

1. Description

1.1 Name(s) of society, language, and language family:

- Igbo, Igbo, Niger-Congo

1.2 ISO code (3 letter code from ethnologue.com):

- 639

1.3 Location (latitude/longitude):

- The Igbo are “in the present day southeast geopolitical zone between latitude 5 and 7 degrees north and longitude 6 and 8 [degrees] east” (15 p101).

1.4 Brief history:

- Some “suggest that [the Igbo] may have been descendants of settlers from Igala, Nri and Awka.” However, another claim “is that they descended from settlers from parts of the defunct Benin Empire such as the Ishan. The fact remains that their origin is not yet certain” (6 p108).
- It is that “the origin of the Igbo is not known. Yet they are a culture bearing people with a history, an unwritten history. However, two interrelated hypotheses on the Igbo origin emerged from an analysis of demographic patterns, trait lists, available local tradition and other cultural features. The first is that there exists a core area (nuclear Igboland) and the second is that waves of immigrant communities from the north and the west planted themselves on the border of the nuclear Igboland as early as the 14th or the 15th century” (15 p102).

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- “In the simplest terms, the British tried to create specialized political institutions which commanded authority and monopolized force. In doing so they took into account, eventually, Igbo political institutions dominated by men but ignored those of the women. Thus, women were shut out from political power” (1 p166).
- “Boys were more often sent to school [...] But even when girls did go, they tended not to receive the same type of education. In mission schools, and increasingly in special "training homes" which dispensed with most academic courses, the girls were taught European domestic skills and the Bible, often in the vernacular. The missionaries' avowed purpose in educating girls was to train them to be Christian wives and mothers, not for jobs or for citizenship” (1 p179).
- “Christianity has been an important direct influence on the Igbo population (as well as other groups) in Nigeria for more than 100 years.” And “the recent dramatic rise of Pentecostal and evangelical churches is especially striking” (17 p427-428).

1.6 Ecology (natural environment):

- “The major rivers are Niger, Imo, Anambra, and Urasi and four distinct areas – the riverine, the delta, the central, and the northeastern belt – can be identified. The riverine and delta axis served by the River Niger and its distributaries are low lying, and heavily inundated in rainy season and are very fertile. Igboland has a tropical climate with two distinct seasons, namely rainy and dry seasons” (15 p102).
- A “population explosion” from the ‘50s to 2000’s “has meant unprecedented population pressure on land and high level of poverty, leading to further deterioration of the environment” (15 p102).
- Some “deforestation” on Igbo land “has left the big forests to become secondary bush or eroded gullies” (15 p102).

1.7 Population size, mean village size, home range size, density

- “Villages commonly contained [before British missionaries] several hundred people; but size varied, and in the more densely populated areas there were "village-groups" with more than 5,000 members” (1 p166-67).
- “Permanent Igbo settlements are widely distributed in six ecological areas,” the “southern half of the scarps lands of South Eastern Nigeria, the southern half of the lower Niger Basin, the Midwest Lowland, the Niger Delta, the Palm Belt of Southern Eastern Nigeria and the Cross River Basin” (4 p304).
- “The Igbo territory stretches across the River Niger covering most of the eastern part and a small portion of the western part of Nigeria. The entire territory is bounded by the Igala and Tiv in the northern zone, the Ekoi in the east, the Ibibio and Ijaw in the southern zone, and in the western zone by the Beni and Isoko” (6 p108).
- The Igbo “occupy an area of about 15,800 square miles” (15 p102).
- “The Igbos number about 23 million” and “have one of the highest population densities in West Africa, ranging from 300 to over 1000 persons per kilometer” (4 p304).

2. Economy

2.1 Main carbohydrate staple(s):

- Main staples include cassava, yam, cocoyam, sweet potatoes, plantains, and maize (4 p304).
- “Essentially the Igbo cultivate yam, cassava and cocoyam, thus meriting the designation of having a “root crop” economy. These crops are the main staples and provide the population with most subsistence needs. However, due to population pressure on land as well as exodus of able-bodied young men and women to the cities in search of white-collar jobs and other urban attractions, agriculture is suffering serious neglect in Igboland” (15 p104).
- “The Igbo hospitality is epitomized in the “kola” hospitality which is displayed in the sharing of kola nuts at social gatherings or presentation of kola nuts to a guest.” The “kola nut has retained its significance in Igbo culture” (15 p107).

2.2 Main protein-lipid sources:

- “The traditional foods/diets of the Igbo culture area are plant based with little contribution made by meat or milk and their products.” This leads to malnutrition in many cases (4 p309).

2.3 Weapons: Bow and arrow, blowguns?:

- Bow and arrow are used, as well as matchets (7 p36).

2.4 Food storage:

- “The men's crop, yams, had a short season and was then dug up and stored” (1 p171).

2.5 Sexual division of production:

- Both men and women farmed, but “women's interests conflicted with those of the men as owners of much of the larger livestock - cows, pigs, goats and sheep” (1 p171).

2.6 Land tenure:

- Through “patrilineage, [men] controlled the land, which they could lease to non-kinsmen or to women for a good profit” (1 p168).
- For “the Igbo people, land is the major factor in food production and identified six systems of land tenure namely transmission of land rights through inheritance, the “kola tenancy”, lease-holding, pledging, permanent transfer of rights and the ofo land or communal land system” (15 p105).

2.7 Ceramics:

- There are “Igbo pottery communities,” who use clay pottery “for ceremonials and festivals, and forms for everyday use.” Additionally, “the artist is recognized for the skill which he possesses, the skill which the Igbo refer to as nka. This possession is admired among the people, and comes in strongly into the aesthetic admiration of the works of the artist” (5 p83-84).

2.8 Specified (prescribed or proscribed) sharing patterns:

- There is a “communal land system” among other systems, which is a “major source of intra-village and inter-village conflicts” (15 p105).

2.9 Food taboos:

- “The Igbo hospitality is epitomized in the “kola” hospitality which is displayed in the sharing of kola nuts at social gatherings or presentation of kola nuts to a guest. It is an important ceremony that involves prayers, speeches, and other protocols” (15 p107).

2.10 Canoes/watercraft? None found

3. Anthropometry

3.1 Mean adult height (m and f):

- The mean adult height for males: “169.04” centimeters plus or minus 7.36 (18).
- The mean adult height for females: “161.81” centimeters plus or minus 6.70 (18).

3.2 Mean adult weight (m and f):

- The mean adult weight for males: “76.52” kilograms plus or minus 13.39 (18).
- The mean adult weight for females: “73.83” kilograms plus or minus 14.00 (18).

4. Life History, mating, marriage

4.1 Age at menarche (f):

- The mean age of menarche for lower class girls around 13.2 while it was around 12.8 “for the upper class Igbo school girls” (11 p35).

4.2 Age at first birth (m and f): none found

4.3 Completed family size (m and f):

- The number of living children is averaged at 3.75, the number of children desired is averaged at 4.91 and the ideal family size for the Igbo is averaged at 5.05 (12 p155).

4.4 Inter-birth-interval (f): none found

4.5 Age first marriage (m and f): none found

4.6 Proportion of marriages ending in divorce:

- There is pride among the Igbo “that divorce is stigmatized and relatively uncommon” (13 p31).

4.7 Percent marriages polygynous, percent males married polygynously:

- No statistic, but the Igbo society demands “a large family, a demand that makes polygyny a desirable goal and the position of ancestors a dignified one” (14 p216).
- “In many Igbo cultures, especially where the influence of the Christian religion is minimal, the man is free to take another wife while relegating the first wife to the background. She does not partake in any form of inheritance in the family's properties whatsoever” (16 p663).

4.8 Bride purchase (price), bride service, dowry?:

- “Great pride is expressed about the fact that Igbos pay high bridewealth” for marriage rights (13 p31).
- If “a woman is childless after a given time, the man becomes free to take back his bride price with which he can seek another woman in marriage” (16 p663).

4.9 Inheritance patterns:

- “Every father-son or mother daughter of sister brother relationship is link in an endless chain of the descent system” (14 p215).
- “Widow inheritance is practiced because the patrilineage and not just the bridegroom, has an enduring interest in every marriage” (14 p204). “It is another marriage type that grows out of the logic of the retention by the husband's lineage of the reproductive capacity of the wife” (14 p208).

- Apart from most objects inherited, “property rights, including the rights in women, are highly focused on the matrilineage and the administration of these rights is in the hands of the male descendants even though that women provide the seeds of lineage continuity through children fathered and socialized by husbands who come from different descent groups” (14 p205).
 - “In many Igbo cultures, especially where the influence of the Christian religion is minimal, the man is free to take another wife while relegating the first wife to the background. She does not partake in any form of inheritance in the family’s properties whatsoever” (16 p663).
- 4.10 Parent-offspring interactions and conflict: none found
- 4.11 Homosexual activities, social attitudes towards homosexuals: none found
- 4.12 Pattern of exogamy (endogamy):
- Before British missionaries, “villages were exogamous” (1 p169).
 - “Igbo kinship rests upon the principle of exogamous unilineal descent groups” (14 p199).
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?
- The “concept of paternity, which is central to the legitimacy of children, is given a broad interpretation. A legitimate child is not necessarily fathered by the social father, rather it is a child who can lay a claim to a social father and social fatherhood is validated by bridewealth payment. This interpretation of legitimacy places a premium value on marriage as an institution, particularly on those processes of the marriage institution which are designed either to transfer the potential offspring of a woman’s womb from her husband or to retain it in her lineage” (14 p215-16).
- 4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)
- “Misconceptions and erroneous beliefs place the burden of infertility solely on women.” These beliefs produce the idea that “the woman's past ‘indecent’ lifestyle is held responsible. She is stigmatized” (16 p660).
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- No, the correct process is believed.
- 4.16 Occurrence of sexual coercion, rape
- The chaos created by the Nigerian civil war “produced situations that fostered encounters between men and women that were less socially regulated” and “also opportunities for rape and other situations where the exchange of sex for survival became almost imperative” (13 p32).
- 4.17 Preferential category for spouse (e.g., cross cousin)
- “The rule of exogamy excludes cross cousin marriage but gynaegamy,” or the marriage of a wealthy women to other women, not for sexual rights but for wealth purposes, “and wife exchange are reported and fit into the structure of the kinship system” (14 p204).
- 4.18 Do females enjoy sexual freedoms?
- Women have a “right to refuse a particular suitor” (1 p172).
 - But after they are married, “a woman comes under the authority of her husband and takes in instructions from him as the head of the family by virtue of this payment. Whatever his status, he remains "my lord" or "master"...” Further, “men control the sexuality of their wives; it is taken for granted that they may make sexual demands at will, without regard for their wives' desires” (12 p150).
 - Women’s sexual freedom is “the object of intense discourse, with people regularly lamenting that freer sexual relations are an indication of the deterioration of the social and moral fabric of Igbo society” (13 p35).
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring none found
- 4.20 If mother dies, whose raises children? not found
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females not found
- 4.22 Evidence for couvades none found
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older) none found
- 4.24 Kin avoidance and respect?
- “Ties of kinship are simultaneously ties of patronage, imbued with obligations of reciprocity that run in both directions” (13 p39).
 - “The need for lineal continuity and horizontal solidarity in Igbo kinship system tends to reduce individual privacy. Children participate in the adult world as they grow up. Mutual dependence requires that children share the problems of the adult, to empathize with family history, and to share in its prejudices” (14 p215).
 - “The great dependence of the individual on his or her kinsmen and community is still a cherished trait of the Igbo society” (15 p105).
- 4.24 Joking relationships? None found
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations
- Men, through “patrilineage, they controlled the land, which they could lease to non-kinsmen or to women for a good profit” (1 p168).
 - “Widow inheritance is practiced because the patrilineage and not just the bridegroom, has an enduring interest in every marriage” (14 p204).
 - There are two kinds of patterns depending on the region in which an Igbo community is living; these are patrilineage and “the double descent system. In this kinship a person enjoys concurrent matrilineal and patrilineal descent, his or her affiliation is unambiguously matrilineal but movable and immovable personal property, some lineage lands, palm groves and fish ponds are subject to partition between the matrilineal and patrilineal groups” (14 p205).
- 4.26 Incest avoidance rules

- The “action which is considered the most serious [...] is incest involving any members of the same lineage” (3 p5).
 - “Because of the universally recognized prohibition of incest, a woman cannot find a husband within her family of orientation. She and her brother have to seek spouses outside this family group” (14 p187).
- 4.27 Is there a formal marriage ceremony?
- Igbo “elaborate traditional ceremonies are required in order for marriage to be socially legitimized and publicly recognized...” (13 p31).
 - Missionaries have changed marriage practices, and “although marriage in the traditional way is still the most cherished and popular, church and court marriages are acceptable” (15 p99).
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?
- Parents pass their name to their children: “succession to property, name and status is a fact of descent principle, not of the arbitrariness of law or a testamentary will” (14 p215).
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)
- Marriage is preferred to be inside the community, because marriage “with culturally distant others provoked anxieties in Igbo families and communities” that community’s norms of relationships would not be maintained (13 p33).
 - Marriages “based on kinship and place of origin create, or at least are perceived to create, the most reliable patronage relationships because these relationships combine obligation and emotional attachment” (13 p39).
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?
- A wealthy woman can arrange her own marriage to the same gender. This is called by the author, gynaegamy: “Before science advanced to the stage that yielded test-tube babies and gave us surrogate mothers, Igbo civilization had made it possible for wealthy and respectable Igbo women to play a husband role, not as a legal fiction but as social and legal reality” (14 p208).
 - With missionary influence, there is a decreasing number of “incidences of arranged marriages overtime and increased individual choice of marriage partners” (18).
- 4.31 Evidence for conflict of interest over who marries who: none found

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare: none found
- 4.15 Outgroup vs ingroup cause of violent death:
- “While the European tradition allows men to fight their brothers over religion, the Igbo tradition forbids them to kill each other: it is an abomination to kill a member of the clan” (2 p63).
- 4.16 Reported causes of in-group and out-group killing:
- “Today, the major source of intra-village and inter-village conflicts in Igboland is the issue of communal land” (15 p105).
 - There is not necessarily the practice of killing women, but because of women’s rights, “this milestone achievement of Igbo women is not without some militating factors such as lack of access to land, domestic violence, and other harmful practices against women” (15 p106).
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- “They are surrounded to the east by the Ibibio and Yakurr; to the south by the Ijaw and Ogoni; to the west by the Bini and Warri while the Igala and the Tiv are their northern neighbours” (15 p102).
 - “In November-December 1929, tens of thousands of Igbo (and Ibibio) women "made war on" the corrupt male Warrant Chiefs who comprised the Native Courts, the British juridical system for the natives of Calabar and Owerri provinces. Although the women originally mobilized around the issue of women's taxation, their demands soon included abolition of the Native Courts (or the inclusion of women on them) and the return of all white men to their own country.” This “Women’s War,” a political movement “conducted in a manner consonant with women's traditional exercise of power in the villages” was unsuccessful, and “the war ended violently; more than fifty women were killed and fifty were wounded from the gunfire of police and soldiers” (20 p96).
- 4.18 Cannibalism? None found

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size:
- “Villages commonly contained [before British missionaries] several hundred people; but size varied, and in the more densely populated areas there were "village-groups" with more than 5,000 members” (1 p166-67).
- 5.2 Mobility pattern: (seasonality):
- There is no seasonality: “Igbos are almost surely the most migratory of Nigeria's ethnic groups, settling in large numbers in all of Nigeria's major cities, and establishing their markets anywhere it seems reasonably possible to make a profit” (13 p35).
- 5.3 Political system: (chiefs, clans etc, wealth or status classes):
- “Political power in Igbo society [before British missionaries] was diffuse. There were no specialized bodies or offices in which legitimate power was vested, and no person, regardless of his status or ritual position had the authority to issue commands which others had an obligation to obey. In line with this diffusion of authority, the right to enforce decisions was also diffuse: there was no "state" that held a monopoly of legitimate force, and the use of force to protect one's interests or to see that a group decision was carried out was considered legitimate for individuals and groups” (1 p166).
 - “The main Igbo political institution seems to have been [before British missionaries] the village assembly, a gathering of all adults in the village who chose to attend. Any adult who had something to say on the matter under discussion was entitled to speak” (1 p167).

- Before British missionary changes, the Igbo had a system of “diffuse authority, fluid and informal leadership, shared rights of enforcement, and a more or less stable balance of male and female power” (1 p171).
- “In order to take any of the titles of the clan, a man has to give up a portion of his wealth to the clan” (2 p66).

5.4 Post marital residence: none found

5.5 Territoriality? (defined boundaries, active defense):

- “They are surrounded to the east by the Ibibio and Yakurr; to the south by the Ijaw and Ogoni; to the west by the Bini and Warri while the Igala and the Tiv are their northern neighbours” (15 p102).

5.6 Social interaction divisions? (age and sex):

- “Women generally attended age-set gatherings (ogbo) in their natal villages, performed various ritual functions, and helped to settle disputes among their “brothers”” (1 p169).
- “At village assemblies men were more likely to speak than were women; women more often spoke only on matters of direct concern to them” (1 p168).
- “Apparently no rule forbade women to participate in consultations but they were invited to do so only rarely. The invited women were older women, for while younger men might have the wealth to acquire the higher titles and thus make up in talent what they lacked in age, younger women could not acquire the needed wealth quickly enough to be eligible” because wealth was passed down to men only (1 p168-69).
- “If the Igbos have not achieved the ideal balance of male and female, they do seek to limit a male's abuse of his control over the female, and there are even indications that elements in the society see their wives as equals” (2 p66).

5.7 Special friendships/joking relationships: none found

5.8 Village and house organization:

- The Igbo [before British missionaries] lived traditionally in semi-autonomous villages, which consisted of the scattered compounds of 75 or so patri-kinsmen; related villages formed “village-groups” which came together for limited ritual and jural purposes” (1 p166).
- “The rectangular-shaped houses are traditionally built of mud and thatched with roofing mats made from raffia palm leaves, but with the availability of new building materials, corrugated zinc roofs dot the landscape replacing the thatched roofs and many villagers have applied a thin layer of cement over the mud walls and floor. Some others are building new houses of concrete block” (3 p2).

5.9 Specialized village structures (mens' houses):

- There are “male secret societies of various kinds” from which women are excluded (9 p49). “The societies go by various names in different parts of Igboland and employ various types of masks, costumes, and performances” which “occur at planting and harvest time and on other holidays.” They wear masks, which “symbolize the power of adult males” (9 p50).

5.10 Sleep in hammocks or on ground or elsewhere? None found

5.11 Social organization, clans, moieties, lineages, etc:

- “Age combined with wisdom brought respect but age alone carried little influence. The senior elders who were ritual heads of their lineages were very likely to have considerable influence, but they would not have achieved these positions in the first place if they had not been considered to have good sense and good character” (1 p167-68).
- “For women as well as for men, status [before British missionaries] was largely achieved, not ascribed. A woman's status was determined more by her own achievements than by the achievements of her husband” (1 p168).
- “An educated woman in the Igbo culture has an enhanced status and enjoys a measure of respect even in the face of infertility, her economic power and hence independence from her spouse cannot be wished away” (16 p663).

5.12 Trade:

- Men, before British missionaries, did “most of the long-distance trading which gave higher profit than local and regional trading which was almost entirely in women's hands” (1 p168).
- “Trading is yet another way of making a living and modern markets have all articles of trade rather than certain articles of trade being designated to certain “markets”. Yet each market is popular or known by major articles of trade” (15 p105).

5.13 Indications of social hierarchies?

- “Wealth in itself was no guarantee of influence: a “big man” or “big woman” was not necessarily a wealthy person, but one who had shown skill and generosity in helping other individuals and, especially, the community” (1 p168).
- “Women, therefore, came second to men in power and influence. While status and the political influence it could bring were achieved and there were no formal limits to women's political power, men through their ascriptive status (members of the patrilineage) acquired wealth which gave them a head start and a life-long advantage over women” (1 p169).
- “In addition to supplying a workable system of government and institutions supporting moderation and morality, the Igbos have an economic system which redistributes wealth in a manner preventing any one tribesman from becoming supreme” (2 p66).

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

- It is a belief that the Supreme God has created divinities that are still sensitive to acts of disrespect. When there exists something threatening the village, such as illness, the misfortune is blamed as the revenge of these spirits, at which time a diviner is called to help, who alone is “competent to interpret the minds of the spirits or ancestors” (7 p35-36).
- The ‘diviner’ is also required to consult the gods and ancestral spirits to ensure battle victories and it is also they who declare the victor of border disputes and things of this nature (7 p36).

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal):

Birth:

- For the Igbo, “the most significant ritual in the early life of a child is Iguaha, at which time he is formally introduced to the familial ancestors in his father's hut and is given names by family members. [...]Traditionally a sacrifice of a cock for a boy or a hen for a girl was also offered to the ancestors at the family shrine and they were invoked to protect the child and to give him a long life” (3 p6).
- “When a child is born, the umbilical cord must be buried and this ritual may require the presentation of an economic plant or a symbolic gift” (14 p180).

Puberty:

- The secret men's “societies are associated with the initiation of boys, a matter of greater interest and concern in Igbo culture” (9 p50).
- The “ceremony of coming of age, or social puberty” in the Igbo culture “is that of acceptance of responsibility for one's own conduct of his/her life within the community, or the community's acknowledgement of one as a responsible, socially mature entity within the group identity and its body politic. It is a celebrated event. In most Igbo communities it requires some arduous qualifying tests or assignments other than the attainment of the age of biological puberty for males. The puberty ceremony, which is a form of outing, is a public presentation to the community of the youths who are thereby accepted as eligible for adult roles in the community” (21 p121).

Death:

- “Burial rites are generally carried out in two separate ceremonies if the deceased was an adult. The first ceremony takes place before the burial and this entails dressing the corpse in rich *Akwa Qcha* before placing it in the coffin. The eldest son or close relation, as the case may be, puts into the coffin several pieces of high quality *Akwa Qcha* neatly folded in single pieces.” The “second burial ceremony” is to “mark the end of mourning for the relatives of the deceased. For this occasion all the close relatives concerned appear in white traditional *Akwa Qcha*, dancing in merriment to bid farewell to the dead” (6 p144-117).
- “When a child dies in the village, there are immediate, uncontrolled bursts of wailing as opposed to the rigid discipline that fosters “business as usual” when an elder dies” (14 p180).
- “Those who committed antisocial behaviour are denied burial grounds. They were thrown into the bad bush. Today in Igboland, the concept of bad bush or “evil forests” are fast disappearing as Christian sects and individuals in want of space are intruding unto and taking over such lands” (15 p104).

6.4 Other rituals:

- “To “sit on” or “make war on” a man involved gathering at his compound, sometimes late at night, dancing, singing scurrilous songs which detailed the women's grievances against him and often called his manhood into question, banging on his hut with the pestles women used for pounding yams, and perhaps demolishing his hut or plastering it with mud and roughing him up a bit. A man might be sanctioned in this way for mistreating his wife, for violating the women's market rules, or for letting his cows eat the women's crops. The women would stay at his hut throughout the day, and late into the night, if necessary, until he repented and promised to mend his ways” (1 p170).
- “Disputes in the tribe which cannot be resolved in other ways come before the egwugwu, the greatest masked spirits of the clan, played by titled villagers. Hearing witnesses on both sides, for example, the tribunal comes to a decision” (2 p65).
- “For the Igbo people, sacrifice is the highest form of prayer: what cannot be obtained by sacrifice, cannot be obtained otherwise.” Among the things sacrificed are animals such as sheep and cow, food, or money (7 p36).
- The Ezi is “a social theatre where cultural events are enacted and celebrated. The moonlight plays, folk entertainments, marriages, births and funerals are staged at the ezi” (14 p182).

6.5 Myths (Creation):

- The Igbo “believe in a supreme God, Chukwu, who created this world for human beings and the world of the dead for their ancestors” (3 p3).
- There is a “belief in reincarnation” (3 p3).
- Children “are told that when they were born the spirit of a certain ancestor returned to give them life” (3 p3).

6.6 Cultural material (art, music, games):

- “Stories become the means of inciting men to strength, of teaching about the gods, and of generally passing on the culture” (2 p67).
- Masks are made of wood and “white, black, yellow and red” paint (9 p54), every Igbo community making their masks a bit differently. Some male masks have horns, which “do not represent any particular animal, but rather symbolize strength, masculinity, and achievement” (9 p51).
- “Another feature of Igbo art is statues of humans, from perhaps 30 to 180 centimeters tall, often colored camwood red” that are placed in private or public places. They “generally represent lineage ancestors or village founders” (9 p50).
- Animals are carved from wood, like “birds, snakes, goats, elephants and lizards, among others; these are associated with myth, story, and proverb,” all which are important for the Igbo. The animals are “metaphors for belief and human action” (9 p52).
- “Organised theatre is usually exhibited in the form of composite artistic presentations or as a synthesis of various creative disciplines-music and dance, music and acrobatics, music-dance-drama, masked dancing, pantomimes, revues, pageants, etc.” (21 p120).

6.7 Sex differences in RCR:

- Women would only “make war on” men, and “no man would consider intervening” in the ritual (1 p170).

- Warriors must be fierce to their enemies and gentle to their own people, yet spirited men can bring discord to their own societies. The tribe has institutions to control the anger of its own men. For instance, there is a Week of Peace sacred to the earth goddess. [...] In the Igbo system the earth goddess acts as a counterbalance to male strength” (2 p65-66).

6.8 Missionary effect:

- “... traditionally a child's life is marked by a series of ceremonial rituals, but that since the arrival of the missionaries some of the ceremonies have disappeared while others have been adapted to a Christian setting.”
- “One example of a ritual being adapted [because of the effects of missionaries] is the outing ceremony, which was traditionally observed at the shrine in the market place celebrating a woman's resumption of marketing twenty-eight days after she had given birth.” It “has been replaced with a church outing in which the child is presented to the church clergy during a Christian worship service” (3 p6).

6.9 RCR revival:

- Because of missionaries, “even though the original form of the rituals had changed, their inherent meaning remained” (3 p6).
- Missionaries have changed marriage practices; however, “marriage in the traditional way is still the most cherished and popular” as opposed to “church and court marriages” which are still nevertheless “acceptable” (15 p99).

6.10 Death and afterlife beliefs:

- “The ancestors are considered by them to be the invisible segment of the kindred and are venerated and periodically offered sacrifice. In return, the ancestors are expected to reciprocate by continually reincarnating themselves in the infants of their descend-ants, and to help and protect the living members of the kindred. Herein, for them, lies the mutual interdependence of the world of the living and the world of the dead” (3 p3).
- The “death of a youth is viewed with mixed feelings while the death of a ripe old person is a cause for celebration as it is an index of high status among the ancestors in the spirit world. The Igbo believe in the carry-over of social status from the world of man to the spirit world” (15 p104).

6.11 Taboo of naming dead people? None found

6.12 Is there teknonymy? None found

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

- There is one supreme god, Chukwu (there is more than one God, however). Christianity has Christ for a messenger, as the Igbo have wooden idols to worship. They speak to these wooden idols first, then directly to “the master” if “all else fails.” The religion supports humility, and the god is feared and thought to be “vengeful only when disregarded” (2 p65).
- Ancestors past “have the power to punish those who violate traditional norms” and ancestors and spirits “are aware of daily events” (3 p1).
- There is a belief that “certain human actions could pollute the land and offend Ala [the earth deity] who would retaliate in the form of crop failures, disease, sudden death, and reduced human fertility” (3 p5).
- “...herbal charms are commonly used” and “other charms which are believed to ward off evil spirits and illnesses are frequently hung around a young child's neck” (3 p6).

7. Adornment

7.1 Body paint:

- Scarification and “permanent body marking decreased, [and] women continued painting designs, known as uli on the walls of their houses, on pottery, and on their bodies as temporary decoration during coming of age ceremonies” (8 p332).
- The Igbo have “blue body painting” called “uri,” which they also place “on house posts and wooden statues of humans” (9 p49).

7.2 Piercings:

- Some “ear piercing for cultural purposes is practiced,” “usually carried out in the first year of life” (19 p141).

7.3 Haircut: none found

7.4 Scarification:

- Once more pervasive than today, “Igbo scarification denoted age, gender, and political authority” (8 p332).

7.5 Adornment (beads, feathers, lip plates, etc.):

- Women wear earrings (19 p141).

7.6 Ceremonial/Ritual adornment:

- Some Igbo “use their *Akwa Qcha* [white cloth] for most of their ceremonies believing that it inspires certain mystic essence in ceremonies and rituals. [...] By tradition *Akwa Qcha* is worn on formal occasions like festivals, funeral ceremonies, title-taking and for religious worship.” The yarns used for the cloth are white to symbolize “peace and purity” (6 p113).

7.7 Sex differences in adornment:

- *Akwa Qcha* is used for the dress of both men and women; the cloth is just shaped in different ways for each sex (6 p113).
- Ear piercing is done only on females to “make provision for ear ring insertion” and is “usually carried out in the first year of life” (19 p141).

7.8 Missionary effect:

- *Akwa Qcha* is also used for weddings, which is a result of Christianity's effect on the culture (6 p113).

7.9 Cultural revival in adornment:

- “Although the use of western and other foreign cloths and styles of dressing have become popular and acceptable to the Igbo, the traditional *Akwa Qchai* [meaning white cloth] has remained prominent in the cultural life of the Western Igbo and their immediate neighbours” (6 p111).

8. Kinship systems

8.1 Sibling classification system: none found

8.2 Sororate, levirate: none found

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

- For the Igbo, “while the husband/wife relation is gaining in importance, it is seldom the hub of the system. The father/son or mother’s brother/sister’s son relationships are the traditional emphases in Igbo sub-cultures with consequences for the radical adjustment of the nuclear families in the system which face conflicting loyalties” (14 p185).

9. Other interesting cultural features (list them):

- “Within this system the Igbos as a whole reveal themselves more tolerant of other cultures than the Europeans, who merely see the Igbos as uncivilized” (2 p63).
- ‘The entire Igbo society is based upon the combining of the male and female principles. The male is strong and warlike, and the female is tender and supportive in times of adversity’ (2 p65).

Numbered references

1. Allen, Judith van. (1972). ““Sitting on a Man”: Colonialism and the Lost Political Institutions of Igbo Women.” *Canadian Journal of African Studies*. 6(2), 165-181.
2. Rhoads, Diana Akers. (1993). “Culture in Chinua Achebe’s Things Fall Apart.” *African Studies Review*. 36(2), 61-72.
3. Duru, Mary Steimel. (1983). “Continuity in the Midst of Change: Underlying Themes in Igbo Culture.” *Anthropological Quarterly*. 56(1), 1-9.
4. Okeke, E. C., et al. (2009). “Nutrient Composition of Traditional Foods and Their Contribution to Energy and Nutrient Intakes of Children and Women in Rural Households in Igbo Culture Area.” *Pakistan Journal of Nutrition*. 8(4), 304-312.
5. Okunna, Emman N. (2010). “The Stylistic and Iconographic Consideration of Awha Ndiagu Pottery and the Igbo Aesthetic Evaluation.” *Journal of Arts and Humanities*. 11(1), 83-94.
6. Okeke, C. S. (1980). “Uses of Traditional Textiles Among the Aniocha Igbo of Mid-Western Nigeria.” *Textile History*. 11, 108-118.
7. Ezeanya, S. N. (1967). “The Osu (Cult-Slave) System in Igbo Land.” *Journal of Religion in Africa*. 1(1), p35-45.
8. Schildkrout, Enid. (2004). “Inscribing the Body.” *Annual Review of Anthropology*. 33, 319-344.
9. Ottenberg, Simon. (1983). “Igbo and Yoruba Art.” *African Arts*. 16(2), 48-55, 97-98.
10. ~~Eltis, David. (1982). “Nutritional Trends in Africa and the Americas: Heights of Africans, 1819-1839.” *The Journal of Interdisciplinary History*. 12(3), 453-475.~~
11. Nwokocha, A. R. (2005). “Stature of Nigerian Igbo Female Adolescents with a note on menarch.” *Annals of Biomedical Sciences*. 4(2), 35-43.
12. Isiugo-Abanihe, Uche C. (1994). “Reproductive Motivation and Family-Size Preferences Among Nigerian Men.” *Studies in Family Planning*. 25(3), 149-161.
13. Smith, Daniel Jordan. (2005). “Legacies of Biafra: Marriage, ‘Home People’ and Reproduction among the Ibo of Nigeria.” *Africa: Journal of the International African Institute*. 75(1), 30-45.
14. Uchendu, Victor Chikenzie. (2007). “Ezi Na Ulo: The Extended Family in Igbo Civilization.” *Dialectical Anthropology*. 31(1-3), 167-219.
15. Nwagbara, Eucharia Nwabugo. (2007). “The Igo of Southeast Nigeria: The Same Yesterday, Today and Tomorrow?” *Dialectical Anthropology*. 31(1-3), 99-110.
16. Ouj, Umeora. (2009). “Pseudocyesis in a Rural Southeast Nigerian Community.” *Journal of Obstetrics and Gynaecology Research*. 35(4), 660-665.
17. Smith, Daniel Jordan. (2004). “Youth, Sin and Sex in Nigeria: Christianity and HIV/AIDS-Related Beliefs and Behaviour Among Rural-Urban Migrants.” *Culture, Health & Sexuality*. 6(5), 425-437.
18. Ekezie, J. and Danborn, B. (2008). “Spousal Similarities and Differences in Physical and Cultural Traits among the Igbo Ethnic Group in Nigeria.” *The Internet Journal of Biological Anthropology*. 1(2).
19. Chukwuka, J.O., et al. (2003). “Cultural Influences on Hepatitis B Surface Antigen Seropositivity in Primary School Children in Nnewi.” *Nigerian Journal of Pediatrics*. 30(4), 140-42.
20. Andrade, Susan Z. (1990). “Rewriting History, Motherhood, and Rebellion: Naming an African Women’s Literary Tradition.” *Research in African Literatures*. 21(1) 91-110.
21. Nzewi, Meki. (1978). “Some Social Perspectives of Igbo Traditional Theatre.” *The Black Perspective in Music*. 6(2), 113-142.