



Marital Philosophy and Home Value among the Annang of Nigeria: An Exploration of Selected Proverbs

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Abstract. Marital philosophies and home values are essential components of all living and progressive societies. They are potentiality used to create an enabling, sustainable and conducive environment and otherwise depending on their constituents and how they are applied on day-to-day interactions. A society devoid of the right marital philosophies may tend towards adopting negative home values that may ruin families, homes and the society at large. There are various factors that are responsible for one's choices of ideal marital philosophies and home values for sustainable family life and the society. This study therefore examines marital philosophies and home values encapsulated in the linguistically rich Annang proverbs from Akwa-Ibom, Nigeria. MAK Halliday's Systemic Functional Grammar (and specifically the interpersonal metafunction) is adopted as our theoretical framework for the data analysis. Data were randomly selected from current Annang proverbs used in daily communicative purposes. This work adopts a qualitative (exploratory) research design; eleven (11) proverbs were randomly selected, presented and analysed. We posit that proverbs are capsules of knowledge that marital philosophies and family values are enveloped. They can, and actually do serve as regulators of behaviours and moral templates upon which marital philosophies and home values are built. With the data of proverbs drawn from Annang cultures and their corresponding English translations, we attempt to demonstrate the relevance of these cultural-linguistic tools in the reformation of character, value re-orientation and social redemption of man and his environment.

Keywords: Cultural linguistic tools, Corresponding English translation, marital philosophies, home values, interpersonal functions

1. Introduction

Marital philosophies and home values are crucial elements that are embedded in the proverbs of the Annang people of Akwa-Ibom, South-South Nigeria. They (marital philosophies and home values) are prominent determinants of societal harmony (Aristotle 330 as cited on Standford online Encyclopadia 2009) or destabilization depending on their components and how they are applied. The choice of one's marital system of beliefs and home ethics indicates the choice of a either a peaceful or a violent marriage, home or the society. In other words, whatever is deposited (made up) and expressed in marriage and home, possesses the potential and capacity to affect the family, home and the society at large either positively or negatively. Every behaviour, attitude, lifestyle and aspirations found in the society are actually products on marriages and homes. Whatever premium one places on either marriage or home will determine the actions and the activities that surround such a union and home.

Marital philosophies are individuals' beliefs about marriage and practices; they are countless marital philosophies as there are innumerable homes in the society. Some of these philosophies centre on cohabitation, "living together without being married" (Haralambos & Langley 2003); this is freely practised by many people in every society today. Forced marriage, child marriage, arranged marriage, monogamy (a defeat on the female sex" Friedrich Engels 1820-1895), polygamy, same sex marriage, extra-marital sex, divorce, marriage restrictions and obligations, single parenting, polyandry, religious, cultural and philosophical views that shape family resemblance concept, and many others, are some marital philosophies in practice in our society today. Each of these beliefs has the potentials of affecting

marriages, families and homes positively or negatively.

The standpoints of the ancient philosophers such as Plato, Aristotle (as cited on Stanford online Encyclopadia 2009) and their contemporaries; Christian philosophers such as St Augustine and St Paul's (on the view that marriage is not based on political or economic gains; and sex outside marriage as sin as Stanford online Encyclopedia (2009) posits; historical view (on marriage as economic and political union), feminist approaches (some of which advocate the abolition of the legal status on marriage, Merz 2010) and contemporary views on marriage, just to mention but few, have been the major societal debates over the years. Plato considers marriage as capable of transferring private natural love to public consumptions; and marital roles as structured by gender roles. The new natural law views marriage as hinges on procreative union (George 2000, Lee, 2008, Girgis et al 2001); so, marriage is basically meant for reproductive purposes. Again, Mohr (2005) maintains the there are liberal principles of justices which state that there should be equal treatment and equal opportunity in marriage; hence same-sex marriage is said to be fundamental.

In Nigeria, the concept of homo-marriage is alien to us. Nigerian societies still frank at lesbianism and "gayism"; and views these as aberrations, states of complete insanity and total deviation against the law and policies of God and man. To the best of our knowledge there are no cases of covert same-sex marriages in Nigeria let alone legalized forms.

Beside marital philosophy is the concept of home value. Many scholars (such as Bahaj et al 2017) have discussed extensively home values based on physical home values that relate to real estate matters, home size, and location, age of neighbours, developments and amenities. Our focus is not on real estate matters or physical homes but to investigate the "ethical principles" (Roberts 2009) and beliefs prevalent in families in Nigeria. It is commonly said that charity begins at home and otherwise, bad life style also begins at home. A family with positive home values will eventually transfer them to the society. The same is obtainable from a family with negative home values. The transports of these home values ultimately determine the nature of the society.

To explore the concepts of marital philosophy and home values, we employ Annang proverbs (the rich linguistic repositories of wisdom and knowledge) used for daily interactions and transactions of businesses among the Annang people and others.

Our choice is in tandem with Jegede (2018) who submits that proverbs are "dynamic mode of discourse" (18) used in interpersonal communication among people. In this research, Annang's proverbs are applied to unearth their inherent, implicit and implied marital philosophies and home values embellished in day-to-day interactions and transactions.

We adopt MAK Halliday's interpersonal metafunction as our research review framework. Some elements of Hallidayian's Interpersonal metafunction are mood, predicator, complement, residue, adjunct (circumstantial, interpersonal, and textual) mode types, (such as declaratives, polar, interrogative, tagged declarative, elliptical clause, minor and non-finite clauses), polarity and modality (modalisation and modulation). Types of modal are also expressed in line with different values of high, medial and low (Emilia 2014). This work focuses on the major elements as indicated in the table below.

Our argument in this paper is that the choice of proverbs can be helpful in correcting defected marital philosophies and home values that may metamorphosed into indecent and troublous marriages and home values; hence negative societal values. Such corrections may be based on constant application of idealistic, decent and appropriate marital beliefs, home principles and home values through the use of proverbs in daily interactions and communications. We believe that this approach may salvage some marital decadences and defective home values (if applied).

This work attempts to explore marital philosophy and home values as reflected in Annang proverbs with a view to ensuring that these philosophies and values are not relegated to the background even in our contemporary days. We believe that it is actually from marriages that families are built and good families would generate positive home values which are transferred to the society. The society therefore imbibes these (positive philosophies and values) and remind harmonious and habitable for its citizens.

2. Marital Philosophy

Marriage, "a voluntary personal union" (Girgis 2011) between people, a "prominent institution regulating sex, reproduction, and family life" (Stanford Encyclopedia 2009) is a very important institution that relates to sex, child reproduction and family life, economic and political issues and enshrined with a lot of philosophies. It is a "legal contract and civil status, a religious rite, and a social practice, all of

which vary by legal jurisdiction, religious doctrine and culture” (Brake 2019) It has different philosophies determined my cultural norms and values of individual societies. Same-sex marriage, extra marital sex, polygamy, polyandry, transferred marriage, divorce and remarry, etc

Transferred marriage is a traditional marriage based on some cultures that focuses on the fact that a woman is married to the whole family. So, if the husband dies, she automatically gets married to the brother or any relations of the deceased husband. Another form of transferred marriage is where some cultures mandate friends to give out their wives to their best friends to sleep with, anytime their best friends visit them.

It is worth adding that marriage an institution that is guided by institutional laws and obligations is saddled with many marital controversies. These sometimes arise through conflicting ideas, opinions and various cultural norms and values that surround marriages.

3. Home values

Every home has its ethics, beliefs, norms and values that its hinges on. Home or family values, according to (Ballew 2011) are the set of moral, attitudes that concern family issues. It is often said that charity begins at home. Whatever a child sees the members of the family doing can easily be adopted by that child. It is ideal to lay down good principles for the upcoming generations to practice. Home values are the patterns that each family follows and lay down from generation to generation.

4. Systemic Functional Grammar

Systemic-Functional Linguistics (SFL) is one of the major globally used linguistic functional approach “developed mainly by M.A.K. Halliday in 1960s, and later in Australia” (O’Donnell, 2012). It focuses on “people using the language to construct and interpret meaning”(Montes, Barbozo & Olascoago 2014); and “ deeply concerned with the purposes of languages use (Nordquist 2011) and how people “ choose languages from the language system and organise them in a certain form” (Yan & Longfeng 2021). It considers language as “a massive network of interlocking systems of choices” (Briones 2016), the systemic and functional aspects of language centre on meanings. SFL maintains that “language simultaneously performs three social functions” (Manusya 2017: 4) or metafunctions namely, the ideational, the textual and the interpersonal.

MAK Halliday (2004) examines his lexicogrammar into metafunctions, namely, the ideational, textual and interpersonal metafunctions. The ideational metafunctions deal with clauses as representations and our consciousness of our natural world; the textual metafunction investigates the verbal worlds and specifically the texts while the interpersonal metafunctions deal with the context of situation. Text is analysis in four ways namely the context, semantics, lexico-grammar and phonology. Context is very important in SFL; Mathiessen & Halliday 1997 as cited in Almurashi (2016) identify each metafunction analyses a clause in different structures and elements: the ideational metafunctions analyse the clause in terms of process, participants and circumstances. The textual metafunctions analysis clause in terms of theme-rheme relationship and the interpersonal investigates it in line with its mood and residue (Matthiessen & Halliday 2004, Bakuuro, 2017) This work focuses on the interpersonal metafunctions.

5. Hallidayan Interpersonal Functions

This study randomly selects proverbs and analyses them using interpersonal metafunctions “the interaction between the producer and the perceiver” (Halliday, 1973), and for the purpose of this research, the use of proverbs among the Annang people of Nigeria.

The main component of Halliday’s interpersonal function (HIF) is the mood system. HIF is “mainly analysed in terms of mood and modality” (Koussoubon & Dossoumou 2015). This shows the interactions between the speakers and the listeners; the speaker’s judgment or request for judgment of the listeners and the status of what is said (Halliday, 2014); the make-up of the mood system is the clause and this is related to the semantic choice of the functions of speech. Interpersonal metafunction indicates “the way the addresser and the audience interact” (Ye, 2010). Besides the mood and modality Li (2004) observes that personal pronouns are the embodiments of interpersonal function in discourse.

The semantics choice of speech includes “the role in exchange which may be giving or demanding, goods and services or information” (Halliday, 2014: 136, Bakuuro, 2017: 212). Halliday (1994) believes that when it comes to the roles of speech for basic speech roles are important: giving information, demanding information, giving goods and services and demanding goods and services. The labels for these basic roles are statement (declarative), question

(interrogative clause), offer and command (imperative clause).

Modality is the speakers' attitude towards something and "opinions about the events and situations around him or her" (Simple 1993 as cited in Koussouhon & Dossoumou, 2015: 23). It is expressed in nine auxiliary verbs: can, could, shall, should, will, would, may, might, must (Fountaine 2013). Other lexical items and groups (which function as modal adjuncts), vocatives and naming are relevant to interpersonal relations. According to (Eggins, 2004) there are declarative mood (that gives information by stating what is or happens), interrogative mood (that requests information), modulated interrogative mood (that indirectly tempers requests with information), imperative mood (that gets someone to do something), modulated imperative mood (that indirectly urges someone politely to do something) and an exclamative mood (that expresses wonders, surprises and bewilderments).

6. The Annang People of Akwa Ibom, Nigeria

The Annang people are cultural and ethnic group that occupies the Coastal Southeastern Nigeria for thousands of years now. According to (Pulse, 2022), the Annang people originated from the Jewish tribes (Egypt) and settled among the Twi in Ghana before they finally migrated to Southwestern Cameroon and their present home in Akwa-Ibom. It is believed the name "Annang" origins from Ghana and this means the fourth son. Having left Ghana, the Annangs settled in Cameroon and later moved to Cross River State and in 1987 they were carved out from Cross River State to be an independent State. Up till today, many Annang people have their settlements in Cameroon and Cross River State.

Besides this, (Udonata 2011 as cited in Okon 2021) maintains that the Annang people originated from the Bantu-Speaking Zulu hunters in Central African; migrated in the first and second centuries B.C. through Congo Basin into Cameroons in the 3rd Century B.C. They two agree that they settled in Cameroon before their present home in Akwa-Ibom.

Annang people occupy "eight local government areas of the present thirty-one local government areas in Akwa Ibom State of Nigeria (Akwa Ibom State Local Government Areas), namely Abak, Essien Udim, Etim Ekpo, Ika, Ikot Ekpene, Obot Akara, Oruk Anam and Ukanafun" (Wikipedia, Igbole and Ejue 2016:133, Okon, 2021). Their major language is Annang "with minor dialectical differences in

Ukanafun and Kiot Ekpene" (Udondata 2006 in Okon 2021: 83)

They are naturally gifted in use of proverbs which are said to be highly desirable, among the Annang elders (Pulse, 2022, Okon 2021). The Annang people are very hard-working people. It is worth adding that the Anang people are no longer house-helps but highly educated people all over the world in all fields of human endeavours; they are also employers of labours today.

7. The Concept of Proverbs

Proverbs are wise saying embellished in every culture; it is the most powerful and effective instrument in the transmission of culture, social morality, manners and ideas of people from one generation to another" (Akpobaro: 69). It is also a "core of verbal interaction in African (Odunaran and Oduran 2006) . Manikas-Forester and Syswerd (1990:661) assert that "these wise sayings (proverbs) describe patterns that operate in everyday life, offering us advice on how to conduct ourselves in various situations." According to the Longman Dictionary (3rd Edition), proverbs are "a collection of light hearted anecdotes, comments, observations of cultural and cross-cultural appeal couched in unpretentious but lyrical language in verse form". Ayoola (2007) holds the view that "proverbs are rooted in the socio-cultural heritage of a people living in a well-defined geographical area, and that they are employed according to the circumstances that warrant them" (183).

Also, Webster Dictionary of the English Language (1st Edition), states that "a proverb is a short saying in common use expressing a well-known truth or common sense from personal experience." Finnegan (2012) observes that it is a saying in more or less fixed forms marked by shortness, sense and salt and distinguished by the popular acceptance of the truth expressed in it. This position emphasizes the fact that proverbs are indeed exciting when put in appropriate usage.

As highly aesthetic formulations, proverbs address perennial subject matters such as love, endurance, hard-work, values, vices, marriage, child rearing, morality, wisdom, good neighbourliness, hygiene, death and other concerns of human beings. In the 'unbundling' of proverbs, we always see the surface (S) structure and the deeper (D) substantive structure in the way comparison is made. There is always the universal truth in the ordinary words, just as the

message is buried in the experience that underlies the grammatical structure.

7.1 Origin of Proverbs

Proverbs as a phenomenon of language are cultural products. A people's culture is the sum total of their ways of life and general behavior. To this end, proverbs emanate from among the people as they observe the trend and established patterns of events among their fellow humans, animals, plants, vegetation, weather etc.

The people also take a cue from their religions, traditions, rituals, prophecies, failures and successes as their general experiences from which proverbs are formulated into capsules of knowledge. Anybody imbibing these principles and adapting same to life is considered to be a wise person who contextualizes his/her speech in tradition and pays respect to the ways of the community. Such a speaker thus reinforces his/her point of view and also, even though indirectly, pays tribute to himself as a fellow custodian of traditional wisdom and native intelligence.

7.2 Aspects of Proverbs

Proverbs are highly figurative and they portray the linguistic style of the speaker. Being metaphoric in composition, they are sometimes ironical, allusive, parallelistic, sarcastic or advisory. Annang proverbs in high regard and no discussions are considered full or mature without the use of appropriate proverbs. At the opening of a conversation or before one makes a contribution certain proverbs are expected. Even as the conversation grows and one is about to advance an argument, proverbs are expected. In the concluding remarks of a speaker too, he or she is expected to drive home the points made with appropriate proverbs. Achebe in his *Things Fall Apart* says "proverbs are the palm oil with which words are eaten." This is the height in which proverbs are regarded among the people.

This culinary allusion above emphasizes the fact that proverbs make a conversation delicious. On the other hand, the Yoruba people believe that, "amowe moran ni I yanju ejo" that is, only a man versed in proverbs and deep in thought can settle disputes. A seemingly intractable situation can be brought under control by the application of an appropriate proverb used at the nick of time.

7.3 Users of Proverbs

From a sociological perspective, only the initiate and the wise of the community can use proverbs

appropriately and confidently. This means that proverbs are closely tied to experience and achievement in the sociocultural context. It means therefore, that proverbs are the exclusive preserve of the elderly in the community. Since a capsule of proverb can signal warning, advice, direction, caution, reprimand etc, it can only be 'issued' by a man or woman of judgment. This often takes place at family meetings, community council, palace court sittings, festivals, ritual gathering etc. Whoever is appointed to speak at such a forum must crave the indulgence and permission of the elders, who are the custodians of the community lore, before or after using a proverb; but if an elder, he takes authority as due to him and says his proverbs without any apology. If such a speaker perceives that there are young persons in the audience who may not understand the coded message, the elder is at liberty to 'unbundle' the proverb for the youngsters. This is essentially necessary where the speech is meant to serve a corrective purpose. After all, an elder does not sit in the house while the she-goat gives birth on its tethers, according to the Igbo People.

Also, Yoruba elders believe that an elder does not look on (at the market place) while the head of an infant dangles on his mother's back. By custom, when a young fellow says an apology before using a proverb, the elders around must grant the permission by pronouncing a blessing on him that proverbs will always do his bidding; or that he will never be in short supply of proverbs. So, it is among the Yoruba that the use of proverbs belongs to people of age and experience.

When using proverbs, they are always linked to events occasions or situations warranting a comment, admonition or judgment. Generally speaking, proverbs serve different purposes such as respect for elders, proper conduct, dressing, hard-work, family life, women's conduct, perseverance, self-worth, sanctity of life, justice, love and so on.

8. Annang Proverbs

Annang proverbs are wise sayings of the Annang people used for warning, direction, admonition, judgment, advice. There are many types of Annang proverbs. Anana (2020) observes that there are resistible and irresistible, predictive, non-predictive proverbs, redeemable and irredeemable proverbs of the Anang people. The proverbs that their outcomes can be forecast is said to be predicative while the results of the utterances of the non-predicative proverbs cannot be dictated at their utterances. Resistible proverbs warn while the irresistible are

uttered when the impending dangers cannot be avoided. A situation whereby the person warned can be rescued, redeemed proverbs utterances are used and the reverse occurs when irredeemable proverbs are uttered.

9. Methodology

This is a qualitative research that adopts an ex post facto design. Eleven (11) Annang's proverbs were randomly selected and analysed using MAK. Halliday's Interpersonal Function (HIF). In applying HIF to our data, the major components of Halliday's interpersonal metafunction, mood patterns (such as subject and finite), speech roles such as giving and demanding, two commodities, such as information and food and services; four basic speech functions (statement, question, offer and command), modality are analysed.

Data Presentation A

Samples of Ananag Proverbs

The following proverbs were gathered randomly from daily communicative events by the Annang people of Abak Local Government Area of Akwa-Ibom.

- 1a. Ndiyo akaba isan ikpon aye adat nyen
 1b. Plantain did not want to work alone, so it works along with children
 Meaning: It is ideal to imbibe collective work
 Function: encouragement, counsel, warning
- 2a. Atono afid itak ayob asefede, asi yene isifereke
 2b. He who shat under the palm tree can easily forget, the person that marches it will not
 Meaning: offences that accompany physical injuries cannot be forgotten because of the scars that they leave behind.
 Function: Warning, caution
- 3a. Adeye idek asekwot ndon ananan aye owo
 3b. it is the coward that normally shows the ruin compounds of the brave person to others
 Meaning: Thoughtless actions are destructive
 Function: Warning, carefulness
- 4a. Nkpat une iwoto nyen
 4b. The legs of the mother hens do not kill its young ones/children.

Meaning: Good counsels of the elders cannot lead to destruction

Function: counsel.

5a. Uyo uyo mboho afid ifono etoho akan iba

5b. It is not good to shit hot/ watering shits twice

Meaning: Harmful and destructive mistakes should not be repeated

Function: warning, caution.

6a. Ayen ayied ase abiat ayied

6b. The child of a squirrel is just like the squirrel.

Meaning: Made parenting/ guidance produces bad lifestyle

Function: warning, caution.

7a. Uyen iyihene iyihene Obong aseke ada ukara, asopo idem mkparawa eseke esio unam ke afia ekpo eta ekpa.

7b. The day a feeble king rules, smart boys normal remove meats from the ghost's traps, eat them and die.

Meaning: Rejections of elderly counsels are detrimental to one's health and lifestyle.

Function: warning, admonition, reprimand.

8a. Etan uno apik k'isong

8b. As people gather for you, you scatter them on the ground.

Meaning: Recalcitrant people who reject advice are always the losers

Function: warning, caution

9a. Abob abeg ifia adiono ese isini ke abeg ade

9b. He who ties a bundle of firewood knows what is inside that bundle.

Meaning: He who plans mischief knows how to undo it.

Function: warning, caution

10a. Ese esa-asak usen nnanaeyin

10b. People normally laugh at their days of distress.

Meaning: Unfortunate situations should be handled with care

Function: counsel, admonition, encouragement.

11a. Nyen udon ase anan ke nte eka anan

11b. The baby mortar always stays where the mother stays

Function: caution, admonition, encouragement.

Data Presentation B

Interpersonal multifunction Presentation of Data

S/N	Data	Mood Types		The Role of the Addressers and addressees	Speech Functions	Modality	Polarity (Positive & Negative)
1b	Plantain did not want to work alone, so it took its works along with its children	Subject (S) Plantain	Finite (F) Did, work	Giving /information	Statement Declarative	/	Negative (Past)
2b	He who shat under the palm tree can easily forget, the person that matches it will not	He person	Shat, forget Matches	Giving /information	Declarative	Can(low) will not (median)	Positive (Past)
3b	It is the coward that normally shows the ruin compounds of the brave person to others	It	Is , shows	Giving /information	Declarative		Positive (Present)
4b	The legs of the mother hens do not kill its young ones/children .	The legs	Do, kill	Giving /information	Declarative		Negative (Present)
5b	It is not good to shit hot/ watering shits twice	It	Is, shit	Giving /information			Negative (present)
6b	The child of a squirrel is just like the squirrel.	The Child	Is	Giving /information	Declarative		Positive (Present)
7b	The day a feeble king rules, smart boys normal remove meats from the ghost's traps , eat them and die.	The day	Remove	Giving /information	Declarative		Positive (Present)
8b	As people gather for you, you scatter them on the ground.	People	Gather	Giving /information	Declarative/ Imperative		Positive (Present)
9b	He who ties a bundle of firewood knows what is inside that bundle.	He	Ties , is	Giving /information	Declarative		Positive (presents)
10b	People normally laugh at their days of distress.	People	Laugh	Giving /information	Declarative		Positive (Present)
11b	The baby mortar always stays where the mother stays	The baby mortar	Stays Stays	Giving /information	Declarative		Positive (Present)

Data Analysis

The social role of (1a: Ndiyo akaba isan ikpon aye adat nyen) is to encourage collective work in the family. 1a warns, counsels and encourages people who think they can make it without being assisted by others to have a rethink of their actions. Each family is admonished to work together. Cooperative work is encouraged for productivity and quick development. The historical view on marriage that encourages economic and political unit is applicable here as the issue of team work can lead to economy realization of needs and political affiliations. The addressee of the proverb is uses the parents or the elder sibling who would want other children or sibling to imbibe the culture of team work which may lead to unity at home. 1a can also act as a counsel and a warning to

some members of the family who may want to avoid togetherness. Its speech role is “giving.” It mood types are 1 S and 2 Fs. The speech function is statement; no modality and has a negative past polarity.

2a. (Atono afid itak ayob asefede, asi yene isifereke) acts as a warning and a caution to erring members of the family or spouses. It gives them opportunity to desist for evil acts which may have painful reproductive effects in the nearest future to members of the community. The avoidance of negative tendencies can only be embraced if the family has inculcated this virtue on its children.

The commodity in 2a. is informative; members of the family should avoid injuring others whether

physically or otherwise because those who are injured may want to retaliate. This proverb contains 1S and 3Fs as mood types. It has 1 modality (median) and a positive past polarity.

3a. (Adeyi idek asekwot ndon ananan ayen-owo) is a warning to spouses and family members who are very proud to be careful and thoughtful in taking actions because hasty decisions and actions can be destructive. There is need for the value of humility and patience to be inculcated in children; these may have long-lasting effect on them. In other words, they can take them throughout their life-time.

The addresser here gives this information to the addressees. It contains 1S and 2 Fs. The speech function is a statement, no modality and a positive present polarity.

4a. (Nkpat une iwoto nyen) is a counsel to all spouses and members of the family that corrections should not be removed from erring members of the family. Every member of the family should be subjected to discipline where necessary. We should not shy away from it under the guise of modernity. This proverb employs 1S and 2Fs. The speech role is giving, its function is a statement, there is no modality and it has a negative present polarity.

In 5a (Uyo uyo mboho afid ifono etoho akan iba), the speaker gives information by warning people to ensure that destructive mistakes are not repeated. Mistakes are obvious in every family; repeated mistakes are also possible but repetition of harmful mistakes is to be avoided. This proverb comprises 1S, 2Fs and a negative Present polarity.

The speech role in 6a (Ayen ayied ase abiat ayied) is the giving of information. The speaker states that there is a replication of parental traits on their children. This specifically bothers on home values which are transferrable from the progenitors to upcoming generations. This is in line with the marital philosophy that maintains that marriage is meant for procreation. In other words, bad parenting will replicate bad societal lifestyle. This is in line with Aristotelian philosophy that marriage. The speech function is statement. This proverb has no modality, 1S, 1F and a positive present polarity.

In 7a (Uyen iyihene iyihene Obong aseke ada ukara, asopo idem mkparawa eseke esio unam ke afia ekpo eta ekpa.), the addressers give a warning and an admonition; and reprimands those who use any opportunity they have to suppress others to have a rethink of their end. The Marxist's marital philosophy can be indirectly applied here to indicate

family members who trample upon the rights of others. Again, the rejections of elderly counsels are seen to be detrimental to one's health and lifestyle. 7a comprises 1S, 1F and a positive present polarity.

8a (Etan uno apik k'isong) frowns at the recalcitrant people who reject advice and repeated warnings; it concludes that such people are always the losers. This proverb acts as a warning and caution to such heady minded people. It has no modality but 1S, 1F and a positive present polarity.

In 9a (Abob abeg ifia adiono ese isini ke abeg ade), the addressee observes that an individual who plans evil against another understands the nitty-gritty of his/her plans. It can equally be inferred therefore that wickedness does not pay. Therefore, plotters of evil acts are warned and cautioned to desist from mischievous act. It is possible that wickedness is transferable from one generation to another; therefore, marriages and families should be built on positive philosophies and values.

There is no modality in it (9a); but 1S, 2Fs and a positive present polarity.

10a (Ese esa-asak usen nnanaeyin) is a counsel, admonition, encouragement to people and families that they should handle unfortunate situations with care because it can escalate to destruction of lives and property. The implication of this is that, it is not automatic to be handle adverse situation with maturity. This can only be transported from a healthy marital philosophy to a positive family value.

IS, 1F and a positive present polarity are components of this proverb.

11a (Nyen udon ase anan ke nte eka anan) encourages unity and contentment among members of the family and spouses. It equally admonishes those who tend to deviate from the value of their homes to be cautious. This affirms the family resemblance concept on marriage; children usually resemble their parents.

It (11a) comprises 2S, 2Fs and a positive present polarity.

10. Summary of Research Findings

A total of 12S and 19F were employed as mode types; 1 modality, the polarity of Annang proverbs are positive and in present forms; out of the 11 proverbs, only 2 are in past form while 9 are in present tense, and out of the 11 proverbs, only one is in negative. Annang's proverbs are all declaratives. Modality is sparse, positive polarity, mode types are few. The

speech roles are all giving of information by the addressers and no demanding from the addressers. The commodity is only one which is information (found in all the 11 proverbs selected for this study).

11. Conclusion and Recommendations

In this paper, we have attempted to investigate the uniqueness of proverbs in highlighting marital philosophies and home values among the peoples of two major cultures especially in Nigeria. The continuous application of these nuggets of knowledge and wisdom does not only make a speech very special and unforgettable but act as tools in assisting marriages and homes to imbibe good philosophies and values that will make their unions and home emulative and long-lasting. Constant application of these proverbs will help families and home to adjust and improve their daily conducts and behaviours. As each family builds and strengthens the moral fabric of their children, the whole community, in the long run, will be identified with appropriate, recommendable and sustainable norms and values. This is in line with the common saying among the Annang people that (yak ajid iteje ufok ajid itoho), i.e. we should remember the son of whom you are.

It is needful that the elders, school teachers, community leaders, parents and guardians to make it a habit to use appropriate proverbs as occasions demand them. Curriculum planners should include modules of native wisdom (Annang proverbs) in the school curriculum up to the upper secondary school in order that the school children might be taught deliberately by their teachers. The oral beauty of the proverbs must be emphasized as well as their seminal importance. These activities will in the process of time inculcate the appropriate values in the children. Once these virtues are internalized, character reformation can be guaranteed

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