief or saying that kolanut does not hear English language in Igbo land/gathering. Anayo (Ibid) affirmed that kolanut in Igbo land is regarded as a sacred fruit, revered, respected and almost adored. It serves as a harbinger of peace and takes unparalleled position in the cultural life of Ndi Igbo. A social regulator used to lodge complaints against a fellow citizen who is found to be troublesome. Tonder (2023) adds that the manner of kolanut presentation is so technical that any mistake made while carrying the kolanut around the gathering attracts penalty or spells a feeling that the offender is irresponsible, uncultured or may not be reliable and may be asked to pay some token for violating the rule of kolanut presentation.. The above assertions confirm that kolanut and its presentation is highly placed; recognized and appreciated not only in Igbo land but all Africans religion notwithstanding. It also goes on to indicate that it is a crucial social issue observed by all African communities and so intensifies and justifies the need to transmit the knowledge, skill and experience to the youth especially through formal education.

The total negligence of kolanut presentation in ceremonies by the globalized generation is a threat to the culture and norms of the people. The dialect of a people reflects on their way of life. Language (dialect) is the life of a people and a cultural identity which brings out the people's minds and values clearly; education of the youth cannot be efficient without their cultural values and norms so the study sought to examine and analyze the diction and patterns of language use in kolanut presentation on different occasions and its educational implications in Uburu Ohaozara, Ebonyi State. The study is focused on the soci-cultural analysis of kolanut presentation and its educational implication in Uburu Ohaozara Ebonyi State. It is limited to language patterns and diction used in kolanut presentation on different occasions in Uburu community. The diction/pattern of Uburu dialect in kolanut presentation for some occasions is discussed alongside the English translation for better understanding. The study adopted a descriptive discourse approach for data collection and analysis. Elders of the Uburu community were interviewed using the research questions posed. This study was carried out in Uburu community of Ohaozara, Ebonyi state and is uniquely on the language of kolanut presentation in different occasions in Uburu.

2. Literature review

2.1 Theoretical studies

The behaviorist theory of meaning propounded by Kempson (1977) states that the meaning of a linguistic form must be analyzed in terms of the important element of the situation in which the speaker alters it. Another theory related to this study is Wittgenstein (1953) pragmatic theory of meaning which maintains that any linguistic expression is determined by the particular context and the communicative intentions of the speaker, while Ogden and Richard (1923) referential theory of meaning states that the meaning of an expression is the object or entity which the expression stands for (see Imu 2019). The language use of kolanut presentation in different occasions is dependent on the particular occasion and the intention of the people which align with the theory of meaning as discussed above. Kolanut is a seed taken from inside the fruit, a seed of certain plant species that belongs to the family Sterculiaceae. Oji (kolanut) is used in various occasions like in marriage, title holding, festivals etc. It is celebrated and adorned by the Igbos and some other tribes in Yoruba and Hausa. It is mostly produced by Yorubas, mostly eaten by Hausa's and mostly celebrated by the Igbos. There are two types of kolanut-Igbo kola (oji Igbo) and oji gworo. The one valued by almost all ethnic tribes and celebrated is the Igbo

(oji Igbo). It has reddish pink, yellow and brownish colour with different number of lobes each of which is very symbolic. The significant/important uses of Oji cannot be over emphasized.

Nwachukwu (2012) asserts that as the Igbo pray with Kolanut, so does his Yoruba brothers takes up his preferred four lobed native kola to pray for the welfare of his visitor and that of his family. Kolanut presentation to a visitor in any home or gathering shows friendship and acceptance, a symbol of welcome even among the Yorubas, Hausas and Itsekiri of Niger Delta. Adeyemi (2012) affirms that Kolanut poetry is as much present in Yoruba socio-religious life. Professor Opata in South East voice of vanguard (2020) contends that kolanut is the most important object in Igbo tradition. Anayo et.al (2020) in discussing why kolanut is celebrated, venerated in Igbo land highlighted on the uses of kolanut ceremony and its presentation in Igbo land as: use to call on our ancestors in prayer, to welcome visitors, mediator between the ancestors and the living, symbolizes unity and represents good omen love and togetherness.

Kolanut presentation pattern is seen as a religious vehicle to almost all the ethnic tribes of the Nigerian nation. Nwachukwu (2012) ascertained that kolanut is so important in the life of Nigerians to the extent that poetry of Kolanut breaks the day for typical homes on occasions of birth, marriage, settlement of dispute. Some Nigerian people take it as food with relish and some celebrate it with discerning feast. Much attachment, regard and value for kolanut in Igbo society proves its religious infection. Kolanut presentation is a sacred activity which must be observed in every public gathering in Igbo land and is used to mark the beginning of every occasion after opening prayers. Kolanut presentation signifies a lot and the language used depends on the occasion. The language pattern and method of presentation depends on the occasion on ground.

2.2 Empirical studies

Empirical studies under this study include Unya (2021), Nwosu (2013) and Kanu (2016). Nwosu (2013) worked on the significance of kolanut as a symbol of life and hospitality in Igbo tradition. The study determined the importance of kolanut in ceremonies in Igbo people from the southeastern Nigeria. This study proved that kolanut is paramount in any occasion that ancestors are meant to partake in. it represents Igbo traditional values and practices in every Igbo social occasion and its presentation signifies acceptance, happiness, good heart. Kola nut and its presentation as a symbol of life and hospitality should be encouraged and the tradition

passed on to the future generation.

Kanu (2016) worked on the kolanut in Igbo-African symbolic and artistic universe and the question peace building. He affirmed that put together all the several symbols that represent the lives of the Igbo of the eastern Nigeria, used to direct attention to significant realities are not as important as the Igbo kola nut (Oji Igbo). Oji Igbo is among if not the greatest symbol and receives the highest/greatest attention.

Unya (2021) worked on The Historical Significance and Role of The Kolanut among the Igbo of Southeastern Nigeria. The study sort to examine the historical origin of the kolanut based on the Igbo ancestral myths and symbolic interpretation of different lobes of the kola acuminate. Significance and functions and the influence of modernization were also investigated. Findings made include that modernization is greatly threatening the ritual functions and traditional values of kolanut. He recommended that the Igbos should restore the significance and values of the kola nut and make it available and affordable by planting more kola trees. Also it was recommended that Igbo leaders and communities should create a platform for teaching the origin, significance and values of kolanut to the future generation.

This study adopts the referential theory of meaning which states that the meaning of an expression is the object or entity which the expression stands for. This implies that meaning of the socio-language pattern of Uburu people in kolanut presentation lies in what the occasion points out.

3. Kolanut Presentation in Uburu

In African tradition, kola nut breaking and presentation follows a particular procedure as one of the cultural heritages. Unya (2021) affirmed that the kola nut occupies an exalted position; is often seen as King of all fruits on earth among the Southeastern Nigerians. He added that the act of presenting and breaking of kolanut constitutes in itself a serious ritual enactment. It is a crucial part of most social ceremonies and gatherings. The general procedure is that the ritual breaking speech is made by the most elderly person in the gathering as a mark of respect; who then appoints the youngest person that breaks it after showing it to all present excluding women.

Nwachukwu (2012) posits that kolanut presentation is an evidence of social harmony, love and happiness for one another and so compares it to catholic communion. Uchendu (1964) refers to it as the symbol of Igbo hospitality. Nwosu, Mahammed, Abubakar, Yinusa and Abdulbagi opined that kola nut points to the fact

that existence is not only meaningful but also possible only in a community. Kolanut and its presentation serves as a unifying object, cultural identity, social harmony, love and unity as an object of settlement and peace between man and man as well as man and spirits.

Education is the process of receiving or giving systematic instruction especially at a school or academic institution. It covers all round development of an individual. It may be formal or informal but involves teaching, learning (instructional process) It is a process of educating or being educated; development of skills inculcation of knowledge in a field of study that deals basically with methods and problem of teaching. Formal education takes place in a complex institutional framework such as public or private schools.

3.1 Significance of the kolanut lobes.

The different number of lobes signifies / symbolizes different ideas and beliefs ranging from:

- One lobe (Oji akpuru) Kola with one lobe is sacred to the gods. It is not eaten by humans but is dedicated to the spirits.
- Two lobed kola is called Oji gworo and symbolize male and female. It is not used for religious rituals and cultural celebrations but can be eaten after some prayers.
- Three lobed nut is Oji Ikenga(Ike ejiaga) power of moving. Ikenga is a spirit of power and achievement. It is also known as Oji Dike signifying brevity and is used in title taking, (Oji echichi) It is the masculine kola and eaten by brave men and title holders.
- Four lobed kola signifies peace, blessing and represent the four market days and completeness of the family (Oji udo, Oji ngozi, ahia anó, Izuoke, nwoke na nwanyi and Oji eziokwu) (two males, two females).
- Five lobes signifies procreation (Oji omumu) protection of industry and achievement (Oji aka n'okpa) wealth progress and goodluck (three males, two females).
- Six and Seven lobed nut is kola of ancestors (ndiichie) Ikenga abúó, covenant kola nut (oji igba ndu, Oji oriko) kola of blood and spirit indicating communion with ancestors. The smallest is not eaten but given to ancestors. It is use for peace and settlement of disputes and covenant ties, oath and punishment for offenders for appeasing the gods when one commits offense. Any kolanut with six lobes attracts extra ceremony like killing of fowl for the

person that breaks the kolanut and blessing.

3.2 Occasions that involve kolanut presentation

Uburu as a traditional community places kolanut presentation on a very high esteem. It is given a pride of place in the cultural life and age long tradition. Nwosu et al. affirmed that Oji Igbo occupies a unique position in the cultural life of the Igbo people and it's age-long tradition. Among the occasions that involve official kolanut presentation include new yam festival, naming ceremony, traditional marriages, Onyibaosuji title holding, kindred meetings, dispute settlement, Eze coronation, family visits, appeasing the ancestors, morning prayers etc. Few of these will be discussed.

3.2.1 Kindred Greeting

Ndi be anyi, ndi ichie, unu he ekwaoji;

Umuobunna, ndiichieUburu iri naano unu heekwa oji;

Obukwaojere nvu rusi o rie e;

Ndu nwanyi ndu nwoke, ndu mmadu, ndu mmiri ndu azu, unu takwaa oji;

Ndi mmeziri ife anyi na-agokwa ojioo, so oduru anyi n'emma;

Onye sikwa n'oko na-ako anyi, anyi sikwaagbara zukwe eye ihu;

Anyi goro ife ndi okwekwa na ojie emezuo unu takwaa ojioo.

English

Our people this is kola;

Our ancestors from Umuobunna and Uburu 14 village see kola;

Anyone who goes out for good, let him succeed and eat the fruit of his labour;

We are asking for good health of man and woman;

Let the river keep flowing for the fish to be alive;

Ancestors eat this kola and help us to progress.

We are presenting this kola for the progress of all.

Anyone who says that we cannot have peace, let him encounter difficulties and problem.

These we ask of our ancestors as you eat the kola.

3.2.2 Blessing of Children

Ya onye tinyere aka n'ebedi nma, suogaziere ya.

Ka anyi na-ata ojioosa anyi tata ndu na ahu isiike.

Onye njere nvuru eri eye.

English

As we eat this kolanut may we eat for good health and long life.

3.2.3 Traditional Marriage

An old person will lead the presentation prayer after the father of the girl must have handed over the kola and mention the objective of the gathering. Language pattern thus:

Umuzoigwe mmammanu, umuobunna nmammanu, uburu iri na ano, ndi ogoayi kwezuonuo.

Anyi na-ago oji oma maka ihi ada anyi ó na-agadi nta;

Ófó anyi bu nnaa nnaa, ebóó ebóó amujuo uno;

Ofo anyi bukwa otu nwoo ukwu o kpaavime so oduru anyi otuma isee.

English

Our ancestors Kola has come;

For this our daughter is getting married today;

Our prayer is that she will born one one, two two and fill the house;

Also that as she enters her husband's home, she will conceive immediately.

May it be as we have declared?

Then the eldest person will now present the kola thus – Family name first, to kindred, village and community; *Umuzoigwe mmamnanu...iya a, village name, mmamnanu, Uburu kwezuonuo.*

3.2.4. Kingship (Ichi Eze):

The belief and life style of Uburu people reflects on their language pattern of kolanut presentation in everything including the Kingship coronation. Here, the Eze must be the mind of the people. He must adhere to the laid down rules and regulations, must be honest and truthful, with transparency in all his dealings with the people. Any day he defaults, takes bribe, embezzles community fund or property he will die because on the day of coronation, he is subdued under oath with his barefoot on the ground at the sacred shrine (Akparata Eke aja). Whatever he does is monitored by the spirits of the land. The words of the oath reflect on the kolanut presentation on the coronation day. So that whatever the person says will follow him and if he tells lies, based on the cultural belief the person must die. If the person tells lies under oath, the person will

definitely die. One must have clear hands and it must be the eldest man in the community (village of Umannaga) which is assumed to be the eldest village in Uburu.

*Uburu ewetawokwo;
mezije kwa ive,
kwujekwa ezi okwu;
emegbujekwa mmadu emegidekwa ala ayi*

Response by the audience:

Isee so odikwu otuma.

English

Uburu has called you to serve
Always be sincere, honest, and transparent
Never you work against anybody
Never you work against our land

3.2.5 Burial:

This must be lead and said by the most elderly person. The language used for an elderly person differs from that of a young person.

Burial of an elderly person:

*Ndi ichie unu ahikwa oji o;
Nnanna anyi ha ndi meziri ive unu ahikwa oji o;
Nna anyi ma o bu nne anyi jee ije nke oma;
Debe ka azu gi kakwara ivu gi nma;
Deje kwaa n'udo.*

English

Our ancestors, our great grandfathers who lived well, receive kola;
To the deceased father/mother go in peace, let your grand and great grand be more prosperous than you were;
Rest in peace;
But for the young deceased, instead of “Rest in peace” after invoking the ancestors, Uburu will say “*ma odi onwuo emekwa anyi ozo. Muodi onwuo abiakwera anyi ozo*”

3.2.6. New Yam Festival and Isu Ava

After calling on the ancestors;

Ndi ichie unu ahee kwa oji

Ishi oge Uburu iri na ino, unu taakwo ojioo;

While the person in charge (Ogwu man) will be pounding empty mortar

Ive ojoo obuna o nma, sorokwa ava laa

Ava ovuu omajekwa idiri anyi nma na ezi ive.

The fourteen villages will be represented while the eldest from Umunaga (the oldest village), even if he is a boy, will now lead the presentation prayer and invocation. Declaring that the new year will be better while all bad things and misfortunes should go with the old year.

3.3 Discussion

From the data examined, it is clear that the minds of the people reflect in the language used in different occasions for kolanut presentation. The study revealed that kolanut presentation, breaking and eating is one of the cultural heritage of Uburu, that had withstood all manners of encroachment and intrusion by European forces development, urbanization and religion. This intensifies the position, value attached and pride of place given to kolanut and its presentation. Analysis of the data proved that kolanut and its presentation is a strong and indispensable tie that cannot be broken or ignored in specific occasions not only in Uburu, or Igbo land but Africa. The blessing of the nut is exclusively done by the old who are known for their mastery of oratory, in their effort to express an act of gratitude or give praise to the Almighty –Supreme God, the gods' deities as well as ancestors in a special language. This is evident in the language of kolanut presentation of Uburu people where their minds, feelings, beliefs etc are deeply x-rayed in their dialectic use in kolanut presentation in every occasion. Since kola nut and its presentation occupies such a crucial socio-cultural heritage and linguistic position, the justification for its inclusion in the school curriculum cannot be over emphasized for onward transmission of culture to the younger generation.

3.4 Educational Implications of Kola Nut Presentation

Education is a social institution through which a society teaches its children basic academic knowledge, values, learning skills and cultural norms. It is society based as

well as language. The school as a social institution is a medium for cultural transmission and development. Education is an essential tool in enhancing social development, promotion of change and development in society. Education is viewed as the socialization of the younger generation and the sum total of the experience which moulds the attitudes and determines the conduct of both child and adult.

Kolanut and its presentation is one of the basic cultures observed, highly valued and respected by Igbo people. Education of their young cannot be complete without inculcating such values in them. Language on its own is a cultural identity. The need to educate the young generation on the language use for kola nut presentation should be a priority in educational institutions. The teaching of key cultures and social issues such as kola nut presentation is of vital importance. Modified curriculum which incorporates cultural background practices and identities including dialects/ languages will enhance more positive productive behavioral changes and experiences in the learners. Inclusion of such cultural practices in the school curriculum will make learners value and feel sense of pride for their cultures.

- It will serve to relate the young generation to their cultural background.
- Sub-planting and transmission of cultural norms and values.
- For preservation of culture which is life of a people.
- To enable them appreciate the norms and values of their culture.
- To equip them with knowledge, beliefs and practices attached with kola nut and its presentation.

4. Summary of Findings

The study analyzed the language pattern of kola nut presentation in Uburu. Different occasions that involve kola nut presentation and language use were discussed. Also the significance/ interpretations of the different lobes were also analyzed. Finding proved that the language pattern of the people (dialect) affects/reflects their way of doing things. The study revealed that what the people have in mind is better expressed in their language (dialect) which gives the actual meaning of the expression made. This means that that kolanut plays symbolic roles in enhancing social harmony, peace and unity and communicating with ancestors either for appeasing or requesting for protection and favour. The study also aligns with behaviorist theory of meaning which states that the meaning of linguistic term must be in terms of the situation or context in which the utterance was made. The study further reveals that people (community) express their minds clearly over whatever

they do in their dialect (language use). There is language pattern/procedure which must be strictly adhered to in kola nut presentation, for every occasion. Each occasion has its peculiar language pattern (use) which must reflect in the process of kola nut presentation. These entails to bring out the peoples beliefs, norms, values and cultural practices as both language and kola nut presentation are symbols of cultural identity.

5. Conclusion and Recommendation

Since education is society-based and for socialization of the young generation, there is much need to include basic cultural practices such as kolanut presentation in the school curriculum. Kola nut presentation has general and specific language patterns/procedures for different occasions. The language patterns reflect the people's mind, beliefs, norms and values as expressed on each occasion. Various communities have their language pattern for kola nut presentation for each occasion. The use of the language patterns is better expressed in the community dialect. There is much need to arouse the interest of the new generation and researchers on aggressive zeal for appreciating their cultural heritage, values and norms using their dialects especially as it concerns kolanut presentation which is a symbol of cultural, national and African unity. Based on the findings, recommendations were made which include that:

- The young generation should be exposed and encouraged to appreciate their cultural practices such as kolanut and its presentation.
- Institutions and elders should find the way best to inculcate and transmit their cultural norms and values to the new generation.
- Youths should be meant to see the need for them to speak their dialect as society and language are two sides of a coin.
- There is a need to make our youths appreciate the language pattern and procedures of kola nut presentation and its significance (symbol of national and African unity).

References

- Abah, J (2012). Importance of kola nut in Igbo land Kogi State University, Anyigba Unpublished Under-graduate Dissertation.
- Abah, J (2016). Kola nut and conflict Resolution among the Igala people of Kogi State. *Nigeria Journal Of Advocacy Research And Education*, vol.5 No. 1
- Anayo O., Vincent, U. Chidi, N., Chimaobi, N., Chinenye, O., Chinedu, A., Chinonso, A., Ikechukwu, O. & Peter, O. (2020). SouthEast voice: why

- kolanut is celebrated and venerated in Igbo land. *Vanguard*. Retrieved on 18/06/2024 from www.vanguardngr.com.
- Basden, G.T. (1983). Among the Ibo's of Nigeria, London quoted in Unya I. U. (2021). The Historical significance and Role of the Kola Nut among the Igbo of southeastern Nigeria /<https://doi.org/10.4314/jrlr.v13i1.13>
- Brown, F.J. & J.S Roucek in Sujan (2023): What is Education, Meaning, Types, Functions, and Approaches. Retrieved 17/02/2024 from tyonote.com.
- Cook M. (2023) Igbo Tribe Religion Language & Culture. Retrieved 18/ 06/24 from study.com
- Durkheim in Sujan (2021): What is Education, Meaning, Types, Functions, and Approaches. Retrieved 17/02/2024 from tyonote.com.
- Ejeugo, S. M. I. U. (1985). Research and contents on Igbo culture, unpublished Art op Cit. The Historical significance and Role of the Kola Nut among the Igbo of southeastern Nigeria /<https://doi.org/10.4314/jrlr.v13i1.13>
- Imu, F. O. (2019). Verb of harvesting in Urhobo. In B.N Mbah etel.(Eds.), *Semantics and Study of Language, Linguistics and Culture: Ugo gbuzou, A festschrift in Honour of Professor G. I. Nwaozuzu*. Nsukka: University Press.
- John J. Macionis in Sujan (2021). What is Education, Meaning, Types, Functions, and Approaches. Retrieved 17/02/2024 from tyonote.com.
- Kammampoal, B. and Laar, S. (2019). The kola nut; its symbolic significance in Chinua Achebe's Things Fall Apart. *International Journal on studies in English Language and Literature (USELL)*, Vol.7, No. 8.
- Gandhi, M. K. in Sujan (2021): What is Education, Meaning, Types, Functions, and Approaches. Retrieved 17/02/2024 from tyonote.com.
- Nwachukwu (2012). What is this about kola nut in Igbo land? Vanguard Newspaper April 12th.
- Nwosu, F. Muhammed A; Raji A & Abdulbagi S.Z (2013) The social significance of kola nut in the Igbo tradition of Nigeria. *Ilorin Journal of Sociology* Vol.5(1) 117-126
- Obinieche, J.O.C (1985) Kola nut; Revisiting the Igbo socio-cultural values and identity op Cit.
- Tonder, E. V. (2023). The Enigmatic Kolanut Earthworm Express. Retrieved on 18/06/24 from earthwormexpress.com
- Uchendu, V. C. (1964) Kola hospitality and Igbo lineage structure, man. Vol. 64

Britain: Royal Author Institution.

Unya I.U (2021) The Historical fig. and Role of the kola nut among the Igbo of southeastern Nigeria. *Journal of Religion and Human Relation*. Volume is No.1.2021.

Appendix:

Names of the elders interviewed

Mazi Ogbonnaya Uneke	- Uburu, Ebonyi State.
Mazi Okechukwu Igwe Friday	- Uburu, Ebonyi State.
Mazi Ogbonnaya Orienweze	- Uburu, Ebonyi State.
Onyibe Oba Agwu	- Uburu, Ebonyi State.