



Proverbs as Communicative Patterns among the Bekwarra People of Cross River State, Nigeria

¹Linus Ejunka Emuru, ²Uchenna Alefia Nwanchor, ³Boniface Erungworo Odey, ⁴Jude Omaka Okoro & ⁵Patience Eyo Abu

^{1,2,3,4&5}Faculty of Communication and Media Studies, University of Calabar, Calabar, Nigeria

¹<https://orcid.org/0009-0005-6349-5877>

²<https://orcid.org/0009-0008-7385-3684>

³<https://orcid.org/0009-0007-7300-8192>

⁴<https://orcid.org/0009-0005-9064-1155>

⁵<https://orcid.org/0009-0007-9827-3806>

*Corresponding Author: linzemuru@gmail.com

ABSTRACT

Background: Proverbs are central to African indigenous communication systems, serving as cultural instruments for transmitting values, wisdom, and social norms across generations. Among the Bekwarra people of Cross River State, proverbs function as communicative patterns used in everyday interactions, conflict resolution, moral instruction, and traditional leadership. However, despite studies on African oral traditions and indigenous communication, little scholarly attention has been given to the communicative functions and contextual use of proverbs among the Bekwarra people specifically. Meanwhile, most existing studies emphasise linguistic or literary interpretations of proverbs among broader ethnic groups, leaving a gap in understanding their socio-cultural and communicative relevance in Bekwarra society.

Objective: The study examined proverbs as communicative patterns among the Bekwarra people of Cross River State. The study explored how communication through proverbs can help revive our cultural values and promote our identity as a people.

Method: The study made use of survey research as its method with the use of face-to-face and phone call interviews, and focus group discussion, using purposive sampling method, while the study adopted descriptive analysis and the result was presented in themes.

Results: Findings reveal that proverbs possess strong communicative power in indigenous culture and carry deep cultural meanings that reflect the identity of the Bekwarra people. The study further reveals that proverbs also strengthen people's cultural heritage and show the uniqueness of their culture.

Conclusion: The study concludes that Bekwarra proverbs do not only serve as the identity of the Bekwarra people but also as communication patterns of the people as well as a powerful tool of the people's culture.

Unique Contribution: The study contributes to communication scholarship by providing insights into the uniqueness of proverbs as part of everyday communication pattern of a people.



Key Recommendation: The study recommends that parents should expose their children to various proverbs in their local language. Bekwarra Traditional Rulers' Council should incorporate proverbs competition into the annual Bekwarra New Yam Festival competition.

Key words: proverbs, communicative patterns, Bekwarra people, values, cultural identity.

INTRODUCTION

Proverbs are central to African indigenous communication systems, serving as cultural instruments for transmitting values, wisdom, and social norms across generations. People in Africa from time immemorial have had different traditional ways of communicating with one another with their vast ethnic and cultural diversity before the advent of the modern communication system. Proverbs are important aspect of communication tools in Africa and Bekwarra in particular. Among the Bekwarra people of Cross River State, proverbs function as communicative patterns used in everyday interactions, conflict resolution, moral instruction, and traditional leadership. However, despite studies on African oral traditions and indigenous communication, little scholarly attention has been given to the communicative functions and contextual use of proverbs among the Bekwarra people specifically. Most existing studies emphasis linguistic or literary interpretations of proverbs among broader ethnic groups, leaving a gap in understanding their socio-cultural and communicative relevance in Bekwarra society. Proverbs are invaluable linguistic assets of a home-grown Bekwarra speaker, and therefore, good ingredients of communication among Bekwarra indigenous speakers (Ushie, 2017).

According to Asemah et al. (2021), proverbs are brief, memorable sayings that offer ethical direction in specific situations from generation to generation. Thus, it arises out of the experience and observation of repeated patterns in daily life. Proverbs encompass a wide range of sayings and phrases that are passed down through generations, each containing insights derived from cultural experiences and collective wisdom. Proverbs are an integral part of everyday language, providing succinct, memorable ways to express universal truths and observations about human behaviour and social norms (Babazade, 2024). They further assert that proverbs function as communication tools that encapsulate the cultural heritage, values, and beliefs system of a community, offering a rich resource for both language learners and educators.

In Bekwarra culture, proverbs serve as a means of communication, oral traditions, serving as a repository of collective knowledge and a mechanism for preserving cultural values. Therefore, using proverbs of your own language or dialect has a central function to be a kind of communication that strengthens the identity of the community (Babazade, 2024). Proverbs are used in many African cultures to express commonly accepted precepts, often regarded as wisdom, to communicate deeper meaning or thoughts where information is transmitted. Therefore, Ganmote (2024) posits that proverbs are the expressions used by the speakers and writers of every language to depict an image of society, culture, history, and tradition. Proverbs are deeply rooted in culture, and they provide a deep understanding of the cultural background of the language they are used in and promote their cultural values and affinities. In Bekwarra, proverbs are used as a means of communication and oral traditions of the people where



knowledge and ideas are shared and transmitted. To this end, the aim of this study therefore, seeks to explore how communication through proverbs can help improve our cultural values and promote our identity as a people. The study also is to ascertain how proverbs can be used in the Bekwarra culture to communicate and share meanings.

STATEMENT OF THE PROBLEM

Many societal values and cultures have gone into extinction in African society as a result of lack of commitment from the authorities concerned. During the research, it was discovered that Bekwarra Local Government Authority, Bekwarra Traditional Rulers' Council and parents have abandoned their responsibilities of teaching the Bekwarra people the relevant Bekwarra proverbs due to rural-urban migration, urbanisation and adoption of western system of education. To this end, Bekwarra proverbs have been underutilised among the Bekwarra people of Cross River State to gain its communicative power. This underscores the neglect of the cultural values which has affected the communicative patterns of the Bekwarra. The question is, what strategies can be employed to re-integrate Bekwarra proverbs into youth communication to restore their cultural and communicative value?

OBJECTIVES OF THE STUDY

Generally, the study focused on proverbs as communicative patterns among the Bekwarra people of Cross River State, Nigeria. Specifically, the work examined the following objectives:

1. to explore how communication through proverbs can help to improve the culture of Bekwarra people of Cross River State, Nigeria.
2. determine how proverbs as communicative patterns promote the cultural values and identity of Bekwarra people of Cross River State, Nigeria.

THEORETICAL UNDERPINNING

This study is anchored within the tenet of the ethnography of speaking theory. This theory was proposed by Dell Hymes in 1962. In 1962, he proposed the ethnography of speaking as a way to study how people talked. Later the name was changed to include other symbolic means of expression and called the ethnography of communication. The ethnography of speaking is a theory and method developed within linguistic anthropology that focuses on how language is used in specific cultural contexts. Ethnography of speaking deals with cultural patterns of speech variation in different social contexts. Its major inquiry is what a speaker needs to know to communicate appropriately within a particular speech community (Nasirzadeh, 2015). One of his goals was to create a theory that helped researchers study language use in specific contexts. This theory is relevant to this study because the Bekwarra language and the cultural communication pattern of using proverbs in the daily communication of the people to preserve their cultural values and identity as a people would be to strengthened.



REVIEW OF RELATED LITERATURE

Concept of Communication

Communication is generally seen as an important ingredient of human life. It is through communication that human beings mould and control the society (Asemah, 2011). Communication which is the exchange of ideas and feelings between two or more persons is all about people and involves people. Asemah (2011) further posits that communication is the most efficient tool given to man by his creator to improve him, enhance his social relationships and influence his environment for his own good. MacBride (1980) as cited in Asemah (2011) posts that communication maintains and animates life. It is the vehicle and expression of social activity and civilisation; it leads people and peoples from instinct to inspiration, through variegated processes and systems of enquiry, command and control; it creates a common pool of ideas, strengthens the feelings of togetherness, through exchange of messages and translates thoughts into action, reflecting every emotion and need from the humblest tasks of human survival to supreme manifestations of creativity or destruction.

According to Ogwezzy (2008) communication is a process by which a sender passes information to the decoder or receiver which involves contacting, relaying and transferring ideas, news, secrets, messages, orders and information from one person, group or community to another. Communication is part and parcel of human lives; therefore, without communication man is as good as dead. Communication is simply the process by which individuals and groups share information, ideas and attitudes (Ineji, 2011). According to Asemah et al. (2021), communication may be described as the process through which individuals or groups of individual exchange ideas, information, messages, feelings and notions, through previously agreed symbols, in order to influence one another or the process of passing understandable messages between people using previously agreed codes, signs, symbols. Communication is a two-way process that seeks to convey a message encoded by a sender through a channel to a receiver or decoder. The receiver decodes the message and in turn encodes a response in order to elicit meanings. The response is therefore known as feedback. However, Pearson et al. (2003, as cited in Okon & Obukoadata, 2020) sees communication as the process by which meaning is exchanged between individuals through a common symbol, signs and behaviour. They then conclude that communication is the process of exchanging ideas, and making oneself understood by others. The purpose in every communication is to inform, educate and share meanings or information within self and between two or more persons. For any communication to be complete and successful there must be a sender (encoder), a message and a receiver (decoder).

African communication system

African communication system or what we call the indigenous communication system is an indigenous means of communication designed by Africans for Africans in which they interact among themselves in order to share meanings. According to Asemah, et al. (2021) Africa is unique not only in customs, tradition and culture, but also in its means of communication. The African indigenous media have come to exist for their uniqueness and originality based on the tradition and culture of the people. Ineji (2019) posits that African communication system helps reproduce African collective values and it promotes integrity and legitimacy of Africans. African communication system according to (Ineji, 2019), can be classified into the following categories:



they are verbal and non-verbal communication, visual communication, iconographic communication, demonstrative communication, institutional communication, extra mundane communication, myths and legends, folk tales, names, natural phenomena and proverbs as communication which is the main crux of this study. Asemah et al. (2021) further asserts that African communication media are the indigenous means of communication in the various countries of the second largest continent in the world; they reflect in the various channels talking drums, the folk songs, drama, festivals, town criers, traditional wears, the artifacts, art works, paintings, stories, proverbs and among others, cultural architecture that reflects in the palaces, shrines and African cities, towns and villages.

The African communication systems are the indigenous communication systems that remain what essentially sustains the information needs of the rural areas in the developing countries of Africa. Edegoh et al. (2013), buttresses that indigenous system of communication is seen as an admixture of social conventions and practices, which have become sharpened and blended into veritable communication modes and systems and which have almost become standard practices, modes of speech and social organisations whose chief concerns may not be with communication, but with other activities. Asemah et al. (2021) also aver that indigenous media serve different purposes and their importance in the society cannot be underplayed. They provide teaching and initiation, with the object of imparting traditional aesthetic, historical, technical, social, ethical and religious values. According to Wilson (1987, as cited in Bussotti, 2015), traditional African communication can be considered as a continuous process of information dissemination, entertainment and education used in societies which have not been seriously dislocated by western culture or any other external influence as is the case in many parts of the world. It means that, firstly, there are many dimensions that are typical of traditional communication (such as symbols, signs, colours, music and so on); secondly, there are different cultures that can find a space in traditional communication, avoiding the attempt to homogenise, typical of the western mass media; finally, that the traditional system is not competitive.

Proverbs as communicative pattern and culture

Proverbs are important saying in our culture that gives deeper meaning to the language we speak. Proverbs in any language has an acceptable form generally agreed upon by the people. Proverb is a saying in more or less fixed form, marked by shortness, sense, and salt and distinguished by the popular acceptance of the truth tersely expressed by the speaker (Buja, 2018). Lauhakangas (2007) as cited in Buja (2018) asserts that proverbs are multifunctional and flexible instruments of everyday reasoning, although they may maintain solidified attitudes or traditional modes of thought of a certain culture. Proverbs are propositions loaded with hidden feelings, wishes and intentions of the speaker. They can serve as tools to cover individual opinions in public interactive situations. Buja (2018) further posits that proverbs came into being a long time ago, and the reason why nowadays they are still considered as an important living genre is that they embody the wisdom of the cultures and language that have created them. Proverbs mirror social norms and ethics (Ushie, 2017). Proverb expresses deeper meaning in our cultures and communicate deeper message by the speaker to the larger society. For proverbs, it is undeniable that they are an essential part of the folklore tradition; they offer us knowledge concerning human experience and provide a rich and meaningful source for the study of cultural values.



Malik (2019) states that proverbs have been observed to occur in all communication events and their occurrences proved to be of great significance due to their influence and their effectiveness. It expresses what a fundamental truth is apparently in a homely language, often ornamented, however, with alliteration and rhyme. Proverbs, therefore, are a natural component of a communicative adult speech, especially in appropriate social contexts and conversational situations (Ushie, 2017). Proverbs are a force that drives the words in communication and makes them penetrate through the audience giving a lasting effect (Ik-Iloanusi, 2021). Proverbs are significant rhetorical force in both oral and written communication, permeating from friendly chats, powerful political speeches, and religious sermons to lyrical poetry, best-seller novels, and the influential mass media. The importance of proverbs in African culture, the beauty it carries during conversation, the universal and unique nature of the meaning of proverbs cannot be said to be exclusively for illiterates and the elderly (Ik-Iloanusi, 2021). However, Asemah et al. (2021) in their own submission asserts that proverbs are used mostly among elderly persons in the village, and that it is a restrictive form of communication because only people who share a common frame of reference can decode the messages in proverbs. They further assert that the use of proverbs in communication is largely confined to elders in communities, rather than the young ones. Dabbagh (2016) view proverb as a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

Norrick (2014, p. 14) sees proverbs as “recurrent, pithy, often formulaic and/or figurative, fairly stable and generally recognisable units used to form a complete utterance, make a complete conversational contribution and/or to perform a speech act in a speech event.” Ebrahimi (2020) asserts that proverb is part of the culture and identity of a nation, the richness and extent of which is indicative of the extent of cultural richness and the level of advancement and development of a nation. According to Farahani and Ghasemi (2012, as cited in Ebrahimi, 2020) posits that the importance of proverbs is because wisdom is a wisdom that manifests itself in the lives of people and has an inseparable connection with the people, in other words, proverbs are the brainwashing of the intelligentsia of a nation, which is all encompassing and well-liked by the community. Proverbs are among the resources and traditions that have been produced from time immemorial, passed on to generations and kept intact and retained their dynamism and life (Holi et al., 2016, as cited in Ebrahimi, 2020). According to Ushie (2017), in Bekwarra, an oration devoid of proverbs is like a costly soup expertly prepared, but without taste. Proverbs, communication and culture are inseparable; therefore, we communicate our cultural values through proverbs with deeper meanings that pass information from generation to generations.

METHODOLOGY

This study was carried out in Bekwarra community of Cross River State. The study adopted survey research method, using interview and focus group discussion as instruments of data collection. The population of this study strictly comprised traditional leaders, community and youth leaders, and elders from Bekwarra. A sample size of 20 persons was purposively drawn from the population as interviewees, while 12 persons participated in the focus group discussion (FGD). The researchers adopted in-depth interview and focus group discussion to enable them have a first-hand information with both elders and adults who are authorities in Bekwarra



proverbs. The study adopted purposive sampling technique to achieve the objective. The purposive sampling method was adopted to enable the researchers have an interface with those who are experienced and are versatile in proverbs. The interviews session was done through face-to-face and telephone conversions. The face-to-face and telephone conversions were transcribed and analysed. Both primary and secondary data were utilised for this study. The primary data made use of interviews, while the secondary data made use of textbooks. Accordingly, the study used narrative analysis for the data. Therefore, for clarity, translations were given in stages. First, the proverbs were written in Bekwarra dialect, secondly, the direct English interpretation of the language, lastly, the literary meaning of the language as being spoken by the native speakers. Consequently, consent and confidentiality were obtained from the participants/interviewees before the exercise was completed.

DATA ANALYSIS

Bekwarra proverbs and their meanings

Proverbs play an important part in stimulating critical thinking and deep reasoning in any given society and culture. Proverbs in Bekwarra is no exceptions as it plays a critical role in the language, communication and the culture of the Bekwarra people of Cross River State. As a child grows up in Bekwarra culture, they are exposed to different ways of acculturation among which are proverbs, folklore and folksongs in social engagements such as marriage rites, funeral rites and other convivial outings (Ushie, 2017).

Bekwarra proverbs analysed

The Bekwarra proverbs were grouped into three categories for easy understanding: resilience, morality, and communal life.

Proverbs that Show Resilience among the Bekwarra People

1. Proverb: *Atabuchi ha libi r' ititung tung igwundu ang' iyi r' utere re.*

Interpretation: It's God who drives flies from cows that do not have tails.

Literary meaning: He/she who doesn't have anybody to speak for him/her, his/her protection comes from God.

2. Proverb: *K' iye oshi uni agwu ititam re ibung ituo.*

Interpretation: If hardship doesn't kill palm fruit, it will certainly ripe.

Literary meaning: Brace up in every challenge and work hard you'll certainly succeed.

3. Proverb: *K' uni agbiri wo abo k' itum, ogbiri ufo iwon k' irihung.*

Interpretation: If someone scrubs your back, you scrub your belly.

Literary meaning: Strive to achieve more when you're been encouraged by someone else to work hard.

4. Proverb: *Irikpe ipiti ifia nang jii, itang re.*

Interpretation: No matter how the testicles of a he-goat tangle, it doesn't get cut.

Literary meaning: No matter the hardship or the situations in life, it's not the end of your life, therefore, you would certainly come out of it.

5. Proverb: *K' uchu a'jiwo k' ipi irigben, o'kung k' irityem abini.*



Interpretation: When in far journey and you are caught up in a night fall, you have to brace up and face it boldly.

Literary meaning: You have to brace up in any ordeal that comes your way and face the challenges.

6. Proverb: *Irifo ogu ituo, i' gwe ititam*

Interpretation: Death that kill the ripe palm bunch, will as well kill the unripe palm bunch.

Literary meaning: Death can befall both the old and the young.

These categories of Bekwarra proverbs express and demonstrate action of resilience among the people. These group of proverbs are spoken by the native speakers when in a difficult situation, though decided to present it in a proverbial form to appear mild before the audience or the listener. The categories of proverbs are used by elders sometimes to paint the vivid picture of the society or the family but in a moderate form.

Bekwarra Proverbs that Demonstrate Morality among the People

1. Proverb: *Ubuho anğà hěřji ƙungwu igba riñyom rẹ.*

Interpretation: A dog that has food in its mouth does not bark.

Literary meaning: Bribe clips perpetrators' lips and could suppress truth.

2. Proverb: *Unwanyin ang, ipuru k' uchi, inwa umo k' itang.*

Interpretation: Bird that flies in the sky comes down to drink water.

Literary meaning: No matter how powerful you are, remember that you have a root where you come from.

3. Proverb: *Uwattung opom Igbang ayie de ipi iyiriegben re.*

Interpretation: A child carried on a shoulder does not know the distance of the journey.

Literary meaning: Someone who is being taken care of doesn't know the difficulties involved.

4. Proverb: *K'ubuho a nwo ebeku denang-denang-denang inya abung ishishi.*

Interpretation: No matter the quantity of palm oil a dog takes, the faeces remain black when it defecates.

Literary meaning: No matter the amount of bribe one collects, that cannot make you richer. It only demeans your personality.

5. Proverb: *Achu afu 'unung.*

Interpretation: Fame surpasses beauty.

Literary meaning: When you live a life of sincerity and trustworthiness, it makes you stand out in the society.

6. Proverb: *Inyam inyin ngana abo nyua k' ungwu re.*

Interpretation: No matter the test of a meat your hand and/or finger will not remain in in your mouth permanently.

Literary meaning: Remember that as you are being favoured in a position of authority today you will not remain there forever.

7. Proverb: *Umo inaa ipi ichicho tum yaa shang itang k' ipi ichicho re.*

Interpretation: Rain does not fall in a particular city and another town becomes slippery.

Literary meaning: You cannot carry your problem and hang on another person who is not part of the cause.



9. Proverb: *Ukaa uchu ibia unyi'e re.*

Interpretation: A native millstone does not grind smooth.

Literary meaning: As humans, we don't always respect and honour our own rather we prefer an outsider or anything foreign to us.

Consequently, the above Bekwarra proverbs expresses morality among the people. These categories of proverbs are frequently used to speak into peoples' consciences in life. These group of proverbs are used by the Bekwarra native speakers to express their feelings about an individual or groups of people when in doubt about their actions or inaction and integrity.

Bekwarra Proverbs that Expresses Communal Life of the People

1. Proverb: *Ukani icha k' itang k' iribuate unwatung isha ine re.*

Interpretation: An elderly person can't watch a little child's cricket get burnt.

Literary meaning: We all have our role to play in the society; therefore, we should help each other in times of trouble.

2. Proverb: *Unwu yirii h' ikung eja uchom.*

Interpretation: It's with one accord that termites destroy thatch house.

Literary meaning: Team work pays; therefore, we should collaborate to achieve more in life.

3. Proverb: *Ugbudu isha ine K' uchum igwia ishang ne.*

Interpretation: A living house cannot be rejoicing while the reception hut burns.

Literary meaning: We are all for one another in times of need, therefore, we should not rejoice at the misfortune of another.

Importantly, some Bekwarra proverbs expresses communal living among the people. In Bekwarra culture, communal life of the people is unique and paramount among them. It is culturally right among the people to live a communal life and support each other in times of needs. Hence, individuals expressed their thought as a way of motivation, encouragements and supports for others.

Proverbs can therefore be said to possess the power to communicate effectively in our indigenous culture and present deeper meanings in the identity of the Bekwarra people. Proverbs also strengthen people's cultural heritage and show the uniqueness of their culture. This shows that when we incorporate proverbs into our everyday lives, the cultural values of our people will be sustained and appreciated. The communal life of Bekwarra people and the concomitant concern of one for another are alluded in some proverbs: Ugbudu isha ine K' uchum igwia ishang ne (Ushie, 2017), we are all for one another in times of need, therefore, we should not rejoice at the misfortune of another. Proverbs is a unique way of communication in Bekwarra culture, it brings individuals closer to their culture even when one is far away from homes. Proverbs create synergy and strengthen the bonds among the native speakers of the language. It has a deeper meaning with deeper understanding. In every culture, proverbs are unique ways of passing out information in strong terms that requires interpretations for adequate understanding. Consequently, different proverbs are been analysed with their meanings and how they communicate the Bekwarra values and respect for the culture of the people as a nation.



CONCLUSION

This study concludes that Bekwarra proverb does not only serve as the identity of the Bekwarra people but also as communication pattern of the people as well as a powerful tool of the people's culture. Proverbs add value to any culture and communicate their cultural heritage. The study also concludes that proverbs have the power of effective communication in our indigenous culture and a deeper meaning in the identity. Therefore, any family or society that neglect using proverbs as part of their communicative pattern will lose their identity and heritage as a people. The study based on the findings also concludes that proverbs in Bekwarra is powerful and help to communicate deeper meanings as well as promote the cultural values and cultural identity of the people.

RECOMMENDATIONS

Based on the findings, the following recommendations were made:

1. That Bekwarra LGA should organise annual Bekwarra proverbs competition to improve on the communicative patterns of her citizens.
2. That parents should expose their children to various proverbs in the local language in order to promote the rich cultural heritage of the people of Bekwarra in Cross River State, Nigeria.
3. That Bekwarra Traditional Rulers' Council should incorporate proverbs competition into the annual Bekwarra New Yam Festival (Ipem Ihihe) competition.
4. Parents who stay in the cities should send their children home (villages) during the holidays or festivity to spend time with their love ones; this will help them to learn proverbs and incorporate it into their everyday communication.
5. Bekwarra Local Government Education Authority should incorporate proverbs into the primary school curriculum to enable Bekwarra people to learn proverbs at the early stage of their lives.

Ethical clearance

Ethical consent was sought and obtained from the participants used in this study. They were made to understand that the exercise was purely for academic purposes, and their participation was voluntary.

Acknowledgements

We acknowledge Prof. Ushie, Mr. Chris Ogidi, Mr. Clement Ebeshi and others who did not want their names on print for assisting us with data collection. We equally appreciate friends and colleagues who supported us with textbooks and other materials.

Sources of funding

The study was not funded.



Conflict of Interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Authors' Contributions

Emuru, L. E. conceived the study, including the design, Okoro, J. O. and Abu, P. E. collated the data, and Nwanchor, U. A. and Odey, B. E. handled the analysis and interpretation, while Emuru L. E. and Nwanchor, U. A. wrote the initial manuscript. All authors have critically reviewed and approved the final draft, and are responsible for the content and similarity index of the manuscript.

Data availability statement

The datasets on which conclusions were made for this study are available on reasonable request.

Citation

Emuru, L. E., Nwanchor, U. A., Odey, B. E., Okoro, J. O., & Abu, P. E. (2026). Proverbs as communicative patterns among the Bekwarra people of Cross River State, Nigeria. *International Journal of Sub-Saharan African Research*, 4(2), 832-843.
<https://doi:10.5281/zenodo.20700321>

REFERENCES

- Asemah, E. S. (2011). *Mass media in the contemporary society*. Jos University Press Asemah, E. S., Kente, J. S., & Nkwam-Uwaoma, A. O. (2021). *Handbook on African Communication Systems*. Jos University Press.
- Babazade, Y. (2024). Proverbs in pedagogy: Their role in language teaching and cultural transmission. *Global Spectrum of Research and Humanities*. DOI: <https://doi.org/10.69760/gsrh.0101202407>.
- Buja, E. (2018). Proverbs as a Means of Crossing Cultural Borders. *Acta Universitatis Sapientiae, Philologica*, 10 (2) 85-97. DOI: 10.2478/ausp-2018-0015.
- Bussotti, L. (2015). Short reflections on the history of African communication. *Historia y Comunicación Social*, 20(1), 205-222.
http://dx.doi.org/10.5209/rev_HICS.2015.v20.n1.49556.
- Dabbagh, A. (2016). Introducing cultural linguistics as an investigative framework to analyze proverbs. *International Conference on Applied Research in Language Studies*.
- Ebrahimi, M. A. (2020). Cultural value of translation of proverbs and synopsis. *Journal of Research and Knowledge Spreading*, 1(1). <https://doi.org/10.20952/jrks1111484>.



- Edegoh, L. O. N., Kenekwukwu, S. A. & Asemah, E. S. (2013). Arresting social insecurity in Nigeria: The imperative of indigenous communication systems. *International Journal of Asian Social Sciences*, 3(4), 960-970.
- Ganmote, D. P. (2024). Proverbs and Folklore. *Language in India*, 24(3).
- Ik-Iloanusi, A. I. (2021). Proverb as a tool for effective communication: The covid-19 experience. *Interdisciplinary Journal of African & Asian Studies*, 7(1).
- Ineji, P. U. (2019). *Communication system in West Africa*. Bj-Communications.
- Ineji, P. U. (2011). *Mass communication studies: The basics*. Ugomma Printers.
- Malik, M. (2019). Exploring the significance of proverbs in English language. ALSUNA: *Journal of Arabic and English Language*. 2 (1). <https://doi.org/10.31538/alsuna>.
- Nasirzadeh, M. (2015). On ethnography of speaking: A review article. *International Journal on Studies in English Language and Literature (IJSELL)*, 3(4), 39-42.
- Norrick, N. R. (2014). Subject area, terminology, proverb definitions, proverb features. In H. Hrisztova-Gotthardt & M.A. Varga (Eds.), *Introduction to paremiology: A comprehensive guide to proverb studies*, 7-27.
- Ogwezzy, O. O. (2008). *African communication systems: Concepts, channels and messages*. African Renaissance Books Incorporated.
- Okon, P. E. & Obukoadata, P. O. (2020). *Public relations in practice: For the leader with an eye on success*. Galda Verlag, Glienicke.
- Ushie, G. O. (2017). The world-view and ethnography of communication of Bekwarra people of Northern Cross River State. *Archive for Social and Behavioural Change Sciences*, 6 (2), 1-18.