

ANTHROPOLOGY, ARTS AND CULTURE: AN INDIGENIZATION PROJECT

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Abstract

Anthropology is the study of people, past and present, with a focus on understanding the human condition both culturally and biologically. The discipline compares present and past forms of government or legal and religious belief systems, social structures, such as family dynamics. Culture consists of an inheritance system, variant ideas, skills, and so forth that are transmitted by (usually) more experienced to less experienced individuals. The passage of the custodians of a vast cultural knowledge base leaves the populace with little knowledge of the people's arts and culture. The distress is that the upcoming generation that will be handed over to the community does not have sufficient knowledge of the arts and culture of their land. This is due partly to cultural atrophy facilitated by cultural imperialism. In the African setting and the Akpulu Clan in particular, this problem is further compounded by the menace of migrations occasioned by urbanization and people's quest for greener pastures outside their natural settings. That movement has been an alienation of the incoming generations, and they continuously lose grip of their evolutionary pool, origin, and its culture, arts, norms, values, and mores, which are strengthened by the community kinship system. Our focus in this paper is to draw attention to our core anthropological derivatives with emphasis on the rapid erosion and extinction of our core cultural heritage, arts, and culture that give meaning to our existence as a cultural entity. It also has the goal of documenting the available remnants of the Akpulu Clan arts and culture expressed in her folk traditions, language/symbols, artifacts, value and belief systems, idioms, riddles, and jokes. That is an effort at indigenization of the indigenous, on Akpulu cultural derivatives, as different from the general Igbo cultural practices. The meanings of the various Akpulu indigenous language arts are provided, with their literary meanings in brackets. The methodological approach is both qualitative and quantitative, enriched with data from a structured questionnaire organized in Google Forms for opinion polls from the Akpulu Clan Whatsapp platform that operates within the clan, in-depth interviews, and participant observation.

Keywords: anthropology, arts, culture, kinship system, cultural atrophy, cultural imperialism, Akpulu Clan.

Introduction

Culture is the way people do things, the outlook, attitudes, values, morals, goals, arts, laws, capabilities, and habits shared by a people or society. Culture is an umbrella term that encompasses the social behaviour and norms found in human societies. Bello (1991: 189) sees it as "the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms, thus distinguishing a people from their neighbours". It is a great heritage that endures through ages and antiquity and is usually upheld and adored with maximum loyalty and pride. Regrettably, most African traditional societies are losing grip of their culture and arts due to the ravaging effects of cultural atrophy and imperialism. These are the bane of our African traditional societies today and account for the decline of traditional languages (in favour of English language and pidgin English), fashion, dishes, relationships, etc. This effort to document for posterity the many indigenous Akpulu cultural practices, traditions, and values that could be remembered is believed to serve the purpose of directing the upcoming generations to avoid alienation. We call this effort the indigenization of the indigenous, and it is expected that it will serve the purpose for which it is done.

Conceptual Review of Key Concepts

Culture

Culture is the ideas, skills, attitudes, and norms that people acquire by teaching, imitation, and or other kinds of learning from other people. It is the ideas, customs, and social behaviour of a particular people or society, and "the arts and other manifestations of human intellectual achievement regarded collectively; the attitudes and behaviour characteristic of a particular social group" (Mattaini, 2020). It is a way of life of a group of people- their language, symbols, behaviours, beliefs, values, ideas, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies (White, 2017), among other social arrangements that are accepted and passed from one generation to another. According to Idang (2007), culture...refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people, for instance, their

greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs. Culture serves to distinguish a people from others, and Nollan (2018) asserts that culture is passed on from generation to generation. The acquisition of culture is a result of the socialization process.

Culture differs from one society to another, such that what is accepted in one culture may be abhorred and rejected in another. Hence, we say that culture is unique to members of a specific ethnicity, race, or national origin. No wonder White (2017) argues that “there is no inherent capacity or attribute to any culture – material or non-material but is predicated by the unique mental ability of humans, to assign to things and events certain meanings that cannot be grasped with the senses alone.” Culture, therefore, has no intrinsic capacity or meaning.

Norms

According to Heunermund and Heberle (2023), norms refer to standards or rules that guide behavior within a social group. They are shared beliefs that guide behavior and are enforced through social expectations and potential sanctions. Norms are essential for social order. They constitute a code of conduct, taboo, or standards of behavior, and to the extent that individuals believe in and operate within these norms, they will forgo opportunities to steal, cheat, etc.

Values

Values refer to culturally defined standards that people use to determine what is desirable, good, and proper. They are the principles and beliefs that guide an individual’s or group’s behavior and decision-making. They provide a framework for evaluating behavior and play a crucial role in shaping societal norms. Unlike norms, which dictate *how* people should behave, values define *why* certain behaviors are considered appropriate or important (McLeod 2025, Pure Psychology, 2026). They are not static but dynamic, and they prescribe standards for the general conduct of the members of a society.

Mores

Mores are strong norms that are regarded as morally significant. They are the moral beliefs, customs, and ideals that define acceptable, expected behavior within a society or social group. They dictate right and wrong, and violations of them are considered offensive to most people of the culture (Sanchez, 2023; Crossman, 2024).

Kinship System

Kinship is a structured system of relationships in which kins are bound to one another by complex interlocking ties. It is about bonds formed through blood, marriage, or social organization. (Murdock, 1949, in Lalaouna & Ammar Sididris, 2024; Crossman, 2024). The most immediate and secure groups of support were those based upon kinship.

Cultural Atrophy

Cultural atrophy refers to a decline or weakening of cultural practices, traditions, or values, often leading to a loss of cultural identity or heritage. Kylie (2025) defines cultural atrophy as the slow decay of shared rituals and values, causing a loss of organizational identity. In consonance, old philosophers like Tagore (1908) discredited an assertion by Kipling (1865-1936) that “The East is East and the West is West and never shall the twain meet,” meaning that “Western and Eastern cultures are so radically different that they are irreducibly incommensurable.” He argued that “the twain shall meet in amity, peace, and mutual understanding, and this will lead to a holy wedlock before the common altar of humanity.” His responses presuppose that those cultural differences atrophy, diminish, breach, or, if not, collapse the cultural wall. And, through the breach, what we would perceive is a humanity that we all share and (some) cultural ideas, values, or practices that a shared humanity leads us, mutually, to borrow or adopt for the fulfillment of our own lives in the various human societies (Kamlesh & Sujata, 2024; Crossings, 2026)

Causes of Cultural Atrophy

Lee (2025) argues that cultural erasure is often the result of a combination of historical, social, and economic factors. According to him, some of the key causes include:

Colonization and Historical Trauma: Colonization has been a significant contributor to cultural erasure. The imposition of a dominant culture on a minority culture has led to the suppression of native traditions, languages, and practices. Historical trauma, such as forced relocation, violence, and genocide, has also had a lasting impact on minority cultures.

Cultural Assimilation Policies: These have been implemented by governments to promote a dominant culture at the expense of minority cultures. These policies often aim to suppress minority languages, traditions, and practices

Globalization and Cultural Homogenization: Globalization has led to the spread of dominant cultures, resulting in cultural homogenization. The increasing influence of global media, technology, and trade has contributed to the erosion of minority cultures.

Richerson and Christiansen (2013) highlighted other causes like migration and assimilation of economic changes, political instability, and technological advancement, which is the overall process of invention, innovation, and diffusion of technology or processes culminating in the continual advancement and adoption of modern and advanced technologies to enhance safety, reduce errors, and improve efficiency in various industries.

Cultural Imperialism:

Said (1993) defined cultural imperialism as “a multifarious cultural oppression used by a dominant culture to suppress and subjugate all manifestations of an oppressed culture: from high culture to folk traditions, from personal to social phenomena, from value systems to consumer preferences, from symbols and rituals to its pop-cultural imitations.” He further described it as “two intertwined processes; cultural domination and cultural expansion of one country into the culture and cultural development of another country.”

Theoretical Framework

In this study, the conflict perspective of culture and functionalism theory is considered most appropriate. Karl Max is the proponent of conflict theory. Conflict theory is a macro-level sociological perspective. It views society as a fundamentally unequal structure driven by competition. According to Karl Marx, conflict is natural, and every society experiences it because of the divergent interests shaped by struggles over power, resources, and status between different groups. His theory highlights that tension arises because different social classes possess fundamentally opposing interests (McLeod, 2025).

Conflict theory sees culture as reinforcing issues of privilege for certain groups based upon race, sex, class, and so on, and that a society’s cultural norms benefit some people but hurt others. More so, some norms, formal and informal, are practiced at the expense of others (Sears & Cairns, 2022, Lumen Learning Module 2022). This theory is relevant to this study because there exists a serious conflict between a society’s indigenous culture and alien Western culture. Culture is the belief and way of life of a people. It provides people with identity and continuity, but conflict occurs with the infiltration of an alien culture

Émile Durkheim is the chief proponent of Functionalist theory. This theory views society as a complex system of interconnected parts that work together to maintain stability and order (Nickerson, 2024). Each part, such as family, education, or religion, serves a function to benefit society as a whole. People’s behaviors, according to Durkheim, were shaped by a social structure, consisting of social facts, such as norms and values, and institutions, which exist external to the individual and constrain the individual’s behavior.

The relevance of this theory to this study is that the functionality of culture is paramount in every human society, and its conservation and the right to take part in it are recognized as human rights. A society’s culture determines the values held by its social group as well as the rules and control that ensure that those values are upheld. Since culture is not static and is constantly developing and adapting to change, core African cultures should be preserved and not discarded. They define and make life meaningful. Attempts to throw them overboard in favour of Western culture create confusion and alienate the incoming generation. It’s only the cultural and traditional practices that are repugnant to natural justice, equity, and good conscience, and as such seriously militating against the rights and welfare of that particular social group that should be abolished.

RESEARCH RESULTS

Akpulu Indigenous Traditional Practices/Cultural Values

Data generated from opinion polls, participant observational methods, and in-depth interviews

Traditional Practices of the Akpulu Clan

The belief in the family institution/ family ties is the most basic institution. Family is the lowest social unit within the kinship system. Akpulu indigenes believe that the family has the responsibility for, among other things, legitimate birth, primary socialization, the allocation of various statuses and roles to its members, and the transmission of property and other rights from generation to generation.

Also, the status of an individual is very largely determined by birth as a child of a particular father and a particular mother. In the family, there is a general difference between the status of a man and that of a woman, and among Akpulu people, these differences are very marked and pronounced. Solidarity prevails among all the members and component units of the family. Each family is the architect of its own fortune, the maker of its own history, the chooser of its own alignments and alliances. There is regular interaction, and the consciousness of unity of the family is so alive that if any member backs out, others would object strongly to it. Family authority is lasting, and loyalty to her is absolute.

An awesome respect for age is an obsession in the Akpulu traditional society. No man cherishes and maintains a high degree of autonomy and therefore behaves as a self-contained entity.

Showing Respect to the Elders and Others. The respect given to age among these people extends beyond the basic fact of their wealth of knowledge and their life experiences. It is a laid-down tradition that a younger person accords respect to his or her senior and never contends with him or her, either in verbal exchanges or whatever, even when the senior is the offender/aggressor. It is a taboo for a child to have a seat and not surrender it to a senior who has none and is standing. Children would always attend to chores and exempt elders from doing so. It is a taboo not to greet a senior sibling, not to talk to any other senior. Parental instructions were like God's commandments and were never disobeyed /flouted. Summarily, we would argue that people were intrinsically motivated to abide by the cultural stipulations. They reject the Western man's idea of the worth of man in terms of his productive capacity and ability in the economic field as being morally wrong.

Tradition of Obligatory Hospitality to Others: Relatives, neighbours, visitors, and strangers are always listened to, cared for, and protected. Even at one's expense, the needs of others are attended to.

Engagement in Activity and Work. Regular, disciplined work is one of the traditional practices, and those who do not work are considered lazy. Identifying them with sudden success calls for suspicion.

Moral Orientation. Akpulu people tend to be moralists, seeing the world in terms of right and wrong and constantly evaluating the moral behavior of others

Humanitarianism. They regard themselves as a kindly, charitable people, always ready to come to the aid of the less fortunate or the less privileged.

Material Comfort: They also value the "good life which we define in terms of a high standard of living and the possession of material goods.

External Conformity/Obedience to Constituted Authority: Akpulu culture includes obedience to constituted authority, and it is suspicious of those who do not conform.

Nationality/Patriotism: It is an expectation that every citizen should be proud of their community and show a serious interest in defending it.

Democracy: Akpulu regards her form of government as highly democratic and believes that every citizen should have the right of political participation. A corollary of this is freedom of expression that is deeply anchored in Igbo tradition. Igbos, for example, consider this freedom to be the birthright of every adult. Any member of the community could take part in public discussions of community affairs. This traditional practice indicates that the minority should be heard, and with respect and not hostility. Members of a traditional council allowed discussions, a free and frank expression of opinions, and if there was disagreement, they spent hours, even days if necessary, to argue and exchange ideas till they reached unanimity. Those who disagreed were not denied a hearing or branded as enemies of the community. Decisions in council are made by the elders. The chief or king must remain loyal. Decrees or laws are issued in the same manner to assure that the voice of the chief or king is the "voice of the people. The authority of the community of people and the right are superior to those of any individual, including chiefs and kings, who are under the law, not above it. Kings, chiefs, and elders are leaders, not rulers. They are the elected representatives of the people and instruments for executing their will.

Individual Personality: There is a strong cultural premise and expectation of every individual to be a responsible, self-respecting individual.

Group Superiority Themes: Among the Akpulu traditional practices is also the belief in group superiority over an individual. The community's interests antecede those of the individual for purposes of survival. The philosophical tenet, social mores, and obligations merely set the parameters within which the individual could freely operate

Male Supremacy: A high premium is placed on the place of the male child in Akpulu culture than on the female child. This explains why in a marriage relationship, the man is accorded the position of the head. Families are considered unfortunate if there is no male issue in the family. Premium is placed on the worth of man even at the decline of his virility, as in old age.

Social Interaction Mates had limitless interactions and even arranged and did chores collectively, like fetching water, firewood in groups, and yam hunting (Ikpa ji). These ensured cohesion among youths then. Age grade associations are the avenues for expression of opinions, execution of communal projects, resolution of interpersonal and communal disputes, distribution of welfare packages, etc.

Traditional Motivational Patterns: It is very disheartening that the era we are in now has put in place distractions that have so much de-emphasized the notion that hard work is the baseline for success. The Akpulu traditional society has various motivational packages that encourage commitment, hard work, and resilience. People are motivated, encouraged, and rewarded for feats accomplished. Hunting is a traditional practice that is greatly revered. In the distribution of hunting spoils, the spoils are not equally distributed. The various parts are shared with respect to the parties' involvement in the exercise. The person who killed the animal, for example, a squirrel,

rat. Lizard is entitled to the animal's tail, called (Ugo odu), while the person who dissected and shared it has a reward for doing so (Aka mbo).

Property Ownership: In the distribution of inheritance, the first son gets the lion's share – first his father's compound (obi) and the adjoining space (Aka mbubo), another located elsewhere outside the compound (obi ulo) called okuko akpa, and a part of the remaining land that will be shared among all the sons. A polygamous family system occasions another level of property/ inheritance distribution. The distribution is normally between the first sons of the various female(wives) households, though the overall first son's privilege, as stated above, remains intact. Each first son from the female households, in turn, shares his own with his male siblings. The extra share to the first son is to equip him with resources he would dispense in emergency situations, like taking care of an unmarried sister or a divorced sister.

There is the tradition of the family of the deceased first son losing his inheritance because he died while his father is still alive (inwufu obi).

Belief in acts branded as taboo. The English word 'taboo' is derived from the Polynesian word tapu (with accent on the first syllable), which means 'forbidden' and can be applied to any sort of prohibition. Taboos in Akpulu include a woman climbing a palm tree, a woman pouring libation, or breaking kola. Other taboos include poisoning, incest, stealing, etc. The incest taboo is a powerful moral prohibition against sexual contact between certain categories of relatives. The taboo applies to sexual relations between parent and child, between brother and sister, uncle and niece, aunt and nephew, and the other categories of relations like father-in-law and daughter-in-law, son-in-law and mother-in-law, partners at least one of whom is married to someone else. That is adultery.

Marriage and its sexual restriction:

A person who recommended a wife to a prospective suitor gets the neck (Olu anu) of the cow or goat slaughtered in commemoration of the wedding ceremony. Again, there is a high level of sanctity maintained in contracting a marriage. The bride-to-be is never expected to mingle with her prospective suitor until most marriage rites are performed, during which she makes the first visit to his family (Ile-ala). This means first-hand assessment of the family, environment, after which she makes a decision to be married into it or not. Paying of dowry and other rites to the bride's family seals the marriage and approves cohabitation and copulation of the bride and groom.

A corollary to the above is that sex should take place only in the context of marriage - a socially approved mating arrangement between two or more people. The practice of marriage helps to regulate sexual behavior by narrowing its context and encouraging a bonding of the partners. In this arrangement, children will be born legitimate, but if a child is born outside marriage, there may be nobody to play the social role of a father, and there is stigmatization and branding as a bastard. Sexual relationships outside marriage are taboo.

Related to the above traditional practice, among others, is also conformity to a norm of heterosexuality:

This is sexual orientation towards the opposite sex and deviation from this acceptable sexual behavior, for example, entering into a sexual relationship/ marriage contract with the same sex; homosexuality is ridiculed and branded evil.

Public conspiracy to keep sexual knowledge from young children: Akpulu people in the past years never discussed sex or sex matters openly in front of children. It's totally hidden from them, as it is believed that doing so is corrupting them.

Totems: The Akpulu people believe in the existence of totems. Totems apply to wherever a society is divided into groups, and there is a special relation between each group and one or more classes of objects that are usually natural species of animals or plants, but may occasionally be artificial objects or parts of an animal. A totem is sacred to the members of the group to which it is the totem. In totemism, natural species become sacred because they are selected as representatives of a social group. The native builds up between themselves and the phenomenon of nature a system of relations that are essentially similar to the relationship that they have built up in their social structure between one human being and another. An example is where some kinship groups are known as owning "fire," and it is believed that they can never be burnt. Sometimes there is personification of natural phenomena, and of natural species; a special animal is treated as if it were a human being, and in the mythology, such personified species are regarded as ancestors or culture heroes. In Ubaha-Akpulu – a segment in the Akpulu clan, a group known as Umuezeshie is known as owning fire, and they believe they can't be burnt. Also, a particular group believes they have the potency of not being harmed by traditional charms, and they remove or destroy them if called to do so. Generally, Akpulu people do not kill a python as they believe it is a human being. If any person kills it, he/she performs burial ceremony for it.

AKPULU INDIGENOUS SAYINGS

Apuluo si apuloya Back to the matter at hand (Someone announcing his/her return)

Adota ndu e dewere onwu Life is not eternal (You preserve life to still lose it to death)

Ahuru shi n'elu gbara okporoko izizi gharii	
Anwuhum anaha eme ihere	Self-defense (It's not a shameful act to preserve one's life)
Anaha aga nyaaha aga	You can't revisit a lost opportunity (Yesterday cannot be re-enacted)
Amuta amaghi ihe na uga omumu wu nwanne	A foolish child amounts to a dead child (Having a foolish child is as good as experiencing child mortality)
Ahushie ogo anaha ebunye ya oche	Familiarity breeds negligence (Excessive visit by an in-law makes his in-law not offer him/her a seat)
Ahia oma na-ere onwe ya	Excellence stands out (Good product sells itself)
Anaha eji ihere elo ukwara	Assertiveness (You don't swallow sputum out of shame)
A na-agwo ya ibi, ya na-eto afo	Irresponsibility (Someone being cured of scrotum elephantiasis and he still develops ascites)
Azi gbam ma ihe m foro m	Assertiveness (I don't mind being scolded while defending self)
Ayi ga-ato	Longevity (We will live long)
A naha agwa oshi nti n'agha esuna	Seeing is believing (You don't announce to the deaf that there's war on the ground)
A na-agba oso arasa aka a ga-afai ya n'uko?	Patience (Do you intend to preserve your finger on the as you are fast at licking it xxxx)
Akoruo, egeruo	Explicit (Understanding comes with a good explanation)
Ariri azopiara ishi eweghi iwe o buru onye zopiara ya na-ewe iwe	Feeling Faultless while guilty (The wounded centipede didn't feel slighted, but the offender did)
Agukata agba awaa	Uncountable/Indefinite (Counting to the extent that your jaw aches)
Aku ma ufo a kpawa buusu	Wasting resources because of excess wealth ((Excess wealth warrants rearing a pussy cat))
A na-ekwu ekwu a na-eme eme	Action-packed (Acting as you are saying it)
Agbaruo ngele ekurukwa ya nuo	The rejected has become the formidable force (You stir /dirty a river and later fetch and drink it)
Ama gbaa okike ya ruo	Exposed plot is already foiled (Same as the contextual meaning)
Ahuhu ka emere, e mee ka- ahuru	Resigning to last resort/option (Same as the contextual meaning)
Amaha m ekwu wu aghugho	Clear Deceit (Claiming you don't know what to say when you know)
Anoho n'mba abo ochi ohu.	You don't wash dirty linen in public (You don't expose your private part in another town)
A naha aga mba ka-erijuo afo kama ka -amuta ihe.	Travel enhances experience (You don't travel to a strange land just to be entertained, but to learn)
Anya m ahuna nti m	Shocking experience (My eyes have seen my ears)
Anya choo nke ya	Looking out for one's relations/ sense of affinity (Eyes will always look out for its own)
Anya lere ibe ya, ya shie	Condoning self as other victims did (Eyes seeing others in the same situation, then encouraged self)
Akwuru oto gwujie ji, e gbu ikpere n'ala gwuputa ya	Mistake most often humbles one (You stoop down to dig out a cut yam)
Atupu nkita akoro ezighi ya o di ka aturu ya mbo	Being explanatory (It will seem as if you pinched a dog if you fail to show it the fleas you removed from its body)
Ala otu na-adihii mbele na-akpo osusu, meaning	In the land of the blind, one-eyed man becomes the king (Mbele a particular species of snail becomes special in the absence of the main snail)
Imere aghaa/Aghaa?	How are you? / How is everything? (Same)
Agwa ka nma ka eke tuo ya	Preferential treatment/ Favouritism (It should be the python that should have a body mark)
Agwo aghaghi imu ihe toro ogologo creature)	Specie resemblance (A snake must always bear a long creature)
Ataana m ukpa jaa eze	Saying the whole truth (I have eaten a walnut and shown my teeth)
Ariasaana oriria oriria o ha wu onwunwu onwunwu	Death results long after ailment. (People have really been sick, and what is left is dying)
A nyukoo mammiri onu ya gbaa ufufu	Unity is strength (Urinating together foams better)
Anwukwaa m o o o/ E fuo m o o o	Exclamation in the face of danger (I am dead o; I am lost o)
Azi gbam, ma ihe m foro m	Being possessive
Anaha aga nyaahu aga	Do not dwell on the past
Ahu ya na-akwo muru muru	Always looking fresh

Anaha ebute uru n’oshi ukpaka	You don’t gain from nothing
Chi boo anu out	One day one trouble
Dibia oke aku oke na-ataka akpa ya.	An insatiable being (A greedy native doctor who suffers the destruction of his bag by a rat)
Dibia na-ako otoro o dewere ike ya n’elu	Nemesis is unavoidable (A diabolical that gives diarrhea poison does not have his anus hung in the air)
Ebu m, ebu ala	Insistent/ Firm and unmovable (in decision) (You can carry me if you can carry the land)
Echi anaghi agwu agwu	Infinity (Tomorrow does not finish)
Ebe nwata na-ebe akwa na-aruru aka nne ya anoho ya, nna ya noro ya.	Note area or point of emphasis (A crying child’s father or mother must be where the crying child points)
Ekwughi ekwu, akaghi aka.	Suddenly, in a flash (Without a word; without a notice)
Ekwuhu ekwu mere onu, anughi anu mere nti	Need for guidance and need for compliance (Not talking faults the mouth while not heeding is the fault of the ear)
E kwuo ma nti anuhu e gburu ishi ya na nti akwuru	Despising counsel has consequences (If the ear fails to heed counsel, it goes with the beheaded head)
Ekwuo anughi mere nwata, ahu ekwughi mere okenye	It is for an adult to provide counsel and for the child to accept (It is the adult’s fault not to provide guidance and the child’s fault if he despises the counsel)
Ekwe ekwe na-ekwe n’ute ekwere	Despising counsel has consequences (One who does not cooperate cooperates in austere conditions)
Ejighi ihe kporo ihe	laissez-faire attitude (One who does not attach importance to anything)
E gboo dike ogu, egboo ya onwu	Timely intervention saves fortune (If you prevent a warrior from a fight, you save him from dying)
E lewe ihu agadi nwanyi o di ka e jighi ego wee luo ya	Under-rating past values (The face of an aged woman does not show money was spent to marry her)
E lewe onu agadi nwanyi o di ka e jighi ya nuo ara	Under-rating past values (The mouth of an aged woman doesn’t show she ever sucked breast)
Enweghi etu anya di e leghi ya ele	We must face every situation with courage (There’s no way the eyes are that they don’t perform their role)
Eziokwu daa mmiri ya maghi see elu	Truth must always prevail (If truth gets drowned, it must resurface)
Eziokwu bu ndu	Truth triumphs (Truth is life)
Ezi aha ka ego	Having integrity (Good name is better than riches)
Enye nwata ihe ka ya, ya si enyere ya nye onye	Big Package most often elicits surprises (If a child gets a big gift, he asks who it is meant for)
Gbakata gbakata abughi afa o o agbaa ere	Repeating an action is not the thing but the result (The amount of fortune telling does not matter as the efficacy of one)
Gbaa m ugwu n’eze	Gist me (Kick me on the teeth)
Gbanyewe Mmanu	Intervene/Mediate (Be pouring in oil)
Gbaa Nkiti	Be mute/Endure (Be silent)
Gidigidi bu ugwu eze	Unity/Solidarity is strength (Solidarity is the king’s prestige)
Gini ji nkita onwu	What’s the delay for? (What’s holding the dog from dying)
Haa ka I ji	Stop (Drop all that you are holding/ having)
Hinye aka ka gi nma n’ishi	Entitled to one’s wish (Place your preferred hand on your head)
Ituta ogu	Being justified (Innocent and free from accusation)
Ibisara Mmadu	Scolding/Confronting someone (Same)
I ga-eti nwata ihe si ya ebena akwa?	Action and reaction are equal and opposite (Will you beat a child and tell her not to cry?)
Ihe okeoha/okenye no n’ala hu nwata rigoo elu o gaghi ahu ya	Experience matters a lot
Ihe agba n’aka ejighi enyo ele ya	Self-evident truth/ obvious (You don’t need a mirror to view what you are wearing on your hand)
Ihe aka gburu ka nma boro	Crystal clear (What is killed is being dismembered with a knife)
Ikwesi Ntukwasi Obi	Faithfulness (One being trustworthy)

Ijaa Nma	Praising (Same)
Ihe onye ma ya mara ya, ihe onye na-amahaa ya amaduna ya.	One should only know what one knows and will never know what one does not know(Same)
Ihe nkena, ihe kwe	Exclamation/ Bewilderment (This thing is somehow/terrible)
Ikwe ya ihe udele kwere ozu	Under-pricing an item (Pricing an item the way vulture prices corpse)
Inaa aru	Condemning evil (Same)
Ina ka ugwu mmai	Proud/Pride (Wombling like a hall-filled keg of wine)
Ikpukpukpuala	Sneaking through (Bending low and hiding)
Ituru Ugo	Achieving success (Embracing an eagle)
Iji otu okwute tugbuo nnnunu naabu/abuo	Double accomplishment at a go (Killing two birds with a stone)
Itupuru mmadu onu	Giving Attention (Talking to someone)
Ikpai mmadu nshi n'onu	Disrespect (Pushing faces into someone's mouth)
I gbadu n'ama	Defecating (Going to the road)
Ime Amara	Being Charitable(Same)
Iju aria	Checking on Someone (Asking how you are faring)
Idu odu	Providing Guidance/Counsel (Same)
Itula nnata elu	Giving Impetus (Throwing nnata -a type of animal up)
Ima anya ihe	Having complete knowledge of something (Knowing about something)
Imalaru mmadu/ihe ulo	Very familiar with someone/something (Knowing someone/something to the home)
I nara mmadu Afo nara ya Izumta?	Disturbance (Taking the Afo market day and the next one from someone)
Iwe nwanne anaghi eru n'okpukpu	Blood Ties promote oneness (Anger caused by one's kin does not get to the bone)
Iwe iwe oku	Hot temperament (Hot anger)
Ikpai ugha n'nti	Condoning evil (Hiding falsehood in the face)
Ihe aki ilu na-ada n'onu abughi ihe o na-ato	All that glitters is not gold (The sound of bitter kola in the mouth does not show its taste)
Ihe a na-awunyere mmadu aja n'ute	Disturbing Situation (The issue is pouring sand on one's mat)
Igwe nile gaaga n'uzu.	All must die (All iron must go through smithing)
Ido aka n'nti	Warning (Pressing the ear)
Ikpe di na nwunye anaha atunye ya onu	Not good meddling into marital issues (You don't dabble into a couple's quarrel)
Ihe ndi na-eri ka ndi na-aso	Uniqueness of Culture (What a people eat is what other people abhor)
Ihe adihi nma ya di njo	Two sides of a coin (A situation is either good or bad)
Ihe ojoo gbaa afo ya buru omenala	Institutionalizing evil (When an evil thrives for a year, it becomes a culture)
Inukwa	Exclamation in Bewilderment
Ikwere Inyo	Consenting to Rubbish or Endorsing evil
Ihe iburu/ida ada	Falling (Same)
Ihe ahu kwuru ruo mgbe ohere ya di	Postponement (Let an issue be suspended till when there's time for it)
I nwuo I wu ngwuru mmadu	You are not indispensable (Your death is not the extinction of humanity)
Isu usu alaa azu	Not forthcoming (Boiling and moving backward)
Itoo ato	Longevity (Living long)
Igbu Mmiri	Swimmers prank while swimming(Same)
Jiri nwayoo ka ofe roro aro zuoro gi nri	Apply Restraint (Eat gently so that thick soup will be enough for you)
Ihe ituu Mmadu	Not Deserving a thing (Same)
Ifoi mmadu n'akpa	Over-shadowing another (Putting one in a bag)
Ijuta ishi nkita I ga-eji agba ya mee gini?	Unwarranted inquisitiveness
Ido Akanya	Over-labouring (Same)
Igba mbo	Industrious (Same)
Ize Ndu/Ike Nkwucha	Being at alert/ cautious/vigilance/apprehensiveness (Same)
Iji mmadu agbasa ike/Ikpari mmadu	Being disrespectful/insulting (Cleaning one's anus with another human being)

Kpara akwukwo kpwo mmowu	Ignore (Pluck leaves and cover the masquerade)
Ka e were n'oge chuwa egbu oji mgbe chi ka di/ mgbe chi na-ejibeghi	Being Timely (Chase a black goat when it is still day before night comes)
Ka I ma nkena, I ma nke ozo	None is all-knowing (That you know this doesn't mean you know the other)
Kwue eziokwu ihenwa ga-eme echi ya mee taa/tanwa	Upholding honesty without fear (Say the truth and let what will happen tomorrow happen today/let heaven fall)
Kuoro onwe gi aka	Commendation/ Satirical applaud (Clap for yourself)
Kamgbe m huru utu ohu/ike diochi n'elu nkwi ihe o tetere ya nuo	Clear frailty (Since I saw the nakedness of a palmwine tapper on a palm tree, he should keep his palm wine and not give me)
Kama nga efu akpa m koro	Life is more than anything
Lee onye, lee onye na-agwa ya	Clear and certain (See the person talking, see the person being talked to)
Mbirichi	Ill-Luck/Misfortune (Same)
Mpiti ekweena	The unthinkable has happened/ wonders have taken place (Same)
Mbikete ogaranya abughi uru ya buru oghom.	Living close to the rich can be a gain or a loss (Same)
Mkpuru onye kuru ka o ga-aghoru	Reaping one's deed (You reap the seed you sowed)
Mmadu ka e ji aka	Strength of brotherhood (Kit and kin is wealth)
Mkpu a na-eti ezie n'azu	Indifferent/Unconcerned (A shout at the back of a pig)
Mmadu hapu ara nne ya, ya na-anu akpu oshishi	Straying
Mmiri na -ewu zeri zeri	Crystal Water (Very clean water)
Mmiri na-ewi eze	Iced (cold) water (Water that freezes the teeth)
Mmiri amaana ehi n'anya	Being humiliated The cattle have been drenched to the eye)
Mmiri ejuna awo onu	Speechless and dumbfounded (Water has filled the frog's mouth)
Mmiri ihu ihuhu	Not in order/ Disorder (Water flowing towards the opposite direction)
Mgbe onye jiri tete ya buru ututu ya	No competition in life (When one wakes is his morning)
Mgbe nkita ga-anwu o naha anu ushi nshi	Rascality defies guidance (When a dog is about to die, it doesn't perceive the odour of faeces)
Nne egbu na-ata agbara umu ya na-ele ya anya	Exerting Influence (As the she-goat eats forage, its kid watches it)
Nkena wu ikere bere n'amu, I gbuo ya egbuo okwu, gi hapu ya okwu	Difficult Situation (This is the flea that petched on the penis and killing or leaving it is a problem)
Nwata ruo uka ya hu n'anya	Rascality/stubbornness has negative consequences (When a child doubts a fact he sees with his eyes)
Nti ga-anu ihe abuhu ma o ha ka okpu ede	A word is enough for the wise
Ndu di n'nti	Heeding to guidance preserves one (Life is in the ear)
Ndu mmiri, ndu azu	Well-wishing (Life of water, life of fish)
Ndu nwoke, ndu nwanyi	Well-wishing (Life of man, life of woman)
Nke gafee, e chefuu ya	Time heals wounds (Anything that is past is forgotten)
Nku di n'mba na-eghere mba nri	Unique cultural peculiarities (Firewood of a particular community serves to cook their food)
Nwa mbu ejeghi ije o bu nke abuo ga -agba oso?	Hopeless situation (If the first child did not walk, is it the second one that will run?)
Nwa eyihi nne, ya yie nna	Progeny resemblance (A child must resemble his father or mother)
Nwata guru guru guru.	Hyperactive disposition (A restless, inquisitive, notorious child)
Nwata mgbabi	Derogatory remark for a badly behaved person/ Useless character (A Child that is torn)
Nkita ripuru utu anu anaha aghara aghara/icho ya.	Habit doesn't just disappear/stop (A dog that is a habitual eater of meat bowel will always do so)
Ngala buru uzo odida esoo ya	Pride goes before a fall (Same)
Nkuchigido	Suffocating (Same)
Nghashiashi	Scattering (Same)
Nchikulota/Nchikota	Gathering/Arranging (Same)
O ruhu ekwehe Akpulu sukwata	Akpulu abhors evil (Akpulu can never say it's nay)
Obere nwa na-amu iri elu obi ga-esi ya ike	Resilience/Motivation (A child that learns to climb must be strong-willed)
Okoro etoghi eto wara ogodo ikuku buru ya, o buru ogodo	Pride (A man that ties a wrapper at a tender age will be blown away by wind, with his wrapper)
Oburu ogbalaga	Criminal trait (He carries and runs away)
Ome aghaha ime.	Habitual Offender (He that is an offender will always do so)

Obara ka e ji amu nwa	Genetic trait (It is with blood that procreation is achieved)
Otu onye anaha aza nnam oha	A tree cannot make a forest (One person cannot answer “we.”)
O di oke onu ahia	Priceless/Treasure (It is too costly)
Okaa O buru Uzo	Leadership by example (He fixes a programme and comes first to execute it)
Onwehe ihe anya huru gbaa mmei	Nothing is unbearable in life (There’s nothing eyes will see and bleed)
Onwehe etu anya di eleghi ya ele	Nothing is unbearable in life (However, the eye is it must be used to see)
Omenala mba tara oji	Unique cultural peculiarities (A society’s culture ate kolanut)
Okwute muru ajirija	Tip of the iceberg (Stone gave birth to a pepper)
Ocho ihe ukwu na-ahu agba enyi	Rascality leads to problems (He that seeks big things usually must find the elephant’s jaw)
Okpara nku ahuhu si ngwere biara ugwo	Rascality breeds mishap (Fetching ant-infested firewood attracts the lizard’s menace)
Ochuru onwe ya n’ugbo si na ugbo eruteghi ya	Architect of one’s problem (One who chased self away from a car turns to claim he didn’t get the space)
Obara Eshie	Tenacity of Blood Ties (Blood is strong)
Ogwo nshi aka nshi ga-aba ya n’onu (Same)	Nemesis is sure (Diabolic will one day be a victim of his action)
Onwehe onye m riri nke e debeere ya another person)	Expression of Innocence (I didn’t eat what is kept for another person)
Ojinu kwaa nna ya obughi nwadiokwara gburu	Affluence should match responsibility (The wealthy son should sponsor his father’s burial and not look up to the poor first son, as it is not him that killed their father)
Onye ekoteghi ogodo ya ekotere ya	Being affected by others’ excesses (Person’s cloth causing trouble for him)
Onye na-adihi ka ibe ya anaha asi n’ibe ya siri	Poverty breeds complex (One who is not as his contemporaries doesn’t carry himself as they do)
Okenye anaha ano n’ulo eghu anwuo n’ogbiri	Responsibility goes with age (An aged person should not be at home and a goat dies in its tether line)
Onye anwuna ibe ya efuna	Peaceful Co-habitation (Let no one die, let no one get lost)
Onye na-akpasara onye ishi ji na- akpo mkporoohihi ka o mara na-oribeghi ji ya.	Be open and objective (He that is peeling roasted yam for the blind whistles that is, he makes verbal utterance so that he doesn’t feel he is eating the yam)
Nwa mmadu emegbuna nwa muo, nwa muo emegbuna nwa mmadu	Live and let live /Peaceful co-existence (Human should not humiliate the spirit and vice versa)
Oke n’ohia, ngwere n’uzo	Helter-skelter (Rat in the bush and lizard on the road)
Onye ojoo na-achi obodo ala ana-agba mkpotomkpo	Questionable personality, bad leadership (When an evil man rules evil abounds)
Ejido nkita ejighi ogbu/ogburi	Utterly unreliable (Holding a dog without a rope)
Onweghi mmadu di ya n’ime	Questionable Personality (There’s no human in him)
O wupuru awupu n’mmadu	Same as Above
O naha asu usu	Dull (He/she doesn’t boil)
O buru ibu nshi ehi buru	Not Productive (He/she is as big as elephant dung)
Ohu na-amaghi n’oga awu nwa	Unexpected upward mobility (A slave that never knew he would be a free-born)
Onye na-amaghi na o ga-echi ozo chie ozo ya gbara ija n’ukwu	Pride (He that doesn’t know he will be crowned an Ozo titled man will always wear the band on his legs)
Okwu adaghariana	Not as originally planned (The word has changed)
Onye ala kporo n’anya ya wu ya mekporo ala (Same)	Observing evil and not condemning it makes one the offender
Onwu wu obaforo ole ulo	Death is not a respecter of persons (Death is what enters every home)
Onwu wu ala obi onye obuna	Same as above (Death is everyone’s inheritance)
Onwu nne bu onya mkpuruaka	Mother’s Death is excruciating (A mother’s death is sore on the finger)
Onye ona-eme omume omume na-ebe obube obube	Stress alienates (He that is troubled will always cry)

Onwehe etu di ala /onye ulo di, ibe ya amaghi	no one is not well known by his people (There's no way an indigene behaves that his/her people do not know)
Onye akpakwana agu aka n'odu ma o di ndu ma o nwuru anwu	Don't dare a stronger opponent (Don't touch a lion, whether it is alive or dead)
Otu onye shiere oha oha ga -erisa ya, ma oha shiere otu onye o gaghi erisa ya.	Group solidarity overrides individual strength (If one cooks for a group, they will eat it up, but if a group cooks for an individual, he cannot finish it)
Ozu shibe ushi enyi ka nwanne alaa	Friendship has no survival value as kinship (A friend leaves once his/her dead friend decays and stinks)
Onye no n'ofe iro akpo oku, onye no n'ofe ozo aza ya	A discordant situation (Who is on the other side calling and who answers from another side?)
Onye ma mmadu na-egbu ya	Familiarity breeds insult (He that knows one is the one to kill him)
O maa akwa asa ahu, ya mara onwe ya	Be transparent (He that bathes with clothes on should mind/know himself)
Onye ulo ya na-agba oku anaghi achu oke	You don't joke over serious issue/s (One whose house is on fire does not chase rats)
O ji ofo ga-ala	The just/ innocent is always exonerated (He that has the traditional staff must go free)
Obere nwa na-amu iri elu, nne ya a na-amu ibe akwa	Rascality has chain adverse consequences (As a baby learns to climb, her mother should also practise how to cry)
Onye bu uzo shibe ite na-aka enwe mkpo mkpo eju na mkpo mkpo oku	Experience acquired over time has an edge over a non -experienced person (He that is first to start cooking has more kitchen utensils than a beginner)
Onye nje nje na-aka onye ishi awo ihe ama	A widely travelled person is usually more experienced than an aged person (Same)
Okwuru anaghi aka onye kuru ya	Respect for age, respect for authority (An okro tree can never be taller than the planter/owner)
O na-awa ohia apali	Acting foolishly (He/she is wandering in a thick forest)
O nuru ube nwanne agbana oso	Solidarity (You should not run when you hear the cry of your relative)
Onye anuruma/ kama o ga-ado n'ite ka o doro n'afo	Drunkard (A person who drinks excessively and drinks all instead of the drinks remaining in the keg)
Soo ya ukwu mmiri, ukwu mmiri	Act quickly (Follow it quickly, quickly)
Soro muo gbuo, soro mmadu bia izuo	Hypocrisy/deceitful (Join the spirits to kill and join the living to organize funerals)
Suukwa /Chere	Wait (same)
Tufiakwa, akabikweee m ala	Expression of Disappointment(Same)
Umeji anaghi egbu obi	Sanctity of blood ties (The liver does not harm the heart)
Uchu agbaana ngala	Fruitless effort/ Utterly discouraged
Ura ga-eju ozu afo	Fed up with an act(Same)
Wujuo /nwee ndidi	Exercise patience (Calm down/Wait)

Conclusion

Culture is the total of the peculiarities shared by a people, what marks them out distinctively from other cultures. It consists of a wide range of human phenomena, material achievements, norms, beliefs, feelings, values, manners, taboos, morals, and so on. It is the patterned way of life shared by a particular group of people who claim to come from the same evolutionary pool. In specific terms, a society's unique identity includes its language, dress, music, work, arts, religion, dancing, and so on. It also goes on to include a heritage that is passed down from one generation to another. This paper has made efforts to x-ray the positive dimensions of Akpuu clan cultural derivatives with a view to preserving them, to be practiced and passed on to succeeding generations, and not lost due to civilization, modernization, cultural imperialism, to mention but a few. It further calls on the custodians of the culture to make conscious efforts to teach the upcoming generations both in homes, schools, and community organisations where the indigenous population operates. Akpuu clan culture is vast and cannot be exhausted in a write-up of this nature, and it is recommended that further study be done on its agricultural products/crops, processes, and jargons, cultural funfairs, etc.

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