

*Full Length Research Paper*

# Dreams as indigenous library of knowledge among ethnic groups in the south-south zone of Nigeria

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The study investigated dreams as indigenous library of knowledge among some South-South tribes in Nigeria: Urhobo, Ika, Edo-Benin, Igbo, Ukwuani, Itsekiri and Ijaw. The aim of the research was to explore if dreams have meanings attached to them by ethnic nationalities which in turn has become a library of indigenous knowledge. To this, several of the respondents amongst all tribal nationalities do agree that dreams have particularly meanings attached to them by their people based on their culture. This in turn has influenced their personal dream beliefs and interpretations. This research is a descriptive survey. The population of this study consisted of between ages 12 and 60, spread across marital status of: Married; separated, widow, widower and singles with primary, secondary and tertiary levels of educational background. The sample population was 600 persons. The research findings showed that all ethnic groups investigated attach certain meanings to their dreams which form the basis for interpreting the symbols found in their dreams and that dreams convey both spiritual and physical information.

**Key words:** Dream, indigenous, library, knowledge, ethnic groups, Nigeria.

## INTRODUCTION

A dream refers to vision in sleep. A dream can include any of the images, thoughts and emotions that are experienced during sleep. Dreams can be extraordinarily vivid or very vague; filled with joyful emotions or frightening imagery; focused and understandable or unclear and confusing. Dreams are also culturally centered and meaning drawn from the symbols and interpretations placed by society. In ancient era of Greek and Roman era, dreams were seen as messages from the gods and believed to have healing powers (Antrobus, 1993). With this belief in mind, temples were built where sick people would sleep and be sent cures through their dreams. In Egypt, dreams were seen as prophetic and an omen from outside spirits (Antrobus, 1993).

Ancient Greeks also constructed temples they called Asclepieions, where sick people were sent to be cured. It was believed that cures would be effected through divine grace by incubating dreams within the confines of the temple. Dreams were also considered prophetic or

omens of particular significance. Artemidorus (1900) wrote a comprehensive text entitled *Oneirocritica* (The Interpretation of Dreams). Although Artemidorus believed that dreams can predict the future, he also presaged many contemporary approaches to dreams. He thought that the meaning of a dream images could involve puns and could be understood by decoding the image into its component words.

Garfield (1994) traces the dream traditions of native peoples from around the world, comparing cross-cultural views and methods. She takes a powerful, fresh look at dream incubation principles for answering problems, resolving nightmares and receiving guidance and creative inspiration. The Chinese believed that the soul leaves the body to go into this world. However, if they should be suddenly awakened, their soul may fail to return to the body. For this reason, some Chinese today, are wary of alarm clocks. Some Native American tribes and Mexican civilizations share this same notion of a distinct dream dimension. They believed that their ancestors lived in their dreams and take on non-human forms like plants. They see dreams as a way of visiting and having contact with their ancestors. During the middle Ages, dreams

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were seen as evil and its images were temptations from the devil. In the vulnerable sleep state, the devil was believed to fill the mind of humans with poisonous thoughts. He did his dirty work through dreams attempting to mislead humans down a wrong path (Garfield, 1994).

In the modern era, the importance of dreams cannot be discounted. Albert Einstein claimed his relativity theory had been inspired by a dream in his youth. He said in his dream he was riding in a sled moving at a very fast pace until it reached the speed of light at which time the stars had broken into extraordinary colours (Taylor, 1983). General George Patton claims to have received military strategies from dreams. Kelsey (1991) pointed out some scientific discoveries that can be traced to dreams. Dimitri Mendeleev developed his periodic table of elements from a dream. Niels Bohr, a Nobel Prize winner for quantum theory claimed the theory developed from a dream. Friedrich Kekule received insight into benzene structure in a dream about snakes biting their tails. Elias Howe developed the sewing machine from a dream about cannibals using long needle-like structures. Emperor Constantine was given directive in a dream about the sign of the cross he carried into battle.

Dreams have fascinated philosophers for thousands of years, but only recently have dreams been subjected to empirical research and concentrated scientific study. In the field of psychology for instance, examination of certain aspects of the dream world has become pre-eminent. One would be amazed by the works and in-depth research carried out by these renowned personalities. This goes to show that the issue of dreams is beyond superstition but also subject to empirical research. Although it is true that many of us do not consciously remember our dreams, everyone dreams. During the early part of this century, psychologists such as Sigmund Freud and Carl Jung demonstrated the clinical importance of dreams (Huttler, 1999; Domhoff, 2003). This background on dreams and their purposes in empirical research lays the foundation for this study on dreams as a library of indigenous knowledge with particular focus on the south-south geo-political zone of Nigeria.

### **Justification of study**

This is a novel study that has not been done in Nigeria with regard to dream information. Since a Librarian is an information broker and would delve into any area of information gathering, storing and management, it of significance to explore areas of people's lives which has to do with information management of which dreams appear to be one. Attempt is being made in this study to draw information that dreams convey whether positively or negatively. In the background to this study, evidence reveal that dreams cut across several cultures, so, it will not be out of place for a librarian to delve into dream

research for information purposes. Furthermore, with different meanings attached to symbols and circumstances of dreams, it behooves a librarian to investigate all forms of information structure into which dreams fall. This area of research has been given extensive coverage in some other countries and people groups, but not much has been done among Africans especially in the South-South geo-political zone of Nigeria. This study is therefore an attempt to investigate the information dreams contain among some people groups in the South-South geo-political zone of Nigeria.

### **Purpose of the study**

There are several meanings attached to dreams by people and people groups across cultures. It is, therefore, desirable to:

1. Find out personal dream beliefs and knowledge;
2. Find out dream characteristics and meanings based on indigenous knowledge;
3. Examine the sources of knowledge provided by the dreams

### **LITERATURE REVIEW**

Brueggemann (2005) says children of the Enlightenment do not regularly linger over such elusive experiences as dreams, rather, "we seek to 'enlighten' what is before us and to overcome the inscrutable and the eerie in order to make the world a better, more manageable place". According to Bruggeman's assessment, modernity does not take dreams seriously since it is irrelevant and vague.

Freud (1900) says dream: "Is the royal road to the unconscious (incomprehensible)". Freud believes that we can chip through the dream's manifest content to reveal the underlying significance and it's latent by utilizing the technique of "free association". Freud classified the images into the following five processes:

1. Displacement: This occurs when the desire for one thing or person is symbolized by something or someone else.
2. Projection: This happens when the dreamer propels their own desires and wants onto another person.
3. Symbolization: This is characterized when the dreamer's repressed urges or suppressed desires are acted out metaphorically.
4. Condensation: This is the process in which the dreamer hides their feelings or urges by contracting it or underplaying it into a brief dream image or event. Thus the meaning of this dream imagery may not be apparent or obvious.
5. Rationalization: This is regarded as the final stage of dream work. The dreaming mind organizes an incoherent

dream into one that is more comprehensible and logical. This is also known as secondary revision.

Tzadok (2003) opined the language of dreams (and of visions) follows a language of pictures, rather than one of words. As we can see, the subject of dreams touches the core of the human soul. Dreams are a small portion of prophecy. It is through dreams that we humans communicate with all kinds of non-corporeal entities, be they disembodied spirits, demons, angels or even God Himself.

Sparrow (1976) observes that dreams can diagnose the causes of our physical ailments, point out the thoughts and emotions that we've tried to overlook and often make suggestions for improving our relationships with others. While dreaming, we can gain awareness about our entire being: Physically, mentally, and spiritually.

Kendra (2009) citing Hobson and McCarley (1977) developed the activation-synthesis model on dream. While this theory suggests that dreams are the result of internally generated signals, Hobson does not believe that dreams are meaningless. According to Hobson (1995): "Dreaming may be our most creative conscious state, one in which the chaotic, spontaneous recombination of cognitive elements produces novel configurations of information: New ideas. While many or even most of these ideas may be nonsensical, if even a few of its fanciful products are truly useful, our dream time will not have been wasted".

Hartman (2006) says some researchers suggest that dreams serve no real purpose, while others believe that dreaming is essential to mental, emotional and physical well-being. Hartman, suggests that "...a possible (though certainly not proven) function of a dream to be weaving new material into the memory system in a way that both reduces emotional arousal and is adaptive in helping us cope with further trauma or stressful events."

Many other theories have been suggested to account for the occurrence and meaning of dreams. The following are just a few of the proposed ideas; one theory suggests that dreams are the result of our brains trying to interpret external stimuli during sleep. For example, the sound of the radio may be incorporated into the content of a dream (Antrobus, 1993). Another theory uses a computer metaphor to account for dreams. According to this theory, dreams serve to 'clean up' clutter from the mind, much like clean-up operations in a computer, refreshing the mind to prepare for the next day (Evans and Newman, 1964).

Simard (2008) in American Academy of Sleep Medicine (2008) says nightmares are disturbing, visual dream sequences that occur in your mind and wake you up from your sleep. Nightmares can begin at any age. They usually begin before a child reaches six years of age. About 75% of children recall having at least one or a few nightmares during childhood. They occur in equal rates

among boys and girls. Estimates are that 10 to 50% of children from three to five years of age have severe nightmares that disturb their parents.

Jung (1902, 1934, 1948) shared some commonalities with Freud (1900) felt that dreams were more than an expression of repressed wishes. Jung suggested that dreams revealed both the personal and collective unconscious and believed that dreams serve to compensate for parts of the psyche that are underdeveloped in waking life.

Hall (1953) proposed that dreams are part of a cognitive process in which dreams serve as 'conceptions' of elements of our personal lives. Hall looked for themes and patterns by analyzing thousands of dream diaries from participants, eventually creating a quantitative coding system that divided the content of dreams into a number of different categories. According to Hall's theory, interpreting dreams requires knowing:

1. The actions of the dreamer within the dream.
2. The objects and figures in the dream
3. The interactions between the dreamer and the characters in the dream
4. The dream's setting, transitions and outcome

Hall (1953) says: "A dream is a work of art which requires of the dreamer no particular talent, special training, or technical competence. Dreaming is a creative enterprise in which all may and most do participate." Thus, the ultimate goal of this dream interpretation is not to understand the dream, however, but to understand the dreamer.

Stibish (2008) says dreams may be one way that the brain consolidates memories. The dream time could be a period when the brain can reorganize and review the day's events and connect new experiences to older ones. Because the body is shut down, the brain can do this without additional input coming in or risking the body "acting out" the day's memories. Some researchers believe that dreams are more like a background "noise" that is interpreted and organized. This theory states that dreams are merely the brain's attempt to make sense of random signals occurring during sleep. However, Cartwright and Kaszniak (1991) propose that dream interpretation may actually reveal more about the interpreter than it does about the meaning of the dream itself.

Ossai-Ugbah (2008) traced the import of dreams from Jewish thought and concluded that dreams can help us find solutions to our daily problems and see things from a different perspective. Sometimes, dreams can be understood in the context of revelations of the plans and programs of the powers of darkness. Dreams serve as an outlet for those thoughts and impulses kept secret during the day by the enemy.

Barasch (2000) and Mindell (1985) notes that dreams are pathways to recovery and healing. Marc brought together and gathered crystal examples of a multitude of

**Table 1.** Ethnic distribution of respondents.

Tribe or dialect spoken	Population (N)	Sample (20 percent of N)
Urobho	108	26.1
Ika	142	28.4
Edo- Bini	212	42.4
Igbo	24	4.8
Ukwuani	84	6.8
Itsekiri	18	3.6
Ijaw	12	2.4
Total	600	120

ways that dreams support us in and beyond everyday life. Mellick (2000) presents a balanced, eclectic synthesis of many dream-related philosophies and techniques and gives a great framework for the enigmas of dreams providing tested and creative methods for finding out what your dreams are about.

Reed (1988) cover issues on dream incubation, interpretation and sharing methods and exploring dream incubation and also interactive/communal approaches for "dreaming for others". Reed states that dream group members incubate dreams for others with impressive success.

LaBerge (1994) and Godwin (1994) concentrate on lucid dreaming. Lucid dreams are uniquely different. LaBerge (1994) provides scientific proof for the existence of conscious dreaming comprehensively covers the history of lucid dreaming literature and details his personal exploration and scientific research into the world of lucidity. He also presents methods for learning how to become lucid in your dreams, and the Tibetan-yoga-based view about seeing life as a dream. Godwin (1994) explores lucid dreaming and its relations to art and spiritual practices. Godwin covers views in various eastern cultures along with an intriguing look at modern physics and the perennial philosophy.

Mohkamsing-den (2005) research shows that dreams prepare your emotions. Dreams can help in coming to terms with major events and in taking difficult decisions in life. This is what Dutch-sponsored researcher Elizabeth Mohkamsing-den Boer concluded after her research into the function of dreams in indigenous Surinamese and Australian tribes. 'Dreams prepare your emotions', is a comment that Mohkamsing-den Boer frequently heard during her research.

Zadra (2007) investigates the sexual phenomenon in dreams and concludes on its prevalence in both men and women. In a detailed study that served to investigate the actual nature and content of sexual dreams across a large sample of dream reports from men and women, approximately eight percent of everyday dream reports from both genders contain some form of sexual-related activity.

Sjöström (2007) in a study observed that nightmares are common among suicide attempter and that nightmares are associated with suicidality. This study indicated that nightmares are disturbing, visual dream sequences that occur in your mind and wake you up from your sleep.

Stuck et al. (2008) conclude that activities in waking state can and does affect dream pattern in that what you smell as you sleep has the power to influence your dreams. The researchers used specific volatile odorants with a negative or a positive smell ("rotten eggs" versus "roses") to simulate subjects during sleep. They then recorded the subjects' impressions when they were awakened.

Parker (2009) in a study at the University of the West of England with a sample of 100 women and 93 men aged between 18 and 25 and predominantly Year 1 Psychology students that women have more nightmares than men. Women's nightmares can be broadly divided into three categories, fearful dreams, being chased or life threatened, losing a loved one or confused dreams.

Morewedge and Norton (2009) in a research concluded that dreams affect people's judgment and behaviour. While science tries to understand the stuff dreams are made of, humans, from cultures all over the world, continue to believe that dreams contain important hidden truths. The fact that researchers do not yet understand the purpose of dreams may seem baffling. It is based on this passion this research attempts to propose that dream for African serve a purpose as an indigenous source of knowledge for both physical and spiritual matters. This study conducted in two cities in Nigeria namely: Benin City, Edo State, and Agbor, Delta State, Nigeria with a sample population of 600 persons within the ages of 12 to 60 involving seven different tribes: Urhobo, Ika, Edo-Benin, Igbo, Ukwuani, Itsekiri and Ijaw.

## RESEARCH METHODOLOGY

This research is a descriptive survey. The population of this study consisted of persons between ages 12 to 60, spread across marital status of: Married, separated, widow, widower and singles with primary, secondary and tertiary levels of educational background. The population was 600 persons. A breakdown of this population is shown in Table 1.

## DATA ANALYSIS, PRESENTATION OF RESULTS AND DISCUSSION

### Personal dream beliefs and knowledge

#### *Urhobo*

In the Table 2, set to discover personal dream beliefs and knowledge among the Urhobo; the table show high response to questions on the meaning of dreams. Out of the 108 respondents, 58 believe their personal dreams

**Table 2.** Urhobo - personal dream beliefs and knowledge.

Question	Always	Sometimes	Seldom	No
Do you dream?	62	40	4	2
Do you get disturbed if you do not dream or recall your dreams?	52	20	6	30
Do personal dreams have meanings?	58	34	10	6
Does your dream make meaning to you?	56	38	8	6
Do you dream and you see it come to pass?	70	26	6	8
Do you attach meanings to your dreams?	66	30	6	6
Do you take your dreams serious?	38	58	8	4
	<b>Spiritual</b>	<b>Physical</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	20	0	82	6

**Table 3.** Ika - personal dream beliefs and knowledge.

Question	Always	Sometimes	Seldom	No
Do you dream?	96	42	4	2
Do you get disturbed if you do not dream or recall your dreams?	78	18	6	36
Do personal dreams have meanings?	84	34	12	6
Does your dream make meaning to you?	70	42	12	10
Do you dream and you see it come to pass?	98	18	12	12
Do you attach meanings to your dreams?	76	32	10	14
Do you take your dreams serious?	80	34	18	8
	<b>Spiritual</b>	<b>Physical</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	16	0	68	12

have meanings, 56 agree their dreams make meaning to them, 70 dream and see it come to pass, 66 attach meaning to their dreams and 82 attach spiritual and physical meanings to their dreams.

### **Ika**

Among the Ika in the Table 3, to discover personal dream beliefs and knowledge, the table show high response to questions on meaning of dreams. Out of the 142 respondents, 84 believe their personal dreams have meanings, 70 agree their dreams make meaning to them, 98 dream and see it come to pass, 76 attach meaning to their dreams and 68 attach spiritual and physical meanings to their dreams.

### **Edo - Benin**

Table 4 about the Edo on personal dream beliefs and knowledge also show high response to questions on meaning of dreams. Out of the 200 respondents, 114 believe their personal dreams have meanings, 130 agree

their dreams make meaning to them, 148 dream and see it come to pass, 128 attach meaning to their dreams and 150 attach spiritual and physical meanings to their dreams.

### **Igbo**

The Igbo data from Table 5 on personal dream beliefs and knowledge show high response to questions on meaning of dreams. Out of the 24 respondents, 16 believe their personal dreams have meanings, 12 agree their dreams make meaning to them, 18 dream and see it come to pass, 16 attach meaning to their dreams and 24 attach spiritual and physical meanings to their dreams which is 100% of the sample population.

### **Ukwuani**

In Table 6 set to discover personal dream beliefs and knowledge among the Urhobo; the table show high response to questions on meaning of dreams. Out of the 108 respondents, 58 believe their personal dreams have

**Table 4. Edo – Benin: personal dream beliefs and knowledge.**

Question	Always	sometimes	Seldom	No
Do you dream	106	88	4	2
Do you get disturbed if you do not dream or recall your dreams?	114	40	12	40
Do personal dreams have meanings?	144	58	12	6
Does your dream make meaning to you?	130	58	12	4
Do you dream and you see it come to pass?	148	30	18	10
Do you attach meanings to your dreams?	128	48	14	12
Do you take your dreams serious?	124	54	12	8
	<b>Spiritual</b>	<b>Physical</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	28	10	150	12

**Table 5. Igbo - personal dream beliefs and knowledge.**

Question	Always	sometimes	Seldom	No
Do you dream?	16	8	0	0
Do you get disturbed if you do not dream or recall your dreams?	20	2	0	2
Do personal dreams have meanings?	16	8	0	0
Does your dream make meaning to you?	12	10	0	2
Do you dream and you see it come to pass?	18	4	0	2
Do you attach meanings to your dreams?	16	6	0	2
Do you take your dreams serious?	18	6	0	0
	<b>Spiritual</b>	<b>Physical</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	0	0	24	0

meanings, 56 agree their dreams make meaning to them, 70 dream and see it come to pass, 66 attach meaning to their dreams and 82 attach spiritual and physical meanings to their dreams.

### ***Ijaw***

Among the Ijaw dream, the responses to beliefs and knowledge are also high to questions on meaning of dreams with a 100% for 4 of the 7 questions. Out of the 12 respondents 12 believe their personal dreams have meanings, 12 agree their dreams make meaning to them, 12 dream and see it come to pass, 66 attach meaning to their dreams and 10 attach spiritual and physical meanings to their dreams (Table 7).

### ***Itsekiri***

In Table 8, which is set to discover personal dream beliefs and knowledge among the Itsekiris, the table show high response to questions on meaning of dreams. Out of the 18 respondents, 10 believe their personal dreams have meanings, 12 agree their dreams make

meaning to them, 14 dream and see it come to pass, 8 attach meaning to their dreams and 14 (100 %) attach spiritual and physical meanings to their dreams.

### **Characteristics and meaning of dreams based on indigenous knowledge**

#### ***Urhobo***

Table 9 shows the responses to the knowledge attached to dream symbols by the Urhobo as revealed by the respondents. Of the 108 respondents, the meanings attached to dream symbols from parents record highest with 52 of the respondents followed by knowledge from spiritual leaders like pastors/Imam 24, friends 16 and those who do not know, 16. It is likely probable that dream meanings got from parents follow a trend of oral or ancestral tradition passed on over time which have become tested and trusted by the tribe. This is because oral tradition still remains a veritable means of indigenous knowledge and information transmission in Africa. This is justified from the table as 52 respondents agree their tribe attach certain meanings to dream symbols and 64 agree dream is indigenous library of knowledge.

**Table 6.** Ukwuani - personal dream beliefs and knowledge.

Question	Always	sometimes	Seldom	No
Do you dream?	16	14	2	2
Do you get disturbed if you do not dream or recall your dreams?	26	0	0	8
Do personal dreams have meanings?	22	12	0	0
Does your dream make meaning to you?	22	10	0	2
Do you dream and you see it come to pass?	26	6	0	2
Do you attach meanings to your dreams?	20	12	0	2
Do you take your dreams serious?	22	10	0	2
	<b>Spiritual</b>	<b>Physical</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	2	0	30	2

**Table 7.** Ijaw - personal dream beliefs and knowledge.

Question	Always	sometimes	Seldom	No
Do you dream	6	2	4	0
Do you get disturbed if you do not dream or recall your dreams?	10	2	0	0
Do personal dreams have meanings?	12	0	0	0
Does your dream make meaning to you?	12	0	0	0
Do you dream and you see it come to pass?	12	0	0	0
Do you attach meanings to your dreams?	8	0	2	2
Do you take your dreams serious?	12	0	0	0
	<b>Spiritual (only)</b>	<b>Physical (only)</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	2	0	10	0

**Table 8.** Itsekiri - personal dream beliefs and knowledge.

Question	Always	Sometimes	Seldom	No
Do you dream?	10	8	0	0
Do you get disturbed if you do not dream or recall your dreams?	8	2	2	6
Do personal dreams have meanings?	10	8	0	0
Does your dream make meaning to you?	12	0	2	4
Do you dream and you see it come to pass?	14	2	2	0
Do you attach meanings to your dreams?	8	6	4	0
Do you take your dreams serious?	6	6	0	6
	<b>Spiritual</b>	<b>Physical</b>	<b>Spiritual and physical</b>	<b>none</b>
Which meaning do you personally attach to your dreams?	2	0	14	2

**Ika**

Table 10 shows the responses to the knowledge attached to dream symbols by the Ika as revealed by the respondents. Of the 142 respondents, the meanings attached to dream symbols from parents record highest

with 62 of the respondents followed by knowledge from spiritual leaders like pastors/Imam 46, friends 18 and those who do not know 12. Of the total number of respondent's, 74 respondents agree their tribe attach certain meanings to dream symbols and 86 agree dreams are indigenous library of knowledge.

**Table 9.** Urhobo - characteristics and meaning of dreams based indigenous knowledge.

Question	Yes	No	I do not know	
Does your tribe attach certain meanings to dreams	52	12	44	
Are dreams indigenous library of knowledge	64	14	30	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	66	38	12	12
Wild animals/birds/reptiles represent enemies/battle from outside	54	26	10	18
Sight of blood represents lose of any form of life	42	22	10	34
Death represents cessation of any form of life?	52	30	4	22
Nakedness represents broken defenses or shame	42	34	12	20
Fighting represents battle over one's destiny	48	44	4	14
Urine and excrete represent lose of favor or charm	48	20	4	36
Travelling in a vehicle represents life's journey	42	30	10	30
Climbing of mountains represents suffering	46	26	0	38
	<b>Parents</b>	<b>Pastor/ imam/oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams?	52	24	16	16

**Table 10.** Ika - characteristics and meaning of dreams based indigenous knowledge.

Question	Yes	No	I do not know	
Does your tribe attach certain meanings to dreams	74	18	48	
Dreams are indigenous library of knowledge	86	4	48	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	64	24	4	32
Wild animals/birds/reptiles represent enemies/battle from outside	76	32	6	14
Sight of blood represents lose of any form of life	66	30	12	16
Death represents cessation of any form of life	44	38	10	36
Nakedness represents broken defenses or shame	44	40	16	10
Fighting represents battle over one's destiny	52	40	16	12
Urine and Excrete represent lose of favor or charm	40	24	4	38
Travelling in a vehicle represents life's journey	36	28	18	32
Climbing of mountains represents suffering	56	22	8	32
	<b>Parents</b>	<b>Pastor/ imam/oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams?	62	46	18	12

### Edo - Benin

Table 11 on the Edo shows the responses to the knowledge attached to dream symbols. Of the 200 respondents, the meanings attached to dream symbols from parents record highest with 114 of the respondents followed by knowledge from spiritual leaders like pastors/ Imam 60, friends 20 and those who do not know, 12. It is likely probable that dream meanings got from parents follow a trend of oral or ancestral tradition passed on over time which have become tested and trusted by the tribe.

This is because oral tradition still remains a veritable means of indigenous knowledge and information transmission in Africa. This is justified from table as 126 respondents agree their tribe attach certain meanings to dream symbols and 162 agree dreams are indigenous library of knowledge.

### Igbo

Table 12 shows the responses to the knowledge attached



**Table 11.** Edo – Benin: characteristics and meaning of dreams based indigenous knowledge.

Question	Yes	No	I do not know	
Does you tribe attach certain meanings to dreams?	126	32	46	
Dreams are indigenous library of knowledge?	162	12	40	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	82	42	14	24
Wild animals/birds/reptiles represent enemies/battle from outside	86	60	20	12
Sight of blood represents lose of any form of life	86	34	16	22
Death represents cessation of any form of life	90	56	18	18
Nakedness represents broken defenses or shame	86	68	16	18
Fighting represents battle over one's destiny	80	78	18	14
Urine and excrete represent lose of favor or charm	60	48	10	48
Travelling in a vehicle represents life's journey	82	42	32	24
Climbing of mountains represents suffering	76	36	22	36
	<b>Parents</b>	<b>Pastor/ Imam/ oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams	114	60	20	12

**Table 12.** Igbo - characteristics and meaning of dreams based indigenous knowledge

Question	Yes	No	I do not know	
Does you tribe attach certain meanings to dreams?	12	4	8	
Dreams are indigenous library of knowledge?	22	2	0	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	12	4	2	6
Wild animals/birds/reptiles represent enemies/battle from outside	14	6	0	4
Sight of blood represents lose of any form of life	10	8	0	6
Death represents cessation of any form of life	16	8	0	0
Nakedness represents broken defenses or shame	14	10	0	0
Fighting represents battle over one's destiny	18	4	2	0
Urine and Excrete represent lose of favor or charm	10	6	0	8
Travelling in a vehicle represents life's journey	12	4	4	4
Climbing of mountains represents suffering	12	4	2	6
	<b>Parents</b>	<b>Pastor/ imam/ oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams?	10	6	6	2

to dream symbols by the Igbo as revealed by the respondents. Of the 24 respondents, the meanings attached to dream symbols from parents record highest with 10 of the respondents, while knowledge from spiritual leaders like pastors/Imam and friends ranks the same with 6 respectively and those who do not know, 2. The reason knowledge from friends and spiritual leaders may rank the same which might probably be due to the influence of cross fertilization of spiritual ideas across social strata which is rife in their society.

### **Ukwuani**

The Ukwuani response to the knowledge attached to dream symbols is also almost at par with the Igbo analysis earlier. Of the 34 respondents, the meanings attached to dream symbols from parents and spiritual leaders record highest with 16 respondents each, followed by knowledge from friends, 2 and those who do not know, 2. The reason for the fusion of parents and spiritual leaders being the same (16) (Table 13).

**Table 13.** Ukwuani - characteristics and meaning of dreams based indigenous knowledge.

Question	Yes	No	I do not know	
Does you tribe attach certain meanings to dreams?	22	4	8	
Dreams are indigenous library of knowledge?	30	4	0	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	16	6	2	10
Wild animals/birds/reptiles represent enemies/battle from outside	16	8	2	8
Sight of blood represents lose of any form of life	22	4	0	8
Death represents cessation of any form of life	16	8	2	8
Nakedness represents broken defenses or shame	14	12	2	8
Fighting represents battle over one's destiny	14	14	0	6
Urine and Excrete represent lose of favor or charm	12	8	4	10
Travelling in a vehicle represents life's journey	12	8	4	10
Climbing of mountains represents suffering	12	6	2	14
	<b>Parents</b>	<b>Pastor/ imam/ oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams?	16	16	2	0

**Ijaw**

Table 14 on the Itsekiri responses to the knowledge attached to dream shows that of the 12 respondents, the meanings derived from parents record highest with 8, followed by knowledge from spiritual leaders like pastors/Imam and friends at par with 2 respectively. Interestingly no respondent in this group recorded "I do not know". However, of the 12 respondents, 8 agree their tribe attach certain meanings to dream symbols and 10 agree dreams are indigenous library of knowledge.

**Itsekiri**

Table 15 is interesting since it shows that of the 20 respondents, 4 respondents agree their tribe attach certain meanings to dream symbols, 12 do not know and do not say their tribe do not. Similarly, 6 of the respondents agree dreams are indigenous library of knowledge, 2 of the respondents do not agree and 10 do not know. The reason for the peculiar. Of the 20 respondents on the meanings attached to dream symbols from parent's record highest with 8 of the respondents followed by knowledge from spiritual leaders like pastors/Imam 6, friends 2 and those who do not know, 2.

**Respondents ethnic distribution**

Below is an analysis that reveals that respondents do believe that ethnic groups attach meanings to certain dreams. These dreams in turn are indigenous library of knowledge.

**Urhobo**

Of the 108 Urhobo respondents, 52 agree that their tribe attach certain meanings to dream with those in the age bracket of 20 to 59 (26 respondents). Similarly, 62 of the respondents agree dreams are indigenous library of knowledge with those between ages 20 to 39 (36 respondents) acceding to this fact (Table 16).

**Ika**

Of the 142 Ika respondents, 72 agree that their tribe attach certain meanings to dream with those in the age bracket of 20 to 39 (34 respondents) and 40 to 59(20) being more. In the same vein, 86 of the respondents agree dreams are indigenous library of knowledge with those between ages 20 to 39 (52 respondents) also being more. However, 54 and 50 of the respondents do not know which is quite sizeable (Table 17) is.

**Edo - Benin**

Of the 200 Edo respondents, 128 agree that their tribe attach certain meanings to dream with those in the age bracket of 20 to 39 (60 respondents) and 40 to 59(48) being more. Almost following suit, 124 of the respondents agree dreams are indigenous library of knowledge with those between ages 20 to 39 (78 respondents) also being more (Table 18).

**Igbo**

Of the 24 Igbo respondents, 12 (50% of respondents)

**Table 14.** Ijaw - characteristics and meaning of dreams based indigenous knowledge

Question	Yes	No	I do not know	
Does your tribe attach certain meanings to dreams?	8	0	4	
Dreams are indigenous library of knowledge?	10	0	2	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	6	2	0	4
Wild animals/birds/reptiles represent enemies/battle from outside	6	2	2	2
Sight of blood represents lose of any form of life	10	2	0	0
Death represents cessation of any form of life	8	2	0	2
Nakedness represents broken defenses or shame	10	2	0	0
Fighting represents battle over one's destiny	6	4	2	0
Urine and Excrete represent lose of favor or charm	6	4	0	2
Travelling in a vehicle represents life's journey	8	2	2	0
Climbing of mountains represents suffering	6	4	2	0
	<b>Parents</b>	<b>Pastor/ imam/oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams	8	2	2	0

**Table 15.** Itsekiri - characteristics and meaning of dreams based indigenous knowledge.

Question	Yes	No	I do not know	
Does your tribe attach certain meanings to dreams?	4	2	12	
Dreams are indigenous library of knowledge?	6	2	10	
	<b>Always</b>	<b>Sometimes</b>	<b>Seldom</b>	<b>No</b>
Domestic animals/birds represent enemies within one's household	10	4	4	0
Wild animals/birds/reptiles represent enemies/ battle from outside	8	6	2	2
Sight of blood represents lose of any form of life	8	6	0	4
Death represents cessation of any form of life	8	8	0	2
Nakedness represents broken defenses or shame	8	6	0	4
Fighting represents battle over one's destiny	8	8	0	2
Urine and excrete represent lose of favor or charm	14	8	0	0
Travelling in a vehicle represents life's journey	10	8	0	4
Climbing of mountains represents suffering	6	4	4	4
	<b>Parents</b>	<b>Pastor/ Imam/oracle</b>	<b>Friends</b>	<b>I do not know</b>
How did you come about information on meanings you attach to your dreams?	8	6	2	2

agree that their tribe attach certain meanings to dream with those in the age bracket of 20 to 39 (6 respondents) and 40 to 59(4) being higher like others earlier seen. Similarly, 8 of the respondents do not know and are within the age bracket of 20 to 39 years. 14 of the respondents agree dreams are indigenous library of knowledge with those between ages 20 to 39 (10 respondents) also higher. However, 8 of the respondents

do not know which is the same as pointed out earlier (Table 19).

#### Ukwuani

Of the 34 Ukwuani respondents, 24 agree that their tribe attach certain meanings to dream with those in the age

**Table 16.** Urhobo – ethnic meaning attached to dreams.

Question	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 and above	
Does your tribe attach certain meanings to dreams?	Yes	0	20	26	6	52
	No	0	8	2	2	12
	I do not know	0	32	12	0	44
Dreams are indigenous library of knowledge?	Yes	0	36	20	6	62
	No	0	4	2	0	6
	I do not know	0	20	18	2	40

**Table 17.** IKA - Ethnic meaning attached to dreams.

Question	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 plus	
Does your tribe attach certain meanings to dreams?	Yes	4	34	20	14	72
	No	0	14	2	0	16
	I do not know	6	36	8	4	54
Dreams are indigenous library of knowledge?	Yes	4	52	20	10	86
	No	0	4	0	2	6
	I do not know	8	26	10	6	50

**Table 18.** EDO – BENIN: ethnic meaning attached to dreams

Question	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 plus	
Does your tribe attach certain meanings to dreams?	Yes	4	60	48	16	128
	No	0	24	6	2	32
	I do not know	0	40	10	2	52
Dreams are indigenous library of knowledge?	Yes	4	78	36	6	124
	No	0	6	6	4	16
	I do not know	0	40	24	8	72

bracket of 20 to 39 (18 respondents) and 40 to 59(4) being more. Also, of the 34 respondents, 22 agree dreams are indigenous library of knowledge with those between ages 20 to 39 (16 respondents) being more (Table 20).

### Itsekiri

Of the 18 Itsekiri respondents, 4 agree that their tribe attach certain meanings to dream with those in the age bracket of 20 to 39 and 40 to 59 recording 2 each, respectively. In the same vein, 12 of the respondents do not know which more than half of the sample population

is. Of the 18 respondents, 10 do not know if dreams are indigenous library of knowledge (Table 21). The reason for this difference may be attributable to the fact that the itsekiri are very mobile and early contact with westernization has erased some of the traditional knowledge since they have not lived among their people group.

### Ijaw

Of the 14 Ijaw respondents, 8 agree that their tribe attach certain meanings to dream with those in the age bracket of 12 to 19 (4 respondents) and 40 to 59(4) being more. In the same vein, 10 of the respondents agree dreams

**Table 19.** IGBO - ethnic meaning attached to dreams.

Question	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 plus	
Does your tribe attach certain meanings to dreams?	Yes	0	6	4	2	12
	No	0	4	0	0	4
	I do not know	0	8	0	0	8
Dreams are indigenous library of knowledge?	Yes	0	10	4	0	14
	No	0	2	0	0	2
	I do not know	0	6	0	2	8

**Table 20.** UKWUANI - ethnic meaning attached to dreams.

Question	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 plus	
Does your tribe attach certain meanings to dreams?	Yes	0	18	4	2	24
	No	0	0	2	0	2
	I do not know	0	8	0	0	8
Dreams are indigenous library of knowledge?	Yes	0	16	4	2	22
	No	0	0	0	0	0
	I do not know	0	8	4	0	12

**Table 21.** ITSEKIRI - ethnic meaning attached to dreams.

Question	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 plus	
Does your tribe attach certain meanings to dreams?	Yes	0	2	2	0	4
	No	0	1	1	0	2
	I do not know	0	6	6	0	12
Dreams are indigenous library of knowledge?	Yes	0	1	1	0	2
	No	0	0	0	0	0
	I do not know	0	5	5	0	10

are indigenous library of knowledge with those between ages 20 – 39 (6 respondents) being more.

## DISCUSSION

In the analysis of data, it is noticed that respondents of each ethnic group except the Itsekiri agreed that their tribes do attach certain meaning to dream and that dream is a library of indigenous knowledge as the tables above show with their age group. The only group that stated they do not know in these categories is the Itsekiri. The probable reason for this differentia is because these Itsekiri respondents have all lived in Benin City all their lives and have lost cultural roots. The dream

characteristics mentioned are not peculiar to any ethnic nationality but appear to convey the same information among all the investigated tribes. The dream characteristics include:

1. Domestic animals/birds represent enemies within one's household.
2. Wild animals/birds/reptiles represent enemies/battle from outside.
3. Sight of blood represents lose of any form of life.
4. Death represents cessation of any form of life.
5. Nakedness represents broken defenses or shame.
6. Fighting represents battle over one's destiny.
7. Urine and excreta represent lose of favors or charm.
8. Travelling in a vehicle represents life's journey; and

**Table 22.** IJAW - ethnic meaning attached to dreams.

Questions	Answer of respondents	Age of respondents				Total
		12 - 19	20 - 39	40 - 59	60 plus	
Does your tribe attach certain meanings to dreams?	Yes	4	0	4	0	<b>8</b>
	No	0	2	0	0	2
	I do not know	0	2	0	0	2
Dreams are indigenous library of knowledge?	Yes	0	6	4	0	<b>10</b>
	No	0	0	0	0	0
	I do not know	0	2	0	0	2

### 9. Climbing of mountains represents suffering

Dream characteristics have also been referred to as an everyday nature or altogether fantastic and impossible collages of existing reality; they may behave normally or indulge in the most absurd, improbable or impossible actions in settings either familiar or bearing only the faintest resemblances to those of real life". The everyday nature of the dream characteristics of this research is consequent upon what makes meaning to the people. More so, several of the respondents noted that when they dream the nature of the dream like those with the investigated characters might make them troubled. Hobson identified certain basic characteristics of dreams which this research agrees with:

1. Dreams often feature intense emotions. One of the major characteristics of dreams is that the emotions experienced in dreams can be intense, painful and acute. People commonly report dreaming about deeply embarrassing situations (that is, being nude in public) or profoundly terrifying events such like fighting, being chased and death/dying as all the ethnic groups in this research point to. The three most common emotions that become intensified by dreams are anxiety, fear and surprise (Hobson, 1995).

2. Dreams are frequently disorganized and illogical. According to Hobson (1995), one of the hallmarks of dreams is "illogical content and organization, in which the unities of time, place and person do not apply, and natural laws are disobeyed." Some examples of illogical dream content includes flying, time travel, talking animals, sudden transformations of both people and objects and sudden shifts in setting. This also falls into the investigation of this research with the dream characteristics of the respondents investigated. For instance, how does sight of blood in a dream represent lose of any form of life and climbing of mountains represent suffering? However, most respondents from the table agree that these are.

3. Strange dream content is accepted without question. According to Hobson (1995), the unquestioning acceptance of dream content is due to the strength of our

internally generated emotions and perceptions. Dream researchers estimate that approximately 95% of all dreams are forgotten entirely upon awakening. The internally generated perception of Hobson is what the respondents in this research call the "spiritual".

From the table analysis for questions 1 and 2 stated in respondents ethnic distribution, the total number of respondents do agree that their tribes attach certain meanings to dreams, including Urhobo, 52; Ika, 74; Edo: Benin, 126; Igbo, 12; Ukwuani, 22 and Ijaw, 8. As such in the research, respondents agree that dreams are a library of indigenous knowledge: Urhobo, 64; Ika, 86; Edo: Benin, 122; Igbo, 12; Ukwuani, 30 and Ijaw, 10. This submission can be noticed from the number of responses to the nature of dreams and dream characteristics which provide an insight into the information that the respondents believe their dreams contain taking into consideration the context of their tribes and personality.

The responses to the dream characteristics in this research suggests that dreams present an explanation for the experience of the dreamer and meaning can be found within the belief of culture to which the dreamer belongs. Riffel (1999) in his discussion on dreams validates this. Riffel (1999) says: "Dreams and visions are universal in language" and that "all dreams come out of the setting of the dreamer's life, most commonly out of the immediate setting". In this vein, the author is of the opinion that dreams present the best possible explanation for the dreamer's present circumstance though it may also relate to the past and future too. Riffel says: "The basic purpose of a dream is to show us the thoughts of our heart over and against the thoughts of our mind". These thoughts are first given expression within a context of authority as majority of the respondents across all researched peoples seek meaning for their dreams principally from their parents or from spiritual heads: Pastors, oracle and Imam. This is not surprising since Freud (1900) believes that we can chip through the dream's manifest content to reveal the underlying significance and it's latent by utilizing the technique of "free association". Freud classified the images into the following five processes of displacement, projection, symbolization, condensation and rationalization which is

also known as secondary revision.

The respondent's responses in this research show that dreams have meanings based on tribal meanings: Urhobo, 52 out of 108 respondents (48.1%), Ika, 74 out of 142 respondents (52.1%), Edo: Benin, 126 out of 212 respondents (59.4%), Igbo, 12 out of 24 respondents (50%), Ukwuani, 22 out of 34 respondents (64.7%), Itsekiri, 4 out of 18 respondents (22%) and Ijaw, 8 out of 12 respondents (66.6%).

Furthermore, majority of the respondents agree that dreams are a library of indigenous knowledge. This includes Urhobo, 64 out of 108 respondents (59.2%), Ika, 86 out of 142 respondents (60.5%), Edo: Benin, 162 out of 212 respondents (76.4%), Igbo, 22 out of 24 respondents (91.6%), Ukwuani, 30 out of 34 respondents (88.2%), Itsekiri, 2 out of 18 respondents (11.1%) and Ijaw, 10 out of 12 respondents (83.3%)

Mohkamsing-den (2005) investigated the function of dreams in indigenous Surinamese and Australian tribes and concluded that dreams prepare the human emotions for difficult decisions especially. Thus dreams have a supportive function within these indigenous tribes. Morewedge and Norton (2009) in their dream research of students in the United States, India and South Korea concluded that dreams contain hidden information. Morewedge and Norton (2009) noted people attribute meaning to dreams when it corresponds with their pre-existing beliefs and desires. This pre-existing belief and desire is what forms a library of indigenous knowledge which majority of the respondents in this research does agree with.

Through the nature of the responses based on dream characteristics, it is suggested that dreams convey spiritual information that affect both the spiritual and the physical plain. More so, several respondents noted that dreams for them have both spiritual and physical meanings and thus convey such information. This stands against the submission of Domhoff (1996) who suggest that dreams most likely serve no real purpose. Despite this, dream interpretation has becoming increasingly popular. While research has not demonstrated a purpose for dreams, many experts believe that dreams do have meaning. According to Domhoff (1996:23): "'Meaning' has to do with coherence and with systematic relations to other variables, and in that regard, dreams do have meaning. Furthermore, they are very 'revealing' of what is on our minds. We have shown that 75 to 100 dreams from a person give us a very good psychological portrait of that individual". Domhoff (1996) has also found that dreams reflect the thoughts and concerns of a dreamer are waking life. Domhoff (2002) furthermore suggests a neurocognitive model of dreams in which the process of dreaming results from neurological processes and a system of schemas. Dream content, he suggests, results from these cognitive processes. Domhoff (2003) recommends that "...unless you find your dreams fun, intellectually interesting, or artistically inspiring, then feel free to forget your dreams." This does not appear to be the

case in this research.

According to Tzadok (2000), dream is also a communication between our conscious minds and our soul, which dwells in the unconscious. Thus a dream can reveal to the dreamer inner thoughts, aspirations and fears. This also was the submission of Ossai-Ugbah (2008) in noting that dreams convey information in beating the enemy at their game of destruction. This accedes to Hobson's (1995) submission that dreams are not meaningless, rather, they convey cognitive elements which produce "novel configurations of information". It can therefore be concluded with Hartman (1995) that dreams function as a form of psychotherapy. This explains why most respondents attach spiritual and physical information to their dreams.

## Findings

1. Dreams convey both spiritual and physical information.
2. Dream characteristics derive their meaning based on indigenous knowledge
3. Tribes of the South-South Zone of Nigeria attach certain meanings to dreams
4. Dreams are a library of indigenous knowledge.

## Conclusion

In all ethnic groups that fell into the research, the dreamer receives information in dream from outside of their subconscious mind's scope of knowledge. Even though they did not specifically solicit the dream state for the information that they received, they were made the beneficiaries of freely available indigenous knowledge. Many modern scientists have claimed that the idea for their latest scientific theories or even blueprints for inventions first came to them in a dream. A dream is a library of indigenous information. Therefore, a dreamer's dream information is dependant sometimes on what the indigenous culture subscribes to.

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**APPENDIX****QUESTIONNAIRE**

Dear Sir/Madam,

I am Ngozi Blessing Ossai-Ugbah a research student into dream beliefs among some tribes in South-South zone of Nigeria. This questionnaire is on A SURVEY OF DREAMS AS INDIGENEOUS LIBRARY OF KNOWLEDGE. Please kindly tick the appropriate answer for the question in each column.

**A. Personal information data**

1. Gender: Male..... Female.....
2. Age: 20 - 39..... 40 - 59..... 60 and above.....
3. Marital status: Married.....Separated.....Widow..... Widower..... Single.....
3. State..... Tribe or dialect spoken.....
4. Educational Background: Primary..... Secondary..... Tertiary.....

**B. Personal dream beliefs and knowledge**

1. Do you dream? Always..... Sometimes..... Seldom..... No.....
2. Do you get disturbed if you do not dream or recall your dreams? Always..... Sometimes..... Seldom..... No.....
3. Do personal dreams have meanings? Always.....Sometimes.... Seldom.... No.....
4. Does your dream make meaning to you? Always....Sometimes....Seldom....No.....
5. Do you dream and you see it come to pass? Always.... Sometimes....Seldom.... No...
5. Do you attach meanings to your dreams? Always.... Sometimes.....Seldom.....No.....
6. Which meaning do you personally attach to your dreams? Spiritual (Only)..... Physical (Only)..... spiritual and physical..... Nothing.....
9. Do you take your dreams serious? Always..... Sometimes..... Seldom..... No.....

**C. Dream characteristics and meanings based on indigenous knowledge**

Carefully consider the following dream patterns and tick the appropriate meanings attached to them by you or your tribe.

1. Does you tribe attach certain meanings to dreams? Yes..... No..... I do not know.....
2. Dreams are indigenous library of knowledge? Yes..... No..... I do not know.....
3. Domestic animals/birds represent enemies within one's household? Always..... Sometimes..... Seldom..... No.....
4. Wild animals/birds/reptiles represent enemies/battle from outside? Always..... Sometimes..... Seldom..... No.....
5. Sight of blood represents lose of any form of life: Always..... Sometimes..... Seldom..... No.....
6. Death represents cessation of any form of life: Always..... Sometimes..... Seldom..... No.....
7. Nakedness represents broken defenses or shame: Always..... Sometimes..... Seldom..... No.....
8. Fighting represents battle over one's destiny: Always..... Sometimes.... Seldom.... No.....
9. Urine and excrete represent lose of favour or charm: Always..... Sometimes..... Seldom..... No.....
10. Travelling in a vehicle represents life's journey: Always.... Sometimes.... Seldom.... No.....
11. Climbing of mountains represents suffering: Always..... Sometimes..... Seldom.... No.....
12. How did you come about information on meanings you attach to your dreams? Parents..... Pastor/Imam/Oracle..... Friends..... I do not know.....