

## ***IJUTA AKWU: RECALLING AND MOURNING THE DEATH OF A MISSING CORPSE***

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### **Abstract**

Death is a sad event that leaves survivors of the deceased with pain and sense of loss. The pain is deeper when the body of the deceased is not found. This aggravates the grief. There are existing studies about death, grief and mourning but there is dearth of information on the present study which was conducted to bring to the front burner, Igbo cultural slant to death, grief and mourning for a relative whose corpse is missing. This research was carried out by observation, in-depth interviews and focus group discussion in the Ọmabala communities in Anambra State of Southeast Nigeria. Data was analysed using descriptive statistics. It was found out that cultural beliefs concerning the loss of the body of a dead person increases grief and may have negative spiritual implications for the relatives and the spirit world. This is why the people of the area do not only insist on according due respects and funeral to their dead relatives but also recalling their spirits and bodies home in a ritual ceremony known as *ijuta akwu*. The study suggests proper understanding of a people's culture, beliefs and practices before giving it a negative tag as has been the case with Christian missionaries that labelled aspects of traditional religion and practices heathen.

**Keywords:** corpse, death, *ijuta akwu*, ọmabala, recalling

### **Introduction**

Death, even when described as a necessary end, remains a painful and sad event irrespective of age, sex, creed or political inclination. This is owing to the fact that it puts an end to relationship and bond. Deaths, being characterized by grief and mourning are common life events. However, death, grief and mourning are common life events that Nwosu, Njemanze, Ekpechu and Popoola (2017) affirm that all cultures have ways of coping with death and grief stressing that culture has impact on grief. On the flipside, staying without accurate idea of what happened to a loved one or relative is a lot more devastating.

There are cultural beliefs relating to death and grief with attendant cultural practices or events that may increase grief in the area. One of such is when the body of a dead relative is not found. The people also have traditional ways of managing such a situation. According to

Ogbalu (2018), death is not the end of life but a means of transition to the spirit world. This confirms the insistence of the Igbo in bringing home the body of late relatives, otherwise, the sojourn in the spirit world may be hampered.

There have been several ethnographic studies in Igbo belief in life after death but none, to the knowledge of this researcher, touched on the ritual that subsists when a corpse was not brought home. This is one of the unique cultures of some parts of Igbo land though this study focuses on Omabala area of Anambra State.

### **Background to the Study**

Over the years, there have been incidents that could result to loss of lives without recovery of the bodies, which land the traditional or regular system into confusion and at the same time, make the job of consoling the bereaved more challenging. Such incidents like the mud slide and the disappearance of the Malaysian airliner, plane crash, the 9/11 attack, wars, communal battles and so on, may result to this kind of loss.

According to Kaycee (2014), the sense of denial in this situation is enormous as the mind naturally assumes the loved ones that died are somewhere and will walk back through the front door any moment. The mind remains stuck in this belief, even when all evidence points to the fact that the person is gone forever. Kaycee also observes that planning a funeral in absence of the corpse.

Much as death and grieving are associated with a physical body, funeral arrangements involve a viewing, which affords friends and family opportunities to share memories and have final views of the corpses of their their loved relatives. This usually features service or events that get to their peak with the ashes to ashes and sand to sand ceremony, as the bodies are lowered into the graves. In the case of a cremated body, the corpse is represented with the ashes of the dead person which is handed over to the survivors. However, the ashes does not suffice for the body. This is because without a body, all the symbolic outlay and traditions attendant to the funeral are disrupted.

In Igbo land however, handling such a situation varies. Ordinarily, as Nehring (n.d.) observes that the traditional burial rites involve, not one, but two funerals whose main intention is to safely escort the deceased from the realm of the living to the spirit world. Only after a successful second funeral can the deceased pass from the time of "*ita okazi*" -- a period of torment -- into a state of peace and contentment.

In a situation where the body of the deceased was not found, it is believed that the dead one is unfortunate which may be brought to bear on the living members of one's family. Therefore, beyond the pain and grief experienced by the family, they make efforts to sort out the spiritual connotations of the situation.

### **Statement of the Problem**

There are conditions that point to the urgent need for proper documentation of Igbo practices so that they may be preserved for posterity. This need is highly perceived in the absence or

mildly put, lack of standards in the projection of Igbo cultural products. It can also be argued that overt poor usage and promotion of Igbo language, poor maintenance and preservation of cultural products, our history and oral tradition; and the lack of proper documentation of cultural products that could be privately owned; or scattered in different institutions point to the need for this paper.

Several authors have researched into different aspects of Igbo: history, language, their legacies in material form (such as dress, cuisine, furniture and architecture which have been captured in coffee table books, tourism brochures, museum sites and foods), unfortunately, the topic of death has been relegated as the Igbo and their culture regard it as unpleasant.

This therefore calls for research and documentation of these Igbo practices, rituals and rites, especially, as Christianity and modernity are fast eroding the culture. There are written, pictorial and video documentations of Igbo funerals but rarely have researchers delved into the social, religious and cultural bases for these funeral practices in general; and recalling the corpse of the dead in particular.

This study promises to be a rich addition to existing information and literature since it hopes to x-ray the underlying factors and meanings behind this particular funeral custom which has remained a gap which an investigation as this can fill.

### **Objectives**

Like any other project, this research has some objectives it sets out to achieve. It is these objectives that informs the research. The general objective of this study is to understand and document the custom of *ijuta akwu*, recalling the missing corpse. The specific objectives are to:

1. ascertain the reason for *ijuta akwu*
2. ascertain the spiritual undertone of the exercise
3. find out how the practice is performed
4. straighten misconceptions about the *ijuta akwu* culture

### **Literature Review**

There is a need to take a look at what have been written in the past in order to enable us take a deep study of this topic. This is done by taking a look at three parts of literature review. This is divided into theoretical framework, conceptual and empirical studies.

### **Theoretical Framework**

This study was guided by Social Identity Theory (SIT) proposed by Tajfel and Turner, 1979 which explores the meanings associated with being members of a social group. The proponents of this theory believe that people define themselves in terms of their social group membership, thus, they establish roles as part of their acceptance of the normative expectations of being group members.

These scholars hold that there were three cognitive processes that were relevant to a person being part of a group. They are as follows:

- i. Social categorization: where a person decides which group, he or she belongs to.
- ii. Social identification: the processes by which members identify themselves as part of a social group.
- iii. Social comparison: members' own concept of themselves and their perception of how members of the group should behave in comparison to other groups.

According to Trepte (2006), the SIT proposes that people categorize themselves into social groups. Membership and the value placed on it are called Social Identity. To enhance self-esteem, people want to develop a positive identity. In order to do so, they show behaviour that are in consonance with demands of society. This theory is considered adequate for this study because it shapes how communities come to understand and enact rules which make them part of a social in group and which impact on their attitude towards culture and tradition with particular reference to death and status of the dead one.

### **Conceptual Discourse**

Death, with its attendant grief, ends in burial. To the Igbo, it is believed that when a person is duly buried and accorded the rightful funeral, the journey in the great beyond begins as well as the necessary status that one deserves. Ogbalu (2018) avers that:

Death is not the end of life but a means of transition to the spirit world. In the spirit world, the dead faces the last judgement before Chukwu (the Mighty God). This judgement determines his position in the spirit world. The righteous is given a comfortable place of rest with the ancestors. He rests there for some time before he reincarnates back to the human world as a new born baby to begin his life afresh. The evil and the wicked join the malignant wandering spirits. They have no fixed abode both in the spirit world and in the human world.

Much as this position holds sway in some respects, it presents as a blend with Christianity as Igbo belief accommodates karma and retributive justice but does not have a place for a judgement to be presided over by a supreme deity. This study has not delved into the difference between the status of the burial of one whose corpse is available and one whose corpse is missing.

Nwosu, Njemanze, Ekpechu and Popoola (2017) contend that not much studies have been carried out in the Igbo people's belief in death and practices, even as they submit that death, grief and culture are interwoven. This stresses the need for understanding of a people's culture and practices about death and grief. The study however, did not torch on what is done or should be done when the corpse of the dead is missing which is the focus of this study as a peculiar practice in Oṃabala.

### ***Ijuta Akwu***

Although *ijuta akwu* has been translated to mean "recalling the missing corpse" there could be other translations. Offering an explanation, Akajiobi Zulyke Chinwuba of Aguleri (2020)

said that it means bringing back the spirit of a dead person who was buried at an improper place. He said that this comes to be when the spirit of the dead person begins to disturb the living relatives. He noted that this relates more to women, especially if the woman was married and willed to be buried at a particular place. For men he said, it pertains mainly to cases of disaster or war; or people dying abroad and the family cannot bear the cost of bringing back the corpse. They will comfortably adopt the *ijuta akwu* system so as to have peace for both the living and the dead.

In a related development, Chief Igboekunie of Nando (2020) noted that in whichever case, if one was not properly buried for the spirit to be settled, the spirit will be hovering and disturbing the relatives. He describes this as "*iwa ava*". These relatives will in turn do spiritual investigation and find out the demands of their late relative, then fulfill it. They however noted that even when the burial place of this person is known, reburial is not traditional with the people of Omabala. So, rather than go to exhume the body for reburial, they will take to *ijuta akwu* since it can serve same purpose as reburial.

### **Death**

Death is an inevitable end, and people die as a result of varied causes. There are indications that at the end of many people's lives, they would want to be surrounded by family, in familiar settings, and with a chance to bid them farewell. "Mortals are they who can experience death as death" (Schuster 1997). Schuster adds that in the knowledge that death is inescapable, human society is, in a fundamental sense, a concerted and collective effort to regulate death, promote life and make sense of the boundary and transition between the two. In Igbo society, death paves way for another level of existence. This idea is corroborated by Rev. Fr. Dr. Anthony Idigo (2020) who explained that life after death in Christianity differs from traditional religion since the latter believes in reincarnation while Christian faith believes that after death, judgement follows with an eternal reward. Different climes and creed have ways of maintaining relationships with the dead. This is the reason graves are maintained and marked. In all, once a person dies, one translates to a corpse physically and only deserves to be disposed. However, the spiritual aspect of the person is also protected by the living who try to accord the deceased, due respect so as to merit the benefits of the next life. The Igbo people of Southeast Nigeria believe that there will be negative consequences when one has not been given full burial rites. Same or even worse consequences are anticipated when one was not buried or in the case of a missing corpse.

### **Corpse**

The moment of death produces a decaying body, an item of waste that requires disposal (Posel and Gupta 2009). This is known as corpse which leaves the survivors with the challenge of how to satisfy the quest for a dignified end of human life so as to differentiate man from other animals. Many authors (including Kelly (2015) and Posel and Gupta (2009) have discussed issues about human life, death, corpse and the dualism of life; the humanity and animality; the sacred and the secular; the humane and hereafter, the disgust and the erotic, sovereignty and power. So far, Posel and Gupta (2009) submit that " the human body is a natural metaphor for society suggests its malleability, its saturation with meaning, and

its ability to function as a changing window onto ourselves, and ultimately our humanity, dead and alive" The scholars conclude that "Corpses do matter".

In a 2005 study, Suzane Kelly takes a look on dead bodies that matter, giving insight into the wrath of the corpse as well as reclaiming knowledge. Though Suzane did not delve into funerals and unburied corpses, she discusses man's relation with the land which has to be restored against possible obstacles. Although Kelly promotes a movement that lays claim to greener, simpler, and more cost-efficient practices, she admits that something even more promising is being offered up which is a tangible way of restoring our relationship to nature.

### **Funeral**

The death of a loved one or relative is an inevitable experience for human beings. It is usually followed by burial and a funeral. It is evident that in the world of living things, only humans hold funeral ceremonies. Funeral rites are an important part of collective behaviour in human societies, more so, in Igbo land.

A funeral could be described as a ceremony or group of ceremonies held in connection with the final disposal (burial or cremation) of a dead person. This could incorporate the eulogy delivered, the sermon preached, the burial procession that may accompany the body to the grave. In Igbo traditional communities, relatives and local community members help to conduct funerals. This qualifies funeral as a form of mutual help, a social exchange of duty and responsibility essential to individuals. Funeral marks a transition in which the irreversibility of the dead is emphasized and also offers a venue for the culturally accepted expression of loss-related emotions (Fulton, 1995). This implies that funeral refers to the ritualized acts performed to physically sever the bonds of the living with the deceased and retire them to social memory.

Bonanno, Wortman, Lehman, Tweed, Haring, Sonnega & Nesse (2002) note that people who are confronted with the death of a loved one differ in terms of the nature and intensity of their reactions. In subsequent months or years after the funeral, bereaved individuals generally adopt a wide variety of grief rituals to cope with the loss. There are issues and conditions that may facilitate or hinder the grieving process. This has been described by Lobb, Kristjanson, Aoun, Monterosso, Halkett & Davies (2010) as intra- and interpersonal variables, such as attachment bonds and perceived social support.

However, irrespective of culture, religion or value system, death is usually followed by a funeral ceremony. This practice and its reason may vary widely considering cultures and religions (Walter, 2005). Funerals highlight an important aspect of grieving as they reinforce the reality that the death has actually happened and that the grief should be allowed to surface. The funeral provides a safe and appropriate place to show and share one's feelings with others.

Apart from basically serving the purpose of disposing of a body, funerals offer survivors the opportunity to search for an understanding of the change of their personal values (Lobar, Youngblut & Brooten, 2006; Kastenbaum, 2004). This ritual serves as both an endpoint and

a starting point for the survivors. This is because funerals mark the end of one person's life while also presenting others with the opportunity to affirm life by affirming death (Irion, 1991). Funerals also serve the purpose of remembering who the deceased was by memorializing in an effort not to forget an individual (Irwin, 2015). Smith (1996: 192) avers that "only through memorialization is the memory of anyone prolonged beyond the lifetimes of those who remember them based on experience. Funeral therefore, is an act of appreciating the life that has come to an end through the recollection of memories so that they seem to live on (Irwin, 2015). It is believed that individuals may address feelings that are too difficult to communicate with others through such symbolic behaviours.

The result of a study by Gamino, Easterling, Stirman, and Sewell (2000) indicates that funerals have the ability to aid bereaved individuals in the process of adjustment to life after the loss. Hoy (2013) contends that funeral which goes with performance of rituals is frequently linked to coping with the loss; while Kastenbaum (2004) suggests that it provides a starting point for recovery and renewal. This alludes to why individuals use a wide range of grief rituals to come to terms with the loss, such as lighting a candle or creating a place or object in memory of the deceased.

Intuitively, it makes sense to assume that a good farewell of a loved one helps in coming to terms with the loss (Lensing, 2001). Castle & Phillips (2003) however state that the pain and grief may linger long after the funeral or memorial service. They also contend that in these months, when social support decreases, rituals may be helpful in coping with the loss. According to Pettitt (n.d.) Homo sapiens conducted the earliest unequivocal burials with bodies deposited in deliberately excavated graves which are derived from caves in Israel (Skhul and Qafzeh) dating from 90 000–to 110 000 BP.

Looking at the grief-healing benefits of funerals, otherwise known as reconciliation needs of funerals, one needs to acknowledge the reality of death when it happens. One then begins to understand and embrace the pain of loss which will pave way for healthy grief (expressing our painful thoughts and feelings) and healthy funeral ceremonies allow us to do just that. At the third level, to heal in grief, one should shift the relationship with the person who died from the physical presence to the memory. The funeral encourages this shift since it provides a natural time and place for us to think about the moments (good and bad) shared with the deceased. Then comes the need to develop a new self-identity. We are all social beings whose lives are given meaning in relation to the lives of those around us. This is about replacing the dead.

The fifth is the search for answers. A lot of questions prop up when someone loved dies; we naturally question the meaning of life and death. Why this person? Why now? Why this way? What happens after death. These questions are natural to help get reconciled to grief. These questions may not find answers but they provide the opportunity to think (and feel) things through. The sixth stage is receiving support from others. Suffice it to say that death, feeling of loss, emotional pain, can be alleviated through funeral ritual and social support. The funeral ritual is a public, traditional and symbolic means of expressing our beliefs, thoughts and feelings about the death of a loved one.

### **Reburial**

When a body has been buried, it is considered to be in the custody of the law. This implies that the disturbance or removal of an interred body is subject to the control and direction of the court.

Rank (n.d.) explains that in a situation where a body has been improperly buried; probably in a land or grave belonging to someone else who has not consented to the burial, a competent court can order that the body be removed for reburial. Suffice it to say that reburial is all the issues relating to the body of the dead. Reburial is done when the body is seen and decided by the law and constitution.

### **Disinterment**

While explaining that disinterment is not a matter of right, Rank maintains that a surviving spouse or next of kin of a deceased person has the right to let the body remain undisturbed. This right, however, is not absolute and can be violated when it conflicts with the public good or when the demands of justice require it.

It is worthy of note that the law favours and upholds that the sanctity of the grave should be maintained. That is to say that once buried, a body should not be disturbed. Disinterment is done when the body is seen and decided by the law and constitution

### **Recalling**

On recalling of the dead, this is more of cultural, psychological and spiritual event which takes place in parts of Igbo land. Focusing on Omabala area, there is the belief that if a person dies and the body is not brought home and buried in a particular identifiable grave, it will not rest peacefully and will attract repercussions to the survivors. It is in a bid to avert such a trend that survivors of the dead embark on the *ijuta akwu* exercise. This is a tradition believed to give survivors peace of mind, and help the dead to attain their rightful position or status among the collaborators in their new state of existence. Recalling relates to the spirit of the dead. Recalling is applied to a lost body and traditional with a mystical undertone. While reburial and disinterment affect everybody generally, recalling is practised by some cultures in Igbo land; particularly in Omabala.

### **Mourning with a Missing Corpse**

Going through grief of a loved one can be a daunting journey, more so, when the body or remains was not recovered. This is known as ambiguous loss. A physical ambiguous loss means that the body of a loved one is no longer around, as in the case of a missing person or unrecovered body from war, but is still remembered psychologically due to the chance of coming back. (Boss, 2010)

There have been several instances of death resulting to ambiguous losses like the 9/11 incident, the Haitian 2010 earthquake etc. In the case of 9/11, it was reported that only 291 bodies had been found intact and the remains of only 1,102 of the 2,823 victims had been identified. On May 30, 2002, a solemn ceremony at Ground Zero was held to mark the end of search and recovery efforts. Such a ceremony is also held cross cultures to offer relief to

survivors of the missing persons. Emotional support from friends and relatives can be very helpful in assisting when survivors are going through grief. Giovannetti, Cerniauskait, Leonardi, Sattin & Covelli (2015) contend that such a confounding experience becomes even harder to bear as the incident is commonly sudden and dramatic, leaving caregivers with little or no time to prepare practically, cognitively or emotionally. Thus, coping with a sudden and tragic loss coupled with the absence of a body can really be challenging. Offering further explanation, Edkins (2011) aver that those who have missing loved ones that they have no knowledge of their fate or whereabouts, used 'ambiguous loss' as a conceptual lens to understand the unique challenges of mourning without a body. Boss (2016) however, identified ambiguous loss as a specific, relatively rare type of loss that is intangible and uncertain, which inherently complicates the mourning process for family members. Boss (2004) in "goodbye without leaving" refers to this as a "relational disorder"- that is qualitatively different from ordinary loss (death) because the person is still here, but not all here. That is to say, the person is psychologically present but physically absent. Boss therefore submits that as a result, there is no possibility of resolution or closure and thus the grief process is frozen.

Schwartz-Marin and Cruz-Santiago (2016) inform that for every unidentified or unrecovered body in some border region of the world there is a family somewhere else looking for news about their missing relative. Some bereaved individuals may resolve unanswered questions without the return of human remains (Miller, 2014). This absence of remains, for some others, may contribute to logistical, cultural, religious, cognitive, and emotional challenges in accepting the death (Toom, 2018). Though the missing person can be remembered and commemorated, as long as their fate is not known, they cannot be mourned and their relatives may struggle to go on with life (Perl 2016). However, in Igbo land, when the fate is ascertained, like in a war situation, they are accorded funeral. This is one of the healing therapies as depression may set in if the grieving person does not deal with his emotions or feelings of grief.

### **Empirical Study**

Hera (1995) gave a gender perspective to funeral rites with regard to after-death policy, practices and beliefs. Though his study was carried out among Aotearoa people of New Zealand, it is an analysis of women's roles in after-death work and ritual and focuses on the male takeover and the subsequent professionalization of death which has removed death role from the women in communities and placed such functions on the community. The study is rather on ecofeminism than culture, belief and practice relating to death. Also, the research sought to demystify death and assist women and the wider community to reclaim control over the last rites (rights). The current study is a bid to understand, unravel the reasons and document the people's practice. Both studies however applied triangulation in their methodologies.

### **Methodology**

This study applied a qualitative approach in studying *ijuta akwu* and related concepts. With the advent of Christianity and introduction of constitutional ways of doing things, some

traditional practices are being relegated and given negative tags. The researcher adopted observation by associating with the ceremony; there were semi-structured interviews, each lasting one to two hours, which focused on eliciting adequate and sufficient information about *ijuta akwu* practices in Omabala as well as the roles played by different segments of the society during the ceremony. The spiritual and philosophical implications of the ceremony, as well as the implications of non-performance for both the living and the dead were also ascertained through focus group discussions.

### **Recalling the Missing Corpse**

In the communities where the *ijuta akwu* ritual takes place, it is believed to be a spiritual and psychological event. Akajiobi Zulyke Chinwuba (2020) said that when a person has been confirmed dead, the family would know where (location) the one died. This is where the spirit is believed to be, possibly hovering because one has not been accorded full burial. The family, depending on its peculiar culture, will arrive the town or the borders of the place their loved one died, with kolanuts, palm frond, an egg, a chick and a miniature coffin. These items have high spiritual significance. The kolanut is used to greet the town and the spirits there so as to allow the ceremony to be performed. This is equivalent of asking for permission. The egg is meant to calm or cool down the spirit that is to be recalled so that it will accept the plea. From the palm frond, leaves are taken and tied to the leg of the chick. Then the spiritualist invokes the spirit and performs the rituals, after which the palm frond is hit on the ground or grave, seven times and put into the miniature coffin, with the chick. Then, they will collect sand of the town or grave and take it home. The spiritualist who performed the ritual of recalling the spirit of this lost body will testify if it was successful. It is believed that with this spirit recalled and buried appropriately and due funeral rites accorded, there would be no extraneous implications to both the living and the dead. The spirit that used to disturb will now rest and occupy its rightful position among the ancestors.

### **Data Analyses**

While hosting Ogbuevi Chidozie Okeke of Anam to an interview session on *ijuta akwu*, he explained that the people believe in life after death, hence, the need for people to arrive the great beyond and find themselves in the right company. He said that a person's status while alive on earth determines the status at death, stressing that that is the reason men strive to retain their integrity so that they will be worthy of joining their ancestors when they die. Ogbuevi Okeke noted that people who died prematurely or of negative consequences are not elevated to this status. This view is corroborated with Ogbalu (2018) who says death is not the end of life but a means of transition to the spirit world.

For Chief Ejiovo Okonkwo of Umueri, life has physical, spiritual and philosophical angles adding that a true Omabala person must endeavour to uphold the three otherwise, one may not attain full personality. This position is torched by the explanation given by Ghaderi, Tabatabaei, Nedjat, Javadi & Laijani (2018) that spiritual health affects physical, mental and social behaviour, though they all could be enhanced. Chief Okonkwo argued that this pertains to both males and females citing the tradition that upholds the eldest as supreme in Omabala. He made reference to the institution of Diokpala and Ada which is highly revered

and likened it to the reverence of dead ancestors. On the need for burial and funeral, both Ogbuevi Okeke and Chief Okonkwo agreed that one who was not buried, will not have funeral rites and of course, cannot join the league of ancestors in the great beyond because one is not qualified. They also regretted that such a practice normally brings negative spiritual consequences to families which may linger for generations. These consequences are ascertained by soothe sayers when the victims consult them. Problems like this to reflect in soothe saying is called "*īwa n'ava*". The duo noted that even when people may have lost as a result of kidnap, accident, etc. and their bodies are not recovered, after waiting for some years, their families would assume that they had and so would perform their funeral ceremony (either by *ijuta akwu*) so as to get the spirit to rest and avert negative spiritual implications.

On the rightful person to perform the *ijuta akwu* ritual, Ogbuevi Joseph Mmadubuko of Omor in Ayamelum Local Government Area said that it takes a strong herbalist (*dibia oje na mmuo*) to be able to handle this since according to him, exorcism is involved. He mentioned some people in his village whose dead bodies were not brought home because they died at war with neighbouring communities but their people performed the *ijuta akwu* ceremony and today, they have their graves marked. At Nteje, Mr Anthony Igwah recalled the *ijuta akwu* and funeral of their people that died during the community's war against slave traders. He noted that when the spirit of a person is not recalled and treated fairly, it boomerangs adding that the consequences are more serious with females. Mr Igwah who torched on the extent to which Christianity has meddled with some core traditions, regretted that a lot of people are passing through daunting experiences because of such conditions in their families which they refused to ameliorate. In discussing Ritual Dynamics, Sharaby (2020) focuses on spiritual leadership and role of such people in achieving the needed result which goes beyond the dead but extends to politics and entire society. On the manner to ascertain if the ceremony was successful or not, the general response is that there usually is an earlier inquiry or investigation through the traditional means. Chief Okonkwo explained that the services of a diviner (*dibia ava*) is normally employed. He ascertains from the spirits, what needs to be done, when and possibly, who should do it. On who should do it, he explained that there may be several persons (*dibia oje na mmuo*) who can render such service but it would be ascertained, whom the spirits want so that it will be very effective.

While discussing the mode of performing this ceremony, Ogbuevi Okeke pointed out that the process or performance takes place in the night because it is believed that spirits are better invoked at certain dark hours. Chief Mmadubuko informed that the ceremony is not brought to public purview since the belief is that it is not everyone that can behold spirits. Also, if a spirit gets violent, it could attack and harm inferior beings. They said that when the spirit is recalled and confined to a coffin, the one to carry the coffin (if it was in a nearby village) would have palm leaves tied around his waist and same in his mouth. In the event that a vehicle would be used, it would have palm leaves at the front and at the rear to indicate that a dead body is being conveyed.

### **Focus Group Discussion (FGD)**

The Focus Group Discussion (FGD) was held in Otuocha as a central place for the traditional medicine men from Anambra East, Anambra West, Oyi and Ayamelum Local Government Areas on 30th July 2020. The participants are Akajiobi Zulyke Chinwuba of Aguleri in Anambra East, Chukwuebuka Udealor of Anam in Anambra West, Ichie Chuma Nweke (Ebenebe na-avịọ ụzụ) of Awkuzu in Oyi, Ogbuevi Chunyeli Nweke of Igbakwu in Ayamelum and Chief Igboekunie of Nando in Anambra East.

They relayed various experiences of people going to diviners to ascertain the need of their late relative who has been disturbing them. Chief Igboekunie explained that often, families make such an enquiry at more than one source for authentication. He noted that when this need is not solved over a long time, the dead spirit may begin to claim prominent lives from the family as a way of inflicting pain on the family so that they will take necessary action. Citing the case of conflict between African traditional religion and Christianity, Akajiobi recalled his experience with his elder sister who was married to royal family in Enugu State. She willed that she be taken home to her father's house on death. But for the conflicting tradition of her people and her husband's people, coupled with Christianity, she was buried in her husband's house. According to Akajiobi, she started disturbing them in dreams and trance until they inquired and had to do what is needed.

On his experience, Ichie Chukwuma of Awkuzu said it is not just anybody that does this ritual because it is a tough spiritual exercise. He stressed that if one is not strong enough, one may not succeed in recalling the spirit and taking it home, in which case, the spirit will continue with the disturbances until the spirit is well rested and settled.

The session generally explained that after the ritual, the performer takes a step further to cleanse himself. It was also observed that a woman does not perform the *ijuta akwu* ritual. They however pointed out that people may misunderstand this ceremony because of naivety stressing that the human being is spiritual. Therefore, when the physical life ceases, efforts should be made to ensure that the spiritual continuation of life is not hampered. They likened it to what other religions believe including Christianity. Ogbuevi Chunyeli of Igbakwu regretted that many people especially Christians run from pillar to post in search of answers to their problems which in many cases, may be related to their dead relatives.

### **Ijuta Akwu and Christianity**

Rev. Fr Dr A. C. Idigo said that the Catholic faith does not condemn *ijuta akwu* but it does not engage in the practice. He said that a funeral without a corpse in the Roman Catholic faith, is handled like a regular memorial. The church does not insist on seeing the corpse of a faithful to pray for one's peaceful repose. The Catholic church according to Rev. Fr. Idigo does not engage in spiritism with the dead.

## Conclusion

With the foregoing information, it could be said that *ijuta akwu* is a tradition occasioned by the need for the dead to have a smooth sojourn in the spiritual existence. This is to avert unpleasant implications to the relatives. It was also ascertained that much as any male could perform the exercise, it is better done but those with spiritual powers. Women are excluded from performing the ritual but it is often performed for women. The ceremony is devoid of connotations and should not be misconstrued as it is meant for the good and peace of both the living and the dead.

This study has brought a vital aspect of Igbo cultural belief of the Omabala people into lime light to pave way for further studies and research. It has explained and demystified the practice of *ijuta akwu* that seemed connotative because it was misconstrued. This work explained the spiritual reason for *ijuta akwu* as well as how it is done. The information provided in this study has contributed to existing literature and formed a base for further research.

## Recommendations

The researcher has some recommendations towards the development of this culture. The recommendations are as follows:

1. People should hold onto their beliefs so as not to run into dilemma or conflicts of religious practice.
2. People should not condemn the religious belief or practice of others as religions serve same purpose for adherents.
3. There should be understanding of people's belief so as not to condemn such unjustly.

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Mr Joseph Mmadubuko (2020). A native of Omor in Ayamelum LGA. A contractor. His personal communication on ijuta akwụ in an interview held in his house on 5th June 2020.

**Focus Group Discussion (FGD)**

Held in Umuoba Anam on 30<sup>th</sup> July, 2020 with:

Akajiobi Zulyke Chinwuba of Aguleri

Chukwuebuka Udealor of Anam

Ichie Chuma Nweke (Ebenebe na-avio uzu) of Awkuzu

Ogbuevi Chunyeli Nweke of Igbakwu

Chief Igboekunie of Nando.

## ERIMJI NDỊ IGBO NA NJIRIMARA YA

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### **Mmalite**

N'ụwa niile, ndị dị iche iche nwere etu ha si ahụta ụwa. Etu mba ụwa ọbụla si elegara ụwa anya na-apụta ihe n'ihe ndị bi na mba ahụ na-eme, ihe kpatara ya na etu ha si eme ihe ndị ahụ; ihe na-amasị ha na nke ha kporo asi; ụdidi nri, ejiji na ụdi ebe obibi ha; ihe ha kwenyere na ya na etu ha si eziputa okwukwe ha; nakwa etu ha si enwe mmekọrịta mmadụ na ibe ya ma na-akuziri ndị be ha, ọ kachasi umu ntakiri ha, ihe gbasara usoro obibi ndu ha.

Ndu ibikọrịta onu bu ihe di onye Afrịka ọbụla n'umị ọkpukpu. Onye ọbụla so buru otu n'ime ndi nwe obodo na ndi ozo na-emekorita. Nke a mere ha jiri buru otu obodo. Site otu a, a na-enwe udo idikonootu na-ejiko ndi bu otu obodo. Mmadu isonye n'ihe obodo ya na-eme bu ihe a turu anya n'aka onye Afrịka ọbụla. Di ka Okodo (2007:174-5) siri kwuo,

N'Afrịka, mmekọrịta mmadụ na ikwu na ibe ya bu ihe a hutara ka ihe bara nnukwu uru ... Onye o bu na-eweputaghi oge ya ka ya na ndi ha wee na-enwe mmekorita bu onye a na-agbaruru ihu. Ndi ikwu na ibe nwere ike gbahapu onye ahu mgbe o chorọ enyemaka ha. Iji maa atu, ha na-agbahapu onye ahu mgbe odachi onwu daara ya. Ha na-eji onye di etu a na-agba asiri na ebe o bu na o na-ewe zga onwe ya n'ebe ndi ozo no, na o tosighi irite uru nke si na mmekorita puta .... Otutu mgbe, nke a na-abu ezi ihe nkuzi nyere ndi adighi esonye n'ihe a na-eme.

Okwu a gosiri ka onodu siri di n'ala Igbo. Onye ọbụla na-etinye aka n'ikwalite ezi mmekọrịta na oganihu n'obodo ya. Onye ọbụla na-arụ ahụ ya ụka wee na-esonyere obodo n'ihe a na-eme; maka ezi mmekọrịta, udo na odimma onye ọbụla.

N'ikwuputa ma kwalite ihe ahụ obodo na-asopuru ma guzosie ya ike, obodo nwere ike malite emume na oriri di iche iche. Oriri nke ọbụla na-enwe usoro ya, tinyere umu tiiti na riri na-adi na ya. Ihe ndi a a na-eme, ma etu e si eme ha bu iji mejuputa njirimara di n'emume na oriri nke ọbụla. Otutu mmemme ndi a na-abu obere emume, ebe naani ole na ole na-abu nnukwu emume. A bia n'ala Igbo, otu emume so buru okaibe ma na-ehi udu bu erimji.

**Nkọwa Okwu Ụfọdụ**

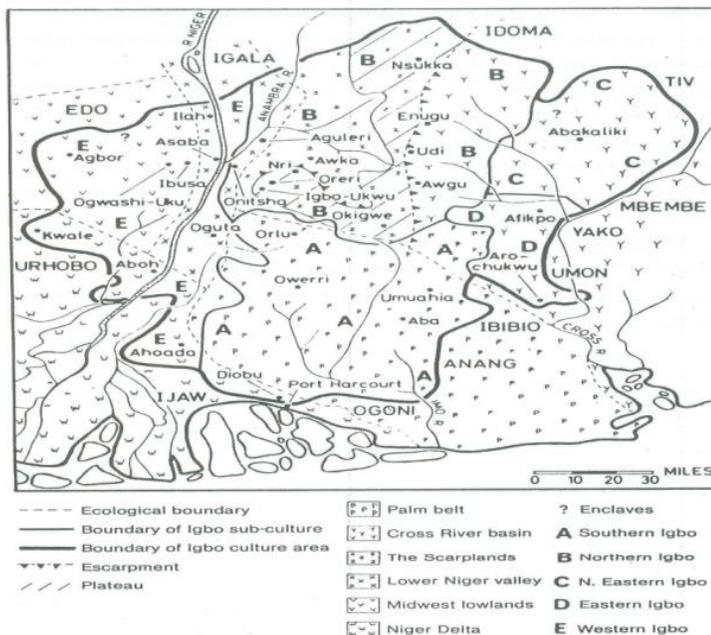
Ọ dị mkpa ka anyị nye obere nkọwa gabsara okwu ụfọdụ dị n’isiokwu ederede a. Atọ n’ime ha anyị ga-akọwa bụ ‘ndị Igbo’, ‘ji’, na ‘njirimara.’

**Ndị Igbo**

Anyị nwere ike legara ndị Igbo anya dị ka ndị bi n’otu mmukwu obodo (society). Ọtụtụ ndị kọwara ihe bụ obodo (society) site n’etu amụmamụ na mmasị ha siri dij. N’ụdị nchịkọta n’izugbe, Wiktionary (2018) siri na obodo bụ “Igwe mmadụ nọkọtarala onu ogologo oge ma nwekọrịta ihe omenala na ọdinala ụfọdụ dij ka asụsụ, ejiji, usoro agwa na nka.” Onwuejeogwu (2001:8) nyekwara nkọwa nke ya. Ọ siri na ndị Igbo bụ ndị niile bi n’ ebe nke ọ kpọrọ ‘Igbo Culture Area (ICA).’ Ọ si:

Mpaghara nke ọgbara a hụghị anya gbobichiri site na mpụga ebe obibi ga n’Agbor, Kwalle (West Niger Igbo), Ahoada, Diobu, Umuabayi (Port-Harcourt), Aro Chukwu, Afikpo, Isiagu (Abakaliki area), Enugu Ezike (Nsukka area), na Ebu (West Niger Igbo). N’ime ebe a, ndị Igbo bi n’usoro ndị otu nna ji, a kpọrọ ụmụnna.

Onwuejeogwu (2001:8) weputara eserese e tinyere ebe a jiji mee ka nkọwa ya doo anya. Tulee Eserese 1:



**Eserese 1: Obodo Igbo (Igbo Culture Area - ICA) e wetara n’Onwuejeogwu (2001:8)**

Anyị ga-ahụ na Onwuejeogwu (2001) hụgara Igbo ka ebe niile ndị Igbo bi dị ka obodo nke aka ha. Ụzọ ọzọ anyị nwere ike isi hụta Igbo bụ dị ka Umeogu (2007) siri hụta ya. Ọ hụgara Igbo dị ka nke bụ ‘ihe niile bụ Igbo.’ N’ikowa ihe ọ pụtara bụ ‘ihe niile bụ Igbo’, bụ nke ọ kpọrọ ‘Igbo being’, Umeogu (2007:108) kwuru,

Ihe niile bụ Igbo’ (Igbo being) pụtara onọdu Igbo. Ọ pụtara ejirimara Igbo. Ọ pụtara obosara Igbo. Ọ pụtara oge Igbo. Ọ pụtara ndị Igbo. N’ikpọ okwu aha kpomkwem, ‘Igbo being’ pụtara ihe niile maọbụ ebe ọbụla ma ọ bụ onye ọbụla nwetaturu ihe bụ Igbo ... ihe niile bụ Igbo anaghị eje naanị irutu onọdu Igbo aka, ọ na-ekwuputakwuzi eziokwu nke bụ na Igbo dị, ya bụ, na ihe bụ Igbo dị adi.

(Igbo being means Igbo reality. It means Igbo identity. It means Igbo space. It means Igbo time. It means Igbo people. To be precise, Igbo being means everything or any place or any person at all Igbo... Igbo being does not just identify Igbo reality, it also expresses the fact that the ‘Igbo’ is, that is, that ‘what is Igbo’ exists.)

Nke a na-egosị na e kwuo ndị Igbo, ihe ọ pụtara bara ụba, nke gụnyere ndị mmadụ bụ ndị Igbo na ihe niile e ji mara ha nke gụnyere asụsụ na omenala ha, na okirikiri ebe niile bụ be ha.

## **Ji**

Ji bụ ihe a na-akọ n’ugbo ma buru ihe na-eru n’ala. E were ji sonye n’ala e meziiri ya, dị ka na mkpuru ji, o ree ure wee rute ji ọzọ. Ji na-enyere ndị mmadụ aka igbo mkpa aguu. Ọ bughị nri na-agbu agbu n’ihi na e nwere otutu ụzọ e si e mee ya ka ọ ghorọ ihe oriri. Iji maa atụ, e nwere ike sụọ ya ọ ghorọ ụtara, e tee ezigbo ofe wee na-esuru ya na-elo. E nwere ike gbuo ya awai, ma ọ bụ were akwukwo nri dị ka ugu, inine, na keremkerem gwoo ya agwoo. Ji na-atokwa uto ma e sie ya ocha suru na mmanu ma ọ bụ n’abubu. E nwekwara ike ihu ya n’okụ ma were mmanu na ugba rie ya. Nke a bụ n’agbanyeghi udi ji ọ bụ, maka na ji di n’udi n’udi. Ma ji nke kacha ehi udu bụ nke a kpọrọ ji ocha, ji abii ma ọ bụ nwa opoke – di ka olundi di iche iche siri di. Ndi okachamara n’amumamu osisi, ahijia ga na odika ha kpọrọ ya Dioscorea rotundata. Otutu obodo n’ala Igbo bu udi ji nke a ka ha ji eme mmemme di iche iche, tinyere emume erimji ohuru.

Ji bu oke nri nke ndi Igbo ji biri. A korọ akuko di iche iche banyere etu ji si rute ndi Igbo aka. N’akuko a ga, nke otutu mmadu na-akọ bu na mgbe Chukwu Okike kechara uwa, o mere ya n’udi na onye ọbụla nwere ike matia aka metu igwe aka. Uwa di aso n’oge ahụ. Igwe n’onwe ya dikwa aso ma buru ezigbo nri n’oge ahụ. Ya mere na aguu guwa mmadu, o

were mma ya bebiri elu igwe ole o choro iri. Mmadu niile bi n'awa huru onwe ha n'anya, biri n'udo n'enweghi nsogbu aguu na ajo ihe ndi ozo. Mgbe otutu afo gara, ndi mmadu bidoro nwewe ntaji anya n'ebe ibe ha no, kwowe ekworo ma mewe ajo ihe di iche iche. N'uzo di etu a ndi bi n'awa tufuru idi aso ha wee rie mperi mere na ha agaghi emetu igwe aka.

Chukwu Okike wezugara igwe n'ebe mmadu no n'ih nke a. Ka nke a mere, aguu malitere inyu ndi mmadu ikpakwu, mere ha jiri bekuo Chukwu ka o nyere ha aka. Akuko a koro na Chukwu nyere iwu ka eze gbuo diokpara na ada ya. Mgbe e gbuchara ha, e liri ha. Ka izu ato gachara, ji siri n'ebe e liri diokpara pulite, ede si n'ebe e liri ada pulite. Ya mere na a bia n'akuku Igbo niile, a na-ahuta ji ka nwoke ma na-ahuta ede ka nwaanyi. (Hu Ubesie, 2010 na Igbo 2012 maka oyiri akuko a). N'ezie, Igbo (2010) siri na eze ahụ bu Eze Nri, nke Chukwu si n'aka ya were ji zoputa umu uwa n'aguu na ubiam.

Kwa afo, oge owuwe ihe ubi ruo, a na-egwute ji, bu ji ohuru. Mgbe e gwuwere ji ohuru, ji di tupu oge ahụ agho ji ochie ma o bu ji okpo. Ndi Igbo imalite gwutewe, riwe ma rewe ji ohuru na-adi ka iwere ndu ohuru tinye n'ime mmadu. Oke onu na-adi n'ih na ndi mmadu na-esi n'uko banye n'uju, nke na-eziputa n'ezie na aka aja aja na-ebute onu mmanu mmanu. Mana, otu ihe doro anya bu na o nweghi onye Igbo nwere ikikere igwute, rie ma o bu ree ji ohuru ma o buru na obodo ya emeghi emume ga-enye ikike maka nke ahụ. O bu emume erimji ohuru na-enye ikike a.

### **Njirimara**

N'ederede a, anyi ga-ewere 'njirimara' (symbolism) di ka ihe ihe na-arujere aka; ihe nghota zoro n'okpuru ihe a na-ahụ anya. Nke a putara na anyi ga-ahutakwa njirimara di ka ihe e bu n'uche wee na-eme ihe a na-eme.

### **Mmemme Erimji n'Ala Igbo**

Erimji, Iri ji, Awamji, Iwa ji, Alommuo, Ilommuo, Ahajioku, Ahanjioku, Fejioku, Ifejioku na otutu aha ndi ozo bu ihe Igbo na-akpo nnukwu emume maka oriri ji ohuru di ka olundi mba di iche iche n'ala Igbo siri di. Ajuju na-aju mgbe emume a malitere n'ala Igbo. Di ka Igbo (2012:78) si kwaa, mmemme a di nso bu ozuru Igbo onu, ma buru ihe malitere n'ala Igbo site n'odinala ndi Igbo. O kwara si,

O nweghi ndeputa kwuru kpomkwem mgbe emume a di oke mkpa jiri malite n'ala Igbo. Mana, naani otu ihe doro anya bu na emume a na ji n'onwe ya bu ogbo.

(There are no exact time records as to the age of this all important festival in Igbo land. But the only thing that is clear is that it is as old as yam itself).

Site na nke a, ọ rara ahụ mmadụ ikowaputa na ọ bụ ubochi na afo di otu a ka erimji malitere n'ala Igbo. Mana Okodo (2009) kwuru na ọ bụ n'afọ 2008 ka e mere ka emume a buru ozuru Igbo niile onu. Ubochi emume a, ebe niile na-egbuke n'ocha, obi na-abu ndi mmadu so anuri. Ihe oriri na onunu na-ejuputakwa. N'otutu obodo, erimji na-abu n'onwa Ogostu na Septemba, bu nke Okafor (2008) na ndi otu ya kporo Oge ji ohu 'Time of new yam – August' na Uju nri 'Time of abundance, particularly of food –September.'

N'obodo ufodu n'ala Igbo, iri ji ohuru abughi emume otu ubochi, n'ihu na ọ bu eze na-achi obodo richaa ji ohuru, chi echi foo ndi ọ na-achi erie. A na-eji ji eme emume a, mana ufodu ezinaulo na-esikwari nri ndi ozọ wee gbakwunyere ji. Imeriime ezinaulo Igbo niile na-eme emume erimji ohuru na-egbu ọ buladi otu okuko ebe ufodu na-egbu ewu iji merube emume a. Mmánya ngwo na nkwele na-agbakwa kasaa ubochi ahụ. N'oge ugbo a, mmánya oku udi kwuru udi na mmánya bia di iche iche na-adikwa n'udi onye nuru ike ya.

Ihe nlere anya na-adikwa nnukwu n'ubochi oke emume a. Ha gunyere na egwu odinala di iche iche na mmanwu di iche iche n'obodo ga-agba ubochi ahụ. A na-agba mgba n'obodo ufodu. Ndi mmadu na-enwe onu n'ihu na ha nwere mmetuta ikwu na ibe, rijuo ezigbo nri afo, taa anu na azu, nuo mmánya ma gbakwara anya ha azi. Ndi obodo obula na-echekwudo mgbe ha ga-eri ji ohuru maka ihe utọ ndi so emume a.

Mana, n'okpuru ihe utọ ndi so emume erimji ohuru, o nwere ihe njirimara ufodu tosiriri ka a rutu aka ka umuzi mata njirimara diga n'emume erimji ohuru di ka o si metuta ndi Igbo.

### **Njirimara Di n'Erimji Ndi Igbo**

A bia n'ihe gbasara erimji ndi Igbo, ọ di mkpa ka a kwaa na ọ bu emume e ji ekele Chukwu, ma ọ bu chi ji, maka ihe oma o meere ndi mmadu ha wee kochaa ji ha n'udo ma gwutekwa n'udo. Emume a nwere uzọ abuo dabara na nkewa emume ndi Igbo di ka Maduakor (1979:9) kwaputara n'asusu Bekee. Na ntapi m, ọ siriri:

Mmemme ndi Igbo di n'uzo nkewa abuo – nke imeriime mmadu so eme na nke naani mmadu ole na ole na-eme... Na mmemme nke imeriime mmadu na-eme, ọ bu nke otutu mmadu n'otu obodo na-esonye na ya. O dighi emume Igbo gbaa gburugburu na-emekota onu otu mgbe, mana e nwere emume na-ehi udu n'ala Igbo niile. Ifejioku, Ufiojoku ma ọ bu Iwa ji ... bu emume erimji ohuru iji kwanyere chi ji ugwu.

Erimji nwere okpukpu ato di ka ọ di n'otutu obodo. Ha ato bu nkwado, mmemme n'onwe ya, na mmechi. Nkwado gunyere iwekota ihe a chorọ maka iji mee mmemme, di ka ji,

okuko, ewu, ihe nri ndi ozo, akwa na ihe ekike, ikpo ndi enyi na ikwu na ibe oku, ije bugara ndi ogo ihe emume, isuchasi uzo ma zachasia ezi na ulo, dozikwaa ma hazikwaa ihe niile, na ofufe di ka nkwenye obodo si di. N'oge gboo, akuku nke ofufe maka erimji bu nke na-agbasaghi imeriime mmadu. O bu ndi imegha chi ji diiri ka nke ahụ gbasara. N'oge a otutu ndi mmadu buzi ndi uka n'obodo Igbo di iche iche, erimji bu iji kelee Chukwu maka ihe oma o na-emere ndi ya; o kacha ime ka ha di ndu wee rie ji oheru nke afo ahụ. Mmadu niile na-esonyezi n'inye ekele a. Ndi okpukperechi di iche iche ji ohere a ayozu maka ngozi Chukwu n'odinihu.

Ubochi emume kpomkwem, onye o bu na-esonye n'oriri na onunu na inwe anuri, di ka anyi kwurula na mbu. Nke a bu okpukpu nke abuo na mmemme iri ji. A bia n'okpukpu nke ato, bu mmechi, otutu obodo na-emerube ihe ga-enye aka n'oganihu obodo ha. Ihe ndi a gunyere ihiwe oru mmepe di iche iche, igba onya ego na achumnta ego maka itinye umu ihe na-enyere ndu aka, wee diri gawa.

Ndulue (1993), onye kwara erimji di ka emume kacha ibe ya n'ala Igbo, kwuru na o bu emume na-eme ka ezi mmekorita di n'etiti umunne, ndi enyi na ndi ikwu na ibe, gunyere ndi mmadu ibuga mmanya n'ikwu nne ha. Ya mere na o rara ahụ onye Igbo ichezo ikwu na ibe ya nakwa ndi nna ya ochie. Onye obula n'ime ha nwere ugwu diiri ya. Nke a mere Ndulue (1993:137) ji si,

Erimji oheru bu ezie oge ntughari uche, inye ekele, oriri na onunu, nnyegharikota ihe onyinye nakwa mmekorita. Ndi bi ebe tere aka na-alota ulo iji sonye na emume nakwa inwere anuri mmekorita ikwu na ibe.

Ihe ndi a o kwuru gosiri na n'ezie o bughu so ka e rie, nuo ka e ji eme iri ji oheru. Okodo (2009) mere ka anyi ghota na ndi mmadu na ezinaulo di iche iche nwere ndi nna nna anyi ha na-echeta. O kwuru na o bu n'oge erimji oheru ka ndi nna nna anyi ha ji abia nonyere ndi nke ha. O bukwa n'oge a ka ndi isi ofufe arusi di iche iche ji ebuputara umu nwaanyi arusi ka ha mee ha ka ha di oheru ozo site n'ite ha nzu, aja oto na uhie tupu ubochi oriri. N'ubochi ga-abo ubochi erimji, a na-eme emume nke ndi Abateete kporo 'ilo ofo' bu nke e ji agozinwo ofo ndi mmadu na ezinaulo jigasi.

Erimji na-akwalite ezi mmekorita di n'etiti obodo na ibe ya. Ndi obodo agbataobi ha na-eri ji oheru na-aga nonyere ha ubochi emume; ndi gaara ibe ha, ibe ha abjara ha. Ndi a bjakwutere na-ele ndi bjakwutere ha obia nke oma. Nke a putara na a na-eme ya ka uru nkita – onye daara ibe ya, ibe ya adaara ya. N'uzo di etu a ka udo toro ato ji adi n'etiti obodo na agbataobi ya.

Etu ihe siri sie ike n'ala anyi, ufodu ndi oru ugbo gaara egwuru ji ha n'enyeghi ohere ka ha kaa aka nke oma. Emume iri ji ohuru na-eme ka udi onodu a ghara idi n'etiti ndi Igbo. Gbasara nke a, Ubesie (2010:136) kwuru:

O buru na e nweghi iwu na usoro e ji na-egwu ji, ufodu ndi mmadu nwere ike igwucha ji ha tupu o kaa aka n'ala, nke bu na mgbe ndi ozo ga na-ewe ihe ubi, ha anoro na-ele ha n'anya. Mgbe ibe ha ga-anoro n'oriri, unwu ana akpo be ha.

Inye Chukwu, ma o bu chi di iche iche, ekele maka nchedo na odudu ya bu otu ihe putara ihe n'usoro obibi ndu ndi Igbo. Ha na-enyekari ekele a mgbe ha wechara ihe ubi. Okoro (2012:227) hutara aja a na-achu maka iri ji ohuru di ka aja ekele. Nke a kwadoro Basden (1982), onye hutara 'Iwa ji' na mmemme na aja ga so ya di ka 'Ekele owuwe ihe ubi.' Na nkowa Okonkwo (2007), o bu na mgbede ubochi emume iwa ji, bu nke bukwa emume onwa asato, ka ndi obodo niile na Nri na ndi niile ha kporo biara emume iwa ji ji aga n'obi Eze wee kwanyere ya ugwu diiri ya. Igosiputa nkwanye ugwu a di oke mkpa maka na o bu site na ya ka Eze si amata ka usoro ochichi ya siri di n'obi ndi o na-achi; maka na gidi gidi bu ugwu eze. Ndi biara njem nkwanye ugwu a na-eri, nuo ma lere egwu di iche iche; okacha ilele Eze Nri ebe o na-agba egwu ufie, bu naani otu egwu o nwere ike igba.

Emume iri ji ohuru a na-eme kwa afu tupu e webe ihe ubi bu iji sopuru chi ala ma mmuo ndi nna nna anyi ha, nke na o nweghi onye ga-eri ji ma e bughu uzo nye ike ndi a (Achebe 1958:26). Nke a gosiputara ndi Igbo di ka ndi kwusiri ike n'usoro ofufe ha.

Erimji n'ala Igbo bu nnoo oke oriri na-edulata otutu ndi mmadu bi n'obodo tere aka. Mgbe obodo di iche iche na-eme emume a, otutu ihe na-abanye na ya iji mee ka o kpoo oku ma nye ndi niile biaranu obi anuri. Mana, n'ime ihe ndi a niile, tinyere oke mmefu ego so ya, ihe njirimara bu isi sekpu nti na mmemme a bu inye Chukwu ekele na irio ya aririo maka odinihu n'aka ndi uka, ebe ndi na-ekpere chi n'uzo omenala ji ya ekele chi ha na nna nna ha, oge ufodu site n'ije n'arusi ha di iche iche churo ha aja ekele ma rikwa ha maka odimma ha n'odinihu.

### **Nchikota na Mmechi**

Anyi kowara maka erimji ndi Igbo ma kwuputa njirimara di na ya. Na mbu, anyi nyere nkowa ihe bu 'ndi Igbo', 'ji' na ihe 'njirimara' putara n'ederede a. Anyi kwuru na emume erimji bu emume zuru Igbo onu ma nwee aha di iche iche e nwere ike ikpo ya di ka o si di n'olundi diga n'Igbo. O bu emume obi anuri nke ihe oriri, ihe onunu na ihe nlere anya na-ejuputa na ya. Ma n'ime ihe a niile, njirimara gbara okpurukpu di n'erimji bu na e ji ya ekele

Chukwu (ma ọ bụ chi na ndị nna nna anyị ha dị ka okpukpere onye si dị) ma rịkwa maka ngọzi nke ọdịnihu.

Ọ bụ eziokwu na obodo niile dị n'Igbo anaghị eri oke oriri a otu oge, ọ bụ emume jikọtara Igbo ọnụ ma na-akwalite udo na ọganihu. Ọ dị mkpa ka Igbo niile kwadosie emume a ike ka o wee dị ọkpụtorọkpụ. O nweeri obodo Igbo adighị eri ji ọhụrụ, ha ga-agba mbọ sonye Igbo ndị ọzọ n'emume a. Ndị ntorobia ga-agbado anya ma dị uchu n'ihe a na-eme na etu e si eme ya n'obodo ha dị iche iche ka emume a ghara inwụ n'aka ha. Gọmentị tosirị ikwado emume erimji ọhụrụ ma welite ya n'ogo dị elu ka ọ ghọọ emume ala anyị. Nke a ga na-adọta ndị mba ọzọ ga na-abia ilele. Nke a ga-abụ ụzọ mkpata nnukwu ego nyere gọmentị.

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## THE PRE-CHRISTIAN MISSIONARY COMMUNITY OF UMUCHU

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### **Abstract**

Colonialism and the Christian religion weakened and transformed the basis of the traditional society. There is no doubt that the traditional religion on which the Igbo society was based gave meaning and significance to the lives of people in that society, with no exception to Umuchu community. Today, some of those values have been thoroughly affected by historical factors, by the encounter with Europeans and their Christian religion together with its accompanying new systems of living. This study, therefore, looked at Umuchu community before the coming of the missionaries for proper understanding of the tenets and values that bound Umuchu together before the arrival of Christianity in the town. This study also suggested that we should go back to the root-culture in order to form a solid base for authentic Christianity.

### **Introduction**

Before the advent of Christianity, Umuchu was relatively quiet and peaceful. The traditional religion provided the spiritual cement that bound the individuals in the community and was satisfactorily functional; and provided the basis of behavior and conduct among the people. Through the practice of the traditional religion, the Umuchu people knew God and worshipped Him within the limits of their understanding. It controlled and was a determinant factor for all facets of human behaviour, be they socio-economic, political, and inter-group relations.

### **Location and Physical Features**

Umuchu is one of the thickly populated communities in Aguata Local Government Area, and it is located about twenty-two kilometers to the south-east of its headquarters, Ekwulobia. According to Obiora (1982), the landscape is hilly reaching its peak in Akukwa and Umugama villages, and then slopes towards Umunze and Umualaoma, and the land

forms an undulating plain with numerous water courses. This plain is very expansive and most suitable for agriculture, which is the main-stay of the economy of the people. This affords farmland both for Umuchu people and other neighbouring communities.

Though the town is drained by numerous streams and riverlets, the most important body of water is the Uchu Lake which was named after the goddess of the town Uchu. Uchu has an outlet which joins the Imo River at Arondizuogu. In Nigeria as in other parts of the tropics, rainfall is the most important element of climate as far as agriculture the main occupation of the people is concerned. The town falls within the rain forest zone of West Africa with marked dry and rainy seasons. Temperature is generally high reaching the peak in dry season. Though some of the forests are left uncleared, most of the virgin forests were cleared for human habitation and agriculture, except the ones reserved for shrines dedicated to the gods and goddesses. The people of Umuchu are mostly farmers. The soil is a combination of red earth and loam. The loamy soil is fertile for agriculture which has remained one factor that encourages the cultivation of yam, cassava, cocoyam, plantain, banana, maize and vegetables. As a result of this, food is abundantly surplus for trade. According to Mgbemena (2012), the farming system and the cutting of timber have virtually rubbed the area of its original vegetation. However, in some parts, patches of residual rain forest still exist.

### **Brief History of Umuchu**

Umuchu which is a border town between Anambra and Imo States is located on the south western part of the present Aguata Local Government Area of Anambra State. On the south, it is bounded by Arondizuogu, Umualaoma and Akokwa, on the north west by Achina and Enugu Umuonyia, in the west by Uga and Amesi and in the east by Umuomaku, Umunze and the Agho-Mmili River. The town is located on a table and at a height of about 180 metres above sea level, which shelves down a valley eastwards where Umuomaku and Umunze are situated. Umuchu has an estimated land area of 48.6 square kilometers and is one of the most thickly populated communities in Aguata Local Government Area. In the case of population, Umuchu is next to the largest town, which is Uga in the local government area. Umuchu town as a whole covers roughly thirty square miles.

The town consists of three major traditional village groups namely; Ihitenato, Amanasaa and Okpuna Achalla. Each of these village groups is again made up of villages which form the twelve main villages in the town which each of them traces its ancestral root. Though the period of settlement of these various Igbo communities that migrated into Umuchu could not be stated with exactitude. The event of that period suggests that it was in the seventeenth and eighteenth centuries. That is, the periods which Afigbo (1981) described as the era in which slave trade and raiding became important factors in Igbo-socio economic life and that, that was what made the Igbo settle effectively in the area they now occupy. It was within this period too that the amalgamation of Umuchu took place.

Several factors which include geographical continuity, the presence of the Uchu River, the need to widen the scope of socio-economic inter-dependence, the presence of the Nkwo Market and the need to form a formidable and united force against frequent external threats not only from their immediate neighbours, but also from the Abiriba military adventurists

who invaded many Igbo communities hunting for slaves and human heads were considered responsible for the formation and amalgamation of Umuchu. The amalgamation according to Nnoli (1999), was done:

Through the invitation of a medicine man from Arondizogu named Akpaka, ... prepared a charm called *ichu*, which was designed to ward off enemies. On the day of unification, all the elders representing the constituent villages assembled at a common meeting place today called nkwo. After the preparation of the charm, the medicine man announced that the medicine was god-given and was to be called *ichu*, while the signatory villages should be collectively called *umu-ichu*. He told them that the charm embodied the spirit of the whole villages and was a visible expression of their strength, unity and survival which must be preserved and protected by all means; even if it meant fighting a war. (pp. 38-39).

In what may be called the constitution of Umuchu after its amalgamation, the constituent villages unanimously agreed and were bound on the following:

- i. That Ugwuakwu which is the head of Ihite, be recognized as the head of the union.
- ii. That all the constituent villages be known and referred to as *Umu-ichu*.
- iii. That the place of the great union be made a market and a meeting place.
- iv. That the representatives of all the village groups be brought together to form the union's council.
- v. That all the traditions, norms, customs, rules and regulations governing the amalgamation stipulated and streamlined.
- vi. That the union should endeavour to settle disputes between member villages and individuals as the case may be.
- vii. The institution of an annual festival to commemorate and strengthen the bond of relationship within the union. Thus, the establishment and celebration of *itu-onu-ugbogulu* festival.

### **Socio-Political**

Like other Igbo hinterlands, Umuchu people did not come under any remarkable influence until the colonial period. Their only contact with the Europeans was through the long distance traders and oracular agents. Thus, Nnoli (1999) noted that prior to the invasion, there were early European visitors to the town dating from 1893 when a whiteman, Mr. R. Hargroves, a government official came to Umuchu. Though politically, the Igbo traditional government varied from place to place, its characteristics are always the same. Thus one thing, according to Isichei (1976), that attracted the first western visitors to Igboland was the extent to which democracy was truly practised. In Umuchu, power flowed evenly among

different groups that made up the community, and the nature of government was such that matters of public interest were discussed and the decisions taken at the general assembly.

Politically, Umuchu was not ruled by a chief, king or queen before the advent of the British. Its system of government was democratic and egalitarian and falls within the category of what Nnoli (1999) describes as Democratic Village Republic. This view was also supported by Ogbaje (1995), who asserted that the Igbo have no kings and queens, that chieftaincy was introduced to Igboland by the British native administration system of government. Prior to the invasion, Umuchu was socio-politically structured into kindred, village council, village group and the union council, which was the highest traditional law-making body of the town since the amalgamation of the three village groups into a confederation. The administrative functions of the council were to maintain law and order in the community; to ensure that cordial relationship existed among the various groups in the town and between the town and her neighbours. It passed legislations for the general well-being of the people and ensured the preservation of custom and traditions. The patriarchal system which made the male central figure through whom the descent is recorded was practised in Umuchu. The Diokpara is respected and obeyed as the head of the family unit.

Socio-politically, authority flowed from the basic unit, the nuclear family which consisted of the man, the head of the family, his wives, children including his dependants. The next level, according to Ezenwafor in Mgbemena (2012), was the *Umunna* extended family which comprised of a number of nuclear families that claimed a common ancestral father. It was headed by *diokpara* the eldest surviving man in the extended family. There are other traditional organizations and institutions of political and social control that manifest themselves at the village level and contributed to the town's system of government. They are the age grade groups (*ebiri*). Obiora (1982:4) reported that "they were in charge of labour and defence in the town." The masquerade society was also used in implementing the judicial and administrative decisions in the town. According to Nnoli (1999:54), "the masquerades function as agents for the enforcement of social sanctions, laws and order, public morality and punishing offenders who violated Umuchu custom and traditions." The *umuada-umuchu* (*umuokpu*), who are free born females of Umuchu is another powerful group in Umuchu known for their collectivity of action, unbending loyalty to a cause and unity of purpose.

### **Economy**

In pre-colonial Umuchu society, agriculture was the most important economic activity. Land which is the greatest asset in agriculture was owned communally, though not much of the land was communally owned. Land tenure system was however, no problem to the practice of agriculture in Umuchu. Thus according to Mgbemena (2012), the method of land-use was rotational and mixed cropping. This is, a practice in which land is left fallow by a farmer for about two to four years having cultivated it for a while. He went on to state that the practice was attributed to the density of population and quest for land acquisition. The only identified serious constraint to farming was shortage of labour, which made them marry many wives in

order to raise enough children that will assist in the provision of needed labour both for agricultural and other economic activities.

Yam which according to Basden (1982), is the Igbo main economic stay, is the chief crop cultivated in Umuchu. The people engaged also in tree-planting such as breadfruit, kolanut, oil bean, pear, coconut; which provided steady supplies of cash flow in the economy of the people. Ibughubu and Achalla villages which have extensive fertile marshland grew and still grow certain crops and vegetables like maize, okro, water leaf, garden eggs, pepper and bitter leaf twice a year. Hoes and digging sticks were their main farming tools. Various species of bananas which not only served as sources of income and food supplies, but also were used to check the menace of ecological disasters like soil erosion were grown too. Animal husbandry which involve the raising and growing of domestic animals like goats, sheep, pigs, e.t.c. were important aspect of the people's agricultural practice. Fowls were raised to provide eggs and meat and were equally used for virtual sacrifices. The people engaged in this to augment what came as proceeds from farming.

Though there were other economic activities of the people like trade and commerce, local manufacturing, hunting and professional occupations like rain-making, divination and wine tapping. The practitioners did not give up farming as it was their main occupation and major source of livelihood. Agricultural practice provided the people with extra and steady supplies of food; encouraged specialization to some extent and stimulated population growth which was a source of labour. However, labour in the pre-colonial economy of Umuchu was not entirely a specialized but semi-specialized, as individuals changed occupation at will. Thus, the economy of the people witnessed tremendous mobility of labour. Each village had its market, but the central market that served as the centre for all affairs, major festivals and social functions was Nkwọ Uchu, that is the major market of the town. It was one of the institutions established at the inauguration of the Umuchu confederation in the 7th century to keep in living memory of the meeting and amalgamation, and remained the most central and nerve centre of the town's economic and social activities. According to Nnoli (1999:101), "though it is a periodic market holding every four days, little transactions *ozuru* also take place on ordinary days to meet with emergency needs of the people." The role of women as traders was limited to Umuchu, while the long distance trade was the exclusive preserve of men.

### **Socio Cultural**

Umuchu evolved some social institutions, which were treated with great respect and sacredness. These socio-cultural institutions are discussed as follows:

- i. **Marriage:** Marriage institution in Umuchu as in other Igbo communities is an age-long and highly regarded as a sacred social institution. It is the legal union of a man and a woman as husband and wife. Just like other African people, Umuchu people attach great importance to marriage. Thus Mbiti (1969:130) states that:

For African people, marriage is the focus of existence, it is the point where all members of a given community meet, the departed, the living and those yet unborn. All the dimensions of time meet here and the whole drama of history is repeated,

renewed and revitalized. Marriage is a drama in which everyone becomes an actor and actress and not just a spectator; therefore marriage is a duty, and requirement from the corporate society, and a rhythm of life in which everyone must participate. Otherwise, he who does not participate in it is a curse to the community, he is a rebel and a law-breaker, he is not only abnormal, circumstances means that the person has rejected society and society rejects him.

Marriage in Umuchu is made and solemnized with certain rites prior to the Christian era. Madueke in Mgbemena (2012) states that men do not and had no right to approach a girl for marriage as it is done today. Marriages were planned and arranged by parents or relations; and sometimes girls are betrothed at a very tender age through presentation of a necklace to the girl which she was expected to accept in the presence of her parents; and the ceremonies will be performed when she attains the puberty age. Though there was no age limit to marriage, a man of eighteen years was considered ripe to get married in those days and as well has no limit as to the number of wives a man was permitted by tradition to marry. Ilona (2007:33) states that: “men could be monogamous.” The reason why many men married many wives was not just to enhance their status but also to raise enough work forces for their farm works.

In Umuchu, before a man and a woman settle as husband and wife, the woman performs a cleansing called *ikpualu* usually done in the evening by a juju priest with the husband present; while the man performs the *iruagwu* rituals designed to rid the young man of all the evil spirits and misfortune believed to have followed him when he was a bachelor. The girls must have to undergo five traditional hair plaiting stages to be old enough to live with their respective husbands. Also the actual marriage was and is still performed in four stages before the couple could be allowed to live together.

ii. **Birth, Death and Burial:** In every marriage union, birth is conceived as an act of providence and as something sacred and a fulfilment of expectation. Thus, it is believed that the purpose of marriage is not just the universal quest to have helpmate and ensure the retention of the man’s family name, but also to raise children who would help provide the needed labour in farm work. In agreement, Ogbaje (1995:23) states:

As soon as a child is born in African community, it becomes a member of the community, and relatives visit to present gifts. Drinking and eating are organized in which the living and the dead are brought together to rejoice over the admission of a new member into the community. The growth of a child is watched not only by the parents, but also by other members of the community.

In Umuchu, gifts of babies irrespective of gender was highly cherished but was more valued if it were a baby boy. At birth the diviners are sought to ascertain who reincarnated the baby. Though the people appreciate death as a necessary end which must take place, it brings sorrow to the members of the family and loved ones. As a result of this, Mbiti (1969) posits that death is something that affects everybody. This is because it brings sorrow and loss to both the family and community. The people believed in three types of death namely bad

death (*onwu ojoo*) this is the category of people who died while leading bad lives such as thieves, assassins, prisoners, wizards, witches, those who died of suicide, swollen abdomen, abortion. Some of these people subconsciously struggled against their death and sometimes before their last breaths confessed their sins under the spell of excruciating pain, and which is known as *igba asisa*.

Another one is untimely death (*onwu ike or onwu mberede*), this kind of death is characterized by a very short illness of unknown origin or accidents resulting from a fall, motor vehicle accident, drowning, dying in pregnancy. The last one is natural death (*onwu-chi*) which is the death of people at a good old age before their children, who in turn would give their parents befitting burials. This death should not, however, be from a dreadful disease or by accident. People do not wish the first two types of death for themselves, their relatives or friends. As a result of this, Madueke in Mgbemena (2012) states that since death is for every living person and a necessary end, people always pray for *onwu chi*, and not for the other two types of death which they see as bad death.

There was the general belief that if one was not accorded full burial rites, such a person might not reach his or her destination to the ancestral world. Thus Metuh (1973) distinguished between funeral rites and death rites by saying that: the purpose of death rites is the internment of the corpse, while the purpose of the funeral rites is to assure the deceased of entrance to the spirit land. In Umuchu, those who died the bad death (*onwu ojoo*) were deposited in the evil forest, to rot away or be eaten by the birds of the air, while others are buried with sacrifices. For the people of Umuchu, what matters and considered very important was according the dead full burial rites; not just burying the dead or mere committing the dead to the mother earth. The people believe that the moral standard of a person while alive determines his destination at death and the type of death that may befall the person. Thus a close watch at any burial of the deceased in Umuchu tells what the living believed about the personality of the deceased.

iii. **Festivals in Umuchu:** Each village in Umuchu celebrated one festival or the other, but the whole town has some common festival they celebrated together annually which bound the people together politically and religiously. These include *Ituonu Ugbogulu* representing the annual census system, *itu mkpulu ji* and *iri ji ofuu* festival. According to Madueke in Mgbemena (2012), the chief priest moderated in religious festivals, performed propitiatory rites and kept custody of the shrine.

The *Ituonu Ugbogulu* annual festival was celebrated between the months of April and May, and usually on Nkwọ Uchu day to mark the commencement of a new farming season. The chief priest of Uchu puts the town in a festive mood by announcing the date for the event. Each woman comes in her best attire and make-up to the market with some pumpkin leaves tied together for the occasion. The men in turn dressed in their best outfits come out carrying at least a pot of wine to entertain their friends from within and outside the town. At the arrival of the Uchu priest, the *Ikoru*, a wooden gong was sounded and everybody made effort to see the chief priest as he made his way into the market, walking and half dancing. Nkwoh cited in Nnoli (1999) wrote that he held in his hands the *Nne Ofọ* and *Oji* sword,

which were symbols of sacredness, righteousness and authority as women brandished their pumpkin leaves which they threw at the chief priest as he danced passed, muttering words believed to be prayers. As the women threw their pumpkin leaves, they performed the *Oguguo* dance, which involves jumping up and down in jubilation, greeting everyone around. The messengers of the chief priest picked some of the leaves to be used for some ritual ceremonies and at the same time made sure nobody blocked the chief priest as he danced across the market pathway; just as they made sure also that none of the leaves touched him.

iv. ***Itu Mkpulu Ji Festival***: This festival involves presentation of seed yams by all the men in the villages in order of seniority, usually done eight days after the announcement by the messenger. Nnoli (1999:61) notes that “the feast of the first pumpkin leaves are done by women while the seed yam feast is done by men.” It was a time for yam offering during which male adult of at least eighteen years and above presented a yam tuber. During this period, rituals were performed at the *Nkwo-uchu* shrine to mark the occasion. He also states that “as one puts down his yam, one mutters prayers to the *Uchu* deity, touching one’s fore finger on the ground and then dipping it in a pot of kaolin (nzu) and rubbing same on one’s forehead and then going away.” This is one of the festivals that were established on the day of amalgamation. Thus it is usually an event of renewing, stressing their corporate identity as one indivisible, indissoluble entity and for renewal of their oath of allegiance taken by the founding fathers of the union. This oneness of purpose, one destiny and one community is however displayed in dipping their respective five fingers into the common pot. The festival meant three important things to the community.

First is that it had great socio-political significance in the traditional life of the people as it instilled new lease of life to those who participated in the year’s annual event. Secondly, it represented a traditional head-count for the adult and marked the determination of the numerical strength of its male adult that determined the military might of the community. Finally, the festival marked the community’s lunar monthly calendar. Thus the eating of the last yam tuber signaled the end of the year for the town.

v. **Religion of Umuchu**: The concept of God is not unique to any human group or race. The Igbo according to Nmah (2003:25), “are a religious people”. Ozigbo (1988:26) also states that:

Religion is one of man’s inherent attributes. It stems from his ability to think abstractly and also to symbolize. From time immemorial, Africa has been very religious, and like other people of the world, their religion has known many forms.

Traditional religion was practised by the people of Umuchu prior to the advent of the Christian religion, and they were similar in one way or the other to those found in other Igbo societies. It acted as a powerful instrument of cohesion among the people. In Umuchu, religion was centred on the existence of a supreme God (*Chukwu*), Who is regarded as the great God and author of heaven and earth. Their belief in the supernatural existence of *Chukwu* or *Chineke* as God the Creator is a pan-Igbo belief, presented by the Christian

religion. He is the Supreme Being that creates and exists to control His creatures, but was not created. The uniqueness of this God is manifested in the names the people of Umuchu bear, like Chukwudi (there is God), Chidinma (God is good), and so on. He is seen as the Supreme Spirit that is greater than other spirits.

The major frames of reference were the *Igwe/Ezenu*, the ala ancestors and other genetic gods such as *Chi* and *Agwu*. According to Egboka in Mgbemena (2012), Umuchu people revered highly the *Chi* god and everybody had his or her *Chi* who was seen as being responsible for ones success or failure. The Umuchu people believed in the existence of good or bad *Chi*, which are usually consulted for explanation on the reason for certain events. Special altars in which special trees like *oha*, *oji* or *ngwu* were planted, are normally built for these *chi* deity usually in front of the owner's compound where they are worshipped with sacrifices of food, kolanuts, wine or fowls. The people believed that divinities are a means to an end and not an end itself, thus divinities are intermediaries between God and man; and are conventional means of reaching the supreme deity. They do not exist on their own but are ministers, who according to Idowu (1973:165), "are brought into being as functionaries in the theocratic government of universe." Also, the Uchu River which was where the second wrap of the *ichu* charm was thrown into was regarded holy and worshiped. Ala (the Mother Earth) is revered but not worshipped in Umuchu. It was believed to be responsible for fertility as mothers were responsible for bearing children. The Ala is considered strong and sacred that any crime against Ala is sacrilegious. Odife (1996:6) states that "there are Igbo taboos in the town known as *Nsoala*."

As a result of this, it was an abomination for one to steal a fowl, a tuber of yam or cut the tendrils of a planted yam tuber, have sexual intercourse with his blood relation, commit murder, suicide, adultery, poisoning or even the crowing of the cock at dinner e.t.c. Such abominations attract serious spiritual and corrective visitations, which involves sacrificial cleansing to appease the Ala which in the case of human beings must perform or face the consequences. For this reason, some people in some cases are made to swear by the Ala in order to obtain divine judgement. It was this fear of reprisal from the gods that moderated social behaviour in Umuchu. Other lesser spirits of importance were the ancestral spirits. According to Idowu (1973), the ancestors are departed spirit beings who stand in close relation to the tribe or the family. It was believed in Umuchu that whoever lives a good life on earth, received proper burial and funeral rites would join the company of the good spirits in the next world and from there protect their lineages. These ancestors were regarded as intercessors for the living to *Chukwu* and harbingers of good fortune; and as such were venerated. Though the traditional religionists directed their prayers to the ancestral spirits, the general belief was that the ancestral spirits were the intermediaries and intercessors for their offsprings alive. In Umuchu they are addressed as forefathers (*ndi nna nna anyi ha* or *ndi gboo*). Therefore, this means that the principle of praying to *Chukwu* through the ancestral spirits was not unlike the Christian principle of praying to God through the saints. Also, the practice of traditional religionist calling upon the god of their forebearers in their prayer is in the same manner the Christians beckon upon the God of Abraham, Isaac and Jacob.

There were however, malevolent spirits that caused havoc and disorder in the society. These are souls of the deceased who did not attain that happy state; rather they lived ignoble and miserable lives while on earth and did not receive full burials. As a result of which they remained unhappy, discontented and roamed the world of men, tormenting and harassing people.

### **Conclusion**

Christianity did not meet an empty space or land in Umuchu, rather it met a community which already had an established way of life, belief system, trade and religion. Umuchu community already has their own traditional religion which they practised prior to the advent of Christianity. This study shows that Umuchu community had long before the arrival of missionaries in the town lived an organized and systemic life, adhering to those cultural values that bound them together. This study also suggests that we should go back to the root-culture in order to form a solid base for authentic Christianity. Going back to the root does not mean going back to the pre-Christian missionary era, rather it is a return to the good values and culture found in our traditional community and placing them side by side with the true principles of goodness.

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**MGBASA EJEMOZI ỤKA MMỤỌ NSỌ NA NAJIRIA KAMGBE AGHA BIAFRA  
NA NAJIRIA BIRI: ETU IHE SI GBATA KWURU**

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**Ụmị Edemede**

Ndi Ụka Mmụọ Nsọ bu ndi nkuzi ha, ozizi ha na nkwenye ha gbadoro ukwu n'ike nke Mmụọ Nsọ Chineke. Ha na-agbaso usoro ofufe a haziri ahazi ma na-agba mbọ ikuzi ihe di n'Akwukwo Nsọ n'agbanweghi ya. Onye obula di n'otu usoro ekpemekpe a ka a na-akpo na Bekee (a pentecostal). Ihe gbasara ha na ije ozi ha ka a na-akpo (pentecostalism). Ederede a choputara mgbe ije ozi ndi uka Mmụọ Nsọ malitere, ihe bu ebumnobi ha mgbe ha malitere ohuru, agamnihu ha kamgbe ha malitere na uru di iche batarala n'ije ozi ha tumadu n'oge ugbu a. E ji ufodu n'ime ha a ma ama na Najiria mere ebe mgbado ukwu nnyocha ederede a. Uka Mmụọ Nsọ malitere na Najiria na mbido 1970. Ederede a gbara ndahie ndi ndu ha n'anwu n'agbanweghi ezi ebumnobi ha ji malite. Nke a mere ezi ebumnobi ndi a ji akpuzi afọ n'ala taataa. Ederede a gosiputara ndahie ndi isi uka Mmụọ Nsọ ma gbaa ndi ka kwu chim n'okwukwe ha ume ka ha na-aga n'ihu n'ezi oru ha. Ederede a bu nke nkwasị, n'ihia ya e jighi atutu o bula nyocha ya. Ederede a ga-eme ka ndi hierela uzọ n'Uka Mmụọ Nsọ chighakwute Chineke ma meghee anya ndi a na-achọ iduhie uzọ ka a ghara idupu ha n'okwukwe. E nyere ndumodu ka ndi niile bu ndi otu Uka Mmụọ Nsọ gbaa mbọ wepu oke ochicho, amuma ugha, oke ichu nta ego na aruruala ndi ozọ di iche iche ka Chineke wee jiri uka a rupu ebumnobi Ya n'ogbo a gbagoro agbagoro. Usoro nkanye akara uda olu a gbasoro bu nke Green na Igwe 1963. N'udidi a, a gaghị akanye uda elu, mana a ga-akanye uda ala na uda nsuda.

**Ndubata**

Uka Mmụọ Nsọ bu ndi kwenyesiri ike na ndakwasị ike nke Mmụọ Nsọ na ndu onye kwere ekwe site n'ime mmiri Chukwu na ikpe ekpere. Uka a kwenyere na onyinye isu n'ire bu otu mputa ihe ndu onye natarala ike nke Mmụọ Nsọ. Ha kwenyekwara na mkpuru nke Mmụọ Nsọ na-aputa ihe n'udi ibu amuma, igwo oria, amamihe na omuma ihe di mma na ihe di njo.

Ha na-akuzi maka ukpuru Akwukwo Nso na uzọ mmadu ga-esi gbaa oso ndu ya di ka ihe e dere n'Akwukwo Nso si di iji nwe ike jee ala eze Chineke. Ihe bu okwu a kpu n'onu n'uka ndi a a na-ekwu maka ha bu nziputa nke ike nke Mmuo Nso site n'iji ekpere nweta oru ebube Chineke n'udi ndi gunyere itopu mmadu n'agbu, igwo oria, ikewapu mmadu n'ubiam, inweta mkpuru nke afo, wdg. Ndi Uka Mmuo Nso mubara site na nkewapu ha kewapuru onwe ha puo na choochi ndi buru uzọ di ka Anglikan na Katoliki. Iji maa atu, Watchman Catholic Charismatic Renewal na Catholic Charismatic Movement si na Katoliki kewapu.

### **Mmalite Uka Mmuo Nso**

Onye malitere Uka Mmuo Nso bu onye burula onye uko n'Uka Metodisti nke a na-akpo Charles F. Parham [1873-1920] (Obiefuna, 2004). Mana mgbe o maliteziri kpomkwem bu n'afọ 1901 na Topeka, Kansas di n'Amerika. Ihe kpatara mmalite ya bu ozizi Parham ziri gbasara ngozi nke abuo di ka John Wesley (1703-1791) ziri n'oge ahụ, ya bu nwoke ahụ malitere uka Metodisti. O bu ya kpatara na ndi uka Mmuo Nso ndi mbu kwenyere n'ozizi ngozi nke abuo bu isi ihe a na-ezisa n'oge ahụ na Uka Metodisti. O bu ya kpatara ndi uka Mmuo Nso ji kwenyesie ike na ngozi nke abuo. Ngozi nke abuo putara idi ndu di nso nke a kughị mmiri ma oli n'ozuzu oke. Okowa okwu ndi Uka Katoliki (1976-469), kowara ngozi nke abuo di ka odudo nso nke Mmuo Nso nke sitere n'ike nke Mmuo Nso (Obiefuna, 2004). Ya bu na mbata nke Mmuo Nso ejedebeghi n'idi n'ime mmadu kama o na-aputa ihe n'isu n'ire di iche iche (glossolalia) na iru oru ebube sitere na Chineke di ka o mere na ndu ndi ozi n'oge ike Mmuo Nso dakwasara ha (Olu Ndi Ozi 2:4). O buladi mgbe ndi ozi Jeso natachara Mmuo Nso ma malite ekpere, ike Chineke malitere putawa ihe na ndu ha. Etu a ka o kwesiri isi na-eme n'ogbako umu Chineke n'udi di iche mgbe onye ozi Chineke kwuchara okwu Chineke. Site na 1906 rue 1909, otu onye ojii bu onye mba Amerika na-ezisa ozi oma gbasara idi nso bu W. J. Seymour haziri ogbako ntute nke mmuo n'Amerika nke mechara buru oka ibe. O bu ya kwalitere ije ozi uka Mmuo Nso n'uwa niile. Kamgbe ahụ, Uka Mmuo Nso malitere igbasa di ka mkpuru ukpaka na mba uwa niile okachasi na Yuropu na Afrika. Na Yuropu, onye malitere ya bu onye ozi a kporo T. B. Barret bu onye Metodisti di na Norway. O malitere ya n'afọ 1920. Uka Mmuo Nso bu uka kacha eto eto na mba uwa ta a.

### **Uka Mmuo Nso na Najjiria**

Otutu ndi mmadu elebaala anya n'uka Mmuo Nso. Uka Mmuo Nso bu ihe nwerela onodu na Najjiria. Nke a bu ihe doro ofodu ndi uka agba ochie. Ihe a bu ihe di mkpa nke mere kak ndi mmadu kpalie anya elu. Ya mere, otutu ndi mmadu edeela ihe gbasara ya. Ndi dere ihe gbasara ya gunyere Madu (1996), Ojo (1998a, 1998b na 2006) na Onu (2000). Uka Mmuo Nso malitere na Najjiria n'afọ 1974. Ndi nyere aka nabata ya ma mee ka o guzoro bu ndi bjara igbasa ozi oma na Najjiria bu ndi bi na Najjiria n'oge ahụ wee na-eje ozi ha. Mmetuta ike Mmuo Nso metutara ndu ha n'otu uzọ ma o bu nke ozọ nyeere ha aka gbasaa ozi oma. Ta a, Uka Mmuo Nso ndi e nwere na Najjiria na-amà uka ndi izizi aka n'ihu karja mgbe ha malitere ohuu. Nke a bu n'ihu mmepe na mgbasaa ozi n'uzọ ogbara oheru e si agbasaa ozi oma di ka intanet, kebulu, Utubu, wdg. Ndi Uka Mmuo Nso na-aka enye onwe ha ohere ikwu

okwu Chukwu na kebulu, TV na redio n'ihu na ndi mmadu na-akazi ekwenye n'ihe ha nuru na redio na kebulu karja nke ukọ Chukwu ha kwuru n'ulo uka. N'ataghi okwu eze, o di mkpa ka anyi mata na ndi a na-ekwenye n'ihe niile ha nuru n'agbanyeghi ma ha bu ezi okwu ma o bu na ha abughi. O bu ya mere na o buladi nke ahụ ha nuru n'uloaka, ha anaghi eji obi ha niile ekwe ya. Uka Mmuo Nso na-agbani inye onye obula usa gbasara nsogbu o ji bia site n'ekpere kporo oku na isu n'ire tinyere igwa ndi mmadu ihe ha chorọ inu gbasara agamnihu na ezi mgbanwe na ndu ha.

### **Njirimara Uka Mmuo Nso na Najjiria**

N'oge a, Uka Mmuo Nso agbasaala di ka mkpuru ukpaka na mpaghara Najjiria niile nke na o nweghi obodo i ga-eje ugbo a ka i ghara ihu otu ma o bu ibe ya. Nkuzi ha na usoro ije ozi nke mmuo ha na-amà ndi uka izizi di ka Anglikan, Katoliki, Metodisti, wdg aka n'ihu nke ukwu. Tupu onye na-ekpe ekpere a na-esepu onu n'otu ahiriokwu, ha etielà nnukwu 'Amen' uda ya ga-adi ka nke egbe elu igwe. O bughi di ka o na-adi na uka ndi izizi ndi na-eti 'Amen' mgbe onye nchu aja bjara na njedebe ekpere ya. Ndi Uka Mmuo Nso na ije ozi ha na-aputa ihe n'akwukwo akuko di iche iche e nwere na Najjiria ta a tumadu ubochi uka. E tinye igwe TV na redio, a hu ma nu etu okwu Chukwu ha na ekpere ha si juputa. Ufodu na-ezi ihe kwesiri ebe ufodu enweghi ezi mmuta ha na-ezi. Ihe na-emebekari isi okwu ozi oma ndi Uka Mmuo Nso na-abukari nkwa agamnihu, nkwa olo ebube Chineke di ka ime ka onye isi hu uzo, ime ka onye orja nwere onwe ya, ime ka onye ngwuro gaa ije, ime ka nwa ogbenye buru ogaranya, wdg. O bu ya kpatara otutu ji enwe mmasi di egwu inuje ebe obula ha kporo ogbako ozi oma, ma na redio na TV. N'eziokwu isiokwu ozioma na ekpere ndi Uka Mmuo Nso bu ihe ndi Najjiria chorọ inu, tumadu ugbo a onodu nchekwa na aku na uba Najjiria kpuru afọ n'ala. Ihe isi ike juputara n'ebe niile. Ya kpatara na onye o bula na-achosi ike iketa oke ngozi nke ya. Onodu ojo ala anyi nke olile anya adighi na ya emeela ka ndi mmadu na-agbakwuru ndi Uka Mmuo Nso maka inye aka nke sitere n'ekpere kporo oku. N'ezie a ga-achoputa na ndi na-enujekwukari ndi Uka Mmuo Nso maka nchekwa na agamnihu bu ndi ndoro ndoro ochichi ririla ego Najjiria ma na-achọ nchekwa maka na egwu na-atu ha na iwe na-ewe ohanaze ha riri ego ha. Ebe o bu na ndi ndoro ndoro kpara udi aru di iche iche ma mara na ndi ulo ikpe nwere ike ikpe ha ikpe, tuo ha nga, mgbe ufodu naghatakwa ha nnukwu ego, ha na-ahuta ya na ezigbo uzo mgbapu bu igbajekwuru ndi Uka Mmuo Nso maka ekpere kpu oku n'onu ga-eme ka ndi na-achu ha chudebe ha. Otutu ndi na-achọ ihe iriba ama na oru ebube na-enuje n'Uka Mmuo Nso maka agamnihu na mgbaputa maka na ekpere ha abughi nke e ji nwayo ekpe di ka a na-ahu na uka ndi izizi kama ihe i ga-ahu bu iti mkpu ma mgbe kwesiri ma mgbe ekwesighi n'oge ekpere. Ha were ya na ekpere e ji nwayo kpe anaghi eru Chukwu nti. Ha kwenyere na naani nke na-eru Chukwu nti bu nke a na-eti mkpu, na-awuli elu na ya tinyere isi na ahụ niile ima jijiji. Mgbe ufodu o bu site na mmadu ida n'ala mgbe ukochukwu bikwasara ya aka ka a ga-ama na Chukwu agbaputala onye ahụ n'agbu ji ya. Onye adarughi ala a mara na ekpere abanyebehi ya ahụ. Ya mere na e meghi ka e mere, ukochukwu ejiri ike n'uzo aghugho kwatue onye ahụ ka ndi mmadu mara na ike di n'ime ya.

## Ụdidi Ụka Mmụọ Nsọ

N'ederede Matiu Ojo kpọrọ *African Charismatics in Encyclopedia of African and African-American Religion*, nke Glazier (2001) gurū, o weputara ụdidi usoro ụka Mmụọ Nsọ atọ. Ọtu nke mbụ bụ nke ọ kpọrọ Otu 'classical' bụ nke malitere mgbe ndi ọcha wetara ozi ọma ka nọ na Naijiria. Ndi mebere ya gụnyere 'Four Square Gospel Church, Apostolic Faith Mission, Apostolic Church, Assemblies of God Church,' wdg. Ha malitere n'ihe di ka agbata afọ 1930 rue 1940.

Otu nke abuo bụ nke Ojo (1998a) na (1998b) kpọrọ 'the Indigenous Pentecostal Churches'. Ndi di n'otu a malitere n'ihe di ka agbata afọ 1940 rue 1960. O bụ umu nwoke na umu nwaanyi chorọ ụzọ ha ga-esi gba nnukwu mkpọrọgwu n'ime Chineke hibere ha. Ndi dabara nke ọma n'udidi a bụ ihe di ka 'Redeemed Christian Church' nke Enoch Adeboye choputara na 'Deeper Life Bible Church' nke W. F. Kumuyi hibere.

Udidi nke atọ bụ nke ka putara ohuu karia ndi ozọ. Ha malitere na mahadum di iche iche di ka ntute n'igbasa ozi ọma malitere n'ihe di ka afọ 1970. Ntute ahụ malitere n'etiti umu akwukwo ndi nke Kristi zukoro onu ma na-enweko di ka otu ndi n'ime Kristi n'agbanyeghi ụka onye na-eje. O malitere n'etiti ndi nke Kristi na-agu na mahadum Ibadan mgbe ndi so na ya kwuru na otu ha guzobere oheru na-enyere ha aka ito eto n'imata Kristi. Ha mechara gbasaa rue Mahadum Naijiria, Mahadum Ile Ife, Mahadum Legos, Mahadum Ahmadu Bello, ebe e nyeghariri ya aha ha kpoziri 'Fellowship Evangelical Students (F.E.S.)' kama nke o bu uzọ za bu 'Independent Charismatic Churches'. Okwu a kpu n'onu n'etiti ha gụnyere imu mmadu oheru, ime mmiri Chukwu nke Mmụọ Nsọ, isu n'ire, na udi ogwugwo nsọ di iche iche nke di ka a ga-asị na o bu ya bu isi ihe a na-ezisa n'otu a (Udobata, 2015)

Ndi a malitere ozi ọma nke a na-eme na mpuga mbara ezi, n'ama obodo di iche iche, na-akpo oku ogwugwo nsọ maka ndi oria, mgbaputa maka ndi e kere agbu, agamnihu maka umu ogbenye na olu ebube na ihe iriba ama di iche iche. N'oge ahụ, o bu n' ala Igbo bu ebe ije ozi ha kara puta ihe n'ih na otutu ndi mmadu ka nọ na nsogbu di iche iche ha dabara na ha nke agha Biafra na Naijiria wetara. Umu Igbo che na onye nzoputa aghaghi ibiara ha otu ubochi site n'usoro ekpere ndi a anaghi agha inuje ebe o bula ha kuro kpom maka iputa n'ubiam na ihe isi ike agha tinyere ha na ya. E mechara ije ozi ndi a gbasaa di ka mkpuru ukpaka na mba Naijira niile nke e sitere na ha mechaa malite inwe ije ozi nke onwe di iche iche n'ebe niile. Otu 'Fellowship Evangelical Students' mechara gbarie. Ndi hutara na ha nwere okpukpo oku kewapuru onwe ha iji nwee ejem ozi nke aka ha n'otu n'otu, ndi bui nnukwu ụka ugbo a.

N'ihe di ka mmalite afọ 1970, ihe na-echu ndi malitere ije ozi onwe ha ura bu ikuzi nkuzi gbasara ibi ndu di nsọ na mweli nke ndi nsọ nke ha ghotara na o diko nso. O bughị maka agamnihu na inwe aku na uba niile juru uwa di ka o dizi ugbo a. Ndi obere ejem ozi ahụ anaghi achọ uzọ ego ga-esi ba n'akpa nke onwe ha ma o bu buru ndi ogaranya di ka o dizi ugbo a n'otutu ụka, kama ihe na-echu ha ura bu etu ha ga-esi ritere Kristi mkpuru obi n'uru. Mgbe aja bidoro bawa na garị n'ije ozi ndi a bu n'agbata afọ 1980 (Udobata, 2015).

Ọ bụ mgbe ego batawara n'ije ozi ndị a n'ihe dị ka agbata afọ 1990 ka ha malitere igbanweghari ha n'ụdị ụkà. Ọ bụ mgbe ahụ ka ndị ndu ha malitere zaba okpotokpo aha dị iche iche dị ka bishopu, pasto, apostulu, president, generalu ovasiya, wdg n'agbanyeghi ma ọ bụ mmadu abuo ma ọ bụ ato bu ndi na-efe ofufe.

Uka ogbara oheru ndi a gbasara n'udi mmadu atughi anya n'ih i etu ha si eji aka ha egosiputa ije ozi ha ma n'ime ma na mputa. Iji ma atu, ha na-eme igwe ha ji ekwu okwu ka o na-ada uda nke na ebe obula mmadu anola, o ga-anuriri olu ha, ma o burugodi onye nti ike. Onye biketere ha nso, no na nsogbu maka na o nweghi mgbe ebe niile agaghi na-ada gharaghara. Akuru ngwa ndi ozo ha ji agbasa ije ozi ha gunyere akwukwo akuko, mpempe akwukwo akpomoku na nke ozi oma, obobo akwukwo akpomoku, redio na TV. Ufodu enweela ulo mgbasa ozi redio na TV nke aka ha. Uzo ndi a dacha mma n'ikwu ezi okwu n'igbasa ozi oma maka na o nyekwuoro oru ha ta a aka nke oma.

N'oge ahụ ndi ntorobia hutara uka Katoliki, Anglikan, Metodisiti wdg di ka uka ndi agbo ochie, malitere nwebe mmasi na onu di egwu n'ebe uka ogbara oheru di. Ya mere na otutu n'ime ha gbahapuru uka a mnyere ha na ya, makpuo ndi nke ogbara oheru. Asusu ndi nke ogbara oheru ji ekpe ekpere bu nke ndi Amerika na nke ndi Briteni masiri ha nke ukwu.

Otutu uka ogbara oheru bugidere ibu nke na ha malitere wube ebe a na-amu Akwukwu Nso wee na-azuputa ndi ukochukwu aghara aghara. N'ih i na oge ahụ bu mgbe mmanu ala juru eju na Najiria nke mere ka ego di ebe niile, ha na-enyere ndi ha na-azu aka site n'inye ha ohere agum akwukwo n'efu. Ma ogbako nloghachi ha na-ahazi, ihe niile gbasara ya na-abu n'efu. Ndi wubere ulo akwukwo ebe a na-amu Akwukwu Nso na-agbali na-enye ndi niile debara aha n'ulo akwukwo ha Akwukwu Nso n'efu. Ndi mmadu ji nnoo ohere agum akwukwo n'efu ahụ baara onwe ha uru maka na otutu ndi debanyere aha maka ozuzu mechara buru nnukwu ndi ozi Chineke. Ihe meziri bu na ufodu ndi a zuputara mechara buru ndi mgbasa ozi na-akpaghari na mba uwa dum na-ezi ozi oma ebe ufodu bidoro mepewe uka na ejem ozi nke aka ha iji wee buru ndi isi uka.

Ndi ukochukwu uka ogbara oheru nwere usoro puru iche ha si enweta ihe ha chorọ n'aka ndi uka ha. Ha na-ekwe ha nkwa na o buru na onye nye Chineke, Chineke enye ya nke kari ihe o nyere ya. Ha na-ekwe ndi uka ha nkwa ibu ide na iba ogaranya ngada nga ma ha gaa n'ihu na-enye Chineke. Na Bekee ha na-asikari, 'The more you give the more you receive.' Mgbe ufodu, ndi a na-agwa nye onyinye a bu umu ogbenye ahughi tuturu rachaa. Ufodu a na-agwa ku mkpuru nke okwukwe mgbe ufodu ahughi ihe ha riri wee bia uka.

Ndi Uka Mmuo Nso esetjala aka n'ekpere ogwugwo nso ha nke na ha na-agwokwu ala, onodu aku na uba, wdg. N'ebe ha no, o bugh naani mmadu na-aria oria, kama mgbe ihe siri ike na mbà obula, mara na ala ha na-aria oria. Mgbe onodu aku na uba gbapiara, mara na o na-aria oria. Ebe e ji akwado nke a bu ihe e dere n'akwukwo n'Ihe E Mere nke abuo isi nke asaa, amaokwu nke iri na ano; 'o buru na ndi m, bu ndi akpokwasiri ha aha m, eweda onweha n'ala, kpe ekpere, cho iru m, si n'uzo ojo ha nile laghachi; Mu onwe m gesi kwa n'elu-igwe nuru, baghara ha nmehie-ha, me ka ala-ha diri ndu.' O bu ebe a ka ndi uka ogbara oheru gbadoro ukwu na nkwenye ha na ala Najiria no na nnukwu oria n'ih i mgbago

mgbago ọ́nụ́ ahịá ihé niilé na-agbagó n'ahịá, e nweghị́ nchekwa, e nweghị́ ọ́rụ́, ọ́rịá ọ́jọ́ọ́ dị́ iché iché tinyeré HIV, ebolá nké ká lará ala, korona, mmegbú ụ́mụ́ ogbenye, mpụ́ ná aghugho, wdg. Ha kwenyeré na mgbé nsogbú ndị́ Najjiriá maliteré bụ́ mgbé e meré ọgbakó ngosí omenalá a kporó 'The Second World's Black and African Festival of Arts and Culture (FESTAC)' ná Jenuwarị́ afọ́ 1977. Ha weeré yá ná nnabatá Najjiriá nabatará mmemmé ahụ́ na Najjiriá bụ́ nnabatá mmụọ́ ọ́jọ́ọ́ dị́ iché iche. Ọ́ bụ́ yá kpatará ná ha na-ahazí usoró ekperé dị́ iché iché gbasará ọ́nọ́dụ́ ọ́jọ́ọ́ Najjiriá ká Chineké n'ónwé yá jirí aká yá dezieeré anyị́ ihé anyị́ kpachá anyá emebí n'alá anyị́. Ihé anyị́ amaghị́ bụ́ ná ihé ọ́ soró sị́ kpeé n'ekperé má ndị́ nọ́ n'isí enweghị́ mmụọ́ ị́jị́ egwú Chineké chị́ alá anyị́, ihé na-ebé tá a na Najjiriá ga-adigide, má Chukwú ekwela. Nsogbú Najjiriá tá a bụ́ ọ́chị́chị́ ọ́jọ́ọ́ ná fónfọ́jú akpá n'aká ndị́ na-achị́ anyị́. Ụ́bọ́chị́ ọ́bụ́lá ị́tụ́ egwú Jehová batará n'ọ́chị́chị́ Najjiriá mará ná ihé adị́lá mma. N'ihé dị́ ká etití afọ́ 1980, Benson Idahosá agaalarị́ ihé dị́ ká mbá irí asaá ná isií n'igbasá ozí ọ́ma. Mgbé ahụ́ ká ọ́ dotará ndị́ ụ́ká ọ́gbará ọ́hụ́rụ́ ụ́fọ́dụ́ ndị́ ọ́ zurú n'ụ́lọ́ akwụkwọ́ nké onwé yá ebé ọ́ na-azuputá ndị́ mgbasá ozí dị́ ná Binin. Idahosá teré David Oyedepó mmanụ́ n'Ọ́gọ́stụ́ 1988 dị́ ká Bishopụ́ ndị́ Ụ́ká Mmụọ́ Nsọ́ dị́ na mgbagó ugwu. N'afọ́ 2014, otú magaziń nchọ́chá e nweré n'Amériká deputará ná ọ́ bụ́ Oyedepó bụ́ ụ́kọ́chukwú kará nweé egó ná mbá ụ́wá niilé n'afọ́ 2014. Idahosá gbadoró ụ́kwụ́ ná nkuzí ibí ndụ́ agamnihú ná ị́kpatá akụ́ kariá ndụ́ ị́dị́ nsọ́ bụ́ ụ́dị́dị́ W. F. Kumuyí maliteré ị́kuzí n'afọ́ 1981. Kumuyí ká nọ́kwá n'elú nkuzí ị́dị́ nsọ́ ahụ́ ruó tá a. Odeé a na-ekpupurú Kumuyí okpu.

Ndị́ maliteré ozí ọ́má ná ụ́ká ọ́gbará ọ́hụ́rụ́ dị́ iché iché na-ejikarị́ Amériká amá atụ́, ná ihé kpatará Amériká jị́ agá n'ihú bụ́ ná há bụ́ mbá nọ́ n'okpurú Chineke. Maná ọ́tụtụ́ ndị́ ahụ́ na-ezí ozizí a amaghị́ ihé omimí kwaliteré ọ́nọ́dụ́ akụ́ ná ụ́bá ndị́ Amériká ná etú há sí dị́ uchú ichekwá ya. Ọ́tụtụ́ ndị́ ụ́kọ́chukwú jị́ Amériká amá atụ́ sị́ ná ọ́ bụ́rụ́ ná anyị́ ekwé ká Chineké weghará ọ́nọ́dụ́, ọ́nọ́dụ́ akụ́ ná ụ́bá anyị́ adị́ ká nké ndị́ Amériká. Maná ọ́ dị́ mmá ká anyị́ matá ná anyị́ hapụ́ imé ihé kwesirí ká anyị́ meé gbasará ọ́nọ́dụ́ akụ́ ná ụ́bá anyị́ má gbasoó naanị́ ekperé ná o nweghị́ ebé anyị́ jị́ azú aga. Enoch Adeboyé nké maliteré 'Redeemed Christian Church of God' só ná ndị́ kuzirí ụ́dị́ nkuzí a anyị́ na-ekwú maká yá n'ogé ahụ́.

### **Etú Ihé Sí Gbatá Kwurụ́ N'Ụ́ká Mmụọ́ Nsọ́ Tá a**

A ga-asị́kené ná mgbé mgbanwé maliteré n'ijé ozí ndị́ ụ́ká Mmụọ́ Nsọ́ bụ́ n'ogé otú onyé ozí Chineké bụ́ Benson Idahosá maliteré ijé ozí yá bidó ná 1939 ruó 1998. Ụ́dị́dị́ nnukwú agamnihú Idahosá nweré má n'akụ́ ná ụ́bá má n'ijé ozí yá dị́ ká onyé nkwsá agamnihú meré ká ọ́tụtụ́ ndị́ ozizí tugharị́á ihú n'ozizí mbụ́ há bụ́ mgbaputá mkpurú obí má ché ihú n'ozizí agamnihú ná inwetá akụ́ ná ụ́bá dị́ ká ụ́zọ́ e sí egosiputá amará Chineké ná ndụ́ mmadú. Anyị́ asighị́ ná ọ́ bụ́ asị́, maná ọ́ bụ́ yá karirí ozizí maká ndụ́ ezí omume? Benson Idahosá bụ́ onyé maliteré 'Church of God Mission Incorporated' zirí ozí dará ụ́dá gbasará agamnihú, ọ́rụ́ ebubé ná okwukwé dị́ ndụ́ nké meré ká ọ́tụtụ́ ndị́ nzisá ozí ọ́má soró ụ́kpurú ya. Idahosá na-akuzí ná ndị́ nké Kristí kwesirí ị́matá usoró e sí inwetá akụ́ ná ụ́bá ná agamnihú ị́jị́ kporí ndụ́ n'ozuzú oke. Idahosá kwurú ná yá agaghizí anyá ụ́gbọ́ alá nweré ọ́nụ́ ụ́zọ́ abụọ́ bụ́ nké juputará ebé niilé n'ogé ahụ́ kamá ná ọ́ bụ́zí nké ọ́nụ́ ụ́zọ́ anọ́ ká ọ́ ga-ebidó gbabá dị́ ká mesedisí ná pijootu. Ọ́ dọ́sirí aká ná ntị́ iké ká ndị́ nké Kristí kwusị́ ị́jị́ egó kirikirí akwú otú ụ́zọ́ n'ụ́zọ́ irí ná onyinyé ndị́ ọ́zọ́. Ọ́ kwurú ná onyé ọ́ bụ́lá kwesirí ị́dị́ na-eji

ego akwukwo gbagotere enye Chineke onyinye. Mana o chefuru na o nwere ndi enweghi ego kirikiri ahụ ma ya fodu nke akwukwo.

N'oge Najiria na-agabiga nnukwu ochichi nchigbu n'aka Gen. Sani Abacha bido n'afọ 1993 rue 1998, ndi Uka Mmuo Nso juru itinye aka n'ihe gbasara goomentị na ochichi mana ha gara n'ihu na-ezisa gbasara oru ebube na agamnihu mmadu. O bu ya kpatara otutu ndi ndoro ndoro ochichi ji were uka ndi a di ka ebe mgbaba nwere ike izo ha na ego ha zutere n'ohi na goomentị. Otutu n'ime ha gbabara na 'Redeemed Bible Church of God (RCCG). Ebe o bu na ndi Uka Mmuo Nso enweghi ike ime ihe o bula gbasara ochichi ojoo Sani Abacha, mana ha nwere ike inabata ndi zuru ego na goomentị ya ma chekwaa ha.

### **Pentecostal Fellowship of Nigeria (PFN)**

PFN bu otu e wubere n'afọ 1985 ka ha gbaa mbo hu na uka niile ndi mejuputara ya di n'otu ma na-eje ozi di ka ebumnobi Kristi ji wube nzuko si di. Mana ajuju diiri anyi bu - 'Otu a o mejuputara ebumnobi a e ji wube ya tumadu n'ebe o metutara ikwusa Kristi ma ziputa Kristi n'omume kwa ubochi ndu anyi?' Mgbe anyi kowachara ihe ufodu anyi choputara gbasara ndi ukochukwu Uka Mmuo Nso ufodu, onye o bula ga-eji ire ya guo eze ya onu.

A maghi etu a ga-esi na-ako na onye ozuzu aturu Chineke kwesiri ibu onye inye aka nye umu ogbenye ndi no na nzuko ya ga-esi chee na o bu inwe ugbo elu nke aka ya bu ihe kacha mkpa imeputa na ndu a. N'ebe ndi ukochukwu Uka Mmuo Nso no, o dizi ka a ga-asị na inwe ugbo-elu na mahadum onwe buzi ihe asom mpi ta a. O bughị na ihe ndi a bu ihe ojo, kama mgbe e nwere otutu ndi e kwesiri izu n'akwukwo bu ndi o nweghi ka o ha ha, o buru izu ugbo elu bu ihe ka mkpa. Nke a adabaghi adaba. Izu esteti aghara aghara, inwe akatamkpo ego n'ulo oba ego na igba alukwaghi m n'etiti ndi ukochukwu na ndi nwunye ha buzi ihe na-eme ka otutu na-aju ma ndi Uka Mmuo Nso ekwenyekwara n'ihe ha na-ezisa n'ezie ka ha bu naani ndi soro okwu onu m ma gi esokwala omume m. Mgbe etebeghi nnukwu aka, onye bu onye isi PFN ma burukwa onye isi CAN gara ulo ikpe maka na e ji ugbo elu ya buje ego di nde Dola iteghete na uma mba ofesi n'uzo ezighi ezi na nzuzo. Ihe e ji nweta ugbo elu a bu maka na ihe a mere na Sautu Afrika; o buru na Najiria ebe a na-abata udi ihe o bula, o nweghi onye gaara isi ya yaa. Ihe bu iwe ndi mmadu mgbe a nuru uru a bu na ugbo elu bu nke ndi uka bunyere ya maka mgbasara ozi oma mgbe e meere ya mmemme icheta na o gbaala afọ iri anọ o norola n'ije ozi nke Chineke buzi ihe e ji na-etinye aka n'udi mpu di etu a. Iwu mebere ya na o buru na ndi ohi nara mmadu ugbo-ala ya, jiri ya jee ohi ebe obula, o buru na onye nwe ya ejeghi ozugbo mee ka ndi uwe ojii mata nke a, a ga-ewere na o maka aru ahụ. Nke a o bu uzo nwa otu Kristi si agba mbo ka a chuo mpu di n'ala anyi taa?

N'ala Igbo niile, ndi uka katolik na Anglikan bu ndi nke mbu n'ihe gbasara agum akwukwo ruo ma ta a. O bu ya kpatara na ha nwere otutu ulo akwukwo mahadum, seminari na konventi di iche iche n'ala Igbo. I gakwaa n'akuku oru mmepe ndi ozo ha nokwuazi ya. Iji ma atu ha nwegasiri ulo ogwu, ulo ebe a na-azu ndi enweghi nne na nna, ulo mmeputa aku, ulo aku wdg. N'agbanyeghi akatamkpo ego si n'ebe ndi a aputa, o nwunbeghi uka ma o bu Dayosis obula zuru ugbo elu bunye ukochukwu ma o bu bisho. O nweghi ukochukwu

Katolik ma o bu Anglikan nwere esteti na Naijiria ma o bu na mba ofesi mana ha na-ahụ ego n'ijeri n'ijeri karidjari ndi uka ogbara ohuru.

O nweela mgbe otu Poopu uka Katoliki banyere ugbo-elu gaa mba Osuturelia. O so ugbo elu oha mana onye a bu onye na-achikwa ihe kariri okara ndi uka na ego e nwere na mba uwa niile. N'afọ 2014, Poopu Francis bara ugbo-elu oha jee etiti owuwa anyanwu. O bughi ugbo-elu nke aka ya. Gini ka anyi nwere ikwu gbasara nke a n'iji tunyere etu ndi uka ogbara ohuru si azu ugbo elu aghara aghara ebe ha makwa na ndi uka ha ufodu ahughi nri onu ha riri. Kedu maka mahadum di iche iche ha ji otu uzọ n'uzọ iri umu ogbenye ru, mana etu e si wego ugwo akwukwo ha, umu ogbenye a turu utu mahadum ndi a enweghi ike ikwu ugwo akwukwo umu ha na ha. Mgbe gara aga, Poopu Francis kwu n'ama di n'iro na-ekwu okwu n'enweghi ndi oru nchekwa gbara ya gburugburu iche ya nche mana otutu ndi isi uka ogbara ohuru na-ekpoghari ndi uwe ojii ebe niile ka a ga-asi na ha bu ndi na-achi na goomentị.

N'ebe o metutara agum akwukwo, uka Katoliki na Anglikan no n'ihu n'ihe gbasara inye ndi nchu aja ozuzu agum akwukwo zuru oke tupu e chie mmadu Fada ma o bu ukochukwu. O pekata mpe, Fada ga-enwetago skuul saatı tupu o jebe seminari ukwu. Tupu o buru Fada kpomkwem o ga-enwetago nzere digirii na Filosofi. N'otu aka ahụ ndi Anglikan n'odi nso a emeela ya na a gaghı anabatazi iji diploma chi mmadu ukochukwu, na opekata mpe mmadu ga-enwe nzere digirii na Tioloji nke a kporo 'Bachelor in Theology' (B.TH) tupu e chie ya ukochukwu. Usoro ohuru a malitere n'afọ 2015 nke a ka gara aga. E wezuga nke a, i ga-ahụ ndi nchu aja Katoliki na Anglikan n'ebe ndi a: nkuzi n'ulo akwukwo omumu akwukwo nso, ulo akwukwo omumu maka Chukwu (theology), omumu Saikoloji, Fisikisi, mmebe iwu, ulo ikpe, ndoro ndoro ochichi, igbasa ozi n'ikuku na redio, TV na akwukwo akuko, ulo ogwu, wdg. Naani ihe ulo aku ka a naghı ahukari ndi nchu aja n'ihı na oru di ebe ahı agaghı enye ha ohere o bu la ije ozi ha. Mana o nweghi etu i ga-esi hu onye nchu aja Katoliki ma o bu Anglikan ji asambo adigboroja akpaghari di ka o juru na uka ogbara ohuru. Ndi nchu aja Katoliki na Anglikan ka onu ogu ha ka na ndi nwere nzere Ph.D. sitere na mahadum ndi a ma ama na mba uwa niile. Mana ihe di ka 'Assemblies of God Mission' n'oge gara nwere mgbe ha no na ndi kwe ma ndi ekweghi mgbe ha na-azo okwa onye ga-abu 'General Superintendent.' Onye isi ha nwere nzere PhD n'oge ahı ji aka ya tube onwe ya ugo na ya bu profeso ebe o bu na o nwenubeghi mahadum ebe o kuziri nkuzi kamgbe o ji puta uwa. O di mkpa ka anyi mata na mmadu enweghi ike ibu profeso ma o buru na o nweghi ulo akwukwo mahadum ebe o na-akuzi ma o bu ebe o nwe n'onwe ya (Proprietor). O bughi naani ya bu ebubo e boro ya. E kwuru na o nwere elekere aka o zuru ihe ruru Dola Amerika puku isii. O bu ndi uka ya gbara ihe ndi a niile anyi na-ekwu maka ha n'anwu ka uwa soro hu ihe onye Chineke kporo ka o chikwaa igwe aturu na-eme onwe ya. O bu etu a ka o kwesiri ka o na-adi ka o ga-abu onye amaghı me uwa ahı ya. Mgbe ihere mechara ya, o gaghı etinye aka na ya ozọ. O marakwuo na ihe anyi biara abughi ichu aku na uba na ihe di n'ime uwa kama na anyi biara gbasaa ala eze Chineke. Nke a ga-emekwu ka anyi wepu aka n'udi mpu na aghugho dizi ugbu a n'etiti ndi nke Kristi, tumadu ndi Uka Mmuo Nso di ka ikwa iko, iji uzọ mpu enweta ego, oru ebube a kwadoro akwado, iji ogwu adota ndi mmadu,

igba alukwaghị m, wdg. Gini ọzọ ka anyị na-ezisa mgbe ndị ụka anyị choputara na anyị bu ndị soro okwu onụ m, esola omume m?

Umụ ogbenye ga-ekute ume ndụ ma ọ buru na ndị ụka ọgbara ọhuru nwere ike iji naanị pasenti iri abuo n'ihe ha na-enweta eleta ha anya. Mana o nweghi onye na-aju ha ase. Ebe nke a na-enye umu ogbenye akpa osikapa enye, ya bu na 'Synagogue Church of All Nations' nke T.B. Joshua malitere, a na-agba mbo na-ezi uwa niile etu ha si ebunyegasi ha umu ogbenye mana ha anaghi egosi ohanaze etu ha si enweta ego. Gini kpatara e ji ezo nke ahụ?

Otu onye a na-ekpupuru okpu n'etiti ndi uka ogbara oheru ruo ma ta a bu W. F. Kumuyi, bu onye isi 'Deeper Life Bible Church' n'ihi na kamgbe o malitere nzisa maka ndu di nso, o bu na ya ka o ka no ruo ma ta a. O naghị etinye aka na ndu aghugho na mpụ ndi ozo na-etinye aka na ya.

### **Ndi Uka Mmuo Nso na Asusu Igbo**

Asusu e ji mara ndi Uka Mmuo Nso bu Bekee. Ebe obula o soro ha noro n'ime obodo, i ga-achoputa na ha ga-anọ ebe ahụ na-etika Bekee ka a ga-asị na echi adighi. Ha chefuru na o nweghi ihe mmadu ga-aghota n'asusu ozo kari n'asusu nke nne ya. Ndi agburu ozo di ka Awusa, Yoruba na ndi ozo maara nke a mana ndi nke no n'ala Igbo n'agbanyeghi na ha bu ndi Igbo, a gaghị anu Igbo n'onu ha tumadu n'oge ikpe ekpere. Ha nwere ike jiri Igbo mgbe ufodu n'ime obodo mana a biazie n'ekpere, ha amalite Bekee ha. Amaghi m ma ufodu n'ime ha eche na Chineke anaghi anu ekpere e kpere n'Igbo? O bu ya kpatara na onu ogu ndi okenye ka na uka ndi izizi kari na nke ndi agba oheru maka na o bu ha ka na-enwe mmasi n'Igbo kari umu agbo oheru ndi che na Igbo bu asusu ndi mgba eke, na ndi jikwu ya ekpe ekpere bu ndi iti. O di mkpa na a ga-eji asusu Igbo kporo ihe ma n'ekpere ka o ghara inwu. O nweghi asusu e ji kpe ekpere Chineke anaghi anu. Ka anyi cheta na onye kporo oja ya mkpokoro, umu aka ejiri ya kpoo ntụ.

### **Nchikota**

Ederede a abughi iji kato ije ozi ndi nke Chineke e nwere na uka ogbara oheru kama o bu iji kpoghachi ndi nke Kristi azu n'ihunanya mbu ndi a muru oheru n'ime Kristi ji gbasa ozi oma iji zoputa ndi na-ala n'iyi. Okwu Chukwu o bua mmadu kwuchara mana o meghi ya eme di ka asu a buru n'aja lara n'iyi. Odee a kpebikwara di ka Daniel na umu nne ya na ya agaghi ekwo maka ego na aku nke uwa a enweghi ebe o du mmadu eje meruo onwe ya n'ajo oge a.

Ihe kpatara ndi nto ji megide tobakwuo ndi nke Chineke bu n'ihi etu ha si ebughari ugbo ala ndekwuru nde naira akpaghari. Ufodu kwo maka ya che n'amaghi ama na ihe e ji ama ukochukwu na-eme nke oma bu udi nnukwu ugbo-ala o nwere. Mana nke a abughi ezi okwu maka na ukochukwu nwere ike ghara inwe ugbo-ala mana o ka ga-enwe ugwu na nsopuru ma o buruhaa na o na-eje ozi ya n'itu egwu Chineke ma na-akwanyere onwe ya ugwu.

Ebe o bu na Kristi bira kuzie na mmadu agaghi enwe ike ife nna ukwu abuo n'otu oge, o ga-aka mma na ndi nke Kristi hooro ife Kristi hapu ego. Ego ga-abia ma oge ya rue.

Ọ bụrụ na onye ọ bụla ga-aburiri ọgaranya, i mara na ihe Pọl na ndi ozi mbu zisara ezighi ezi. Odee a ga-achọ ka mmadu huta ederede a di ka ihe ima aka n'ihu nke nwere ike imanye ya ka o dee ederede nke ọ ga-akowa ebe ije ozi Jizos hibere isi n'ikpakoba akụ na ụba niile di n'ụwa a. O nweghi ihe Jeso bu onye nlere anya anyi nwere rukwee onwu ya n'agbanyeghi na e nwere ugbo ala na inyinya ibu di oke onu ahia n'oge ahụ.

Ọ bụrụ na e nweghi ncheghari n'ebe ndi uka ọgara ọhuru no, ihe ojoo juru na Naijiria na kwa n'ala Igbo ga na-aga n'ihu n'ihi na Chineke anaghi anara aja onye mmehie. Ọ bu eziokwu na ebumnobi e ji nwee uka ọgara ọhuu akpuola afo n'ala. Mana anyi niile gbanwee omume anyi, ihe ga-adị mma na Naijiria na kwa n'ala Igbo.

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## EFFECT OF CULTURE SHOCK ON IGBO IMMIGRANTS IN THE DIASPORA

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### Abstract

This paper focused on the effect of culture shock on Igbo immigrants in the diaspora. The paper looked at the inevitability in man's migration from one place to the other, and the reasons behind such migrations. It is evident that the Igbo people of Eastern Nigeria can be found in different countries all over the globe as a result of looking for greener opportunities to better their economic well-being. The paper went further to explore the psychological experience of these migrants as a result of culture shock with its consequences, whether it has impact negatively or positively to the tenets of the Igbo culture and Nigerian society. Theories were used to chronicle the merits and demerits of migration and culture shock on the psychological well-being of man. For the Igbo in the diaspora to adapt favourably to the Western culture, strategies to manage and reduce the culture shock become imperative. Finally recommendations were made among others that the Igbo in the diaspora should become participant observers and properly integrate in such alien cultures in order to reduce cognitive dissonance as a result of culture shock.

**Key words: migration, culture shock, the Igbo in the diaspora**

### Introduction

Culture is the patterns of behaviour, beliefs, and values shared by a group of people. Culture is categorized into two aspects, material and non-material culture. Material culture is the symbolic aspects of people's culture which range from the native attire, beads and cowries, artifacts, carved woods, cultural gongs and drums to the food preferences. While non-material cultures are the people's norms and values, cultural etiquette, and the moral code of conducts that are instruments of rules and regulations that guide a particular group of people.

Culture shock is a psychological experience which individual migrants have when they come in contact with alien culture. Moving from one culture to another can be like an exciting experience or even a full stress experience. Establishing connection between different cultures is as old as mankind. Some people raised up in their culture of origin translocate for different purposes, like business, education, or visit. Their host society accepted them if they were generous or opposed them if they came for loot or to take over their territory. Culture shock can be defined as a set of emotional reaction to the loss of perceptual reinforcement from one's own culture, to new cultural stimuli as well as the misunderstanding of new and diverse experience, (Bennet, 1998:215). As the world advances in intellectual know-how by increasing intercultural connections, it seems that the effect of cultural shock may decrease, but research is going on to identify who are suffering more from this change, especially for those who need to live for a long period of time in a new culture (Haris & Moran, 1991). Culture is a fact in the lives of individuals and many people touch it in unfamiliar places and they have tried to decrease its malfunctional impact and increase the chances of cultural experience (Haris & Moran, 1991). Immigration refugees, going abroad as students, tourists, traders, or even individuals moving from one part to another part of the country with different culture may experience a culture shock. Culture shock on the other hand implies a disorientation that occurs whenever an individual moves from his or her immediate, known and comfortable surroundings to an environment that is substantially different (Brislin, 1990). It may occur when an individual visits an unfamiliar location. A significant number of students from many backgrounds experience culture shock when they enter the classroom from a home or social environment that is different from that of their school. This often demands making adjustments to a new culture which produces stress resulting in a sense of loss or deprivation, feeling of rejection, role confusion, anxiety, disorientation and being unable to cope (Obey, 1960). People moving into another country bring their cultural orientation with them in terms of their values, beliefs, and patterns of behaviour, ways of learning and thinking. Some of these features contrast sharply to those of the host cultures, thereby causing serious communication and interaction problems with the host. These cultures become subtle and difficult, leaving the sojourners in a state of ambiguity and uncertainty. The sojourners' responses include frustration, anxiety, anger, uncertainty, extreme nostalgia, depression etc. All these aforementioned features are popularly referred to as culture shock (Brislin, 1990).

Foreigners experience a process of cultural adjustment that at times is stressful and difficult to handle (Weaver, 1986). Cultures are exceedingly complex and learning about them can cause fatigue. The new culture reduces an individual's ability to function with the expected degree of proficiency which causes loss of self-esteem. In case of foreign graduate students, their past accomplishments are not recognized by and large. This makes their status lower in the hierarchy of the society and adjustment to academic environment becomes a problem for the international students. This is basically as a result of the disorientation of the educational system in their various communities. The international student may not fit in the new learning environment and experience what is called 'education shock' as coined by Hoff (1979).

Hamounda (1986) identified the following academic adjustment problems of international students: adviser-related difficulties, discrimination, instructor-related difficulties and university-system difficulties. The symptoms of culture shock can appear at different times. Although one can experience real pain from culture shock, it is also an opportunity for learning and acquiring new perspectives. Culture shock can make one develop a better understanding of oneself and stimulates personal creativity. Acculturation as defined by (Kottak, 2007) is the exchange of cultural features that results when two groups come into continuous firsthand contact, the original cultural patterns of either or both groups may be altered, but the groups remain distinct. In another formulation, acculturation was defined as cultural change that is initiated by the conjunction of two or more autonomous cultural systems. Acculturative change may be the consequences of direct cultural transmission; it may be derived from non-cultural causes such as ecological or demographic modification induced by an impinging culture (Social science, Research council, 1954 as cited in Brislin, 1990)

To a lay man, acculturation means culture contact. When there is contact between two people with different types of culture, there is a division of culture both ways (Park, 2014). There are so many ways by which culture contact takes place and they include, conquest, travelling and trading. For example, the British brought their culture into India through conquest. Culture contact has good and bad aspect. The introduction of scientific medicine is through culture contact. The changes in food habit of people are brought about through culture contact. The wide spread of tobacco all over the world is as a result of culture contact.

People that travel outside their culture experience the process of psychological acculturation and acculturative stress. These acculturative stress and environmental problems can affect people's health. People from different culture dogmatize their problems. That is, their problems are communicated through physical complaints. Their physical complaints include headache, difficulty in sleeping, stomach pain and diarrhea. The concept of acculturative stress refers to one kind of stress in which the stressors are identified as having their source in the process of acculturation (Berry & Annis, 1974). In addition, there is often a particular set of stress behaviours that occur during acculturation, such as lowered mental health status, especially confusion, anxiety, depression, identity confusion, feeling of marginalization and so on.

### **Human Migration**

Human migration is the movement by people from one place to another with the intention of settling in the new location. The movement is typically over long distances and from one country to another, but internal migration is also possible. Migration may involve individuals, family units or large groups. The human migration has continued under the form of both voluntary migration within one's region, country or beyond and involuntary migration which includes the slave trade, trafficking in human beings and ethnic cleansing (Chestein, 2014). People who migrate into a territory are called immigrants. Small populations migrating to develop a territory considered void of settlement depending on

historical setting, circumstances and perspective are referred to as settlers or colonists, while populations displaced by immigration and colonization and wars are called refugees.

The Igbo of Eastern Nigeria are widely travelled ethnic group. They can be found in many countries of the world, and most of them usually experience culture shock in the course of their great migration (Nwike, 2014). In the Western countries of the world most Nigerian migrants are treated as second class human beings, they are usually not considered in first grade employments. Most of them who are highly educated in Nigeria ended up with menial jobs in Western countries in order to survive. The question now is why do Nigerians, especially the Igbo crave to travel outside the shores of their country? It is simply because they believe that they can easily secure employments over there, no matter how menial it may look. They usually have psychological balance within them that they are working with their hands which they are unable to do in their country of origin.

### **The Igbo in the Diaspora**

The Igbo in the diaspora are the Igbo living in different countries outside their country of origin. The Igbo in the diaspora, both educated and uneducated earn their living outside their country of origin. They usually come back occasionally to contribute to the physical and moral developments of their towns and states. The Igbo in the diaspora can contribute effectively to the developments of their communities and states if they can deal with culture shock in their various countries of residence and learn the essential things that will help in developing their various communities. But unfortunately most of them end up involving themselves in dirty deals that are against the rules and regulations of their various countries of abode. They usually involve themselves in illicit money making through drug trafficking, advanced fee fraud and armed robbery, quite a few are into legitimate employments and private businesses. The nefarious activities of Nigerians abroad have given the country a bad name among the international circle. (Osibe, 2014)

### **Frustration-Aggression Theory**

Personality research on aggression has pointed to the importance of differentiating categories of aggressive behaviours: People with different personality profiles are likely to engage in different types of aggression. One important distinction separates impulsive aggression from instrumental aggression (Berkowitz, 1993; Caprara, 1996). Impulsive aggression is produced in reaction to situations and it is emotion-driven: People respond with aggressive acts in the heat of the moment. Instrumental aggression is goal-directed (the aggression serves as the instrument for some goal) and cognition-based: People carry out act of aggression, with premeditated thought, to achieve specific aims. Research has confirmed that those individuals with high propensities toward one or the other of these types of violence have distinct sets of personality traits (Caprara 1996). For example, individuals who reported a propensity toward instrumental aggression were likely to score high on the factor of positive evaluation of violence. These individuals believed that many forms of evidence are justified, and they also did not accept moral responsibility for aggressive behaviours. From these analyses, it is clear that not all types of aggression arise from the

same underlying personality factors. Most people are not at the extremes of either impulsive or instrumental aggression. They do not lose their tempers at the least infraction or purposefully commit acts of violence. In some situations, even the most mild-mannered individuals will perform aggressive acts. We now look at the type of situations that may often provide the triggering conditions for aggression. According to frustration-aggression hypothesis, frustration occurs in situation in which people are prevented or blocked from attaining their goals; a rise in frustration then leads to a greater probability of aggression.

It is also the theory that aggression is a natural reaction to the frustration of important motives. Davis (1983) explains frustration to be a direct blockade of a person's movement toward a defined goal. When one's motivation is blocked, it produces irritable and uneasy feelings within the individual when it persists; the victim is aggressively pushed to seek a substitute goal. For instance, when one experienced a culture shock as a way of frustrating his or her aim in an unfamiliar culture, he may be motivated to acculturate as a participant observer to seek for comfort to avoid cognitive dissonance.

### **Social Learning Theory**

To the social learning theorist, personality is simply something that is learned; It is the sum total of the ways we have learned to act, think, and feel. Because personality is learned from other people in our society, the term social learning is used. Social learning theory had its origins in the behavioural writings of Ivan Pavlov, John B. Waston, and B.F Skinner. Each of these theorists argued that personality is no more than learned behaviour and that the way to understand personality is simply to understand the process of learning. To social learning theorists, the key concepts in the study of personality are not id, ego, and superego, but classical conditioning, operant conditioning and modelling. In the social learning view, a person will develop an adequate personality only if he or she is exposed to good models and is reinforced for appropriate behaviour. An inadequate learning environment, on the other hand, will result in inadequate personality development. The leading figure in social learning theory today and the person who gave the theory its name is Stanford University Psychologist, Albert Bandura (1977, 1989, and 1999). In one sense, Bandura is very much a behaviourist. He agrees with the view that personality is the sum total of learned behaviour. But he broke with the traditional behaviourism in two main ways: (a). He sees people as playing an active role in determining their own actions, rather than being passively acted upon by the learning environment, and (b) He emphasizes the importance of cognition in personality. Bandura (1977) portrays us as playing an active role in our own lives by stating that social learning is an example of reciprocal determination: Not only is a person's behaviour learned, but also the social learning environment is altered by the person's behaviour. The environment that we learned from, after all, is made up of people. If we behave toward them in a timid way, or friendly way, or hostile way, those people will react in very different ways to us and will hence be teaching us very different things about social relationships. The aggressive, over-confident person will learn that the world is cold, rejecting place; the friendly person will learn that the world is warm and loving. Personality is learned behaviour, but it is also behaviour that influences future learning experiences.

Psychologists with a learning theory orientation look to the environment circumstances that control behaviour. Personality is seen as the sum of overt and covert responses that are reliably elicited by an individual's reinforcement history. Learning theory approaches suggest that people are different because they have had different histories of reinforcement. According to behaviourists, conception of personality developed by a team of Yale University Psychologists headed by Dollard and Miller, Mower, & Scars (1939), Dollard, Miller et al introduced concepts such as learned drive, inhibition of responses, and learned habit patterns. Similar to Freud, they emphasized the roles of motivating force of tension and reinforcing (pleasurable) consequences of tension reduction. Organisms act to reduce produced unsatisfied drives. Behaviour that successfully reduces tensions is repeated, eventually becoming a learned habit that is reinforced by repeated tension reduction.

To Freud, people have a need to aggression that must be relieved. According to frustration-aggression hypothesis, people are angered only in response to frustrating or other adverse circumstances. In contrast Bandura (1973) and other social learning theorists believe that people are aggressive only if they have learned that it is to their benefit to be aggressive. Social learning theorists do not deny that frustration can make us more likely to be angry and aggressive, but they state that we will act aggressively in reaction to frustration only if we have learnt to do so. We must have seen others becoming successful by being aggressive, or we must win victories of our own through aggression. Most Nigerians especially the Igbo in the diaspora react aggressively when they find themselves in a frustrating culture. They do that specifically to survive in such unfamiliar cultures.

### **Cognitive Dissonance Theory**

This theory was propounded by Festinger (1957). Cognitive dissonance suggests that we have an inner drive to hold all our attitude and beliefs in harmony and avoid disharmony (or dissonance). Cognitive dissonance refers to a situation involving conflicting attitudes, beliefs or behaviours. This produces a feeling of discomfort leading to an alteration in one of the attitudes, beliefs or behaviour to reduce the discomfort and restore balance. For example, when people travel out of their country (behaviour), and they know that being in a culture different from their culture may lead to prejudice (cognition). Attitudes may change because of factors within the person. An important factor here is the principle of cognitive consistency which is the focus of Festinger's theory of cognitive dissonance. This theory starts from the idea that we seek consistency in our beliefs and attitudes in any situation where two cognitions are inconsistent. This theory has generated more research and controversy than any other cognitive consistency theory because of its ability to make non-obvious prediction that helps explain why in a British survey, half of cigarettes smokers therefore disagreed with non-smokers who nearly all believed that smoking is really as dangerous as people used to say. Most Nigerian youths of South-East extraction are usually not satisfied with the economic situation in the country with the high level of unemployment which has kept most of the able-bodied young people highly impoverished. The only way out of this predicament is to travel abroad to look for greener pastures. When most of them get abroad, they usually had a contrary view of what they thought about the Western culture. Most of them end up becoming frustrated on seeing an organized society that has strict rules

and regulations that make it impossible for them to pick money on the street as they earlier believe. As a result of culture shock and culture variation, most Igbo youths ended up putting themselves into immigration problems as a result of committing one crime or the other in order to make a fortune.

### **Self Perception Theory**

Cognitive dissonance theory assumes that our need to maintain a constant and positive image motivates us to adopt attitudes that justify our actions and decisions; self perception theory assumes no such motives. It simply suggests that when our attitudes are unclear to us, we observe our action and then infer our attitudes. Bem (1972) proposed this theory; he assumed that we make inference about our own attitudes much as we infer other attitudes. This explains why most people want their relations and friends to improve themselves in any way they can. In southeastern Nigeria, financial status of men determines the strength of his existence. Self perception theory also help to explain over justification effect, for instance promising people a reward of doing what they already enjoy can lead them to infer that their behaviour is due to the reward, thus undermining their intrinsic enjoyment. It seems that dissonance theory best explain what happens when our actions openly contradicts our well defined precious attitudes. We feel tension that is measurable as physiological arousal and we reduce it by adjusting our attitudes. When we are unsure of our attitudes, we may as self perception theory suggest or simply infer them by observing our uncompromised action as often happen in behavioural sciences. The theories provide a partial explanation of complex reality.

### **Strategies for Managing Culture Shock**

So many people, when they move to other countries always have the ability to positively confront the obstacles of the new environment. Some people usually read books in order to be acquainted with the mores and norms, cultural values and attitudes of the country they are about to visit. They really help them to absorb the shock easily than when one is naïve about the new environment. Getting information through friends that have been there before one or gathering resources is of great help to combat culture shock. Strategies used in managing culture shock include the following:

1. The individual should develop a hobby.
2. He or she should learn to be constructive. Be easy on oneself.
3. Feel positive about the interaction experience. This positive feeling helps the sojourner to relate to the new culture effectively.
4. The individual should not develop a negative stereotype that would prejudice future interactions.
5. He or she should learn to adapt and adjust to the new environment. This starts by learning the language and practise it so that the stress of communication barrier lessens.
6. The individual maintains a contact with his ethnic group in the new culture. This will give him a sense of belonging and reduce loneliness.
7. Have a high confidence in oneself, set a goal and work towards achieving it, then evaluate one's progress. Follow one's ambition and continue the plan for the future.

8. Maintain a good relationship at home and at workplace because they will serve as support in difficult times.
9. Engage in physical exercise in order to fight boredom and loneliness.
10. Always seek for help whenever the stress is much to avoid breaking down. There is always someone or some services available to help. The service involves psychotherapy and social skill training.

### **Conclusion**

Limitations, restrictions, susceptibility and correlations caused by cultural encounters among the Igbo in the diaspora lead to different individual reactions along peoples with different cultures or entities. The culture shock is a term that reveals in fact that this condition is a cold and stressful situation; however, despite the definitions given on culture shock during these years and showing it as a negative trend, people will ultimately come face to face with it. Therefore, the individual should acquire some skills in order to have a positive and active encounter with this process and learn how to organize his emotions, behaviours and thoughts when exposed to a new culture and condition as a result of migration from one country to another.

When a person arrives into a strange environment, he certainly experiences confusion, perplexity, anxiety, suspicion and agitation. A series of education and personal abilities, such as self confidence, accepting confidence and finding social supports could help to deal with a new situation. The reason is that thoughts, rules, contracts and assumptions creating inter-human relationship, verbal or non-verbal, vary in other countries. People who pass through culture might show behaviours, verbal or non-verbal, that is inherent in the opposite society and new culture could be even taken as a crime. Therefore, it is necessary for an individual planning to start in a new environment, to acquire some education or principles, basic communications and effective social skills in the new country as well as to learn some points on philosophy, history, basics of society policies and philosophy of the target country.

Culture has various meanings, cultural principles which are implied by people as personal communication, official and mental communication are in fact the manifestations of a culture and differ from one culture to another (Ward et al., 2001, Pp 270, 271). Ultimately, the effects of culture shock for most Igbo people increased their self-confidence, creativity and creation of effective relationships between people of different nations and learning various cultures or teaching our own culture. Therefore, it is our opinion that the Igbo in the diaspora should be well integrated in various foreign cultures of their abode and enthrone cultural relativity. They should not be judgmental or look down upon any other culture. Above all, they should not feel that their culture is inferior to any other culture.

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## ARUMORU JI N'ALA NGWA: NTULE NKE UGBU A NA NKE GBOO

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### Umị Edemede

Ji bu otu n'ime ihe gbara okpurukpu a na-akoputa n'oru ubi e ji mara ndi Ngwa. Ndi Ngwa na-akoputa ji ebe o na-ada uda mere ha ji hiwe emume ichi Ezeji iji sopuru ma kwanyere umu nwoke na-aruputakaricha ji n'ala ha ugwu. Ndi Ezeji n'ala Ngwa na-enwe oja ji bu anya bja lere iji wee tozuo ituru ugo a n'ih na o bu okwa e ji ama ndi bu dimkpa na ogaranya n'oge mgbe ochie. Mana ka o di taa, onodu a agbanweela. Ji di iche iche e ji mara ndi Ngwa buzi ihe anya anazighi ahụ n'ih enwezighi ndi na-arụ ha. Onodu a ji no n'ala Ngwa ugbu a bu ihe kpaliri mmuo ndi odee mere ha ji cho itule onodu arumooru ji n'ala Ngwa, nke ugbu a na nke gboo. Nchocha a choputara na ala Ngwa bu oke mba e ji iruputa ji ebe o di ukwu wee mara n'oge gboo, na e nwere udi ji di iche iche e ji mara ha, na ha na-akwanyere ndi kacha aruputa ji ugwu site n'ichi ha Ezeji, na ha na-eme iri ji ohuru iji nabata ji ohuru n'ala ha nakwa otutu nsọ ha nweere ji. Ka o di taa ha choputakwara na onodu nruputa ji n'ala Ngwa alaala azu. Ha nyere ndumoodu ka ndi Ngwa gbalia laghachi azu n'ejirimara ha na o ga-enye aka ikwalite uzọ obibi ndu ha. Ndi nchocha ji ajuju onu ha gbara na ihe ndi ha nwetara n'obaakwukwo mere ihe.

### Ndubata

Omenala bu ihe jikotara mba obula onu. O bu ya bu iwu, usoro na nhazi nke obodo obula. O nweghi mpaghara uwa enweghi usoro ha si achikota onwe ha nke putara na omenala na mmadu malitere otu oge. Omenala bu ihe e ji mar andi mmadu di iche iche. E wepu ya a gaghị ama ihe di iche site na ndi na ibe ha. O bu ya bu isi opi n'ihe di iche iche a

na-eme n'ime ụwa niile. Omenala bụ ihe na-esi n'aka fere n'aka. O bụ ihe dị oke mkpa n'ihu na ndị nke ha furu abụrụla ndị furu efu. Ya bụ na mba ọbụla tufuru omenala ha anwuola pji.

Omego (2006:169) n'ime Olekaibe (2015) si na omenala bụ usoro mmadụ kwesiri isi akpa agwa bụ nke a na-amụta site n'aka ndị mmadụ nọ n'obodo ma nyefekwaa ya n'aka ndị nke na-abia n'ihu. Nke a bụ eziokwu n'ihe na e dozie omenala nke ọma site n'aka ndị mbu, inyefe ya n'aka ọgbọ na-abia n'ihu ga-adị mfe.

Chiamaka (2019) n'uche nke ya si na omenala bụ ihe omume obodo dị iche iche na-eme e ji mara ha. O gara n'ihu kọwapụta na nkwekọrịta otu ọbụla bụ omenala ha. Echiche a dabara n'okwu a kpụ n'ọny n'ihu na ọ bụrụ na obodo ekwekọrịtaghi n'otu ihe, ihe ahụ agaghị akwudosi ike dị ka njirimara obodo ahụ.

Oba (2019) si na omenala bụ mkpokọta omume ndị mmadụ na mmekọrịta mmadụ na ibe ya ndị e ji mara otu ndị. N'ikwu ya na-atughị egwu, omenala bụ isi sekpu ntị ndị mmadụ n'ihu na ọ bụ usoro obibi ndụ ha. Ndị Igbo so n'otu agbụrụ omenala ha na-ada ụda tupu ọbibi ndị ọcha. O bụ ndị Igbo nwe omenala Igbo ma bụrụkwa ndị na-echetatụ omenala ha. Omenala Igbo bụ ihe mere ka Igbo bụrụ ihe ọ bụ taa. Omenala Igbo gụnyere etu nsirihuwa ndị Igbo, obibi ndụ ha, ejiji ha, asusu ha, ekpemekpe ha, aka ọrụ ha, nkwenye ha na ihe ndị ọzọ gbara ha gburugburu. Ala Igbo na-eku ume taa bụ na ọtụtụ omenala ya ka kwụ chim. Dị ka e si ekwu n'okwu na ụtara anaghị ada n'ala gbara aka aja, nke bụ na ala Igbo nwere ọtụtụ mpaghara mebere ya nke ala ngwa so n'otu n'ime ya. Ala Ngwa so na otu nnukwu obodo dị n'ime Abia Steeti bụ nke dị na Naijiria. Ndị Ngwa bụ ndị na-anaghị atụ egwu ma bụrụkwa ndị gbasiri ike ọrụ. Nzekwe (2019) si na imeri ndị Ngwa n'agha n'oge gboo na-adị ka e si n'ọkụ. O sịkwa na obodo ọbụla choro ha okwu na-eji anya ha ahụ ntị ha. O mechikwara okwu ya site n'ikwu na ndị Ngwa bụ ndị anaghị nsogbu, ya bụ na ha ndị huru udo na-anaghị ebu ụzọ achọ okwu.

Onyema (2019) n'ọny mmiri okwu ya si na ndị Ngwa bụ ndị gbasiri ike n'oru ugbo bụkwa nke mere na onye kere ụwa ji ezigbo ala na-amiputa ezi mkpuru were gozie ha. O sịkwa na a naghị eji anya ọma ele onye na-enweghi ike ọrụ n'ala Ngwa ebe ọ bụ otu ọkpurukpu ihe a na-elekwasị anya mgbe a na-alu di na nwunye n'oge ochie.

Utozuwa (2019) kowara ndị Ngwa di ka ndi anaghị eji omenala na ekpemekpe ha eti epele. O kwukwara na e nwere otutu mmuo ha ka na-akwanyere ugwu ruo taa na Ngwa n'agbanyeghi etu ndi uka si juputa ebe niile. O gakwara n'ihu si na obodo a, a na-akpo Ngwa bu obodo e ji eme onu gbasara agwa oma, o kachasi n'ebe umu ha ndi nwaanyi no. N'eziokwu ndi Ngwa bu isi ehi nke a naghị achọ achọ n'ime ite bukwa nke mere ha ọpuruiche n'etiti ndi Igbo niile.

### **Arumoru Ji n'Ala Ngwa**

Ndị Ngwa bụ ndị Chukwu goziri site na mbụ n'ihe gbasara ikọ ọrụ ugbo. Ha so na ndị na-akoputakaricha nri e ji azu mpaghara ala Igbo ndi ozọ. Ndị Ngwa na-akoputa otutu nri nke ukwu. Ihe nkoputa ha gnyere ji, ona, ede, akpu, egusi, ahuekere, anara, akwukwo nri di iche iche bu nke ugu, ugboghoro, uha, ukazi, uziza dgz so n'ime ya. Ji bu isi akuku ubi ha.

Mgbe elu bu ala osa, nwoke obula no n'ala Ngwa na-akoputa ji ebe o bara ubara. O bu otu n'ime ihe e ji ama dimkpa n'ala Ngwa oge ochie mere e ji akwanyere onye di etu a ugwu site n'ichi ya Ezeji. Ndị Ngwa na-akwanyere ji ugwu di ka isi a huru kwaba okpu

n'orụ ubi nke mere na ugbo ọbụla a kọrọ ji enweghị ihe ọzọ a na-akọ na ya wee ruo mgbe e weputara ji tupu a manye ya akpụ. Nke a bụ ime ka ji nwee ohere ruo etu o kwesiri ka a hapu inwe ihe ga-akpagbu ya.

Oru ji na-amalite site na ngwucha onwa abuo maobu n'onwa ato n'afọ site n'otu mmiri si zoo n'afọ ahụ. Ngwangwa a konyere ji n'ime ala, a na-eji ahijia kporo akpo wee kpuchie elu ugbo ji ahụ ka ihe ọbụla hapu itabi onu ji mgbe o na-epuputa. Nke ọzọ, tupu o puputa a na-egbute ezigbo osisi achara toro ogologo gwunyere ya n'akuku ebe a ga-eji eriri akwara ngwo site n'igu e tinyere n'onu ala ji ebe ume ya ga-esi epuputa were kenye eriri akwara ahụ. O bu n'eriri akwara ahụ ka o ga-esoro kwuoo n'elu osisi achara ahụ e gwunyeere ya maka na ji koro n'ala anaghi eme nke oma. A na-abo oru ji ahijia ugboro abuo tupu ji akaa. Mgbe ji kara a na-ebu uzọ kee ya tupu e gwuo ya. Oge a na-eke ji bu oge a na-asi na ji ohuru aputala. Nke a na-ewere onodu n'onwa asato n'afọ niile. Ndi Ngwa nwere udi ji di iche iche ha na-eji akpa nganga di ka Njoku (2020) si hu ya.

**Ji Oko:** Ji oko bu otu n'ime otutu ji ndi Ngwa nwere. Ji oko di uzọ abuo. E nwere ndi nke na-acha mmanu mmanu, nwekwa ndi nke na-acha ocha. O na-awa aba mana erukwa nne. Otu isi nwere ike iwa aba anọ maobu ise. A na-eke ya eke ma o ruo oge e ji eke ji. O narute kwa ihe a na-akpo apu ji bu nke a na-etinye n'ime ala oge a na-akọ ji. Ji oko na-ato uto o kachasi oge a na-egwu ji.

**Ji Ocha:** Di ka aha ya si di bu ji ime ya na-adi ezigbo ocha. O bughu mmadu niile na-enwe mmasi ike ya eke ma o kaa. O nwere ndi na-ahapu ya ruo oge e ji egwu ji ha egwuputa ya otu oge.

**Ji Opani:** Ji opani bu ji na-ato ezigbo uto nke mere na e nwere ike iri sooso ya na-ejighi ihe ọbụla. O na-eru nne. Ime ya na-acha edo edo. Aha ọzọ a na-akpo ya bu ji Ibibi maka na ndi ngwa kwenyere na o bu ebe o si bia.

**Ji Nwaanyi Eri:** Nke a bu udi ji ọzọ ndi Ngwa na-akọ. A koo ji a, o na-agafecha otu afọ n'ime ala tupu e gwuputa ya. O na-ebu nnukwu ibu ma na-awakwa aba aba. Ji a na-aku ilu mere e ji si na nwaanyi anaghi eri ya na o bu sooso ndi nwoke obi kara aka na-eri ya.

**Ji Mgbada:** Nke a bu ezigbo ji ọzọ na-enye ihe a chorọ n'oru. Ji a na-acha ocha n'ime ya. O na-amu otutu umu. Otu ji a etinyere n'ime ala nwere ike imuta umu anọ buru ibu mgbe a na-egwuputa ya. O bu ya mere e ji akpo ya ji e ji azu umu.

**Ji Abali:** Nke a bu ji ọzọ a ma ama na Ngwa. Ji a na-ebukwa ibu n'udi nke ya mana o naghị ara ahụ eghe ma e sinye ya n'oku. Ihe ọzọ bu na etu ọbụla e si waa ya, ka a ga-esi tinye ya n'ala ya eruru gawa ma bukwa ibu ma e gwuputa ya.

### Ugwu Ji Nwere na Ngwa

Ndi Ngwa bu ndi e ji iko ji mara n'ebe o di ukwu. Otu uzọ ha na-esi akwanyere ji ugwu bu site n'ime mmemme iri ji ohuru. N'onu mmiri okwu Chima (2013), n'oge gboo tupu e bido iri ji ohuru n'ala Amapu Ntigha nke di n'okpuru ochichi Isiala Ngwa Nootu a na-ebu uzọ gaa gbaruo ji n'ime ahia ha. Ya bu nke mbu ya a na-etinye ji ohuru n'onu. Ihe nke a putara bu na, a na-aga Chunyere mmuo nwe ahia ahụ aja iji gwa ya na ji ohuru aputala tupu e buru ji batawa n'ime ahia. Ngwangwa e mechara nke a, eze na-achị obodo ahụ buri onye ọzọ ga-eri ji ohuru tupu oha mmadu esonye. O kowakwara na tupu ubochi a kara aka na mpaghara niile mejuputara obodo ahụ bu nwoke na-atu ji ebe nwaanyi na-ebute akwukwo ugu e ji eri ji. O buru na obodo agbakocha n'obi eze ubochi ahụ na ndi mpaghara ọbụla na-

anọkọ etu e si mara ha. Mgbe ihe niile dịzi ka a tūrụ anya ya. A na-ebuputa ji n'oha ebe eze obodo ga-awara ji suru n'ime mmanu rie. Ngwangwa nke a mere a ga-agba onu egbe iri abuo na otu. Nke a putara na eze erielu ji. Mmemme biri oku, ndi ozo esonyezie n'iri ji oheru ahụ. O kwukwara na ubochi emume iri ji ha ka a na-echi ndi mmadu echichi di iche iche. Otu aka ahụ ka o dikwa na mpaghara ala Ngwa ndi ozo.

N'aka nke ozo, ndi Ngwa na-akwanyere ji ugwu site n'ichi onye na-akoputakaricha ji echichi nke o ga-eri aha bu ezeji. Nke a bu mmemme a na-eme iji kwanyere onye di etu a ugwu maka mbo ya n'ebe ikoputa ji di. Nke a bu ihe e ji ama ogaranya Ngwa n'oge ochie. Ogbalu (1979) kwuru na echichi a na-adi n'ogo di iche iche. Ha bu mmalite ichi ezeji maobu okpukpo oku, ura echichi ji, ichu aja ji, igba ego n'aka, ilu ji, izu ahia eze ji na ikpo ntu echichi ji. Ogo nke obula nwere emume a na-eme n'ime ya bukwa nke na-ewe otutu ego. Ihe ozo bu na onye obula chorọ ichi ezeji ga-enwe ihe ruru oba ji iri maobu karia n'ih na onye na-eri awo ga-eri nke gbara agba.

Mmemme a na-akuru onu ubochi a puru ahia ezeji bu nke a na-eme ubochi nnukwu ahia obodo na-azu iji mee ka ndi mmadu mata na onye di etu ahụ echizuola echichi ezeji ya ma malitekwa kwanyewere ya ugwu ruuru ya di ka ezeji.

### **Nso Ji na Ngwa**

Ji bu ihe di aso. Ya mere e ji nwee nso a na-aso maka ya n'ala Igbo. Di ka o di n'ala Ngwa e nwere nso di iche iche ha na-asoro ji. Nso ndi ahụ bugasi:

**Izu Ohi Ji:** O bu ezigbo ihe ojoo mmadu ibanye n'ime ugbo ji mmadu gwuru ji. Onye mere ihe di etu a akpasuola mmuo nwe ji iwe. Izu ohi ji na-eme ka ji laa n'ih na otutu ndi mmadu amanyela ya aka.

**Iboputa Ji a Konyere n'Ala:** Mmadu iboputa ji a konyere oheru n'ala n'akaghi aka bu aru. Onye mere nke a akpasuola Ahianjoku iwe. Nke a na-aputakari ihe ebe a na-azo ala.

**Iri Ji n'agbarughu Ya:** Tupu mmadu erie ji oheru maobu bubata ya n'ime ahia obula di n'ala Ngwa, a ga-ebu uzo mee emume ya na ya so nke bu iri ji oheru n'ih na a naghị ahapu isi gwonyere odu aju.

### **Arumooru Ji n'Ala Ngwa n'Oge Gboo na n'Oge Ugwu a**

N'oge mbu, nruputa ji na-ebe o di ukwu n'ala Ngwa bu ihe e ji ama aka ma burukwa ihe e ji ama ogaranya. O bu ihe e ji ama nwoke gbasiri ike ilekotali ezinaulo ya anya ebe o bu na oru ugbo bu otu n'ime okpurukpu ihe ha ji mere akaoru. Ozo, iji kwalite mmuo ndi mmadu n'igba mbo iruputa ji mere e ji echi onye na-akpa ike n'oru ji echichi ezeji iji gosi ugwu na akpamiike n'ebe onye di etu a di. O bu onodu di etu a mere ka ji buru aturu tawa n'oge gboo n'ala Ngwa.

N'itinye alo nke ya Ahuruchi (2020) si na ndi Ngwa na-eji ji eme oji n'oge ochie. O sikwa na o buru na mmadu esi mba di anya bia n'ulo gi, iji gosi obi oma na obi utu n'ije o bjara, a ga-ebunye ya otu ji ma o bu karia ma o lawa nke ga-eme ka o mara na ndi Ngwa bu ndi a ma ama n'iko ji.

Nkashiobi (2020) si na emume obula a na-eme dara uda n'ala Ngwa bu ihe a gasuriri ji na ya. O bu udi onodu a mere na onye obula na-agba mbo inwe oba ji nke aka ya oge ahụ n'ih na o buuru ndi mgbe ahụ ihe ukwu. Mana ka o di taa isi akwa atopula n'ebe e kedoro ya. Ihe a nozi ugwu a bu osa na nkwa, uze na ngwo. Onodu ndi a aghoola akuko

mere n'oge agha. O nwezighi onye na-ekwutezi okwu ihe ndi a ozo n'ihhi na otutu ndi okenye ji ya kporo ihe anwuchaala. Ndi Ngwa anazighi akoputa ji hinne. N'ezikwu, omenala oma e ji mara ndi Ngwa na ala Igbo ndi ozo na-anwuzi anwu. Ihe kpatagasiri nke a bu:

1. **Oke Agumaakwukwo:** Oke amumakwukwo emeela ka otutu umuagbogho na ndi ntorobia nozi ugbo a na-ahuzi oru ugbo ka ihe ndi okenye no n'ime obodo ya na oru ndi na-amughi akwukwo. O buladi ndi nke guru ihe gbasara oru ugbo n'ulo akwukwo, bu ha guchaa puta, onye obula na-achozu oru Bekee. Otutu ndi guru akwukwo bukwa ndi na-enye ndi nne na nna ha no n'ime obodo iwu ka ha hapu oru ugbo n'ihhi na ha akpatala ego ka o hapu idi ka na nne na nna onye nwere ego na-aga oru ugbo. Onodu di etu a emeela ka amuu na ubiam na-ari ibe ya elu ma mekwaa ka otutu ihe ndi ahụ a na-akoputa n'ala Ngwa dizie ukọ, o kachasi ji bu ihe e jikari mara ndi Ngwa.
2. **Mmepe Obodo:** Mmepe obodo emebiela ihe n'ime obodo anyika o di taa. O nwezighi onye na-enwe mmasi n'ihhi ndi a na-akoputa n'ime obodo anyi. Onye obula choziri ihe ndi ahụ e si mba ndi ozo ebubatarara anyi n'ihhi na o bu otu uzọ e si ama ogaranya na ndi ma ihe ekwe na-aku. N'ezikwu o bu otutu ihe ndi a, a na-ebubata, anyi na-eri womwomwom ka oria ji fesaa ebe niile n'ihhi kemikalụ e ji echekwa ihe ndi ahụ.
3. **Nganga:** Oke ikpa nganga na ime i makwa ndi anyi bu emeela ka otutu ihe na-agazi aka ekpe aka ekpe. Otutu umuokorobia anyi anazighi enwe mmasi ino n'ulo were oru ugbo mere aka oru. Onye obula choziri iga obodo oyibo ebe a na-ebute ego mbute. Mana ebe o si di njo bu na ha rukwa ebe ahụ ha ebido kwa ruwakwa oru ndi ahụ ha juru n'ala nna ha were na-eme ka obodo ndi ahụ na-agawanye n'ihu.
4. **Ajo Oru Fetilaiza:** Nri akuku aka mere a na-akpo fetilaiza na Bekee egbuola ala oma ndi Ngwa na-ako ugbo na ha. Na mgbe mbu, ohia kaa afọ anọ a ruo ya oru. Ihe a koru n'ugbo a na-eme nke oma, e weputakwanu ihe a koru n'ugbo nke obula e riri a nu uto ya. Mana ugbo a fetilaiza emebiela ala oma ndi Ngwa nwere. E tinyekata fetilaiza hapu, na-egbu ala. Nke a putara na mgbe e sepuru aka n'itinye fetilaiza na ala anaghi enwetakwa nri akuku onatarachi nke ga-eme ka ala ahụ mee nri. Ihe kpatara nke a bu na fetilaiza egbuola ihe onatarachi di n'ala ahụ. O di mkpa ka e sepụ aka na fetilaiza n'ihhi oghom di na ya. Oghom ndi ahụ gunyere imefuru ya ego na ogbugbu o na-egbu ala na mkpuru akuku.
5. **Enweghi Ngwa Oru:** Otutu oge enweghi ngwa oru e ji aru oru na-eso adoghachi oru ugbo azu. Ihe ndi ahụ na-adoghachi oru ugbo azu gunyere ego e ji azu ihe ndi a ga-ako n'ubi maobu ngwa ihe ndi e ji aruputa ya bu oru di ka mma, ogu, mbazu, ego e ji agba nsọ ala maoburu ndi na-enweghi ala nke aka ha.
6. **Onwu Ndi Okenye:** Otutu okenye na-aruputa nri ndi na-eri anwuola. Onwu ndi okenye ndi a esorola mee ka ihe diwanye njo.
7. **Uko Ala:** Oke iru uloruhu na nnukwu ngwuru na-ebute uko ala. N'oge mbu ndi Igbo na-ebikota onu n'ihhi na Igbo kwenyere na mmekorita nke umunne. Mana ka o di taa ihe a huru gawa oru nkuzi abuzighi ihe a na-akwu. Onye obula choziri ibi na nke ya. Otu onye ga-ewere obosara ala ruru okwa oru ato maobu karia were ruo

nnukwu ụlọ naanị ya ga-ebi. Agwa dị etu a ndị Igbo mụtara emeela ka a na-achọzi ebe a ga-akọ ugbo achọ n'ihị ụkọ ala.

### **Nchọputa Nchọcha**

E nwere ihe ndị a chọputara na nchọcha a. Ha bụ ndị a:

- Na ala Ngwa bụ oke mba e ji iruputa ji ebe ọ dị ukwuu wee mara n'oge gboo.
- Na e nwere ụdị ji dị iche iche a na-aruputa n'ala Ngwa
- Na ndị Ngwa na-akwanyere ndị na-akoputakaricha ji ugwu site n'ichi ha ezeji.
- Na ndị Ngwa nwere nsọ dị iche iche ha na-asoro ji
- Na onodu ikoputa ji n'ala Ngwa alaala azu.

### **Nchikọta**

N'eziokwu nchọcha a agbaala mbọ ichoputa ka oru ikọ ji si turu ugo n'ala Ngwa n'oge ochie na ka o si dowe ihu n'oge ugbo a. Ji abughị ihe e ji egwu egwu n'ihị na ọ bụ akukụ ubi kachasi ndị ozọ pụta ihe n'ala Igbo, ọ kachasi na Ngwa. Nchọcha a buuru ndị Ngwa na ndị Igbo ndị ozọ ihe mmepe anya nke ga-eme ka ha laghachi azu mee ka onodu ji dikwa ka ọ dị na mbu iji gbanahu oghom ndoghachi azu a nwere ike ibute. E mee ngwangwa e meghara odachi n'ihị na amụụ anaghị anu ndo oge ọ na-adọ ugwo. Ula ji n'ala Ngwa na Igbo niile bụ mmalite amụụ na ubiam n'ihị na ọ ga-akutu akunauba ndị Ngwa na ala Igbo.

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## THE ONTOLOGICAL FOUNDATION OF INTERSUBJECTIVITY IN AFRICAN COMMUNAL SETTING

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### **Abstract**

Communalism presupposes the doctrine that the community is the focus of activities of the individual member of any given society. A typical African society is organized to satisfy the basic human needs of all its members. In this context, resources such as land are communally owned for the benefit of every member of the society regardless of their status. Properly situated, it is an inclusive society and this accounts for the notion of intersubjectivity (the sharing subjective states system by two or more individuals). This paper accounts for the ontological foundation of intersubjectivity within the context of African thought. In what follows, it is argued that the African worldview has some ontological and metaphysical beliefs that helped in cementing solidarity and intersubjectivity among the members of any given African society. To achieve these, the paper uses the expository and analytical methods of data analysis. The conclusion reached is that the I-thou relationship which informed intersubjectivity in the thoughts of Martin Buber has many cognates in African communalism which ranges from Ubuntu, Ujamaa amongst others. And in the case of Africa, the good of the community is elevated over and above the individual in the African existential life. Hence, the concept of intersubjectivity within the context of African communalism is influenced and founded on African ontological worldview.

Keywords: Africa, African communalism, intersubjectivity, ontology

## **Introduction**

It was Aristotle who first stated that man is a social animal and since then, many philosophers have noted that man is actually a social animal. Social scientists have confirmed this, observing that it is usually through co-operative behaviour that mankind survives and surmounts the problems encountered in particular settings. These observations are neither more or less true for Africans than they are for many other peoples of the world. But it is contended that Africans, were organized sometimes in which ways that were unfamiliar to others and unwitnessed anywhere else. Although all human beings are said to be social, there seem to be some unanimity among African philosophers, that Africans exhibited some sort of sociality that was both unique and more than the normal expected level of sociality. Edwin Smith, captured this form of sociality when he avers that Africans have hitherto lived in the collective stage. The community has been the unit, in which every individual's interest has been subordinated to the general welfare. In many respects, this excites our admiration, even envy. There is a level of solidarity that civilized communities find difficult to attain (in Gyekye 1987:270).

Smith finds traditional African solidarity admirable and unwitnessed anywhere else. It was in a way, a system of sociality, that other societies, even civilized ones, could not evolve. Traditional African societies are said to have been communalistic, whereby emphasis was given to the group or community rather than to the individual. The community was the centre of focus and its interest and welfare were paramount to those of an individual. Communalism held significant place in traditional Africa.

The requirement of this paper is to account for the ontological foundation of intersubjectivity in African communalism. In fulfilling this requirement, this paper proceeds from a preliminary discourse on the concepts of African communalism, through a discourse of intersubjectivity in African communalism to a discourse on the ontological foundation of intersubjectivity before the conclusion which is a summation of what have been discussed in the foregoing.

## **African Communalism**

For Gyekye (1987:36) communalism is the doctrine that the communality (or group) is the focus of activities of the individual member of the society. He further states that African communalism is a mutual society, which is organized to satisfy the basic human needs of all its members. Most resources such as land are communally owned for the benefit of everyone. If for example, a villager requires a new hut, all the men would cut trees to erect the frame and bring thatches for roofing, and women did the mud-plastering for the walls. In the same spirit, the able-bodied would accept responsibility for tending and harvesting the gardens of the sick and deformed. The hungry stranger could without penalty, enter the gardens of the village and take, say a bunch of banana to satisfy his hunger. His action only became theft if he took more than was necessary to satisfy his needs. He argues further that

the slow, inept and incapable were accepted as a valid element in community life, adding that in such societies, old people are accepted and it is regarded as a privilege to look after them as their counsel is maintained and sought after on many matters. Furthermore, this African communalism, according to him, is an inclusive one because the titled father is not restricted to only one's father but also to his father's brother, and also addresses his or her mother's sister as mother.

### **Merits of African Communalism**

African communalism is a very important aspect of African culture. So, it is not surprising to state that it has a lot of merits for which it is sustained. The merits are these:

- i. The philosophy behind the African Communalism is that, it guarantees individual's responsibility within the communal ownership and relationship.
- ii. The ethics of mutual help and caring for each other is founded on communalism.
- iii. The idea of communalism implies a way of decision making which is based on consensus, found through dialogue. Here, political decisions are taken, where everybody participates and speaks.
- iv. Democratic participation in major issues was all inclusive. This was noticed in the fact that there was freedom of expression.
- v. Community spirit means that there is a high estimation of the community in African thought and practice higher than that of the individual.
- vi. The role and importance of the individual person is highlighted.
- vii. African communalism enhances internal security against any possible invasion of the bond of unity, togetherness and close-knit.
- viii. The whole African society is a living network of relations almost like that between the various parts of an organism.
- ix. Polycarp Ikuenobe in Etta et al (2016) highlighted that there exists a moderately liberal African communalism that allows the individual to engage in critical reasoning and acquire rational beliefs within the normal structures that oral tradition and elders provide for the well-being of the community.
- x. Ikuenobe uses the African saying "it takes a village to raise a child", this, for him, suggests the importance of African communal belief and philosophy and the education belief and philosophy that westerners could gain from learning them.
- xi. He further supports his argument with a conception of personhood and the relationship between the individual and community in various African cultures as dynamics that reflect legitimate and critical African modes of inquiry and representation or morality. In the light of the above, Ikuenobe explains that moral thought in African cultures are reflections of communalism, and has features of rationalism, naturalism, humanism etc.

### Intersubjectivity in African Communism

Intersubjectivity refers to an inter-personal relationship between human beings. In other words, intersubjectivity is a short-hand description for a variety of human interactions (Gillespie & Cornish 2010:49). It has been used to refer to mutual agreement between people on a given set of meanings. Thus, intersubjectivity in this sense is simply a word for agreement, concurrence or conformity. It is a kind of collectivism, communality based on shared beliefs and values. Scheff (2006) defines intersubjectivity as the sharing of subjective states by two or more individuals.

Furthermore, intersubjectivity has also been used to refer to the common-sense, shared meanings constructed by people in their interactions with each other and used as an everyday resource to interpret the meaning of elements of social and cultural life. If people share common sense, then they share a definition of their situation. In this paper, intersubjectivity is used to mean the interconnectedness or shared experience of presence between selfs.

One of the African cognate for intersubjectivity is *Ubuntu*. Mcunu (2004:40) emphasises this when he writes "every facet of African life is shaped to embrace *Ubuntu* as a process and philosophy which reflects the African heritage, traditions, culture, custom, beliefs, value system and the extended family structures. At the heart of the above statement is the word '*ubuntu*', which variously means 'humanity', 'humanness', or even 'humaneness'. These translations involve a considerable loss of culture-specific meaning. But, be that as it may, generally speaking, the maxim '*ubuntungumuntungabantu*' articulates a basic respect and compassion for others.... As such, it is both a factual description and a rule of conduct or social ethics. It not only describes human being as "being-with-others, but also prescribes how they should relate to others, that is, what "being-with-others' should be all about (Louw 1). Thus, *Ubuntu* "is a communal way of life which deems that society must be run for the sake of all, requiring cooperation as well as sharing and charity. *Ubuntu* consequently, is the quality of being human.

The term '*ubuntu*' can be applied descriptively, that is to say, one could hear someone saying that a person has '*ubuntu*'- "*usibanibaniungumuntu*' (or in Sotho '*mangmang o nalebotho*'), meaning "that person is a human or, "that person has \**ubuntu*"". Thus one would say a person is *umuntu* (a human being) because he or she possesses or displays the characteristics of *ubuntu*'. Naturally the opposite can also be said of a person or community. One would hear people say that, *akamuntuwalutholowo* ("that one has no use or help"). To this we must add that *ubuntu* is an art and quality of being human' (Mcunu 2014:31). Du Toit (2004:33) writes the following about '*ubuntu*', with a clear application for the theme of this paper:

In Africa, a person is identified by his or her interrelationships and not primarily by individualistic properties. The community identifies the person and not the person the community. The identity of the person is his or her place in the community: In Africa it is a matter of "I participate, therefore

am'.. Ubuntu is the principle of I am only because we are, and since we are, therefore I am. Ubuntu is African humanism.

The notion of intersubjective identity has been described as “knowing through relationship'- a form of non-sensory, non-linguistic connection through "presence"and "meaning", rather than through mechanism or exchanges of energy... intersubjectivity is "consciousness as communion". Thus, if one were to apply the dialogical conceptual framework of I-Thou' developed by Martin Buber in his philosophical essay “Ichun Du”, one would be able to show that, in the African world view, it is neither the **T**(individual) nor the **Thou'** (community) that takes ontological primacy. Rather, the ontological primacy is focused on the hyphen, the "between', of the **I-Thou**. Ramose (1999) avers that the African concept of a person as wholeness does not deny human individuality as an ontological fact, as an analytic finitude, but ascribes ontological primacy to the community through which the human individual comes to know both themselves and the world around them. Since Ramose is not addressing the three elements presented above (the **I'**, the between' and the "**Thou'**"), his reference focuses, almost exclusively, on the individual within the community. However, the weight of the statement rests on the words 'to the community through which the individual comes to know’.

### **Intersubjectivity and Time**

Ontology is of Greek derivation. It is derived from two Greek words, *onto* which connotes "to be" and *logos* which means "word" or "study". Drawing from the above, it feels safe to state that ontology is the study of being or the worldview of a people. It forms the major concern as well as the subject matter of metaphysics because, metaphysics encompasses, cosmology, cosmogony and ontology. Drawing from the Heideggerian subdivision of metaphysics into *metaphysicaspecialis* and *metaphysicageneralis*, ontology belongs to the division of metaphysics which is concerned with the holistic study of being. It is from this background that the ontological foundation of intersubjectivity and time will be here argued.

In African ontology, the human person is a communal-individualistic being. The African person has a deep sense of community. For Iroegbu (2000:98);

The entire African peoples possess a deep (sense) of community spirit founded on this basic kinship of belongingness. They see themselves as a people with numerous shared elements like common history, geographical, and socio-economic situation. Equally common cultural elements and shared value are found among the community peoples. These include communal solidarity, extended family system, deep religiosity and the sense of sacredness. Others are the values of fidelity, truth, and an acute sense of justice. All these and more are crowned by a high moral code believed to be sanctioned by the gods.

Another common characteristic of African societies is vitality. There is a pronounced involvement in liveliness, joy of living, boisterous activities and festivities that express these. The human person is defined by a responsible interchange in his intersubjective community. The human person is a product of his own immediate intersubjective community. Iroegbu (2000:101) believes that:

The concept of community underlies the idea of solidarity, exchange, intersubjectivity, and humane reciprocity among community members. From being a spirit of communing, it becomes a reality of life together. This necessary togetherness is what makes the different persons who participate in it, discover their identities.... As a conceptual model community is the origin of the life of its members. All are products of the community, This is both at the micro-level of parents who give birth to each, and at the macro-level where the community is the cradle that welcomes and creates the existential space for the new born to be grown and flourished.

One would see that the extended family system is inseparable from the traditional African society. It forms the basis for the communalistic living of the African people which stems from the solidarity of the entire families and individuals in the community. This extended family system as a matter of fact is the bed-rock of the communal humanism of the African world view. It is humanistic because it stresses the brotherly love which holds everybody together and demands everyone to be his brother's keeper. It discourages the dehumanization, exploitation and domination of each other, but seeks to better the living condition of all in all ramification and at all time, in all circumstances. The African communalistic system has a lot of positive effects.

In the early days of our ancestors, they were forced to band themselves together to withstand the harsh environmental conditions. There are reasons why the 'I' choose to bind itself to the others, and this fundamentally has to do with the inability of the 'I' to stand and survive alone. Harsh environmental conditions, endless forests, marauding wild animals, heavy rains, mountainous terrains, etc, decrease an individual's ability to survive alone. It leads to a tendency for the self to move towards group dependence and reliance. The intensity of the individual's relatedness to the group is determined by the level and consciousness of the inability to survive outside the group. The more this is the case; the more the centre of life is shifted from one's self to the group or "usness."

The central question and concern of life is no longer about how to live as individuals but as groups. This shift is comparable to the protective colouring that some animals assume to disguise their true selves. They change their colours to become so similar to their surrounding that they are hardly distinguishable from it (Fromm 1942:38). In this case the surrounding environment becomes key to the survival of the animal concerned. The life of our forefathers, the ancestors, required such mechanism, which was gradually passed onto their descendants. The very survivals of the descendants' societies were made dependent on

living as the ancestors lived. It required conformity to the old tested ways. Traditional African people were brought up in this reality of existence and thus the tendency to build unique forms of social groupings.

According to Nyasani (n.d.:20), there must have been many reasons that forced our forefathers into group solidarity. He singles out the need for security as having been one of the main reasons that forced them to seek their personal security through integration with others. The Africans' self-surrender to the 'we' is the result of, an inveterate psychological disposition largely borne out of a hostile environment in which he finds himself. Traditionally Africans found themselves occupying a territory fraught with all kinds of dangers and enemies, physical and psychological. The jungles of Africa and their terrifying natural hazards were themselves enough to inspire fear, compelling individuals to draw together in order to combat them in a united front. The individuals looked up to each other for security against marauding wildlife or against tempestuous wild down pours or against inter-tribal wars. Thus a sense of collective security had to be developed in order to cope with the hostile environment. Gradually this inevitable attitude that I cannot exist or cannot make it all on my own without committing myself to the other or others had to grow naturally.

For Nyasani (n.d.:21), it is the African environment and its hostility to exclusive individualism that served as the root cause of the unique solidarity that was witnessed in Africa. From a purely accidental hostile situation, an element of mutual concern in the form of solidarity, togetherness, brotherhood and extended family structures began to take concrete shapes. The hostile environment was packed by the mutual ties of blood relationship and the metaphysical link with the world of ancestors in traditional African societies.

The African worldview has some ontological and metaphysical beliefs that helped in cementing solidarity and intersubjectivity among the members of any given society. The belief sees society as consisting of both the living and the living dead, the dead continued to be not only members but active participants of their societies. Death was merely a transformation of an individual to a higher form of existence; an existence that was invested with superior power over the living. The living dead constituted the ancestors who were the guardians of the living, the traditions and practices of their societies. They influenced the living to live almost in the same way as they lived. The old tested ways, so the thinking went, are the best proved means to social harmony and good which the descendants should religiously adhere to, to avoid plunging their societies into problems.

African societies in their traditional settings were therefore cooperative, collectivist, communalist or socialist in form. There was a vivid feeling and demonstration of solidarity, which was exemplified in traditional culture by the harmony between the individual and the group of individuals which were seen in terms of groups or collectivity from the family level to the clan and from the village to the tribe. The family was the most basic social unit and exhibited the strongest sense of solidarity. The family was the extended one, which brought

quite a large group of individuals closely related by blood. The living dead were also considered to be active members of such extended families.

It is this extended family structure that was the foundation of traditional African communalism. The structure extended a web of relatedness among different extended families ensuring a fibre of relatedness among all the families of the ethnic group. This union was extended to the living dead. The larger units, the clan and tribe had a string of relatedness that bound the members of each towards the other. The units were held together by the biological bond of kinship and the immanent spirit of the tribe. Towards one's family, clan or tribe, there was deep sentiment, affection and loyalty. According to Nyasani, no person in the extended family set up can starve if neighbours have food, neither can a child be orphaned since children belong to the community. The child's welfare is not just an obligation of its family but every member of the community. In actual fact, everybody was responsible for the other.

This familihood or bond is what Nyerere sought to achieve through his notion of *Ujamaa*. *Ujamaa* served as the foundations for an African socialism: socialism "made in Tanzania" (Nyerere, 1986:49). These words aptly capture the full import of *Ujamaa*. This is exactly what traditional African society succeeded in doing; both the "rich" and the "poor" individuals were completely secured in African society. Natural catastrophe brought famine, but it brought famine to everybody- "rich" or "poor". Nobody starved, either of food or of human dignity, because he lacked personal wealth; he could depend on the wealth possessed by the community of which he was a member. This is socialism (Nyerere, n.d.: 4).

African communalism was a social structure where all individuals formed a community with their fellow men and women and their actions were conditioned by this fact. It saw the individual as an inherently communal being, and never as an isolated atomic individual. The individual was a member of a genuine community of brotherhood. The individual acquired a new form of life and meaning. In the 'I - thou' relationship, the force of the 'alterego is reinforced by the forces of love, sentiments, blood relations, a common descent and language. Communalism points to something extra, that binding force among human beings in the 'we' relationships, a kind of subjective feeling of the members in a society usually affectual and traditional.

African communalism insists that the good of all determines the good of each, or the welfare of each is dependent on the welfare of all. In communalism the group is the centre of focus of the lives of individuals and the measure of an individual's worth is dependent on the extent of his or her association and conformity with the group's interests and aspirations (Gyekye, in Nyasani, n.d.:24). Implied in communalism is the belief that an individual's being depends on the being of others. An individual "is because others are". The **I** exists only because of the existence of the **other' or 'thou'**. The existence of the **I** is therefore irrevocably dependent on the existence of the **'other' or the 'thou'**.

Each individual then seems to lead the life of others while leading his own. He can never be himself except as far as others are. Consequently the existential significance of any

individual seems to drive its ontological value from the collective lifeblood of the community. The community ethics, therefore emerges as supreme and overriding where individual whims might inspire individualistic and selfish pursuits. The arrangement enjoins obligation upon an individual to always act for the good of the group since his or her very being is dependent on it. It is this that made traditional African communalism, a social structure in which every member voluntarily cooperates; is proud and much obliged to help any other member of his or her community. It is a value that Africans attached the readiness to help and share to group life.

The idea of communalism is based on the fact that human beings form a community of related persons and that their actions must always be conditioned by this fact, and each should contribute to the well being of all. Such a social structure was a shared way of living, and was opposed to inequality, privilege and monopoly. It formed a group spirit and a community of interests giving the individuals security and a sense of belonging to the group. It is characterized by the principle that a human person blossoms in a group, and the person internalizes the group in such a way that he ties his or her own well being to the well being of the group.

Prior to European colonialism, African ontological worldview was basically classless and communal. There was no private ownership of property, and the community was treated as being paramount to the individual. Within pre-colonial societies, there was generally no exploitation of one group by the other. African tribal society was quite literally one big harmonious family in which all members contributed to the general welfare and were in turn taken care of by the community in case of need. In effect, before the arrival of the European colonizers, there existed an African welfare state based on the principle of communalism (Ottaway et al. 1981:48),

Traditional African communalism was thus driven by some form of family-hood or brotherhood which was key in cementing the mass of individuals into a communion of relatives, each tied in one way or the other, to other members of society. Members in such communities live together in the same territory for long without meeting other cultures that radically was different from their own. Even among nomadic communities, they were moving about physically in vast terrain without meeting or mixing with others from different communities.

This usually results in a kind of intimacy, a form of single biological relationship, creating a kind of somatic homogeneity, of locally inbred population. Under such circumstances, there is also some kind of epistemological principles involved. When people live in a territory for long, they come to know each other, to a large extent even, physically, thus the **I** brings most of the 'others' into his or her epistemological realm. The 'other' is therefore within the episteme of the **I**. This is bound to enhance understanding, brotherhood and uniformity between the '**I**' and the 'other', thus a strong sense of communalism. It leads to a kind of sociality that is intimate and based on sentiments as compared to based on self-interests. It is based on the way individuals feel about each other and their obligations to one another.

These obligations are ethical in character. Members in such a community have individual interests but they are integrated as part of the ultimate values of the entire community. This creates a bond or feeling of belonging and oneness among the members forming a communion of individuals tied to each other sentimentally, this mode of social structuring is in effect different from the existential type found in western countries. In the western world, the individual is given prominence as opposed to the community. The structure emphasizes individuality and individual freedom as the essence of mankind. They subscribe to the view that human nature is not a machine to be build after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inner forces. They discourage mechanical adherence to traditions in communalism, such adherence was encouraged and built into the individual.

In the African existential life, communality was characterized by a kind of real and imagined consanguinity where each and every individual believed in some form of blood and descent relationship with others. A group relationship is associative if the orientation of social action within it is based on rationally motivated adjustments and arrangements to the common good. It is the result of the group's attempts to seek workable and comfortable arrangements in society.

Traditional African social structure was based on this dual ethics of organization. It was a combination of the associative and communitarian nature of social organization. This organization necessitated variety of values that were essential to its existence and survival. In the African case, came a strong communitarian nature of man, which had its own attendant consequences. Among these are the values such as communal ownership of land, egalitarianism, and extensive network of social obligations and duties that led to considerable cooperation. According to Gyekye, traditional communal order was participatory and characterized by a number of social and ethical values such as brotherhood, interdependence, cooperation, reciprocal obligations, social justice, hospitality, mutual neighborliness, compassion, generosity, self-sacrifice and control (quoted in Nyasani n.d.:25)

These values arise in abundance whenever the communitarian nature of man comes out vividly. They ensure that enmity is kept at bay with mutual helpfulness, interdependence and a feeling of brotherly love as well as understanding among the people. A deep feeling of responsibility for the welfare of others was the chief guiding factor. In traditional African setting, man never does anything, receives anything or suffers anything alone. This ensures a warm fraternity, hospitality and togetherness, which could be the envy of individualistic cultures.

Everybody was therefore socialized and expected to be his brother's keeper and protector. This reality of communalism is also vivid in the African language where expressions used exclude to a large extent, the individualistic terminologies and instead use collective ones. There is a tendency to avoid terms such as 'I' and 'you' and embrace terms such as 'us' or 'we'

## Conclusion

In the preceding paragraphs, attempts have been made to account for the ontological foundation of intersubjectivity and time in African communalism. This attempt proceeded from a preliminary discourse on the concept of African communalism through the discourse on the concept of intersubjectivity in African communalism to a discourse on the ontological foundation of the same in African communalism. As a conclusion of this paper, a number of positions have been raised and a rehearsal of a few of them is here considered necessary. One, that the concept of communalism and intersubjectivity in African communism is to a large extent different from the position as held in the west, is a statement of fact. Two, the concept of communalism which in Africa can pass as a socialised activity on the one hand and as a two-dimensional reality with a long past and a dynamic present is influenced by African cosmological and ontological worldview.

Finally, it must be noted that the I-thou relationship which informed intersubjectivity in the thoughts of Martin Buber has many cognates in African communalism which spans from *ubuntu*, *Ujamaa* and an interconnectivity and interrelatedness of persons within the community with the good of the community elevated over and above the individual in the African existential life. Hence, it is safe to argue that the concept of communalism and intersubjectivity within the context of African communalism is influenced and founded on African ontological worldview.

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## IGBAMA IHE IRIBA AMA GAJE IME N'ODINIHU DI KA A HUTARA N'AKWUKWO EJJI IGBO UFODU

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### **Umiedmede**

Edemede a gbadoro ukwu n'ibu amuma maobu igba ama ihe iriba ama gaje ime n'odinihu. O nwere ihe ga-abu o mee, o buru ihe iju anya nye ndi mmadu. Udi ihe di otu ahụ gunyere anuulo ibido bewe akwa n'etiti ehihe maobu n'etiti abali, ikwighikwighi ibe n'etiti abali, ukwu aka ekpe ikpo mmadu, anya ido mmadu pem pem pem na umu ihe ndi ozo ahutaghi ka ihe dibu adi. Ime ka ndi mmadu mata na umu ihe ndi ahụ anaghi eme na nkiti na o nwere ihe o na-eme ka a mata gaje ime kpaliri mmuo odee ide n'isiokwu a maka na ufodu ndi mmadu na-asị na o nweghi ihe obula gaje ime. Odee ji akwukwo ejije ato e dere were nyochaa isiokwu a. O gbasoro usoro nnyocha sovee. A choputara na umu ihe ufodu na-eme di ka umu nnunu ibe n'etiti ehihie maobu abali, anu ulo ibekwa n'udi oge ahụ, ukwu aka ekpe ikpobi mmadu na ihe iriba ama ndi ozo nwekwara ike e si na nro gosi, nwere ihe ha na-agba ama ya gaje ime. Ha na-agba ama ihe ojoo maobu ihe oma ga-eme nodinihu. A choputakwara na e nwere ike gbochie ihe ojoo gaje ime ma a gbaa ama ya n'uzo ndi a e kwuru n'elu site n'ije na nke dibia afa maobu na nke ndi ekpere ka ha kwuo ihe a ga-eme iji medaa ndi mmuo obi maobu kpeere Chukwu ka o gbochie ihe ahụ ka o ghara ibia na mmezu. Edemede a ga-abara ohanaze uru site n' ime ha Amata na ihe ufodu anaghi anokata mewe na o nwere ihe na-akpata ya. Nke a ga-eme ha hu udi ihe ahụ ka ha choo uzo igbochi ya ka nsogbu ghara idi. Nke a bu alo a na-atu n' edemede a.

### **Ndubanye**

N'oge gboo ma n'oge ugbo a, o nwere ihe na-eme bu nke e kwenyere na o na-arutu aka n' ihe ga-eme n'odinihu nke ga-eweta mgbanwe. A kporo nke a "Ibu amuma/ihu ohu/ igba ama ihe iriba ama. Oge gboo ma oge ugbo a, ndi bi n'ime obodo kwenyere na "ihu ohu/mgbaama ihe iriba ama na-eweta ozi si n'aka chi. E nwekwara nkwenye na ka Chi Okike si hazi ihe uwa ufodu bu ihe mgbagwoju anya nye ndi mmadu.

Ihe mgbaama si n'aka chi abia ka a na-ahụ ka ihe na-eweta ihe ọma maọbụ nke ojọọ n'odinihu. O bụ ihe mkpughe nke na-adọ ndị e kpugheere ya aka na ntị ma na-agwa ha ka ha mara ihe ha ga-eme were gbochie ya ka o ghara ime ma o buru ihe ojọọ mana o buru nke ọma, ha na-eche ka ya bụ ihe mgbaama bia na mmezu.

A na-ekpughe ihe ndị a n'udị; chi iji ehiehie jie (eclipse), anụ ụlọ ibe akwa esepughị onụ n'etiti ehiehie maọbụ n'etiti abali, mmadu imu nwa adighi ka ibe ya ha (inwe mkpuruaka kariri ise, inwe kariya otu isi, imako ahụ mmadu abuo ha aburu otu, dgz), ikwighikwighi ibe n'abali, udele ibere n'elu ụlọ be mmadu, onye ara ibata be mmadu na ntumadi, ahuhu erughereru iwakpo mmadu be ya na umu ihe iriba ama ndi ozo dika mpupere anya ido mmadu ado, ukwu aka ekpe ikpobi mmadu, dgz.

Na mba Afrika nke ala Igbo so n'ime ya, e nwere nkwenye na ihe anaghi anokata mee maobu na ihe anaghi eme na nkiti. E nwere nkwenye na tupu ihe obula emee n'awa mmadu na ndi mmuo eburula uzọ kpebie n'ala mmuo na ihe ahụ ga-eme.

A na-ahuta mgbaama ihe iriba ama dika ihe abughi ka chi si debe ya maobu kee ya. Kelly (2014) siri na o nwere ihe mgbagwoju anya putara na kpakpando nke na o gbanwere ocha ya, udidi ya, na ka o ha nke emebeghi mbu tupu oge nke a mere. O kwuru na odee a maara aha ya oge ahụ bu Varro (510 BC) agaraghi ikpo nke a mgbaama ihe iriba ama ma o buru na ihe ahụ di ka chi si kee ya mana, o dighi ka chi si kee ya n'anya mmadu. Ma mmadu a nasị na mgbaama ihe iriba ama bu ihe na-adi iche na ka chi si kee ihe ahụ. Keduzi ka ihe gae si di n'udi abughi ka chi si kee ya maobu cho ya ebe ihe niile na-eme site n'ochicho Chineke maobu dika o siri kee ihe ahụ. Ya bu na mgbaama ihe iriba ama na-eme ka chi si kee, choo maobu debe ya n'abughi mmeghari maobu mgbanwe n'anya chi, kama n'anya mmadu bu onye hutara onodu ihe ahụ oge ahụ chee na o bu mgbanwe ka o gbanwere.

Mgbaama ihe iriba ama wee buru igba ama ihe ga-eme n'odinihu na-egosi mgbanwe n'anya ndi mmadu. Ihe e ji agba ama a bu iji tuputa uzọ a ga-esi gbochi ya ma a gbaa ama ihe ojọọ choro ime. Ya bu na igba ama bu ihe e ji egosi maobu ado aka na ntị na ihe ga-eme tumadu ihe ga-ebute odachi maobu nsogbu. A na-ekpughere ndi mmadu nke a ka ha were choo uzọ ha ga-esi gbochi nsogbu o ga-eweta n'odinihu maobu, chere ihe ọma gaje ibia ma ihe e kpughere di mma. Ya bu na mgbaama ihe iriba ama na-eme n'abughi igosi mgbanwe n'ekere kama igosi mgbanwe ka mmadu siri chee na ihe di.

N'egwuregwu Shakespeare dere bu Julius Caesar, e nwere otutu mgbaama ihe iriba ama dika ajo ifufe mmiri, akwa nnunu, ajo nro na-agba ama ma na-adọ ndi mmadu aka na ntị maka nnukwu ihe odachi gaje ime. Ihe odachi a bu ogbugbu e gburu Julius Caesar (Shakespeare, 1959).

Ndi mmadu n'oge gboo kwenyere na mgbaama ihe iriba ama/amuma ihe ga-eme n'odinihu bu ozi si n'aka ndi mmuo maobu chi abia. Ha nwere ndi o bu oru ha ikowa mgbaama ihe iriba ama ndi a. O bukwu ndi ntapi/okowa ohu ndi a ga-ekwu ihe a ga-eme iji gbochi ihe ojọọ maobu nsogbu so ohu ahụ ka o ghara imezu. Iji me nke a, ha nwere ike gbaa afa ma o buru na ha bu dibia afa. O buru na onye ahụ abughi dibia afa, o ga-agwa onye a huru ohu

ahụ ka o gaa na nke dibia afa ka o gbaara ya afa, gwa ya ihe ndi o ga-eweta ke e were choro ndi mmuo aja, meda ha obi ka nsogbu kwesiri isi n'ohu ahụ puta ghara ibia na mmezu. N'oge ugbo a, a na-agazi uka, e buo amuma gosiri na nsogbu ga-adi, a na-ejekwuru ndi isi nchaja nakwa ndi agha ekpere ka ha kpee ekpere ka Chukwu wezuga odachi ahụ ka o ghara ibia na mmezu.

### **Ntule Agumagu Ihe E Deerela Maka Ohu/Mgbaama Ihe Gaje Ime**

Kelly (2014) siri na tupu Commodus, onye na-achi mba Rom anwo na 510 BC, na e nwere mgbaama ihe iriba ama a koro ihe iriba ama ogbaaghara (portent of chaos). Mgbaama ihe iriba ama ndi ahụ gunyere: na kpakpando di n'igwe n'ehie, kpakpando ndi ozo gbatiri ogologo karia ka ha na-ahabu kwukoro n'etiti eluigwe, a muru umu anumanu adighi ka ibe ha ahụ zuru oke. e nwere ndi mmadu nwere olusi amugasiri.

Mana ihe kacha njo mere ka oso baa ndi Rom n'ukwu mere ha jiri chowa ndi na-akowa ohu ma kwuo ihe ga-eme n'odinihu bu na o bu eziokwu na o nweghi urukpu ojii na egbe eligwe na oke mmiri ozizo mere kama naani ntakiri ala oma jijiji. O nwere ike buru amuma (lightning) sere n'abali maobu oku ogbugba malitere gbawa ka e nwechara ala oma jijiji ahụ, na ebe ha koro "Ulonso Udo" (Temple of peace) bu ulo bukarichara ibu ma makarichaa mma na be ha ka oku gbariri. Oku ogbugba ahụ gbariri ngwa ndi mmadu, mee ndi ogaranya ogbenye, mee ka ndi mmadu hu ihe onyinyo chi Pallas Athens ndi Rom na-efe ekwesighi ihu anya. Oku a gbara otutu ubochi mebiri ihe niile ha nwere, ekweghi mmenyu ganye na nwa nshansa mmiri ozuzo emenyu ya.

N'ihie ihe ojoo niile ndi a mere, ha kwenyere na o bu uzo chi ha si choo ime ka ha mata na o nwere ihe ojoo ga-eme n'odinihu. Ha kwenyere na oku ahụ malitere gbaa ma kwusi bu ka chi ha siri cho ya. Ufodu kwenyereriji na oku gbara "Ulonso Udo" ha na-agba ama na agha gaje ida.

O bughie ihe niile a guputara ebe a maka mgbaama ihe ojoo gaje ime ka m kwetara. O nwere mgbe a na-amuta umu ahụ ezuchaghi oke maobu nwere olusi nke newre ike buru maka ahụ rjara nna muru nwa olusi ahụ mgbe nne ya di ime ya. O nwekwara ike buru nsogbu daputara oge a na-amu ya. O mere n'oge gboo ma na-eme ruo taa. Ozo, ala oma jijiji, oku ogbugba bu ihe na-eme eme na mba uwa gbaa gburu gburu o kachasi oge ugbua a no na klaimatik chenji.

Onye mba Afrika Chitando (2011) siri na n'obodo Izrel n'oge gboo na aha a na-aba mmadu na-aputa otutu ihe. N'ala Igbo nke di na Naijiria, anaghi e ji ngwangwa enye nwata/mmadu aha. Nke a bu maka na aha kwesiri igosiputa mmasi, afu ojuju nye onye guru mmadu aha oge o guru aha ahụ. Nke a bu eziokwu n'ihie na o bu ihe mere n'oge adi ime mmadu maobu oge a muru onye ahụ na-ekwu udi aha a ga-aba onye ahụ.

Mafico (1992) kwara na Zimbabwe na aha mmadu na-agbazi agwa onye ahụ, na-agba ama ma na-arutu aka n'ihie onye ahụ ga-abu n'odinihu. Ndi Igbo kwadoro nke a site n'ihie ha na-ekwu nke siri na, "aha onye na-etuje ya". Nke a gosiri na aha onye bu ihe na-ewetara ya ngozi maobu odachi, ihe o choro, ma na-ahazi agwa ya. Ya bu na aha bukwa ohu/mgbaama ihe ga-eme n'odinihu. Na Zimbabwe, aha izizi mmadu na-enye ohere ikele ndi ichie n'ala

mmụọ, nye mkpesa, riọ ihe dị mkpa, legara ọdịniihu anya na ihe ndị ọzọ. Nsogbu na-esi n'ezinụlọ a luru/nwere ọtutu nwaanyi, ekworo ndi agbataobi, na mgbazi ndi nne na nna bucha ihe a na-eji nkenke aha egosi maobu agba ama ya..

Ohu bu ihe o ga-abu aghota maobu kowaa nke oma, o nwere ike kpughee akara aka mmadu na uche chi ya. E nwere ike huta maobu kowaa ohu site n'aka onye huru ohu ahụ maobu dibia afa maara nka ya.

Ohu bu otu n'ime oru nka afa. Onye na-agba afa na-enwe ike ihu ihe ga-eme n'odiniihu, nwee onyinye ihu ihe iribaama di iche iche maobu ibu amuma nke onye ahụ na-eme mgbe o di ka o nwere mmuọ dakwasara ya.

Ndi oge gboo biri n'ua nke ha kwenyere na mgba ama ihe iriba ama di iche iche putara ihe n'akuku ihe uwa di iche iche, n'eluigwe, n'elu uwa nakwa n'okpuru uwa. Ohu maobu mgbaama ihe iriba ama ka a na-ahuta na-aputa ihe kwa ubochi. O buladi taa, nkwenye nzuru oha onu na-asị na nghota ihe di mma maobu nke adighi mma si n'inyogo (apparitions). Nke a na-eme n'agbanyeghi ka o siri dika ka chi si kee ya (natural), maobu ka o si acha maobu ka o si metuta ihe na-eme n'eluigwe dika amuma ise (flash of lightning) maobu egbe eluigwe igba (strike of thunder)

Ihe iriba ama kacha zuo uwa onu bu mkpuruokwu maobu ahiriokwu a nuru n'atughi anya. O burii eziokwu na emeghi ya maka onye ngere (listener), a hutara ya ka ihe metutara ndu mmadu kwa ubochi. Oge gboo, dikwa ka taa, ndi mmadu na-eche na okwu e kwuru maobu nu n'atughi anya nwere ike igba ama ihe ojoo maobu ihe oma ga-eme n'odiniihu. Onye gere ya nwere ike amataghi maobu aghotaghi igba ama ahụ ma kpochie nti n'aka a na-ado ya na nti.

Ndi Igbo kwenyere na ka e mee ka ohu a huru adighi mma ghara ibia na mmezu, na a ga-ekwusi ya ike ka a nu ya. Nke a kwadoro okwu ndi Igbo na-ekwu nke si, "ka a kpoọ otoro aha, ka otoro laa".

Uzo ozo e sikwa egosi mgbaama ihe ga-eme n'odiniihu bu agwa nnunu ufodu na-akpa.

N'ala Igbo, nnunu dika ikwighikwighi (owl) so egosi mgbaama. Ikwighikwighi ibe akwa esepughi onu n'akuku be mmadu n'abalị ka ndi Igbo kwenyere na o bu ajo ihe. O na-egosi na o nwere onye ga-anwu n'ezinulọ ahụ.

Udele ibere n'elu ulo mmadu ka e kwenyere na o bu igba ama ihe ojoo ga-eme na be onye ahụ n'odiniihu. Ndi Igbo kwenyere na o bu igba ama na mmadu ga-anwu n'ezinulọ onye ahụ oge n'eteghi aka.

Ufodu mba uwa ndi ozo dika Rome na Greece kwenyekwara na nnunu iputa n'udi di alaa nakwa ibe udi akwa nwere ka o di bu igba ama ihe ojoo ga-eme n'odiniihu. Mkpa nnunu di n'igba ama ihe ga-eme n'odiniihu ka onye Greece a kporo Aristopharies ziputara n'ejije ya bu "The Birds". E gosiri ejije a n'emere a kporo "Festival of the Greek Dionysia"

n’Athens n’afọ 414 BC. N’ejije a, nnụnụ bụga agwa dị na ya ma burugachaa agwa putara ihe. N’agwa ha kpagara, ha nyere ndumodu, nye mgbazi na ihe ndi ozo dika mmadu si eme.

Uzo ndi ozo e si egosi igba ama ihe ga-eme n’ odiniihu bu site na nro, mputa ntumadi maobu mbakwute n’ulo mmadu na ntumadi nke onye ara maobu mmuo, onye aririo ibata be gi, na ndi ozo.

Otutu n’ime ohu ndi a maobu ihe igba ama ihe ga-eme n’odiniihu ndi a ka a hutara n’akwukwo ejije ndi a hooro.

**Ntule Ohu/Mgbaama Ihe Ga-Eme N’Odiniihu Di N’Akwukwo Ejije Igbo Ndi A Hooro**  
Nwanchocha hooro akwuko ejije di mkpa na nchocha a. Ejije ndi ahụ gunyere Nwaozuzu (1991), Nwaozuzu (1998), Nwaozuzu (2005). Akwukwo ndi ozo a hooro bu Onyekaonwu (1982) na Onyekaonwu (1986).

N’ejije Ome Ihe Jide Ofọ (OIJO) nke Nwaozuzu dere, o nwere ebe Igwe Oduenyi korọ akuko maka nnekwu okuko na nwoke no n’oria. Dibia bjara igwo nwoke ahụ oria gwara nwunye nwoke ahụ zuta nnekwu okuko a ga-eji agworo di ya ogwu ka ahụ ya were di mma. Nwunye nwoke ahụ gara zuta okuko ma tinye ya n’ okpuru akwa onye di ya bu oria ahụ. Okuko ahụ si n’okpuru akwa ahụ puta, fegoro onye oria ahụ bido tugbuwe ya. Nwoke no n’oria akpoo nwunye ya si ya: “Lee anya, oria a na-aria m agaghị ahapu m. I hula na okuko o bu a zutara iji gworo m ogwu na-atugbuzi m atugbu”. N’eziokwu nwoke ahụ mechaara nwuo (p.75-76).

Ukabuilu a na-arutu aka na Igwe Oduenyi ga-anwu. Ya bu na o bu ihe mgbaama onwu o ga-anwu n’odiniihu ka okuko ahụ na-atugbu ya gosiri. Nke a mere ka o kpoo ndi Ichie ya na ha na-aruko, nakwa Onowu ma gwa ha ihe ha ga-eme na onye ga-abu eze ma ya nwuo.

Ihe mgbaama ihe ojoo ozo ga-eme n’odiniihu n’OIJO bu nkwachanye n’onu uzo ma na-egere ihe Igwe Oduenyi na-agwa ndi Ichie, Onowu na Ubaji nwa ya nke nwunye ya bu Ochediye kwachanyere. Asusu ekwenyeghi nke Ochediye nwunye nke abuo ji igwe oduenue ahụ ya suo bu imi onu na ikwe n’isi gbara ama nsogbu ka ga-adi n’odiniihu. Nsogbu a mechaara bia na mmezu. Ochediye nwunye igwe Oduenyi na Duru Nnanyelugo bu Onowu hapuru ime Ubaji Igwe dika Eze si kwu tupu o nwuo, ga mee Nkwonta nwa Ochediye Eze. Otutu nsogbu si na nke a puta nke gunyere onwu Ochediye, Nkwonta na Duru Nnanyelugo.

A rucha adakasia ugboro ugboro nke akwa mmiri Nchafe n’agbanyeghi nnukwu ego Ezenwata na onye ogbo ya n’oru bu Onyema na-etinye iji hu na o di mma di n’ejije Ajo Obi (AO) nke Nwaozuzu dere, na-agba ama nghasa alum di na nwunye Ezenwata na Obiageli nwunye ya. O na-agbakwa ama mmebi adim mma Ezenwata na onye ogbo ya n’oru bu Onyema. Ihe ndi a biachara na mmezu.

N'ejije Nke M Ji Ka (NMJK) Nwaozuzu dere, e nwere ihe mgbaama ihe ojoo ga-eme n'odiniihu. Na mbido ejije a ka Ugochi nwunye Eze Onyekwere na-ebe ariri maka amutabeghiri Eze Onyekwere di ya nwa nwoke. Akwa ariri a na-agba ama nsogbu di iche iche onodu a ga-ebute n'ezinuulo ya n'odiniihu. Nke a bu akwa ariri Ugochi:

(N'ime ulo Ugochi, Ugochi no n'uche na-ebe akwa) chi m oo! Gini ka m mere gi n'ije di a m biara be Onyekwere? ...A gaara asi na Agbooma nwa m bu nwoke maobu otu n'ime ndi a na-eso ya n'azu, agaraghi m asi na ihe uwa joro m njo (1).

Ihe mgbaama nsogbu a biara na mmezu ebe Ugochi no. Nwanne Eze nke nwaanyi na nwaanyi oheru Eze bu Achalu nyere ya mkpari, taa ya ahuhu n'uzo di iche iche. Eze n'onwe ya so nye ya nsogbu ebe o di ukwu n' ihi na o banyere ekpemekpe ndi ocha. Iji mara ma Chineke o ga-enye ya nwa nwoke. N'akwukwo ejije Onyekaonwu bu Nwata Rie Awo (NRA), ihe mgbaama ihe ojoo ga-eme n'odiniihu ka e gosiri site n'okwu mmalite Onuzo kwuru. Onuzo siri:

(Ikikere eze gwagwarara gwagwarara: ya akuja)  
Hei! O bu gini ji m aka? Gini ka m na-ahu? Akpataoyi ezuola m ahụ, ujo ji m aka. Egwu juru m anya. Ahukwaghi m uzo. O bu m jewe ejewe, ka o bu lawa alawa?

Ihe a Onuzo kwuru gosiri ihe mgbagwoju anya, amaghi ihe a ga-eme na ujo. Ihe mgba ama nsogbu ga-adi n'odiniihu ka o ji ajuju nzaraonwe ndi a juru ebe a eziputa. O gosiri onye na-emegbu mmadu bu Aworo na onye o na-emegbu bu Obioma, nwunye ya nke ajuju a 'o bu gini ji m aka?' gosiri.

N'agbanyeghi mmegbu Aworo na-emegbu Obioma, Obioma gara n'ihu na-eme ihe kwesiri na o ga na-eme ebe di ya no. O na-esi nri na-enye ya. O bu nri o siri debere ya ka Aworo tinyere nsi ma tie mkpu ka ndi mmadu bia hu nsi Obioma tinyere na nri bunye ya ka ya rie, nwuo. Nke a mere ka a chulaa Obioma be nna ya ma si ebe ahụ toro ya na nwa ya nwaanyi refuo.

N'ejije Oku Uzu Daa Ibube (OUDI), anaghi emebu mewere di ka oke egbe eligwe gbara ma gbuo otutu mmadu. Ha kwenyere na o bu ama ihe ojoo gaje ime ka a na-agbara ha na iwe ji arusi ha aka.

Ahukwara mgbaama ihe ojoo ozo gaje ime n'odiniihu n'okwu Ugodibia kwuru na mmalite. O gosiri nke a site na ngaghari mgbakasi ahụ ziputara anabataghi mwakpo na agwa achoghi m ima, nke ndi bekee biara be ha na-akpasu omenala ndi be ha (ndi Isuebu). Nke a buteere ndi Isuebu nsogbu n'odiniihu. Nke a bu ihe Ugodibia kwuru:

... O biara be onye abiagbula ya, ma o lawa mkpumpku apula ya n'azu. Onye siri na akwu anyi agaghi acha acha, mpam agaghi aba nke ya n'ubu ma oli. Mmadu o na-anoro be ya nojia ihe o jiri buru nwoke? A na-aka nwata n'anu o gburu? A na-aju onye na-eri ihe ya

olee ka ọnu dị ya? Ma Bekee abia nyutoşichaa ala Isuebu. Ugbu a, ihe ha nyuru esiwela. (8).

Ajuju nzaraonwe a si "A na-aka nwata n'anụ ọ gburu" na-egosi mgbagwojuanya ndi Isuebu n'otu ndi Bekee si emebisi omenala ha ma na-eme ya ka ọ buru iwu na ha bu ndi Isuebu ga-emewe omenala nke ha bu ndi Bekee. Ozo, ha wetara ekpemekpe ndi Bekee nke di iche na nke ndi Isuebu. Ugodibia gosiri mwute etu chi ha diga iche iche si hapu iluru onwe ha ogo ma hapu ndi Bekee, ma na-ata ndi be ha bu ndi Isuebu ahuru.

Okwu Ugodibia bira na mmezu n'iihi na mgbe ndi Isuebu na-eme nzuko ka ha gachara bupu umuejima Nwamgbogo na Ekweribe toro afo n'ajo oha ka omenala ha siri di na ndi kotuma ndi Bekee zigara wakporo ha. Nke a mere ka Ukaoha were iwe gbuo ndi kotuma abuo. E nyere ha nnukwu ntaramaahuru. Ha mara Ukaoha ikpe onwu, tuo eze mmuo mkporo afo ise ma chupu Eze Omaaliko na ezinulo ya, n'obodo ya chuga ya Potugal ka o noo ohu afo maobu iri afo abuo. O nwuru ebe ahụ.

N'ejije Oku Ghara Ite (OGHI), mputa na nkata agbara ato ruturu aka ma na-agba ama na nsogbu ga-adi n'odiniihu. Lee nkata ha:

Agbara nke mbu: Onye noro ebe o no, ebe o nghị a na-agu ya.  
Agbara nke abuo: Oo! Ma nwa aturu na-achọ ipu mpi, o marakwa na ekwo ga-adi ya aro. Agbara nke ato: Hum...m! Onye chowa kwa, ya hu, ma mgbe o huru, ya agbakwala oso (9-10).

Nkata a ha kpara gbara ama nsogbu ga-apatara Ukaabi na ndu ya mgbe o kwetara igbu ezi nwunye ya were bere akuku ahụ ya ndi otu nzuzo o choro ibanye ka o were nwee ego si ya weta.

Okwu agbara nke mbu kwuru gosiri na o kaara Ukaabi mma ibu ogbenye o bu kariya iba otu nzuzo were nweta ego. Maka na onyinye mamwota bu onyinye weta isi bia were isi. Tupu ha enye gi ego, ha ga-asi gi weta ihe ga-ahia gi ahụ mweta. Ha gwara Ukaabi ka o gboo nwunye ya Ugodiya ma weta akuku ahụ ya ndi ha choro.

Nkata nke agbara nke abuo na-ekwu na onye choro iba otu nzuzo ga-abu onye obi ya siri ike na o bughị onye na-ama pali pali. Ma agbara nke ato kwuru na onye baa otu nzuzo, o di mma, o di njo ka o noro ebe ahụ ghara ibu ihe siwe ike maobu diwa njo, o chowa mputa maka nke ahụ ga-akara ya njo.

Ama niile ahụ ha gbara mezuchara na ndu Ukaabi. O kporo ndi ogbu mmadu ka ha gbuo Ugodiya nwunye ya. O bara otu nzuzo ahụ ma o nweghi ego o nwere, mgbe o si na ya puta, ndi otu nzuzo ahụ gburu ya.

## Ntule Nro di ka Uzọ Mgbaama Ihe Ga-Eme N'Odiniihu n'Akwukwo Ejije Ndi A Horo

Nro bu otu uzọ e si agba ama ihe ga-eme n'odiniihu. Ahutakwara ya n'akwukwo ndi a natule.

N'ejije Oku Ghara Ite (OGHI), Ugodiya nwunye Ukpabi roro nro gbara ama ihe ojo gaje ime ya. Nke a bu nro o ro:

Ka m na-emechilata anya, anuru m ka ikiri ukwu otutu mmadu na-ada ka ebe oso suru n'ahia. M wee welie anya, wee hu na o bu otu anu ojo ahụ dika eke ogha ma nweekwa mpi abuo na-achụ ha. Mgbe obula anu ahụ saghere onu, oku na-enwu enwu esi n' onu ya na-abokesi. Ka ndi a na-agba oso gbara rute ebe m no, m wee choo ka m gbaso ha, ma enweghi m ike. Ha dum wee gbafechaa. Ka m no agbali, anu ahụ biara bagide m n'ike wee saghee onu ka o loo m, ma m muchiri anya wee chebiri ihe gaje ime. Anuru m nnukwu uda. Mgbe m cheturu nwantakiri oge, wee hu na anu ahụ elokwaghi m, m wee meghee anya m, wee choputa na o bu mgbagbu ka a gbagburu anu ojo ahụ. M wee jisi ike kulie, wee lezuo onwe m anya, hu ka obara si ebe o gatara m mbo wee na-agbasisi. Ka m no na-ehichasizi obara a di m n'ahụ ka m tetara wee choputa na o bu na nro... (33-34).

O buru na a tulee ihe mechara mee n'ejije gbasara nro ahụ Ugodiya roro, a ga-ahụ na nro ahụ bu ama ihe ojo gaje ime ya ka Ugodiya roro. Ihe mere na nro ahụ na-egosi na ikiri ukwu ndi mmadu ahụ Ugodiya nuru ka o na-ada ka ebe oso suru n'ahia gosiri uda nzo ukwu ndi ogbu mmadu ahụ di ya bu Ukpabi gobiri ka ha gbuo ya mgbe ha si n'ohia ebe ha zoro wee chere ya ka o gafeta na-awuputa. Na nro ahụ, ka ndi na-agba oso rutere ebe Ugodiya no, o gbalia ka o soro ha gbawa mana o nweghi ike. Ha niile gbafere ya. Mgbe o na-agbali, anu ahụ jide ya ma choo ilo ya. O mechie anya ya chere ihe ga-emenu. Nke a gosiri na ndi ogbu mmadu ahụ jidere Ugodiya. O gbara mbo izoro onwe ya mana ha meriri ya ma kpuru ya baa n'ime ohia. Ha choro igbu ya. Na nro ahukwa, o nuru nnukwu uda, mepee anya ya wee hu na a gbagbuola anu ahụ.. Nke a gosiri na ndi ogbu mmadu ahụ egbuzighi ya n'ihiri ariri o roro ha kama ha gbuziri nwa agadi nwaanyi na-akpa ejula no na-enyo ha. Obara si n'ahụ Ugodiya na-agbasisi na nro ahụ na-egosi ume mmapu, obi olo mmiri na ahuhu Ugodiya tara n'ihiri na mgbe ndi ahụ hapuru ya, o lawaghi n'ulo ya ozo maka ha gwara ya na o bu Ukpabi di ya goro ha ka ha gbuo ya maka iji gworo ogwu ego. Nke a wutere ya kari n'ihiri na o maghi na di ya Ukpabi o huru n'anya ga-eme ya udi ihe ahụ. O si ebe ahụ gbafo, gbalaa Kakanda.

Obioma bukwa ya roro nro n'akwukwo ejije Nwata Rie Awo (NRA) maka ihe gaje ime ya dika Ugodiya siri roo maka onwe ya n'ejije Oku Ghara Ite (OGHI). Anyi ga-edeputa nro Obioma dika o si koro enyi ya nwaanyi Nwamgbogo ma gosi ihe nro ahụ putara ka mgbaama ihe ojo ga-eme n'odiniihu Lee nro ya ka o si koro Nwamgbogo.

Ihe m na-ahuzi n'ezị na ulọ a ejula m afọ ma nke na-aria m ugwu a bu na ujo na-atu m n'ihiri nro m roro n'abali. O tu a ka mu na umu nwaanyi ibe m siri gawa ihota ero n'elu otu ugwu ahụ. Ka anyi na-erute nso ugwu ahụ, otu mmuo nwere isi asaa na otu anya nochibidoro uzo anyi ga-esi rigọ ugwu ahụ. A siri na onye mmuo ahụ meturu aka, uwa echulahula ya. Ndi mu na ha yi gbanahuchara mmuo a wee rigoro ugwu ahụ ma naani m bu onye mmuo ahụ meturu aka tutu m wee soro ibe m wee rigowe ugwu ahụ. Ka anyi rigotara n'onu ugwu ahụ malite na-achọ ero, azohiere m ukwu wee si n'elu ugwu ahụ wee dakasiri ruo ezigbo ndagwurugwu di n'ike ugwu ahụ ebe otutu ndi mmuo dika nke ahụ anyi huru mbu gbakozuru were kugide m ihe wee ganye na m anwu. Ka nke a mechara ozugbo m wee teta, ura egwukwaghi m n'anya ozo...(49-50).

E were ihe mere na nro a tunyere ihe mere n'ejije a, a ga-ahụ na ha dabara n'udi igba ama ihe ga-eme n'odiniihu. Nro a na-egosi ihe ndi a: Obioma iga n'elu ugwu icho ero ya na umunwaanyi ibe ya gosiri na di Obioma bu 'ero', elu ajo ugwu ahụ gosiri ndu ojo Aworo na-ebi, umunwaanyi ibe ya ndi ya na ha so ga icho ero gosiri umunwaanyi ndi ozo Aworo na-achughari n'Amangwu ma leghara Obioma, nwunye ya anya. Mmuo. ojo ahụ nwere isi asaa na otu anya meturu Obioma aka na-egosi ahuhu Obioma tara be di ya nakwa nleghara anya Obioma, di ya leghara ya anya ka o muchara nwa mbu ya o buru nwaanyi. Ozo bu onya di ya kweere ya na ebubo Aworo boro ya na o tinyeere ya nsi na nri. Nke a mere ha jiri chula Obioma na nwa ya be nna ya ma gaakwa be nna ya na nzuzo toro ya na nwa ya refuo na mgbere ohu. Odida Obioma si n'elu ugwu ahụ dakasiri ruo na ndagwurugwu ike ugwu ahụ na ihe ndi mmuo ahụ tigidere ya ganye na o nwuo gosiri oke ahuhu Obioma na nwa ya tagidere ruo mgbe onye gbara ha n'ohu rekesiri ha nke na Obioma amakwaghi ebe nwa ya no. O bu nke a mere Aworo jiri lwa nwa ya bu Odinchefu n'amaghi ama. Nke a bu aru nke butere onwu Aworo mgbe o choputara ya site n'igbu onwe ya.

Nro ojo a Obioma roro kwadoro amuma enyi ya nwaanyi mgbe o lubeghi di bu Ekemma buuru ya mgbe o na-agba nro di. Ekemma gwara ya si, "ogba nro di, ga-alutariri eke-ogba" Nro ya ahụ kwadokwara amuma nna ya bu Okwukogu buuru ya ebe o si ya, "onye a na-agwo ibi o na-eto afọ, ga-ewetariri ihe o debere n'ajo ohia".

Otutu n'ime nro ndi a e lebara anya dika mgbaama ihe gaje ime n'odiniihu n'akwukwo ejije ndi a horo bu umunwaanyi roro ha. Nro so na ngwa/nka ejije na-enye ndi nkiri olile anya ihe ga-eme n'odiniihu. Na nro nke Obioma, e gosiri ahuhu. Obioma takwaranu nnukwu ahuhu n'ejije ahụ.

### **Nchikota na Mmechi**

E lee anya n'ibu amuma maobu igba ama ihe iribaama ga-eme n'odiniihu e nyochara maka ya, a ga-ahụ na o bu otu uzo ndi mmadu si ebi ndu ha tumadu ndi Igbo nke na-enye aka agwa ha ihe ga-eme n'odiniihu. O burii eziokwu na o bughu otu ihe ga-esi eme kpomkwem ka a na-esi agba ama ya mana, o buru ma ihe ahụ o ga-emekwa, o ga-eme. Mgbe ufodu ama/amuma ahụ na-eme etu e si gba ama/bu amuma ya. O buru ama/amuma ihe oma gaje ime ka a gbara/e buru, o nweghi ihe a ga-eme n'abughi i kpewere Chukwu ka ama/amuma

ahụ bịa na mmezu. Mana, ọ buru ama/amuma ihe ojoo gaje ime ka a gbara/e buru, ndi maobu onye ebuuru amuma a maobu a gbaara ama a ga-agbaghariwa chowa uzọ ọ ga-esi meda ndi mmuo obi ka ama/amuma ahụ ghara ibia na mmezu.

Ihe ozo a choputara bu na ọ di otutu uzọ e nwere ike isi gba ama di ka akwa ajo nnunu, udele ibegoro n'elu ulo mmadu, ukwu aka ekpe ikpo mmadu, mpupere anya mmadu ido ya ado, iro nro na otutu uzọ ndi ozo.

Na mmechi amuma maobu ihe mgbaama abughi naani n'ala Igbo ka ọ na-eme. Ndi obula nwere ka ha si were ya. Ufodu na-akpo ya ihe ebe ufodu anaghi eji ya akporo ihe mana ka ndi obula esila were ya, ọ gosiri na e nwere ihe mgbaama ihe iribama gaje ime n'odiniihu nke na-egosị ma ihe ahụ gaje ime ọ bu mma ka ọ ga-eweta ka ọ bu njo. Ọ ka mma ka ndi ji ya akporo ihe were oge e ji gbara ha ama ihe gaje ime n'odiniihu, choro uzọ ha ga-esi mee ka ihe ojoo ahụ ghara ime ma ọ buru ama ihe ojoo ka ọ gbara.

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## **IGBO LANGUAGE AND THE YOUNGER GENERATION: THE NEED FOR MOTIVATION**

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Motivation and learning are inseparable – attention, interest and inspiration are emotional points along a continuum of learning, part and parcel of the process itself... Finding the act of learning rewarding is possible for everyone – in all subjects areas.

- Wlodkowski & Ginsberg (2017:ix-x)

### **Abstract**

It is important to consider how effective our parents (the older generation, especially the elites) have been able to make the Igbo language attractive to the younger ones. Have they given the younger generation reason(s) for learning, understanding and speaking the Igbo language? On the contrary, they have given them reasons to develop cold feet for their identity, that is, their Igbo language. For this reason, this paper seeks to bring to fore, the failure of the older generation in handing down the Igbo language to their children and the need for professionals to make the learning of Igbo very appealing to the younger generation such that they will be self-motivated to learn and use it. The research is a descriptive one and adopts intrinsic motivation theory for data analysis. Data for the study is got from observation and various social media platforms. Findings show that the older generation insinuates to the young ones that Igbo is of lesser importance and that English is the elitist language. It was also discovered that the young adults at home and abroad appreciate and would love to learn the Igbo language. Another finding is that people could be motivated to learn Igbo on their own by providing learning resources on different social media platforms like facebook, instagram, twitter, youtube, podcast and so on. The paper therefore concludes that Igbo children love the Igbo language but are discouraged by their parents (the older generation) and as such, professionals should give attention to providing learning materials that appeal to this digital age.

## Introduction

Language is a people's identity. It is their heritage and embodies their distinctive, self-defining civilisation and symbolises their exclusive contributions to human knowledge and development, as captured by Usman (2014:10) in Nwakwere, Mmadike & Eme (2017). This means that the natural language of a people is like a name as well as a face to them; which if they do away with, the people will be missing among other peoples of the world. That is, they will be a people without a name and a face.

People do not suddenly throw away their language. It starts with negative attitudes like seeing their language as a symbol of illiteracy, thus leaving it to be spoken only by the uneducated or not so educated people; code-mixing to brag about their knowledge of a foreign language, in the case of Nigeria, it is English; refusal to teach their children their language etc. These put together endanger the Igbo language. According to UNESCO (2012), "A language is endangered when its speakers cease to use it, use it in fewer and fewer domains, use fewer of its registers and speaking styles and/or stop passing it on to the next generation." This could lead to the eventual death of such a language. A language dies when its speakers neglect it and do not care to pass it to the next generation (Okolo, 2015).

Talking of passing on a language to the upcoming generations, particularly as it relates to the Igbo language; the older generation is failing in its duty. This is made obvious in the report shown in *The Nation* of November 2013 as contained in Nwankwere, Mmadike & Eme (2017:168), that "a research was carried out in Imo and Lagos States to test the Igbo competency level of three age groups, aged 1-5, 6-11 and adults which shows that a grim picture awaits the language; 70% of children between 6-11 years and 90% of children aged 5 years and below were unable to speak the Igbo language. 50% of the Igbo parents in Imo State and 80% in Lagos State spoke mostly English or a mixture of English and Igbo to their children."

This, therefore, makes it impossible for the upcoming generation to know about natural language value, growth and vulnerability. They are likely not to do anything to ensure its maintenance and continuity because they were not made to see any value in their native language. This is why there is a need to direct the awareness being raised about the vulnerability of the Igbo language towards the children and young adults. This will help them to see reasons for acquiring the rudiments of Igbo. Thus, it is the crux of this paper to encourage the professionals in the field of Igbo Studies to find ways to motivate the younger generation to fancy and learn the Igbo language. The Igbo language learning needs revitalization; which is a process that demands strong motivation and courage at individual level.

This paper is a usable resource for teachers, trainers, educators, professional learning specialists, Igbo language activists, whose primary goals are to teach Igbo and help young people get motivated to learn it.

According to Denham & Lobeck (2013), “The social aspect of learning a second language is crucial. Adults learning a second language bring to this task a much different set of tools than those that children bring to the acquisition of their L<sub>1</sub> and to the acquisition of L<sub>2</sub>. Another important factor is motivation. We acquire our first language without conscious motivation, but we often learn a second language for a specific reason: a job, interest in a culture, cultural integration and so on (Selinker 1972) in Denham & Lobeck, 2013).

### **The Concept of Motivation**

Motivation is the reason for people’s actions, willingness and goals. It could also be said to be the process that initiates and maintains goal-oriented behaviours. Weiner (1992) as in Wlodkowski & Ginsberg (2017) states that motivation is a concept that explains why people think and behave as they do. Rately & Galaburda (2001) sees motivation as a force that binds emotion to action. According to him, it creates as well as guides purposeful behaviour involving many systems and structures within the brain and body. This means that motivation is basic to our survival. It is the natural human process for giving behaviour its energy and direction (Reeve, 2009). As educators Wlodkowski & Ginsberg (2017) have this to say:

Being motivated means being purposeful. We use attention, concentration, imagination, passion and other processes to pursue goals, such as learning a particular subject or completing a degree.... Seeing human motivation as purposeful enables us to create a knowledge base about effective ways to help adults begin learning, make choices about learning, sustain learning and complete learning.

Motivation refers to reasons that underlie behaviour that is characterised by willingness and volition. Intrinsic motivation is animated by personal enjoyment, interest or pleasure.... Traditionally, educators consider intrinsic motivation to be more desirable and to result in better learning outcomes. Research suggests that motivation can be manipulated through certain instructional practices (Lai, 2011:1).

### **Adult Learners**

The use of adult learners here is culturally and historically relative. Some cultures regard puberty as entry into adulthood, whereas others use legal codes to permit and promote adult behaviour. In the United States, according to Wlodkowski & Ginsberg (2017), people can vote at eighteen but cannot drink until twenty-one and in particular instances, can be tried in the court as adults at fourteen. In Igbo culture, a person is seen as an adult upon attainment of puberty. Thus they say, he or she has reached what a human being is used for (*O ruola ihe e ji mmadu eme*). In conventional terms, being an adult is often associated with having multiple major life responsibilities, such as a full-time work and dependents. In contrast, Wlodkowski & Ginsberg (2017:30) say that chronologically, adults can be divided into three groups: younger adults (eighteen to twenty-four years old), working-age adults (twenty-five to sixty-four years old), and older adults (sixty-five and older). However, in this paper,

adults are referred to as young people from sixteen to forty years of age. Any young person that learns independently is seen here as an adult learner. One outstanding characteristics of this group is captured in the words of Wlodkowski & Ginsberg (2017:32) thus:

They are technologically exceptional. They have physically and psychologically fused themselves with computers, cell phones, online videos, the internet and wireless technology. They use technology to learn constantly, to make their lives meaningful and enjoyable and to sustain important relationships with friends and family. Their relevance is found in an electronic world, often of their own making and we must use this structure and contents to achieve challenging learning with them.

### **Theory of Intrinsic Motivation**

Theory of intrinsic motivation was developed by Deci and Ryan in 1975 but did not gain acceptance until the 1980s. Intrinsic motivation is the energising of the behaviour that is within an individual, out of will and interest for the activity at hand. No external rewards are required to incite the intrinsically motivated person into action. The reward is the behaviour itself. Logically, this seems like an ideal, for people to act as “origins” of their behaviour (deCharms, 1968).

Educators are of particular interest when it comes to intrinsic versus extrinsic motivation, particularly because of the different outcomes that researchers have shown to result from intrinsic motivation: more interest, excitement, confidence, enhanced performance, persistence, creativity, self-esteem and general well-being (Deci and Ryan, 1991). Why do some students pursue academic learning for its own sake while others are motivated by external factors? Over the years, several theorists have offered insights into the phenomenon through their conceptions of intrinsic motivation.

### **Self-Determination Theory**

One of the most widely cited contemporary theories of intrinsic motivation is Self-Determination Theory (SDT), developed by Edward Deci and Richard Ryan. Deci (1975) states that humans beings have three innate psychological needs: a need to feel competent, a need to feel related and a need to feel autonomous. Intrinsic motivation develops out of the support of these needs. The authors go on to say that when people feel competent, autonomous and self-determined, they will freely seek what interests them. According to the authors, intrinsically motivated learning can only occur when an individual feels freedom to make choices in the process, when the activity is challenging, and when the challenge can be conquered. Whether these conditions are met depends on the person as well as the environment. After all, different circumstances afford different perceptions.

The authors stipulate that individuals can perceive specific events as informational (preserving a sense of competence and freedom), controlling (conveying a pressure to think, feel or behave a certain way), or a motivating (conveying personal incompetence and a sense that particular outcomes are impossible to achieve). Further, the environment in general can contain any mixture of elements that could be defined as autonomy supportive, controlling or motivating. For example, professionals in the field of Igbo studies and promoters of the Igbo language can make available learning materials in the form of videos and provide incentives respectively. The ultimate effect of the person and environment fit depends on the saliency of each element to the individual. If a person perceives his environment as informational and feels competent and autonomous, intrinsic motivation can be sustained or enhanced.

In his 1975 publication, Deci presented a variety of reward studies with variable results. In two of his investigations involving college students, intrinsic motivation decreased when rewards were task contingent (each puzzle/headline completed earned another dollar), but not when they were task non-contingent (participants got money for showing up, regardless of how many puzzles they solved). In a similar study with children, when rewards were expected, intrinsic motivation decreased (Lepper et al., 1973), but when they were unexpected, intrinsic motivation was unaffected (Lepper, Greene & Nisbett, 1973).

### **Strengths and Weaknesses of Intrinsic Motivation**

Intrinsic motivation comes from within oneself and does not require external factors. Intrinsically motivated people get the best results from being involved because their motivation is from within. The activity is performed by the individual because he or she finds the activity eternally rewarding. Intrinsic motivation can be applied to all areas of life. It also improves performance. When adults can see that what they are learning makes sense and is important according to their values and perspective, their motivation emerges. Such circumstances elicit intrinsic motivation and probably facilitate a mind-body state conducive to learning. On the other hand there are weaknesses associated with intrinsic motivation theory. If one does not have interest in a particular thing, one does not see the need to learn that thing. Different individuals might require different approaches to get intrinsically motivated.

### **Discussions and Findings**

This study assesses how well the older generation have passed down the Igbo language to the younger generation and shows that adult learners are intrinsically motivated to learn Igbo. In this section, data are analysed and findings stated.

### **Failure of the Older Generation**

As earlier insinuated, language is the life-wire of every society. The failure to use a language is a failure to carry on as a people. There are reasons why one should study the language of one's parents. Top on the list is communication. Language is used for communication and once someone fails to understand the language of his people, communication becomes a

serious problem. One becomes unable to communicate with his people, especially the illiterate ones. Despite many benefits of the mother tongue, many Igbo parents have done little or nothing in ensuring that their children learn and use their mother tongue. The conversation below is analysed to exemplify this.

### Scenario 1

Researcher: Chisom, kedi?

Chisom: O dī mma.

Father: No, Chisom say, I'm fine.

Chisom: I'm fine.

Researcher: Daddy Chisom ị mara na ị na-agwa nwa a na Igbo aduro mma?

Father: No oo sister Edith, rafu a ka sụva oyibo e mechaa o ga-amuta Igbo.

Researcher: Hmmm, o o mgbe ị gwachagolie na o nwere ive Igbo vu?

### Scenario 2

Mother: Heee! Edith nnoo.

Researcher: Kee nke na-eme?

Mother: Ifee greet aunty. Say aunty good evening.

Ifee: Aunty good evening.

Researcher: Ifee kedi?

Ifee: Fine.

Mother: Ifee go and call your sister.

Mother: Edith kee ka I mee?

Researcher: O du mma.

Researcher: Unu anaakana asulu umuaziji Igbo?

Mother: Hahaha sister Edith, rafukana ive anwu. Nya sụva nnoo Oyibo. Achoo m ka o nwee ike

na-asu oyibo ma nya na umuazi ibe e na-akali uka.

The above conversations depict what happens in many homes of the Igbo people. We see the Igbo parents changing the psyche of the children to believe that Igbo is the language of illiterates. They give them the impression that only English should be spoken. This impression registers in the child's brain as seen in the society today that children do not speak Igbo but English, even though they are in Igbo land. The worst of all is that these parents do not see anything wrong with what they are doing.

### Analysis of Adult Learners' Motivation

According to intrinsic motivation theory, people look for ways to learn anything they are interested in. For a long time, the awareness on learning and using the Igbo language seem to be directed to the older generation that is the parents, government, NGOs and so on. These tend to have failed in what is expected of them. However, it was discovered as shown in the screenshots below that, adult learners, Igbo and non-Igbo alike who were not privileged to be taught the language as children seek to learn and use it as adults. The

following screen shot of request and comments on LinkedIn and YouTube channels respectively show this.

Fig 1: Igbo teaching request on LinkedIn

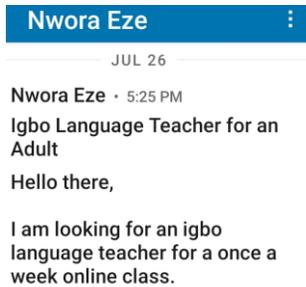
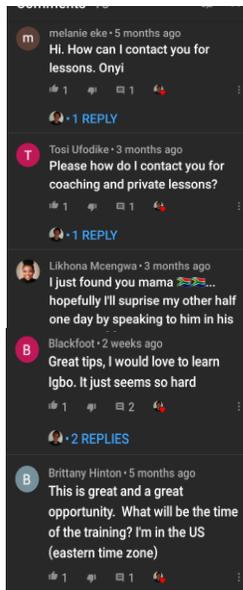


Fig 2: Igbo teaching request on 'Igbo Study'



From the comments in Figs. 1 and 2 it is discovered that in spite of the training received as children, the people are interested in learning the Igbo language. This is because they are intrinsically motivated. There is no reward for learning or using it. It is also not required as a prerequisite for any joy, yet young adults are very much motivated to learn and use it.

Fig. 3: Showing request for more contents on the Igbo language

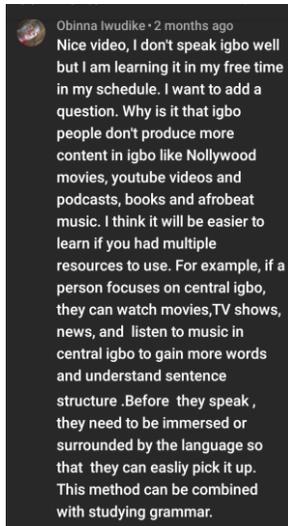
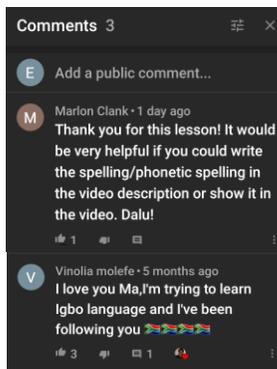


Fig. 4: Showing the learners' appreciation and recommendation



From the comments in Figs. 3 and 4, it is discovered that adult learners are very much self-motivated. The comment in Fig. 3 shows a learner recommending the availability of contents in various social media and learning platforms. In Fig. 4, it is discovered that the learners love the Igbo language contrary to the emotion imbued in them by their parents. This shows how urgent it is for professionals and Igbo language activists to channel their energy and resources towards motivating and providing learning materials for this young generation of Igbo learners, who are internet freaks.

The above comments on YouTube channels that teach Igbo – Igbo Online College and Igbo Study is an evidence of self motivated adult learners, who seek such resources to learn Igbo.

## Motivating the Adult Learners

From the foregoing, it is discovered that despite the ideologies people grow up with they tend to do or learn what they like. Specialists in the field of Igbo study should wake up to the challenge of promoting the Igbo language. This means that there is a need to motivate people to learn and use Igbo. The following actions will help in motivating adult learners.

1. **Awareness Creation:** Creating awareness will be done by going on rallies to schools – primary, secondary and tertiary; churches and other forms of gathering to talk to the young people on the importance of native languages. This will change their perception of our native language and motivate them to seek the knowledge on their own. Also, flyers should be printed with write-ups on the need to uphold one's heritage and distributed to the adult learners. These will help them to see reasons themselves and thus be motivated to learn and use Igbo on their own without waiting for their parents and older generation to aid their learning.
2. **An in-depth knowledge of the subject matter:** There is no substitute for the subject matter by the teacher. An in-depth knowledge of the subject enhances the confidence, flexibility and creativity of instructors or teachers. They can be more open to questions and new directions that may come from our learners. That is to say that when a person has really mastered a concept or a skill, that individual can be playful with it; spontaneity and improvisation will become more possible.
3. **Making Learning Resources Available:** This is a digital age. A time when people are much acquainted with technology. These available technological avenues should be used by professionals in the field of Igbo studies to make learning resources available to the young people who seek to learn the Igbo language. There are many advantages of online teaching and learning. Flexibility - learners can log on when and where they like. Flexibility means that learners need to be disciplined and self-motivated. Learners have access all day. Learners may expect the teacher to be available 24/7. Learners may expect instant responses and feedbacks. Geographical location is not an issue. It may be difficult to meet in real-time across time zones. Many learners are familiar with the internet already. It can be cheaper for the learner. There are many visual and audio learning environments that could be used for this purpose.
4. **Other Subjects Written in Igbo:** There is a need for other subject matters to be translated into the Igbo language. Also, professionals in other fields should publish articles in the Igbo language. This will go a long way in building the Igbo language vocabulary and multiplying the available materials in Igbo. Animators should make cartoons available for children as this will help them in learning Igbo.

### **Virtual Learning Environments**

There are various Virtual Learning Environments to be used in online teaching. A Virtual Learning Environment (VLE) is an online platform which is accessible to learners, and in which course resources (such as documents, video, audio, etc) can be stored. They are online course management systems designed for teachers to run online courses. They usually include course contents, communication tools (eg forums, chat, wikis, blogs), grading tools, learner tracking, grouping facilities and control over who can access the course (Hockly & Clandfield, 2010:20).

**Social Networking Sites:** Social networking sites are websites that allow members to create their own profile pages and links to other members in the site. The most famous examples are MySpace, Facebook, Instagram, Twitter etc..

**Wikis:** Wikis consist of a series of collaborative web pages to which anyone with permission can contribute. One can add text, images, video and audio to wikis. One can also upload documents.

**Blogs:** Blogs are online journals or diaries. They consist of a series of posts, which appear on a web page in reverse chronological order (so the latest post appears at the top of the page). Blogs can be on any topic. Blogs used in education are called 'edublogs'.

**Chatware:** Chatware is software for communicating in real-time over the internet. Chatware includes *text* chat, *voice* chat (like the telephone) and *video* chat (or videoconferencing). More sophisticated forms of chatware include 3D virtual worlds [1]. The more sophisticated the chatware, the better one's internet connection needs to be. Very simple chatware (such as text chat, also called 'instant messaging') can take place on low bandwidth or dial-up connections without too much trouble. High-end chatware, such as video-conferencing or virtual worlds, needs a fast broadband connection to work well, as well as a computer with a video graphics card (these can be installed with all modern computers).

The kind of chatware one chooses will depend on the aim of the activity (several of the activities in Part B suggest using text chat, which can be excellent for language practice) and one's own and one's learners' hardware and internet connections.

**Comic creator sites:** Comic creator sites allow one to create strip cartoons or comics. Examples include: <http://www.makebeliefscomix.com/>; <http://www.toondoo.com/>; <http://www.comicbrush.com/>

**Podcasting sites:** Podcasting sites allow one to record and share media files (usually audio, but also video - these are known as 'vodcasts' or 'video podcasts'). Your podcast 'episodes'(recordings) then appear on a web page, in reverse chronological order (with the latest at the top of the page). You can also add text and pictures to your podcast episodes.

**Poster sites:** Poster sites allow you to make posters online. Because they are web-based, one can add a range of media to one's poster, such as text, images, audio and video. This makes for a rich and engaging multimedia experience when viewing the poster online.

### **Summary and Conclusion**

The present study was designed to show the failure of the older generation in passing down the Igbo language to the younger generation and how motivated the adult learners are in learning and using the language. One of the more significant findings to emerge from this study is that adult learners are intrinsically motivated to learn the Igbo language despite the impression they were made to have as children. It was also shown that parents, especially the educated ones have failed in their duty to pass the language to the younger generation. Evidence from this study show that there will be revitalisation of the Igbo language if awareness is directed towards the young people and learning resources made available on the internet. Taken together, these findings suggest a role for specialists in Igbo Studies in making sure the younger generation get and remain motivated to learn Igbo. Therefore, there is a definite need for concrete action plan geared towards getting and sustaining the interest of the young people in learning and using Igbo.

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## IGBA NDU N'OBODO UFODU N'ALA IGBO: NZIPUTA AGBAMNDU N'AGUMAGU IGBO NDI A HOORO

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### **Umị Edemede**

Ọtutu nsogbu ezinaulo ndi Igbo na-agabiga n'oge a mere na ha anaghi atukwasị obi n'ebe ibe ha no. Ha na-ahuta onye obula no ha nso di ka onye a ga-eze ndu. Ufodu ndi isi uka ogbara ohuru na-akonye ndi mmadu ujo n'ahu gbasara ibe ha. Nke a kpalitere mmuo nchocha isiokwu a bu **"Igba Ndu n'Ala Igbo"**. Site n'igba ndu ka a ga-esi kpoghachi mmuo ndi na-eche na ibe ha choro igbu ha maobu nye ha nsi. E lebara anya n'obodo ato di n' Steeti Anambara: Alo (Idemmili Sautu), Uli (Ihiala) na Okuzu (Oyi), iji ziputa ihe bu igba ndu n'obodo ndi a hooro n'otu n'otu. A gbaara ohanaze n'anwu etu obodo ndi a si eme nke ha, usoro na oge ha ji eme ya. E ji usoro nkwasị wee mee nchocha a wee ziputa n'uju ihe a turu anya n'igba ndu n'ala Igbo o kachasi n'obodo ndi e ji mere ebe mgbakwasa ukwu.

### **Okwu Mmalite**

Ekpemekpe uka nwa Bekee emeela otutu ndi ka ha banye n'agbu si na ha na-aka uka n'ihia na mgbe obula nkuzi ha na-abu si chuba ndi na achu ha, kugbue ha, oku gbagbuo ha, oku rechapu ha n'otu n'otu dgz. N'ihia nke a ndi mmadu si n'oku wee danye n'ite mmanu na-asu asu. Nchocha a biara inye aka ka itu ujo na akpomasi niile dere juu, ka onye obula norokwa n'udo di ka o di tupu ndi uka abata n'ala Igbo wee kuzibere anyi maka mmuo ojoo na agwa ha niile n'ebe mmadu no. Otutu ihe ga-aputa ihe ma e mecha nchocha a bu ndi a: ihe niile di mkpa gbasara igba ndu n'obodo ndi a a hooro; usoro igba ndu n'ozuzu oke; mkpa igba ndu baara ohanaze; mkpatara igba ndu di ka nkwenye ndi Igbo si di n'oge gboo na n'oge a; oge e ji agba ndu; nkowa ndiche di n'etiti igba ndu na inu iyi na usoro nchekwa omenala igba ndu n'ala Igbo. Iji mee nchocha a etu o kwesiri, a hooro otutu ndi gbaa ha ajuju onu n'obodo ndi a n'otu n'otu, nwee ndi e kpokoro onu wee gbaa ajuju onu. Ndi bu akamkpa e ji mee nchocha a bu ndi no n'ime obodo ndi a hooro. Ha bucha ndi no n'agbata afọ iri ise wee ruo n'okenye obula uche ya ka zuru oke. E nwetakwara ihe ndi e derela ihe n'isiokwu a maobu n'ewumewu olenale ndi Igbo e ji wee mee ntuziaka. E ji usoro nkwasị wee mee nchocha a wee ziputa n'uju ihe a turu anya n'igba ndu n'ala Igbo o kachasi n'obodo ndi e ji mere ebe mgbakwasa ukwu.

### **Igba Ndu n'Ala Igbo**

Nke a bu usoro a na-agbaso n'ezinaulo, n'ogbe na n'obodo iji medaa obi ndi na-enyo onwe ha enyo. Mgbe e ji agba ndu na-abukari mgbe ndi otu ezinulo maobu ibeene na-enyo onwe ha enyo site n'ihe ndakwasị dakwasiri ha. Okenye no n'ezinaulo na-akpota ezemmuo ka o bia mata onodu ha, wee site na ya wee kaa ubochi onye obula ga-ezu ka e mee ihe so n'igba ndu ka udo wee dikwa n'etiti ha. N'ubochi a kara aka ezemmuo na-eburu ofo e tinyere n'ime okwa abia njem a. Mmemme maobu emume igba ndu bu naani ezemmuo ka o di n'aka, o ga-eji mma di ezigbo nkọ kapuo obara site n'ahu ndi isi ezinulo obula o gbasatara mikota obara ha n'iko o ga-eji n'aka ya. Obara ndi ikwunaibe ahụ ka a ga-agwakota onu tupu a tanye mmanu gwakotakwa ha niile n'ime okwa ahụ ofo di n'ime ya. Onye obula ga-ewere oji e nyere ya suru obara na mmanu ahụ a gwakotara onu. Onye obula ga-akwuru n'ukwu ya n'eyighi akpukpu ukwu obula. N'Alọ, ha kwenyere na onye obula cheere ibe ya ihe ojojo ka e mechara nke a aghaghi inwu.

Ebe anyi matara na inu iyi di n'igba ndu, onye na-agba ndu n'Okuzu ga-agba mbo soo nso a na-aso mgbe mmadu na-anu iyi. (Nso ahụ bu na onye ahụ agaghị enwe mmeko edina n'abalị chi ga-efoputa ubochi a ga-anu iyi). A na-agbakwa mbo hu na ma nwoke ma nwaanyi enweghi onye ji ndagbu iyi. Ndagbu iyi bu ogwu ufodu mmadu na-agwota ka iyi onye ahụ nuru ghara idi ire n'ahu ya. N'Okuzu, onye ahụ ga-anukwa iyi na ya ejighi ndagbu iyi (Chira, 2015).

N'Uli, tupu a gbaa ndu onye butere arusi e ji agba ndu na-ebu uzo were arusi ahụ duo isi maobu nuo iyi. Nke a bu iji gosi na arusi ahụ anaghi egbu na nkiti maobu gbuo onye aka ya di ocha.

Obodo ato a e ji mee nchocha kwenyere na igba ndu abughi egwu ka a na-egwu kama na arusi obula e ji nuo iyi maobu gbaa ndu na-adi ire nke ukwu site n'iru oru a chorọ ka o ruo. Ogbalu (1979) na-asị na igba ndu bu “nkwekorita mmadu na ibe ya mere na ha agaghị emegide onwe ha maobu mee onwe ha ihe ojojo; ... e were inu iyi wee mejuputa njikota onu a, ya bu igba ndu.” Nkwa a na-egosi na agbamndu abughi naani mgbe mmadu na ibe ya na-enyo onwe ha enyo, kama na ha achoghi imegide onwe ha n'odiniihu.

Ekwealor (1998) na-akwa na igba ndu “putara mmadu abuo maobu karja inuritara onwe ha iyi na ha agaghị emegide onwe ha, na ha agaghị emerita onwe ha ihe ojojo obula karisia inye onwe ha nsi.” Nke a na-eziputa na o bu nkwa mmadu kwere ibe ya na o nweghi onye ga-echere ibe ya echiche ojojo maobu kpaa nkata ojojo megide ibe ya.

Nzeako (1972) na-akwa igba ndu di ka “mmeko, nriko na njiko mmadu abuo maobu karja, ka onye obula n'ime ha ghara itu ibe ya ujo, bo onye ahụ ebubo ma eleghi anya, malite ichere ya echiche ojojo n'uzo abula uzo.” Nke a na-egosi na mgbe obula a gbara ndu ka mmadu na-akwusi itu ujo n'ebe onye ya na ya gbara ndu no maka igbu ya. Na nkwa ahụ ha kwere onwe ha ga-eme ka ha na-emeko ihe onu, na-eriko ihe onu maobu na-ebiko onu ozo. Ubesie (1987) na-asị na igba ndu bu “mgbe obula o nweghi onye ji ibe ya n'aka, a na-asị ka a gbaa ndu. Ikekwa o buru mmadu abuo na-ese okwu n'ezinulo, ...okwu e doziri ha erughi

ha n'obi, ha abụọ agbaa ndụ.” Nke a na-egosi na n'ihikweghị ekwe maobụ enweghị ezi ntukwasi obi a na-agba ndụ.

Igbandu bu nriko na mmeko siri ezigbo ike nke ndi mmadu ekwesighi ka ha were gwurie egwu. Ndi Igbo na-eme ya iji wee gbochie ihe ozo, echiche ozo, mmegide na mmegbu, igba mgba okpuru. Di na nwunye nwere ike igba ndu ma o nwee onye obula mere ibe ya ihe ozo maobu hu ihe ga-eme ibe ya, maobu hu ihe di otu a maobu otu ozo ga-emegide onye obula n'ime ha were mee ya, ihe o huru o were.

Na nchikota igba ndu na-aputakari ihe mgbe e nwere omume di anaa n'etiti mmadu na ibe ya di ka n'ogbe na n'obodo. Mana n'etiti ndi luru di na nwunye, ha na-eme nke a iji chekwaa alimdi ha ka onye obula sopusu onodu alimdi nke o no n'ime ya. Ihe ozo di n'igba ndu na injirita iyi bu na o dighi onye n'ime ha ga-etinye aka n'ajo ihe nke ga-egbu onye nke ozo maobu dobe onye ahụ n'onodu o di ndu onwu ka mma.

### Udi Igba Ndu

E nwere udi igba ndu di iche iche. Ha gunyere ndi a:

- i. **Igba Ndu Ihunaanya:** N'ebe a ndi huru onwe ha n'anya na-agba ndu iji mee ka njikota ha ghara iri mperi ma o di mma ma o di njo. Ufodu na-abukari agboghobia na okorobia ilu onwe ha mgbe ha kwadoro. Ha na-agba ndu wee chusaa ndi ozo ga-abata n'etiti ha maka alimdi. Mmadu abuo a na-ewere obara ha abuo rachaa wee mee nkwubi ihe ha choro na etu ha siri choo ya. Ha abuo mechaa kwekorita ha nwere ike mebie ya n'udo ma o bughu etu ahụ igba ndu a na-adigide wee ruo onwu otu n'ime ha, mgbe ahụ ka onye nke ozo ga-enwere onwe ya.
- ii. **Igba Ndu Mgbochi Orja:** Otutu mgbe n'obodo ufodu a na-anokata bido riaba orja a maghi ihe kpatara ya maobu ebe o si. Ndi new ala na-aga choo dibia isi kara aka ka o bia gbaa ha niile ndu ka orja biakwutere ha ghara iri isi ha. Ozo na o buru onye obula n'ime ha kotere nsogbu a nye ha onye ahụ chaara ha n'obodo ha n'udi njefu maobu onwu igbu onye ahụ.
- iii. **Igba Ndu Igbochi Esemookwu:** Otutu esemookwu na-adaputa n'ogbe na n'obodo n'etiti ndi nwoke na ndi nwaanyi. O bu igba ndu a ga-eme ka onye obula buuru ibe ya ihe ozo minye mma ya n'obo. Ihe ozo bu na n'ime ezinulo e nwere otutu umunwaanyi otu nwoke na-alu, esemookwu na-aputa na ya na-adi otutu nke mere na a gbaa ha ndu ka ha ghara igbu onwe ha, maobu umu ha muuru di ha n'otu n'otu.
- iv. **Igba Ndu Otu Nzuzo:** Di ka aha otu a siri di ha achoghi ka onye anoghi n'otu a mata ihe ha na-eme, ya mere ha na-agba ndi obula bataara ha ohuu ndu idebe ire ha duu. Nke a ga-eme na ihe obula ha na-ahu n'ebe ahụ na ha agahi akoro ya mmadu obula kama ha nwere ike na-ako ya n'etiti onwe ha. E jighi udi igba ndu a egwuri egwu maka na tupu onye ahụ akochaa, ndi otu ya ga-achoputa, kugbuo ya ozigbo.

- v. **Igba Ndu Onye Aghana Nwanne Ya:** Udi igba ndu a na-aputakarị ihe n'etiti umunna na umuokpu maobu umuada. Ha na-agba ndu iji chekwaa ihe ha ji buru otu obara maobu ibeene. Onye nutara ihe na-achọ ime nwanne ya na-agba mbọ kpọọ ya gwa ya ka o kpachapu anya. N'ih i nke a o nweghi onye ga-ekwugide nwanne ya n'uzo abula uzo.

### **Ndi na-agba Ndu**

E nwere otutu ndi nwere ike, igba ndu. Ha gunyere ndi a:

- i. mmadu abuo na-enyo onwe ha enyo, na onye nke ozo nwere ike ime ibe ya ihe ojo
- ii. di na nwunye gbara onwe ha alukwaghim maobu ndi nwere ihe nzuzo na ndu ha di ka nwaanyi na-agba n'ezi maobu nwoke kpebiri izu ohi, nwaanyi na-akpoku umunna gwa ha ihe o huru na o buru na di ya akwusighi ohi na ha ga-agba ndu
- iii. ndi kwekoritara ijiko onu chuo nta ego
- iv. nwunye di na ibe ya na-ese okwu n'onwe ha maobu na-azo onye di ha ga-ahukari n'anya na-agba ndu maka ime ibe ha ihe ojo n'uzo abula uzo.
- v. umunne abuo ndi na-azo ala maobu akunauba nna ha haara ha
- vi. ndi otu nzuzo na-agba ndu ka onye obula n'ime ha ghara ikoro onye adighi n'otu ahụ ihe ha na-eme n'otu ha.
- vii. enyi na enyi huru onwe ha n'anya na-agba ndu ka njikota onu ha ghara iri mperi.
- viii. obodo na obodo na-agba ndu mgbe e nwere ndozi eseomokwu n'etiti ha di ka oke nsogbu daputara n'izo ala maobu onwu mberede.
- ix. ndi otu mmowu na-agba ndu na o nweghi onye ga-ekwute ihe o huru n'ime otu ahụ, n'ebe igbudu, nwaanyi maobu nwata no.

### **Uzo e si Agba Ndu n'Ala Igbo**

A bia n'Uli, ha nwere otutu uzo di iche iche e si agba ndu di ka ihe e ji maka ya agba ndu si di maobu ndi na-agba ndu ahụ. Ndi ojo no n'obodo di ka ndi na-agwo nsi, ezu ohi n'obodo bu ndi ochichi obodo di n'aka ga-akpo nzuko ka onye obula zuo. N'ubochi ahụ kpomkwem, a na-akpopta ndi ahụ a na-ele anya di ka ndi ojo ka ha bia taara ndi Uli oji ala n'uzo igba ndu. Onye a koro ma o putaghi a na-amapu ya n'obodo ka o nooro onwe ya site n'enweghi mmekorita n'ebe ndi ozo no. A na-awa oji wusa ya n'ala n'ebe a na-agba ndu. Onye obula ga-aputaba n'otu n'otu na-akporu oji ahụ n'otu n'otu na-ekwe nkwa site n'ikwu ihe di otu a: M gakwa eme onye Uli ihe ojo obula maobu dunye onye nke ozo ka o mee ha ihe ojo obula biko ala Uli ekwela. Mgbe o kwuchara nke a, o were onu kpuru oji n'ala taa ya. A na-eyipucha ihe obula di n'ahụ onye na-agba ndu ka e wee hu ya nke oma. Naani mpe mpe ogodo ka o ga-amara n'ukwu di ka ote nkwi. Nke a bu ka e wee soruru ala ma sitekwa n'uzo a choputa ma gbochie onye obula kanyere ogwu obula ga-egbochi ihe obula o kwere na nkwa imezu. E mechaa nke a onye obula alaa be ya n'obi ocha.

A bia n'Uli, o buru mmadu abuo chiri echichi maobu ndichie bu ofo nna nna ha, ha anaghi emepu obara n'ahụ ha maobu jee ebe a na-ata oji ala kama ihe ha ji agba ndu bu ofo nke a kwenyere na o nochitere anya nna nna ha. N'uzo di etu a, otu onye n'ime ha ga-ewere ofo nke o ji bia nee ya n'isi onye nke ozo ugboro ato si ya, "I gakwa eme m maobu ndi be m ihe

ojoọ maọbu nọdu ebe a na-agba m izuzu ojoọ ma hapu igwa m, ofo nna nna m ha tigbuo gi". O kwuchaa nke a o sọ ofo n'ala, otu aka ahụ onye nke ozo ga-eme nke ya. Ha mechaa nke a, onye obula alawa (Ezeyim, 2014).

Igba ndu nwanne mere nwanne ya ihe ojoọ n'Uli na-apu iche. Ha na-akpo ya "Iru ji ibeene". A na-ebute arusi, onye butere ya ga-adu isi si na-arusi ahụ adighi egbu onye aka ya di ocha maobu onye emeghi ihe ojoọ obula tumadu n'etiti umunne abuo. Mgbe a na-agba udi ndu a, a na-akajite osisi ogirisi, abosi ma kekoo ha onu dewe n'ala. E weta ji a huru n'oku n'anya ha abuo, a tukwasi ya n'elu ogirisi na abosi ahụ, waa oji tukwasi n'elu osisi ogirisi na abosi ahụ werekwa mmanya dewe n'akuku ebe ahụ wee tinyere arusi ga-adi ebe ahụ. Ha kwusie ihe ha choro ikwu site n'ikpoku arusi ahụ di ebe ahụ, e kewaara ha ji ahụ di ebe ahụ ha abuo erikota, takwaa oji ahụ site na onye tabiri o nye ibe ya. A na-ejikwa otu mpi maobu iko kpata mmanya nye otu onye, o nurutu ntakiri; o nye onye nke ozo, o nurutukwa.

N'Alọ, o buru igba ndu metutara di na nwunye maobu nwunedi abuo, a na-eji amuba kpuchapu ha abuo isi. E mechaa nke a, a waa oji were ya metu n'obara ha abuo a gwakotara onu, ha ataa ya n'otu n'otu. Ma tupu ha ataa oji, ha ga-ekwekwa nkwa na ha agaghi eme ibe ha ihe ojoọ maobu nu ebe a na-akpa nkata ojoọ iji megide ibe ha hapu ikwuputa ya. N'Alọ e nwere ike mee emume a n'okwu arusi maobu n'ama obodo.

A bja n'Alọ, ndi chiri echichi bu ndi a na-ebugharijeere okwu arusi ebe ha choro ino wee gba ndu. Ha abuo n'otu n'otu ga-eji ofo ha puta ogbo. Ha aghaghi iferuge ofo ahụ okirikiri n'isi onye ya na ya na-agba ndu. A na-enwe ihe onye obula n'ime ha ga-ekwu iji ziputa agbamndu;

Mu bu.... (O kpo aha ya n'uju)  
 M cheere gi ihe ojoọ n'uzo abula uzo  
 M cheere ndi be gi obula ihe ojoọ  
 M nsukokwaa ogwu igbu gi  
 Maobu fee gi aju  
 Noro n'izu igbu gi  
 Mu na-achọ ime gi ihe ojoọ  
 Mara onye choro inye gi na ezinaulo gi nsi  
 M wee ghara igwa gi  
 Iyi gbuo m (o kpo arusi ahụ aha)  
 Ka ofo nna anyi ha m ji n'aka m  
 Tigbuo m maobu mee m o di ndu onwu ka mma.  
 O chigharia o gwa onye nke ozo  
 O burukwa na I cheere m ihe ojoọ  
 N'uzo abula uzo  
 Di n'izu i kpochapu mu na ezinulo m  
 Ka ofo a m ji n'aka tigbuo gi  
 Maobu mee gi o di ndu onwu ka mma  
 Ha abuo ga-esi etu a mee ya n'otu n'otu  
 onye obula alaa be ya n'udo (Ukatu, 2010).

N'Okuzụ, a na-eje n'otu n'ime okwu Arụsị e nwere n'Okuzụ wee gbaa ndụ. O buru na ndi na-agba ndu achoghi ino n'okwu arusi wee gbaa ndu, ndi ahụ akwuọ ugwo a na-akwu wee ronie arusi n'okwu ya. Mgbe ha mere nke a ha nweziri ike buru arusi ahụ gaba ebe ha choro ino wee gbaa ndu (Chira, 2015:5).

O nwere ihe a ga-ekwu n'ihu arusi ahụ ma a bia inu iyi. Ihe ndi ahụ na-adi n'iche n'iche. O nwere ndi ga-abia inu iyi maobu igba ndu ihe a ga-ekwu n'ihu arusi ga-agba ghari. Eze arusi na-enyere ndi ahụ aka site n'igwa ha ihe ha ga-ekwu. O ga-agwa ha udi ihe ndi a site ka iyi a na-anu maobu ndu a na-agba si di:

M ga-echenatara nwunyedi m echiche ojo  
 M ga-agwonatara ya nsi.  
 M ga-agwonata ogwu ka di m wee hu m n'anya.  
 M ga-ahunata ihe ojo ga-eme nwunyedi m ghara ikwu. Onye ahụ ga-akuzi okwu ya isi site n'isi ka arusi ahụ gbuo ya (Chira, 2015:5).

N'Okuzụ, ndi nze na ozo maobu ndi ji ofo umunna nwere ike gbarita ndu etu a; otu onye n'ime ha ga-eferuga ofo ya ugboro ato n'isi onye ya na ya na-agba ndu wee si; "I gakwe eme mu na ndi be m ihe ojo maobu nodu n'ebe a na-agba izuzu ojo megide mu na ndi be m ghara igwa m ofo nna m ha tibuo gi ma i mee nke a. O kwuchaa nke a, o tie ofo ya n'ala. Onye nke ozo ga-emekwa otu ihe ahụ. O nwere ike kwuo ihe ndi a:

M chekwaa ajo echiche  
 M gwokwaara gi ogwu igbu gi  
 M nyekwa gi nsi  
 M zikwaa mmadu ka o nye gi nsi  
 M marakwa onye choro inye gi nsi  
 M wee ghara igwa gi  
 Iyi a gbuo m  
 O tugharia gwa onye o bu ha abuo si;  
 I gaghị anọ ebe a na-agba izuzu ojo  
 Megide mu na ezinulo mu ghara igwa m  
 Maobu ebe a na-agba izu igbu m  
 Ka ofo nna m ha tigbuo gi  
 E mechaa nke a ha niile alaa. (Chira, 2015)

A bia n'obodo ato ndi a, a choputara na ndi chiri echichi nwere usoro ha si eme emume igba ndu ha. O na-eziputa nkwanye ugwu na nsopuru n'ebe ha no. N'ala Igbo, udi agbamndu obula a na-eme ndi Igbo kwenyesiri ike na arusi anaghi egbu onye aka ya di ocha maobu onye emeghi ihe ojo.

Site n'uzo di iche iche e si agbandu n'ala Igbo, nke obula n'ime ha na-egbu egbu maobu na-adi ire di ka ndi Igbo si kwenye. Onye obula gbara ndu maara nke oma na iwu ndi ahụ abughi nke a ga-ario ya ka o debe kama nke o ghaghị idebe maka na onye edebeghi iwu ogbugbandu ahụ, aghaghị ita nnukwu ahuhu.

### Uru di n'Igba Ndu

- ii. Igba ndu na-egbochi otutu ihe ojoo gaara ime n'obodo. O na-eme ka e nwee ndi na-ekwu eziokwu. Mgbe mmadu chetara na ya na mmadu ibe ya gbara ndu, o ga-agwa onye ahụ ihe niile o matara banyere ihe obula a juru ya. Igba ndu na-ebelata anya ukwu nke nwere ike ibute echiche ojoo nakwa ekworo. O na-ewepu itu egwu mmadu igbu ibe ya.
- iii. Igba ndu na-eweta ezi nchekwaba ndu na udo n'etiti nwanne na nwanne, enyi na enyi na n'obodo na obodo.
- iv. Igba ndu n'ebe di na nwunye no na-ewebeta udo na ihunaanya n'ezinulo ha.
- v. Odibo ya na nna ya ukwu gbara ndu anaghi ezu ya ohi maobu megide ya kama o na-agba mbu ga-eme ka azumaahia ha gaa nke oma. Nke ga-eme ka nna ya ukwu duo ya ulu nke oma di ka ha siri kwekorita.
- vi. Nwunyeedi naabu gbara ndu na-akwusi oke ekwurekwu na ita ibe ha uta mgbe niile.
- vii. Igba ndu na-etinye egwu ime ihe ojoo na ndu ndi omekoome no n'obodo ma n'ezinaulo.
- viii. Igba ndu na-akwalite ikwu eziokwu nakwa ezi mmekorita ebe o bu na onye obula huru ihe ojoo ga-eme ibe ya, o kwuo ya.
- ix. O na-eme ka obodo dere juu n'ihu na a na-akpokoputa ndi ojoo niile no n'obodo gbaa ha ndu.
- x. Ndi otu nzuzo di iche iche na-esite n'igba ndu wee chekwaa njirimara otu ahụ nke ha achoghi ka ohanazeze mata. N'ihu nke a, nsopuru na ugwu ha na-adiri ha.

### Oghom Di n'Igba Ndu

- i. Mgbe ufodu arusi e ji gbaa ndu na-ahapu onye dara iwu gaa gbuwe ndi ezinaulo onye ahụ n'otu n'otu..
- ii. Ndi gbara ndu ilu onwe ha hugodu onye ozo kaara ha mma, ha agaghi emebi igba ndu ahụ, kama ha ga-aga n'ihu luo onwe ha n'agbanyeghi ndi ozo ha kara hu n'anya n'otu n'otu n'ihu ndu ha gbara.
- iii. Onye mebie nkwekorita igbandu, o nwere ike nwuo maobu di, odi ndu onwu ka mma.
- iv. Nsogbu choru iri isi mmadu bia a naghi ahụ etu e si emebi nkwa igba ndu ufodu ka onye obula gabara onwe ya.
- v. Onye gbara ndu nwuo e wee choputa na o bu arusi o dara iwu ya gburu ya, a naghi eli onye ahụ n'ulo ma ya fodusia ikwa ya akwa.

**Nziputa Igbandu n'Agumamu Igbo Ndi a Horo**

N'Obidiya nke Enyinna Akoma dere n'afọ 1977, e nwere agbam ndu Oriaku na ndi ogbuu. Oriaku bu onye choro ka ndi ogbuu ruoro ya oru. Oru o choro ka ha ruoro ya bu igburu ya Onuma. Ha ji agbam ndu wee kee onwe ha iji hu na onye obula n'ime ha mejuputara nkwa o kwere. Ya bu, Oriaku ga-akwu ha ugwu ha kwekoritara ebe ndi ogbuu ga-egburu ya onye iro ya bu Onuma. E gosiputara agbam ndu ha n'ejije a na-ekwu maka ya. Nke a bu agbam ndu ha di ka o di n'akwukwo ejije ahụ:

- Ogbuu: O di mma  
(Oriaku eweta amuba na iko na mmanya. Ha niile eweputa obara n'aka ha tinye ya n'ime iko ahụ e tinyere mmanya) (p.10-11)
- Ogbuu: (Buru mmanya n'aka) obara ogbugba ndu! Ichie uku, (sic) Ichie nta! O buru na m nara Oriaku ego ghara iru oru anyi kwubiri okwu ya, ka I mee m ihe soro gi (o nwo obara)
- Oriaku: Okwu oma
- Omeife: Obara! I bu aru ka aru. I na-ahu uzọ karia mmadu. O buru na m rugbue Oriaku nara ya ego na-aluzighi olu (sic) Anyi kpebiri ekpebi mee ka I si eme m (o nwo obara)
- Oriaku: Okwu bu ndu
- Diogu: Obara! Abu m onye ozi. Ana m ejere onye obula ozi. Taa, Oriaku eziela m, aga m ejere ya. Onye ozọ zie m echi, agakwa m eje. O buru na m nara Oriaku ego ghara imezu nkwa anyi kwere o bughị nani (sic) moo! (o lugharia anya lee Oriaku) Obara mee m ka I si eme, ma o bughị ya, ndu m na nke isi m (o nwo obara)'
- Oriaku: O gaala (p.11) (Akoma, 1977)

N'Oku Ghara Ite nke Goddy Onyekaonwu dere n'afọ 1988, e nwere mmemme agbamndu ndi otu nzuzo. Ndi putara ihe na ya bu agbamndu bu onyeisi otu ndi Oduma na mmadu abuo bjara iba n'otu ahụ ohuru. Mmadu abuo ndi ahụ bu Ibeneme na Ukpaa. Onyeisi otu ahụ gbara ha ndu ka ha ghara ikwu ihe ha huru n'otu nzuzo ahụ n'iro. Nke a nyere onyeisi otu ahụ na ndi otu ya ndi ozọ nchekwube na mmadu abuo ndi ahụ agaghị agba ihe ha na-eme n'anwu. Onyeisi otu ahụ na ndi ohu ahụ gbara ndu site n'ikapu onwe ha ahụ ka obara puta. Ibeneme na Ukpaa ji ibe oji suru obara onyeisi Oduma wee gusa ngu igbandu tupu ha taa oji ahụ. Onyeisi Oduma surukwaara ibe oji n'obara mmadu abuo ndi a ma kwekwa nkwa nke ya tupu o taa. Mmemme a putara ihe n'ime ejije a na-enyocha di ka a huru ebe a:

Onye isi oche: (guzoro oto) Ugbu a ka anyi nabata ndi ohu. (Otù onye otù agaa, kporo mmadu abuo ahụ gaa guzowe ha n'ihu onyeisi oche, Ndi otu a kulie gbaa ha gburugburu). Chilienu aka abuo unu wee zaa ajuju m ga-aju unu. (Ha achilie aka ha elu). Unu jikwara obi unu kweta ibata n'otu Oduma? (:19-20)

Ndi Ohu: A -a -a- a nyi ji obi anyi kweta.

Onyeisi oche: Ngwa makpurunu ala. (Ha amakpuru ala, ya eburu mmiri n'aka were otu aka na-efesa ha mmiri n'ahụ, wee na-ekwu). Oduma, Ode jim jim, Oduma Baa-baa-duu-duu. Lekwa ndị na-abata otu gị ọhụ ka i nabata ha. Ebe mbata ha n'enweghị ọpupu ka i nye ha obi siri ike inagide ya. Hoo: (20)

(Ha dum wee gbaa tebul ahụ gburugburu. Onyeisi oche wee were mma kapuchaa ha aka ma kapuo nke ya. Ya ewelie oji ahụ elu, warisia ya nye onye ọbula. Onye ọbula were nke ya surucha n'ọbara si ndị ọzọ n'aka pụta, taa. Ha mere nke a n'otu n'otu wee mezuchaa. Onyeisioche taputara mmanya n'otu iko wee chewechaa ndị ọhụ) Ka anyị yọrọ Oduma.

Ndị otu niile: (Guzo ọtọ malite bụwa) Oduma ekele o. Oduma ekele o dgz.

Onyeisi oche: Mmadu dum nọrọ ala. (Ha dum wee nọrọ ala.)  
 Ka a kaara ndị a kpobatarara aja  
 Ya na ihe nwadibia na-eri  
 Ma tupu e mee nke a anyị ga-agbaso usoro anyị  
 (Otu onye gara chita akwa ojii abuo a kpopuchara anya chinye onyeisi oche. Onyeisi oche were akwa ndi a wee kpuchie ihu mmadu abuo ndi a a na-anabata ohu. Ka o mechara nke a o si;  
 Ndi a nabatarara ohu geenu nti nke oma.  
 Iwu ndi a bu iwu unu ga-edeweriri.  
 Malite taa:  
 Nke mbu: Otu a bu otu nzuzo.  
 N'ih (sic) ya, o dighi ihe niile anyi mere ma o bu (sic) kwuo ebe a unu ga-akorọ nwoke ma o bu (sic) nwaanyi. Onye emela nke a chee aka ghorọ onwu ya.  
 Nke abuo: Matanu na o dikwaghi opupu unu ga-esi n'otu a puo  
 Nke ato: Ebe mkpa unu bu inweta aku na uba (sic) nsogbu adighi ya.  
 Ma o di ihe onye obula n'ime unu aghaghi ime n'uzo ichu aja.  
 Mazi (sic) Ibeneme, I ga-egbu diokpara gi beputa ire ya ma ghutakwa anya ya abuo chitara Oduma. Nke a bu n'ih na (sic) Oduma maara na o bu diokpara gi ka i hukarisiri n'anya.  
 Mazi (sic) Ukpabi, i ga-egbu nwunye gi, beta ya ire ma ghutakwa mkpuru anya ya abuo chitara Oduma. Oduma maara na o bu nwunye gi ka i hukariri n'anya. : 22-23

N'Ochụ Nwaokuko Nwe Ada nke Ifeka Ogochukwu dere n'afọ 2015, O bu n'ih esemokwu di na be Mgbachi mere o jiri nwee isi mgbaka chupu nwunye ya nke mbu. O mesia gbuo umu ya ma chee na o gbuola nwunye ya wee gbuo onwe ya. Mgbe a choputara ihe merenu ndi obodo wee gbaa ndu ka onye obula wee nodu n'udo.

.... Ha kwekoritara na ndi obodo ha niile, tinyere ndi nwunye Mgbachi abuo bu Amaoge na Ugoye, ga-akorọ umu ha niile bia wee gbaa ndu (117). Njamu wee kwuo n'ubochi ndi

obodo ha niile ga-ezuko maka ita oji ala wee gbaa ndu (p.118). (... Ezeonyekwere puta, were nzu tuo n'ala, dota ofo n'akuku wee dota akwukwo ogede di obodobo n'etiti ebe ahụ ndi mmadu no. Anya mmadu niile na-ele ya.) O goo oji wee kwue si; "Oseburuwa kere eluigwe na uwa, bia taa oji a n'otu, ka anyi taa n'ibe"

Mmadu niile kwuo si "Ofo" (p.121)

"The anyi kwadoro bu udo na idi n'otu, n'ihia ya, anyi na-ario Oseburuwa ka o nye ndi ala anyi udo na ihunanya. Uka bute, ya buru ma nkata bute ya buru. Onye mee ihe ala na-aso nso, ala tigbuo ya, ma ya etigbula onye na-emeghi ihe, mmadu niile tie mkpu si, "Ofo".

(O wee gbowa oji ahụ wunye n'akwukwo ogede ahụ, gbowa oji abuo ozo, wunye ibe ha niile n'akwukwo ogede ahụ ma jiri mma berie ha ntakiri ntakiri wee wusa ha n'akwukwo ogede. Ezeonyekwere gagharia, gwa mmadu niile ka ha lee ya anya, mmadu niile na-ele ya anya nke oma).

(O gaa gbekpuru ala chifega aka ya abuo n'azu, ma jiri onu wee kpuru oji ahụ di n'elu akwukwo ogede. Ka o mechara nke a wee taa oji ahụ, ndi ozo niile gaa sekpuru ala, jiri onu wee kpuru oji taa. ...otu a ka e siri nye ndi nwaanyi niile nke ha n'aka ma ndi ozo gara sekpuru ala ma jiri onu ha kpuru oji taa) p123.

Na nchikota, amumamu niile a na-ekwu otu ihe kpatara e ji agba ndu. Ha niile na-eziputa na o bukarị esemookwu na-ebute igbandu. Ndi ahụ na-ese okwu na-enwe nchekwube na agbamndu ga-eweta udo. Ihe kpatara nke a bu na agbamndu bu ihe siri ezigbote ike nke onye obula gbara ya agaghi ahapu ihe o kwere na nkwa mee ihe ozo. O na-enye onye gbara ndu nchekwube na ihe onye ya na ya gbara ndu na-ebo ya maobu ya na-atu anya o nwere ike ime abughi ihe no ga na-aturu uche n'ihia na onye ya na ya gbakoro ndu agaghi emegidenata ya.

### **Nziputa Nchoputa**

E nwere otutu ihe a choputara n'amumamu a. Ha gunyere ihe ndi a:

- i. A choputara na a naghị anokata gaa igba ndu, kama a na-agba ndu mgbe e nwere nsogbu n'etiti ndi mmadu.
- ii. Ihe ozo a choputara bu na e nwee mmadu olenaole a na-enyo enyo di ka ndi na-eme ihe ojoo a na-akpoputa ha ndu ka kwusi ihe ojoo
- iii. A choputakwara na e wezuga imepu obara na ndi na-agba ndu nwere ike iji onu kpuru ibe oji n'otu n'otu mgbe a guchara ngu agbamndu.
- iv. A na-eje n'okwu arusi agba ndu. Ndi Alo na-eje n'otu n'ime okwu arusi ndi a: Nkwo Alo, Iyi Ogwugwu, Agbudugbu, Oluluudo, Ogwugwuoji, Okwuebiyi, Ngwueke na Ehulu. Ndi Okuzu na-eje n'otu n'ime ndi a: Iyiojii, Nnembala, Adu Nkwele na Nnemkpulu wee gbaa ndu. Ebe ndi Uli na-eje n'Atammiri, Otipka na Ugwurugwudu.

Obodo niile e ji mee nchocha kwenyere ruo taa na arusi ndi ahụ niile no n'oru ma na-akpa ike megide ndi ojoo. N'otu aka ahụ akwukwo amumamu ndi a horo maka nchocha a ziputara agbamndu n'uju ma etu e si wee mezuo ya n'amumamu ndi ahụ n'otu n'otu.

**Mmechi**

Odee na-akwado ka igba ndu na-aga n'ihu n'ihi na mkpa ya na-adi oge niile iji belata ajo ndu di iche iche nke na-ebute mmadu ichere ibe ya ajo echiche n'udi obula. N'ebe o kachasi mkpa bu n'obodo n'obodo, maka aruruala ha ji egbu onwe ha ka okuko. Ndi ntorobia ga-agba mbo belata agbamndu ihunaanya n'ihi na ha amabeghi jebe jebe gbasara ihunaanya nke na-eme ka ha na-adanye n'imebi nkwa ha kwere onwe ha mgbe ha hutaziri onye ha huru n'anya n'ezie.

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## **THE SIGNIFICANCE AND USE OF CULTURE IN THE CONTEMPORARY AFRICAN SOCIETY: THE STUDY OF IGBO SYMBOLS AS A PARADIGM**

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### **Abstract**

Africans in general and Igbo people in particular are blessed with some cultural artifacts which help and direct them to live in accordance with their traditions. It has been observed that because of civilisation and western education, they have abandoned some of these cultural artifacts which helped them in their daily lives in the past. This has created many problems to them. One of the things which distinguish man from all other animals is his ability to symbolise memories, imaginations and religious experience. A symbol operates because it bears a relationship with the symbolised things and these place limits upon its use. The Igbo as an ethnic group in Nigeria is widely known, not only because of its largeness but also as an ethnic group that is endowed with rich cultural heritage. Igbo culture is full of many symbols which have much significance and effects to life. It is true that Nigeria has many other ethnic groups but the culture of Igbo people ranging from material to non-material aspects give proper identity that distinguishes Igbo people from other ethnic groups in Nigeria. This study therefore aims at giving clear identification and definition of Igbo culture symbols and their significance and effects to Igbo cultural life. This will help the present Africans and Igbo people to understand the importance of these symbols and their uses in their daily lives, which will also help to minimise the negligence of their cultural observances.

### **Introduction**

Symbols are anything used to represent, express and stand for an event or situation. They are short expressions for the identification of an object or situation. Symbols transmit messages as well as focus the mind on an idea. It is an object used to typify or represent quality of something else and abstract ideas. Symbols direct or guide our behaviours and are used to show an event of past, present or future. This involves using function of the human mind. Religion, science, art, myths, dreams and rituals are all manifestations of symbols. Etymologically, the word symbol came from the Greek word “symbolon” which denotes such tallies as the two halves of a broken coin, which were exchanged by contracting parties.

Cohen (1969:215) defines symbols as “objects, arts, relationships or linguistic formations that stand ambiguously for a multiplicity of meanings.” This shows that there are different symbolic forms and that it is possible for one symbolic form to be given several

interpretations and these interpretations could be given at different levels depending on the level of the interpreter's consciousness and intelligence.

Otite (1997:179) opines that symbols are agents, which are impregnated with messages and with invitations to conform and act. When decoded in the social and cultural contexts, symbols are found to have both cognitive and emotional meanings. A symbol is something, an idea, a sign, a ritual or a behavioural pattern that stands as an outer representation of an inner essence or experience of the unconscious.

Furthermore, Nabofa (1994:6) sees symbol as an overt expression of what is behind the veil of direct perception. It is quite usual for a perceiver to express his inner experience sight or visions and mystical or religious experience in symbols. It should be noted that a word is a symbol, and a word can be either written or spoken. Myths, proverbs, and parables are very powerful and endure symbols.

### **Characteristics of Symbols**

Not every object seen or used for representation can be generally accepted by a community. A symbol can be generally accepted in a community for uses when it has the following characteristics.

1. Symbols are meaningful through the setting in life: In order to understand the full implication of symbols, it is necessary to appreciate the given situations of the people for whom the symbols are useful. For example, without the history and full knowledge of traditional religion, all the objects of worship such as *ofo*, *ikenga*, etc., will become meaningless.
2. Symbols are meaningful only when there is consensus about the meaning: Symbols do not have meaning in themselves but have meaning as conferred to them in the society.
3. Symbols in effect are mediator and givers of meanings of things and events: Symbols convey to people the full meaning and presence of given objects and calling for the best in us in using the object.

### **Different Groups of African/Igbo Symbols**

For a better understand of the subject matter, it is quite proper and expedient for us to attempt a classification of the symbols of Igbo culture. Some of the classes are- animal symbols, ritual symbols, number symbols, royal symbols, ancestral symbols and cultural symbols.

- i. **Animal Symbols:** Animals constitute human food and their importance is obviously great (Mbiti, 1999:50). Africans in general and Igbo people in particular have many religious associations with them. The buffalo and lion, for instance are associated with God by the Langi and Turu, who consider them to symbolise God's manifestation in His immanent aspect. The Hindu also respect and venerate the cow. In many myths of African traditional societies, the tortoise or chameleon symbolises the messenger who brought news from God that men should die. The dog, on the other hand, symbolises the messenger who should have brought news of immortality or resurrection, but

lingered on the way and the other slow animal overtook it and got to God first and delivered his message of death. Again, the spider, though a small creature, appears in many myths and stories. Among the Akan and Ashanti, the spider symbolises wisdom. For that reason, God is given the title of “AnanseKokroko” which means the “Great Spider” that is the “Wise One”

Likewise in Igbo land, some animal parts or bodies symbolise so many things in their culture. Animal parts like elephant tusk, eagle feather, animal skin etc., are very strong animal symbols.

- ii. **Ritual Symbols:** According to Mbiti (1991:131) ritual is a set form of carrying out a religious action or ceremony. It is a means of communicating something of religious significance, through symbol, word or action. Therefore, a ritual embodies a belief or beliefs. Through rituals, people not only practise their religion but also communicate it to the younger generation. Also Nabofa (1994:9) says that ritual symbols result from the spiritual and psychic experiences of the people. A close study of ritualistic symbol in African tradition will reveal that it is first rooted in an experience of emotion and it is then used to express the experience or a concept that is associated with it. For instance, a man may experience the purity and holiness of the divine, he then uses objects, such as white chalk, white powder or a white piece of cloth or white dress to overtly symbolise or represent the divine experience he has. In addition, ritualistic symbols are the most valuable means for passing on the culture of a people from one generation to the other. In devotional rituals, diviners use water, mirror, lobes of kola nuts, cowries, a glass of gin, shells etc. to achieve their purpose.

In Igbo land, some of the ritual symbols used are, kolanuts, palm tendrils, red clothes, white clothes, black clothes, white chalk etc.

- iii. **Number Symbols:** This is the use of number to express religious facts and beliefs. It is also known as numerology.
- iv. **Royal Symbols:** These are symbols of representations of the ruler or king or chief of a community or society. Many symbols are used in connection with the office of the ruler. For instance, the making of a sacred fire in the palace symbolises the nation’s health, the use of sceptres for authority. The Igbo people’s range of artifacts visually reveals a vast number of symbolic representations of motifs especially on their items of royalty such as the modern throne (Ogbu, 2005). The results of these symbolic forms are seen in numerous modern artifacts of Igbo people especially on their modern thrones as contained in Ogbu (2005). He noted that the configuration of Igbo modern thrones, their qualities and associated symbolic motifs and accumulations around them occur with frequency in Igbo areas of Anambra State. Furthermore, Okafor (2005) opines that thrones are instruments of power which Igbo traditional leaders use in carrying out their political activities such as presiding over political matters. They are also used in performing religious functions such as the breaking of kolanuts and offering of sacrifices and prayers to the ancestors. Thrones are also the essential

symbols used in the maintenance of social order and festivals involving ceremonies such as the coronations and “Ofala” festivals.

- v. **Ancestral Symbols:** Respect for the elders is often exploited and used as a symbol of repression and authority. For instance, in most traditional African societies the elders of every family or community are regarded as the representatives of the ancestors, who are some of the acknowledged spiritual guardian of the community. They are also believed to be the cohesive factors of the society and guardian of morality within the group. As part of the African traditional ethical behaviour, the young ones are quite often indoctrinated to accord due respect to these symbolic representatives of the ancestors and do not flout their authority lest they incur the wrath of the ancestors. Some of the ancestral symbols include the following: ikenga, amadioha, anyanwu, ala etc.
- vi. **Cultural Symbols:** Nwaorgu (2001: 3) defines cultural symbols as something which express or stand for people’s beliefs, identities, traits, moral values, ethical ideals, virtues, religions, signs, sacrifices, arts, civilization and the likes. Some materials along the line of cultural symbols include the following: wooden drum, wooden gongs, grey hairs, palm tendrils, cowry etc.
- vii. **Diagrammatical Symbols:** This type of symbols captures and mediates the experiment of any given reality. The pictures may represent a part or a whole a complete entity. Symbolic expression of a religious experience by means of a painting has a long history. Sculptural representation of the sacred or religious object has its origin in the religious cult. They help to narrate a story or sacred history. Here are some sculptural representations of the sacred or religious objects: ikenga, amadioha, cross etc.
- viii. **Gesture Symbols:** Gestures and body movements play an important role in religious ritual as well as in religious conduct of men. Such behaviour and gestures derived their meanings from the relationship to the sacred. Procession of masquerades during festivals are done not only to signify appearance before the sacred presence but also to enhance the sacred power. Hand movements are widely used in ritual action, raising of kolanuts to bless them etc. Again by kneeling down in prayers, the worshippers approach the realm under the mould and also demonstrate humility. Bowing down expresses reception and acceptance of sacred word of a leader.

### **Significance and Effects of the Igbo-African Symbols**

These groups of symbols mentioned above have their significance and effects in African and Igbo culture. Some of the significance and effects will be discussed below under those symbols.

1. **Animal Symbols:** Some animals in different communities symbolise different things. For example, Langi and Turu people associate buffalo and lion with God. Hindus also respect and venerate cow. In Igbo land, Idemmili people venerate python, Awka people venerate monkey, Ogbunike people venerate tortoise, and so many other people in Igbo land. Their beliefs were that these animals in one way or the other have helped them in time of need and trouble which made them to start

venerating them. It was discovered that any violation in the veneration of these animals or killing them affects the defaulters adversely.

2. **Ritual Symbols:** In Africa and in Igbo land, ritual symbols, are very significant and effective in higher devotional rituals, which may involve higher mystical exercises such as divination. Symbols aid the devotee in deep meditation and concentration.
3. **Number Symbols:** There are some numbers that are very significant and effective in African and Igbo culture. These number symbols in their belief system have great significance and effect on anything it is associated with. The effect may be positive or negative. These number symbols are very much represented in the lobes of kolanuts. Everything Igbo people do has reference to kolanuts. For this reason, they attach so much significance to kolanuts. The most important numbers in Igbo numerology are three, four and seven. These numbers are very significant and effective in Igbo culture.
4. **Royal Symbols:** Some of the royal symbols are the throne, human symbols, animals and birds symbols, emblems etc. Royal symbols are the symbols of swords, thrones, royal title paraphernalia which signify the royal dignity of the monarchs themselves who are known as Igwe in the Igbo culture. The monkey symbol signifies the agility of a leader. The eagle feather signifies innocence and purity, the movement chameleon signifies caution, a virtue that is expected of a leader.
5. **Ancestral Symbols:** Ancestral symbols include all kinds of ọfọ, all kinds of ikenga, Amadioha (sky god), Anyanwụ (sun god), and Ala (earth deity). Ọfọ signifies authority and an emblem that links “Chukwu” and man, the dead, the living and the unborn. Ikenga signifies strength and power. Amadioha symbolises justice, Anyanwụ symbolises wealth and good fortune and Ala symbolises morality, purity and fertility.
6. **Cultural Symbols:** The cultural symbols include kolanuts, wooden drums, wooden gongs, grey hairs, palm tendrils, and cowry. These symbolise life, unity, peace, prosperity, joy, sorrow, bad omen, festivals, rituals etc.

## Conclusion

Symbols are used as a very powerful instrument for indoctrination to maintain order in African societies in general and in Igbo land in particular. One of the embracing roles of symbols is that of communication. The need for inter-personal and intra-personal communications could be regarded as the most important factor that generated the emergence of symbols. Human beings are always communicating their thoughts, feelings and experience not only to other persons but also to themselves. Symbols are quite often used to transmit some basic ideas and principles of our inner selves.

Symbols also help to preserve knowledge, historical and religious occurrences. It is in this sense that the ritual symbols are the most valuable means for passing on the culture of a people from one generation to the other. Such symbols normally have gone through many transformations and even a long process of more or less conscious development, and have thus become collective images accepted by civilised society.

Religious symbols especially those connected with religious and cultural festivals during which historic events are re-enacted, aid the memory of historical and important events and doctrines of the faith. In this context they are very essential in teaching and instructing the younger generation about the sect to which they belong.

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**IJELE: AKAMGBA CHERE YA DỊ KA MMỌNWỤ NA ỌRỤ NKA NDỊ IGBO****Charles Azubuike Nneke, PhD**

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**Ụmị Edemede**

Ijele dị ka mmọnwụ na ọrụna pụtara ihe nke ukwu na ndụ ndị Igbo. Ọ bụ etu ahụ ka o si nwe ọtụtụ akamgba chere ya n'ihu na ọ bụ ka onye ha ka isi na-awa ya ha. E si n'edemede nchọcha a wee lebaa anya n'akamgba chere mmọnwụ Ijele, bụ ndị na-eme ka ọ daa ada. Ha guyerere: ikuku, ozizo mmiri, na anwansi dị ka ikọ nsị na ife ajụ. N'aka nke ọzọ usoro obibi ndụ ọgbara ọhụụ dị ka ekpemekpe, agumakwukwọ na ọrụ Bekee nke enyeghi ụmụ Igbo nwere mmasị n'etim mmọnwụ ohere. Ebumnuche e ji bagide edemede a bụ ka e si na ya wee leghachi anya azụ n'ihe mere n'ọrụna na mmọnwụ bụ Ijele n'ebe o metutara ọnođụ ya na ndụ ndị Igbo. Ọ bụ n'ihu nke a ka o ji dị mkpa na e lebara anya n'odachi ndị a ma chọpụta ụzọ ọgbara ọhụụ a ga-esi wee gbochie ha. N'otu aka ahụ e si n'edemede a wee na-enye akamgba ndị a chere Ijele ọnođụ kwesiri ya n'etiti edemede ndị ọzọ e derela maka mmọnwụ Ijele iji bawaye agumagu banyere ya. N'uzọ pụrụ iche ka e si n'edemede a ziputara ọhaneze akamgba ndị ahụ chere ya. E mere nchọcha a n'agumagu ọdinala ma buru n'isiokwu e si na ya eziputa akamgba chere ọrụna na mmọnwụ bụ Ijele. Ọ bụ site n'ihe a hụrụ anya, ajuju ọnu, ọbakwukwọ na intaneti ka e si weta ihe e dere n'edemede a. Atụtụ e ji wee tuchaa edemede nchọcha a bụ atụtụ mkpoghaobi nke na-ahụ ọrụna ọbụla dị ka onyinyo na ọdịmara zuru mba ọnu. A tuchara ụsị dị iche iche e nwetara site n'ihe a hụrụ, ajuju ọnu, ọbakwukwọ na intaneti weta. Nke e si na ha wee chọpụta na e nwere ọtụtụ ihe mkpobiukwu na-agba mgbā megide usoro obibi ndụ ndị Igbo n'ebe o metutara ọrụna na mmọnwụ Ijele. Edemede a ga-abara onye ọbụla na ọhaneze uru, ọ kachasi n'ebe ọ gbasara inwe mmasị na mmọnwụ ijele na ọrụna ya.

**Ndubata**

Ọ bụ ka onye ha ka isi na-awa ya ha. Ụfọdu oge ezigbo ihe na-enwe akwamaka na mkpobiukwu na ya. Ọgbatauhie ndị a a na-ahụ na ndụ na-eme ka ezigbo ihe ahụ ghara iputa ihe. Ihe e ji atunyere ọnođụ a bụ agha onye e gburu e buruka dị n'etiti ihe na ọchichi. Ihe ndị ahụ buuru ọrụna na ijele ọgbatauhie dị ụzọ abuo. Ha dị n'udị a na-ahụ anya na nke a naghị ahụ anya. Udị akamgba abuo a na-esi n'aka mmuo na mmadu ndi nwere ike ime ka e nwe mgbāwe n'ihu igwe n'udị ikuku na mmiri ozuzo nke ga-eme ka ijele daa ada na site na mmepe anya n'udị ya dị iche iche dị ka ekpemekpe ọgbara ọhụụ, agumakwukwọ, ọrụ Bekee dgz. Nke ọbụla n'ime ndị a na-eme ka mmuo ndi mmadu daa mba. Ihe di ka agumakwukwo

na ọrụ Bekee anaghị enye ha ohere ime ihe banyere ọrụna na Ijele. Ọ bụ ajoy ọnođụ a mere na ọrụna na Ijele si n'Omabala wee gbasaa n'ala Igbo, nke na-arụ ọrụ puru iche na mmekọrịta mmadụ na ibe ya na-alazị ala n'ala Igbo taa.

Akamgba chere ọrụna na Ijele nke di okpu na ndu ndi Igbo enwetabeghi ohere edemede nchocha kwesiri ya. Ọ bụ nke a mere na a bagidere edemede a ka e wee si na ya mepee anya umu mmadu, okachasi umu afo Igbo banyere akamgba ndi ahụ. Maka na o na-eme ka oke ugwu na nsopuru na-akwanyere ya n'oge gboo laa n'ala Igbo. N'ihini nke a ka o ji dimkpa na e dere edemede nchocha banyere akamgba a chere ọrụna na Ijele ka o haneze wee matakwa ya, ma si n'uzo di etu a kpalite mmuo ndi ga-agba mbo ihu na ọrụna na mmnwu nogidesiri ike n'ala Igbo.

Edemede nchocha a ga-abara o haneze uru. Ndi o ga-abara uru n'uzo puru iche bu umu akwukwo, n'ihini na o ga-eme ka ha bawanye na mmuta. Edemede a ga-abara ndi nkuzi na ngalaba na-amu ọrụna odinala di iche iche na ijele uru, n'ihini na o ga-eme ka anya ha mepee n'ihe banyere ọrụna na ijele na akamgba chere ya. Nke a ga-eme ka ha nwe mmasi na ya ma gaa n'ihu kuziere ya umuakwukwo ha. Ndiozo edemede a ga-abara uru bu ndi na-edemede edemede nchocha n'ọrụna na Ijele, maka na o ga-aburu ha ebe mgbakwasị ukwu n'edemede nchocha ha.

### **Atutu Nchocha**

Atutu a gbadoro ukwu na ya mee nchocha bu atutu mkpoghaobi. Ọ bụ Carl Jung, nwa afo Swiss biri ndu ya n'agbata afo 1875-1961 mere ka atutu a puta ihe. Atutu a bu nke isiokwu ya bu ichoputa ihe ndi ahụ di n'ọrụna ma o bu odinala nke nwere otu udi, na otu echiche nyere onye obula. Mkpoghaobi di ka aha ya si di, na-akpoghachi echiche ndi mmadu n'ihe ndi ahụ nyere mmadu niile otu nghota na nkwenye mgbe obula a huru ha n'udi ọrụna, onyinyo na odimara. Kennedy na Gioia (2007:1520) ziputara otu echiche a mgbe ha si na mmadu niile nwere ihe ha nwere otu nkwenye na ya. Ha mere ka a mata na ihe ndi ahụ na-eziputa onwe ha n'udi odimara, agwa, onodu maobu onyinyo ndi o haneze hutara di ka ihe nwere otu mputara. Mmwu, etimmwu na nkwenye na mmuo na-egosi nkwenye ndi Igbo na mmekorita ndi no ndu na ndi nwuru anwu. Etimmwu bu otu n'ime ihe ufodu mmadu ji ebi ndu, di ka nkwenye na odinala ha si di. Dobie (2012:62) si na mkpoghaobi na-eleba anya n'ihe banyere onyinyo na-aputa n'odinala mba obula, ma buru nke a na-emeso otu udi omume n'oge niile na n'ebe niile. A horo atutu mkpoghaobi di ka atutu e ji wee tuchaa edemede a n'ihini na mmnwu na ọrụna bu di ka onyinyo na odimara nwere otu mputara nye ufodu odinala mba uwa bu nke atutu a ziputara ebumnuche ha n'isiokwu nchocha a.

### **Oruna**

Oruna bu okwu na echiche na-eziputa nka, nke bu mmadu imeputa ihe, iruputa ihe, imeghari ihe, ma o bu ihazighari ihe etu ihe ahụ si wee ziputa onwe ya n'anya ime echiche omenka ahụ. E nwere ọrụna n'udi ya di iche iche. Ufodu ọrụna na-ama mma ma a na-ele ha anya, ebe ndi ozo abughi site mma ha mara mere ha ọrụna, kama site n'ihe e ji ha eme na uru ha baara ndi nwe ha. Ka o sila di otu echiche na-abata ufodu mmadu n'obi banyere

orunka bu “mma”, nke si n’echiche ime ma o bu ihazi ihe n’uzo mara mma. Otutu odee e deela echiche banyere okwu a bu orunka. Otu onye n’ime ha bu Aristotle (330 BC) kowara na orunka bu nnomi n’uzo di iche iche. O gara n’ihu kwuo na egwu si na nnomi uda na utu. Mana egwu na-enomi naani uda, ebe abu na-enomi asusu. O bu uzo e si eme ma na-egosiputa mmasi n’ihe di ka o si di, maobu ihe o na-anochite anya ya. O bu uzo e si akowa maobu ekwuputa mmuo mmadu maobu echiche ya. N’uche Aniakor (2002:300), orunka bu ihe obula mmadu ruru mara mma nke na-akpalite mmuo mmadu. O na-eme ka onye huru ya nwe echiche ga-anu ogologo oge banyere ihe ahụ, o kachasi echiche amamiihe. O gara n’ihu kwuo na orunka nwere ike buru ihe a turu atu di ka isi mmnwu, onyinyo ndi ichie, ihe e kere eke maobu ihe aka mere, ihe a kpuru akpu maobu ihe e sere ese. O bu ihe ndi a ka ndi Igbo na-akpo ihe nkiri n’ihi na ha na-enye onu mgbe a na-ele ha anya.

O bu echiche di etu a ka Ani (2011:26) ziputara oge o si na mma bu okwu na-eziputa ihe nka. Orunka bu nke si n’ekereuche mmadu ma buru nke mara mma. O kwukwara na orunka bidoro mgbe ndu mmadu bidoro. O kwuru na orunka mbu a huru n’uwa, bu okpokoro ejule a choputara n’ime oga di na Sautu Africa n’afu 1705. Odee a gara n’ihu kwuo na ihe kachasi puta ihe n’orunka di ka ihe mmadu meputara bu na o nwere ikike igosiputa ihe di n’ekereuche onye orunka ahụ. Tolstoy (2015) n’aka nke ya ziputara echiche na-ekwu na orunka bu isi n’uzo di omimi gwa otu onye maobu ndi mmadu okwu. O bu ihe di iche iche mmadu meputara nke gunyere iruputa ma o bu imeputa orunka, inyocha orunka, omumu akukoala banyere orunka na ime ka nkamma di n’orunka putawanye ihe.

Orunka metutara mmuta onye orunka nwere maobu nka o nwere n’usoro mmeputa orunka ya. Aniakor (1982) mere ka nke a puta ihe oge o si na ndi Igbo weere orunka ka nnukwu ihe site n’etu ha si ahụ mma orunka mara. O bu echiche di etu a ka Aniakor (2002:300) ziputara mgbe o kwuru na orunka ndi Igbo gbadoro ukwu na nsirihundu ha na mmekorita mmadu na ibe ya. O mere ka a mata na o bu mmuo bu “Ala” ka onyinye nka si wee puta, iji ziputa n’uju mmekorita mmadu na ibe ya na n’usoro agamniha. Ndi Igbo debere orunka, onye orunka na ihe banyere orunka n’okwa di elu. O bu nke a mere na otutu obodo n’ala Igbo bu ndi e ji orunka mara.

Orunka bu ebe ngosiputa usoro obibi ndu, n’ihi na o na-arugara usoro obibi ndu nke ndi nwe ya aka. Okodo (2003:51) mere ka a mata nke a oge o si na ndi Najirija nwere otutu orunka nke si n’usoro obibi ndu ndi bi na mpaghara ahụ. Danto (2003) n’aka nke ozo ziputara na onodu orunka di ka oruka si n’echiche odinala onye orunka nwe ya nyere ya, kari etu e si ele anya na o di maka na odinala so n’ihe e ji akowa orunka. O bu otu echiche ahụ ka Olaniyan na Quayson (2007:593) ji kwuo na ‘orunka na-enye nghota banyere ihe mejuputara uwa na amumamu usoro obibi ndu na mmekorita mmadu na ibe ya.’ Omenchocha kwenyere n’echiche ndi odee a banyere orunka, n’ihi na o bu ihe onye orunka ruru mara mma, nke si n’echiche ya wee puta n’udi di iche iche na-enye nghota di iche iche.

Wollheim (1968) mere ka a mata na e nwere uzo ato e si achoputa na orunka mara mma site n’etu o si eziputa ndu n’ozuzuoke. A kporo ya ‘realist’ n’asusu Bekee. N’ebe a o ziputara na mma orunka n’udi ya di iche iche si n’ihe a huru anya n’ime ya. Nke ozo bu ebumnobi orunka a kporo ‘objectivist’ n’asusu Bekee. N’ebe a o kowara na mma orunka dabeere n’uru

ma o bu oru o na-arụ. Echiche a gbadoro ukwu n'uru o na-abara ohanze n'uju, nke putara ihe n'etu ha si wee were orunka ahụ. Nke ato n'usoro e si achoputa mma orunka bu site n'ihe ndi ji kporo ihe a kporo 'relativist' n'asusu Bekee. Echiche a na-eziputa na e nwere usoro di iche iche ndi mmadu si eme ihe, n'ihu na e nwere usoro puru iche ndi mmadu si ele orunka na oru o na-arụ anya n'ime senchuri iri na itoolu na n'ime ngwucha senchuri iri abuo.

Onye orunka na-aruputaara ohanze ihe ohuu site n'echiche nka na anya ime uche ya. Mgbe ufodu ihe ahụ agaghị enwe nghota odinala obodo a ruru ya ma na mma orunka mara na-eme ka ndi mmadu nabata ya. O bu otu echiche ahụ ka Ekwealor (2010:185) ziputara oge o si na ndi Igbo bu ndi e ji orunka di iche iche mara. O mere ka nke a puta ihe oge o kwuru na ihe okpu di iche iche e gwuputara n'Igboukwu na-egosi na orunka abughi ihe malitere n'ala Igbo taa. Heidegger (2001) n'aka nke ya kwuru na orunka bu usoro ndi obodo si emeputa ihe n'udi nke ha maka nkowa onwe ha. O bu otu echiche ahụ ka Iloegbunam (2015) mechaputara ihe oge o si na orunka bu mmadu ime ihe ka o maa mma. O nwere ike ime ihe joro njo ka o maa mma, maobu ime ihe mara mma ka o maa mma karja. O gara n'ihu kwuo na orunka di ka ihe mmuo n'ihu na o bu etu mmuo si egosi dibia ahija n'ohia, ka ihe a naghi ahụ anya si abia n'uche onye orunka, o wee rputa ya n'oru nka ya.

Dickie (2015) ziputara otu echiche a site n'isi na orunka bu etu onye maobu ndi tosiri etosi si eme ihe n'onodu ewumewu, mmekorita mmadu na ibe ya, a na-akpo "uwa nka." O bu echiche a ka Einstein (2015) mere ka o puta ihe mgbe o si na n'otutu obodo, orunka na-eziputa ntoaja di n'ufodu emume di ka n'igba egwu iji ziputa odimara ha ma o bu iji choo ha mma. Okunna (2010:83) kowara na o bu orunka ka e ji ama atu onye orunka n'etiti ndi Igbo, n'ihu na orunka bu ihe ndi mmadu na-anabata di ka ihe itunanya, site n'etu onye orunka ruru ya si wee choo ya mma.

Asigbo (2013:11) mere ka a mata na orunka na-akuziri anyi etu a ga-esi gbazie nka na uzu n'uzo ga-aka mma kama ime ka anyi buru ohu nyere ha. Otu echiche a putara ihe n'okwu Einstein (2015) bu onye si na orunka na-enye aka kowaa ihe n'uzo okwu onu maobu ederede enweghi ike ikowa ya, ma na-egosi onwe ya n'udidi ya n'odimara nke na-eme ka nghota ya di mfe. Odee a ziputakwara na orunka na-enye aka na mkparita uka n'ihu na o bu nke a ruru ka o nwee mmetuta nye mmadu, nke a putara ihe n'orunka e sere ese nke na-agbazi etu okporo uzo di na mpaghara si di. O gara n'ihu kowaa na mkpebi uru orunka bara si n'etu orunka ahụ na onye huru ya si enwe mmekorita ihu na ihu nke ga-eme ka orunka ahụ bawanye ogugu isi onye ahụ. Ihe mbu orunka ga-eme na ndu onye ha abuo nwere mmekorita bu ikpalite mmuo na echiche ya nke bu uzo o ga-esi bara ya uru.

Otutu oge orunka na-akpalite mmuo na echiche mmadu, na-eme ka mmuo ya, nkwenye ya, ma o bu nsirihundu ya na-eziputa odinala ndi nwe ya. Orunka nwere ike ikowa onwe ya site n'ihe e ji maka ya meputa ya maobu na-akowa onwe ya site n'onyinyo ma o bu ihe ozo. O gara n'ihu kwuo na ihe di iche na nka, na orunka bu naani etu ndi mmadu si nabata ha na ndu ha. O bu nke a mere e ji aru orunka ka o buru ihe e ji eziputa echiche, amuma ndorondoro, ihe nke mmuo, ma o bu nsirihundu, ka e wee si na ya na-eziputa nkamma. Roberts (1974) ziputara echiche a oge o kwuru na orunka na-eme ka mmadu na-enwe

mkpalite nke mmụọ n'akparamagwa ya, maka na ọrụnka nwere ike iziputa mma maọbụ ezi omume. Ọrụnka nwere ike ibu ụzọ e si ele anya n'ọnođụ mmadụ.

Achebe (2012:56) ziputara na ọrụnka kwesiri nchekwaba oge ọ si, “Ọ dị mkpa ime ka ọrụnka na-adị ndụ site n'iweghachi ya azụ na ndụ ka ha abụọ wee nwe mkparitauka.” Nkwenye ndị mmadụ na-enwe n'ebe ọrụnka dị si n'etu ha si anabata ya n'etiti ọrụnka ndị ọzọ. Iwoba (2015) si na ọ bụ ijele kasị n'ọrụnka niile a ruru n'ala Igbo. O mere ka a mata na sisi, anụọhịa, onyeocha, na ihe ọrụnka niile dị n'awuru ijele na-egosi na o zuru oke n'usoro obibi ndụ ndị Igbo.

Ihe ọbụla bụ ọrụnka nwere nkamma nke onye ọrụnka si na ya egosiputa. Mma ọrụnka mara putara ihe na nkwenye ndị nwe ya, n'ihina o nwere ihe omimi puru iche na ndụ ha ọrụnka ahụ na-anochite anya ya. E lee awuru ijele anya nke ọma, e nwere ike ikwu na onye ọrụnka izizi ruru ya aghaghị inwe echiche banyere ulọ na-eme ngaghari mgbe ọ na-arụ ya. Iloegbunam (2014) ziputara echiche a mgbe ọ si na ọrụnka bụ ihe onye ọrụnka ruputara site n'ekere uche ya nke na-adị n'udị akpuruakpu, apiriapi, aturuatu, ekereke, akwuruakwu nakwa edereede dị iche iche. Asigbo (2012:7) mere ka echiche a puta ihe mgbe ọ si na ọrụnka na-aruga aka, ma ọ bụ na-anochite anya ihe a naghị ahụ anya, n'ihina ọ bụ mmeputa ihe a naghị ahụ anya nke si n'uche onye ọrụnka wee puta. Odee a gara n'ihu kwuo na ndị mmadụ na-elegara ọrụnka anya ka ihe mara mma nke na-echetara ha otutu ihe a na-ahụ anya ma nke a naghị ahụ anya. Ọ si na ọrụnka bụ ụzọ ndị mmadụ si elegara ndụ anya, mere na onye ọrụnka na-enwe ugwu, na nsopuru n'etiti ndị mmadụ.

## Ijele

Ijele bụ otu n'ime mmọnwụ e nwere n'ala Igbo. Ọ na-ebu ibu nke na ihe a ga-eji tunyere ya bụ ulọ ata. Ọ bụ ya kacha mmọnwụ ndị Igbo niile n'ibu. Akuku ahụ ya juputara n'otutu ọrụnka dị iche iche na-eziputa nkwenye na nsirihundu odinala ndị Igbo. Ọrụnka ndị ahụ dị iche iche dị n'ijele bụ awuru ijele mere na ọ mara mma n'uzọ puru iche n'etiti mmọnwụ ndị ọzọ dị n'ala Igbo. Otutu ndị mmadụ na ndị odeekwuola ma deputa echiche ha banyere ijele. Otu onye n'ime ha bụ Iloegbunam (2015) onye ziputara ntọala mkpuruokwu bụ ijele oge ọ si, “Ijele bụ okwu na-eziputa inwe ume maọbụ ike. Ọ na-egosiputa na awuru ijele na-adị arọ, site na akarangwa e ji wee ruo ya n'oge gboo.” Echiche a putara ihe n'okwu bụ “Jee lelee ma ogiriga ọ waala gi.” Okwu a bụ okwu a na-agwa ijele. Ọ bụ mkpobiri okwu a bụ ‘Jee lelee ma ogiriga ọ waala gi’, ma ọ bụ ‘Jee lelee ma ike ibu ibu ọ di gi’ ka a na-akpo “Ijele”. Ọ gara n'ihu kwuo na ijele mara mma nke ukwu n'ihina o nweghi ihe adighi n'elu ya. Ọ di ka akwukwo e dere usoro obibi ndu ndi Igbo n'ihina otutu ihe odinala ndi Igbo di n'elu ya. Ijele na-enwe ugwu n'ihina otutu ihe e ji mara ndi Igbo di n'elu ya. Ọ bụ nke a mere ndi Igbo na-ekwu n'okwu ma na-agu n'egwu na mmọnwụ ọzọ agaghị aka ijele.

Edozie (2015) kowara na ijele kacha mmọnwụ niile di n'ala Igbo, n'ihina enyi mmọnwụ mere ka ọ ka ijele buo ibu mana o nwere ukwu anọ. Ọ si na ọ bụ naani Ijele bụ mmọnwụ nwere ukwu abuo buru ibu ma dikwa arọ, maka na mmọnwụ niile di n'ala Igbo no n'isi Ijele. Ọ bụ otu echiche a ka Aniakor (2002:327) ziputara mgbe ọ si na ọ bụ ijele kacha mmọnwụ niile di n'ala Igbo. Ọ gara n'ihu kwuo na ọ bụ ya na-edu mmọnwụ ndi ọzọ n'ihina ọ bụ eze mmọnwụ. Ọ si na ijele na-egosi idi n'otu ihe e kere eke n'ụwa a. Ihe nke a

putara bu na otutu ihe e kere eke di n'isi ijele. Akwa di oke onu di n'akuku ndida ya nke na-ejuputa n'esereese na apiriapi a na-ahu n'ahu ulo na nonuuzo iji choo ya mma. O gara n'ihu kwuo na ijele bu nnukwu orunka na-egosiputa uwa mmadu no n'ime ya na ihe a na-eme n'obodo. O kwukwaziri na ijele na-egosiputa uwa umu mmuo site na mmonwu ndi Igbo di iche iche na-eme ka ntoaja na ebube ijele puta ihe. Odee a si na udi anuhia di iche iche di n'elu ijele di ka eke na agu na-eziputakwa uwa anumanu. Ihe nke a putara bu na a chikobara usoro obibi ndu ndi Igbo n'ijele di ka otu orunka na-eweta mmekorita mmadu na ibe ya nakwa udo nke echiche.

Amankolor (2002:404) si na ijele bu mmonwu mara nnukwu mma ma nwe ugwu mere na o na-eri obodo nnukwu ego iji ruo ya. O si na o buru nnukwu ibu ma na-agba egwu ogugu, egwu ogbugba. O bu echiche banyere nzoukwu egwu ya a, mere na ndi nkiri na-eche ebe o si wee bia.

Nnekwe (2015) ziputara na ijele bu mmonwu buru ibu, maa mma nke ukwu n'udi gbara mmadu ghari, maka na o bughi ihe otu onye nkiri huru n'elu ijele ka ibe ya huru n'ih na ihe no n'elu ya hiri nne. O si na o bu nke a mere ndi Igbo ji asi na 'nkiri ijele jiri chi.' Nke a putara na mmonwu a bu nnukwu ihe nkiri, nke na ndi mmadu ga na-ekiri ya malite n'ututu ruo n'abali. Udealor (2015) kowaputara na o bu ijele kacha mmonwu di n'ala Afrika buo ibu ma buru onyinye puru iche si n'ala Igbo n'ime Naijiria. O gara n'ihu, kwuo na ndi obodo di iche iche na Steeti Anambara nke di na ndida-owuwa anyanwu ala Naijiria, na-eduputa mmonwu ijele na mmemme ufodu di ka akwamozu, erimji na emume e ji akpoku mmuo omumu na uba. Ihe omimi banyere etu ijele si buo ibu, mere na e nwere otutu ihe na-eme na ndu e gosiputara n'elu ijele.

N'otu aka ahu ka Nwachukwu (2003:166) ziputara otu echiche ahu mgbe o si na otutu mmadu na-ekwu na ijele kacha mmonwu ndi Igbo ndi ozo. Na o na-adi ka ulo ma na-anochite anya ihe niile ndi Igbo maara na ihe ha kwesiri ima di ka agburu. Obasi (2010:9) si na ijele mara mma nke ukwu ma nwee ugwu maka na o bu naani n'afu iri abuo na ise maobu n'afu iri ise ka o ji aputa. Nkwa a odee a nyere ebe a abughi eziokwu n'ih na e nwere ufodu mmemme mmonwu Ijele ji agba n'ufodu obodo. N'aka nke ozo, o buru na o bu etu a ka e si eziputa ya n'obodo ya o bughi etu a ka e si eziputa ya n'obodo ndi ozo n'ala Igbo. Nweke (2015) si na ijele na-eziputa idi kwu, ibu eze nakwa ogaranya. O si na ogbe niile di n'Ayamelum na-eduputa ijele oge niile. Ya bu na ogbe obula nwere nke ha. Ebube ijele si na nkwenye ndi Igbo na mmonwu bu ndi nnochite anya ndiichie. Mmonwu niile na-enwe ebube n'ala Igbo, mere e ji ekwu na o nwere ihe mmonwu na-eme e ji agbara mmonwu oso. Ihe ahu e ji agbara mmonwu oso bu ebube ma o bu ibobo, na-aru oru puru iche na ijele. Edozie (2015) n'aka nke ya si na ijele bu mmonwu oha obodo nwe, nke mere na otu onye enweghi ike igba ya maka na o na-eri nnukwu ego nke otu onye agaghi enwetali. O bu ndi obodo na-akwado ijele, mere na ihe niile banyere ijele ahu bu ndi obodo na-eme nkado ya. O gara n'ihu kwuo na ijele na-agba ubochi abuo, na o gbaara ndi obodo n'ubochi mbu, n'ubochi nke abuoo gbaara umada.

Ijele bu mmonwu nwere nnukwu ibobo maobu ebube, mere na ya na mmonwu ozo anaghi agbakota n'ama otu oge. O bu n'ibobo mmonwu ka ugwu na nsopuru a na-enye ya di.

Echiche a putara ihe n'Asigbo (2012:7) mgbe o si, 'O bu ibobo na-eme orunka bu awuru e ji akwa kwaa ka o buru mmuo. O bu ibobo a na-eme ka mmnwu nozuo ebe niile ma nwe ike nke mmuo.' Nwakaeze (2015) si na n'oge gboo mgbe ihe banyere ijele nwere ugwu, o na-agba n'ama ebe niile edere jii akwukwo osisi niile akwuru otu ebe. Nduputa ijele na-abu nnukwu emume ndi mmadu ji enwe obi utu, maka na e nwere ihe ngosi di iche iche a na-eme na ya, di ka egwu umuokorobia na umuagboghobia. O bu n'oge okochi ka ijele ji agba iji mee mmemme omumu na nke uba ihe akuku ubi.

Edozie (2015) si na o bu ugboro ato ka ijele na-agba n'ogbo ma o bu n'ama, na o gbaa nke mbu o baa n'oda, o gbaa nke abuo bakwa n'oda, wee gbaa nke ato. Ihe nke a putara bu na ihe di mma gbasara ijele bu na mmuo no n'awuru no n'etiti idi nkota na iju oyi. O bu n'onodu a ka ijele ji eziputa na o bu eze mmnwu niile n'ala Igbo site nzokwu egwu ya na-ejuputa na nganga, ugwu na ebube mgbe o no n'ogbo.

E nwere oge na onodu ijele ji agba n'ogbo. O bu ijele na-agba naani ya n'ogbo ma buru mmnwu ikpezu na-agba n'ama. O si na ijele na-agba n'akwamozu ndi eze. O nwekwara ike igba n'akwamozu nwoke a ma aha ya; maobu nwaanyi ma mmnwu, ya na akwamozu onye obula di n'otu ijele n'ala Igbo.

Ka o siladi, echiche ndi mmadu na ndi odee ziputara banyere orunka, na mmnwu Ijele dichacha mma n'udi ha, mana o nweghi nke obula n'ime ha a ga-eji nochite anya edemede nchocha a. N'ihina o dighi nke obula n'ime ha ziputara ihe banyere akamgba chere orunka na ijele na ndu ndi Igbo. O bu nke a mere o ji di mkpa na omenchocha bagidere edemede a, wee na-ariyo ka e nye ya ohere n'etiti edemede nchocha ndi ozoma maka na o ga-eme ka mmuta banyere akamgba, orunka na mmnwu ijele bawanye.

### **Akamgba Chere Ijele**

Orunka na mmnwu bu ijele nwere otutu akamgba chere ya. O di nnukwu mkpa ino n'ebe a lebaa anya n'otutu akamgba ndi ahụ chere orunka na ijele iji mee ka o doo onye obula anya. N'otu aka ahụ a ga-esi n'uzo di etu a mee ka a mata mkpa o di na umu Igbo gbasiri mbo ike ka orunka na ijele ghara ilaa n'ala Igbo kpamkpam. N'ihina aka mgba ahụ chere ya maka na nke a ga-abu mmadu iji ujo daara enwe n'elu. Ndi Igbo dewere mmnwu Ijele na orunka ya n'okwa di elu na ndu ha, o bu nke a mere na akamgba chere ya adighi obere, maka na o bu ka onye ha ka isi na-awa ya ha. Akamgba a chere ijele ugbo a na-eziputa agha ahụ di n'etiti ihe na ochichiri n'ezie. O bu nke a ka o ji di mkpa na a gbara mbo ihu na ihe obula akpagbughi odinala nduputa ijele iji mee ka o ghara isi n'uzo di etu a laa n'ala Igbo. O burugodu na o nwere ebe nduputa ijele si eri mperi na ndu ndi Igbo n'oge gboo, ugbo a bu oge o kwesiri ka a gbazie ya, kama ihapu ya ka mkpobiukwu ahụ nochiri ya ihu napu ndi Igbo onyinye odinala ha ahụ bu ijele. Akamgba ndi ahụ chere ijele di ka mmnwu na orunka gunyere:

### **Nkwatu Ijele**

Otu n'ime akamgba chere ijele site na mmalite ya n'ala Igbo bu ida ada. Ijele ida ada na-aburu ndi obodo nwe ya nnukwu oghom. O bu nke a mere na oha obodo na-agba mbo di iche iche ihu na o daghi ada n'ama. Ndi obodo na-eti mmnwu ijele maara na o daa ada, o buru ihe ihere na ihe akomonu diiri ha. O bu echiche banyere ida ada ijele a mere na a-

eme emume oḍinala nke na-eziputa nṅoaja dị iche iche iji medaa mmuṅ na mmadu obi ka ijele wee gbaa n'udo. E nwere otutu uto ndi ajo mmadu na ajo mmuṅ si agba mbṅ ka ijele daa ada, maṅbu metere ndi obodo ya ihe ihere. O bukwazi etu ahụ ka ada ijele na-ada si di iche iche. Ndi ajo mmadu na ajo mmuṅ na-eji ajo obi ha maṅbu ajo echiche ha na-eme ka ikuku, mmiri ozuzo, aju, nsi na amosu wee kwatuo ijele mgbe o na-acho iputa n'oda maṅbu mgbe o na-agba n'obom. Ikuku, mmiri ozuzo, aju, nsi na amosu enweghi mgbe ya na mmṅnwu ijele di na mma ma o na-agba, n'ihu na nke obula n'ime ha nwere ike ikwatu ya. Iloegbunam (2015) mere ka echiche a puta ihe mgbe o si na ihe nwere ike ime ka Ijele daa ada gunyere na o nwere ike o buru na ijele ekweghi ike ibu onwe ya, ikuku, akomnsi ndi dibia na anwansi ndi amosu na-akwatu ijele. Mgbe obula otu n'ime ihe ndi a mere ijele o n-abu nnukwu ihe mkpobiukwu n'ihu na o nwere ike ida.

### **Ekpemekpe Kristi**

Ekpemekpe Kristi bu otu n'ime mmepe anya si n'aka ndi ocha wee bia, bukwa akamgba chere orunka na ijele. Ekpemekpe Kristi na nkuzi ha mere ka otutu mmadu n'ala Igbo na-ahu ihe banyere orunka na ijele di ka ihe onye na-amaghi Chukwu na-eme. Nwadiwe (2008:169) mere ka echiche a puta ihe oge o kwuru na ndi otu ekpemekpe Kristi na Islam si na mmepe anya wee bia cheere ejije oḍinala ndi Afrika nnukwu aka mgba. Nkuzi di etu a na-akutu mmuṅ uḍudu ndi Igbo gbasara oḍinala ndu ha nke nkwenye ekpemekpe ndi a na-ahuta di ka ihe ojoo. O bu otu echiche a ka Nwachukwu (2003:167) ziputara oge o kwuru na mmṅnwu esila n'ihu banyere ekpemekpe o si na ya wee bia ma buru nke na-enye ya ugwu otutu ogbo gara aga puo, nke a mere na ndi Afrika ogbara ohu na-ahu mmṅnwu ka ihe aghugo.

Ogonna (2008:465) n'aka nke ya ziputara nke a n'ime aririya ya mgbe o kwuru na o bu ihe jogburu onwe ya na ekpemekpe ndi otu Kristi na-eleda mmṅnwu anya nke na taa, a na-ahu mmṅnwu ka amuma e ji emebi ihe n'eleghi anya n'oro oma o na-aru n'ala Igbo. N'otu aka ahụ Awugosi (2009:14) mere ka a mata na otutu omenala a na-eme n'ala Igbo ka obibia ndi ocha na ekpemekpe ndi otu Krisiti mekpara ahụ. Nwaozuzu (2015:29) gosiputara ajo onodu a mgbe o si na oge anyi no na ya ugbu a bu oge 'Preezi de Loodu!' Oge ihe niile e ji mara ndi Igbo bu njo. O gara n'ihu kwuo na ihe a na-ahu ka njo gunyere mmṅnwu, iwa ji, iru mmgbede, igba mkpe, izu ahia nwa na echichi di iche iche. N'onodu di etu o nweghi onye ga-eji obi siri ike na-abagide ihe banyere ijele maṅbu were onu na-egosiputa nka na orunka di n'iru awuru ya. Ndi mmadu n'oge ugbu a na-ahuzi ihe banyere ijele di ka ita ahuhu, nke si na nghota umu Igbo ogbara ohu na-eziputa na e jighi ahuhu anya isi.

### **Agumakwukwo**

Agumakwukwo bu otu n'ime mgbanwe n'usoro obibi ndu si n'aka ndi ocha wee bia. O bu nnukwu amuma mmepe anya nke mere ka ndi Igbo nwee nsirihundu ohu. Agumakwukwo na-eme ka mmadu puo n'egwu ma buru amuma e si eme ka ihe niile miri emi gbaa n'anwu site na mmuta maka odimma mmadu n'uga gbaa gburugburu. O bu echiche a ka Nwadiwe (2008:168) ji si na o jogburu onwe ya na otutu emume oḍinala n'Afrika na-ama afo n'ala. Agumakwukwo mere ka otutu mmadu kwesiri ino n'obodo na-achikoba egwu ijele norochaa n'uloakwukwo di iche iche na-achu nta mmuta na amamihe. Ufford (2002:148) mere ka

echiche a pụta ihe mgbe ọ sị na usoro obibi ndụ ndị ọcha ebiela ọtụtụ ihe dị mkpa banyere igba egwu nke na-arụ ọrụ na ndụ ndị mmadụ na omenala ha aka ọjọọ. Ọ gara n'ihu kwuo na ọ bụ nke a mere na nchekwaba ihe ọdinala ndị a enweghị isi na ndụ ha. Ihe ndị a bụrụ ọrụna na ijele ọdachi.

Ọ bụ otu echiche a ka Osofisan (1997:5) ziputara oge o kwuru na e nyebeghi ejije mba Afrịka ohere, o wee bụrụ ihe jọgburu onwe ya na njo na ọtụtụ n'ime anyị amaghị ihe banyere ejije ọdinala anyị. N'otu aka ahụ o mere ka ndị mmadụ na-ahụta mmọnwụ dī ka ihe e ji emegharị ogbodu na ụmụnwanyị anya iji napụ ha ikike dīrī ha n'obodo. Onọdụ dī etu a mere na mmọnwụ niile enweghikwa ugwu na nsọpuru n'ebe ọtụtụ mmadụ nọ n'ala Igbo. Okodo (2003:92) n'aka nke ya mere ka echiche ya banyere ajọ onọdụ a pụta ihe mgbe ọ sị na ndị omenala ha na-achọ ka ọ nwuọ ga-agba mbọ ka ha tutee ya. Agumakwukwo anaghị enye ndị Igbo ohere ibi ndụ n'usoro ọdinala ha, nke ọ na-enye ha ohere ihazi ijele ga-eme ka ndị ọrụna sị na ya kpata ihe ha na-eri maọbụ gbaa aka ahia.

### **Ọrụ Bekee**

Ọrụ Bekee bụ otu ihe mmepe anya wetara. Ọ bụkwa otu n'ime ihe akamgba chere ọrụna na ijele. Ọtụtụ ụmụafọ Igbo bagidere ọrụ Bekee dī ka ụzọ e si achụ nta akunaaba n'ala Igbo. Ọ bụ ndị Bekee wetara ya. Ọ bụ ajọ onọdụ ahụ ka Amankulor (2002: 409) ji kwaa ariri oge ọ sị na mmekọrịta anyị na ndị Bekee butere nnukwu nsogbu dī egwu n'uto na ahụ ike ọrụna. Ọrụ Bekee anaghị enye ndị na-arụ ya ohere ime ihe dīrī ha n'onwe ha, ma ya fọdüzie ohere ha ga-eji chikọba egwu ijele. N'uzọ dī etu a ndị nwere mmasi n'ọrụna na ijele enwekwaghi ohere ha ga-eji mee nke a. Usoro obibi ndụ ndị Igbo na-enye ha ohere iru ọrụ ugbo ha, mmalite owuwe ihe ubi ha, ma nyekwa ha ohere ime ihe ga-eme ka ndụ na-atọ uto dī ka imụ egwu, iti mmọnwụ na ọrụ nka ndị ọzọ adikwaghi. Ihe ndị a niile bụ akamgba chere ọrụna na ijele.

### **Nleghara Anya n'Ejimara Ndị**

Akamgba ọzọ chere ọrụna na ijele bụ nleghara anya ụmụafọ Igbo leghaara ejimara ha nke ọrụna na ijele bụ otu n'ime ha anya. Ọbibia ndị ọcha na usoro obibi ndụ ha wetara mgbanwe n'uzọ puru iche na ndụ ndị Igbo. Ọ bụ nke a mere na ọtụtụ hapuru ihe e ji mara ha ma bagide inomi usoro obibi ndụ na nsirihundu ndị ọcha. Ogu-Raphael (2009:78) mere ka echiche a pụta ihe oge ọ sị na emume ọdinala ndị Afrịka ka e mere ka o jiri nwayọọ laa. Oke amuma nñomi a putara ihe n'uzọ dī iche iche na ndụ ndị Igbo, mere na ha anaghị ahụ ihe mara mma dī n'omenala ha.

Ọ bụ otu echiche a ka Nwadiigwe (2008:168) ziputara mgbe ọ sị na ọ bụ ihe mwute na ọtụtụ ọrụna ngosiputa ndị Afrịka na-anya ka oku nke mere na ugwu na nsọpuru a na-enye ha n'ebe ndị mmadụ nọ adikwaghi. N'otu aka ahukwa ka o si diri ya mfe itufu ihe e ji mara ya ebe ọ na-agba mbọ ka ọ buri okaike n'omenala ndi mba ọzọ. Asigbo (2013:8) ziputara nke a oge ọ sị na anyi nọ ebe anyi nọ taa maka na anyi enyeghi ọrụna na omenala anyi nkwado. Ọ bụ ihe banyere oke nñomi a ndi Igbo na-enmi ihe ndi mba ọzọ na nleghara anya n'ihe e ji mara ha, mere na ndi ọrụna enweghi ugwu na nsopuru n'ebe ndi ogbo ha nọ n'oru ndi ọzọ

dị iche iche nọ. Onọdụ dị etu a mere na ọtụtụ mmadụ kwesiri ina erita uru dị n'orunaka na mmonwu ijele enweghi akaoru taa n'ala Igbo.

### **Mmechi**

Site n'ihe a huru n'edemede nchocha a, e ziputara na orunaka na mmonwu Ijele nwere otutu akamgba chere ya. Nke a gosiputara na ihe na ochichiri no n'agha oge niile, maka na o bu etu onye ha ka isi na-awa ya aha. O bu n'aka ajo mmadu, ajo mmuo, na mmepe anya gbadoro ukwu n'usoro obibi ndu ndi Bekee, ka akamgba ndi ahụ si n'uzo di iche iche acho ka orunaka na mmonwu mechie kpamkpam n'ala Igbo. O bu ihe kwesiri ekwesiri na umuafu Igbo na ndi ochichi no n'ala Igbo nyere orunaka na ijele nkwado. Omenchocha na-ario ndi nkuzi na umuakwukwo n'uzo puru iche ka ha tinye aka n'ikwalite orunaka na ijele site n'inye ohere a ga-eji gosiputa emume odinala, orunaka na mmonwu di iche iche n'ala Igbo n'usoro agumakwukwo ha. Otutu mmadu ga-esi n'uzo di etu a, were onu nabata iru orunaka di ka otu uzo mmadu si eweta ihe onu ga-eri, o kachasi n'ebe umu na-eto eto no. Ndi Igbo na-ekwu okwu asi na o bu mma onye nwere ka o ji ana aka, maka na o bu nku di na mba na-eghere mba nri. N'ihia ya o kwesiri ka a chikoba ma chekwaba orunaka na ijele di ka onyinye puru iche n'ala Igbo, ghara iji ujo daara enwe n'elu maka na otutu akamgbe chere ya.

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## **PRIMARY SCHOOL ADMINISTRATION IN NIGERIA: THE ROLE OF THE HEADMASTER**

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### **Abstract**

This paper discusses the role of the headmaster in the affairs of the primary school as indispensable. Without him, there would be no success in achieving the objectives of the school. The problem necessitating this work is that a lot of people do not know the duties of the headmaster. This is more disturbing when we learn that some headmasters do not know their duties. This affects various primary schools. The data for this work are derived from library materials. The researcher used survey method in the work. The findings are that various duties of the headmaster, whether glaring or subtle, have been made clear. The significance is that various headmasters that read this work will learn their duties and so improve on their jobs. In addition, non-headmasters will learn the duties of the headmaster and so would contribute in reminding headmasters of their duties so that they will sit up.

### **Introduction**

Education which involves teaching and learning started from time immemorial. It is in two forms, the informal education, which is not organised with a known venue, time and curricula started in the home with parents and seniors teaching little ones various things including behaviours, manners of performing different functions or activities in the locality, and the formal education, that involves curricula, venue, time and the appointed teacher.

The latter form was transferred from abroad. It is of two main kinds. One of them is Islamic education which was copied from the Arabic world. The other one is the European education. This brand of education was brought to us by Europeans. The education was based on European culture and so its curricula are foreign to Africa. Uwazurike (1991:1) is aware of this as it concerns Nigeria and states:

Prior to independence the Nigerian educational system was directed and controlled from Europe... The educational system administered was good but it was not relevant to Nigerian needs because it neglected the country's cultural and special background. In other words, the foreign educational planners failed to consider the country's social and cultural background in planning the educational system.

Policy making helped Nigerians to change the policy of their education to portray their local environment. Ocho (2003:1) helps us to understand policy making as "decisions

of people in authority, which express organisational intentions for achieving the purposes of the organisation” Nweke (n.d.:xiii) is interested in the importance of policy in public organizations thus:

...general principles which guide the state actions, the input process, conversion, strategies and performance management have been subjects of major interest among scholars and analysis. A good policy does not really depend on its contents of outlined strategies but upon the impact it has on society and the governed.

Policies have been made from the past to the present. So many policies have produced educational programmes that contributed in indigenizing the foreign-oriented European education in Nigeria. The programmes include the Phelps-Stokes Fund's sponsorship of two commissions in 1920 that attacked British Education Ordinance 1882 with the first 1922-Report on Education in Africa. A study of West, South and Equatorial Africa shows that “Native tongue is immensely vital in that it is one of the chief means of preserving whatever is good in Native Custom” (Nwadike, 2003:59). Since then, so many programmes helped to indigenize Nigerian education. The programmes include Universal Primary Education (1976), Universal Basic Education Act (2004) and the *National Policy on Education*(2004) which states that at 1977 the primary education would portray “citizenship education” and “develop in the child the ability to adapt to the child's changing environment.”

Education in Nigeria is divided into different levels. The levels are pre-primary, primary, secondary and tertiary levels. The business of this work is the administration or management of the primary level in Nigeria. The management of the primary school is made clear by our expression of what management is all about. Onyali, Okekeokosisi and Okoye (2014:2) state that management is in every aspect of human endeavour whether “in business, hospital, religion, or even at home, management is indispensable. Therefore, management is being in charge or being in control” Druicker (1974:6) observes that management that concerns itself with “ownership, rank or power” ought to be deeply involved in the responsibility that will yield performance. In Onyali, Okekeokosis and Okoye (2015:3) Reretomode enlightens the audience by explaining that management is “the performance of executive duties, the carrying out of policies or decisions to fulfill a purpose and the controlling of the day-to-day running of an organization.” And Alu et al (2001:2) observe that “Educational Administration can be seen as the co-ordination of human and material resources towards the attainment of some predetermined educational objectives. It means bringing all the attributes of administration to bear on educational issues and problems in an effort to realize the educational objectives”

In the primary school, it is the headmaster that is at the apex of administration. The headmaster discharges a lot of duties which help to keep the school alive. It is the headmaster that takes decisions on the matters of the primary school. Oboegbulem and Onwurah (2011:8) observe the same: “... primary school headmasters perform numerous administrative roles. They plan, co-ordinate and direct their staff and pupils, manage school

buildings and facilities and provide the physical and human school environment conducive to teaching and learning”

### **The Role of the Headmaster**

The headmaster is the highest authority in the primary school. He sees to the day-to-day administration or management of his institution. The school leans on him for co-ordination of various persons in the schools, teacher to teacher, pupil to pupil, pupils to teachers, the school to the community and the school to the government, ministries and agencies in charge of education. So the role of the headmaster is enormous and so indispensable that the school cannot achieve success without him.

The headmaster is ever busy in order to be able to discharge enormous duties awaiting him. That is why Ediger and Rao (2007:57) state as follows: “A school administrator then needs to become a decision-marker. Shying away from difficulties generally makes for increasingly complex problems.” The duties of the headmaster included the following.

**Conducting the Assembly:** The first thing the headmaster does in the day is to conduct the assembly of the school. He ensures he comes early enough to see to everybody performing his function. If the headmaster comes around 7.20 a.m. he would have enough time to monitor the lateness of teachers and pupils. The headmaster that comes early gingers his teachers and pupils to come early. Early attendance will enable pupils sweep their classrooms and school compounds before the bell for the assembly rings.

When it is the time for the assembly, the headmaster, with the help of teachers, especially the Assistant Headmaster, will conduct the assembly as it concerns prayers, recitations or speeches and the match past as the school band plays at about 7.40 a.m. to make room for roll calls before the commencement of teaching the first subject.

The next thing is checking of late comers. The prefects will help the headmaster and his assistant stop the late comers. Sometimes the headmaster would administer corporal punishment on them. In alternative, he would give them manual labour. He may ask them to do picking and keep the compound cleaner by collecting and dumping rubbish in compost pits. The punishment serves as deterrence to the late comers.

**Marking Lesson Notes:** The headmaster’s primary duty is to ensure that the teachers under him teach very well. This is because adequate or appropriate lessons are the major things that will keep the school going. As long as the pupils are taught very well, the school will continue to grow.

The headmaster ensures the inculcation of the right education by correcting the teachers’ lesson notes. The lesson notes enable teachers to study their topics. So the headmaster goes through the lesson notes to see how prepared the teachers are in familiarizing themselves with the topics. Without this, teachers might procrastinate studying their topics of lessons until it is time to deliver the lessons and so the quality of their lessons would be very poor as they will teach without the grasp of the knowledge of their topics. Alu et al (2001:203) make the importance of lesson notes clear.

Given the importance and complexities of teaching and learning processes today, it would appear that some sort of elaborate preparation is necessary and should be made by

teachers when presenting instructions. This elaborate preparation should include among other things the meticulous writing of the note of any lesson a teacher intends to deliver.

**Supervision of Instructions:** Considering what are written down in the lesson notes good is one thing but delivering the lessons well is another. so the headmaster achieves his aim of ensuring good lessons of his teachers by supervising their delivery of their lessons. This is what he can do from time to time to ensure good performance. The headmaster will correct the teachers where they have gone wrong. Teachers can deliver lessons wrongly by missing the steps of their lessons. They should be corrected as it concerns introducing their topics, entering behaviour through other steps to evaluation and correction of exercises. The headmaster will be on the watch out for the use of adequate teaching aids, pupils' participation and enough exercises. Oboegbulem and Onwurah (2011:8) note this duty of the headmaster by stating that the headmaster should be involved in "supervising the instructional activities of teachers."

**Keeping School Records:** A lot of records are very necessary in the primary school, because from time to time, people come for one piece of information or the other, especially in writing. The information could be transfer certificates, pupils' school fees statuses, testimonials etc. Without referring to records, the headmaster cannot have the knowledge of what is demanded, more so when the information is from the time the headmaster in question had not been posted to the school. Oraemesi (2002:66) takes a look at school records thus:

Education law demands that every educational institution should keep certain school record. There are other records not required by law, but which are kept because they provide vital source of information not only for members of school community but also for people outside it. The administration also wish to collate some information about a student or member of staff in order to substantiate a case he/she wants to table before a school board.

The school records are as many as their uses are. They include the admission register, the log book, visitors' book, movement book, school timetable, syllabus, weekly school diary, transfer and leaving certificates, minutes of staff meeting, financial record, pupils' personal hygiene, staff duty roster, school budget, school imprest account, record of buildings and physical development of compound, Inspection/Supervision Report Book, Record of Games and Sports Activities etc.

**Co-ordinating Teachers' Activities:** The primary school has different teachers that work from different directions. They need somebody at the centre to co-ordinate what they do. If they are out for games or sports like inter-house sports competition, they need the headmaster who co-ordinates them. Otherwise they will clash over various interests so the headmaster directs them and resolves clashes otherwise they will separate and go in pieces.

**Instilling Discipline:** Indiscipline is common these days that crimes thrive everywhere. Teachers are bound to be undisciplined. They commit offences ranging from disobedience

and dereliction of duty through truancy to absenteeism. It is the duty of the headmaster to punish them and so curb excesses that can destabilize the schools activities.

Indiscipline is a vice that does not enable any organization to thrive. Ezeugbor (2019) accommodates the disciplining of teachers thus: “According to Thomason and Kleiner (2005), discipline helps to direct the behaviour of members of staff towards achieving the goals of organization.”

Pupils’ indiscipline cannot be underrated, because undisciplined pupils will not only disorganize the school but will also disrupt the society in future for the undisciplined pupils will become adults of the society in future.

Undisciplined pupils will not only be dropouts but end up criminals. This is covered by the *National Policy on Education* (2004:14) which observes that one of its objectives in the primary school is “to mould the character and develop sound attitude and morals in the child”. Oraemesi (2002:50) notes that the need of administering punishment in schools to inculcate discipline is legal:

A high court in Britain continued this is a 1908 case when the judges declared, “the ordinary authority extends not to the head-teacher only but to the reasonable teachers who have charge of classes (c.f. G.R. Barrel, Teachers and Law, London, 1978).

**Maintenance of the Timetable:** The headmaster keeps the timetable and it is his duty to see that teachers strictly follow the timetable. It is not always that teachers keep to the timetable because of one reason or the other. The reasons can include starting one particular subject late in which case the teacher will start the subsequent lesson late, delaying in one lesson and so spend too much time on it as to eat into the time of the following lesson etc. So when the bell for a change of lesson rings, the headmaster makes sure all the teachers change to their next lessons. Alu et al (2001:194) explain the timetable and state the disadvantage of the failure to keep to the timetable thus:

The timetable is a mapped out plan indicating the periods the school will be in session in a day, subjects to be taught as well as when, where and by whom they should be taught. School timetables are usually drawn by experts or experienced teachers in timetable planning and preparation efforts are made to ensure that no subject receives undue attention at the expense of others and that no subject is unduly marginalized.

**Maintenance of Teachers’ Welfare:** It is the headmaster that organizes the school welfare scheme for the goodness of the teachers in his school. They will have an organisation by which they contribute levies for welfare purposes like attendance of marriage ceremonies of their members, child dedications, title taking, house warming and funeral ceremonies. They can extend their welfare business to the contributions of thrifts (*isusu*). The headmaster is at the centre. Every member pays his due to the headmaster who collects it and hands it over to the person whose turn it is to reap the proceeds.

**Controlling and Supervising School Businesses:** The primary school engages in different money yielding ventures, which the headmaster controls and supervises. Such businesses

include productions, collections and sales of handwork and crafts. The products include brooms, baskets, hand fans, mats, mortars, pestles, statues, bags, necklaces, earrings etc.

These products are sold. Some of them are sold in large quantities. For example, brooms are sold in large quantities to dealers who carry them to the northern parts of the country where they are sold at high prices. The teachers account for the sales of the products of their classes to the headmaster who records the account and keeps the money.

**Keeping School Finances:** The school earns money from different sources. Apart from the money realized from sale of handcraft, the school earns money from sales of the products of the school farm. Cassava, yam, coco yam, maize and vegetable from the school farm are normally sold within the school and teachers buy. The school also make money from dues or levies paid by pupils within the approvals of the education managing authorities. Parents also pay some levies or dues at parent's teachers association so the headmaster records the income in the school finances book and keeps the total money.

**Development of Teachers:** Teachers need to develop themselves in order to learn more as well as refresh what they had learnt. These days, new things come into the world by way of computer and computer technology, so there is a need for teachers to update their knowledge.

The headmaster has a duty in this by asking those that look away from in-service training to embark on it. His encouragement will make those shying away from it to start programmes for there are many opportunities of professional growths, hence these days the opportunities include week-end programmes and sandwich programmes held during schools' long vacation periods in various collages of education, polytechnics and universities.

The headmaster will not only encourage teachers to enrol for educational programmes but will also be accommodating. Sometimes the academic year of the primary school do not correspond with those of tertiary institutions where teachers are obtaining in-service training and so teachers take early part of the session to complete their programmes for the previous sessions. Sometimes they start school a month behind resumption date. It is left for the headmaster to accommodate their absence from school. He should not antagonise them, hence they write for permission from the school managing authorities or boards.

**Settlements of Disputes:** There are many persons in the primary school from pupils to teachers so disputes are bound to occur from time to time. The disputes could be between one teacher and another or between a teacher and a pupil or between a pupil and another. The headmaster plays judicial function in his school where it concerns one teacher and another, where pupils quarrel outside the purview of teachers or still where the quarrel is big enough to destabilise the peace of the school.

**Requesting for Teachers:** The teachers in the school must be enough at any given time. This is not always the case. From time to time, teachers in the school reduce due to retirements of old ones, deaths of some teachers in service and leaving the jobs by those that secure better jobs.

Lack of teachers must be given attention by the headmaster. He should take note of the school's need for teachers and make requests to the school management organisations. He has to state the category of the teachers he needs. Old teachers are normally placed in

lower classes like primary classes one to three. Young and intelligent teachers are normally placed in senior primary classes. The school gets needed teachers on the basis of the worry of the headmaster. The school performs well when there are adequate qualified teachers working very hard to achieve the objectives of the school. Nwachukwu (2002:20) notes the importance of enough teachers and states that it is on “renewed concerned realization that the UBE can only be realized if there is an adequate number of trained and committed teachers who are expected to mediate the process of learning”

**Taking Care of the School Premises:** It is the duty of the headmaster to look after the school premises. He repairs the school buildings like patching the broken floors, mending the leaking roof, constructing pathways and so on. Where the amendments are too big for him, he can involve the parents’ teachers association.

He also has the record of the school physical arrangements. He has a copy of the school compound survey plan. He guards the school jealously and notices when people encroach on the school compound and stops the trespassers. Where they are very troublesome, he will involve his teachers the chairman of the parents teachers’ association, the community and lastly the government agency in charge of the school.

**Maintaining School Community Relationship:** The school situates in the community, whether it is owned by the community or not. The school needs the community or vice versa. The headmaster has to be in good relationship with the administration of the community in which his school situates. He cannot operate in isolation to the community and the community cannot do without the school that educates its children. The headmaster should invite the community administration to the school activities on such occasions like inter-house sports, founders’ day celebration, prize giving occasion, old pupils’ day etc. The school should also not constitute a problem to the community. The school should be law-abiding and go about its business without involving itself in the community disputes.

The headmaster should reciprocate by paying visits to the community leaders. He should do that with his assistants accompanying him. The headmaster should also accept invitations to community occasions and honour them. The school-community relationships are very important. It helps to familiarise both entities and create rapport for heading issues concerning both of them. That is why Omoke (2002:68-80) states: “The school exists for the good of society and so should as much as possible satisfy the cultural needs of the state and community. In summary, one can see that the headmasters have much role to play for the success of their school. Headmasters should be alive to their duties because dereliction of duties will put clogs in the wheel of the progress of the primary school.

### **Conclusion**

The headmaster is the leading teacher of the primary school who sees that the general activities of the school go on smoothly. He supervises the educational instructions, ensures adequate number of teachers that must work hard to realize the school objectives. He co-ordinates the teachers and pupils in the school on the one hand and the school and the community on the other. He protects the school from external influences and mediates between the school and government organs in charge of primary schools. The administration of the primary school revolves over the headmaster who must work hard to prevent the failure of his school in realizing its objectives.

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## MPURUICHE JI NA NKWENYE NDI IGBO

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### Umị Edemede

Ndi Igbo nwere otutu akuku odinala ma nke putakarichara ihe n'omenala ha bu ji. E deela otutu edemede banyere ji n'omenala Igbo, ma edemede ndi a hiwekarichara isi n'emume iri ji ndi Igbo. Ka o sila di, edemede a na-akowaputa ihe ndi mere ka ji buru mkpuru akuku putakarichara ihe ma burukwa nke ndi Igbo kacha akwanyere ugwu n'omenala ha. Nchocha a gbasoro usoro nkowa ma site n'akwukwo di n'oba akwukwo nweta ngwa oru e ji mee nchocha a. Nchoputa sitere na nchocha a gosiri na ndi Igbo nwere nkwenye na ji nwere agbara nke ya, tinyekwara otutu ihe ndi ozo ndi mere ya opuru iche n'akuku ndi ozo. Na mmechi, nchocha a kwenyere n'ezie na ji bu isi mkpuru akuku ndi ozo e nwere n'omenala Igbo. Nchocha a tunyere aro ka ndi okenye kuziere umuaka ihe banyere mpuruiche ji nwere, mere e ji a kwanyere ya ugwu.

### Okwu Mmalite

Ndi Igbo nwere oru aka di iche iche e ji mara ha di ka o di n'omenala obodo ndi di iche iche n'uwa niile. Uzọ ndi Igbo si aracha pjom gunyere azumahia, akpam umu anumanu, oru ugbo, iku azu, igbu nkwa, ite ngwo/nkwa, ikwe akwa, ikpu ite, ikpa ekete, ipi osisi, na ihe ndi ozo. Ndi Igbo nwere mkpuru akuku di iche iche a na-akunye n'ala. Ha gunyere ji, ede, akpu, una, oka, elili, ose, akwukwo nri di iche iche bu ihe oriri ndi ha ji enyere ndu aka. Nke putakarichara ihe n'ime akuku ndi a bu ji. Ya mere o ji di mkpa ka e nyochaa ihe mere ji ji pu iche n'akuku ndi ozo.

Ndi Igbo kwenyere na o nwere chi na-abu maka ime nke oma nke akuku ndi a ha na-akunye n'ala tumadi ji. Ha na-akpo chi a Ahiajioku, Ifejioku, Ajoku maobu Njoku. Nchocha a anaghi ekwu maka emume iri ji ohuru. Ebumnuche nchocha a bu ileba anya n'ihe banyere akuku a bu ji n'onwe ya bu nke ndi Igbo si na o bu eze mkpuru akuku niile e nwere n'omenala Igbo.

Tupu ji aburu ndi Igbo ihe oriri, a na-enwe usoro e si aruputa ya. Achebe (1958) kwadoro na ji bu isi erimeri ndi Igbo nwere. Nke a mere e ji akpachapuru ihe niile banyere iru oru ji anya iji hu na ji a konyere n'ala ga-eru nne nke oma. A na-asucha ala ebe a ga-ako ji n'oge okochi, suo ya oku ma kpachasia ya nke oma. Mgbe mmiri mbu zoro, a malite iko mkpulu ji. Ufodu na-abu ha na-ako mkpulu ji, ha ana esonye ji otu oge ebe ufodu na-abu ha kochaa mkpulu ji niile n'otu ala, ha amalite iso ji. Ji a na-esonye nwere ike buru mkpuru ji, isi ji, odu ji ma o bu ogbe ji a wara awa. N'ebe ufodu di ka onye si choo, o na-abu e

gwuchaa ji na mgbala bu ebe a na-ako ji kwa afo, a na-ewere ntu si n'useekwu na ihe ndi ozo a zatara n'ezi na-awunye n'ime ala ebe ahụ a ga-akonye ji iji nyere ala aka ka o nwee nri akuku ga-enyere ji a ga-akonye aka iru nne.

### **Ntuleghari Agumamu**

Ntuleghari amumamu ebe a ga-eleba anya n'ihe odee ndi ozo derela banyere ji. N'edemede ya banyere ji, Nzeako (1979) kowara na

Ji ka a na-akpo ihejioku. Ufodu na-akpo ya Ajoku, Ufiejioku maobu Hiajioku. Ji bu isi nri ndi Igbo malite n'oge ochie. O bu otu uzo ndi mmadu ji amata onye bu ogaranya..... N'ihia uko ego di n'oge ahụ, otu ndi mmadu siri egosi uba ha bu n'oba ji ole ha nwere, etu oba ji onye ahụ siri di ogologo na etu ji mmadu gwutere n'ugbo ya siri buo ibu. Ndi Igbo na-ako otutu ihe n'ubi ha, ma ji bu isi ihe ndi nwoke na-ako n'ugbo ha, ndi nwaanyi na-ako ede (p.136)

Nzeako (1979) kwadoro na ji di mkpa nke ukwu na ndu ndi Igbo mere ha ji enye ya ugwu na nsopuru. O gara n'ihu ikowa ihe banyere iri ji ohuru di ka obodo obula si eme nke ha. Ufodu na-eri ji ohuru n'oge udummiri. O bu eze Ihiejioku ga-ekwu ubochi o ga-abu. A na-eme nke a iji kelee chi mere ka ji ruo nne. Ugwu ndi ozo a na-akwanyere ji gunyere: a naghi anyu nsi n'ubi ji, o bu umu nwoke na-egwuputa ji ha koru n'ubi ha ma were otu ji na otu okuko wegara eze ji maka na o naghia aru oru ozo. Nzeako (1979) chikotara na ubochi emume a, a na-esi nri ji di iche iche, gbuo okuko kpo ikwu na ibe, ndi ogo na ndi enyi ka ha biara ha oriri. Ndi mmonwu di iche iche na-aputa ubochi ahụ. O na-abukari n'ubochi nkwo. Ndi no n'uzo ije na-alotakwa obodo ha di iche iche. Nzeako (1979) na-akwado ka emume oriri Ihiejioku digide ka o ghara inwu anwu na-agbanyeghi ma mmadu o na-aga uka ma o na-ekpere arusi.

N'edemede nke ya, Echeruo (1979) na nkuzi Ahiajioku mbu e nyere nke o kporo "A Matter of Identity" nke o no na ya na-egosiputa mmechaputa njirimara ndi. O kowakwara ka emume iri ji ohuru si wee malite. O ruturu aka n'otu n'ime akuko a nke kwuru na ji looro otu nwaanyi Afikpo uwa nwa mbu ya. E ji nwa ahụ churo arusi bu Ibini Ukaabi aja. O kowara na nwaanyi a bu uzo were ohu cho aja a nke mere ndi obodo ji nweta ji abana, ma mgbe nwaanyi a jizi nwa mbu ya cho aja a, e nweta amadi ji bu nke chi ji gozie umu mmadu amu na-agwo iba. O rutukwara aka n'akuko banyere mkpuru akuku ubi ndi ozo di ka oka ajata. O mekwara ka anyi ghota na nchoputa iron na mpaghara West Africa n'afu 500 A.D nyere aka imeputa ogu na mma bu nke e ji akoputa akuku ndi ozo di ka udi ji di iche iche, mmanu nkwu, unere, oka, ji, akpu na ede n'uju. Ede bu akuku e ji mara umu nwaanyi ebe ji bu maka umu nwoke. Echeruo (1979) mere ka anyi ghota na a bia n'ihe banyere emume iri ji ohuru na o bughia naani Igbo na-eme ya. Obodo ndi ozo di na West Africa site na Cameroon rue Ivory Coast nwere ihe a kporo 'West African yam belt' nke putara na mpaghara West Africa na-eme emume ji.

N'aka nke ozo, Ubesie (1987) kwadoro na "nri mbu ndi Igbo nwere bu ji na ede. Ya mere e ji nye ji onodu nwoke no n'ala Igbo nyekwa ede onodu nwaanyi no n'ala Igbo"

(p.134). O gara n'ihu kwuo na ji bu isi n'emume obula gbasara umu nwoke. Emume gbasara umu nwoke gunyere ichi ozọ, ilu nwaanyi. Ji gafee, mmanya esowe ya. E ji Jiamata ka aku na uba nwoke nwere ha bu otu oba ji ya ha, tinyere ewu na aturu onye ahu nwejuru.

N'echiche nke ya, Ubesie (1987), kowara ihe banyere ji n'isiokwu bu "Oriri Ji Ohuru". O ruturu aka n'akuko banyere ka ji si malite. Chukwu nyezuru mmadu ihe niile di ya mkpa ma mee ka mmadu na-emetu urukpuru aka n'udi na mmadu na-ebebiri urukpuru rie, ma amu jide ya, O bu anyaukwu mmadu mere Chukwu ji welie urukpuru elu ka aka mmadu ghara iruzi ya. O bu site n'afa ka Obasi si gwa mmadu ka o gbuo ada ya na okpara ya. Mgbe oge gasiri, mmadu boghere ebe o liri okpara ya hu ji, ma boghee ebe o liri ada ya hu ede. Nkwenye a bu na ji na ede bubu mmadu. Nke a kpatara e ji akwanyere ji na ede ugwu di ka mmadu.

Ubesie (1987) ruturu aka n'ihe e bu n'uche na-eme emume a, ubochi oriri na njedebe oriri ji ohuru. O kowara na ndi Igbo na-eme emume di ichie ichie kwa afo iji kelee chi nyere ha ji. Ndi obodo Achi, Inyi na ndi ozọ so ha na-eri otite; Oka na Enugwu-Ukwu na-asị na ha na-aga ulo iga rie oriri onwa asato, Bende na Etiti na-asị na ha na-eri ikēji iji kelee Mfejoku maobu Njoku maka ime ka ji ha korọ ruo nne.

Osuji (2009) kowara na ji bu njirimara omenala na odinala Igbo ma burukwa isi mkpuru akuku nke ndi Igbo na-eri. Ofomata (2012:441) si na "N'ala Igbo, ji bu nnukwu ihe ma burukwa eze n'ihe oriri di oke mkpa ma baa nnukwu uru na ndu ndi Igbo". Ofomata (2012) kwadokwara na o bu nwoke na-arụ oru ji ebe nwaanyi na-arụ oru ede.

Nke ozọ bu na Osuji (2009) kwadoro na tupu onye oru ubi obula n'ala Igbo gbaa gburu gburu ga-emeriri otu emume odinala tupu ya erie ji ohuru. O ga-eme ka ji a ga-ako n'afọ ozọ ya nwee ike mee nke oma. Osuji gara n'ihu kwuo na ndi Mbaise ma onọ n'ulo ma obi n'ije na-eme emume iri ji ohuru ha mgbe onwa asato bu Ogostu gbara abali iri na ise kwa afo.

Ukazu (2013) lebara anya n'ihe banyere iri ji ohuru n'obodo ya bu Omuma nke di n'Oru East, Imo State. O kowara na akuko banyere iri ji ohuru bu emume zuru odinala Igbo niile onu ma o bu ndi Eze mmuo na-ahu maka ya n'ala Omuma bu emume a na-eme otu ubochi n'etiti obodo anọ mejuputara Omuma nke nwere otu ahia a na-akpo orie Omuma. Ndi uka Katolik na ndi CMS na-esonyekwa na ya bu emume n'otu ubochi ahụ. A na-ewekota ji ndi mara abuba na ngwa nri di ichie ichie e ji esi ya. Onyeisi oche ubochi ahụ ga-ekpe ekpere, gozie ji ahụ, onye obula esoro rie ya. Emume a na-ebute oganihu n'obodo ya na idi n'otu. O bu mgbe e mechara emume a ka onye obula ga-ebido riwe ji ohuru. Oge e ji eme emume a bu n'onwa itolu n'afọ bu Septemba ma o bu n'onwa iri n'afọ bu Oktoba di ka ndi o di n'aka ga-atuputa.

Na mmechi, Ukazu (2013) chikotara na emume iri ji ohuru n'obodo Omuma bu ihe bidoro mgbe gboo nke na-ejikota ndi Omuma onọ n'ulo, na onọ n'ije onu. Nke a bukwa emume agburu ndi ozọ ji mara ndi Omuma. Emume a na-eweta idi n'otu, mmekorita n'okwu ndorondoro ochichi na ibuga ji gaa mba ndi ozọ ree iji kwalite aku na uba ndi Omuma na ikwanyere Obasi bi n'elu ugwu.

Chukwu (2015) na ntunye nke ya lebara anya n'ihe banyere iri ji n'ala Igbo na ihe mmuta sitere na ya. Ndinisiokwu ya gunyere- gini bu ji, udi ji ndi Igbo, oru ji, iri ji ohuru, epum iri ji, iri ji ohuru taa, udi nri di ichie ichie na-esi na ji aputa n'ime mmemme a di ka utara ji, ahuru ahuru ji, ji awii, uru a na-esite n'iri ji enweta, ibi ezigbo ndu mmadu, inweta

ugwu na nsopuru, oganihu na ndu mmadu, ikuzi omenala na amamihe, idebe iwu ala na inwe ezi mmekorita mmadu na ibe ya. Na nchikota, o kwadoro na iri ji ohuru bu omenala zuru Igbo niile onu ma ono n'ulo ma ono n'ije nke kwesiri ka e chekwaba ya ka o ghara inwu anwu.

Nchikota ihe e derela banyere isiokwu a gosiri na ji bu nri zuru Igbo niile onu nke a na-akwanyere ugwu ma na-enyekwa nsopuru. Ndi odee ndi a lebara anya n'akuko banyere mmalite ji na emume iri ji ohuru nke zuru ala Igbo niile onu. Ntunye ha dabara n'ebumnobi nchocha a ma ndiche ntunye nke ha na nke nchocha a bu na e wezuga emume iri ji ohuru bu nke nchocha a hutara di ka mpuriche ji nwere na nkwenye ndi Igbo.

### **Mpuriche Ji na Nkwenye Ndi Igbo**

Ndi Igbo di ka mba ndi ozo n'uwa niile nwere ka ha si hu uwa. Nke a gunyere nkwenye ha na usoro obibi ndu ha. N'edemede ya, Echeruo (1979) si na chi nke ndi Igbo kwenyere na ya di iche na Chineke nke ndi otu Kraist kwenyere na ya. Chi na nkwenye ndi Igbo abughi nke bi n'elugwe nwere ndi mmuo ozi na-ejere ya ozi. Onukawa (2014) kwadokwara echiche a na chi nke ndi Igbo dabeere na nkwenye na nsirihuwa ha. Ihe niile banyere ndu ndi Igbo hiwere isi na nkwenye ha. Nke a mere ha ji kwenye na ji bu onatara chi ha mere ha ji huta ya di ka ihe puru iche kwesiri ugwu na nsopuru. Ka anyi kowaputasia ihe ndi ahụ mere ndi Igbo ji kwenye na ji puru iche n'ebe akuku ndi ozo di na ndu ha.

### **Ji Nwere Agbara**

Ndi Igbo kwenyere na o nwere agbara na-ahu maka mkpuru akuku niile a na-akonye n'ala. Nke a bu isi mgbado ukwu emume iri ji ohuru a na-emere ji iji sopusu ma kwanyere agbara na-eme ka obere ji a konyere n'ala ruo nne ugwu. Agbara na-ahu maka akuku ka a na-akpo Ahiajoku (Echeruo 1979). Ufodu obodo n'ala Igbo na-akpo ya Ajoku, Ufiejioku, Ihejioku, na Hiajeoku (Nzeako, 1979).

Ji bu naani akuku odinala a na-emere mmemme puru iche zuru Igbo niile onu. O bu isi sekpu nti n'emume iri ji ohuru a na-eme kwa afọ n'ala Igbo. E nwere usoro, na oge e ji eme ya kwa afọ n'ala Igbo dum nke na-abukari malite n'onwa asato bu Ogostu ruo n'onwa iri bu Oktoba. Emume a na-ewu ewu n'ala Igbo di ka oge mmemme ekeresimesi. A na-akpo ya iri ji ohuru bu mgbe e ji ekele chi nwe ji maka ime ka ji ruo nne nke oma.

### **Ji Bu Ihe Omimi**

Ji bu mkpuru akuku putakarichara ihe na mmekorita na ndu odinala ndi Igbo. Adibe (2008) kwara na ji bu ihe na-egosi ndu, akunauba na ihe nruputa nke Ihejioku na Ala. Nke a mere onye obula zuru ji n'ohi maobu mebie ji a korọ emeela aru n'ala Igbo. Mgbe a na-achụ aja ufodu, ji bu otu n'ime ngwa a na-eji achu aja. Onukawa (2017), kwadokwara na ji nwere ike di omimi na ndu ndi Igbo. O kwuru na a na-ahuta ji di ka ihe di ndu n'ih na o na-agbaputa mmiri na-acha ocha ma o buru na e ji mma wabie ya. N'akuku Onicha Uboma di na Steeti Imo, o buru na mmadu aru nro ebe e nyere ya ji wabere awabe, o na-egosi na onwu na-esi. Nke a gbadoro ukwu na nkwenye ndi Igbo na ji bu mmadu ma o bu ihe di ndu.

### **Ji Dị n'Ilu**

Ilu bụ okwu amamihe ndị Igbo ji achọ asụsụ ha mma mgbe ha na-ekwu ma ọ bụ na-ede ihe. Ezi nwafo Igbo ọbụla kwesiri ịma ka e si etinye ilu n'okwu n'uzo ọ ga-adaba nke oma ma marakwa ihe ilu ọ turu putara. Nke a mere e ji asi na onye a tuoru ilu ma kowara ya, a mara na ego e ji luo nne ya furu efu. Omumaatu ilu ji batara na ha gunyere:

- i. A gbara aka na-azo ala, onye ji ji ana akonye.
- ii. Ume onye ji too okorobia ka o ji alu ji.
- iii. Agbara nyere nwata ji mgbala, ga-enye ya mbazu o ji egwu ya.
- iv. Nwata guzoro oto gwujie ji, ya etukwuru ala gwuputa odu ya.

### **Akuko Mmalite Ji**

N'odinala Igbo, ji nwere akuko odinala etu o si malite. N'edemede ya, Echeruo (1979), kwuru na;

Ji sitere n'ilo uwa nke diokpara otu nwanyi Afikpo onye jiri nwa ya chuo aja di ka Ibini Ukpabi gwara ya mee. Nwaanyi a bu uzo jiri ohu chuo aja ma obodo nwetara ji abana; ma mgbe o mechara were nwa nke ya chuo aja, ji amadi bu ji nwoke, puputara (p.9).

Nke a bu otu n'ime akuko a koru banyere etu ji si bia n'ala Igbo di ka mba ndi ozo si nwekwaa akuko banyere etu mkpuru akuko di iche iche si bia na ndu ha.

N'aka nke ozo, Ubesie (1978) nwekwara akuko nke ya banyere etu ji si bia na ndu ndi Igbo site n'aka chukwu. O si:

Ndi Igbo na-ako akuko na mgbe Chukwu kere uwa na mbu na Chukwu nyezuru mmadu ihe dum na-adi ya mkpa. N'oge ahụ, elu igwe na ala di nso, nke bu na mmadu na-emetu elu igwe aka. Aguu guo mmadu, o were mma bebiri urukpuru sie, rijuo afo. A si na o bu mgbe mmadu mewere anya ukwu ka Obasi di n'elu ji mee ka urukpuru rja elu nke ukwu, nke bu na aka mmadu anakwaghi eru ya. Aguu chororo iwere umu mmadu n'elu uwa nke bu na e jere n'afa juta ase ihe a ga-eme wee huwakwa nri. Obasi wee si mmadu ya gbuo ada ya lie n'ala, ka o gbukwuo okpara ya lie n'ala. Mmadu wee ruwe isi mee ihe Obasi gwara ya. Ka o noro ntakiri, o hu ome puru n'ebe o liri ada ya, na ebe o liri okpara ya. O wee ruo mgbe owuwe ihe ubi, o jee boghee ebe o liri okpara ya hu ji, jee boghee ebe o liri ada ya, hu ede (p.134).

Akuko a so n'ihe mere otutu obodo di n'ala Igbo ji kwenye na ji bubu mmadu. Ya mere ha ji enye ji ugwu na nsopuru.

## Ji Bụ Nwoke

Ndị Igbo kwenyere na ji bụ nwoke site n'akụkọ a kọrọ banyere ka ji si bịa na ndụ ndị Igbo dị ka Echeruo (1979) na Ubesie (1979) mere ka anyị mata. O bụ ebe e liri ohu na nwaafọ Afikpo ka ji pulitere ma ede pulitere ebe e liri ada mmadụ. Nke a bụ isi nkwenye na ji bụ nwoke. Ozo aburu na nwoke naanị na-akọ ji, o naghị akọ ede. Oru ji bụ oru siri ike a na-akpachapuru anya mgbe a na-arụ ya iji mee ka o ruo nne nke oma. Ya mere, o bụ nwoke puru itabeli ihe di n'iru oru ji. Nke a kpatara e ji echi nwoke obula nwere ji karichaa n'obodo echichi ma nye ya aha otutu di ka; Diji, Osuji, Ogbuji na aha ndi ozo.

## Nchikọta

O doro anya na n'ala Igbo e nwere otutu mkpuru akuku di ka o di na mba uwa dum. Ma a bịa na ndụ ndị Igbo, ji bụ akụkọ putakarichara ihe. Ya mere na nchọcha a, anyị lebara anya na mpuruiche ji na nkwenye ndị Igbo. Anyị chọputara na otutu ndi odee edeela ihe banyere mmemme a na-emere ji ohuru nke ha kporo oriri Ihejioku, oriri ji ohuru, Ahiajoku, emume iri ji ohuru na iri ji ohuru na ala Igbo na mba ndi abughi ala Igbo bu ebe ndi Igbo bigasi. A na-eme nke a iji kwanyere ji ugwu di ka isi nri ndi Igbo.

E wezuga mmemme a na-eme iji rie ji ohuru, anyi choptara n'ezie na ji bu mkpuru akuku puru iche kari akuku ndi ozo na ndu ndi Igbo n'udi na o bu ji nwere agbara na-achi ya bu Ahiajoku, Ajoku, Njoku, Ihejioku, Ufiejioku maobu Hiajeoku di ka ndi si akpo nke ha. Ji bu akuku odinala Igbo, e nwere akuko odinala okpu etu o siri bia n'ala Igbo, ji di n'aha otutu ndi Igbo na-aza ma dirikwa n'ilu ndi Igbo, ji bu ihe omimi, ji bu nwoke, ji bu eze akuku ndi ozo ma burukwa naanị akuku a na-emere emume zuru Igbo niile onu ma ono n'ulo ma ono n'ije iji gosiputa ugwu na nsopuru a na-akwanyere ji di ka opuru iche di n'akuku ndi ozo.

Ndị Igbo kwesiri ina arusi oru ji ike iji dowe akuku a bu ji n'ogo di elu di ka ndi nna nna anyi ha si mee. O di mkpa na ezi nwaafọ Igbo bu nwoke ga-eji ji o koptara n'ubi ya eme emume iri ji ohuru. O bughi nke a zutara n'ahia. Site n'ime nke a, ndi ntorobia gamata n'ezie na nsopuru a na-enye ji abughi naanị ha ibughari mma iji yie ndi mmadu egwu ubochi emume iri ji ohuru kama o bu maka na ji bu isi nri ndi Igbo e ji irusi oru ike enweta.

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## IGBO LANGUAGE AMIDST GLOBALISATION: THE WAY FORWARD

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### **Abstract**

Globalisation, as a concept, idea or practice has come to stay. It refers to the process of increasing economic, political, social and cultural relations across international boundaries. It is a process that brings both positive and negative realisation on every aspect of human life. The forces of globalisation are fast pervading the entire globe. As the tempest of globalisation increasingly burrows into the fabric of human activities, it leaves minority languages more vulnerable and doomed, as people now prefer to conduct business and communicate in widely-used languages such as English and French. The paper finds out that the effects of globalisation have not been the same. There is obviously variation in the way globalisation is taking place around the world. Language is a living thing hence it needs to grow and develop in its environments. Every language is capable of growing, developing and dying. It is crystal clear that the wind of globalisation is not doing the Igbo language any good hence the paper calls on linguists, speakers of the language, enthusiasts and government to wake up to the challenge. The Igbo people can decide the extent to which globalisation will affect them. The paper advocates tangible measures to forestall the negative effects of globalisation on the Igbo language.

### **Introduction**

Globalisation suggests various things to different people. It has several definitions, but an undeniable fact is the certainty that it is a complex process that has wide and varying impacts on economies, both developed and developing. Globalisation refers to the process of increasing economic, political, social and cultural relations across international boundaries. It is unfortunate that while some nations take the initiative and set the pace, some other countries mostly third world, lag behind and only receive the crumbs that fall from the master's table.

Globalisation has fostered linguistic imperialism (that is, dominance of English and other major languages over Nigerian indigenous languages). It deals with increasing breakdown of trade barrier and the increasing integration of world market. Globalisation is a driving force that propels world economies, redistributing world economy, enriching some countries and impoverishing some. It sets some countries as world standards and has been described by some as the peak of capitalism. Being an economic and political term, globalisation has gradually shifted into language and over the years, English has been tagged the language of

globalisation. This has been acknowledged by Zuckerman (2003), Emenanjo (2005); Crystal (2006); Mondejar-Nicasio (2007); Witaliz (2011); Neha and Atanu (2013) among others.

Globalisation is an offshoot of European colonisation since 16th century and not a recent phenomenon as may be assumed. Due to neo-colonialism, economically powerful languages dominate the less commonly spoken language, accelerating the rate of disappearance for less commonly spoken languages. Globalisation today has now cleared the way for world-wide development, but the progress is not "even" as some nations are getting integrated into the global economy faster than others as shown by those countries' fast economic growth and reduced poverty levels (Lawal, 2006). This then means that globalisation does not hold the same benefits for all members of the global community. It holds more benefits for members of developed nations while developing nations can be said to be in a rather deprived position.

It is clear that globalisation is really affecting the African mindset; it poses a grave problem to the Igbo man on how to take the good things of globalisation and maintain the uniqueness of his cultural identity. Igbo people cannot reject their memberships of this global village but they can rebuild their own national image and insist on their own cultural advancements and terms of participation in the village.

The paper started with an introduction in the first section. Review of literature on the concept of globalisation, language of globalisation, forces and effects of globalisation were done in section two. In the third section, the state of the Igbo language amidst globalisation and the way forward took the centre stage while the paper was concluded in the last section.

### **Concepts**

There are different concepts used in this work which may make understanding the work a little difficult. Based on this, we will explain them below. They are as follows: Globalisation as a concept, language and globalisation, forces of globalisation and effects of globalisation.

### **The Concept of Globalisation**

Ohaabunwa (1999) in Agwaraonye (2015), describes globalisation as an evolution which is systematically reconstructing integrative phases among nations by breaking down barriers in the areas of culture, commerce, communication and other fields of endeavour. In his own perspective, Nsibambi (2001) sees globalisation as a process of advancement and increase in interaction among the countries of the world and people facilitated by progressive technological changes in locomotion, communication, political and military powers, knowledge and skills as well as interfacing of cultural values, systems and practices. Nsibami differs slightly in his definition adding that globalisation cuts across both political and military powers not mentioned in the first definition. Notwithstanding, both definitions perceive globalisation from a positive point of view.

Okura (2001) views globalisation from a negative perspective. He opines that globalisation is an ill wind that blows no culture any good. It is also a broad road that leads subtly but

steadily to the destruction of local cultures and persuades many worldwide to follow it. In same vein, Adamu (2003:15) in his definition reports that:

Globalisation is like a wild fire, it has started, it is uncontrollable and nobody knows where it is taking us. What is evident is that no person, family, religion is immune to it. It is therefore, shaping our society's labour market and its pattern of inequality, its consumption, its health, its political stability and legitimacy, values and members' life style. We as humanity are shaping and affecting globalisation and globalisation is shaping and affecting us.

Adamu observes globalisation from both positive and negative point of view. In his consideration, globalisation is a process that nothing can escape from. It determines almost every aspect of human existence.

Gowdy et al (2004) as cited in Agwaraonye (2015) reasons in line with the foregoing that globalisation signifies increased flow of capital around the world; removal of barriers to trade; increased diffusion of technology and the internationalisation of the production process. Andrews (2006) captures the diversity in conception and application saying that there are economic globalisation, political globalisation, environmental globalisation, socio-economic globalisation and of course a linguistic globalisation or what Okwudishu (2003) refers to as a 'global common language'. Lawal (2006) adds that globalisation is widely accepted and referred to as the widening, deepening and speeding up of world-wide interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, the financial to the spiritual. This implies that globalisation affects all with or without their knowledge. Lending a voice to Lawal's view, Henshin (2007) regards globalisation as "the increased interconnectedness and under dependence of different societies around the world. He also sees it as the breaking down of national boundaries because of advance in communications, trade and travel.

Ezema (2010:1), commenting on globalisation states, "The present information revolution has gradually reduced the entire world into a global electronic village conquering the barriers of space and time." Adding to Ezema's view, Agbede and Eze (2012) describe globalisation as an advanced stage of growth and predominance of Western civilisation in thought, world view, value and attitudes to life as well as the unprecedented increase in the empowerment of Western culture. This is very true considering the rate at which indigenous cultures are being eroded unrestrained.

### **Forces of Globalisation**

A number of forces are responsible for the emergence and development of globalisation. Bertucci and Alberti (2001) identified four major factors as the driving forces pushing work-divide interdependence forward. They include: entrepreneurship, liberalisation of trade and investment, technological innovation and global social network. Nitish (2020) also lists the following as the forces of globalisation: advancement of technologies, reduction in cross-

trade barriers, increase in consumers demand and high competition. In addition, Ukessays (2017) outlines these forces of globalisation: science and technology, trade and commerce and political changes.

The internet which is one of the technological innovations is a very powerful tool of globalisation. It contains the biggest, richest and wide ranging resources of information in the entire world, and it enables people to obtain an interactive avenue to instantly communicate with each other. It provides a transparent window through which global experiences and best practices are shared. It is cheap, and very easily available. It has a wide range of advantages, but most of its advantages also are its source of worry to the African society and indeed the world at large. It is one of the most effective and discreet way of changing a people's world view and entire moral code. The internet has globally unlocked unlimited prospects. It has come to be what is seen as globalisation of society providing technology that does not recognise national boundaries; that has no single owner, and that is not influenced by any single internal or external legal structure.

Youths are now becoming more and more slaves to the internet and its attendant social media including: Yahoo, Facebook, Whatsapp, Twitter, to mention but a few. They are exposed to these Western influences with little or no parental or adult control and guidance. Oni (2005) observes that Nigerian youths are rapidly losing touch with cultural values and that this could be seen in the alien culture which they portray; their bizarre dressing, dancing, language, and so on which invariably affect other aspects of social life. Bello and Adesemoye (2012:10) in their contribution have this to say,

... Teenagers and youths are generally vital segments of the society who could be instrumental in promoting African cultures. But unfortunately, the mentality and life style of the teenagers in African societies have been grossly affected by exposure to western films to some extent that rather than promoting African cultures, they have become hardened acolytes and promoters of western culture.

### **Language and Globalisation**

Globalisation allows languages and cultures to spread and dominate on a global scale; it also leads to the extinction of other languages and cultures. Language contributes to the formation of culture. It serves as important symbols of group belonging, enabling different groups of people to know what common heritage they belong to, and what common heritage they share. Without a language, people would lose their cultural identity. Languages are the essential medium in which the ability to communicate across culture develops. Knowledge of one or several languages enables one to perceive new horizons, to think globally, and to increase one's understanding of oneself and neighbours (Delhumeau 2011). Languages are then, the very lifeline of globalisation; without language there will be no globalisation and without globalisation there will be no world languages.

Further, Delhumeau reports that there are about 6,500 different natural languages. Eleven of them account for the speech of more than a half of the world's population. These eleven are Mandarin Chinese, Spanish, Hindi, French, Bengali, Portuguese, Russian, German, Japanese, Arabic and English. Language is used as an identity to be part of the "world system" now, and the thing about any system that integrates people is that it benefits its architects. There are arguments that globalisation is positive for language and people on the one hand and on the other hand some are arguing it will have negative effects on languages. Whichever way one looks at it, the fact remains that globalisation has both negative and positive effects on languages. As it stands in the global field, few languages are enjoying the dividends of globalisation while a handful of languages are facing serious threats.

Language is a vehicle for transferring information, trading, commerce, advancing technologies, that is, for capturing the advancements of technologies. Languages are hugely important in giving people an identity in a very rapidly changing world. The more there are people who speak a language, the more important that language is. Linguists estimate that, up to a half of the world's remaining 6,500 languages will no longer be in regular use by the end of this century (Turin, 2013). Most of the languages facing extinction lack the capacity to fulfil the needs of man in an age of breakthrough, science and technology, when every man and woman want to be part of the advances and prosperity.

### **Globalisation and Indigenous Languages**

In this era of globalisation, users of indigenous and national languages are continuing to decrease. Today, Nigerians use and read books written in foreign languages faster and fluently than those written in local languages. The number of movies produced in English are much more than those performed and produced in Igbo and other Nigerian languages. Emenanjo (1999:83) earlier declares that:

Language is the key to the heart of the people, if we lose the key, we lose the people. A lost language is a lost tribe; a lost tribe is a lost culture, a lost culture is invaluable knowledge lost... The whole vast of archives of knowledge and expertise....will be consigned to oblivion.

The United Nations Organisation estimates that a half of the world's estimated 6,000 languages will disappear in less than a century. Roughly a third of those that are spoken in Africa and about 200 already have less than 500 speakers. Experts estimate that a half of the people in the world now uses the eight most widely spread languages in their daily lives. The languages are: Chinese, English, Hindi, Spanish, Russian, Arabic, Portuguese and French. Experts say 234 African languages have already disappeared and that 32% of the endangered languages on earth are African (Leonard, 2005).

Akande (2002) blames globalisation for the extinction of 22,000 indigenous cultures in the last decade and projects that approximately 90% of the world's languages will disappear in the next century as a result of globalisation. Globalisation has resulted to the loss of cultural

boundaries. In this way, it has caused the extinction of several languages in many developing nations. The way languages are going extinct is very rapid, and its continuation has been unless something is done to stop the complex process of globalisation (Cronin, 2003).

Leonard (2005) quoting Rafael Shambela (Mozambican Linguist) says that the pressures from globalisation are often too great to resist. To conserve native languages and cultures; he argues that societies must ascribe an inherent value to them. Many African languages have recently lost the competition to peers that have guaranteed a surer economic survival and not to languages of power. It is difficult to advance technology and democracy without a corresponding advancement of language. Indeed without language, there will be no social understanding and stable environment within which technological innovation and democratic process can take place. Technology must be acquired and domesticated through acceptable integration of Nigerian languages.

Romaine (2002) argues that legal provision is another way of ensuring the survival of languages. Many governments around the world have attempted to protect their cultures by imposing bans on what they declare to be foreign cultural intrusion. In a concurring opinion, Usman (2017) says:

Scientific or technological development cannot be attained by a people who have not developed linguistically. The failure of many African countries to enhance the robust development of their local languages to make them more effective tools for technological development and wealth-generation has led such countries to failure and stagnation in many areas.

France has attracted the notoriety for attempting to protect its language from the immigration of language words (McPartland, 2013). This is a premeditated act done primarily to preserve and protect French as a language from the ill wind of globalisation.

In the same vein, the Chinese government has also attempted to protect the purity of its language by removing the use of foreign words. Authorities in China recently scrutinized the brands and the names of 20,000 Western companies, forcing them to change to more Chinese-sounding names. It is difficult to advance technology without a corresponding advancement of language. Indeed without language, there will be no social understanding and therefore no stable environment within which technological innovation process can take place. Chinese scholars have also called for the removal of English words from a prominent Chinese dictionary which includes 239 such words (“language purity now” 2012). The above few steps taken by France and China towards their languages in this global era show their readiness to safeguard their respective languages against the ill wind of globalisation.

### **Igbo Language amidst Globalisation**

From the discussion of the relevant concepts, it is clear that globalisation in all its forms has come to stay. It is also clear that no nation, culture and especially language are immuned to

it. Some countries and cultures are benefitting remarkably from the dividends of globalisation while others are being negatively affected. The nations that are benefitting are doing so with their languages. This shows that the internet which is one of the greatest inventions of science and technology and the most vital instrument for globalisation is a platform that is open to all and sundry irrespective of language or culture. From all indications, any language can be used on the net and a number of languages are showing their presence on the net. The task on ground is for the owners of the Igbo language to recognise the fact that it is their duty to protect and project their language to whatever level they want it to get to knowing that every language including Igbo can only get to the level the owners want it to reach or perform the functions it is expected to perform. Based on the above fact, the paper makes the following recommendations to further the course of the Igbo language in the global arena.

### **Acceptance of the Igbo Language**

It is not an accident that Igbo people have Igbo as their language, but the attitude of a greater percentage of the Igbo people shows that the language has no place in their hearts. No people that abandoned their language have prospered. Most of the countries that are making waves in the global market are doing so with their languages. Languages do not develop against the interest of the language owners. It is the owners of a language that determine how far their language can go. The Igbo language can be pushed beyond the present level but it will take love and acceptance from the Igbo people themselves. Love for the Igbo language will affect so many other things a people can do for their language. Not loving one's language simply shows lack of love for oneself. One should love everything about oneself to amount to anything in life. The Igbo people need to take a leaf from other tribes to learn how to deal with their language. There is a limited time to whatever can be done positively to showcase the Igbo language. This is because as actions are delayed, globalisation forces are busy eating deep into the lives of the Igbo people, especially the youths thereby endangering the Igbo language more. In line with the foregoing, Adichie (2018) pleads that within their home, parents should insist on their children speaking Igbo because it will help them to keep their identity while trying to reach to the outside world. We can embrace Western technology but at the same time keep our cultural heritage.

### **Incentives for Studying Igbo**

Knowing the values of indigenous languages and the negative effects of losing a language, the government in collaboration with the Ministry of Education, National University Commission and institutions of higher learning should devise a way of enticing more students to study the language. Different methods can be applied to this effect. The end result is to increase the number of people studying the language. Some nations are already doing so with their various languages; for example: China, France, Germany etc. Scholarships and other kinds of funding can be used to make the Igbo language attractive for study at all levels. If the above mentioned nations are releasing funds in order to increase the number of speakers of their languages and as a result increasing the presence of their languages on the net, then the Igbo people should rise up to the same challenge. As the wind of globalisation is blowing and unfolding the importance of language on the global platform,

the Igbo educationists should follow the trend especially where it calls for increasing the number of speakers and students enrolling for Igbo studies.

### **Resuscitation of the Society for the Promotion of Igbo Language and Culture (SPILC)**

That the Igbo language got to the level it is today is the sole effort of SPILC led by Late Chief F.C. Ogbalu. Whether the organisation is still working is what this paper will not delve into. The fact is that since the death of F.C. Ogbalu, no definite improvements or achievements have been recorded by the organisation. Other organisations like Igbo Studies Association and Otu Sụwakwa Igbo should come up with tangible evidence showing what and what have been achieved so far. If these indigenous bodies led by the Igbo people cannot achieve much, then no foreign organisation can help the language to cross the present level. Everything boils down to the need for concerted efforts from academics especially linguists who are supposed to know better about language issues to go beyond politics and do something positive with regard to the Igbo language. There is an urgent need to chronicle and display the Igbo traditional education from time to time and all programmes in the mass media should reflect the Igbo geographical context.

Igbo linguists and academics should fight to reintroduce the study of Igbo language abroad as other Nigerian languages like Yoruba which is studied in more than sixteen universities in the United States (Adewole, 2007). The issue at hand demands a collaborated effort. No one can do all that is needed to push the language forward; so it is important that the already existing Igbo language organisations be revived or be sensitive about the enormous work to be done on the language to enable it to compete with other languages in the global market.

### **Interdisciplinary Network**

Igbo linguists should identify areas of greatest weakness of the language. This will help to know the areas of the language on which to focus attention first. By this, we mean giving immediate attention to where the language is lagging behind. Core questions like the following should help drive the matter home: What are the greatest challenges of the Igbo language? What could be done to shoulder the challenges? Identifying the challenges of the language will be the first step in helping the language to gain global recognition. Igbo as a language can be packaged and sold to other nations of the world. After all, people are spending time and money learning more difficult languages for many reasons.

As the problems of the language in relation to globalisation are identified, linguists should be broad-hearted enough to relate with other academics in other areas to find a lasting solution to the problems at hand. Various departments of linguistics can collaborate with computer science or mathematics department to figure out solutions to the problems of the Igbo language. Also, to aid understanding in all other subjects of learning, Igbo language teachers should come up with Igbo translation of terms in those subjects. This may take quite some time to articulate but the resultant effect will be enormous.

### **Frequent Usage of the Igbo Language**

As mentioned earlier, no language specifically meant for use in this era of globalisation, neither are there particular languages solely reserved for use in modern technologies. This is to say that any language can be used to communicate on social networks, the internet, the media etc. Text messages can be written using the Igbo language. PDF articles written in Igbo can be posted and retrieved online. Igbo textbooks from nursery to higher learning books could also be converted to PDF and posted online. This will help some researchers in the language to lay hand on some materials in the language. If other languages are going to the net, Igbo language should also follow suit while underground work is going on to improve on the standard of the language. Complaining about the deficiencies of the Igbo language is not the solution and will not help the situation. This paper opines that what is available so far should be used while genuine and spirited effort is being made towards raising the standard of the language.

### **Conclusion**

It has been made clear that globalisation has come to stay. Also understandable is the fact that there are positive and negative effects of globalisation. Some developed nations are benefiting tremendously from globalisation while a good number of other developing nations are experiencing the negative effects of globalisation. Igbo language is adversely encountering the negative effects of globalisation. The paper reveals that rather than shying away from the realities of globalisation; Igbo linguists and lovers should take up the task of pushing the Igbo language to the global arena since every language has equal access to the global platform. Lastly, procedures to fight the negative effects of globalisation on the Igbo language were proposed.

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## ỌMỤMỤ IGBO NA MAHADUM ABUGHỊ ANỌMNISI

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### Ụmị edemede

Nchọcha a bụ nke isiokwu ya bụ “Ọmụmụ Igbo na Mahadum Abughị Anọmnisi”. Otu n’ime ebumnuche ndị e ji maka ha eme nchọcha a bụ ịkọwa ihe bụ anọmnisi. Ebumnuche ndị ọzọ bụ: ịchọputa etu ndị na-amụ Igbo si anọ n’isi, ihe na-akpata ọnọdụ ịnọ n’isi, ọghom na-esite n’ịnọ n’isi na ihe a ga-emegasi iji wee belata ọnọdụ anọmnisi. Usoro anyị na-agbaso n’ime nchọcha a bụ usoro nchọcha kenkọwa nkịtị (descriptive research) na usoro nkọwa kesọvee/usoro nkọwa keajujụ ọnụ (descriptive survey research). Atụtụ nchọcha a bụ nke ike agburu (Ethnolinguistic vitality theory) na atụtụ njumafọ onwe (theory of self-esteem). Nchọputa nke mbụ bụ na ụmụakwukwọ ngalaba Igbo amatachaghị uru dī n’amụmamụ ha. Nke ọzọ bụ na onye ọbụla gara mahadum bụ asambo digrii ka ọ na-achọ, etu ahụ ka ọ dīkwa onye na-amụ Igbo. Ya bụ na ọrụ na-eche onye mụrụ ihe ọzọ na-ehekwa onye mụrụ Igbo. A chọputakwara na nchikọta ihe a na-akuziri ha gbado kariri ụkwụ na sayensi asusu, nzikorita ozi, kọmputa, amụmamụ na omenala.

### Okwu Mmalite

Ihe ọbụla a na-eme n’ụwa nwere ihe kpatara e ji eme ya, ma ịzụ ahia, iru ọrụ, ma ịgụ akwukwọ. Agụm akwukwọ bụ nke gbasara anyị n’ebe a. Ebe o si gbasara anyị bụ n’amụm Igbo na mahadum.

Anyị chọrọ ime nchọcha n’isi okwu a bụ “Ọmụmụ Igbo na Mahadum Abughị Anọmnisi”. Isi okwu a apụtaghị na nkịtị. Kepu kepu anyị na-anụ na-adị ka ọ na-arutụ aka n’etu obi na-adị ụmụ akwukwọ na-amụ Igbo na mahadum. Ọ na-adị ka ha ejighi ezi obi ha amụ ya; na-adikwa ka ịgụ ya anaghị enye ha afọ ojuju. Ọ na-adikwa ka ha ana amụ ya n’udị “a hughị ka e mere, e mee ka a hụrụ”. Ọ na-adicha ka ọnụ anaghị aka ha aka ikwuputa na ha na-amụ Igbo na mahadum. Ọ na-adizi ka ha anaghị esonyecha n’ihe a na-emegasi n’ulo akwukwọ, na-ezocho ezo ka a ghara ima na ha na-amụ Igbo. Ọ bụ etu a anyị na-eche ọnọdụ ha dī mere anyị ji chọrọ ime nchọcha n’isi okwu a, ka anyị wee mata nke bụ ezi okwu.

N’ihi ya, otu n’ime ebumnuche anyị ji eme nchọcha a bụ ka anyị mata ihe bụ nkọwa anọmnisi ụmụ akwukwọ na-amụ Igbo na mahadum. Ebumnuche ndị ọzọ bụga ndị a:

ichọputa etu ndị na-amụ Igbo si egosi anọmnisi, ihe kpatara ha ji egosi anọmnisi, oghom na-abịara ha, nakwa ihe a ga-eme iji wee belata ọnoḍu a.

Usoro dị na nkwaḍo anyị ga-agbaso wee me nchọcha a bụ nke sovee (descriptive survey research). Atụtụ abụọ ga-eduzi anyị ụzọ na nchọcha a nke ike asụsụ agbụrụ (ethnolinguistic vitality theory), nke si n'aka Bourhis, Giles na Taylor (1977) na atụtụ njumafọ onwe (theory of self-esteem), nke si n'aka James (1892).

N'iji hụ na edemede nchọcha a gara nke ọma, anyị haziri usoro edemede anyị ụzọ anọ ndị a: okwu mmalite, ntulegharị amụmamụ, ntucha nchọputa nchọcha na nchikọta nchọputa nchọcha na mmechi. Anyị ga-ewere ha n'otu n'otu.

Ihe nke mbụ ka anyị ga-eleba anya na ya bụ okwu mmalite. N'okwu mmalite a ka anyị choro ikwado mmuọ oḡu ka o wee mata ihe edemede nchọcha anyị bụ maka ya na ihe kpatara anyị jiri bagide ime nchọcha n'isi okwu a. N'ime ya ka anyị ga-akọwa etu anyị si wee hazi usoro edemede nchọcha a.

Ntulegharị agumagu ga-abụ inyocha ihe ndị e derela gbasara isiokwu anyị n'uzo di iche iche. N'ebe a kwa ka anyị bu n'uche itulegharị udi ihe a na-akuziri umu akwukwo na ngalaba Igbo di na mahadum di iche iche. Olile anya anyi ebe a bu na ntulegharị a ga-eme ka anyi hu n'uju, ihe ndi a na-achọ ka ndi muru Igbo mata n'ulo akwukwo. Anyi ga-esi na ya mata ohere ha nwegasiri n'amumamu ndi ahụ iji nweta oru ma ha guchaa akwukwo na mahadum. Anyi ga-anokwa n'ebe a kowatuo atutu abuo anyi ji eme nchọcha.

Ntulegharị agumagu gasia, anyi abanye na ntucha nchọputa nchọcha. Ihe anyi kwadoro ime ebe a bu ichighari, tulee, lewaa, lebamie anya, ma tuchaa okwu niile anyi nwetere n'amumamu na n'ajuju onu anyi juru ndi mmadu. Mgbe anyi na-eme nke a, anyi ga-eledo anya n'ebumnuche nchọcha anyi n'otu n'otu, tinyere isonye na ntuzi aka atutu nchọcha anyi ga-enye. O bu ebe a ka anyi na-atu anya isi nweta nchọputa nchọcha anyi n'otu n'otu.

Na nkeji nke anọ ka nchikọta nchọputa nchọcha niile ga-ebiri oku. Ebe a kwa ka anyi ga-ekwu okwu mmechi iji wee weta nchọcha a n'isi njedebe. Okwu mmechi anyi ga-egosi na anyi enwetela nchọputa ihe ndi ga-eme ka umu akwukwo na-amu Igbo gharazie ino n'isi.

Nchọputa di etu a ga-eme ka edemede nchọcha a baara otutu ndi mmadu uru. Uru o ga-aba ga-erute ma asusu Igbo nonwe ya, nakwa umu akwukwo na-amu Igbo. A na-atukwuazi anya na ndi nkuzi Igbo ga-erite uru nke ha site n'edemede nchọcha a.

### **Ntulegharị Agumagu**

N'ebe a ka anyi ga-atulegharị ihe e derela gbasara isiokwu a, ma nke metutara ya kpomkwem ma nke agbasaghi ya kpomkwem. Nke a di mkpa n'ihina o ga-eme ka ndi ga-agu ndeputa nchọcha a kpaoo uche ha n'ihe gara aga n'ihina o ga-enyere ha aka ighota edemede a.

### **Ụdị Amụmamụ Dị n'Ụlọ Akwụkwọ**

Orụ anyị na nkeji nke abụọ a bụ itulegharị ihe ndị e derela banyere amụmamụ dị iche iche a na-amụ na ngalaba Igbo. N'itulegharị ha, ebumnuche anyị bụ iledo anya n'ụdị mmụta na igba mbọ ga-esite na nke oḅula wee nyere ha aka ịbara onwe ha uru, site n'inweta orụ ma ha guchaa akwụkwọ na Mahadum.

### **Amụmamụ Lingwistiks na Igbo**

Yusuf (2007) na-asị na lingwistiks na-amụ asụsụ site n'ilechaputa ihe n'asụsụ na n'ikowa ya. Lingwistiks nwekwara ike imeputa iwu asụsụ. E nwekwara ike ịmụ lingwistiks n'uzọ grama, nke ga-agunye oḅidị ụda, oḅidị ụda asụsụ, mmebe okwu, usoro okwu na nghota okwu; nwekwaa ike ịmụ ya n'ụdị lingwistiks mmerenootu, lingwistiks ime mmụọ, ma o bụ lingwistiks mbamuru.

Finch (2000) na-akowa na lingwistiks na-eleba anya n'etu ndị mmadụ si eji asụsụ eme ihe, wee si na ya kowaa etu e si etinyegasi asụsụ n'orụ. N'ikwu etu e si eji asụsụ eme ihe ka ha na-esi emeputa iwu ndị na-asụ asụsụ na-agbaso.

Na nchikota nkowa lingwistiks, o bụ usoro na-esi n'uzọ sayensi amụ maka asụsụ. N'ịmụ maka asụsụ, ha na-ekwu etu asụsụ si akpa agwa, oḅidị ya na njirimara ya. N'otu aka ahụ, ha na-enwe nkwekọrịta na lingwistiks na-enyocha nsogbu si n'asụsụ aputa, na-ekwukwa etu a ga-esi gbochie ya. Etu ahụ kwa ka o si eleba anya, choputa ka e si eji asụsụ eme ihe, wee si na ya nwee mkpebi, tuputa atutu ga-ekwu etu a ga-esi na-eji asụsụ eme ihe. Nkwekọrịta ha bụkwa na a na-amụ lingwistiks site n'oḅidị ụda, fonoloji, mofoloji na sintaaks wee ruo na semantiks.

O bụzị Yusuf (2007), na mpuriche ya, na-ekwu na ihe e ji eme amụmamụ lingwistiks bụ ịjị zuputa ndị nkuzi asụsụ, tumadi asụsụ Naijiria. Ha na-atụ anya na ndị nkuzi a ga-abụ ndị ga-eme nke oma. Imata ihe ndị a ga-eme ka ha mara asụsụ ha na orụ diara ha na ya, ya bụ ịkuzi nkuzi.

N'okwu Ndimele (2005), ihe a na-amụ na lingwistiks na Naijiria na-agbado ukwu na mmeputa usoro edide, asụsụ izugbe, okaasụsụ, mmebe nkowa okwu, nkowa uto-asụsụ Igbo, na nkuzi Igbo na Bekee n'ụlọ akwụkwọ. O na-ekwu na e kwesiri ka a gbanwee ya, bido kuzie ihe ndị ga-emetuta ihe ndị mmadụ na-emegasi na ndụ were akpata ego.

www.masterstudies.com na-akowa na ịmụ asụsụ nne na-enye aka n'ichikota akuko gara aga maka agburu ahụ, nakwa n'ichekwa omenala ha, ma mee ha aburu ezigbo ndi agburu ahụ, tozuru etozu. N'aka nke ozọ, www.aph.gov.au na-ekwu na ịmụ asụsụ na-eme ka onye ahụ na omenala ya nwee njikoro; na-emekwa onye ahụ o nwee afọ ojuju ịjị agburu ya me ngala. O na-enyekwara ya aka ihafe omenala ya si n'aka fere aka.

Na nkowa nke www.study.com, mmadụ ịmụ asụsụ ya di mkpa, n'ihi na asụsụ bụ ya ka e ji ahafe ihe agburu kporo mkpa, iwu agburu ahụ, omenala ha, odibendi, ma ihe bụ nsala na be ha. Mmadu ịmụ asụsụ ya na-emekwa ka ndi ahụ nwee, ma mara ebe ha si na udi agwa na ejiji e jiri mara agburu ha.

Okwu niile ndi a e kwugasiri na-eme ka anyi hu uru asusu na-abara ndi na-amu ya n'ulo akwukwo. O na-agwakwuazi anyi mkpa imu asusu Igbo di. O kwesikwara ka anyi si na ya mata na onye guru Igbo bu onye a na-atu anya na o ga na-akwado onwe ya maka ikuzi nkuzi; di ka ikuzi odidi uda, fonoloji, morfoloji, sintaaks ma o bu nghota okwu. Nke obula o tinyere uchu nay a, o ga-amuta ya, mara ya nke oma. O ga-etosikwa ilenye anya na nkuzi lingwistiks, si na ya muta nsogbu asusu na mgbochi ya, sikwa na ya mara ihe o ga-esi na mmuta lingwistiks mbamuru wee tinye n'oru maka imalite oru nke onwe ya, ma o bu icho oru goomenti.

Yusuf (2007) gakwara n'ihu n'ikowa ihe kpatara ndi na-amu Igbo ma o bu asusu Najjiria ji amu lingwistiks n'ulo akwukwo. O na-eme ha ka ha buru ndi nkuzi asusu, tumadi asusu Najjiria, na-emekwa ha ka ha gbara nchoputa atutu lingwistiks na nke e mere na lingwistiks mbamuru na mbo aka. Nke a ga-eme ka ha mara na ha ga-akuzi asusu Igbo, na-akwado onwe ha maka ya.

Anozie (2003) na-enye nkowa etu ndi Igbo si je West Indies na America imu asusu Igbo tupu ha aloa ikuzi ya n'ala Igbo. Mgbe ha lotara, ha malitere ichikoba mkpuru okwu Igbo, itughari otutu okwu site n'asusu Bekee na Frenchi wee banye n'asusu Igbo. Ha tughariri Akwukwo Nso, dee akwukwo grama Igbo, chikota olu asusu niile di n'asusu Igbo. Ihe Anozie (2003) na-ajuzi bu: kedu onodu asusu Igbo nozi na ya taa?

Ajuju a kwesiri ka ndi na-amu Igbo ugbu a zaa ya. Ndi agba ochie egosila mbo nke ha. Kedu ngosi mbo unu bu ndi na-amu Igbo n'oge ugbu a? Ha chikobara mkpuru okwu Igbo. Kedu nke unu bu ndi na-amu Igbo n'oge ugbu a chikobara? Ha tughariri otutu okwu Igbo na Bekee nakwa Frenchi. Kedu nke unu bu ndi na-amu Igbo ugbu a na-atughari? Ha tughariri Baibulu n'oge nke ha, dee akwukwo grama/utoasusu. Olee nke unu bu ndi oge ugbu a na-atughari ma o bu na-ede? Ndi mgbo ochie chikotara olu asusu digasi n'asusu Igbo. Olee nke ndi na-amu Igbo n'oge ugbu a chikobara ma tugharia?

Nke a na-egosi n andi na-amu Igbo n'oge ugbu a di ntala, juo ahụ oyi. Ha anaghi achọ igba mbo, ma na-achọ ka ihe ufodu mee onwe ha. Ndi oge ugbu a anaghi eke nkwicha. Ha asapeghi anya ma ncha. Ha chorọ ibu ogaranya, mana ha achoghi igba mbo e ji abụ ogaranya. Ha achoghi ichu uchu banyere ihe ha ga-eme wee kwalite asusu Igbo ha na-amu, mana ha chorọ ka asusu Igbo nye ha oru. Ndi oge gbo kporo asusu Igbo mkpa, kwalite ya, wee si na ya nwee aha, nwee oru buru ndi e ji eme onu n'asusu Igbo. Kedu igba mbo ndi oge ugbu a na-agba di ka ndi guru asusu Igbo? E nweghi.

N'oge ahụ kwa, di ka Emenanjo (2010) si akowa, ihe na-ewu mgbe ahụ bu izipu umu amaala Igbo ka ha je guo asusu Igbo na Mahadum Edinburgh na School of Oriental and African Studies (SOAS) na iwube omumu asusu Igbo na Mahadum Ibadan na ndi ozo. Ha wubere The West African Linguistic Society, nke mechaara buru The Linguistic Association of Nigeria (LAN). Oge ahụ, lingwistiks bu amumamu na-enye ugwu. Ndi guru ya na-enwete oru, sonye n'ikwalite asusu Igbo, na-emeputa usoro edide Igbo, na-ede akwukwo maka ndi na-amu asusu Igbo di ka L1, na-edekwa akwukwo okaasusu Igbo, nke e sin a ya enye otutu okwu Bekee aha Igbo.

Ụdị ọrụ a na igba mbọ a, ha dị ugbo a? Olee nke ndị na-amụ Igbo ugbo a na-achọ imeputa site n'omumụ ha na-eme? O nwere okwu ọhụrụ ndị oge ugbo a gbakoro ọnu si ka ha meputa? O nwere mbọ nke onwe ha ha na-agba maka asụsụ Igbo ha na-amụ. Uche ha, ọ dị n'asụsụ Igbo? Ọ kwa ihe ha na-eme bụ, a na-eri raịsi, a na-arọ akpụ anya. Ha na-amụ Igbo, ha ana-eche na ọ bụ na Bekee ka inweta ọrụ dị mfe. E nwere ebe ihe ụwa toro ute? Igba mbọ si n'asụsụ Igbo nyere onwe ha aka bụ ihe a na-atụ anya n'aka ndị na-amụ Igbo n'oge ugbo a.

Kay Williamson, n'akwukwọ Emenanjo (2010), na-ekwu na onye ọbụla a kuziere lingwistiks aburula onye gurụ lingwistiks. Onye ahụ kwesiri ina-arụ ọrụ onye gurụ lingwistiks a na-ahụ anya, na-emetu aka. Ọ na-ekwu na onye ahụ kwesiri ina-akowa asusu, na-achikota, na-edetu ngwa ọrụ asusu Igbo, olu ndi, w.d.g. O wee na-akpoku ndi Naijiria ka ha hu asusu ha n'anya site n'ikwalite ya, nwee ike na-edetu uzọ mpuruchiche niile asusu Naijiria si agbanwe, na-adighari, Ọ na-ekwu n'Emenanjo (2010:4) na-asị:

Let the names of Nigerian linguists be honoured alongside those of the great Europeans of the 19<sup>th</sup> century, such as Koelle, who documented the languages he found spoken by the freed slaves in Freetown in his “Polyglotta Africana”. Who is going to produce our “Polyglotta Nigeriana”?

Okwu a Kay Williamson a-ekwu kwesiri ibu ihe njomi na mkpalite mmuo nye umu akwukwo na-amu Igbo ugbo a. Olee ihe ndi ha na-eme na-egosị ntinye n'oru na mbọ onye gurụ lingwistiks ha gurụ n'ulo akwukwo? O nwekwara onye n'ime ha na-achọ ibu Ogbalu nke abuo n'asusu Igbo ha na-amu? E nwekwara ihe oheru ha na-achọ imeputa, nke a ga-eji na-elote ha etu e si eji “Polyglotta Africana” elote Koelle? Olee onye, n'umu akwukwo oge ugbo a ga-edeputa akwukwo nke ya, nke a ga-akpo “Polyglotta Igboricana”?

N'ihe gbasara imu asusu Igbo n'ulo akwukwo, odee a ma ama n'asusu Igbo, Emenanjo (2015) na-akowa na otu n'ime ihe ndi na-akpalite ya ide akwukwo Igbo bu ka ndi mmadu kwuo okwu, nwee arumuka banyere ihe ya dere. Ọ na-ekwu na ihe ọbụla ya dere na-enwe oghere digasi na ya, ebe umu akwukwo n andi nchocha ga-enwe ike inyochaputa ihe. N'ima atụ, ọ na-ekwu na oghere a ga-eji nchocha mechie ka dīcha na mgbakwunye mgbati, mgbakwunye, mgbakwunye mmeputa okwu, mmeka ngwaa, akpaalaokwu, wdg. Ọ na-aga n'ihu na-ekwu na ihe e mebeghi eme, a kpatubeghi aka juru na fonoloji, mofoloji, sintaaks na nghota okwu.

N'okwu ya, ọ na-asị na ihe e ji ama ndi na-eme ezigbo amumamu akwukwo bu irurita ka gbasara ihe onye ozọ dere, ma ọ bụ ihe onye nkuzi kuziri. Ọ na-ekwu na uto mmuta na amumakwukwo bu ime nnyocha na ime nchocha choputa ihe oheru ga-egosị na ndi ochie ataala nchara. Onye nkuzi ma ọ bụ nwata akwukwo enweghi ike iju ajuju gbasara ihe onye ozọ dere ma ọ bụ ihe onye nkuzi kuziri ezughi oke. Onye ahụ kwesiri ka e leghara ya anya.

Mmuta di mkpa n'okwu ndi a bu na umu akwukwo ga-asape anya na uburu ha, ghota nkuzi a na-eme, wee si n'ihe ha ghotara choputa ebe oghere di, ya bu ebe riri mperi ha ga-eledo anya wee dee akwukwo ga-akowa iri mperi ahụ nke oma. Ha nwere ike isi ebe ahụ juo ajuju,

ma ọ bụ were ebe ahụ mere ebe ha ga-eso nye onwe ha ọrụ ma ha gusịa akwụkwọ na mahadum.

Emenanjo (2015) na-aga n'ihu na-ekwu na olu asụsụ bụ ebe pụtara ihe ụmụ akwụkwọ, ndị odee na ndị ọka mmụta ga-enwiri ihe ha ga-atunye, nakwa nnyocha ma ọ bụ nchọcha ha ga-eme. Ọ na-ekwu na ohere ime nchọcha ntule na ntulekorita juru eju n'amumamu olu asụsụ dị iche iche.

Traugott na Pratt (1980) na-ekwu na onye mere amumamu lingwistiks nwere ike itinye ihe ọ mụtara na mbamuru amumamu. O nwere ike iji ya me ntucha amumamu ga, ma nke Igbo ma nke Bekee. Imami lingwistiks ime ga-enyere ụmụ akwụkwọ aka igbaso ezi usoro n'itinye mmụta lingwistiks n'ọrụ mbamuru n'udị amumamu ọbụla, ma nke amumamu, nkuzi na nsogbu si n'asụsụ.

### **Amumamu Asụsụ Mba Ọzọ**

Imụ asụsụ mba ọzọ nwere otutu uru ya na ya na-eso, dị ka : inwe mmụọ icheputa ihe ọhuru, inwe uburu na-atu nko, inwe ohere inweta ọrụ n'ebe di iche iche, iga njem na mba ọzọ, inwe ezi mfumobi, imata omenala mba ọzọ nke oma, ikwalite mmụọ nnyocha na ntucha, mmụọ ichesa echiche echesa, ibawanye adimike uburu, imawaganye omenala ndi ọzọ, ije ofesi, inwe obi sara sara, inwe nka nzirita ozi, icho ọrụ n'ofesi, iri nnukwu ugwo onwa na ighotawanye uwa anyi no n'ime ya. Ọ ga-ebute igu akwụkwọ n'ofesi, inwe otutu enyi n andi mmekorita, ibu onye ntapia okwu na inwe ohere igu akwụkwọ n'efu ([www.excite.com](http://www.excite.com)).

McGregor (2009) na-eche na ọ bụ ihe di mmadu mkpa na-akpata imu asusu mba ọzọ. Onye ahụ nwere ike choo ka ọ mara asu asusu mba ọzọ nke oma, buru oka ibe na ya. Na nkowa Finegan (2008), mmadu na-eji maka ije ezumike na mba ọzọ wee choo imu asusu ha, ma ọ bụ choo ibi ebe ahụ, ma ọ bụ inweta nzere mmuta. Onye ahụ nwere ike choo iji ya zu ahia, ruo ọrụ sayensi, mta iti egwu, isonyere ndi mba ahụ wee na-ebi ndu. Ọ na-eme ka mmadu matawanye asusu nne.

N'idonyere okwu a ukwu, onye ahụ ga-abawanye na mmuta asusu epum, o mee uburu ya achawapu, di nko, mepee mmuọ ncheta ihe, mee ka o nwee mmuọ itunye aro, nye mkpebi n'okwu. Nke ka nke bu inye onye ahụ uburu ima akwukwo n'ulo akwukwo ([www.etoninstitute.com](http://www.etoninstitute.com)).

A na-amu asusu mba ọzọ iji mekonnyere otutu ndi mba ọzọ, iji gbagote n'okwa, iji bawanye ihe uburu nwere ike ime - icheta ihe, igbochinwu nsogbu, inwe uburu ntule chara acha, nka ige nti, mara omenala ndi ọzọ ga, nwee mfumobi, w.d.g ([www.leadwithlanguages.org](http://www.leadwithlanguages.org)).

Site na mkpatara ndi a niile anyi lebara anya, o gosiri na imu asusu mba ọzọ bara nnukwu uru. Ihe a na-erite na ya bu ya na-eme ndi mmadu ji ahapu asusu ha na-amu nke mba ndi ọzọ.

### **Amumamu Omenala**

Ahaneku (2018) n'akwukwo *Iri Ji UNIZIK na Ezi-na-Ifite Igbo Heritage Conference* na-akowa uru omenala Igbo kwesiri ina abara ndi Igbo, tumadi umu akwukwo. Ọ si na

amụmamụ n'ihe ọbụla a na-eme n'omenala Igbo kwesiri ịbụ ohere a ga-eji tute asụsụ na omenala Igbo wee nye ha ndụ ọhụrụ site n'itinye mmemme ahụ n'ọnođu ọ ga-esi daba, ma sonye n'usoro ndụ a na-ebi n'oge ugbo a, nakwa n'isape anya na mmụta ọhụrụ ndị Afrika. Ọ na-akọwa na omenala bụ nchikọta ụzọ niile ndị ahụ ndị Igbo si ahazinye onwe ha n'ihe a na-eme na gburugburu ha. Ọ na-ekwukwa na ihe dị mkpa n'omenala bụ mmadụ isi na ya ziputa nsirihụ ụwa ndị Igbo na ihe ndị ha kpọrọ mkpa na-elegara anya, ma sizie n'omenala ndị na-ahazinye onwe ha n'uzọ dabara adaba n'udị ndụ a na-ebi ugbo a.

N'otu akwukwọ ahụ kwa ka Umeogu (2018:21), onye isi Fakoliti nke Aatị, kwuru ihe kpatara e ji wube "Igbo Village and Centre for African Civilization (IVACAC). Ọ na-ekwu na e wubere ya na UNIZIK ka e wee chekwaa njirimara ndị Igbo, werekwa na-egosị ihe anyị ji bụrụ ndị Igbo.

Mmụta ụmụ akwukwọ na-amụ Igbo ga-enweta bụ isi n'otu omenala mee ka ụmụ ụwa mara maka nsape anya ndị Igbo, mmụọ idị n'otu na igwebụike ndị Igbo. Nke a gosiri na ụwa natu anya na ndị gurụ omenala Igbo ga na-agba mbọ idotị ihe ha maarala n'omenala Igbo, kwunye nnu ọ ga-eji tọ uto ka ụdị nri a na-esi n'oge ugbo a. Ha kwesiri itinye mmụta oge ugbo a wee gosi okwukwe ndị Igbo n'ebe Chukwu nọ na adim uchu ha, ihu ego n'anya, igba mbọ, isi eru ala, mmụọ mmeputa ma ọ bụ ncheputa, igazu ebe niile mmadụ bi n'ụwa, ọchichi onye kwuo uche ya, w.d.g.

Ọzọ kwa, omenala bụ amụmamụ na-ebite ụdị echemeche dị iche iche site n'amụmamụ ndị ọzọ, dị ka: amụmamụ gbasara ndị mmadụ, akụ na ụba, akukọala, atutu amụmamụ, amụmamụ mmekọrịta mmadụ na ibe ya, atutu nzirita ozi, sayensi ndorondoro ọchichi na amụmamụ nghota ụbụrụ isi. Ọ bụ ebe ndị a ka omenala si ebite otutu ihe o ji eme amụmamụ ([www.study.com](http://www.study.com)). Nkọwa a na-egosị na onye gurụ omenala ga-enwe amamihe n'otutu amụmamụ ndị ọzọ, si ebe ahụ mụta, cheputa, mebe otutu ihe ga-enyere ya aka na ndụ; ya bụ, onye gurụ omenala n'ulo akwukwọ kwesiri ka a kpọwa ya ọmachancha.

O gosiri na onye gurụ omenala nwere ike ikuziri ndị okenye, ikuzi omenala, iru n'ebe nchekwa ihe omenala, ịbụ onye ndumodu omenala, ome nchọcha, w.d.g.

### **Amụmamụ Agumamụ**

Gbasara ịmụ maka agumagụ n'ulo akwukwọ, Obichukwu (2009) bụ ebe anyị ga-esi mata uru dị na ya. Agumagụ bụ maka ekwurekwu na ederede. Ọ bụ ọrụ nka, ọrụ mmadụ ichemi echiche ime iji cheputa ihe ọhụrụ. Ọ bụ agumagụ na-emetutacha otutu ihe mmadụ nwere ike igabiga na ndụ. A na-esi na ya amuta otutu ihe ndị mmadụ gabigarala nke nwere ike ikpalite mmụọ mmadụ n'ikachi obi meputara onwe ya ihe a hụrụ anya ga-aba uru, nye ego. Ọ na-ekwu na agumagụ na-esi n'ihe garala aga, kpọga mmadụ na nke na-eme ugbo a nakwa nke ga-eme echi. Onye mụrụ maka agumagụ bụ onye na-akwa nka. O nwere ike imeputa ihe ọbụla, site n'ichesa echiche echesa, chemikwaa ya echemi.

Onye mụrụ maka agumagụ ga-ama etu mmekọrịta mmadụ na ibe ya si adaghari, na-agbanwe. Onye ahụ bụ onye e ji ụbụrụ kara aka, ụbụrụ ncheputa echiche, nka nzirita ozi, nka igu akwukwọ na agumagụ ma ọ bụ aghotaazaa, nka ịma asụ asụsụ, ịma ahazi okwu,

wee mara. Amumamu agumagu na-anucha mmadu n'amumamu ndi ozo di iche iche, mee onye ahụ o na-enwe mmasi igu akwukwo gbasara isiokwu di iche iche. Onye ahụ ga-abu onye oke edemede na agumagu.

Mmuta agumagu ga-agbaziri mmadu ibu odee a ma ama, n'ihia na onye edemede bukwa onye agumagu, onye nchesa echiche na onye mmuo arumuka n'isi okwu niile (www.enotes.com).

N'akuku ozo, onye muru agumagu nwere ike ikuzi Bekee (English) ma o bu Igbo, nwekwaa ike iru oru mbiputa akwukwo, oru ikopi ederede, oru nnyocha ederede. Onye ahụ ga-arunwu oru ikuzi Igbo di ka asusu mba ozo, nwekwaa ike iru oru nta akuko (www.wayup.com).

### **Amumamu Komputa**

Amumamu komputa na-akwalite umu akwukwo n'igba mbo. Onye muru omumu komputa ga-amuta usoro ogbara ohuru e si amu akwukwo, muta mmaeme ohuru ga-enyere ya aka isonye n'usoro amumamu oge ugbo a. Ha ji ya achọ ihe na ntaneeti, were ya na-aru oru nnwale nke ulo. Ha jikwa ya amu akwukwo, marazie iji komputa (ma nke ekwentị, ma nke mpanaka) wee na-amuta otutu ihe (www.jagranjosh.com).

A na-esi na komputa amuta etu e si eji igwe nkuputa okwu eme ihe. Ha na-esikwa na ya muta asusu komputa, kwalitekwa mmuta utasusu ha. O na-eme ha ahapu ina akpodo isi n'akwukwo ogugu oge obula, kama ha akpodo isi na komputa, na-aga na websaiti, na-achọ mmuta ohuru. Komputa na-eme ka umu akwukwo muta nzirita ozi n'udi di iche iche, mee ha amata ihe ndi ha amabughi, tinyekwuo iji ruwa oru aka ha ga-eji na-akpata ego (www.itstillworks.com).

Fromkin, Rodman na Hyams (2005) na-ekwu na komputa na-enyere umu akwukwo aka ichota ihe ha amaghi, ime ntughari ederede na asurasu, ima ka e si eme nchikota ederede, ima ka e si ede edemede nchocha na ihe ndi ozo a na-edede.

Fromkin, Rodman na Hyams (2005) na-egosị etu amumamu komputa si asape umu akwukwo anya, mee ha ha enwee ike imawaga, imutawaga ihe, tumadi etu ha ga-esi bara onwe ha uru n'uzo di iche iche. Ha na-esi na ya muta icho ihe ha amaghi, isu asusu komputa, imuta uzo ogbara ohuru, imuta ime ntughari asusu, imuta ide edemede, ime nchikota ederede. N'uzo digasi etu a ka ha ga-esi nye onwe ha oru, baara onwe ha uru, nwete oru ngwangwa (www.jagranjosh.com, www.itstillworks.com).

### **Atutu Nchocha**

O bu atutu ike asusu agburu (ethnolinguistic vitality theory) na atutu njumafọ onwe (theory of self-esteem) ga-amunyere anyi oku ime nchocha a. Ka anyi kowaa ha n'otu n'otu.

### **Atutu Ike Asusu Agburu**

Atutu ike asusu agburu bu Bourhis, Giles na Taylor (1977) wubere ya n'afọ 1977. Atutu a bu n'uche imata ma ndi obula nwe asusu, ma ha ejirila maka isu asusu mba ozo gbahapu ikwalite asusu ha, site n'inwe mmasi n'asusu mba ozo kari nke agburu ha. O buru na ha

agbahapụ ikwalite asụsụ ha, atụtụ a na-ekwu na ọ ga-eme ka asụsụ agbụrụ ha nwee obere ike, mana ọ bụrụ na ha na-etinye uchu n'ime asụsụ agbụrụ ha, ihe ọ pụtara bụ na asụsụ agbụrụ ha ga-enwe ezigbo ike. N'ihie nke a ka Emenanjo (2010) ji ekwu na ọ bụrụ na agbụrụ nwe asụsụ jiri maka isụ ọtụtụ asụsụ leghara asụsụ ha anya, mee ya ka ọ nọrọ n'ọnọdụ ojoo, ọ ga-eme ka asụsụ ahụ tinye isi n'uzo onwu ya. Isụ ọtụtụ asụsụ adighi njo, mana ebe o si di njo bụ ma ọ na-eme ka ndi nwe asụsụ na-ahapụ asụsụ agbụrụ ha, na-agbaga na nke ndi mba ozo.

### **Ike Atụtụ a Nwere**

Na nkowa Bourhis, Giles na Taylor (1977), mgbe obula ndi nwe asụsụ na-emekorita ihe, na-ahụ onwe ha ka otu ndi nwekorọ otu asụsụ jikoro ha onu, asụsụ ha na-agbalite, nwee etomuto na-egosi na asụsụ ahụ nwere ike. Asụsụ obula na-ejikọ ndi nwe ya onu etu a ka a na-asi na o nwere ike. Mana ọ bụrụ asụsụ adighi ndi nwe ya mkpa, a naghị eme ha ka ha na-ebikota onu ghara ikwalite ya, e jighi ya eme ngala, a mara na ike asụsụ agbụrụ ahụ pere mpe.

### **Etu e si Etinye Atụtụ a n'Oru**

Bourhis, Giles na Taylor (1977) na-akowasi ike na atụtụ a na-enye aka n'ime ka a mara atụtụ a ga-eji nyere agbụrụ ahụ aka. O na-akpalitekwa mmuo agbụrụ ahụ ka ha bido huwa asụsụ ha n'anya, na-etinye uchu n'imụ ya n'ulo akwukwo, werekwa ya na-ekwukorita okwu n'ezinaulo. O na-enyekwa aka n'ichoputa ihe kpatara ndi agbụrụ ahụ ji agbahapụ asụsụ ha. E ji atụtụ a emere ngwa oru e ji achoputa udi agwa agbụrụ obula na-akpaso asụsụ ha.

### **Atụtụ Njumafo Onwe**

N'agbanyeghi ndi ruru ọtutu oru n'atutu a, otu onye a ma na ọ bụ ya malitere atutu a bu James (1892). Ihe atutu njumafo onwe na-ekwu bu na onye obula bu mmadu kwesiri inwe mmuo afo ojuju gbasara ihe ya bu, kwenye n'ime onwe ya, na ya bu onye di mkpa, zuru oke, Chineke kenyere ndi uwa ka ọ baara ha uru. O bu atutu a na-ekwu maka mkpa ọ di na onye obula ga-abu onye onwe ya juru afo; ọ bughị onye na-eleda onwe ya anya, kama onye tukwasiri obi na ya bu onye oganihu, onye na-eme eme, onye ga-emeputa ihe ga-ewu ewu n'uwa, onye uwa ga-ekwu maka ya.

### **Ike Atụtụ Njumafo Onwe**

Ebe ike atutu a gbajuru doro bu n'igosi na mgbe mmadu nwere afo ojuju nke onwe ya, ọ na-akpalite mmuo onye ahụ ihoro, kpebie n'obi ya udi mmadu ọ choro ibu n'odinihu, na-agbazi mbo etu ọ ga-esi buru onye ahụ ọ choro. Maxwell Maltz si n'aka [www.mentalhelp.net](http://www.mentalhelp.net) ziputa ike atutu a nwere. O na-ekwu, si na enweghi njumafo onwe di ka mmadu igba mbo inyapu ugboala n'elu na ọ gbadoro breeki ukwu, ya bu mmadu igba mbo ka ya mee ihe agaghi ekwe omume. Nke a gosiri na onye enweghi afo ojuju agaghi azopuli ije; ọ gaghi emeputanwu ihe obula n'uwa.

### **Etu e si Etinye Atutu Njumafo Onwe n'Oru**

Ebe a na-ahukari etu e si etinye atutu a n'oru bu n'ihe di iche iche o na-akpalite mmuo onye nwere njumafo onwe ime. O na-akpalite mmuo onye ahụ ka o were anya ime mmuo ya, buru uzo hu udi nnukwu mmadu o ga-abu na ihe o ga-abu, tupu oge ahụ eru. Nke a na-adonye ukwu n'okwu Napoleon Hill kwuru, na mmadu ga-emenwu ihe obula o ga-echeputanwu n'echiche.

Ihe o gosiri bu na o na-eme mmadu o kwudosie ike na mkpebi obi ya. O na-eme mmadu o na-ahu onwe ya mgbe niile di ka onye mmeri, onye ma ebe o na-eje na ndu. Onye ahụ agaghị abu onye a na-akwaghari akwaghari, kama onye kwudosiri ike na mkpebi ya. O na-eme onye ahụ o na-eche echiche oganihu mgbe niile, na-egosị ya n'agwa o na-akpa, nke a na-ahu anya, na-egosị ya n'ihe ha na-eme, udi ozuzu o na-enye onwe ya, etu o si elegara onwe ya anya, n'ihe o na-ekwu, mbu o na-agba na etu o si ahuta onwe ya.

Kaitholil (2005), n'ikwado okwu ndi a, na-ekwu na njumafo onwe na-eme ka mmadu kwudosie ike mgbe obula onye ozo gwara ya okwu ojoo. Mmadu si onye ahụ na o ga-ala n'iyi, onye ahụ akwudosie ike gwaghachi ya na ya agaghị ala n'iyi, na ya ga-aburiri nnukwu mmadu na ndu ya, na ya ga-eruriri ebe olile anya ya di na ndu. Nkwudosi ike di etu a bu ihe e jiri mara onye nwere njumafo onwe.

### **Ntucha Ngwa Nchocha**

N'ebe a ka anyi ga-atucha ajuju onu anyi gbara umu akwukwo mahadum banyere anomnisi ma o bu anaghi esonye n'ihe niile ha na umu akwukwo ndi ozo kwesiri ina emeko onu n'ulo akwukwo.

### **Tebulu (1a): Tebulu (1a) na-egosị ajuju a gbara umu akwukwo na-agu Igbo na mahadum**

<b>klaasi Ndi a Juru Ajuju</b>	<b>Udi Ajuju a Juru ha</b>							
(1) Ndi Afo Nke Abuo	Ajuju nke mbu	Ajuju nke abuo	Ajuju nke ato	Ajuju nke ano	Ajuju nke ise	Ajuju nke isii	Ajuju nke asaa	Ajuju nke asato
(2) Ndi Afo Nke Ato	Kedu aha gi?	I bu onye Igbo?	I na-amu Igbo na mahadum?	Kedu ihe kpatara i ji amu Igbo?	Olee udi nkuzi a na-enye unu?	Imu Igbo ana enye unu anuri?	O nwere ihe di iche n'etiti onye guru Igbo na ihe ndi ozo	O nwere ndi i maara ji digrii Igbo ha bido ezigbo oru
(3) Ndi Afo Nke Ano								

## Ebe Mgbado Ụkwụ n'Ajuju Nchọcha

Ka anyị kowaa etu anyị siri hazi ajuju nchọcha a. Dị ka o si dị na tebulu dị n'elu, ndị anyị gbara ajuju ọnu bụ ndị afo nke abuo, nke ato na nke ano. Anyị agbaghi ndị afo nke mbu ajuju ọnu. Ihe kpatara anyị ji gupu ha na ndị a ga-aju ajuju ọnu bụ maka na ha ka biara oheru na ngalaba Igbo. Ha amachabeghi ihe ekwe na-aku n'amumamu na mmemme di n'ulo akwukwo. Ha batara oheru na mahadum, ka jiri otu ukwu wee kwuru.

A bia na ndi a gbara ajuju ọnu, a horo umu akwukwo iri na ise iri na ise na klaasi obula. Ndi niile a gbara ajuju ọnu na ngalaba Igbo gbakotara 45. Ndi klaasi nke abuo di 26, a horo 15. Ndi klaasi nke ato na nke ano di 28 na nke obula, e wee horo 15 gbaa ajuju ọnu na nke obula.

N'okpuru ebe a, lezie tebulu ndi na-egosi ka o si ga:

### Tebulu (1b): Tebulu Imata Ndiiche Ndi Guru Igbo na Ndi Agughi Igbo

Ndiiche	Ndi a juru ajuju	Nomba kwere ekwe	Nomba juru aju
Afo nke abuo	15 n'ime 26	3	12
Afo nke ato	15 n'ime 28	2	13
Afo nke ano	15 n'ime 28	1	14
Mgbakota	45	6	39

### Tebulu (1c): Tebulu Imata Pasenti Ji Ya Aru Oru

Iru Oru	Pasenti kwere ekwe	Pasenti juru aju
Afo nke abuo	80	20
Afo nke ato	86.66	13.33
Afo nke ano	93.33	6.66

### Tebulu (1d): Tebulu Imata Pasenti Igu Igbo na-enye Anuri

Igbakuta uwa azu	Ndi a juru ajuju	Pasenti kwere ekwe	Pasenti juru aju	Pasenti azaghi aziza
Afo nke abuo	26	66.66	13.33	20
Afo nke ato	28	80	6.66	13.33
Afo nke ano	28	100	0	0

### **Ntucha Ihe Bụ Ino n'Isi n'Ime Uwa**

N'asusu Igbo, mgbe mmadu gbakutara ihe obula azu, ihe o putara bu na onye ahụ chere ihu ebe ozo, hapu ile anya n'ebe ihe ahụ di. N'otu aka ahụ, "uwa" bu ebe ndi mmadu bi, burukwa ebe otutu ihe na-eme. Etu a ka mahadum si buru ebe otutu umu akwukwo no na-amu akwukwo. O bukwuazi ebe otutu ihe na-eme. Ndi na-amu akwukwo na-amu. Ndi na-aso mpi egwuregwu boolu na-aso. Mahadum weputere ohere nrurita uka umu akwukwo na-eme n'etiti onwe ha. Umu akwukwo na-aso mpi n'ihe di iche iche, di ka egwuregwu boolu, w.d.g. N'asompi niile a a na-eme, e nwere ihe nrite, ihe ituru ugo na ikwanye ugwu na-eso nke obula. Ihe bu ino n'isi bu mgbe ngalaba obula di na mahadum esonyeghi n'otutu ihe ndi a a na-eme. O gosiri na ngalaba ahụ anaghi eleru anya n'ihe a na-eme. Ha anakwanighi eso eme ihe a na-eme. Ha anakwanighi eje ebe a na-eme udi mmemme ndi ahụ. O bu esonyeghi n'ihe a na-eme n'ulo akwukwo mgbe niile bu ino n'isi.

### **Mmechi**

Edemede nchocha a egosila na onye ji asusu Igbo ji ihe. Anyi ahula na asusu Igbo bu ezigbo ihe omumu na mahadum n'ih i na udi oru di iche iche na-eche onye guru Igbo, malite n'oru nkuzi, oru mbipute akwukwo, oru nta akuko, oru ofiisi, iba ami, polisi, kostom wdg. Onye guru Igbo na onye guru ihe ndi ozo nwere ike ibido ofu udi oru n'ebe di iche iche di ka ndi gaarala mahadum. Ihe a na-akwu onye obula gara mahadum ka a na-akwu ibe ya. Ya bu na ihe a na-akwu onye guru amumamu obula ka a ga-akwu onye guru amumamu Igbo. Nke a putara na onweghi ihe onye guru Igbo tufuru.

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## PATRIARCHY AND CULTURE: THE POSITION OF WOMEN IN THE RURAL IGBO COMMUNITY

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### **Abstract**

This paper focuses on the tremendous setback that patriarchal culture has brought to the women in Igbo rural communities. The patriarchal ideology of the society has in no small measure influenced the stratification of jobs, skills, political offices and businesses. This began with the traditional gender roles in the pre-colonial period. However, rural women have been found to play an important role in agriculture and agricultural development. Indeed, Williams (1988) and Mahawonku (1998) have both emphasized the paradox that women are the nutritional bedrock of human society, who feed, nurture mankind and manage the home. Despite these realizations, rural women continue to suffer subordination and their abilities to fully realize their potentials are greatly hampered. Therefore, this paper critically discusses the historical perspective and analyzes how patriarchal culture determines the position of women in the rural Igbo community. This is a descriptive research. Findings reveal that women suffer some constraints as a result of patriarchy that rules the rural Igbo community. These constraints involve among other things financial strangulation. The researchers recommend that; there should be a push for a culture of excellence, to hold men accountable for their language and actions, where all people can make positive influences on the world.

**Keywords:** patriarchal, culture, rural women, subordination.

## Introduction

Patriarchy is a social system that came into being approximately 10-12 thousand years ago (Ohagwu, Eze, et al 2014). It is largely recognized to have coincided with the advent of agriculture. It is far from being the only system, because for most of human history we have lived very differently. People lived together in small bands, subsisting as hunter-gatherers, sharing nearly everything as part of their survival strategy. According to Ozumba, (2005) “There is still this wider perception that hunter-gatherers are more macho or male-dominated. It was only with the emergence of agriculture, when people could start to accumulate resources that inequality emerged”. A man can have several wives and as a result have many children from different women, whereas each woman has only her biological children in comparison with her husband. It pays more for men to start accumulating resources and become favourable to form alliances with male children. The question now is when did men gain power?

Traditionalists do believe that men are born to dominate women who are subordinates. They believed that this hierarchy has always existed and will continue. Like other rules of nature, this one too cannot be changed. Whatever its origins, a circular system of thought evolved. Men came to think of themselves as inherently superior on the basis of the evidence that they dominated society. Even today, patriarchy is always accompanied by cultural supports, designed to justify male dominance such as designating certain activities as “not appropriate” for women. As tribal societies developed into larger groups, men, who enjoyed their power and privileges maintained their dominance. Long after hunting and hand-to-hand combat ceased to be routine, even after large numbers of children were no long needed to maintain the population, men held onto their power. Male dominance in contemporary societies, then, is a continuation of a millennia - old pattern whose origin is lost in history.

Patriarchy is a social and ideological construct which considers men as superior to women (Chinweizu and Madubuike 1983). It is a social system in which men hold authority over women, children, and property (Emecheta, 1979). Patriarchy encourages male leadership, male domination, and male power. A system in which women are subject to economic dependence, violence, domestication, and the peripherals of decision making. It imposes structures that categorize some types of work as ‘men’s work’ and some as ‘women’s work’(Amadiume, 1987).

Generally, gender inequality, sexism, and male domination, inter alia, are characteristics of a patriarchal society (Ukpokolo, 2010). These characteristics have hugely impacted various institutions, including marriage and family (Korie, 2017). Patriarchy implies that authority is vested in the male as head of the family. This means that he oversees the ownership and earnings of the household, and that he controls the household’s preferences for work, leisure and the overall affairs of the family (Urama, 2019). However, different cultures give different degrees of significance to such issues (Igbo, 2003). For example, the patriarchal structures of Hausa and Igbo societies are stronger in terms of male domination over women.

A patriarchal society recognizes male dominance and superiority over females. This may well be the reason why Ekong (2010) described patriarchy as the prime obstacle to women's advancement and development. Patriarchal ideologists often exaggerate the biological differences between men and women. It often claims that men have masculine superiority roles, and that women always have the subordinate or feminine duties. This ideology is so powerful that 'men are usually able to secure the apparent consent of the very women they oppress' (Ekong, 2010). Such men are able to do this through various institutions, such as the school, church and the family. This justifies and reinforces women's weaknesses and subordination to men (George, 1996).

Patriarchal systems and institutions are 'man made' (Oyekanmi, 2004). The patriarchal construct is real, and is embedded in culture. It imposes masculinity and femininity character stereotypes in society, which strengthen the iniquitous power relations between men and women. In some societies, culture and religion have imposed certain responsibilities on women regardless of their employment status and career. In African culture, for example, women, regardless of their status, and professions, are responsible for domestic responsibilities such as household chores, bearing and raising children, doing the laundry, cooking, etc. The domestic role of women in African culture is fundamental to the sustainability of marriage. Women play domestic, economic and social roles that are recognized by their society.

Women are not confined to domestic roles; rather they can seek positions of public authority (Bhasin, 2006). However, women face many challenges in their attempts to achieve work-life balance. They are expected to perform certain roles arising from the religious and cultural obligations that are associated with their gender. This gives rise to conflict between a woman's work and her domestic role in the family. This may be the reason why work-life conflict is very common among women, with their careers pulling them in one direction and their family obligations pulling them in the other (Mitchell, 1971). It may therefore be argued that the work-life imbalance experienced by women is as a result of the conflict between their domestic roles in their families and their careers. In other words, women often experience great difficulties when the competing roles of work and non-work domains clash (Walby, 1990).

Therefore, striking a balance between these two spheres of life has been a major challenge for women, especially those with household responsibilities (Walby, 1990). Women's efforts to maintain a balance between their work and non-work obligations are often thwarted by male supremacy, which is the basis of gender hierarchy in the contemporary society (Lerner, 1989).

Actually, the issue of 'subordination' of women to men is not peculiar to the Igbo people of Nigeria, nor to religious sphere. It is prevalent through the world. 'Subordination' refers to the attachment of more value and first place to the male than to the female; and a secondary or lesser status to the female. As a direct outcome of this, almost everything else about women is degraded, devalued; perceived as 'less' or taken as negative. Hence women are discriminated against, restricted, and prevented from doing certain things in certain cultures

and are given only marginal space in their society, to create more space for the male to flourish.

This paper therefore aims at analyzing patriarchal culture and women's position in relation to the Igbo rural community of Nigeria. To address its central theme, the paper looks at patriarchy and Igbo traditional culture, Igbo women and the economy, constraints facing the Igbo women in the Igbo rural community and then ends with the way forward.

### **Necessary Concepts**

Certain concepts are necessarily used in this paper. This is done in order to give technical colour to the work by using the appropriate language. Because some people may not be at home with these concepts, it is very important that the concepts should be explained to make the understanding of this work easier. The concepts are as follows:

#### **Patriarchy**

The term 'patriarchy' originated from the Greek word *patriarkhes*, which literally means 'father of a race' or 'chief of a race'. Patriarchy therefore means 'the rule of the father' (Millett, 1977). Originally, it was used to describe a specific type of 'male dominated family' – the large household of the patriarch which included women, junior men, children, slaves and domestic servants, all under the rule of this dominant male. Now it is used more generally 'to refer to male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways' (Anagbogu, 2001).

Patriarchy refers to the male domination both in public and private spheres. Feminists mainly use the term 'patriarchy' to describe the power relation between men and women. Thus, patriarchy is more than just a term; feminists use it like a concept, and like all other concepts it is a tool to help us understand women's realities. The concept of patriarchy is defined by different thinkers in different ways. Udechukwu (2017), in her article, uses the word patriarchy "to refer to kinship systems in which men exchange women. Walby (1990) defines "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women". She explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and are therefore assigned different roles) or "the notion that every individual man is always in a dominant position and every woman in a subordinate one.

Patriarchy, in its wider definition, means the manifestation, institutionalization of male dominance over women and children in the family. It is the extension of male dominance over women in society in general. It implies that "men hold power in all the important institutions of the society" and that "women are deprived of access to such power". However, it does not imply that "women are either totally powerless or totally deprived of rights, influence and resources" (Ozumba, 2005).

Thus patriarchy describes the institutionalized system of male dominance. So we can usefully define patriarchy as a set of social relations between men and women, which have material base, and which, though hierarchical, establish or create independence and solidarity among men that enable them to dominate women (Cooper, 1997). Patriarchal ideology exaggerates biological differences between men and women, ensuring that men always have the dominant or masculine roles and women always have the subordinant or feminine ones. The patriarchal system is characterized by power, dominance, hierarchy and competition.

According to Lerner (1989), patriarchy is a “historic creation formed by men and women in a process which took nearly 2,500 years to its completion. He also states that in its earliest form, patriarchy appeared as an archaic state in which the basic unit of its organization was the patriarchal family, which both expressed and constantly generated its rules and values. While Lerner gives a more general definition of patriarchy, this work goes deeper in defining the term.

### **Patriarchy and Economic Development**

Women’s position at the end of the twentieth century by Moghadam (1996) posits that, although around the world, women’s life expectancy, literacy, educational attainment, labour-force participation, contraceptive use, and political participation have all increased. In all but a few countries women’s life expectancy exceeds men’s; in some former state-socialist countries, more women than men attained university degrees; around the world, the working class and professional-managerial class are now female as well as men; family planning programme, women’s advancement and the women’s movement have led to postponement of marriage and increased control over fertility and more women are seeking major roles in national and international decision-making. Another achievement is that more and more women have entered the field of law, pushing for legal reforms and working to extend legal literacy to women. Women are also the new proletariat worldwide. This phenomenon has been termed the globalization of female labour and in a somewhat different vein, the feminization of labour. The role of women in manufacturing has been receiving considerable attention from scholars, if not always from planners and policy makers. The industrial performance of the newly industrialized economies suggests an important mutual relationship between women’s employment and overall development and industrial growth. Yet, major gaps continue between men’s and women’s advancement. In industrial countries gender discrimination continues in employment and wages, with women often getting less than two-third of the employment opportunities, and about half the earnings of men. The study did not consider women in the rural Igbo community hence this work is an attempt to cover the gap.

Malcolm (2007) in international journal of men’s health: “The Great Taboo” and the Role of patriarchy in Husband and Wife Abuse, discusses the role of historical memes such as the “Rule of Thumb” is explored and documented to illustrate how the notion of patriarchy defined as “male dominance over women” is deeply flawed. The “Rule of Thumb” as anything other than a rough and ready measure is shown to be both a historical myth and the result of sophistry by some women’s activities. The continuation of the ancient meme of

patriarchy as expressed is shown to predict the controversy over the existence of female-perpetrated violence and male victims, a controversy that saw academics who sought to expose such violence being subjected to intimidation and abuse. Patriarchy is proposed as an influence on the occurrence and prevalence of both husband and wife abuse, operating through the patriarchal meme that “men should not be victims.” The importance of these considerations for men’s emotional and physical health is emphasized. The study is relevant to the work at hand and will provide insight to the study of patriarchy and culture.

O’Connor and Drury (1999) in their work; “The Female Face in Patriarchy: Oppression as Culture”, discusses women’s complicity in patriarchal dominance and their role in fostering their own oppression. The authors began by asking tough questions; How does patriarchy deform a woman’s soul? How and why does a woman embrace patriarchy? What are the ramifications of female patriarchal behaviour? This work, the result of a two-year study, examines how and why women are participants and promoters of their own oppression in the Roman Catholic Church. Using the church as a model for society in general. The female face in patriarchy demonstrates how women, through centuries of conditioning have become both victims and perpetrators of their own oppression and how their cooperation with and submission to patriarchal dominance have been both conscious and unconscious. This work is relevant to the present study and hopes to adopt similar approach in studying patriarchy and culture: the position of women in a rural Igbo community.

### **Culture**

Igbo culture are the customs, practices and traditions of the Igbo people of south-eastern Nigeria. It comprises archaic practices as well as new concepts added into the Igbo cultural evolution or by outside influence (Achufusi, 2000).

Culturally, Igbo society is patriarchal in nature, where men’s decisions over issues are final and irrevocable. As a result, it is the men who say what should be and what should not be. The type of roles women should play in the society and those to be played by men. For instance, social custom upholds that women should not whistle and therefore, it is a rare practice for women. Women’s devotion to domestic affairs also limits their public activities. Female mourners spend more time than their male counterparts in events of bereavement. Generally, males overcome their sorrows with drinking and chatting at restaurants and even playing music, but women are confined for a certain period of time under which they lament and sing dirges for their late relations.

Even outside Africa, these gender distinctions persist. Among some Greek communities; “the restrictions placed on men on the death of a relative are much less severe of much shorter duration, and much less strictly enforced” (Auerbach, 1989). Men and women thus play contrasting roles due to their different dispositions to death and mourning. Women therefore tend to portray more emotions than men in situations of death and grief.

Masquerade (Spirit manifest) affairs are restricted to male membership and participation in Igbo culture. Titles like Nze, Ozo and Igwe are not for women, though women can be Lolo (a title given to the wife of an Ozo titled man). Ekwueme (2005) maintains that; “Gender functions have been so arranged and segregated that men arrogate superior functions to themselves and inferior functions to women”. Over the years, these roles have been tolerated and assimilated by people and have become part of the people’s custom and traditions.

Theoretically, the structural functional theory views society as comprising of inter-related and inter-dependent parts which function in a coordinated manner to ensure the survival of the society. Structural functional theory holds the view that human society has certain basic needs called functional pre-requisites as represented by the structural units or parts (George, 1996). Gender differences help to integrate society. This is achieved through the complementarity of roles between the females and males as culturally determined by the society.

Biological determinism, as a social theory of gender relations emphasizes the physiological differences in the make-up of males and females and how those differences have shaped social relationship between the sexes (Jagger, 1984). The biological determinist position holds that biology is destiny; that human nature and society are dictated largely or entirely by the demand of human physiology, and that there is an essentially unchanging difference between the masculine and the feminine (George, 1996). This theory is predicated on the male domination and assumed superiority of the male sex over the female in most human societies.

Similarly, cultural determinism, as a theoretical perspective, asserts that culture (that is the norms, values, beliefs and more) and society are the actual determinants of gender differences in societies. Though the process of socialization, the culturally approved patterns of behaviour, especially for males and females are transmitted to members of the society for purpose of forging appropriate gender identity in the society.

### **Discussion of the Body**

Igbo women suffer some constraints in their lives because of the culture of their domain. The hinderances that reduce them include patriarchy, economic strangulation and other constraints. These are comprehensively discussed below.

**Patriarchy and Igbo Culture:** The Igbo are the original inhabitants of the southeastern part of Nigeria, and constitute the third largest ethnic group in Nigeria (Ohagwu et al, 2014). The traditional Igbo society is very gender-sensitive and patriarchal. This is captured in Chinua Achebe’s *Things Fall Apart* which shows us the portrayal of the traditional Igbo family with its genderized roles and functions. In the family, if a child is born, and if the baby was a male, that means greater joy for the parents. For the man, joy, because he has a man who will take his place on his death and continue his family lineage; joy for the mother because that will properly entrench her in her husband’s heart. Having a son means for her that nothing can uproot her from the family. A son further means having a voice to defend her in the family. However, if the child is a girl, the husband and wife receive it with mixed

feelings. And if the female child is coming as the third, fourth, fifth or sixth female in the family without a male child that is enough reason for sorrow. For the man, it brings sorrow because his hope of having male child to continue his lineage is becoming slimmer; the females will soon be married out to other men. Having female children is like “tending other people’s vineyard while yours is unkempt”.

Igbo society is a patriarchal one; men are the heads of families. Family inheritance is shared among the male children of the family. The female children are excluded because when a female child is married out of the family, her position shifts from her father’s family to that of her husband’s family. Her position in her husband’s family also depends on her bearing a male child for the husband. The implication of this is that a woman with no male child for her husband has no right of inheritance both in her father’s and husband’s house (Chinweizu, et al, 1983). This is why the birth male child is received with unprecedented jubilation and celebration than that of a female child in Igbo culture.

The Igbo ideology of male child dominance makes a man to get married to as many wives as he can to have a male child. A woman who is able to bear a male child for her husband is considered a fulfilled woman. She is also accorded greater respect in her husband’s house more than other wives who have no male children. Women therefore take the blame for not having male children for their husbands in Igbo land, even when the chromosomes that determine the sex of the baby are produced by men. A man who does not have a male child after marrying many wives performs some traditional rites and allows one of his daughters not to get married (Emecheta, 1979). She is to stay in his house and produce male children who will bear his name. Her parents arrange a man who would be putting her in a family way. In some part of Igbo land, the girl may be allowed to choose her own lovers. The ritual known as ‘*Nlụikwa*’ makes the daughter a “male daughter”.

Traditionally, childless women in Igboland also take the blame and are exposed to all sorts of ill treatments, whereas men are exempted from the blame. This makes a woman to accept any man who is able to put her in a family way. Motherhood makes a woman fulfilled in her marriage, especially when she has a male child, and she is ready to accept social and cultural practices that make her get a male child whom she can call hers. The childless wife or a wife who has no male child is given the legal right to marry another wife to produce male children to make the woman achieve recognition in her husband’s home (Amadiume, 1987). This would make the wife a “female husband”. An unmarried daughter of a man who does not have a male child also has the legal right to marry a wife who will produce children to bear her father’s name for the continuity of her father’s lineage. That makes her a “female husband” in her father’s home (Ukpokolo, 2010).

Same-sex marriage as practised in some Igbo societies implies that the children of the male daughter retain their mother’s patrilineage (Korie, 2017). The practice of male daughters and same-sex marriage among women in Igbo culture does not make Igbo society less heterosexual. All sorts of amorous relationships are forbidden among the same gender in Igbo culture. The bride of the “female husband” and the “male daughter” are exposed to physical, psychological, and health risks in having sexual intercourse with men to have

children. In most part of Igbo land, they are not allowed to choose their own lovers. The succession and inheritance issues that enforce male child dominance in Igbo culture therefore, form the basis for the “male daughter”, “female husband”, and same-sex marriage in Igbo culture that endangers the life of women (Urama, 2019).

### **Igbo Women and the Economy**

The position of women in pre-colonial Nigeria obviously differed in the vast number of ethnic groups in Nigeria. A woman’s position varied according to kinship structure of the group and; role of women within the economic structure of the society. Common factors among women of different ethnic groups however, include the domestically oriented jobs and the range of economic activities that the societies reserve for women.

In traditional Igbo society, women’s activities went beyond the domestic domain. Apart from cooking, domestic chores, and child bearing and rearing, rural women armed with courage and self-confidence challenged gender limitations and were at par with men in local economy. The wives of both the rich and poor men were expected to work outside, support their children and contribute for the prosperity of the family. Hard working women were respected by their husbands and village community and were rewarded with gifts by their husbands, as a token of appreciation. Conversely, a lazy woman was subjected to ridicule.

Igbo economy is primarily agrarian so all the people including women were engaged in subsistence farming. They produce the food they needed, and the surplus was sold in the local market. There are two types of farm land in Igboland – compound farm (*mbubo*) and distant farm (*ubi*). Except yam, majority of the crops are referred to as women’s crops and are planted in the *mbubo*. The agricultural surplus is traded in exchange for the money or items in the local market by the women to fulfill their economic responsibilities. In some areas, enterprising women travelled to neighbouring village markets to purchase the items that were not available in the local market or in markets situated inland. To achieve economic independence, women were entitled to certain property rights distinctly different from men’s inheritance rights. The husband and his lineage allocated some trees, land and money to the wife so that the woman could start her economic ventures. Igbo women also owned trees appropriated to them by the natal home. Moreover, women were also allowed to purchase land. “A woman may appropriate these for direct use and raising income. She may use the proceeds from these as well as farm crops and trading activities for catering for the family (Achufusi, 2000).

Apart from marketing the field produce, Igbo inhabiting the riverine areas participated in fishing activities. In the absence of big rivers in Igbo inland, fishing was not the traditional occupation of the Igbo, but Igbo people who lived near the rivers, took to fishing and were known as riverine people (*ndi mba mmiri*). Various types of fish like crab, prawns, crayfish, catfish, sardines and oyster were netted. They either consumed them fresh or preserved them for future needs. Surplus cash was processed and sold off in the market.

It is important to note that economic division of labour was based on gender differences. The plantation of yam was the prerogative of Igbo men. They cut the stakes, nurtured the yam vines and build barns for the storing of the yam harvested, which is the staple crop that was to be consumed throughout the year. Men also climbed the palm trees to pluck palm nuts and gave them to the women to process nuts in order to extract oil that is sold in the markets by men. Men also tap palm wine that is sold in the market. However, the women assisted their men in the farms. They weeded and managed the farms during the growing seasons and shouldered the responsibility of bringing home the harvest. The farms that were allocated to the women were near the compound of the house. In these farms, they could cultivate anything except yam. Women grew cassava, maize, beans, coco-yams, peanuts, tomatoes, pepper and various vegetables. Thus they produced the largest part of Igbo diets. The agricultural outputs of the farms were used for feeding the family all through the year. However, they were allowed to sell spare crops in the local market. It is difficult to ascertain the reason for the distribution of labour on the gender lines. Some scholars believe it reflected the ambiguous ideology of Igbo society that makes provisions to empower women and encourage gender equality yet at the same time marginalizes them so that the ultimate authority rests in the hands of menfolk. But some other scholars are of the view that this splitting up of work was grounded in the practicability. Cocoyam and other crops could be grown in small spaces near the compound of the house. It offered flexibility to the women as they could manage farms and other household work at ease, without travelling long distances whereas the men travelled to faraway farms to plant yams that needed fertile lands. Nevertheless, women assisted their men in harvesting yams.

The period from November to February was non-planting and non-harvesting season and during these months women made handicrafts like baskets, calabashes, earthen wares and wood carving. Women also spun and weaved barkfibre that was later dyed and stitched to make traditional garments. Igbo women loved to beautify themselves and made ornaments like waist beads, anklets, ivory necklaces and bangles. Fashionable earrings and hair accessories were very popular among young women. These ornaments had certain spiritual and cultural affections. Charms were also worn by women to protect them from evil spirits. Facial marks were also etched on their faces to indicate their clans. Women had the right to sell agricultural surplus, craft and ornaments in the village market place dominated by women. Henderson (1969) says it all:

Symbolically, the market place was defended as outside the sphere of assertion by males, whether human or animal; or any cock that crowed during trading hours must become the property of women. The connection of men with market trade comes mainly through their individual sponsorship of their wives or daughters or traders.

There is no doubt that participation of women in Igbo economy ensured them economic independence, but here again gender related economic disparities diminished the economic power of Igbo women. Men inherited wealth, land, property ascribed to them by patrilineage. They monopolized over the more profitable and prestigious crops- yam and

palm wine. Elderly men received presents from the members of the lineage. Only men are entitled to apportion land to the women of the compound. They were also allowed to lease surplus land and earn profits. They also received a share of wealth profited by women's trade. Men also own the more lucrative long distance trade. These factors gave them a head start and constant advantage over women. In the Igbo society, women were allowed to in command of local and regional trading so that they could sell off additional agricultural produce, calabash, pots and other crafts. But the proceeds from these petty trading was relatively low. Moreover, the land allocated to them for farming was comparatively smaller than the farms of their husbands. Igbo women were also not entitled to property rights in her natal home apart from bride price. All these factors contributed to Igbo women's economic lag. This comparatively lower financial power acted as a barrier to their political ambitions. Title holding was mandatory for village wide leadership. But the cost of title-taking consists of payment of higher fees and organizing of feasts that were to be borne by the title seeker. Thus the financial restrictions of women debarred them from seeking the highest titles and as such most of the prestigious titles were held by men and they became the prime consultants, for village wide discussions and decisions. But women tended to participate in economy as Igbo culture bestowed respect to hard working women. Her political and economic participation brings to the fore the multifaceted personality of Igbo women well accomplished in various tasks - farming, making crafts, cooking, performance of household chores, sewing and trading. The overwhelming amount of work that every Igbo woman had to perform caused enormous physical and mental strain. Thus without complaints performed all the tasks as "Earning their own money and being valued for playing intrinsic roles in the lives of their families and the village gave Igbo women greater freedom and control over their lives. This economic autonomy accounted for a sense of self independence and confidence that one often finds among Igbo women" (Achebe, 1958).

### **Constraints of Igbo Women**

Women face untold hardships which are often linked to their gender while gender inequality continues to be rooted in traditional practices, values and norms exemplified in women's productive and reproductive functions, especially those which underlie gender divisions of labour in the society.

The underlying causes of many of the challenges facing rural women are the negative cultural norms and expectations that permeate many aspects of their lives. They shape who they should be and how they should live, including their school attendance, workload, marriage, voice in the household, autonomy and overall well-being. Both women and men are products of their social upbringing, and consider many gender inequalities to be the natural order of things. Negative behaviours - held by the community, parents, spouse and the young women themselves - are more entrenched in rural communities, and are perpetuated.

Girls learn their ‘curriculum of chores’ from a very young age, and these responsibilities increase with age. Rural women experience similar workloads, tasks and labour intensity as adult women. The absence of basic infrastructure and the traditional division of labour means that a significant proportion of their time is spent in the daily tasks of collecting water and firewood, activities which are becoming more onerous with the impact of climate change and the degradation of the natural resource base. Their agricultural work is also highly labour-intensive and time-consuming (transplanting, weeding, carrying products, collecting fodder etc) as is the manual preparation of staples such as shelling maize or pounding flour. In addition, women are the primary carer givers for their children and other household members. All these demands considerably shorten the time women have available to engage in economic activities, study or even leisure.

Although, primary school education is almost universal, their attendance at secondary school continues to be low in rural areas. The significance of progressing into secondary education is not only in terms of basic educational skills (rural women have the lowest literacy levels) but also in shaping attitudes and behaviour towards family size, women’s voice in the home and negative cultural practices. Attendance rates at primary schools for rural girls and boys both range from 70-85 percent but drop to 15-30 percent at secondary school. (in comparison to 80-90 percent primary and 30-55 percent secondary in urban areas). On average, they complete four to six years of schooling (in comparison to six to eight years for urban girls and six to nine years for urban boys) (Plan International, 2012). Hence, there is a high rate of illiteracy among rural women in Igbo land and in particular the less developed countries of the world. Mutangadura (2005) noted that women are more likely to be less educated than men. This condition was predicated on the belief that the girl or women would end up in another family; discarding the father’s name for the would-be husband. Some fathers therefore concentrated on giving formal education to their male children at the expense of the female child.

Low level of education is one of the known hindrances to women development and active participation in community development. Ekong (2003) observed with dismay that most rural women do not understand even a display of instructions by line diagrams and are capable of adopting improved agricultural practices. It is so complicating that rural women cannot understand innovations and contemporary trends in most human endeavours. Apart from their inability to access credit and extension messages, they are unable to know their rights and identify economic support mechanism that are available (Ofuoku and Emuh, 2009).

It is true that over 90 percent of women live below the poverty line in Igbo land and Nigeria at large, and cannot own or inherit property even though the subsistence farming is predominantly done by the women. As a result of their financial base, women cannot run for elected positions, set up businesses, further education and engage in self-development that will enhance their participation in community affairs. The role of women in economic sphere is largely inhibited because of the lack of access to family land, capital and control over their own time and the product of her labour (Olabisi, 1998). Also Olabisi rightly noted, that most of the time, husbands manage the family farm, keeping the proceeds of cash

crops under their control while wives use earnings from vegetables and trading to meet the family daily needs. The ability of the women to participate in independent economic activities is thus limited by social obligations to their husband. Again, women have been confined to activities which were of secondary importance and spend a lot of effort on activities that aided household consumption rather than capital accumulation. Their products were mostly consumed within the household while they marketed the more important products for their husbands. Other constraints that affect women are lack of affirmative action quota, patriarchal modes and practices, women's legal status, property rights and inheritance laws, HIV/AIDS and COVID-19 pandemic, opportunities for women, etc.

### **Conclusion**

The operation of a patriarchal system is not a story of unreserved male power and down-trodden women. Patriarchy is a lived system; it is a framework that people use to justify male superiority over women and it is one which survived through numerous social, cultural and potential changes over the last several centuries. Understanding it as a system for organizing gender and social relationships explains women's continued subordination over time, despite historical change in many other areas of life. This study demonstrates how it came about that, despite some radical transformation in how people conceptualized the world around them, women's social status remained unchanged over two centuries. This process was not about unchecked male force or on overt strategy by a group of men to keep women oppressed, but rather that the belief in a woman's subordination to her husband was so deeply ingrained within Igbo land and Nigeria's culture that people could not conceive of the world differently

### **The Way Forward**

According to Hooks (2014), in "Teaching Critical Thinking: Practical Wisdom", posits that patriarchy does not just describe male actions of domination, but also how some organizations and cultural narratives function. Challenging patriarchy is something that has been ongoing for countless generations, and it will take many more before it can finally be eliminated.

However, there are numerous options all of us can take to push back against the system of patriarchy. They are as follows:

- Push for a culture of excellence to hold men accountable for their language and actions where all people can make positive influences on the world.
- Support a spectrum of ideas of what a "real man" looks like, such as those that are compassionate and responsible. We need to stop holding up "macho" or the "tough, silent type" as the gold standard for maleness.
- Reframe patriarchy as an issue for everyone not just a woman issue". Men should take responsibility for altering both themselves and challenging men around them. As Bell Hooks puts it patriarchy has no gender," thus it is going to take all people to combat it.

- End the viewpoint that the traditional nuclear family as the ideal. Instead, we should accept and encourage loving, compassionate families of any style and form.
- Teach men how to authentically communicate their emotions and listen empathetically to others. From an early age, few people encourage boys to express their emotion, and many try to encourage boys to “hide their emotions” so whether you work with kids, have a child, or want to contribute to reducing sexual violence, we need to train males on how to express themselves.
- Train men and foster the attitude that men should be proactive in addressing patriarchy. Men need to challenge other men on their patriarchal and sexist ideas or actions. So it seems to be a much better mentality to stand up to one’s friends and community in order to help make them more conscientious people.

As long as men standby when these patriarchal events take place, they prop up the oppressive frame they “must be silent”.

Ending conservative war on women. Many conservative politicians try to say their policies are “not a war on women”, but the record levels of legislation limiting women’s rights and the impacts, says otherwise. We have to keep up the pressure on these regressive policies and highlight the implications of this conservative war.

- Hold the media accountable. Whether this is for male-dominated journalisms or movies, or for victim-blaming in cases involving sexual violence, we have to stop the media’s focus on dominant culture and instead reflect its viewers with all types of relationship and backgrounds.

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## MEMMEMME ERIMJI OHRU N'OGHE

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### Umi Edemede

Mmemme iri ji ohru di ka aha ya si di bu ihe a na-eme were eri ji izizi e gwuputara n'ala. O bu mmemme a ka a na-eme tupu onye obula koru ji enwee ike igwute nke ya rie. N'obodo m bu Oghe o bu mmemme na-ejikota mmadu niile onu ma ndi koru ji ma ndi akoghi ya. Ebumnobi nchocha a bu iku maka iri ji ohru n'Oghe. Nwanchocha lebekwara anya ma kowaa ma e nwere myiri na ndiche di n'etu ndi Oghe si eri ji ohru na etu ndi Igbo ndi ozu si eri ya. Usoro nchocha a bu na nwanchocha gbara ufodu ndi okenye na ndi maara etu e si eme mmemme iri ji ohru ajuju onu. O gakwara n'oba akwukwo di iche iche guo ufodu ihe ndi odee dere banyere oriri ji ohru n'ala Igbo. Atutu a gbasoro mee nchocha bu atutu nkowa. Nchoputa e mere gosiri na e nwere myiri na ndiche di n'etu ndi Oghe si eri ji ohru na etu ndi Igbo ufodu si eri ya n'ihu na okwa mba na-achi n'olu n'olu. Nwanchocha turu alo ka ndi Igbo jidesie omenala oriri ji ohru aka ike ka o buru mmemme a gaghị enwe ihe ga-egbochi ya iga n'ihu, ka o buru nwa tote, o tokwuru.

### Okwu Mmalite

Oriri ji ohru bu otu n'ime omenala Igbo nke obibia ndi ocha emebighi. O so n'omenala e ji mara ndi Igbo niile. N'agbanyeghi na o bu mmemme omenala, ezi nwafo Igbo obula na-esonyesi ike n'ime ya. Mmemme a bu oge ndi Igbo ji enye chi kere ha ekele. Ha na-eme nke a n'ihu na o chekwara ha bido mgbe a konyere ji na ihe akuku ndi ozu n'ala ruo na ngwuputa ji ahụ. O bukwa oge a ka ha ji akwanyere ji ugwu di ka eze akuku ubi niile.

Di ka nkwenye ndi Igbo si di, ha nwere nkwenye na o nwere agbara nwe ji. Ufodu na-akpo ya Njokuji ebe otutu na-akpo ya Ahijioke maobu Ifejioku. Ndi Igbo kwenyere na o bu agbara a bu Ifejioku na-echekwaba ji a konyere n'ala, mee ka o mee nke oma. Ji bu nri mbu ndi Igbo nwere. Di ka Ubesie (2004:134) siri kwuo, "Ebe o bu na nri mbu ndi Igbo nwere bu ji na ede (akpu ka biara abia), e nyere ji onodu nwoke no n'ala Igbo." O kwukwara na o bu n'ihu nke a ka o na-abu a choo ime emume o bu la gbasara umu nwoke, ihe e ji na-emekari ya bu ji. Nwoke na-eje ulokwa, ihe o na-ebu na-eje bu ji na mmanya. A bia n'ichi ozu, ji bu isi. A choo imata ka aku na uba nwoke nwere ha, ihe e ji na-amata bu ka o ba ji ya ha. O bu nke a mere na ebe o bu na ndi Igbo bu ndi oru ugbo, obodo obula n'ala Igbo na-eweputa otu oge n'ime afu iji mee mmemme puru iche wee kelee mmoo nwe ji ekele maka aka o nyeere ha n'oru ubi.

Di ka Osuagwu, Ekwealor, na Ibe (1989) si kwuo, "Ji kacha enwe nsopuru. Ihe kpatara nke a bu site n'akuko ndichie ndi Igbo nke na-egosi na o bu Chukwu ji aka ya nye

umụ mmadụ ji dị ka ihe oriri ha.” O kwukwara na ndị Igbo bụ ndị na-arụputa ji ebe ọ dị ukwu bịa na-akwanyekwara ya ugwu puru iche. Ha kwuru na tupu ndị Igbo erie ji ọhuru n’afọ ọbụla, o nwere mmemme ha na-eme iji too Ahiajioku, riokwa aririọ ka ha rie ji ọhuru n’enweghi nsogbu ọ bụla. O bụ mmemme di etu a ka a na-akpo iri ji ọhuru, ilo mmuo maobu onwa asaa. Na mmemme a, a na-esi nri ji, ma were anu okuko maobu anu ndi ozo tee ofe iji ri ya. O na-abu nnukwu mmemme nke umunne, umunna, ndi ogo na ikwu na ibe mmadu na-erutecha na nke ya soro ya rie, nuo ma nwee obi anuri. O bu eziokwu na emume a zuru Igbo onu ma o bughu otu mgbe ka e ji eme ya n’obodo niile di n’ala Igbo.

### **Ntuleghari Agumagu**

Osuagwu, Unegbu na Okonkwo (1989) kowara omenala di ka “ihe na-eme n’ala mba. Ha bu ihe mbu na-eme n’ala wee buruzie ihe puru ome na mba e ji ama mba”. Di ka mmadu si di iche iche, obodo di iche iche. Nke a mere e ji asi na nku di na mba na-eghere mba nri.

Di ka Emenanjo, Ekwe, Okolie, Kanu na Njubigbo (2008) n’akwukwo Ayozie (2018:79) kwuru na agburu obula nwere usoro ha si akpa agwa bu nke e ji mara ha. Ha na-egosiputa njirimara ha n’ihe ndi a: etu ha si eyi akwa na udi akwa ha na-eyi, etu ha si eri nri na udi nri ha na-eri, etu ha si akwadobe erimeri ha na-eri, etu ha si agba egwu. Ufodu na-eji obi agba egwu ebe ufodu na-agba n’ukwu. Ufodu na-emeghari ahụ ha niile; etu ha si eme mmemme di iche iche, etu ha si ekpere chi ha, etu ha si eli ma na-akwa onye nwuru anwu, udi anu ha na-aso nsọ, asusu ha na etu ha si asu ya wdg. O bu ihe ndi a niile ha guputara na otutu ndi ozo nke na-egosi usoro ndi si ebi ndu ka a na-akpo omenala.

Kalu na Nwosu (1978:3) kwuru na omenala di ka otu ndi si ebi ndu ha. O gakwara n’ihu si na o bu ihe a kpachapuru anya hazie, weputa ma nyekwa osisa gbasara uzo obibi ndu ndi nwe ya.

Anedo (2013:96) kwuru na omenala bu etu ndi si ebi nakwa nkwenye ha nke sitere n’aka fere aka n’udi ekwumekwu onu burukwa nke e debere ruo taa. O bu ihe e ji mara ndi, di ka asusu, ejiji, diri gawazia. Mbah na ndi otu ya (2013:113) kwuru na omenala bu uju uzo niile gbasara etu otu, ndi maobu mba si ebi ndu ha.

Omego (2006:169) huru omenala di ka “usoro mmadu kwesiri isi akpa agwa bu nke a na-amuta site n’aka ndi mmadu n’obodo ma nyefekwaa ya n’aka ndi nke na-abia n’ihu”. Nke a na-egosi na ihe niile ndi Igbo na-eme site n’omenala bu nke bidoro n’oge gboo. Mmemme iri ji ọhuru so n’ime ha. Oriri ji ọhuru so n’otu n’ime omenala nke malitere n’oge gboo nke o nweghi onye nwere ike ikwu mgbe o malitere. Okafo na Ewelukwa (2008:391) tunyere utu nke ha site n’isi:

Mmemme iri ji ọhuru di ka mgbe ndi Igbo ji echeta ndi nna nna ha lawara mmuo ma kwanyekwara ha ugwu diri ha. O bu oge ndi Igbo ji ekele Chineke maka ndu o debere ha wee ruo mgbe ha gwutere ji n’ala. E jikwa oge a ekele mmuo nwe ala n’ihi na ha kwenyere na ala nwe mmadu niile. O bu ala na-ahu maka ndu, ahuike, omumu, uba, erimeri ma na-emekwa ka erimeri baa uba. O bu oge e weputara iji tuo ndu mmanu ma nwekwaa obi anuri.

Ayozie (2018:81) si na “iri ji ọhuru bu nnukwu emume ndi Igbo na-eme. Okpukpo oku maka iri ji ọhuru bu nke e meweere mmadu niile.” Nke a gosiri na o bughị naani ndi korọ ji na-eme mmemme iriji ọhuru. Ma ndi korọ ji ma ndi akoghị ji na-esonye na mmemme a n’ihi na o bu ihe obi anuri. Osuagwu (1979:11) nwere otu echiche ahụ di ka o gosiputara n’ebe:

...na iri ji ọhuru bu emume di n’ala Igbo a na-eme kwa afo kwa afo, maka ikele chi kere ji etu o siri mee ka ji ha korọ n’ala ruo mne. O kwuru na ndi Igbo kwenyere na o buru na ha emeghi emume iri ji afo obula na chi kere ji a na-akpo Njoku maobu Ajokuji ga-eme ka ebe na ihe ndi ozọ di n’ime ala tachapu ji ha, mee ka unwu daa n’ala. Ndi Igbo kwenyekwara na o buru na onye emeghi emume iri ji rie ji ọhuru, na o ganwu ma o bu daa oke oria.

Ihe di mkpa n’ihe Osuagwu kwuru bu na o di oke mkpa ime mmemme erimji. Ihe a di mkpa iji nata mmuo nwe ji ikike ma nyekwa ya ekele. Ikike ahụ ga-enye ndi mmadu ohere iri ji ọhuru ahụ n’enweghi nsogbu obula.

Iri ji ọhuru di ka Ubesie (2004) si kowaa ya bu emume iri ji ọhuru di ka emume ndi Igbo na-eme n’afọ iji kelee ma o bu nabata ji ọhuru. O kwuru na o bu site n’otutu okwukwe ndi Igbo nwere n’ebe ji di ka ha ji eme ya. Osuagwu, Ekwealor na Ibe (1989) na Ubesie nwere otu nghota. Ha kwuputara echiche ha n’ebe a,

A na-ewe ji di ka chi nta nke a na-akpo Ahiajoku, maobu Ifiajoku. O nwekwara ndi mmadu ndi a na-akpo Osuji. Ihe nke a na-akowa bu na ji nwere onodu puru iche n’aka ndi Igbo. Tupu ndi Igbo erie ji ọhuru kwa afo, o nwere mmemme ha na-eme iji too Ahiajoku, riokwaa aririo ka ha rie ji ọhuru n’enweghi nsogbu o bula. Mmemme a ka a na-akpo iri ji ọhuru.

Di ka ha siri kwuo, mmemme a zuru Igbo dum onu mana a na-akpo ya aha di iche iche n’ebe di iche iche. O bu mmemme a na-esi ma na-erikwa ihe di iche iche na-abughi naani so ji n’agbanyeghi na o bu iri ji ọhuru ka a korọ ya.

Okoye (2004) n’aka nke ya, kwuru na ihe na-akpata ihe, n’ihi ya na ha kwenyere na ha inwe ike, di ndu korọ ji n’oge oru ugbo wee dikwa ndu gwute ha ma rie ha na o nwere onye mere ka o gazie. O bu nke a kpatara ndi Igbo ji eji oge iwa ji ekele Obasi bi n’elu ma nna nna ha ekele etu ha siri duo ha n’ogologo oge niile ha no n’oru ugbo wee ruo na ha adikwa ndu gwute ji ndi ahụ rie. Oge a di ka o si kwu, bukwa oge ezumike na oge itu ndu mmanu. Isiokwu Okoye bu na oge erimji ọhuru bu oge ndi oru ugbo n’ala Igbo ji ezu ike oru ha ruru n’afọ ahụ ma nwee anuri so ya:

Ogbalu (1985) kwuru na “tupu e nwee mmemme iri ji ọhuru n’ala Igbo na o dighi onye obula ga-eri ji ọhuru maobu gaa gwute ya n’ubi ya. Mana mmemme a gasia, onye o

bula nweziri ike jee n'ubi ya n'ututu echi gaa gwuru ji nke ya rie." Na nkowa Ogbalu, mmemme iri ji ohuru bu nke a na-ebu uzọ eme iji nye onye obula ikike ijezi n'ubi ya gwute ji rie ma a gaghị eme nke a ma o buru na e ribeghi ji ohuru. O putakwa na o nweghi onye na-emetu ji ohuru aka ma e nyechaghi ji ohuru ugwu na nsopuru o nwere. Ahuhu na-adikwara onye obula mebiri ugwu na nsopuru a na-enye ji ohuru.

Dị ka Ofomata (2012) so na ndi lebara anya na akom ji na erim ji. O ruturu aka na a naghị eri ji ohuru ma o buru na e meghiri ya mmemme. Echiche ya n'uju, ka o gosiputara ebe a:

O buru na ndi Igbo konyechaa ji n'ala, ha nwekwara mgbe ha ji egwuputa ya n'ih i na ji nwere oge o na-anọ n'ala. Mana n'ala Igbo, n'ih i ugwu na nsopuru e nwere n'ebe ji no, e nwere mmemme ndi Igbo na-eme tupu e gwuputa ji ahụ ma riwe ya. O buru na oge a ga-eji gwuputa ji ruo, e gwuputa ya, ihe a na-akpo ji ahụ bu ji ohuru. Mmemme ahụ a na-eme tupu e riwe ji ohuru ka a maara di ka iri ji.

Ofomata di ka odee ndi ozọ na-akowa na a ga-emeriri mmemme iji kwanyere ji ohuru ugwu tupu e riwe ya. Nke a na-egosi na arusi na-eri obara, iji mmiri fee ya abaghi uru. Ndi Igbo nwere nkwenye siri ike na mgbe o bula e mere mmemme iri ji ohuru na onye Igbo obula agazighi atu ujo n'iga gwuru ji ya riwe.

### **Oriri Ji Ohuru**

N'ezie, iri ji ohuru so n'omenala zuru Igbo dum onu. Iri ji ohuru di ka aha ya si di bu oge ndi Igbo weputara iji rie ji izizi e gwuputara n'ala tupu onye obula korọ ji egwuru ya riwe. O bu oge ndi Igbo ji enye Chineke kere ha ekele n'ebe o puru iche n'ih i nchedo o chedoro ha bido mgbe a konyere ji n'ala ruo mgbe o ruru igwuputa ma rie ya. O bukwa oge ahụ ka ha ji akwanyere ji n'onwe ya ugwu di ka eze akuku niile a konyere n'ala.

N'ala Igbo, otutu obodo nwere aha di iche iche ha na-akpo mmemme iri ji. Ufodu na-akpo ya iri ji ohuru, iwa ji, mmemme onwa asato, onwa asaa, ito Nri, ohuhu ji wdg. O nwekwara mpaghara ala Igbo ebe e ji Ahajioku, Ifejioku ma o bu Ifajooku wee mara mmemme iri ji ohuru. Ufodu na-akpokwa aha ndi ozọ di ka Ikeji, Iro mmuo, Akani wdg. O bukwaghi otu oge ka a na-eme ya n'ala Igbo gbaa gburugburu. O nwere mpaghara ndi na-eme ya n'onwa asaa, onwa asato ma o bu onwa itoolu n'afọ o bula.

Di ka o siri di, ebe o bu na ndi Igbo bukarị ndi oru ugbo, otu ugboro n'ime afọ, obodo obula na-eme emume puru iche iji kelee mmuo nwe ji ekele maka aka o na-enyere ha n'oru ugbo. Di ka nkwenye ndi Igbo si di, mmuo nwe ji ka a na-akpo Ahianjoku, Ifejioku, Njoku maobu Ahiajooku di ka oluasusu ha si di. Ha na-ekele ya ka o si duo ha n'oge oru ugbo gara aga, mee ka ji ha korọ mee nke oma, ruo nne, ha wee na-egwuputakwa ha n'udo. Ha na-ariokwa ya maka nke ha ga-ako n'ihu, ka o mekaria nke ha na-egwuputa mgbe ahụ.

Tupu e rie ji ohuru, a na-ama okwa ya ka ndi mmadu wee kwadowe. N'obodo ufodu onye na-ama okwa maka iri ji ohuru bu onye ji okwa Ifejioku ma o bu Njoku ma n'ebe ndi ozọ o nwere ike buru onye bukariri n'okenye ma o bu Eze ozọ na-abu onye ji isi Ifejioku. O

bụ ya ka ọ dijiri ime ka ndi obodo mata na emume iri ji oheru adila nso, ka onye obula na-akwado.

O ruo mgbe a ga-eri ji oheru, obodo obula na-eri ya n'oge nke ha. N'ubochi ahụ umu nwoke niile ndi zuru ihe e ji nwoke eme n'obodo ga-egwutecha ji ma buru otu mba ji otu mba ji gaa be Eze Ifejioku. Ha ga-edowecha ji ndi ahụ n'ihu okwu mmuo ahụ. Onye obula n'ime ha ga-ebukwa mmanya, okuko na oji wee bia ebe ahụ. O bu eze ahụ nwecha ihe ndi ahụ e butere n'okwu arusi ma o bu mmuo ahụ. A ga-esi na ji ndi ahụ weputa ji, bachaa ma sikwasikwa ha n'oku. A ga-egbukwa okuko ole na ole ma mesachaa obara ha n'okwu Ifejioku ahụ. Okuko ndi ahụ e gburu egbu ka a ga-eji sie ji oheru ndi ahụ. N'obodo ufodu o bu onye kacha buru okenye n'obodo na-anọ n'isi mmemme iri ji oheru. O ga na-akoro ndi obodo otutu akuko miri emi maka mmemme iri ji oheru. O ga na-akoro ha akuko miri emi gbasara obodo ahụ di ka akuko ala nke obodo ahụ, ebe ha siri bia nakwa otutu akuko odinala ndi ozo. Nke a bu ka e were chere ihe a na-esi ka ha ghee maka oriri na onunu.

Mmemme iri ji oheru bu oge oriri na onunu puru iche maka na erimeri na-abu aturu taba. Mgbe e sichara ji ndi ahụ, a na-asu ufodu nri ma gbuo ufodu awayi, o bu nke soro onye ka o ga-eri. Ufodu nwere afo na-eri ha niile. Mmánya di iche iche na-ejuputa. Nke soro onye, o na-anu. A na-ahukwa ji ufodu ahụ were mmanu oheru, ugba, ya bu ukpaka na ose wee rie ya. Ihe ndi a niile bugbado ihe na-eweta obi anuri. Ikwu na ibe na-abiakwa be ndi umunne, umunna na ndi enyi di iche iche soro rie ji oheru ma nwee onu di na ya.

N'agbanyeghi ihe ndi a niile, otutu mmadu n'oge ugbo a na-ahutazi iri ji oheru di ka ikpere arusi ebe ndi obodo ufodu mechigoro mmemme a kpam kpam n'ih na ha na-ahuta ndi na-eme ya di ka ndi ka no n'isi. Otutu ndi nne na nna anazikwaghi ekwe ka umu ha sonye na mmemme a n'obodo ha maobu soro rie ihe o bula e siri ebe ahụ. Nke a bu n'ih na ha na-ahuta ya di ka ihe a goru n'arusi maobu ihe ndi ogo mmuo. Ha wee chefu na nke a bukwa otu n'uzo e si akwalite omenala na njirimara ndi Igbo. O bukwa oge ndi Igbo ji anoko onu di ka umunne wee kpaa maka odimma na utu nke obodo ha tinyere otutu uru ndi ozo o na-eweta. N'obodo ufodu a na-eme mmemme a ihe di ka otu izu ebe ufodu na-eme ya ubochiabu maobu ato.

### **Erimji n'Oghe**

N'ebe niile n'ala Igbo a na-eme mmemme tupu e rie ji oheru. Oghe so n'otu n'ime obodo di n'Okpuru Ochichi Imeobodo Ezeagu nke di na Steeti Enugwu. O bu n'onwa asato kwa afo ka ha ji eme ya. Ubochi e ji ebido mmemme a n'Oghe bu ubochi Ori. Ubochi Ori ahụ onye kacha buru okenye n'umunna bu ya bu onye isi nchujaja. Ndi Oghe na-akpo iri ji oheru Ihejoku. O bu onye isi nchujaja ahụ bu ya na-ahụ maka ihe niile a ga-ago n'okwu arusi Ihajoku. O bukwa ya na ndi okenye ndi ozo na ndi chiri echichi na-aka ihejoku (ikwu ubochi a ga-eri ji oheru). Ha na-eme nke a ma o fodu izu asaa ka mmemme ahụ malite. Ha niile na-aga n'ihu ihejoku ahụ jiri ogene, na-ekwu ubochi iri ji oheru ga-abu. Ha kwuchaa n'onu, ha akuo ya n'ogene. Ha ga-eme nke a ugboro asaa iji gosi na o bu izu asaa foduru ka e bido mmemme iri ji oheru.

N'ubochi a kara aka okenye obula n'umunna na-akpa ihe a na-akpo "obara obara" (nke a bu omu nkwa a kpara akpa) dowechara n'okwu arusi obula di na be ha. Ha na-edowechara obara obara ndi ahụ n'ili ndi bu ezigbo mmadu nwuru anwu maobu ndi chiri echichi nwuru anwu. Ha na-eme nke a iji gwa ha na mmemme iri ji oheru amalitela, ka ha

nonyere ha bido n'oriri ya ruo na njedebe ya. Nke a bu ihe a na-eme n'ubochi Ori. O bukwa ubochi Ori ahụ ka umu nwoke niile tozuru ihe e ji nwoke eme na umu nwaanyi ndi chiri echichi na-egwute ji buru mba ji, mba ji ya na okuko na mmanya nke onye isi nchujaja ga-egburu Ihejokwu nke ha (onuchi ha).

N'uhuruchi ubochi Ori ahụ ka ha ga-ahụ ji ufodu n'oku were mmanu di ohuru na ihe ndi ozo di ka ukpaka, ogiri na ihe ndi ga-eme ka o too uto wee rie ya. Onye isi nchujaja ga-ebu uzo were ji nke ndu o berisiri eberisi sonye n'osisi di iche iche ga dosachaa ha n'ebe ndi ahụ niile o dowechara obara obara ahụ o kpara. O ga-egbu okuko ndi ahụ niile were obara ha mesasia n'elu okwu arusi di iche iche di be ha wekwara mmanya tusia na ha. Ihe ndi a niile bu ka mmuo niile di be ha bu ndi na-eme ezigbo ihe soro ha rie ji ohuru. A ga-egbuzi ji ndi foro awayi, suo ufodu nri, were okuko ufodu sie ofe. Nke soro onye n'abali ahụ o na-eri. Mmanya di iche iche na-eju ebe niile. Nke soro onye, o na-anu. Onye obula a na-enwe obi anuri na obi uto.

Ubochi afo bu ubochi oriri na-ada uda. Nke a ka ha na-akpo "ntughe anu okuko". O bu nri ji, anu okuko na igbu bu ihe na-ejuputa ebe niile. Anu okuko bu tawa ka ike ha gi. Mmanya bu kama o ga-adu n'ite, ka o doru n'afu. Umunne, umunna, ikwu na ibe na ndi enyi na-abia soro ndi nke ha rie, nuo ma nwee obi anuri so mmemme iri ji ohuru. Egwu di iche iche ga-ejuputa nke na-eme ka obodo na-ekpo oku. Umu okorobia ga na-agba mgba. A ga na-eti mmonwu di iche iche nke ndi mmadu ga-eji ma na ubochi ahụ di egwu. O bu n'ama egwuregwu obodo maobu n'ahia ka ihe ndi a ga na-eme mgbe e richara ma nuokwa. Oriri na onunu ga na-agakwa n'ihu n'ebe ahụ.

Ma tupu mmemme a amalite, onye obula biara n'obodo ahụ ga-abanye na be onye eze arusi ihu ya bu onye isi nchujaja. O ga-esi na ji ahụ e butere bupute ji itoolu. Ji ndi a bu ji Ihejokwu. O ga-adowara ya ohanazeze biara ebe ahụ. Nke a bu ji ohuru mbu a na-egwute n'ala Oghe niile. Onye isi nchujaja a ga-ago ofo, kpokuo mmuo nwe ji ahụ, riokwaa ya ka o nye mmadu niile ahụ ike na ogologo ndu di mma ha ga-eji na-eri ji ohuru kwa afo. Ndi niile no ebe ahụ ga-esekpuru ala. O ga-eburu ji ahụ n'ukpa nee ha n'isi ugboro itoolu, na-agokwa ofo ndu na ihe di mma. Mgbe nke a gasiri. Onye obula ga-abia were otu mba ji bie ya oma si ihe obula ga-asi na ya agaghi adi ndu rie ji ohuru n'afu a, ya buru okuko uzo lakpuo ura n'ih na ya erielu ya. Mgbe e mechara nke a, onye isi nchujaja ga-ebu uzo rie ji ohuru, ndi ozo esoro ya riwe.

Tupu e mee mmemme a, o nweghi onye obula ga-eri ji ohuru ma o bu ga gwute ya n'ubi ya. Mana mgbe mmemme a gasiri, onye obula nwere ike jezie n'ibu ya n'ututu echi ya ga gwuru ji nke ya rie.

### Uru Erimji Ohuru

Ji na-enwe ugwu puru iche n'ala Igbo n'ih na ndi Igbo weere ya di ka nnukwu ihe. Mmemme iri ji ohuru bara nnukwu uru n'ih na e ji oge mmemme a echeta ndi mbu na ndi egede na-enye ji n'ala Igbo. Mmemme iri ji ohuru na-enye obi anuri n'ebe o di ukwu. Nke a bu maka na ndi Igbo no n'uzo ije na-alotacha maka iri ji ohuru. Mmadu na-ejuputa ebe niile. Ndi mmadu na-ahucha ndi nke ha si mba di iche iche lota ndi o tere aka ha hudewere. Oge mmemme a na-abu oge obodo na-ekpo oku karia n'ih egwu, mmonwu na mgba di iche iche a na-enwegasi. O nweghi oge umuaka na-enwe obi anuri kariri ka ha na-enwe na

mmemme a. Ebe ọ bụ na mmemme iri ji ọhụrụ bụ otu ugboro n'afọ, ndi Igbo ụfọdụ na-eji oge ahụ agụ afọ. Oge mmemme a malitere, a mara na afọ akurula ọnu.

Obodo ụfọdụ n'ala Igbo na-ewekwa ya di ka oge achumnta ego maka mmepe obodo ha. Ha na-ejikwa ya akpa nkata maobu enwe nzuko maka oganihu obodo ha. Mmemme iri ji ọhụrụ na-emekwa ka umuaka, ya bu ndi ntorobia muta omenala ndi muru ha.

Iri ji ọhụrụ bụ emume na-akpokota umuafọ Igbo ma ndi no n'ezi ma ndi no n'ulo ọnu. O bu oge ha ji anoko ọnu, nuria, rikoo ma nwee mmekorita n'etiti mmadu na ibe ya ma kparita uka gbasra ihe na-eme n'ezinaulo na kwa n'obodo.

O na-eweta udo, ihunanya, anuri na idi n'otu n'etiti mmadu na ibe ya. O na-akwalite omenala. O bu otu n'ime omenala ndi Igbo na-enye aka ikwalite asusu na omenala Igbo ka anyi nwee ihe a ga-ahapuru umu umu anyi ha tinyere idobe omenala anyi okputorokpu.

Emume ihajokwu na-eme ka onye obula jide onwe ya aka n'ihe gbasara ihe o koro n'ubi. Mkpa jide onye Igbo, o nwere ike je gwuru ji ya ree wee gboo mkpa diiri ya. O buru na e nweghi usoro e ji egwu ji, ufodu ndi mmadu nwere ike igwucha ji ha tupu o kaa aka n'ala, nke bu na mgbe ndi ozo ga na-ewe ihe ubi, ha anoro na-ele n'anya. Mgbe ibe ha ga-anọ n'oriri, unwu ana akpo be ha.

Oru ji bu oru sigburu onwe ya n'ike n'oruru. O bu nke a mere ndi Igbo ji na-eme nnuwku oriri mgbe ha na-amalite iri ji ọhụrụ iji gosi na ha esila n'oge ahuhu wee bata n'oge udu nri. O na-enyere ndi mmadu aka ichezotu ahuhu ha tara mgbe ha na-ako ji.

### **Ọghom Erimji Ọhuru**

Ihe obula nwere uru nwekwara ọghom na-esi na ya aputa. Mmemme iri ji ọhuru nwekwara ike ibute aghara maobu ogu n'obodo. Di ka e kwuru na mmemme a bu nke a na-eji mgba na iti mmanwu eme ka o na-ekpo oku, mgba onumara nwere ike ibute aghara. Udi aghara di etu a na-ebute nnurita ogu n'etiti onumara abuo gbara mgba. Nke a nwere ike ibute mmeru ahụ maobu onwu. Etu a ka o dikwa n'ebe iti mmonwu di.

Ezinaulo obula na-eme mmemme a di ka ego ha ha. Ebe anuri ga na-egbu ezinaulo nwere ego ka manya, o na-eme ka ezinaulo enweghi ego na-enwe obi mgbawa. Obi iwe na obi mgbawa ahụ nwere ike ibutere onye maobu ndi enweghi ego onwu ike.

Ufodu mmadu na-enwe anya ufu n'ebe ndi ozo no. Ndi di etu a nwere ike iji ohere mmemme oriri ji ọhuru a mesie onye o na-enwere anya ufu ike. Otu ndi mmadu, o kachasi umu okorobia na-aria ahụ maobu nwuo onwu mberede n'ih na ha lotara obodo ha maka udi mmemme a. Nke a bu oru aka ndi ajo mmadu no n'obodo.

### **Nchikota na Mmechi**

Nwanchocha choputara na nchocha a bu erimji ndi Igbo niile bu otu ihe kama na o nwere ebe e nwere obere ndiche na nke Oghe. Ndiche ndi ahụ bu n'obara obara ha n'akpa ekposa n'okwu arusi di na be ha na n'ili ndi ezigbo mmadu na ndi chiri echichi nwuru anwu. O bughị Igbo niile na-eme nke a. Ozo bu n'uzo ha si ekwu mgbe erimji ha ga-amalite na ndi ozo. Ha nwekwara ntughe anu okuko bu ya bu mgbe a na-ata anu okuko aghara aghara ya na ighu. Ihe ndi a niile bu ihe so eme ka mmemme iri ji ọhuru buru opuru iche na mmemme.

O di mkpa na anyi kwesiri ichekwa omenala anyi niile, okachasi emume erimji ọhuru ka njirimara anyi ghara ibu ihe e chefuru echefu. N'ih na onye arachaghi onu ya, uguru anara ya rachaa.

Ihe kacha egbu njirimara na omenala ndi Igbo bu igbakuta ha azu site n'aka ufodu umuafu Igbo bu ndi na-eche na ha huru uzoma maabu na ha na-ahuzi Chukwu anya kwa ubochi, na n'ihia ya na ihe niile gbasara ndi Igbo na omenala ha buzi ihe ochichiri, ihe nzuzu na ihe ndi ogo mmuo. Nke ahu bu nnoo echiche onye nzuzu anujughi ara nne ya afu. Ha amaghi na ha bu ukpana na-ere n'oku si na ha na-aha mmanu.

Ihe ndi bu nke anyi wee na-efunahuzi anyi maka na anyi bu ndi nwere ogiri amazighi uru ogiri bara n'ofe. O dizi ka ofeke na-amaghi uru akpa agwu baara eze dibia.

Ndi be anyi ka anyi chegharianu ghota na nke anyi bu nke anyi n'ihia na o bu ebe onye bi ka o na-awachi. Ka anyi jisie ike n'ikwalite na n'isonye n'omenala di iche iche e ji mara ndi Igbo maka na nkwa daa n'ala, nwaanyi enee ya uhie, ria ya elu. A sikwa na onye kpoo oha ya mkpokoro, agbataobi ejiri ya kpoo ntutu. Ka anyi sonyesie ike kwuo n'olu ike na omenala Igbo ga-adi.

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## INSTRUMENT OF STABILITY: A STUDY OF MASQUERADE IN IGBO TRADITIONAL SOCIETY

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### **Abstract**

The masquerade enforces order and discipline in Igbo traditional society. Masquerading is a very effective means that sustained peace and order, settlement of disputes, good government among Igbo communities in the past. The roles performed by the masquerade in Igbo society seems to be dwindling at this age due to westernization; western religion and globalization. It seems that crimes are in the increase in recent times than in the past when people feared the masquerade so much. The study therefore, sought to assess and evaluate the roles of the masquerade in Igbo traditional society to ascertain its place in the modern Igbo society. The study is descriptive in nature. Data collection was through oral consultations, observations and library sources. The study shows that masquerades perform various roles in Igbo traditional society. Masquerades are instrumental in maintaining law and order, acting as an agent of justice among other roles. The roles performed by the masquerade helped in the stability of Igbo traditional society. However the roles performed by the masquerades have been very much affected by westernization, as most of the roles they perform have been taken over by modern agencies, such as the police and other law enforcement agencies. It is advisable that the modern agencies should work diligently to ensure that the modern Igbo society will be more stable than what it was in the past. A stabilized society is a peaceful and a progressive one.

### **Introduction**

Masquerade cult is practised in most African societies, Igbo land of Nigeria inclusive. In Igbo land they are believed to be the spirits of the dead ancestors who manifest in the land of the living through ant hole. The masquerade is for the men-folk and one of the rites of

passage of the people. Nnokwe (2009:65) perceives the adolescent period as the time that marked changes that occur in duties, responsibilities, privileges, social and economic roles and relationship with others. Boys are initiated into masquerade society during the adolescent phase of life, when they are taught different things that must reflect their cognitive, emotional and social functions for meaningful living.

Masquerade had special functions they perform in the society that helps to keep the society in a stable form. Ezenweke (2012:138) declared that “masquerade cult perform some vital social and political roles in many African communities in general and Igbo land in particular such as entertainment, checkmating women who cook late, control men who beat their wives”. The role of the masquerade in Igbo traditional society cannot be overemphasized. They perform the roles of the police. They arrest the evil doers; collect fines and see to it that the entire community is peaceful and united. The study therefore seeks to examine the roles performed by the masquerade in Igbo traditional society to ascertain their relevance in recent times. These roles are the maintenance of law and order, justice, correctitude and entertainment.

### **Masquerade a sa Rite of Passage**

Boys are initiated into the masquerade group at the adolescent age. During that period they are exposed to a very severe and intensive exercise. Ezenweke (2012:139) affirms that through masquerade rites, one is exposed to the full knowledge of the secrets of life. Ezenweke goes on to state that it involves strenuous training at secluded designated places aimed to ascertain the ability to handle difficult situations. Nnokwe (2009:76) on this issue pointed out that “the rigorous exercise was to drive out fear from oneself, so that in time of danger he would not flee, but take courage to defend himself and his family”. It is to be noted that during the adolescent stage, they are taught secret things about the masquerade and the community which they must not disclose to non-initiates. They were also made to confess all the evil things that they had done. They are warned of serious calamities that will befall them, if they do not refrain from their bad behaviours.

Mbiti (1975:96) confirms that “the initiates undergo physical training to overcome difficulties and pain, and to cultivate courage, endurance, perseverance and obedience. The experience equip them mentally, bodily, emotionally and morally”. Harry Triandis et al (1988) on their theory of individualism-collectivism argued that shared values of social groups play a key role in individual cognitive, emotional and social functioning. Under cognitive the initiate now has the knowledge of the secret things that are not meant for everybody. The initiate will begin to think and perceive things in a different way. His childish ideas and thoughts are discarded. Mbiti had stated that the educational experience equip them mentally. How the initiates comprehend things will change automatically. The era of receiving protection as a child will be over, they begin from that period to feel independent. He sees himself as a man and feels superior to women. Igbo (2012:142) states that the initiate “takes on the ways the culture defines for men”. His mind is prepared in the ways and manners men do things. He is so confident that he can stand alone and complete any task. His understanding of things is that, he should be responsible. With this idea in

mind he is able to work as an individual and also co-operate with his group for the unity of the community. However, emotionally, he feels stable. He has learnt to say the truth, to be brave and fearless, to keep secrets. Mbiti also states that they are equipped emotionally and morally. This will go a long way to improve their feeling of self-esteem. Emotional stability binds the individual's actions and that of the group together for the growth of the community. Socially, he learns to relate with others. After the initiation, the adolescent learns to associate well with his peers and other members of his society. Group work, division of labour and unity of purpose are taught and learnt for the development of the individual and the entire community.

### **Initiation Ceremony**

When a male child is sensible and matured enough to keep the secret, he is initiated into the system. It is the duty of *okorobịa mmanwụ* to determine who is ready to be initiated. The initiation takes place behind a convenient building. The aspirant is ordered to do something hard to be considered fit for initiation. When the male child scales through the tests, his kindred and *okorobị ammanwụ* are now convinced beyond all reasonable doubts that the secrecy in masquerading must be revealed to him. The riddles carved on special sticks, or drawn in the sand, were symbols of knowledge to which the initiates now had full access. The initiates were then entitled to know every secret of tribal life, things known by exclusive groups. The rite is at the sacred tree, it was a reminder of the religious life and a symbolic visit to the ancestors, and the spirits who were thought to live there. The occasion was a renewal of the link with the spiritual realities and a reminder that the ancestors were “present” with them. The ceremonies are performed in the presence of masquerades. To disclose the identity of the masquerade, the candidate is made to hold the masquerade by the hand under great fear, he gradually pulls the materials covering the head of the masquerade only to see things for himself and the secret laid bare for him.

Membership of the masquerade cult was meant for only the initiates. During the adolescent stage, one had to be initiated in mmanwụ society. According to Unigwe (2000:23); “Mmanwụ or masquerades are the spirit beings.” They were believed to be the spirits of the dead ancestors according to Igbo tradition. During the actual initiations, there were some rigorous exercises that would be undergone before one is fully admitted. It is the duty of the *Nne-mụọ* to initiate the new members at the *ụlọ-mụọ*. In Urualla community, there were four types of *Nne-mmanwụ*. They include: *Anyarekwe*, *Ọnụ-ugo*, *Ojo-ogho* and *Aligwo-ekwe*. They come out whenever it was believed that something strange had happened. Also in Urualla community, there were certain categories of masquerades namely: *Ọnụ-Ugocha*, *Oji-ọnụ*, *Okpu-ocha*, *Owa-ohia*, *Nwaiwi*, *Mgbadike* etc. They perform special functions during festivals. Women and non-initiates have no right to stand and look at them or converse with them in any way or manner. Those who came out stand the risk of being penalized. According to Nnokwe (2009:44), “Urualla people called masquerade rite *ime mkpacha*”. It is done once every year at the second month of the year (February). The opening ceremony would be on *Afọ* day, the next *Afọ* would be the ceremony proper which would last for four days. On the following *Afọ*, the closing ceremony would commence. On

these ceremonies, which lasted for four days, masquerades will fill all the places in the town; fetching out law offenders, making peace where there is no peace and taking over lands that are in dispute. It was a special period in the life of Urualla people.

### **The Roles of Masquerade in Igbo Traditional Society**

Various beings have got some roles to play in their environments. In the same vein, masquerades in the Igbo traditional society play some roles for which they have significance. Otherwise, the masquerades would no longer be in use. Those roles are as follows:

#### **Maintenance of Law and Order**

The masquerade is the traditional community police who enforce law and order, and discipline erring members of the society. Offenders are penalized according to the level of offences they committed. The punishment could be, the killing of the offender's goat or fowl to make him bend to the law. Okodo (2009:264) affirms that "before the white man came to the Igbo land with his police culture, the Igbo people had a way of disciplining erring members of the public. They used masquerade then to arrest offenders and discipline them". In the village or community meetings they act as provosts and can whip people to ensure the maintenance of law and order. Ezenweke (2012:139) supports this idea when she states that the masquerade plays important roles in the "execution of peace, law and order in the communities. They can be called the police of the traditional Africa." From the above, it is clear that in the traditional Igbo society the masquerade helps to ensure that people are law abiding. In addition, masquerades help to build the traditional Igbo nation by maintenance of peace and order (Kanu, 2015:196). Peace and order are maintained through the enactment of law that guides people's behaviour. Although some of the laws made by the masquerade, being a secret institution is to serve the interest of their members, yet it is essential to the society. Amadi (2005:9) avers that one of the functions of secret society "Is to proscribe and enforce laws, especially, moral laws, within and outside the societies. Sometimes such laws are beneficial to the society as a whole; at other times they are devised for the convenience of their members." No matter the intentions of the laws proscribed by the masquerade, the most important thing is that they affect to a large extent the moral life of the members of the society, directly or indirectly.

The masquerade society also perform some political duties. In the past, masquerade guard the village against thieves, collect fines from people pronounced guilty of offences, and help in seeing that abominations are not hidden (Ilogu, 1974:16). The Omabe masquerade in Nsukka culture area in the Nsukka division, the masked dancer of the ruling cult, Omabe, was frequently resorted to by the *oha* when they had difficulty in enforcing an order. If it was found necessary to introduce the entity behind the mask into the house of a recalcitrant member of the community, the fine which the *ohas* eventually collected was been the case (Barnby, 1935:13, in Aniakor, 2012:314). Certainly, the institution of masquerade in Igbo traditional society harnesses the society through the enforcement of law and order.

Based on the above, Aniakor (2012:314) affirms that "Omabe, was in the past, a cross lineage and village cult association whose functions were socially oriented as an integral part of the Nsukka system of law and authority." The masquerade proclaim important laws

which have been dully considered and approved by the elders (Ogbalu, 2016:42). Obviously masquerade perform the functions that help to stabilize Igbo traditional society, the modern Igbo society may not boast that the system of masquerade is still the same. By the masquerade roles, they help a lot to keep sanity. It is sanity that enables everybody whether male or female, young or old, rich or poor, weak or strong, wise or foolish to participate in the activities of the Igbo life. It enables everyone to enjoy his life without anybody's attack and where evil doers attack people, they do not go unpunished. (Okodo 2009:259). On this note, Igbo (2012:144-145) declares that, in the past, masquerades were used in maintenance of some measures of laws and order. For example, if one committed a serious traditional offence such as uprooting a yam seedling of another person, one falling victim of a taboo subject, desecrating or dislodging a masquerade, and after various efforts to resolve and appease the gods, then the masquerade will be invited. Generally, in the past masquerades are used to collect levies and fines that a group of individuals have not been able to collect.

### **Agents of Justice**

Justice means treating people equally. Justice is the quality of giving everyone his or her fair share. Justice does not thrive on favouritism but firmness and truthfulness in treating individuals. (Ogugua, 2003:14) asserts that, "Justice is more expansion than giving each one his due; for it entails balancing of man's relations with all realities in the universe." Generally masquerade is one of the means through which the traditional Igbo seek for justice. According to Isidienu (2020:66) "The role of masquerade in effecting justice in Igbo land cannot be relegated. It was one of the approaches that kept the traditional society at peace. They are agents of justice, harmony, law and order and moral uprightness." The masquerade serves as executive and the judge, the laws, decisions and judgement as it were, are through their agency imbued by divine power (Ogbalu, 2006:42). Since the Igbo believe that the masquerade is the spirit of their ancestors, every decisions made, is assumed to have come from the spirit world and are irrevocable. According to Ogbukagu (2012:153) masquerades are "dead relatives who come from the spirit world to entertain us as well as to maintain peace and order among the community." Based on the above, Kanu (2015:198) avers that because the Igbo believe that the masquerades are ancestors; "They were able to settle even the most difficult disputes. Their words were final because their words were believed to be absolutely impartial. They were the final court of appeal." On the Odo mask of Okpatu Area of Nsukka in Igbo land, Aniakor (2012:316-317) states that:

As supreme legislative authority, the Odo mask with the associated cult adjudicated in the land disputes and brought to trail persons accused of any criminal offence. It meted out punishment as it deemed fit in the past which in some might lead to the death of the offender. It could ban or proscribe any activities which is declared anti-social. It also enacted laws that governed village life and activities, including land regulations and use as well as social regulations guiding inter-personal and group behaviour and relations... The Odo mask with its associated cult exercised executive, legislative and

civil powers over the society, powers that went unchallenged until the advent of British administration. Although modern system of government has taken over the function of the Odo mask with the associated cult.

Generally speaking, masquerade in Igbo traditional society wield great power over the people. In most cases they act as the executive, legislative and judicial arm of the government. It is common knowledge in Arochukwu that a man would rather prefer to be tried in the law court when in trouble than face the judgement of the Ekpe mask. In the past it was the ultimate authority in all relating to political control and leadership both at executive, legislative and perhaps juridical levels (Aniakor, 2012: 317-318).

### **Corrective Measure**

Every society wants her citizenry to be morally upright. Igbo people value high moral standard; they start from the onset to instill the right behaviour in their children. The masquerade is among the institutions through which the Igbo achieve high moral standard in the past. Masquerades are used to frighten children, instil good behaviour, conduct, obedience and truthfulness in them. *Ekwulekwu (onyekulie)*, the gossiping masquerade who has licence to say anything about all persons male or female, small or great, to say things usually bad done in secret, mentioning the doer by name. This helps people not to do a number of things, they would be ashamed of if made public (Ogbalu, 2016:42-43). From the foregoing, it is evident that masquerades perform a veritable role in the moral life of the Igbo in the past. Their disciplinary action also extend to misbehaved housewives especially those who cook late meals, those who maltreat their husbands and their mothers-in-law. Ezenweke (2012:138) was of the opinion that using masquerades to correct recalcitrant individuals has become obsolete. Despite the roles of the masquerade in different parts of Igbo land, Ezenweke's view is that the role of the masquerade is dwindling due to urbanization, civilization, increased educational insight and globalization in general. The above assertion is true, although it may not be possible for the Igbo to discard the masquerade institution, especially as it pertains to entertainment.

### **Instrument of Entertainment**

The masquerade also plays an entertainment role in the society. During festivals, people that gathered are entertained by the masquerade group. Igbo (2012:144) states that "masquerades are used in socio-cultural entertainment of the people and visitors." Generally Igbo people value pleasure after working very hard. Different avenues of entertaining themselves are created during festivals and leisure periods. Some of the masquerades such as ulaga, agboghommuo, izaga, ijele, oji-onu among others entertain people with dances and songs which they spend a lot of time in learning, usually in secluded places (Ogbalu, 2006:41).

Definitely, everyone is allowed to watch masquerades when they are entertaining people, however, the females should not come close, rather watch the masquerade from a distance as mark of respect. Kanu (2015:196) avers that, “Masquerade cult provide an opportunity for recreation.”

Most of the Igbo activities are characterized by masquerading. Generally, they feature songs and dances that are in most cases, so exotic in nature. People usually gather on such occasion and were always overwhelmed with joy. Igbo (2012:146) acknowledges that, “The ulaga masquerade is for children and known as a folk singer and dance. It portrays a playful behaviour of children. Agboghommuo which was created from the beauty of the woman portrays the beauty of innocence.”

### **Summary of Findings**

It was gathered that in the olden days, masquerades serve as the policemen of the community. They enforce discipline and order in the society. At town and village meetings, they performed roles of provost-marshals. They might whip in the course of enforcing law and order. For offences of different categories, they usually enforce penalties to offenders like killing of the victim’s fowls or goats to make the offender law abiding. Masquerades were feared and revered as the highest authority of the land especially when traditional heads were not easily seen. The activities of masquerades in the administration of the community during the pre-colonial period among others covered the areas of judiciary, settling inter-personal and group disputes and prescribing punishment for offences committed both against the land and society. They also have the authority to issue sanctions over any disputed property brought before them. Apart from entertainment and reformation of the community, masquerades also serve the purpose of maintain peace and order in the community. For instance, any property whether crop or land could be handed over to the masquerade society for protection against trespassing by tying it round with palm tendril (*omu-nkwu*). The palm tendril signifies the authority of masquerades. Any person who trespasses in these properties is liable to action of the masquerade, probably by the imposition of fines. In event of refusal to pay, the masquerade would be compelled to invade the persons’ residence in which case the culprit pays three folds. Further refusal to pay would attract the seizure of his livestock, which are auctioned, the amount of money owed by the debtors. Where the proceeds realized are more than the debt owed, the balance will be returned to debtors. The major leader of the masquerade cult who usually sits as the judge is known as *nne mmanwu* or *ogaranya mmanwu*.

It was observed that the enforcement of laws and order among the Igbo has been taken over by vigilance groups under town unions, police and other law enforcement agencies. People were of the opinion that in the past most people fear masquerades more than the police or

other law enforcement agencies. It was indicated that people are more law-abiding in the traditional Igbo society than in the present age. It was also gathered that it is no longer fashionable to use masquerades to police the affairs of communities because of western culture and western religion. It is obvious that the western religion affected drastically the progression of judicial roles of the masquerade institution in Igbo land.

It was observed that with the coming of the Europeans, the juridical role of the masquerade began to dwindle. The masquerades, no longer have an absolute control of the political institutions as before. Masquerades' control over the executive, legislative and judicial arms of Igbo traditional governance has been dominated by the modern judicial system.

Furthermore, it is very rare to see youths participating in masquerade society because of Western civilization. Parents and grand-parents persist in performing the rites for their sons, force their them to do so. Therefore most youths run away from taking part in the masquerade society, especially initiation rites, because of the teachings of Christianity which condemned the rites as idolatry. However recently, in most communities in the Igbo land the money used for the initiation (*ima-mmụọ*), were taken from those youths and the rite would be done in their absence. This is really an innovation because no one dared to do that in the pre-colonial society.

### **Conclusion**

Masquerades perform a lot of functions in Igbo traditional society. They were regarded as sacred and highly revered. Masquerades play a lot of roles in the lives of the adolescents such that one starts to assume the role of manhood and strives to live an upright life. Masquerade rites when properly conducted are very helpful in inculcating sound and moral conducts in youths. The ceremonies of masquerade rites were wholesome in themselves since they were used in teaching the youths to respect God, parents, elders, and their future wives. The functions it performed in the society cannot be overlooked. As a law enforcement agency, it tries to bring peace and stability.

These ceremonies and rites were disappearing and things have started going wrong. Highway robbery, rape, adultery and abortion are becoming rampant. Christianity and western civilization had some good effects even on initiation into masquerade society. Before the advent of Christianity there were some practices in masquerade initiation rites that were not good but Christianity had transformed this through modernization.

Some masquerades are primarily for social reformation. In operation, the masquerade always speaks in a loud voice to expose and condemn crimes, misbehaviours and bad habits among some individuals of the community with a view to effecting changes. Women who

are bad cooks and those who have other bad habits are always at the mercy of the masquerade.

Apart from recreation, entertainment and social reformation, masquerading is a very effective way of sustaining peace and order, settlement of disputes, good government in Igbo traditional society. Masquerades also help in ensuring that things are moving orderly in the community. They also act as intelligent and vigilant agency against crimes, serve as witnesses in traditional courts, arbitrators, and prescribe and execute penalties due to offences committed by individuals or groups in the Igbo traditional society. Recently the roles of the masquerade in Igbo land has gradually been dominated by westernization, Christianity and globalization.

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**Umị Edemede**

Nchọcha a bụ maka ‘Oji: Eriri Njiko Asusu na Omenala Igbo’. N’edemede a, e bu n’obi ichoputa etu emume oji si ejikota asusu na omenala Igbo onu. Mgbe e mechara nchọcha a, a choputara n’ezie na oji bu eriri jikotara asusu na omenala Igbo onu. Nke a na-aputa ihe n’uzo di iche iche; di ka mgbe a na-ago oji Igbo n’omenala Igbo, o bu naani n’asusu Igbo ka a na-eme nke a, maka na oji anaghi anu asusu Bekee. Nke ozo di ka o si di n’omenala Igbo, oji na-agwa ndi Igbo okwu site n’ibe ole oji ahụ gbara. N’otu aka ahụ, ndi Igbo na-eji oji agwa Chineke na ndi nna nna ha okwu n’asusu Igbo.

**Ndubanye**

Uzo abuo putara ihe e si eziputa ndu agburu obula bu site n’asusu na omenala ha. Nkwenye agburu obula na-aputa ihe nke oma n’asusu na n’omenala ha. Nke a gosiri na asusu na omenala di ka okuko na akwa. O bu okuko na-eyi akwa, o bukwazi n’akwa ka okuko si aputa. Asusu bu otu ihe n’ime ihe ndi mejuputara omenala agburu obula. Ya bu na ha abuo bu nnu na mmadu.

Oji bu otu n’ime uzo ndi Igbo si eziputa omenala ha. Oji anaghi anu asusu ozo beelu so asusu Igbo. O bu maka nke a ka ndi Igbo ji asi na ndi Yoruba na-ako oji, ndi Awusa na-ata oji mana ndi Igbo na-eme emume oji. Nke a kpatara na ibe ole oji gbara nwere mputara n’omenala Igbo. N’oge ochie, ndi mmadu agbaala mbo n’uzo di iche iche mee nchọcha ma dee maka oji n’omenala Igbo n’uzo di iche iche. N’otu aka ahụ, ufodu edekwaala maka asusu na omenala Igbo n’uzo di iche iche; mana o nwebeghi onye derela maka oji di ka eriri njiko asusu na omenala Igbo. Nke a ka o jiri di mkpa ka ndi nchọcha nyochaa ma detuo mputara nchọcha a maka ugbo a na odinihu.

Nchọcha a bụ maka ichoputa etu oji si buru udo jikotara asusu na omenala Igbo onu. Ufodu ndi mmadu, o kachasi ndi Igbo na-ago ma na atakwa oji, mana ha ajubeghi ajuju

gbasara mmetụta na-apụta ihe n'ebe asụsụ na omenala Igbo dị mgbe a na-eme nke a. Ọzọ bụ na asụsụ Igbo ka e ji ago ọjị; ọ bughị asụsụ Bekee, maka gini? Kedụ omenala na-apụta ihe mgbe a na-eme emume ọjị n'ala Igbo? Ihe ndị a na ndị ọzọ ga-apụta ihe mgbe e mechara nchọcha a.

Nchọcha a metụtara ala Igbo niile. Ọ bụ gbasara naanị etu ọjị Igbo si buru eriri jikọtara asụsụ na omenala Igbo ọnu. Ebumnobi e ji bagide nchọcha a bụ ka e gosiputa etu ndị Igbo si esite n'ọjị ha na-ago eziputa nkwenye ha nwere gbasara asụsụ na omenala ha.

E bu n'uche na nchọcha a ga-aba uru n'uzọ na kwa ebe dị iche iche. Ọ ga-enyere ndị Igbo aka ima etu ịgọ ọjị si eziputa asụsụ na omenala Igbo. Ọ ga-abukwa ebe mgbakwasa ukwụ maka ndị ga-achọ ime nchọcha n'ihe yitere isiokwu a n'odinihu.

### **Nkọwa Ọkpurukpu Okwu dị n'Isiokwu**

E nwere ọkpurukpu okwu dị n'isiokwu edemede a. Ọkpurukpu okwu ndị ahụ bụ ihe gbasara ọjị. O nwere ndị ọkpurukpu okwu ndị ahụ nwere ike itara akpu. Nke a mere na ọ dị mkpa ịkọwa ọkpurukpu okwu ndị ahụ ka o wee dirị onye ọbụla ga-amụ edemede a mfe ighota ya. Ọkpurukpu okwu ndị a na-ekwu maka ha gunyere ndị a:

**Ọjị:** Ufodu ndị mmadu enyela nkọwa gbasara ọjị n'uzọ dị iche iche. Ọ bụ eziokwu na nkọwa ha na-aga otu ebe, onye ọbụla n'ime ha na-akọwa ya dị ka nghota ya siri dị. Ufodu n'ime ha bụ ndị a.

Ogbalu (2006) si na ọjị bụ mkpuru osisi ọjị miri, nke a na-eche mgbe niile n'ebe ndị Igbo na-eme ihe. Nkọwa Ogbalu gosiputara ọjị dị ka mkpuru osisi bụ isi a hụrụ kwaba okpu na nnabata ndị mmadu ma n'ulo ma n'ogbakọ dị iche iche.

Ofomata (2007) kowara ọjị dị ka mkpuru osisi nke osisi ọjị na-amị nke ndị Igbo ji anabata ọjia. Nkọwa Ofomata na-arutụ aka na ọjị ga-aburiri mkpuru si n'osisi ọjị. Ya bụ na nkọwa ya anabataghị mkpuru osisi ọzọ maọbụ ihe ọzọ iru ọrụ dị ka ọjị.

Nkọwa ndị a bagasiri uru n'ighota ihe bụ ọjị dị ka o si metuta ederede a. Odee n'aka nke ya na-akọwa ọjị dị ka mkpuru osisi ndị Igbo ji egosiputa ndụ, ihunanya na mmekorita n'etiti ndị ndụ na ndị nwuru anwu. Nkọwa a na-egosi na ọjị bụ eriri jikoro ndị Igbo n'onodu ọbụla. Ya bụ na ọjị bụ otu n'ime omenala ndị Igbo ji eziputa mmekorita dị n'etiti ndị ndụ na ndị nwuru anwu.

**Omenala:** Okoli (2015) si na omenala bụ mkpokota omume, emume na ihe niile na-eme n'otu ebe site n'otu oge ruo n'oge ọzọ, site n'otu agburu ruo n'agburu ọzọ; nke gunyere akaoru dị iche iche, ọrụ ugbo, egwu, ekpemekpe, nkwenye dị iche iche, asụsụ na agugu ala dị iche iche. Nkọwa Okoli gosiri na omenala metutara ihe niile mmadu ji biri n'obodo, akuko ndụ ya niile, asụsụ ya, nri ọ na-eri, nkwenye ya niile na aka ọrụ ya.

N'otu aka ahụ Udeh, Okeke na Okoye (2017) kowara omenala dị ka usoro obibi ndụ obodo n'izugbe ya. Ọ bụ etu ndị obodo ọbụla si ebi ndụ ha. Nkọwa ha na-arutụ aka na omenala dị ka etu ndị obodo dị iche iche si eme omume, ihe ndị ha na-eme maọbụ ndị ha anaghị eme n'obodo ha.

Arinze (2001) n'aka nke ya kowara omenala dị ka usoro ndị mmadu si ebi ndụ dị ka emume dị iche iche, asụsụ, ekele, egwu ogugu na nke ogbugba, nri ha na usoro ha si esi nri, ewum ulo, ekike, ọrụ ugbo na enunu dị iche iche. Nkọwa Arinze na-eme ka a huta omenala dị ka usoro obibi ndụ ndị mmadu n'ozuzu oke ya.

Ndị odee na-akwazị omenala dị ka ewumewu na-egosiputa ndụ na nkwenye ndị mmadụ n'ebe dị iche iche. Ya bụ na omenala jikọtara ndụ ndị mmadụ, etu ha si ebi ndụ na ihe gbara ya bụ ndụ gburugburu.

**Asụsụ:** Robins (1985) kowara asụsụ dị ka akara nzikọrịta ozi nke gbakwasara ukwu na nkwekọrịta nke ndị mmadụ; o nwere ike igbanwo ma webata ihe ụfọdụ site n'etu onọdụ si agbanwo n'ebe ndị na-asụ asụsụ ahụ nọ. Nkọwa Robins na-ahụta asụsụ dị ka ụda dị iche iche bjakọtara onụ iji mebe mkpuru okwu, nkeji okwu na ahiriokwu.

Sapir (1921) n'aka nke ya na-ahụta asụsụ dị ka ụzọ doro anya ndị mmadụ si eziputa echiche ha, mmetukọrịta mmadụ na ibe ya tinyere nkwenye ha site n'akara na ụda a nabatara. Ihe abụọ putara ihe na nkọwa Sapir bụ na asụsụ bụ naanị mmadụ na-asụ ya; ọ bughị maka anumanu. Nke abụọ bụ na asụsụ abughị ebumputa uwa. Nke a putara na a na-amụ asụsụ amụ. Ya bụ, na mmadụ bụ onye Igbo aputaghị na ọ muo nwa na nwa ya ga-ama sụ asụsụ Igbo. Nwata ahụ ga-amuriri asụsụ Igbo tupu ọ mata ya.

Hall (1969) si na asụsụ bụ ewumewu nke ndị mmadụ na-esi na ya ezikọrịta onwe ha ozi n'ụdị ekwumekwu maobu edemede. Nke a bụ site n'akara ohaneeze nabatara iji ziputa ụda dị iche iche. Nkọwa ya na-egosi na asụsụ bụ okwu nke si na mbiakota onụ nke akara dị iche iche nwere ụda, nke nwere nghota dị iche iche n'etiti ndị nwe asụsụ ahụ.

Nkọwa niile e nyere asụsụ n'ebe a digasi mma maka nchọcha a na-abagide. Ka o sila di, ndị odee na-akwara asụsụ dị ka usoro mkparịta uka na nzikọrịta ozi nke mba dị iche iche nabatara ma na-agbaso na mmekọrịta mmadụ na ibe ya.

### **Nchọcha E Merela n'Ihe Yitere Isiokwu**

N'ebe a nwanchọcha nyochara oru ndi mmadu rugoro n'ihe ndi metutara isiokwu nchọcha a. Nzekwu (1963) si na n'etiti ndi Igbo, oji bu mkpuru osisi a na-enye ugwu n'enweghi atụ. O nweghi mkpuru osisi a na-enye ugwu a na-enye oji n'ala Igbo. Nkọwa Nzekwu putara ihe na ndụ ndi Igbo n'ebe niile bido n'oge ochie ruo n'oge ugwu a. Oji na-ebu ugwu puru iche n'ala Igbo. Ihe kpatara nke a bụ na e ji oji eme otutu ihe n'ala Igbo, di ka inabata obia, ikpoku ndi mmuo, ichu aja, inabata ubochi, izu, onwa na afọ ohu wdg.

Uchendu (1964), n'aka nke ya, gara n'ihu kwado echiche Nzekwu site n'ikowaputa mkpa oji di n'ala Igbo di ka ihe e ji anabata ndi obia. O si na a na-eji oji eme mme mme di iche iche n'ala Igbo. O bu ihe na-egosi nnabata na ihunanya. Inye mmadu oji gosiri na a nabatara onye ahụ nke oma. N'iga n'ihu o kowara na oji bu eze mkpuru osisi. O bu nke a kpatara e ji ebu uzọ eweputa ya n'emume obula n'ala Igbo di ka emume alum di na nwunye, echichi di iche iche, emume akwamozu, ikuputa nwa na iba ya aha, wdg. Oji bu ihe kacharisiri ihe e ji anabata mmadu n'ala Igbo. Inye onye obia oji gosiri na a nabatara ya nke oma ma kwanyere ya ugwu ruoro ya. Oji bu ihe na-egosi ndu na agamnihu. O bu nke a kpatara ndi Igbo ji asi na onye wetara oji, wetara ndu.

N'iga n'ihu, Umeogu (2019) mere ka a mata na ebe o bu na oji bu mkpuru osisi di aso ma pukwuazi iche na mkpuru osisi ndi ozọ di n'ala Igbo. O na-aru oru puru iche n'omenala Igbo, di ka iji kpee ekpere, mmekorita n'etiti Chukwu, mmuo di iche iche na mmadu. O kowaputara na oji di mkpa ma buru isi a huru kwaba okpu n'emume obula a na-eme n'ala Igbo. Ihe o putara bu na a bia n'emume ndi a e ji oji eme n'ala Igbo, mmuo na mmadu na-erikorita nri site n'ibe oji di iche iche a wara. Ndi Igbo kwenyesiri ike na

mmekorita di n'etiti ndi di ndu na ndi nwuru anwu. Mmekorita a na-aputa ihe n'igo na ita oji n'ala Igbo.

Arinze (1979), site na nchocha o mere banyere ichu aja n'ekpemekpe odinala Igbo, choputara na oji na-arụ orụ puru iche n'ekpemekpe odinala. Nchoputa Arinze gosiri mkpa oji di na mpaghara ihe omume di iche iche n'ala Igbo. A na-eji oji eme ihe gbasara ichu aja n'udi obula.

Iji gosiputakwa mkpa oji di na mmemme obula n'ala Igbo, Ubesie (1975) si na a bia n'emume obula n'ala Igbo, a ga-ebugodu uzọ kpee ekpere oji, waa oji ahụ ma taa ya tupu e mebe ihe ndi ozọ. Nke a ka di ire ruo n'ubochi ta a. O bu nke a ka ndi Igbo ji asi na a naghị ekwuko oji okwu. Mgbe obula e buputara oji n'oha, a na-ebugodu uzọ kpee ekpere oji, taa oji ohu tupu e mebe ihe ndi ozọ.

Obineche (2017) kowaputara na o bu eziokwu na ndi Yoruba na-akọ oji, ndi Awusa na-ata ya ata, mana ndi Igbo na-eme mmemme oji. O mere ka a mata na o di uzọ oji obuo putara ihe. Ha bu oji gworo na oji Igbo. N'ime uzọ oji abuo a, nke metutara omenala Igbo bu oji Igbo. Adimasọ oji Igbo gbadoro ukwu na ntala Igbo. O bu ya na-ejikọ ndi di ndu na ndi nwuru anwu n'ala Igbo.

## **Etu Oji si Ejikọ Asusu na Omenala Igbo**

Oji bu eriri na-ejokọ asusu na omenala Igbo onu. Ndi Igbo nwere omenala di iche iche ha na-eme. O ji na-aputa ihe n'omenala ndi a, maka na ebe obula ndi Igbo gbakoro, a na-ebute oji n'ebe ahụ. A bia n'ala Igbo, e nwere ike iji asusu Bekee maobu asusu ozọ mee emume, mana a bia n'igo oji, o bu naani asusu Igbo ka e ji eme ya. Nke a gosiri na emume oji bu omenala Igbo puru iche nke puru ma gbado ngborogwu n'asusu Igbo. Uzọ oji si eziputa njikọ asusu na omenala Igbo bu ndi a:

### **1. Oji na-anu Naani Asusu Igbo**

Ndi Igbo kwenyere na uwa di abuo. Uwa ndi mmadu na nke ndi mmuo. E nwere mmekorita di egwu n'etiti ndi di ndu na ndi nwuru anwu. Ala abuo a bu naani asusu Igbo ka ha na-anu ma na-asukwa. Ihe kpatara nke a bu na tupu ndi ocha abia n'ala Igbo, o bu naani asusu Igbo ka ndi Igbo na-asu. N'aka nke ozọ, otutu ndi Igbo ebichaala ndu ha n'uwa nke a laa mmuo tupu ndi ocha abia weta asusu Bekee n'ala Igbo. Ebe o bu na e nwere mmekorita puru iche n'etiti ndi di ndu na ndi nwuru anwu; ebe o bukwuazi na ndi niile nwuru tupu ndi ocha abia bu naani asusu Igbo ka ha na-anu, ihe o putara bu na o bu naani asusu Igbo ka ndi di ndu na ndi nwuru anwu ga-eji na-akparita uka.

Mmekorita ndi di ndu na ndi nwuru anwu n'omenala Igbo na-aka aputa ihe mgbe ha na-eme mmemme oji. O bu n'ih i nke a ka o ji abu ndi Igbo na-agọ oji, ha ana akpoku ndi nna nna ha nwuchagoro anwu ka ha bia taa oji. Onye na-agwa mmadu okwu ga-ekwu ya n'asusu onye ahụ ga-aghota. Ebe o di etu a, ihe o putara bu na o nweghi asusu ozọ a ga-eji mee emume oji ma o bugh i asusu Igbo, nke bu asusu ma ndi di ndu ma ndi nwuru anwu ga-anu. O bu nke a mere ndi Igbo ji asi na oji anagh i anu asusu Bekee, o bu naani asusu Igbo ka o na-anu. Ya bu na oji bu eriri na-ajikọ asusu na omenala Igbo, maka na ha abuo na-agakọ onu mgbe obula a na-eme mmemme oji.

## 2. Iji Oji Kpe Ikpe

Ọ na-abụ afa kwuo okwu, a naghị agbagha ya agbagha. Ya mere na mgbe ọbụla ndị Igbo na-ekpe ikpe dị omimi, ha na-achọ ka ndị mmụọ na ndị mmadụ bịa gbaa aka ebe iji chọputa nke bụ eziokwu. Ọtụtụ oge, a na-esite n'ibe ole oji a gorọ ebe dị etu ahụ gbara mata ihe bụ echiche ndị mmụọ gbasara okwu a kpụ n'ọny. Ya bụ na ọfọdu oge, ndị mmụọ na-etinye ọny n'okwu site n'ibe ole oji a wara gbara iji gosi ihe bụ eziokwu n'ebe ọbụla mgbagha di. Ọmụmaatụ pụrụ iche na nke a bụ ihe mere n'Ekwulobia, n'ime obodo Aguata na Steeti Anambara. Ha di ogbe iteghete di n'Ekwulobia. Esemokwu daputara n'obodo nke mere na otu ogbe chorọ isechapụ onwe ha iji buru obodo nke aka ha. Mbọ niile a gbara iji hu na ha sonyekwaara ibe ha bụ ihe lara n'iyi. E machara kanye ikpe n'otu oge iji leba okwu ahụ anya. Obodo niile zuru iji mata ihe a ga-eme ka obodo dikwa n'udo. Mgbe a biara na mmemme oji, igwe obodo wara oji, oji ahụ gbaa ibe iteghete. Ebe ahụ ka okwu ahụ mechiri. Nsogbu niile laa, nke mere ka obodo dikwa n'udo. Ihe nke a putara bụ na ndi mmuọ esila n'ibe ole oji ahụ gbara kwuo na ogbe iteghete di n'Ekwulobia ga-adigide. Nke a bụ otu n'ime ndi e ji ole ibe oji di were bie ikpe n'obodo, udo were dikwa.

Ya bụ na ndi mmuọ na-etinye ọny n'okwu ebe ndi mmadụ nọ site n'ibe ole oji gbara. Nke a gosiputara n'ezie na oji na-eweta mmekorita puru iche n'ebe asusu na omenala Igbo di.

## 3. Echiche Di n'Ole Oji Gbara

Oji Igbo na-esite n'ibe ole o gbara ekwu ihe di iche iche. N'ebe a ka asusu na omenala Igbo jikoro aka. E nwere mputara ibe oji di iche iche. O ji Igbo na-ekwu okwu n'asusu Igbo. O bu n'uzo di etu a ka ndi Igbo si enweta ozi Chukwu chorọ izi ha gbasara oji ahụ, onodu e ji maka ya nwee ogbako e ji weta oji ahụ, na ihe ndi ozọ metutara ndi Igbo na ndu ha. O bu nke a kpatara na o buru na mmadu awachaa oji, o ga-agwa ndi no ebe ahụ ibe ole oji ya gbara. Ndi maara ihe ekwe na-aku enye nkowa gbasara ibe oji ahụ iji mara ma a ga-atakwarị ya ata. Nke a bụ mputara ibe oji di iche iche n'ala Igbo:

**a) Oji Ogbi:** O buru oji aghaghị íbé, a mara na o bu bu oji ogbi maobu oji mmuọ. O bu naani ndi mmuọ na-ata oji ogbi. Ihe o putara bu na a naghị ata oji ogbi ata. Ya bu mgbe o di etu a, a na-atufega oji ahụ n'azu ulo ka ndi mmuọ were ya.

**b) Oji Gbara Abuọ:** Ihe a na-akpo oji gbara abuọ n'asusu na omenala Igbo bu oji kuru aka maobu oji okara naabọ. Di ka o si di n'omenala Igbo, o bu naani ndi mmuọ na-ata oji kuru aka. Mmadu anaghị ata ya, nke a na-eji ya eme emume obula n'ala Igbo. Ihe o na-egosi bu nkewa.

**ch) Oji Gbara Atọ:** A bía n'omenala Igbo, oji gbara atọ ka a na-akpo oji ikenga, oji dike maobu oji echichi. Mgbe oji gbara atọ, ihe o putara bu na onye a suorọ oji ahụ bu nnukwu mmadu, o nwere ezigbo akaraka. Ya bu na a chorọ ka a taa oji ahụ ata.

**d) Oji Gbara Anọ:** Oji gbara anọ bu oji ahia anọ, ubochi anọ. O bu oji udo maobu oji ngozi na amara, oji nwoke na nwaanyi. O na-egosi njiko ezinaulo di iche iche na ihe di iche iche.

**e) Oji Gbara Ise:** Nke a ka a na-akpo oji omumu maobu oji aka na okpa. Mgbe obula a wara oji n'ala Igbo o gbaa ise, ihe o putara bu na omumu na akunauba di n'ihu n'ebe onye wara oji maobu onye a waara oji ahụ nọ. Tupu mmadu eme ihe obula, oji o wara gbaa ise, a mara na ihe o na-akwado ime ga-agazi.

**f) Oji Gbara Isii:** Ihe a na-akpo oji gbara isii n'omenala Igbo bu oji ogbugba ndu mmuo na mmadu, maobu oji oriko, maobu oji ndi ichie. A na-akpokwa ya oji ikenganaabọ. A na-eji ya eme udo, agba ndu maobu anu iyi, ka onye mere ihe nata ntaramahuhu, ka onye aka ya di ocha nwere onwe ya.

**g) Oji Gbara Asaa:** A bia n'omenala Igbo, oji gbara asaa ka a na-akpo oji asaa mmuo na mmadu, oji kpurugede, oji ogbuefi, maobu oji ozo na amuma. Mgbe obula mmadu suru oji n'ala Igbo, a waa oji ahụ, o gbaa asaa, a gaghị ata oji ahụ ozigbo, kama onye ahụ ga-ekechi ya dote. E mechaa, o kpo oriri gbuo okuko maobu ewu iji nye Chineke ekele. Ihe oji gbara asaa na-akowa bu na ihe ukwu na-abia n'odinihu n'ezinaulo ebe a wara oji ahụ.

**h) Oji Gbara Asato:** Nke a so na e jechaa o gwu n'oji Igbo. N'omenala Igbo, ihe a na-akpo oji gbara asato bu oji kpakpamkpa ndu. Ihe o na-egosi bu njedebere otu agburu na mmalite agburu ozo. O bu oji oriri na onunu. Ndi Igbo kwenyere na o bu ebe a ka ibe oji jedebere. Ka o sila di site na nchocha e mere mgbe a na-edede ederede a, a choputara na o nweela ebe oji gbara ibe kariri asato. Umeogu (2019) mere ka a mata na site na nchocha o mere na o nweela ebe oji gbara iri na isii maobu karia.

#### **4. Oji di ka ihe e ji ekechi okwu di n'agbata mmuo na mmadu**

Ndi Igbo na-eji oji eme ka emume di iche iche maobu okwu di iche iche di ire. Ha kwenyere na okwu obula e jiri oji kwuo na-adi ire ma o buru na onye kwuru okwu ahụ bu onye kwesiri ikwu ya, na kwa o buru na onodu e ji kwuo okwu ahụ bu nke e kwesiri ino were kwuo ya bu okwu. A bia n'ezinaulo, o bu nna nwe ulo bu onye isi ezinaulo. Ihe o putara bu na o bu ya ka ofo ezinaulo di n'aka. Ya bu na o were oji kpee ekpere kwubie okwu, okwu ahụ ga-adi ire. O na-abu ututu obula, onye isi ezinaulo na-eji oji kpee ekpere iji hanye ezinaulo ya n'aka Chineke na iji mata ihe ubochi ga-enye site n'ibe ole oji o wara ga-agba.

Na emume di iche iche di ka emume ilu di na nwunye, ire ala, ichi echichi wdg, a na-ago oji ma waa ya iji mee ka ihe a na-eme di ire. Mgbe a biara n'emume obula, o bu ndi a na-anọ be ha ka o diiri iwa oji ma kwubie okwu ka ihe a na-eme wee di ire.

#### **Mmechi**

Na nchocha a, nke isiokwu ya bu, 'Oji: Eriri Njiko Asusu na Omenala Igbo', ndi nchocha mejuputara ebumnobi ha nke bu inyochaputa etu oji si ejiko asusu na omenala Igbo. N'ezie, nchocha a gosiri na oji bu isi a huru kwaba okpu n'ebe asusu na omenala Igbo di. O bu n'igo na iwa oji ka omenala na asusu Igbo na-akacha aputa ihe. Ya bu na oji jikotara asusu na omenala onu.

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## ERIMJI ỌHURỤ: OMENALA NDỊ IGBO

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### Ụmị Edemede

Omenala agbụrụ ọbụla bụ ihe e ji mara ha. Mpekele omenala ọbụla na-adị ụbara. Erimji ọhụrụ bụ otu mpekele omenala e ji mara ndị Igbo malite n'oge gboo rue ugbua. Ọtụtụ mmadụ na-eleghara omenala anya n'ụdị na ọ bụ ihe ndị ọgọ mmuọ nke na-emetụta mpekele omenala a. Ọtụtụ amaghị uru ya. Usoro nchọcha a gbadoro ụkwụ na nkowadaru ala. E nwetara ngwa nchọcha n'ọba akwụkwọ. Nwanchọcha si n'ọba akwụkwọ weta ngwa nchọcha ya. A chọputara na ji bụ eze akụkụ ndị ọzọ, nwere arụsị na-elekota ya anya. Arụsị ahụ bụ Ifejiọkụ nke nwere mgbanwe n'aha ya site n'otu ebe ruo n'ebe ọzọ. Nchọcha a ga-aba ọtụtụ uru. Uru ndị ahụ gunyere na ndị mmadụ ga-amata ọkpurukpụ omenala ndị Igbo a bụ erimji ọhụrụ, mata ka o si enye aka n'agumarọ, ikpokota ndị mmadụ onụ n'otu oge ka ha mara ibe ha n'otu n'otu, ekpere na achumaja iji yota isioma n'aka Chineke wdg.

### Okwu Mmalite

Agbụrụ dị iche iche n'ụwa niile nwere njirimara ha. Njirimara ha dị n'iche iche. Ọ bụ etu ahụ ka ndị Igbo, bụ ndị chi ha kere dewe n'Ọwụwaanyanwụ ndịda Naijiria, si nwee njirimara dị iche iche. Njirimara ndị Igbo bara ụba. Ha gunyere asụsụ Igbo, echichi dị iche iche bụ ndị gunyere ọzọ, ekwe maọbụ lọlọ, eze wdg., iba aha, ekpemekpe, ejiji wdg. Ọtụtụ n'ime omenala ndị a kpọtara aha n'ebe a ezughị Igbo niile onụ. Iji maa atụ, oriri ụfọdụ ndị Igbo bụ n'obodo n'obodo site ka arụsị ha si dị iche iche. Arinze (2008:2) kwenyere na ndị Igbo nwere njirimara nke ha site n'isi na ndị Igbo sitere n'oge gboo nwee akụkọala ka ha si bie ndụ ha. Ọ si na nke a putara ihe n'akụkọ nkwurunonụ na nke ederede.

Mana, erimji bụ emume zuru Igbo niile onụ. Mputara nke a bụ na Igbo niile na-ako ugbo. Ọ biazia bụrụ ji bụ eze akụkụ niile. Ọ bụ ya mere na a kpọtahaa ji aha, a mara na a kpọla akụkụ niile. Mgbe a na-eri ji ọhụrụ, a na-asopuru mkpuru akụkụ niile. Obidigbo na Igboegbuna (2009:63) nwere echiche a. Ha si na Igbo were ji ka eze mkpuru akụkụ nke mere na ndị Igbo ji oriri kwa afọ anabata ya ma e si n'ugbo na-ebuputa ya. Ọ bụ ya mere na a kpọtahaa ji aha a mara na a kpọla akụkụ niile. Mgbe a na-eri ji ọhụrụ, a na-asopuru mkpuru akụkụ niile.

Ndị Igbo bụ ndị na-asọ nsọ. Dị ka Mbiti (1975:129) si kwuo na ndị Afrika nwere ofufe nru gbasara akomugbo, akpamanụ, achumnta, akumazu na mkpokota erimeri dị iche

iche. Ihe ọbụla ndị Igbo na-eme nwere erimeri dị na ya. Ha na-egosiputa ekpemekpe n'iche niile ha na-eme, ma ọbụladi n'alumnwaanyi, e nwere nkwa a na-akpo nkwa onu mmuo. Nke a bu nke a na-eke omu iji ruba ya ama. O bughị mmadu niile na-anu ya. A naghị ekwe ka nwoke abughị nwanne nwaanyi ahụ a luru ruo ya n'ihu na nwoke ọbụla ruo ya ma mesie dinaa nwaanyi ahụ ga-anwu. Isiokwu a bu na o bu n'otu aka ahụ ka ndi Igbo si egosiputa ekpemekpe n'akomugbo. Ogbalu (2006) gosiputara nke a mgbe o na-ekwu na ekpemekpe ndi Igbo na-arutu aka n'omume ndi mmadu site n'ikwu nke a ga-eme na nke a gaghị eme. Nke a ga-eme bu ezigbo omume ma nke a gaghị eme bu nsala maobu aru.

Ha kwenyere na Chukwu ukwu ha na-efe nwere ikike n'ebe akuku ha na-aku di. Ogbalu (2006:45) mere ka anyi mata na ndi kwenyere na Chukwu ukwu dibu. Ya onwe ya bu Onye kere uwa. O si na ndi Igbo ahughị ya anya nke mere na ha amaghị ka o di. Di ka Ogbalu si kowaa, ya mere na ndi Igbo enweghi ebe ha gosiputara ka o di ma ha kwenyere na o nozu ebe niile. Ya mere ha ji eme ofufe nru tupu ha erie ji ohuu. Ihe kpatara ya bu na mmuo na-erigodu ihe tupu mmadu erie. Ya mere ndi Igbo na-ebu uzọ nye mmuo ihe ọbụla tupu ha eriwe ya. O buru oji, onye Igbo gosia, o ga-atupuru arusi tupu mmadu atawazie. O buru mmanya ka e butere, a na-atupugodu ya n'ala tupu mmadu anuwazie. O bu n'otu aka ahụ ka ndi Igbo niile na-ako ji si agba mbo nyegodu arusi ji oheru n'emume erimji oheru tupu ha eriwe. Eze mmuo mere nke a n'*Omenuko*.

E nwere arusi di iche iche na-ahu maka ihe di iche iche. Mgbe anyi chetara mmiri ozizo, eluigwe na ihe ndi ozọ so ha, anyi echeta na arusi a na-akpo Amadiha ka okwu di n'aka. Mgbe anyi na-ekwu maka ogwu na igwo oria, arusi nwere onokwu bu agwu. N'otu aka ahụ arusi na-ahu maka ihe a korọ n'ala bu Njoku. O bu n'aha arusi a ka e ji eme emume Ifejioku. Ubesie (1978:139), Orji (1999:58), Okodo (2003:49) wdg. na-ekwu na Ifejioku maobu Njoku bu arusi a na-ehunyere oriri ji oheru.

Tupu onye omenala n'obodo ọbụla n'ala Igbo erie ji oheru o ga-ahu na a souru Njoku. Nke a na-egbu ndi kwenyere n'omenala nke ukwu. O gbuola onye chiri echichi omenala gara na mba soro ndi enyi ya rie ji oheru ma ndi obodo ya eribeghi ji oheru di ka omenala ha si di. Ya mere ndi eze, eze mmuo na ndi nosi ike n'omenala na-aso ji oheru aso ma o buru na ndi obodo ha eribeghi. Ihe kpatara nke a bu na Ifejioku maobu Njoku na arusi na ndi ichie mere ka ji mee nke oma n'ala ga-eri tupu mmadu eriwezie. Okodo (2009:83) ruturu nke a aka mgbe o kowara na e nwere usoro ndi eze mmuo si eri ji oheru di ka okwa ha si di tupu ndi mmadu ndi ozọ erie ji oheru n'Abatete di n'okpuru ochichi ime obodo Idemili Nootu nke Steeti Anambara n'ime Najirija.

Nsogbu ndi Igbo bu na emume bu ihe mmuo nke mere na ndi ọbụla na-eche mgbe arusi be ha chorọ. Ya mere na ndi Igbo ime ya otu oge hira ahụ. Ka o sila di, e mekotala mmemme a onu nke na o buru emume zuru Najirija onu ka ndi Igbo were ya na-azara aha mgbe ndi Awusa jiri emume Akumaazu Argungu mere onu di ka ihe Najirija na-eme.

Emume a na-enwe mkpuchigha azu n'ebe ekpemekpe Jeso Kristi di. Ndi Igbo na-ekpe ekpemekpe a ekwenyeghi n'emume erimji. Ha na-ekwu na o na-emegide nkwenye ha.

## Nkwa

Erimji oheru abughi naani isi ji oheru rie. Erimji oheru putara emume e ji akwanyere Ifejioku (maobu Njoku di ka ndi si akpo ya) na arusi na ndi ichie di n'obodo ndi obula n'ala Igbo ugwu diiri ha. Ugwu ahu diiri ha bu maka akaoru ha n'ime ka mkpuru akuku, o kachasi ji mee nri nke oma. O bu ya mere e ji enye ha nsopuru. Nsopuru a putara ime emume erimji oheru nke a na-anu na ya fee ha ofufe nru.

Okamara di iche iche elebaala anya n'ihe nghota oriri ji oheru putara. Otu n'ime ha bu Ndulue (1993:136-7). O kwara ya di ka emume kachasi ndi ozo n'ala Igbo niile. O si na o bu oge ofufe nru nke na-eweta mmekorita mmadu na ibe ya: umunwaanyi na-achi umu ha eje be nna n'otu n'otu ka ha kpeere umu ha ekpere. O si na o bu oge e ji egbu umu anumanu di ka okuko na ewu wee fee ofufe nru nke a ga-esi nri di iche iche ndi nwe ulo na ndi obia ha ga-eri.

Onye ozo tunyere onu n'okwu a bu Ekwuru (2009:395-401) bukwanu onye si na a na-efe ofufe nru n'emume erimji oheru nke ukwu. O si na emume na-amalite site na ndi onu ruru n'okwu ino nzuko kwuo oge a ga-eme emume a biazie gwasazia ndi obodo ha. O mere ka a mata na e mecha ofufe nru nke a na-egbu anumanu di iche iche na ya, a ga-esi nri, rie ma nwee anuri n'ime oge ahu, mmonwu di iche iche ga-eme ndi mmadu obi utu.

Okodo (2009:79) zoro okpa dike n'okwu a kpu n'onu. O kwara oriri ji oheru di ka emume zuru ala Igbo niile onu nke na obodo anaghi eme ya bu emume agaghi eru otu pasenti. O mere ka a mata na ya bu emume oriri na onunu bu nke a na-enwe n'uju nri. O ruturu aka na o bu Ifejioku ka a na-akwanyere ugwu. O kwukwara na e meela otu emume a n'ala Igbo niile n'otu oge n'afu 2008 wee si etu ahu mee ya ka o buru emume ala Najirja. O chefughi ikwu na emume a gbara uzu abuo: mmemme ofufe nru na mmemme mmekorita mmadu na ibe ya.

Okodo (2003:49) kwara emume erimji oheru di ka otu n'ime emume di iche iche ndi Igbo na-eme. O si na o bu Ifejioku ka ha na-ehunyere emume a. O si na ha ji ya ekele Chukwu ka o si mee ka mkpuru akuku ha mee nri nke oma ma were ohere ahu riu Ya ka O mee ka mkpuru akuku ha ga-aku n'afu na-esote ya mee nke oma.

Orji (1999:58-63) mere ka onye obula mara na site n'oge gboo erimji oheru bu emume zuru ebe niile n'ala Igbo. O si na o bu emume na-enye Ifejioku ugwu, ndi Igbo na-eme malite n'onwa Julai ruo n'Oktoba n'afu obula. O si na a na-akawado ya nke oma site n'ichikoba ihe a choru malite na nku, ihe a ga-esi, ihe a ga-anu ruo n'ime ya bu emume na inwe onu so ya. O si na o na-ebute natakota ndi mmadu n'obodo na-eri oriri ahu nke na onugbu ndi noburi n'obodo ahu na-eji pasenti iri isii abawanye.

## Mmalite

Emume erimji ọhụrụ bụ ihe nwere mgbe ọ malitere mana o nweghị ndị nọ mgbe ahụ ka nọ ndụ. Nke a mere na o nweghị n'ime ndị dị ndụ ugbo a onye ga-akọ ka erimji ọhụrụ si malite. A chọchaa ebe a ga-ebido aka a hụghị e bido n'ikpere. Nke a mere na ihe ndị Igbo na-agbaje na ya ma ọ dị etu a bụ akụkọala. Akụkọala rụturu nke a aka bụ nke ndị Nri. Akụkọ a korọ ka ji na ede si bịa n'ụwa tinyere ka e si malite riwe ha abụọ oriri n'oge a na-ewepụta ha n'ala n'otu n'otu. Akụkọ na-ekwu na ji na ede adighi n'Olu nke ha ji adi n'Igbo. Nke a butere ohere amụọ ji amụ ndị mmadụ n'ihia na ụdị nri dị mgbe ahụ ehighi nne ma anyi maara na mkpuruakuku ọbula nwere oge nke ya n'afọ.

Ọ bụ nsogbu a mere ka Eze nri chee echiche ihe ọ ga-eme ka nsogbu a kwusị. Ihe o mere bụ iji ọkpara na ada ya chụọ aja. E liri ọkpara na ada ya ka a chụchara aja ahụ nke Chukwu si na ya zoputa ụwa n'ihia na ji si n'ili ọkpara ya puo ome ebe ede si n'ili ada ya puo ome. Ọ bụ site na mgbe ahụ ka ndị Igbo si nwetawa ji na ede. Ka ya bụ ọrụ ebube Chineke si di, a turu aro ime emume ihunyere Chukwu nhu site n'arusi ha na-efe. Ọ bụ emume ahụ bụ oriri ji ọhụrụ anyi na-eri taataa.

### Oge Erimji Ọhụrụ

Oge erimji ọhụrụ n'ala Igbo di n'iche iche di ka oge akomihe ubi obodo ọbula si di. Ndi mba mmiri na-amalite kowa. Nke a mere na ndi mba mmiri na-ebu ndi elu ala uzọ ewe ihe ubi. Ndi mba mmiri ga-eme emume erimji ọhụrụ mgbe ha gwutewere ji. Anyi ga-echeta na ndi ọbula ga-agba mbo nyegodi Chi Ukwu, Ifejioku, arusi ndi ozọ na ndi ichie di be ha tupu ha erie ji ọhụrụ. Nke a mere o ji hia ahụ inwe otu oge ndi Igbo niile ga-eriko ji ọhụrụ ọnu.

Mana ka o sila di, ndi Igbo nwere agbata oge ha ji eri ji ọhụrụ. Etu ọ bụ na ji ọhụrụ na-aputa n'onwa Julai, anyi ga-ekwenye na erimji ọhụrụ na-amalite na Julai. Mana otutu obodo na-eri ji ọhụrụ n'ime Ogost maobu Septemba. N'ime Oktoba ka obodo foro afọ na-eri ji ọhụrụ nke ha. Ya bụ na anyi so ekwu na oge erimji ọhụrụ bụ malite na Julai ruo n'Oktoba.

### Nkwado Erimji Ọhụrụ

Erimji ọhụrụ bụ nnukwu memme. Memme a abughị ihe a na-eme n'akwadoghi akwado. Erimji ọhụrụ nwere oge n'obodo ọbula. Ọ bụ ndi na-ekpe ekpemekpe odinala ka ọ diiri ikwu mgbe a ga-eri oriri ji ọhụrụ n'obodo ọbula. Ndi ahụ gbakota, ha ekwuo ubochi a ga-eri ji ọhụrụ ma zisaa ozi n'obodo ka ndi mmadu mara ka ha ga-esi jikerewe.

Ọ di mkpa ka e were gboo kwadowe ya. Nke a ga-eme ka e were gboo iziwe ndi mmadu ozi. Nke a di mkpa ka ndi e ziri were gboo weputa ohere ka ya na agba ndi ozọ a kara aka ghara idakota.

Ndi mmadu ga-akwadowe site n'iwekotawa ihe di iche iche ha chorọ iji mee ofufe nru ahụ. Ihe ndi ahụ gunyere nku a ga-eji sie nri. Nke a di oke mkpa n'ihia na emume a na-

abụkarị n'udu mmiri. Onye ọbụla maara na nkụ na-ahiakarịa ahụ n'udu mmiri karịa n'okochi.

Ha ga-egwute ji ha korọ dowe edewe maka ụbọchi ahụ. Ndi akotaghi ji na-azuta ji n'ahia dowe. Ufodu na-azuta udi nri ozọ di iche iche n'ihu na ha na-eri ma na-enye ndi obia ji e siri n'udi di iche iche ma nyekwa ha udi nri ndi ozọ iji gbanweere ha nri n'ubochi ahụ, malite n'ututu ruo n'abali.

Ha ga-azacha ma be ha ma okporo uzọ ma okwu mmuo ebe ha ga-anọ fee ofufe nru. Ndi ga-eme nnukwu emume ga-ebute kanopi maka iche ndi obia anwu maobu mmiri. Ha ga-ebute oche na tebulu. Ha ga-edewe efere, ngaji, eku na oku, ite nri na ihe ndi ozọ ocha maka emume ahụ.

### **Emume Erimji Ohuru**

Emume erimji ohuru bu ihe kere onwe ya uzọ abuo. Nke mbu bu ofufe nru ebe nke abuo bu mmekorita mmadu na ibe a. Ofufe nru di n'ogo di iche iche. Ofufe nru gunyere isuogwu, emume ndi mbummuo, nke ndi dibia, nke ndi eze na nke ohanaze. Ofufe nru nwere nke ndi mbummuo ya bu nke bu isuogwu. Isuogwu bu emume ndi dibia tozuru okwa ahụ na-emere ndi nwere arusi ha na-efe. Ofufe nru ndi mbummuo bu nke ndi nwe arusi ha na-enye nri na-eme. Ha nwere ubochi ha na-eje n'arusi ha n'otu n'otu mee emume erimji nke ha. Nke na-esozu ya bu nke ndi eze maobu dibia di iche iche. Ufodu eze obodo maobu ndi dibia welitere isi na-akpoa oku erimji tupu ohanaze, (mmadu niile no n'obodo) erie ji ohuru. Ofufe nru ohanaze gunyere ofufe Chi Ukwu site n'igo Ifejioka, arusi ndi ozọ di n'obodo na ndi ichie. A na-eme nke a site n'iga n'okwu arusi gaa fee ofufe nru. O buru na mmadu gbaka n'okwu arusi ha ga-amalite site n'itu nzu. Ha ga-aka nzu n'ala. Akara na-adikari ano iji gosi ahia ano ubochi ano. Ufodu na-aka ise ma ha buru ndi nze maobu ndi dibia. Ufodu nwere ike gbuo nzu n'ihu. Ndi na-eme nke a bu ndi dibia. Umunwaanyi anaghi aka nzu n'ala. Ha na-emekari ya n'ukwu maobu n'ihu. Ihe ha ji atu nzu bu na nzu na-egosi obi idi ocha na udo nke ime mmuo. Nzu na-egosi iji obi oma nabata mmadu.

Ihe ozọ bu igọ oji. Ha ga-ekpe ekpere n'oji ahụ iji kelee Chi Ukwu dewere ha ndu. Ha ga-ekele ya maka ji na akuku ndi ozọ o mere ka ha mee nri nke oma. Ha ga-arigọ ya ka ji na mkpuru akuku ndi ozọ ha ga-ako n'afọ na-esote ya mee nke oma. Ha ga-awazi oji tupuru arusi ahụ tupu ha ataa nke ha.

Ihe ozọ ha ga-eme bu igbu okuko na ewu ha ji efe ofufe nru. Ha ga-eburu anumanu ndi ahụ mecha ha ma were ndi ha ga-eji sie ji ebe ahụ rie tupu ha eburu anu ndi ozọ laa be ha maka iji tuo ihu (ya bu inye anu ka ezinaulo si toọ ibe ya). Ha na-ejikwa anu ndi foro enye ndi obia ha nri.

Nke abuo bu mmekorita mmadu na ibe ya. Nke a putara oriri na onunu nke ikwu na ibe. Ndi mmadu na-agarita be ibe ha na-eri ma na-anu. Mmadu ana ejuputaka n'ulo oriri na onunu di n'obodo a na-eri ji. Ha nwere ike buru ndi obodo ahụ maobu ndi biara abia.

Ihe ọzọ na-adị na mmekọrịta mmadụ na ibe ya bụ ihe egwuregwu maọbụ ihe nkiri. O nwere ike ọ bụrụ mmonwu maọbụ otu na-eti ma na-agba egwu. Mmonwu na-achughariwa ndi mmadu. Nke a na-eme ka emume ahụ kpoo oku.

### Uru Erimji Ohuru

Erimji ohuru nwere uru di iche iche a na-enwe na ya. Otu n'ime ha bu ofufe nru. Erimji ohuru nyere mmadu ohere ife Chukwu kere ya. Di ka omenala ndi Igbo siri di, ha ji ohere a efe Chi Ukwu site n'arusi di iche iche ha nwere na-enye ha ekele maka ihe oma ha meere ha bia riokwa ha maka ihe ha chorokwa ha meere ha n'oge di n'ihu.

Ihe ọzọ a na-enweta bu idi ocha. Oge erimji ohuru bu mgbe e ji anucha mmadu maka iga n'ihu arusi. O bu mgbe mmadu ji edewe onwe ya ocha ka ya na Chukwu, arusi na ndi obodo ya wee mekoro. O bu oge mmadu anaghi eweli olu okwu elu. A na-eze arusi maka ida iwu idi n'udo.

O bu mgbe otutu mmadu ji alarute obodo ha. Ufodu ndi na-anote aka na mba na-ahu ohere erimji ohuru ka mgbe ha ji alata ulo. O na-ama mma n'ihu na ha lota ha abanaa n'emume ga-enyere ha aka melite mmuo ha. Nke a na-ewezugara ha ino nkiti na ahụ iju oyi.

Ebe otutu ikwu na ibe na-alota n'emume a, o na-enye ohere mmadu ihukorita onwe ha eri ogologo oge ha huru ikpezu. O na-eme ka ha marasikwaa onwe ha. O na-eme ka ndi amabughi onwe ha mara onwe ha. O na-enye ohere mmadu ihu onye no n'obodo ozo n'ime obodo ya wee si etu ahụ mara na o bu onye obodo ya. E wezuga nke a, ndi ahutubeghi onwe ha nwere ohere ihu onwe ha wee si etu ahụ mata onwe ha tupu ha alasakwa obodo di iche iche di anya ha si lota.

O na-egosiputa omenala ndi. O buru na a naghị eme emume erimji ohuru, ufodu ndi mmadu agaghi ama omenala ha ufodu. O bu site n'inu n'oge emume a ka ufodu nwere ike iko ka e si eme ya bu emume. Omenala a na-egosi ka obodo obula si eme nke ha. O bu eziokwu na omenala Igbo bu otu mana site n'otu obodo gaa n'ozo a na-enwe nwaobere ndiiche. Omumaatu bu na e nwere ndi mmuo na-aputa n'oge erimji ohuru ha, nwee ndi mmuo anaghi aputa na nke ha. Mmuo na-aputa na nke ndi Mbaukwu na Nibo mana o naghị aputa na nke ndi Abatete.

Ebe obodo na-egosi ka ha si eri ji ohuru nke bu omenala ha, obodo ahụ egosila na o nwere ntoala. Obodo enweghi omenala enweghi ihe okputorokpu nke putara na obodo enweghi ihe okputorokpu enweghi ihe a ga-ako banyere ya. Nke a putara na obodo ahụ enweghi akukwala. Obodo enweghi akukwala, e were ya ka obodo adibughi site n'oge gboo. Obodo di etu a enweghi onu okwu n'ihu na ha di ka ihe si n'elu daa.

Uru ozo erimji bara bu igu oge. E ji imata oge a ga-eri ji ohuru amata oge a no na ya n'afu. Mgbe ndi obula ji eri ji ga-ekwu ihe afu gbarala. O na-eme ka ha mara ihe o foro ka a kowa ugbo n'afu na-esote ya. E ji ya ama mgbe a ga-asuwa ala maka akom ugbo.

### **Ọghom Erimji Ọhuru**

Ihe ọbụla nwere uru nwere ọghom, ọ sọ ya, ya buru ole ma ole. Otu ọghom putara ihe bu akụ a na-emefu n'erimji ọhuru. A na-emefu ego gunyere izuta ihe a ga-eripia na nke a ga-anupia n'otu ubochi. O na-ahia umu ogbenye ahụ inwe ihe ha ga-eji rie ji ọhuru. Ndi bu mmuo na-enwe nhiahu n'ego ha ga-atufu iji zuo ihe ha ga-eji fee arusi ha nke di ha oke mkpa.

### **Nchikota**

Erimji ọhuru bu omenala e ji mara ndi Igbo niile bu ihe ha na-ehunyere Chi Ukwu, Ifejioku, arusi ndi ozọ na ndi ichie. O bu mmemme mmadu na-ahụ na ya di ocha n'ime mmuo mgbe o na-eri ya n'ihi na mmuo ndi nwuru anwu na-anonyere ndi di ndu n'oge ahụ. O bu ihe di okputorokpu nke na-egosi na Igbo nwere ntoala. O baara ndi Igbo otutu uru di ichie ichie. O nwekebeghi ọghom na-abughi imefu oke ego n'otu ubochi.

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