ỊJỤTA AKWỤ: 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 *ịjụta akwụ*. 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, *ịjụta akwụ*, 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, torched 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 Ọmabala 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 attandent 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 *ịjụta akwụ*, recalling the missing corpse. The specific objectives are to:

1. ascertain the reason for *ịjụta akwụ*
2. ascertain the spiritual undertone of the exercise
3. find out how the practice is performed
4. straighten misconceptions about the *ịjụta akwụ* 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 Ọmabala.

Ịjụta Akwụ

Although *ịjụta akwụ* 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 *ịjụta akwụ* 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 "*ịwa 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 *ịjụta akwụ* 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 Ọmabala 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 *ịjụta akwụ* 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 Ọmabala.

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 *ịjụta akwụ* 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 *ịjụta akwụ* practices in Ọmabala 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 *ịjụta akwụ* 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 *ịjụta akwụ*, 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 "*ịwa 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 *ịjụta akwụ*) so as to get the spirit to rest and avert negative spiritual implications.

On the rightful person to perform the *ịjụta akwụ* ritual, Ogbuevi Joseph Mmadubuko of Omor in Ayamelum Local Government Area said that it takes a strong herbalist (dibịa oje na mmụọ) 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 *ịjụta akwụ* ceremony and today, they have their graves marked. At Nteje, Mr Anthony Igwah recalled the *ịjụta akwụ* 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 (dibịa 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 (dibịa oje na mmụọ) 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 *ịjụta akwụ* 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.

Ịjụta Akwụ and Christianity

Rev. Fr Dr A. C. Idigo said that the Catholic faith does not condemn *ịjụta akwụ* 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 *ịjụta akwụ* 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 *ịjụta akwụ* that seemed connotative because it was misconstrued. This work explained the spiritual reason for *ịjụta akwụ* 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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Focus Group Discussion (FGD)
Held in Umuoba Anam on 30th 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 kpọrọ asị; ụdịdị nri, ejiji na ụdị ebe obibi ha; ihe ha kwenyere na ya na etu ha si ezipụta okwukwe ha; nakwa etu ha si enwe mmekọrịta mmadụ na ibe ya ma na-akụziri ndị be ha, ọ kachasị ụmụ ntakịrị ha, ihe gbasara usoro obibi ndụ ha.

Ndụ ibikọrịta ọnụ bụ ihe dị onye Afrịka ọbụla n'ụmị ọkpụkpụ. Onye ọbụla so bụrụ otu n'ime ndị nwe obodo na ndị ọzọ na-emekọrịta. Nke a mere ha jiri bụrụ otu obodo. Site otu a, a na-enwe ụdọ ịdịkọnootu na-ejikọ ndị bụ otu obodo. Mmadụ isonye n'ihe obodo ya na-eme bụ ihe a tụrụ anya n'aka onye Afrịka ọbụla. Dị ka Okodo (2007:174-5) siri kwuo,

> N'Afrịka, mmekọrịta mmadụ na ikwu na ibe ya bụ ihe a hụtara ka ihe bara nnukwu uru … Onye ọ bụla na-ewepụtaghị oge ya ka ya na ndị ha wee na-enwe mmekọrịta bụ onye a na-agbarụrụ ihu. Ndị ikwu na ibe nwere ike gbahapụ onye ahụ mgbe ọ chọrọ enyemaka ha. Iji maa atụ, ha na-agbahapụ onye ahụ mgbe ọdachi ọnwụ daara ya. Ha na-eji onye dị etu a na-agba asịrị na ebe ọ bụ na ọ na-ewezxga onwe ya n'ebe ndị ọzọ nọ, na o tosighị irite uru nke si na mmekọrịta pụta …. Ọtụtụ mgbe, nke a na-abụ ezi ihe nkụzi nyere ndị adịghị esonye n'ihe a na-eme.

Okwu a gosịrị ka ọnọdụ siri dị n'ala Igbo. Onye ọbụla na-etinye aka n'ịkwalite ezi mmekọrịta na ọganiihu n'obodo ya. Onye ọbụla na-arụ ahụ ya ụka wee na-esonyere obodo n'ihe a na-eme; maka ezi mmekọrịta, udo na ọdịmma onye ọbụla.

N'ikwuputa ma kwalite ihe ahụ obodo na-asọpụrụ ma guzosie ya ike, obodo nwere ike malite emume na oriri dị iche iche. Oriri nke ọbụla na-enwe usoro ya, tinyere ụmụ tịịtịị na rịịrịị na-adị na ya. Ihe ndị a a na-eme, ma etu e si eme ha bụ iji mejupụta njirimara dị n'emume na oriri nke ọbụla. Ọtụtụ mmemme ndị a na-abụ obere emume, ebe naanị ole na ole na-abụ nnukwu emume. A bịa n'ala Igbo, otu emume so bụrụ ọkaibe ma na-ehi ụdụ bụ erimji.

Nkọwa Okwu Ụfọdụ

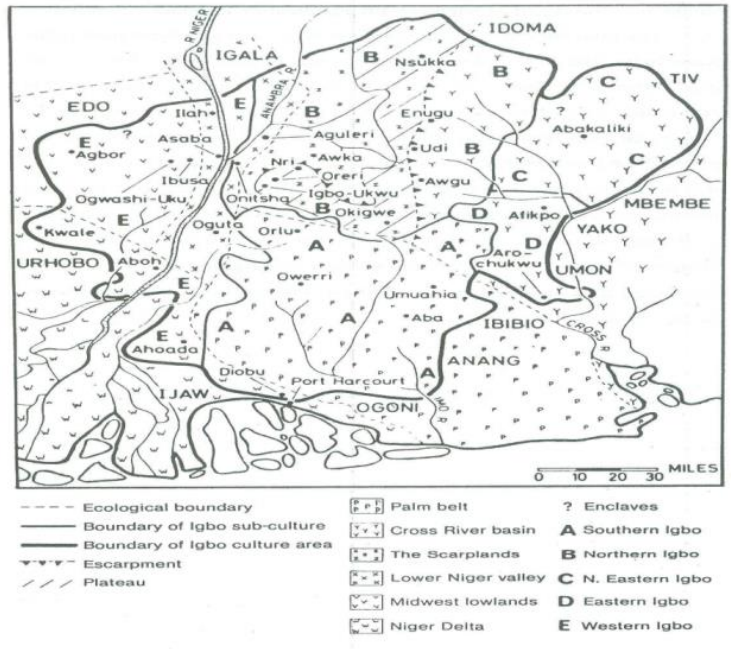
Ọ dị mkpa ka anyị nye obere nkọwa gabsara okwu ụfọdụ dị n'isiokwu ederede a. Atọ n'ime ha anyị ga-akọwa bụ 'ndị Igbo', 'ji', na 'njirimara.'

Ndị Igbo

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

> 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) wepụtara eserese e tinyere ebe a iji mee ka nkọwa ya doo anya. Tụlee Eserese 1:



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

Anyị ga-ahụ na Onwuejeogwu (2001) hụtara 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 hụtara Igbo dị ka nke bụ 'ihe niile bụ Igbo.' N'ịkọwa 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 ọnọdụ Igbo. Ọ pụtara ejirimara Igbo. Ọ pụtara obosara Igbo. Ọ pụtara oge Igbo. Ọ pụtara ndị Igbo. N'ịkpọ okwu aha kpọmkwem, 'Igbo being' pụtara ihe niile maọbụ ebe ọbụla ma ọ bụ onye ọbụla nwetatụrụ ihe bụ Igbo … ihe niile bụ Igbo anaghị eje naanị ịrụtụ ọnọdụ Igbo aka, ọ na-ekwupụtakwụazị eziokwu nke bụ na Igbo dị, ya bụ, na ihe bụ Igbo dị adị.
> (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 bụrụ 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 agụụ. Ọ bụghị nri na-agbụ agbụ n'ihi na e nwere ọtụtụ ụzọ e si e mee ya ka ọ ghọrọ ihe oriri. Iji maa atụ, e nwere ike sụọ ya ọ ghọrọ ụtara, e tee ezigbo ofe wee na-esuru ya na-elo. E nwere ike gbuo ya awaị, ma ọ bụ were akwụkwọ nri dị ka ụgụ, inine, na keremkerem gwọọ ya agwọọ. Ji na-atọkwa ụtọ ma e sie ya ọcha suru na mmanụ ma ọ bụ n'abụbọ. E nwekwara ike ịhụ ya n'ọkụ ma were mmanụ na ụgba rie ya. Nke a bụ n'agbanyeghị ụdị ji ọ bụ, maka na ji dị n'ụdị n'ụdị. Ma ji nke kacha ehi ụdụ bụ nke a kpọrọ ji ọcha, ji abịị ma ọ bụ nwa opoke – dị ka olundị dị iche iche siri dị. Ndị ọkachamara n'amụmamụ osisi, ahịhịa ga na ọdịka ha kpọrọ ya Dioscorea rotundata. Ọtụtụ obodo n'ala Igbo bụ ụdị ji nke a ka ha ji eme mmemme dị iche iche, tinyere emume erimji ọhụrụ.

Ji bụ oke nri nke ndị Igbo ji biri. A kọrọ akụkọ dị iche iche banyere etu ji si rute ndị Igbo aka. N'akụkọ a ga, nke ọtụtụ mmadụ na-akọ bụ na mgbe Chukwu Okike kechara ụwa, o mere ya n'ụdị na onye ọbụla nwere ike matịa aka metụ igwe aka. Ụwa dị asọ n'oge ahụ. Igwe n'onwe ya dịkwa asọ ma bụrụ ezigbo nri n'oge ahụ. Ya mere na agụụ gụwa mmadụ, o

were mma ya bebiri elu igwe ole ọ chọrọ iri. Mmadụ niile bi n'ụwa hụrụ onwe ha n'anya, biri n'udo n'enweghị nsogbu agụụ na ajọ ihe ndị ọzọ. Mgbe ọtụtụ afọ gara, ndị mmadụ bidoro nwewe ntaji anya n'ebe ibe ha nọ, kwowe ekworo ma mewe ajọ ihe dị iche iche. N'ụzọ dị etu a ndị bi n'ụwa tụfuru ịdị asọ ha wee rie mperi mere na ha agaghị emetụ igwe aka.

Chukwu Okike wezụgara igwe n'ebe mmadụ nọ n'ihi nke a. Ka nke a mere, agụụ malitere ịnyụ ndị mmadụ ịkpakwụ, mere ha jiri bekuo Chukwu ka o nyere ha aka. Akụkọ a kọrọ na Chukwu nyere iwu ka eze gbuo diọkpara na ada ya. Mgbe e gbuchara ha, e liri ha. Ka izu atọ gachara, ji siri n'ebe e liri diọkpara pulite, ede si n'ebe e liri ada pulite. Ya mere na a bịa n'akụkụ Igbo niile, a na-ahụta ji ka nwoke ma na-ahụta ede ka nwaanyị. (Hụ Ubesie, 2010 na Igbo 2012 maka oyiri akụkọ a). N'ezie, Igbo (2010) sịrị na eze ahụ bụ Eze Nri, nke Chukwu si n'aka ya were ji zọpụta ụmụ ụwa n'agụụ na ụbịam.

Kwa afọ, oge owuwe ihe ubi ruo, a na-egwute ji, bụ ji ọhụrụ. Mgbe e gwuwere ji ọhụrụ, ji dị tupu oge ahụ aghọọ ji ochie ma ọ bụ ji ọkpọọ. Ndị Igbo imalite gwutewe, riwe ma rewe ji ọhụrụ na-adị ka iwere ndụ ọhụrụ tinye n'ime mmadụ. Oke ọṅụ na-adị n'ihi na ndị mmadụ na-esi n'ụkọ banye n'uju, nke na-ezipụta n'ezie na aka aja aja na-ebute ọnụ mmanụ mmanụ. Mana, otu ihe doro anya bụ na o nweghị onye Igbo nwere ikikere igwute, rie ma ọ bụ ree ji ọhụrụ ma ọ bụrụ na obodo ya emeghị emume ga-enye ikike maka nke ahụ. Ọ bụ emume erimji ọhụrụ na-enye ikike a.

Njirimara

N'ederede a, anyị ga-ewere 'njirimara' (symbolism) dị ka ihe ihe na-arụjere aka; ihe nghọta zoro n'okpuru ihe a na-ahụ anya. Nke a pụtara na anyị ga-ahụtakwa njirimara dị ka ihe e bu n'uche wee na-eme ihe a na-eme.

Mmemme Erimji n'Ala Igbo

Erimji, Iri ji, Awamji, Iwa ji, Alọmmụọ, Ịlọmmụọ, Ahajiọkụ, Ahanjiọkụ, Fejiọkụ, Ifejiọkụ na ọtụtụ aha ndị ọzọ bụ ihe Igbo na-akpọ nnukwu emume maka oriri ji ọhụrụ dị ka olundị mba dị iche iche n'ala Igbo siri dị. Ajụjụ na-ajụ mgbe emume a malitere n'ala Igbo. Dị ka Igbo (2012:78) si kọwaa, mmemme a dị nsọ bụ ozuru Igbo ọnụ, ma bụrụ ihe malitere n'ala Igbo site n'ọdịnala ndị Igbo. Ọ kọwara sị,

> O nweghị ndepụta kwuru kpọmkwem mgbe emume a dị oke mkpa jiri malite n'ala Igbo. Mana, naanị otu ihe doro anya bụ na emume a na ji n'onwe ya bụ ọgbọ.
> (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 ịkọwapụta na ọ bụ ụbọchị na afọ dị otu a ka erimji malitere n'ala Igbo. Mana Okodo (2009) kwuru na ọ bụ n'afọ 2008 ka e mere ka emume a bụrụ ozuru Igbo niile ọnụ. Ụbọchị emume a, ebe niile na-egbuke n'ọcha, obi na-abụ ndị mmadụ sọ aṅụrị. Ihe oriri na ọṅụṅụ na-ejupụtakwa. N'ọtụtụ obodo, erimji na-abụ n'ọnwa Ọgọstụ na Septemba, bụ nke Okafor (2008) na ndị otu ya kpọrọ Oge ji ọhụụ 'Time of new yam – August' na Uju nri 'Time of abundance, particularly of food –September.'

N'obodo ụfọdụ n'ala Igbo, iri ji ọhụrụ abụghị emume otu ụbọchị, n'ihi na ọ bụ eze na-achị obodo richaa ji ọhụrụ, chi echi foo ndị ọ na-achị erie. A na-eji ji eme emume a, mana ụfọdụ ezinaụlọ na-esikwarị nri ndị ọzọ wee gbakwụnyere ji. Imeriime ezinaụlọ Igbo niile na-eme emume erimji ọhụrụ na-egbu ọ bụladị otu ọkụkọ ebe ụfọdụ na-egbu ewu iji merube emume a. Mmanya ngwọ na nkwụelu na-agbakwa kasaa ụbọchị ahụ. N'oge ugbu a, mmanya ọkụ ụdị kwuru ụdị na mmanya bia dị iche iche na-adịkwa n'ụdị onye ṅụrụ ike ya.

Ihe nlere anya na-adịkwa nnukwu n'ụbọchị oke emume a. Ha gụnyere na egwu ọdịnala dị iche iche na mmanwụ dị iche iche n'obodo ga-agba ụbọchị ahụ. A na-agba mgba n'obodo ụfọdụ. Ndị mmadụ na-enwe ọṅụ n'ihi na ha nwere mmetụta ikwu na ibe, rijuo ezigbo nri afọ, taa anụ na azụ, ṅụọ mmanya ma gbakwaara anya ha azị. Ndị obodo ọbụla na-echekwudo mgbe ha ga-eri ji ọhụrụ maka ihe ụtọ ndị so emume a.

Mana, n'okpuru ihe ụtọ ndị so emume erimji ọhụrụ, o nwere ihe njirimara ụfọdụ tosịrị ka a rụtụ aka ka ụmụazị mata njirimara diga n'emume erimji ọhụrụ dị ka o si metụta ndị Igbo.

Njirimara Dị n'Erimji Ndị Igbo

A bịa n'ihe gbasara erimji ndị Igbo, ọ dị mkpa ka a kọwaa na ọ bụ emume e ji ekele Chukwu, ma ọ bụ chi ji, maka ihe ọma o meere ndị mmadụ ha wee kọchaa ji ha n'udo ma gwutekwa n'udo. Emume a nwere ụzọ abụọ dabara na nkewa emume ndị Igbo dị ka Maduakor (1979:9) kọwapụtara n'asụsụ Bekee. Na ntapị m, ọ sịrị:

> Mmemme ndị Igbo dị n'ụzọ nkewa abụọ – nke imeriime mmadụ so eme na nke naanị mmadụ ole na ole na-eme… Na mmemme nke imeriime mmadụ na-eme, ọ bụ nke ọtụtụ mmadụ n'otu obodo na-esonye na ya. Ọ dịghị emume Igbo gbaa gburugburu na-emekọta ọnụ otu mgbe, mana e nwere emume na-ehi ụdụ n'ala Igbo niile. Ifejiọkụ, Ufiojọkụ ma ọ bụ Iwa ji … bụ emume erimji ọhụrụ iji kwanyere chi ji ugwu.

Erimji nwere okpukpu atọ dị ka ọ dị n'ọtụtụ obodo. Ha atọ bụ nkwado, mmemme n'onwe ya, na mmechi. Nkwado gụnyere iwekọta ihe a chọrọ maka iji mee mmemme, dị ka ji,

ọkụkọ, ewu, ihe nri ndị ọzọ, akwa na ihe ekike, ịkpọ ndị enyi na ikwu na ibe oku, ije bugara ndị ọgọ ihe emume, ịsụchasị ụzọ ma zachasịa ezi na ụlọ, dozikwaa ma hazikwaa ihe niile, na ofufe dị ka nkwenye obodo si dị. N'oge gboo, akụkụ nke ofufe maka erimji bụ nke na-agbasaghị imeriime mmadụ. Ọ bụ ndị imegha chi ji dịịrị ka nke ahụ gbasara. N'oge a ọtụtụ ndị mmadụ bụzị ndị ụka n'obodo Igbo dị iche iche, erimji bụ iji kelee Chukwu maka ihe ọma ọ na-emere ndị ya; ọ kacha ime ka ha dị ndụ wee rie ji ọhụrụ nke afọ ahụ. Mmadụ niile na-esonyezi n'inye ekele a. Ndị okpukperechi dị iche iche ji ohere a ayọzị maka ngọzi Chukwu n'ọdịniihu.

Ụbọchị emume kpọmkwem, onye ọ bụla na-esonye n'oriri na ọṅụṅụ na inwe aṅụrị, dị ka anyị kwurula na mbụ. Nke a bụ okpukpu nke abụọ na mmemme iri ji. A bịa n'okpukpu nke atọ, bụ mmechi, ọtụtụ obodo na-emerube ihe ga-enye aka n'ọganihu obodo ha. Ihe ndị a gụnyere ihiwe ọrụ mmepe dị iche iche, ịgba ọnya ego na achụmnta ego maka itinye ụmụ ihe na-enyere ndụ aka, wee dịrị gawa.

Ndulue (1993), onye kọwara erimji dị ka emume kacha ibe ya n'ala Igbo, kwuru na ọ bụ emume na-eme ka ezi mmekọrịta dị n'etiti ụmụnne, ndị enyi na ndị ikwu na ibe, gụnyere ndị mmadụ ibuga mmanya n'ikwu nne ha. Ya mere na ọ rara ahụ onye Igbo ichezọ ikwu na ibe ya nakwa ndị nna ya ochie. Onye ọbụla n'ime ha nwere ugwu dịịrị ya. Nke a mere Ndulue (1993:137) ji sị,

> Erimji ọhụrụ bụ ezie oge ntụgharị uche, inye ekele, oriri na ọṅụṅụ, nnyegharịkọta ihe onyinye nakwa mmekọrịta. Ndị bi ebe tere aka na-alọta ụlọ iji sonye na emume nakwa inwere aṅụrị mmekọrịta ikwu na ibe.

Ihe ndị a o kwuru gosịrị na n'ezie ọ bụghị sọ ka e rie, ṅụọ ka e ji eme iri ji ọhụrụ. Okodo (2009) mere ka anyị ghọta na ndị mmadụ na ezinaụlọ dị iche iche nwere ndị nna nna anyị ha na-echeta. O kwuru na ọ bụ n'oge erimji ọhụrụ ka ndị nna nna anyị ha ji abịa anọnyere ndị nke ha. Ọ bụkwa n'oge a ka ndị isi ofufe arụsị dị iche iche ji ebuputara ụmụ nwaanyị arụsị ka ha mee ha ka ha dị ọhụụ ọzọ site n'ite ha nzu, aja ọtọ na uhie tupu ụbọchị oriri. N'ụbọchị ga-abọ ụbọchị erimji, a na-eme emume nke ndị Abateete kpọrọ 'ịlọ ọfọ' bụ nke e ji agọzinwo ọfọ ndị mmadụ na ezinaụlọ jigasị.

Erimji na-akwalite ezi mmekọrịta dị n'etiti obodo na ibe ya. Ndị obodo agbataobi ha na-eri ji ọhụrụ na-aga nọnyere ha ụbọchị emume; ndị gaara ibe ha, ibe ha abịara ha. Ndị a bịakwutere na-ele ndị bịakwutere ha ọbịa nke ọma. Nke a pụtara na a na-eme ya ka ụrọ nkịta – onye daara ibe ya, ibe ya adaara ya. N'ụzọ dị etu a ka udo tọrọ atọ ji adị n'etiti obodo na agbataobi ya.

Etu ihe siri sie ike n'ala anyị, ụfọdụ ndị ọrụ ugbo gaara egwuru ji ha n'enyeghị ohere ka ha kaa aka nke ọma. Emume iri ji ọhụrụ na-eme ka ụdị ọnọdụ a ghara ịdị n'etiti ndị Igbo. Gbasara nke a, Ubesie (2010:136) kwuru:

> Ọ bụrụ na e nweghị iwu na usoro e ji na-egwu ji, ụfọdụ ndị mmadụ nwere ike igwucha ji ha tupu ọ kaa aka n'ala, nke bụ na mgbe ndị ọzọ ga na-ewe ihe ubi, ha anọrọ na-ele ha n'anya. Mgbe ibe ha ga-anọ n'oriri, ụnwụ ana akpọ be ha.

Inye Chukwu, ma ọ bụ chi dị iche iche, ekele maka nchedo na odudu ya bụ otu ihe pụtara ihe n'usoro obibi ndụ ndị Igbo. Ha na-enyekarị ekele a mgbe ha wechara ihe ubi. Okoro (2012:227) hụtara aja a na-achụ maka iri ji ọhụrụ dị ka aja ekele. Nke a kwadoro Basden (1982), onye hụtara 'Ịwa ji' na mmemme na aja ga so ya dị ka 'Ekele owuwe ihe ubi.'
Na nkọwa Okonkwo (2007), ọ bụ na mgbede ụbọchị emume ịwa ji, bụ nke bụkwa emume ọnwa asatọ, ka ndị obodo niile na Nri na ndị niile ha kpọrọ bịara emume ịwa ji ji aga n'obi Eze wee kwanyere ya ugwu dịịrị ya. Igosịpụta nkwanye ugwu a dị oke mkpa maka na ọ bụ site na ya ka Eze si amata ka usoro ọchịchị ya sịrị dị n'obi ndị ọ na-achị; maka na gidi gidi bụ ugwu eze. Ndị bịara njem nkwanye ugwu a na-eri, ṅụọ ma lere egwu dị iche iche; ọkacha ilele Eze Nri ebe ọ na-agba egwu ufie, bụ naanị otu egwu o nwere ike ịgba.

Emume iri ji ọhụrụ a na-eme kwa afọ tupu e webe ihe ubi bụ iji sọpụrụ chi ala ma mmụọ ndị nna nna anyị ha, nke na o nweghị onye ga-eri ji ma e bughị ụzọ nye ike ndị a (Achebe 1958:26). Nke a gosịpụtara ndị Igbo dị ka ndị kwụsiri ike n'usoro ofufe ha.

Erimji n'ala Igbo bụ nnọọ ọke oriri na-edulata ọtụtụ ndị mmadụ bi n'obodo tere aka. Mgbe obodo dị iche iche na-eme emume a, ọtụtụ ihe na-abanye na ya iji mee ka o kpoo ọkụ ma nye ndị niile bịaranụ obi aṅụrị. Mana, n'ime ihe ndị a niile, tinyere oke mmefu ego so ya, ihe njirimara bụ isi sekpụ ntị na mmemme a bụ inye Chukwu ekele na ịrịọ ya arịrịọ maka ọdịniihu n'aka ndị ụka, ebe ndị na-ekpere chi n'ụzọ omenala ji ya ekele chi ha na nna nna ha, oge ụfọdụ site n'ije n'arụsị ha dị iche iche chụọrọ ha aja ekele ma rịọkwa ha maka ọdịmma ha n'ọdịniihu.

Nchịkọta na Mmechi

Anyị kọwara maka erimji ndị Igbo ma kwuputa njirimara dị na ya. Na mbụ, anyị nyere nkọwa ihe bụ 'ndị Igbo', 'ji' na ihe 'njirimara' pụtara n'ederede a. Anyị kwuru na emume erimji bụ emume zuru Igbo ọnụ ma nwee aha dị iche iche e nwere ike ịkpọ ya dị ka o si dị n'olundị dịga n'Igbo. Ọ bụ emume obi aṅụrị nke ihe oriri, ihe ọṅụṅụ na ihe nlere anya na-ejupụta na ya. Ma n'ime ihe a niile, njirimara gbara ọkpụrụkpụ dị n'erimji bụ na e ji ya ekele

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

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 ọganiihu. Ọ dị mkpa ka Igbo niile kwadosie emume a ike ka o wee dị ọkpụtọrọọkpụ. O nweeri obodo Igbo adịghị eri ji ọhụrụ, ha ga-agba mbọ sonye Igbo ndị ọzọ n'emume a. Ndị ntorobịa 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 ịnwụ n'aka ha. Gọọmentị tosịrị ịkwado 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-abịa ilele. Nke a ga-abụ ụzọ mkpata nnukwu ego nyere gọọmentị.

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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 amalgamaton of the three village groups into a confederation. The administarative 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 *ụmụada-umuchu* (*ụmụọkpụ)*, 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 there 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-cultual 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 bethroded 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 *ịkpụalụ* usually done in the evening by a juju priest with the husband present; while the man performs the *ịrụagwụ* 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 (*ọnwụ ọjọọ*) this is the category of people who died while leading bad lives such as thieves, assasins, 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 *ịgba asịsa.*

Another one is untimely death (*ọnwụ ike or ọnwụ 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 (*ọnwụ-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 *ọnwụ 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 (*ọnwụ ọjọọ)* 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 commiting 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 *Ituọnụ Ụgbọgụlụ* representing the annual census system, *ịtụ mkpulu ji* and *iri ji ọfụụ* festival. According to Madueke in Mgbemena (2012), the chief priest moderated in religious festivals, performed propitiatory rites and kept custody of the shrine.

The Ituọnụ Ụgbọgụlụ 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 *Ikoro,* 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 Ọfọ* and *Ọjị* 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 Ọgụgụọ dance, which involves jumping up and down in jubiliation, 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. ***Ịtụ 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 forhead 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/Ezelu*, 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 *ọha, ọjị* 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 reverred 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 *Nsọala*."

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 (ndị nna nna anyị ha or ndị 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 NAỊJIRỊA KAMGBE AGHA BIAFRA NA NAỊJIRỊA BIRI: ETU IHE SI GBATA KWỤRỤ

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Ụmị̀ Edemede

Ndị Ụka Mmụọ Nsọ bụ ndị nkụzi ha, ozizi ha na nkwenye ha gbadoro ụkwụ n'ike nke Mmụọ Nsọ Chineke. Ha na-agbaso usoro ofufe a haziri ahazi ma na-agba mbọ ịkụzi ihe dị n'Akwụkwọ Nsọ n'agbanweghị ya. Onye ọbụla dị n'otu usoro ekpemekpe a ka a na-akpọ na Bekee (a pentecostal). Ihe gbasara ha na ije ozi ha ka a na-akpọ (pentecostalism). Ederede a chọpụtara mgbe ije ozi ndị ụka Mmụọ Nsọ malitere, ihe bụ ebumnobi ha mgbe ha malitere ọhụrụ, agamnihu ha kamgbe ha malitere na ụrụ dị iche batarala n'ije ozi ha tụmadụ n'oge ugbu a. E ji ụfọdụ n'ime ha a ma ama na Naịjiria mere ebe mgbado ụkwụ nnyocha ederede a. Ụka Mmụọ Nsọ malitere na Naịjirịa na mbido 1970. Ederede a gbara ndahie ndị ndu ha n'anwụ n'agbanyeghị ezi ebumnobi ha ji malite. Nke a mere ezi ebumnobi ndị a ji akpụzi afọ n'ala taataa. Ederede a gosipụtara ndahie ndị isi ụka Mmụọ Nsọ ma gbaa ndị ka kwụ chịm n'okwukwe ha ume ka ha na-aga n'ihu n'ezi ọrụ ha. Ederede a bụ nke nkọwasị, n'ihi ya e jighị atụtụ ọ bụla nyocha ya. Ederede a ga-eme ka ndị hierela ụzọ n'Ụka Mmụọ Nsọ chighakwute Chineke ma meghee anya ndị a na-achọ iduhie ụzọ ka a ghara idupu ha n'okwukwe. E nyere ndụmọdụ ka ndị niile bụ ndị otu Ụka Mmụọ Nsọ gbaa mbọ wepụ oke ọchịchọ, amụma ụgha, oke ịchụ nta ego na arụrụala ndị ọzọ dị iche iche ka Chineke wee jiri ụka a rụpụta ebumnobi Ya n'ọgbọ a gbagọrọ agbagọ. Usoro nkanye akara ụda olu a gbasoro bụ nke Green na Igwe 1963. N'ụdịdị a, a gaghị akanye ụda elu, mana a ga-akanye ụda ala na ụda nsụda.

Ndubata

Ụka Mmụọ Nsọ bụ ndị kwenyesiri ike na ndakwasị ike nke Mmụọ Nsọ na ndụ onye kwere ekwe site n'ime mmiri Chukwu na ikpe ekpere. Ụka a kwenyere na onyinye ịsụ n'ire bụ otu mpụta ihe ndụ onye natarala ike nke Mmụọ Nsọ. Ha kwenyekwara na mkpụrụ nke Mmụọ Nsọ na-apụta ihe n'ụdị ibu amụma, ịgwọ ọrịa, amamihe na ọmụma ihe dị mma na ihe dị njọ.

Ha na-akụzi maka ụkpụrụ Akwụkwọ Nsọ na ụzọ mmadụ ga-esi gbaa ọsọ ndụ ya dị ka ihe e dere n'Akwụkwọ Nsọ si dị iji nwe ike jee ala eze Chineke. Ihe bụ okwu a kpụ n'ọnụ n'ụka ndị a a na-ekwu maka ha bụ nziputa nke ike nke Mmụọ Nsọ site n'iji ekpere nweta ọrụ ebube Chineke n'ụdị ndị gụnyere ịtọpụ mmadụ n'agbụ, igwọ ọrịa, ikewapụ mmadụ n'ụbịam, inweta mkpụrụ nke afọ, wdg. Ndị Ụka Mmụọ Nsọ mụbara site na nkewapụ ha kewapụrụ onwe ha pụọ na chọọchị ndị buru ụzọ dị ka Anglịkan na Katọliki. Iji maa atụ, Watchman Catholic Charstmatic Renewal na Catholic Charismatic Movement si na Katọliki kewapụ.

Mmalite Ụka Mmụọ Nsọ

Onye malitere Ụka Mmụọ Nsọ bụ onye bụrụla onye ụkọ n'Ụka Metọdisti nke a na-akpọ Charles F. Parham ị1873-1920] (Obiefuna, 2004). Mana mgbe ọ maliteziri kpọmkwem bụ n'afọ 1901 na Topeka, Kansas dị n'Amerịka. Ihe kpatara mmalite ya bụ ozizi Parhan ziri gbasara ngọzị nke abụọ dị ka John Wesley (1703-1791) ziri n'oge ahụ, ya bụ nwoke ahụ malitere ụka Metodisti. Ọ bụ ya kpatara na ndị ụka Mmụọ Nsọ ndị mbụ kwenyere n'ozizi ngọzị nke abụọ bụ isi ihe a na-ezisa n'oge ahụ na Ụka Metọdisti. Ọ bụ ya kpatara ndị ụka Mmụọ Nsọ ji kwenyesie ike na ngọzị nke abụọ. Ngọzị nke abụọ pụtara ịdị ndụ dị nsọ nke a kụghị mmiri ma ọlị n'ozuzu oke. Ọkọwa okwu ndị Ụka Katọlịki (1976-469), kọwara ngọzi nke abụọ dị ka odudo nsọ nke Mmụọ Nsọ nke sitere n'ike nke Mmụọ Nsọ (Obiefuna, 2004). Ya bụ na mbata nke Mmụọ Nsọ ejedebeghị n'ịdị n'ime mmadụ kama ọ na-apụta ihe n'ịsụ n'ire dị iche iche (glossolalia) na ịrụ ọrụ ebube sitere na Chineke dị ka o mere na ndụ ndị ozi n'oge ike Mmụọ Nsọ dakwasara ha (Ọlụ Ndị Ozi 2:4). Ọ bụladị mgbe ndị ozi Jeso natachara Mmụọ Nsọ ma malite ekpere, ike Chineke malitere pụtawa ihe na ndụ ha. Etu a ka o kwesịrị isi na-eme n'ọgbakọ ụmụ Chineke n'ụdị dị iche mgbe onye ozi Chineke kwuchara okwu Chineke. Site na 1906 rue 1909, otu onye ojii bụ onye mba Amerịka na-ezisa ozi ọma gbasara ịdị nsọ bụ W. J. Seymour haziri ọgbakọ ntute nke mmụọ n'Amerịka nke mechara bụrụ ọka ibe. Ọ bụ ya kwalitere ije ozi ụka Mmụọ Nsọ n'ụwa niile. Kamgbe ahụ, Ụka Mmụọ Nsọ malitere ịgbasa dị ka mkpụrụ ụkpaka na mba ụwa niile ọkachasị na Yuropu na Afrịka. Na Yuropu, onye malitere ya bụ onye ozi a kpọrọ T. B. Barret bụ onye Metọdisti dị na Norway. Ọ malitere ya n'afọ 1920. Ụka Mmụọ Nsọ bụ ụka kacha eto eto na mba ụwa ta a.

Ụka Mmụọ Nsọ na Naịjiria

Ọtụtụ ndị mmadụ elebaala anya n'ụka Mụọ Nsọ. Ụka Mụọ Nsọ bụ ihe nwerela ọnọdụ na Naịjirịa. Nke a bụ ihe dọọrọ ụfọdụ ndị ụka agba ochie. Ihe a bụ ihe dị mkpa nke mere kak ndị mmadụ kpalie anya elu. Ya mere, ọtụtụ ndị mmadụ edeela ihe gbasara ya. Ndị dere ihe gbasara ya gụnyere Madu (1996), Ojo (1998a, 1998b na 2006) na Onu (2000). Ụka Mmụọ Nsọ malitere na Naịjiria n'afọ 1974. Ndị nyere aka nabata ya ma mee ka o guzoro bụ ndị bịara ịgbasa ozi ọma na Naijiria bụ ndị bi na Naijiria n'oge ahụ wee na-eje ozi ha. Mmetụta ike Mmụọ Nsọ metụtara ndụ ha n'otu ụzọ ma ọ bụ nke ọzọ nyeere ha aka gbasaa ozi ọma. Ta a, Ụka Mmụọ Nsọ ndị e nwere na Naijiria nà-amà ụka ndị izizi aka n'ihu karịa mgbe ha malitere ọhụụ. Nke a bụ n'ihi mmepe na mgbasa ozi n'ụzọ ọgbara ọhụrụ e si agbasa ozi ọma dị ka intanet, kebụlụ, Utubu, wdg. Ndị Ụka Mmụọ Nsọ na-aka enye onwe ha ohere ikwu

okwu Chukwu na kebụlụ, TV na redio n'ihi na ndị mmadụ na-akazị ekwenye n'ihe ha nụrụ na redio na kebụlụ karịa nke ụkọ Chukwu ha kwuru n'ụlọ ụka. N'ataghị okwu eze, ọ dị mkpa ka anyị mata na ndị a na-ekwenye n'ihe niile ha nụrụ n'agbanyeghị ma ha bụ ezi okwu ma ọ bụ na ha abụghị. Ọ bụ ya mere na ọ bụladị nke ahụ ha nụrụ n'ụlọụka, ha anaghị eji obi ha niile ekwe ya. Ụka Mmụọ Nsọ na-agbanị inye onye ọbụla ụsa gbasara nsogbu o ji bịa site n'ekpere kporo ọkụ na ịsụ n'ire tinyere ịgwa ndị mmadụ ihe ha chọrọ ịnụ gbasara agamnihu na ezi mgbanwe na ndụ ha.

Njirimara Ụka Mmụọ Nsọ na Naịjiria

N'oge a, Ụka Mmụọ Nsọ agbasaala dị ka mkpụrụ ụkpaka na mpaghara Naịjiria niile nke na o nweghị obodo ị ga-eje ugbu a ka ị ghara ịhụ otu ma ọ bụ ibe ya. Nkụzi ha na usoro ije ozi nke mmụọ ha nà-amà ndị ụka izizi dị ka Anglịkan, Katọliki, Metọdisti, wdg aka n'ihu nke ukwu. Tupu onye na-ekpe ekpere a na-esepụ ọnụ n'otu ahịrịokwu, ha etiela nnukwu 'Amen' ụda ya ga-adị ka nke egbe elu igwe. Ọ bụghị dị ka ọ na-adị na ụka ndị izizi ndị na-eti 'Amen' mgbe onye nchụ aja bịara na njedebe ekpere ya. Ndị Ụka Mmụọ Nsọ na ije ozi ha na-apụta ihe n'akwụkwọ akụkọ dị iche iche e nwere na Naịjiria ta a tụmadụ ụbọchị ụka. E tinye igwe TV na redio, a hụ ma nụ etu okwu Chukwu ha na ekpere ha si juputa. Ụfọdụ na-ezi ihe kwesịrị ebe ụfọdụ enweghị ezi mmụta ha na-ezi. Ihe na-emebekarị isi okwu ozi ọma ndị Ụka Mmụọ Nsọ na-abụkarị nkwà agamnihu, nkwa ọlụ ebube Chineke dị ka ime ka onye isi hụ ụzọ, ime ka onye ọrịa nwere onwe ya, ime ka onye ngwụọ gaa ije, ime ka nwa ogbenye bụrụ ọgaranya, wdg. Ọ bụ ya kpatara ọtụtụ ji enwe mmasị dị egwu inuje ebe ọbụla ha kpọrọ ọgbakọ ozi ọma, ma na redio na TV. N'eziokwu isiokwu ozioma na ekpere ndị Ụka Mmụọ Nsọ bụ ihe ndị Naịjiria chọrọ ịnụ, tụmadụ ugbu a ọnọdụ nchekwa na akụ na ụba Naịjiria kpụrụ afọ n'ala. Ihe isi ike juputara n'ebe niile. Ya kpatara na onye ọ bụla na-achọsi ike iketa oke ngọzị nke ya. Ọnọdụ ọjọọ ala anyị nke olile anya adighị na ya emeela ka ndị mmadụ na-agbakwuru ndị Ụka Mmụọ Nsọ maka inye aka nke sitere n'ekpere kporo ọkụ. N'ezie a ga-achọpụta na ndị na-enujekwukarị ndị Ụka Mmụọ Nsọ maka nchekwa na agamnihu bụ ndị ndọrọ ndọrọ ọchịchị ririla ego Naịjiria ma na-achọ nchekwa maka na egwu na-atụ ha na iwe na-ewe ọhanaeze ha riri ego ha. Ebe ọ bụ na ndị ndọrọ ndọrọ kpara ụdị arụ dị iche iche ma mara na ndị ụlọ ikpe nwere ike ikpe ha ikpe, tụọ ha nga, mgbe ụfọdụ naghatakwa ha nnukwu ego, ha na-ahụta ya na ezigbo ụzọ mgbapụ bụ ịgbajekwuru ndị Ụka Mmụọ Nsọ maka ekpere kpụ ọkụ n'ọnụ ga-eme ka ndị na-achụ ha chụdebe ha. Ọtụtụ ndị na-achọ ihe ịrịba ama na ọrụ ebube na-enuje n'Ụka MmụọNsọ maka agamnihu na mgbapụta maka na ekpere ha abụghị nke e ji nwayọ ekpe dị ka a na-ahụ na ụka ndị izizi kama ihe ị ga-ahụ bụ iti mkpu ma mgbe kwesịrị ma mgbe ekwesighị n'oge ekpere. Ha were ya na ekpere e ji nwayọ kpe anaghị eru Chukwu ntị. Ha kwenyere na naanị nke na-eru Chukwu ntị bụ nke a na-eti mkpu, na-awụli elu na ya tinyere ísí na ahụ niile ịma jijiji. Mgbe ụfọdụ ọ bụ site na mmadụ ịda n'ala mgbe ụkọchukwu bikwasara ya aka ka a ga-ama na Chukwu agbapụtala onye ahụ n'agbụ ji ya. Onye adarughị ala a mara na ekpere abanyebeghị ya ahụ. Ya mere na e meghị ka e mere, ụkọchukwu ejiri ike n'ụzọ aghụghọ kwatue onye ahụ ka ndị mmadụ mara na ike dị n'ime ya.

Ụdịdị Ụkà Mmụọ Nsọ̄

N'ederede Matiu Ojo kpọrọ *African Charismatics in Encylopedia of African and African-American Religion*, nke Glazier (2001) gụrụ, o wepụtara ụdịdị usoro ụka Mmụọ Nsọ atọ. Òtu nke mbụ bụ nke ọ kpọrọ Otu 'classical' bụ nke malitere mgbe ndị ọcha wetara ozi ọma ka nọ na Naịjiria. Ndị mebere ya gụnyere 'Four Square Gospel Church, Apostolic Faith Mission, Apostolic Church, Assemblies of God Church,' wdg. Ha malitere n'ihe dị ka agbata afọ 1930 rue 1940.

Otu nke abụọ bụ nke Ojo (1998a) na (1998b) kpọrọ 'the Indigenous Pentecostal Churches'. Ndị dị n'otu a malitere n'ihe dị ka agbata afọ 1940 rue 1960. Ọ bụ ụmụ nwoke na ụmụ nwaanyị chọrọ ụzọ ha ga-esi gba nnukwu mkpọrọgwụ n'ime Chineke hibere ha. Ndị dabara nke ọma n'ụdịdị a bụ ihe dị ka 'Redeemed Christian Church' nke Enoch Adeboye chọpụtara na 'Deeper Life Bible Church' nke W. F. Kumuyi hibere.

Ụdịdị nke atọ bụ nke ka pụtara ọhụụ karịa ndị ọzọ. Ha malitere na mahadum dị iche iche dị ka ntụte n'ịgbasa ozi ọma malitere n'ihe dị ka afọ 1970. Ntute ahụ malitere n'etiti ụmụ akwụkwọ ndị nke Kristi zukọrọ ọnụ ma na-enwekọ dị ka otu ndị n'ime Kristi n'agbanyeghị ụka onye na-eje. Ọ malitere n'etiti ndị nke Kristi na-agụ na mahadum Ibadan mgbe ndị so na ya kwuru na òtù ha guzobere ọhụrụ na-enyere ha aka ito eto n'ịmata Kristi. Ha mechara gbasaa rue Mahadum Naịjirịa, Mahadum Ile Ife, Mahadum Legọọs, Mahadum Ahmadu Bello, ebe e nyeghaịrị ya aha ha kpọziri 'Fellowship Evangelical Students (F.E.S.)' kama nke o bu ụzọ za bụ 'Independent Charismatic Churches'. Okwu a kpụ n'ọnụ n'etiti ha gụnyere ịmụ mmadụ ọhụrụ, ime mmiri Chukwu nke Mmụọ Nsọ, ịsụ n'ire, na ụdị ọgwụgwọ nsọ dị iche iche nke dị ka a ga-asị na ọ bụ ya bụ isi ihe a na-ezisa n'otu a (Udobata, 2015)

Ndị a malitere ozi ọma nke a na-eme na mpụga mbara ezi, n'ama obodo dị iche iche, na-akpọ oku ọgwụgwọ nsọ maka ndị ọrịa, mgbapụta maka ndị e kere agbụ, agamnihu maka ụmụ ogbenye na ọlụ ebube na ihe ịrịba ama dị iche iche. N'oge ahụ, ọ bụ n' ala Igbo bụ ebe ije ozi ha kara pụta ihe n'ihi na ọtụtụ ndị mmadụ ka nọ na nsogbu dị iche iche ha dabara na ha nke agha Biafra na Naịjirịa wetara. Ụmụ Igbo che na onye nzọpụta aghaghị ịbịara ha otu ụbọchị site n'usoro ekpere ndị a anaghị agha inuje ebe ọ bụla ha kụọrọ kpom maka ịpụta n'ụbịam na ihe isi ike agha tinyere ha na ya. E mechara ije ozi ndị a gbasaa dị ka mkpụrụ ụkpaka na mba Naijira niile nke e sitere na ha mechaa malite inwe ije ozi nke onwe dị iche iche n'ebe niile. Otu 'Fellowship Evangelical Students' mechara gbarie. Ndị hụtara na ha nwere ọkpụkpọ oku kewapụrụ onwe ha iji nwee ejem ozi nke aka ha n'otu n'otu, ndị bụị nnukwu ụka ugbu a.

N'ihe dị ka mmalite afọ 1970, ihe na-echu ndị malitere ije ozi onwe ha ụra bụ ịkụzi nkụzi gbasara ibi ndụ dị nsọ na mweli nke ndị nsọ nke ha ghọtara na ọ dịgo nso. Ọ bụghị maka agamnihu na ịnwe akụ na ụba niile juru ụwa dị ka ọ dịzị ugbu a. Ndị obere ejem ozi ahụ anaghị achọ ụzọ ego ga-esi ba n'akpa nke onwe ha ma ọ bụ bụrụ ndị ọgaranya dị ka ọ dịzị ugbu a n'ọtụtụ ụka, kama ihe na-echu ha ụra bụ etu ha ga-esi ritere Kristi mkpụrụ obi n'uru. Mgbe aja bidoro bawa na garị n'ije ozi ndị a bụ 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 ịgbanwegharị ha n'ụdị ụ́kà. Ọ bụ mgbe ahụ ka ndị ndu ha malitere zaba okpotokpo aha dị iche iche dị ka bishopụ, pastọ, apọstụlụ, president, genaralụ ovasiya, wdg n'agbanyeghị ma ọ bụ mmadụ abụọ ma ọ bụ atọ bụ ndị na-efe ofufe.

Ụka ọgbara ọhụrụ ndị a gbasara n'ụdị mmadụ atụghị anya n'ihi etu ha si eji aka ha egosipụta ije ozi ha ma n'ime ma na mpụta. Iji ma atụ, ha na-eme igwe ha ji ekwu okwu ka ọ na-ada ụda nke na ebe ọbụla mmadụ anọla, ọ ga-anụrịrị olu ha, ma ọ bụrụgodi onye ntị ike. Onye biketere ha nso, nọ na nsogbu maka na o nweghị mgbe ebe niile agaghị na-ada gharaghara. Akụrụ ngwa ndị ọzọ ha ji agbasa ije ozi ha gụnyere akwụkwọ akụkọ, mpempe akwụkwọ akpọmoku na nke ozi ọma, obobo akwụkwọ akpọmoku, redio na TV. Ụfọdụ enweela ụlọ mgbasa ozi redio na TV nke aka ha. Ụzọ ndị a dịcha mma n'ikwu ezi okwu n'ịgbasa ozi ọma maka na o nyekwuoro ọrụ ha ta a aka nke ọma.

N'oge ahụ ndị ntorobịa hụtara ụka Katọliki, Angịlịkan, Metọdisiti wdg dị ka ụka ndị agbọ ochie, màlitèrè nwebe mmasị na ọ̀nụ di egwu n'ebe ụka ọgbara ọhụrụ dị. Ya mere na ọtụtụ n'ime ha gbahapụrụ ụka a mụnyere ha na ya, makpuo ndị nke ọgbara ọhụrụ. Asụsụ ndị nke ọgbara ọhụrụ ji ekpe ekpere bụ nke ndị Amerịka na nke ndị Briteni masịrị ha nke ukwuu.

Ọtụtụ ụka ọgbara ọhụrụ bugidere ibu nke na ha malitere wube ebe a na-amụ Akwụkwụ Nsọ wee na-azụpụta ndị ụkọchukwu aghara aghara. N'ihi na oge ahụ bụ mgbe mmanụ ala juru eju na Naịjiria nke mere ka ego dị ebe niile, ha na-enyere ndị ha na-azụ aka site n'inye ha ohere agụm akwụkwọ n'efu. Ma ọgbakọ nlọghachi ha na-ahazi, ihe niile gbasara ya na-abụ n'efu. Ndị wubere ụlọ akwụkwọ ebe a na-amụ Akwụkwọ Nsọ na-agbalị na-enye ndị niile debara aha n'ụlọ akwụkwọ ha Akwụkwọ Nsọ n'efu. Ndị mmadụ ji nnọọ ohere agụm akwụkwọ n'efu ahụ baara onwe ha uru maka na ọtụtụ ndị debanyere aha maka ọzụzụ mechaara bụrụ nnukwu ndị ozi Chineke. Ihe meziri bụ na ụfọdụ ndị a zụpụtara mechara bụrụ ndị mgbasa ozi na-akpagharị na mba ụwa dum na-ezi ozi ọma ebe ụfọdụ bidoro mepewe ụka na ejem ozi nke aka ha iji wee bụrụ ndị isi ụka.

Ndị ụkọchukwu ụka ọgbara ọhụrụ nwere usoro pụrụ iche ha si enweta ihe ha chọrọ n'aka ndị ụka ha. Ha na-ekwe ha nkwa na ọ bụrụ na onye nye Chineke, Chineke enye ya nke karịrị ihe o nyere ya. Ha na-ekwe ndị ụka ha nkwa ịbụ ide na ịba ọgaranya ngada nga ma ha gaa n'ihu na-enye Chineke. Na Bekee ha na-àsịkarị, 'The more you give the more you receive.' Mgbe ụfọdụ, ndị a na-agwa nye onyinye a bụ ụmụ ogbenye ahụghị tụtụrụ rachaa. Ụfọdụ a na-agwa kụọ mkpụrụ nke okwukwe mgbe ụfọdụ ahụghị ihe ha riri wee bịa ụka.

Ndị Ụka Mmụọ Nsọ esetịala aka n'ekpere ọgwụgwọ nsọ ha nke na ha na-agwọkwu ala, ọnọdụ akụ na ụba, wdg. N'ebe ha nọ, ọ bụghị naanị mmadụ na-arịa ọrịa, kama mgbe ihe siri ike na mbà ọbụla, mara na ala ha na-arịa ọrịa. Mgbe ọnọdụ akụ na ụba gbapịara, mara na ọ na-arịa ọrịa. Ebe e ji akwado nke a bụ ihe e dere n'akwụkwọ n'Ihe E Mere nke abụọ isi nke asaa, amaokwu nke iri na anọ; 'ọ bụrụ na ndị m, bụ ndị akpọkwasịrị ha aha m, eweda onwe-ha n'ala, kpe ekpere, chọ iru m, si n'ụzọ ọjọ ha nile laghachi; Mụ onwe m gesi kwa n'eluigwe nụrụ, baghara ha nmehie-ha, me ka ala-ha dịrị ndụ.'Ọ bụ ebe a ka ndị ụka ọgbara ọhụrụ gbadoro ụkwụ na nkwenye ha na ala Naịjiria nọ na nnukwu ọrịa n'ihi mgbago

mgbago ọnụ ahịa ihe niile na-agbago n'ahịa, e nweghị nchekwa, e nweghị ọrụ, ọrịa ọjọọ dị iche iche tinyere HIV, ebola nke ka lara ala, korona, mmegbu ụmụ ogbenye, mpụ na aghụghọ, wdg. Ha kwenyere na mgbe nsogbu ndị Naịjiria malitere bụ mgbe e mere ọgbakọ ngosi omenala a kpọrọ 'The Second World's Black and African Festival of Arts and Culture (FESTAC)' na Jenuwarị afọ 1977. Ha weere ya na nnabata Naịjiria nabatara mmemme ahụ na Naịjiria bụ nnabata mmụọ ọjọọ dị iche iche. Ọ bụ ya kpatara na ha na-ahazi usoro ekpere dị iche iche gbasara ọnọdụ ọjọọ Naịjiria ka Chineke n'onwe ya jiri aka ya dezieere anyị ihe anyị kpacha anya emebi n'ala anyị. Ihe anyị amaghị bụ na ihe ọ sọrọ sị kpee n'ekpere ma ndị nọ n'isi enweghị mmụọ iji egwu Chineke chị ala anyị, ihe na-ebe ta a na Naịjiria ga-adịgide, ma Chukwu ekwela. Nsogbu Naịjiria ta a bụ ọchịchị ọjọọ na fọnfọju akpa n'aka ndị na-achị anyị. Ụbọchị ọbụla ịtụ egwu Jehova batara n'ọchịchị Naịjiria mara na ihe adịla mma. N'ihe dị ka etiti afọ 1980, Benson Idahosa agaalarị ihe dị ka mba iri asaa na isii n'ịgbasa ozi ọma. Mgbe ahụ ka ọ dọtara ndị ụka ọgbara ọhụrụ ụfọdụ ndị ọ zụrụ n'ụlọ akwụkwọ nke onwe ya ebe ọ na-azụputa ndị mgbasa ozi dị na Binin. Idahosa tere David Oyedepo mmanụ n'Ọgọstụ 1988 dị ka Bishọpụ ndị Ụka Mmụọ Nsọ dị na mgbago ugwu. N'afọ 2014, otu magazịn nchọcha e nwere n'Amerịka depụtara na ọ bụ Oyedepo bụ ụkọchukwu kara nwee ego na mba ụwa niile n'afọ 2014. Idahosa gbadoro ụkwụ na nkụzi ibi ndụ agamnihu na ịkpata akụ karịa ndụ ịdị nsọ bụ ụdịdị W. F. Kumuyi malitere ịkụzi n'afọ 1981. Kumuyi ka nọkwa n'elu nkụzi ịdị nsọ ahụ ruo ta a. Odee a na-ekpupuru Kumuyi okpu.

Ndị malitere ozi ọma na ụka ọgbara ọhụrụ dị iche iche na-ejikarị Amerịka ama atụ, na ihe kpatara Amerịka ji aga n'ihu bụ na ha bụ mba nọ n'okpuru Chineke. Mana ọtụtụ ndị ahụ na-ezi ozizi a amaghị ihe omimi kwalitere ọnọdụ akụ na ụba ndị Amerịka na etu ha si dị uchu ichekwa ya. Ọtụtụ ndị ụkọchukwu ji Amerịka ama atụ sị na ọ bụrụ na anyị ekwe ka Chineke weghara ọnọdụ, ọnọdụ akụ na ụba anyị adị ka nke ndị Amerịka. Mana ọ dị mma ka anyị mata na anyị hapụ ime ihe kwesịrị ka anyị mee gbasara ọnọdụ akụ na ụba anyị ma gbasoo naanị ekpere na o nweghị ebe anyị ji azụ aga. Enoch Adeboye nke malitere 'Redeemed Christian Church of God' so na ndị kụziri ụdị nkụzi a anyị na-ekwu maka ya n'oge ahụ.

Etu Ihe Si Gbata Kwụrụ N'Ụka Mmụọ Nsọ Ta a

A ga-asịkene na mgbe mgbanwe malitere n'ije ozi ndị ụka Mmụọ Nsọ bụ n'oge otu onye ozi Chineke bụ Benson Idahosa malitere ije ozi ya bido na 1939 ruo 1998. Ụdịdị nnukwu agamnihu Idahosa nwere ma n'akụ na ụba ma n'ije ozi ya dị ka onye nkwusa agamnihu mere ka ọtụtụ ndị ozizi tụgharịa ihu n'ozizi mbụ ha bụ mgbapụta mkpụrụ obi ma che ihu n'ozizi agamnihu na inweta akụ na ụba dị ka ụzọ e si egosipụta amara Chineke na ndụ mmadụ. Anyị asịghị na ọ bụ asị, mana ọ bụ ya karịrị ozizi maka ndụ ezi omume? Benson Idahosa bụ onye malitere 'Church of God Mission Incorporated' ziri ozi dara ụda gbasara agamnihu, ọrụ ebube na okwukwe dị ndụ nke mere ka ọtụtụ ndị nzisa ozi ọma soro ụkpụrụ ya. Idahosa na-akụzi na ndị nke Kristi kwesịrị ịmata usoro e si enweta akụ na ụba na agamnihu iji kpori ndụ n'ozuzu oke. Idahosa kwuru na ya agaghịzi anya ụgbọ ala nwere ọnụ ụzọ abụọ bụ nke juputara ebe niile n'oge ahụ kama na ọ bụzi nke ọnụ ụzọ anọ ka ọ ga-ebido gbaba dị ka mesedisi na pijootu. Ọ dọsiri aka na ntị ike ka ndị nke Kristi kwụsị iji ego kịrịkịrị akwụ otu ụzọ n'ụzọ iri na onyinye ndị ọzọ. O kwuru na onye ọ bụla kwesịrị ịdị na-eji

ego akwụkwọ gbagotere enye Chineke onyinye. Mana o chefuru na o nwere ndị enweghị ego kịrịkịrị ahụ ma ya fọdụ nke akwụkwọ.

N'oge Naijiria na-agabiga nnukwu ọchịchị nchigbu n'aka Gen. Sani Abacha bido n'afọ 1993 rue 1998, ndị Ụka Mmụọ Nsọ jụrụ itinye aka n'ihe gbasara goomentị na ọchịchị mana ha gara n'ihu na-ezisa gbasara ọrụ ebube na agamnihu mmadụ. Ọ bụ ya kpatara ọtụtụ ndị ndọrọ ndọrọ ọchịchị ji were ụka ndị a dị ka ebe mgbaba nwere ike izo ha na ego ha zutere n'ohi na gọọmentị. Ọtụtụ n'ime ha gbabara na 'Redeemed Bible Church of God (RCCG). Ebe ọ bụ na ndị Ụka Mmụọ Nsọ enweghị ike ime ihe ọ bụla gbasara ọchịchị ọjọọ Sani Abacha, mana ha nwere ike ịnabata ndị zuru ego na gọọmentị ya ma chekwaa ha.

Penticostal Fellowship of Nigeria (PFN)

PFN bụ otu e wubere n'afọ 1985 ka ha gbaa mbọ hụ na ụka niile ndị mejuputara ya dị n'otu ma na-eje ozi dị ka ebumnobi Kristi ji wube nzukọ si dị. Mana ajụjụ dịịrị anyị bụ - 'Otu a o mejupụtara ebumnobi a e ji wube ya tụmadụ n'ebe o metutara ikwusa Kristi ma zipụta Kristi n'omume kwa ụbọchị ndụ anyị?' Mgbe anyị kọwachara ihe ụfọdụ anyị chọpụtara gbasara ndị ụkọchukwu Ụka Mmụọ Nsọ ụfọdụ, onye ọ bụla ga-eji ire ya gụọ eze ya ọnụ.

A maghị etu a ga-esi na-akọ na onye ọzụzụ atụrụ Chineke kwesịrị ịbụ onye inye aka nye ụmụ ogbenye ndị nọ na nzukọ ya ga-esi chee na ọ bụ inwe ụgbọ elu nke aka ya bụ ihe kacha mkpa imepụta na ndụ a. N'ebe ndị ụkọchukwu Ụka Mmụọ Nsọ nọ, ọ dịzị ka a ga-asị na inwe ụgbọ-elu na mahadum onwe bụzi ihe asọm mpi ta a. Ọ bụghị na ihe ndị a bụ ihe ọjọ, kama mgbe e nwere ọtụtụ ndị e kwesịrị ịzụ n'akwụkwọ bụ ndị o nweghị ka ọ ha ha, ọ bụrụ ịzụ ụgbọ elu bụ ihe ka mkpa. Nke a adabaghị adaba. Ịzụ esteti aghara aghara, inwe akatamkpo ego n'ụlọ ọba ego na ịgba alụkwaghị m n'etiti ndị ụkọchukwu na ndị nwunye ha bụzị ihe na-eme ka ọtụtụ na-ajụ ma ndị Ụka Mmụọ Nsọ ekwenyekwara n'ihe ha na-ezisa n'ezie ka ha bụ naanị ndị soro okwu ọnụ m ma gị esokwala omume m. Mgbe etebeghị nnukwu aka, onye bụ onye isi PFN ma bụrụkwa onye isi CAN gara ụlọ ikpe maka na e ji ụgbọ elu ya buje ego dị nde Dọla iteghete na ụma mba ofesi n'ụzọ ezighị ezi na nzuzo. Ihe e ji nweta ụgbọ elu a bụ maka na ihe a mere na Saụtụ Afrịka; ọ bụru na Naijiria ebe a na-abata ụdị ihe ọ bụla, o nweghị onye gaara ịsị ya yaa. Ihe bụ iwe ndị mmadụ mgbe a nụrụ ùrụ a bụ na ụgbọ elu bụ nke ndị ụka bunyere ya maka mgbasa ozi ọma mgbe e meere ya mmemme icheta na ọ gbaala afọ iri anọ ọ nọrọla n'ije ozi nke Chineke bụzi ihe e ji na-etinye aka n'ụdị mpụ dị etu a. Iwu mebere ya na ọ bụrụ na ndị ohi nara mmadụ ụgbọ-ala ya, jiri ya jee ohi ebe ọbụla, ọ bụrụ na onye nwe ya ejeghị ozugbo mee ka ndị uwe ojii mata nke a, a ga-ewere na ọ maka arụ ahụ. Nke a ọ bụ ụzọ nwa otu Kristi si agba mbọ ka a chụọ mpụ dị n'ala anyị taa?

N'ala Igbo niile, ndị ụka katọlik na Anglikan bụ ndị nke mbụ n'ihe gbasara agụm akwụkwọ ruo ma ta a. Ọ bụ ya kpatara na ha nwere ọtụtụ ụlọ akwụkwọ mahadum, seminarị na kọnventị dị iche iche n'ala Igbo. Ị gakwaa n'akụkụ ọrụ mmepe ndị ọzọ ha nọkwuazị ya. Iji ma atụ ha nwegasịrị ụlọ ọgwụ, ụlọ ebe a na-azụ ndị enweghị nne na nna, ulọ mmepụta akụ, ulọ akụ wdg. N'agbanyeghị akatamkpo ego si n'ebe ndị a apụta, o nwenubeghị ụka ma ọ bụ Dayọsis ọbụla zụrụ ụgbọ elu bunye ụkọchukwu ma ọ bụ bishọpụ. O nweghị ụkọchukwu

Katọlik ma ọ bụ Anglịkan nwere esteti na Naịjiria ma ọ bụ na mba ofesi mana ha na-ahụ ego n'ijeri n'ijeri karịdịarị ndị ụka ọgbara ọhụrụ.

O nweela mgbe otu Poopu ụka Katọliki banyere ụgbọ-elu gaa mba Ọsụtụrelia. O so ụgbọ elu ọha mana onye a bụ onye na-achịkwa ihe karịrị ọkara ndị ụka na ego e nwere na mba ụwa niile. N'afọ 2014, Poopu Francis bara ụgbọ-elu ọha jee etiti ọwụwa anyanwụ. Ọ bụghị ụgbọ-elu nke aka ya. Gịnị ka anyị nwere ikwu gbasara nke a n'iji tụnyere etu ndị ụka ọgbara ọhụrụ si azụ ụgbọ elu aghara aghara ebe ha makwa na ndị ụka ha ụfọdụ ahụghị nri ọnụ ha riri. Kedụ maka mahadum dị iche iche ha ji otu ụzọ n'ụzọ iri ụmụ ogbenye rụ, mana etu e si wego ụgwọ akwụkwọ ha, ụmụ ogbenye a tụrụ ụtụ mahadum ndị a enweghị ike ịkwụ ụgwọ akwụkwọ ụmụ ha na ha. Mgbe gara aga, Poopu Francis kwụ n'ama dị n'iro na-ekwu okwu n'enweghị ndị ọrụ nchekwa gbara ya gburugburu iche ya nche mana ọtụtụ ndị isi ụka ọgbara ọhụrụ na-ekpogharị ndị uwe ojii ebe niile ka a ga-asị na ha bụ ndị na-achị na gọọmentị.

N'ebe ọ metụtara agụm akwụkwọ, ụka Katọliki na Angịlịkan nọ n'ihu n'ihe gbasara inye ndị nchụ aja ọzụzụ agụm akwụkwọ zuru oke tupu e chie mmadụ Fada ma ọ bụ ụkọchukwu. O pekata mpe, Fada ga-enwetago skuul saatị tupu o jebe seminarị ukwu. Tupu ọ bụrụ Fada kpọmkwem ọ ga-enwetago nzere digirii na Filosọfi. N'otu aka ahụ ndị Anglịkan n'ọdị nso a emeela ya na a gaghị anabatazị iji diploma chi mmadụ ụkọchukwu, na opekata mpe mmadụ ga-enwe nzere digirii na Tiọlọji nke a kpọrọ 'Barchelor in Theology' (B.TH) tupu e chie ya ụkọchukwu. Usoro ọhụrụ a malitere n'afọ 2015 nke a ka gara aga. E wezuga nke a, ị ga na-ahụ ndị nchụ aja Katọliki na Angịlịkan n'ebe ndị a: nkụzi n'ụlọ akwụkwọ ọmụmụ akwụkwọ nsọ, ụlọ akwụkwọ ọmụmụ maka Chukwu (theology), ọmụmụ Saịkọlọji, Fisikisi, mmebe iwu, ụlọ ikpe, ndọrọ ndọrọ ọchịchị, igbasa ozi n'ikuku na redio, TV na akwụkwọ akụkọ, ụlọ ọgwụ, wdg. Naanị ihe ụlọ akụ ka a naghị ahụkarị ndị nchụ aja n'ihi na ọrụ dị ebe ahụ agaghị enye ha ohere ọ bụla ije ozi ha. Mana o nweghị etu ị ga-esi hụ onye nchụ aja Katọliki ma ọ bụ Angịlịkan ji asambo adịgboroja akpagharị dị ka o juru na ụka ọgbara ọhụrụ. Ndị nchụ aja Katọliki na Angịlịkan ka ọnụ ọgụ ha ka na ndị nwere nzere Ph.D. sitere na mahadum ndị a ma ama na mba ụwa niile. Mana ihe dị ka 'Assemblies of God Mission' n'oge gara nwere mgbe ha nọ na ndị kwe ma ndị ekweghị mgbe ha na-azọ ọkwa onye ga-abụ 'General Superintendent.' Onye isi ha nwere nzere PhD n'oge ahụ ji aka ya tube onwe ya ugo na ya bụ profesọ ebe ọ bụ na o nwenubeghị mahadum ebe ọ kụziri nkụzi kamgbe o ji pụta ụwa. Ọ dị mkpa ka anyị mata na mmadụ enweghị ike ịbụ prọfesọ ma ọ bụrụ na o nweghị ụlọ akwụkwọ mahadum ebe ọ na-akụzi ma ọ bụ ebe o nwe n'onwe ya (Proprietor). Ọ bụghị naanị ya bụ ebubo e boro ya. E kwuru na o nwere elekere aka ọ zụrụ ihe ruru Dọla Amerịka puku isii. Ọ bụ ndị ụka ya gbara ihe ndị a niile anyị na-ekwu maka ha n'anwụ ka ụwa soro hụ ihe onye Chineke kpọrọ ka ọ chịkwaa igwe atụrụ na-eme onwe ya. Ọ bụ etu a ka o kwesịri ka ọ na-adị ka ọ ga-abụ onye amaghị me ụwa ahụ ya. Mgbe ihere mechara ya, ọ gaghị etinye aka na ya ọzọ. Ọ marakwuo na ihe anyị bịara abụghị ịchụ akụ na ụba na ihe dị n'ime ụwa kama na anyị bịara gbasaa ala eze Chineke. Nke a ga-emekwu ka anyị wepụ aka n'ụdị mpụ na aghụghọ dịzị ugbu a n'etiti ndị nke Kristi, tụmadụ ndị Ụka Mmụọ Nsọ dị ka ịkwa iko, iji ụzọ mpụ enweta ego, ọrụ ebube a kwadoro akwado, iji ọgwụ adọta ndị mmadụ,

ịgba alukwaghị m, wdg. Gịnị ọzọ ka anyị na-ezisa mgbe ndị ụka anyị chọpụtara na anyị bụ ndị soro okwu ọnụ m, esola omume m?

Ụmụ ogbenye ga-ekute ume ndụ ma ọ bụrụ na ndị ụka ọgbara ọhụrụ nwere ike iji naanị pasentị iri abụọ n'ihe ha na-enweta eleta ha anya. Mana o nweghị onye na-ajụ ha ase. Ebe nke a na-enye ụmụ ogbenye àkpa osikapa enye, ya bụ na 'Synagọgue Church of All Nations' nke T.B. Joshua malitere, a na-agba mbọ na-ezi ụwa niile etu ha si ebunyegasị ha ụmụ ogbenye mana ha anaghị egosi ọhanaeze etu ha si enweta ego. Gịnị kpatara e ji ezo nke ahụ?

Otu onye a na-ekpupuru okpu n'etiti ndị ụka ọgbara ọhụrụ ruo ma ta a bụ W. F. Kumuyi, bụ onye isi 'Deeper Life Bible Church' n'ihi na kamgbe ọ malitere nzisa maka ndụ dị nsọ, ọ bụ na ya ka ọ ka nọ ruo ma ta a. Ọ naghị etinye aka na ndụ aghụghọ na mpụ ndị ọzọ na-etinye aka na ya.

Ndị Ụka Mmụọ Nsọ na Asụsụ Igbo

Asụsụ e ji mara ndị Ụka Mmụọ Nsọ bụ Bekee. Ebe ọbụla ọ sọrọ ha nọrọ n'ime obodo, ị ga-achọpụta na ha ga-anọ ebe ahụ na-etika Bekee ka a ga-asị na echi adịghị. Ha chefuru na o nweghị ihe mmadụ ga-aghọta n'asụsụ ọzọ karịa n'asụsụ nke nne ya. Ndị agbụrụ ọzọ dị ka Awụsa, Yoruba na ndị ọzọ maara nke a mana ndị nke nọ n'ala Igbo n'agbanyeghị na ha bụ ndị Igbo, a gaghị anụ Igbo n'ọnụ ha tụmadụ n'oge ikpe ekpere. Ha nwere ike jiri Igbo mgbe ụfọdụ n'ime obodo mana a bịazie n'ekpere, ha amalite Bekee ha. Amaghị m ma ụfọdụ n'ime ha eche na Chineke anaghị anụ ekpere e kpere n'Igbo? Ọ bụ ya kpatara na ọnụ ọgụ ndị okenye ka na ụka ndị izizi karịa na nke ndị agba ọhụru maka na ọ bụ ha ka na-enwe mmasị n'Igbo karịa ụmụ agbọ ọhụrụ ndị che na Igbo bụ asụsụ ndị mgba eke, na ndị jikwu ya ekpe ekpere bụ ndị ìtì. Ọ dị mkpa na a ga-eji asụsụ Igbo kpọrọ ihe ma n'ekpere ka ọ ghara ịnwụ. O nweghị asụsụ e ji kpe ekpere Chineke anaghị anụ. Ka anyị cheta na onye kpọọ ọba ya mkpọkọrọ, ụmụ aka ejiri ya kpoo ntụ.

Nchịkọta

Ederede a abụghị iji katọ ije ozi ndị nke Chineke e nwere na ụka ọgbara ọhụrụ kama ọ bụ iji kpọghachi ndị nke Kristi azụ n'ịhụnanya mbụ ndị a mụrụ ọhụrụ n'ime Kristi ji gbasa ozi ọma iji zọpụta ndị na-ala n'iyi. Okwu Chukwu ọ bụla mmadụ kwuchara mana o meghị ya eme dị ka asụ a bụrụ n'aja lara n'iyi. Odee a kpebikwara dị ka Daniel na ụmụ nne ya na ya agaghị ekwo maka ego na akụ nke ụwa a enweghị ebe o du mmadụ eje merụọ onwe ya n'ajọ oge a.

Ihe kpatara ndị ntọ ji megide tọbakwuo ndị nke Chineke bụ n'ihi etu ha si ebugharị ụgbọ ala ndekwuru nde naịra akpagharị. Ụfọdụ kwo maka ya che n'amaghị ama na ihe e ji ama ụkọchukwu na-eme nke ọma bụ ụdị nnukwu ụgbọ-ala o nwere. Mana nke a abụghị ezi okwu maka na ụkọchukwu nwere ike ghara inwe ụgbọ-ala mana ọ ka ga-enwe ugwu na nsọpụrụ ma ọ bụrụhaa na ọ na-eje ozi ya n'ịtụ egwu Chineke ma na-akwanyere onwe ya ugwu.

Ebe ọ bụ na Kristi bịara kụzie na mmadụ agaghị enwe ike ife nna ukwu abụọ n'otu oge, ọ ga-aka mma na ndị nke Kristi họọrọ ife Kristi hapụ ego. Ego ga-abịa ma oge ya rue.

Ọ bụrụ na onye ọ bụla ga-abụrịrị ọgaranya, ị mara na ihe Pọọl na ndị ozi mbụ zisara ezighị ezi. Odee a ga-achọ ka mmadụ hụta ederede a dị ka ihe ịma aka n'ihu nke nwere ike ịmanye ya ka o dee ederede nke ọ ga-akọwa ebe ije ozi Jizọs hibere isi n'ịkpakọba akụ na ụba niile dị n'ụwa a. O nweghị ihe Jeso bụ onye nlere anya anyị nwere rukwee ọnwụ ya n'agbanyeghị na e nwere ụgbọ ala na ịnyịnya ibu dị oke ọnụ ahịa n'oge ahụ.

Ọ bụrụ na e nweghị nchegharị n'ebe ndị ụka ọgbara ọhụrụ nọ, ihe ọjọọ juru na Naịjiria na kwa n'ala Igbo ga na-aga n'ihu n'ihi na Chineke anaghị anara aja onye mmehie. Ọ bụ eziokwu na ebumnobi e ji nwee ụka ọgbara ọhụụ akpụọla afọ n'ala. Mana anyị niile gbanwee omume anyị, 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 trans-locate 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; Capraral, 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 alsothe 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 impovrished. 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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ARỤMỌRỤ JI N'ALA NGWA: NTỤLE NKE UGBU A NA NKE GBOO

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Ji bụ otu n'ime ihe gbara ọkpụrụkpụ a na-akọpụta n'ọrụ ubi e ji mara ndị Ngwa. Ndị Ngwa na-akọpụta ji ebe ọ na-ada ụda mere ha ji hiwe emume ichi Ezeji iji sọpụrụ ma kwanyere ụmụ nwoke na-arụpụtakarịcha ji n'ala ha ugwu. Ndị Ezeji n'ala Ngwa na-enwe ọba ji bụ anya bịa lere iji wee tozuo ituru ugo a n'ihi na ọ bụ ọkwa e ji ama ndị bụ dimkpa na ọgaranya n'oge mgbe ochie. Mana ka ọ dị taa, ọnọdụ a agbanweela. Ji dị iche iche e ji mara ndị Ngwa bụzị ihe anya anazighị ahụ n'ihi enwezighị ndị na-arụ ha. Ọnọdụ a ji nọ n'ala Ngwa ugbu a bụ ihe kpaliri mmụọ ndị odee mere ha ji chọ itule ọnọdụ arụmọọrụ ji n'ala Ngwa, nke ugbu a na nke gboo. Nchọcha a chọpụtara na ala Ngwa bụ oke mba e ji ịrụpụta ji ebe ọ dị ukwuu wee mara n'oge gboo, na e nwere ụdị ji dị iche iche e ji mara ha, na ha na-akwanyere ndị kacha arụpụta ji ugwu site n'ichi ha Ezeji, na ha na-eme iri ji ọhụrụ iji nabata ji ọhụrụ n'ala ha nakwa ọtụtụ nsọ ha nweere ji. Ka ọ dị taa ha chọpụtakwara na ọnọdụ nrụpụta ji n'ala Ngwa alaala azụ. Ha nyere ndụmọọdụ ka ndị Ngwa gbalịa laghachi azụ n'ejirimara ha na ọ ga-enye aka ịkwalite ụzọ obibi ndụ ha. Ndị nchọcha ji ajụjụ ọnụ ha gbara na ihe ndị ha nwetara n'ọbaakwụkwọ mere ihe.

Ndubata

Omenala bụ ihe jikọtara mba ọbụla ọnụ. Ọ bụ ya bụ iwu, usoro na nhazi nke obodo ọbụla. O nweghị mpaghara ụwa enweghị usoro ha si achịkọta onwe ha nke pụtara na omenala na mmadụ malitere otu oge. Omenala bụ ihe e ji mar andị mmadụ dị iche iche. E wepụ ya a gaghị ama ihe dị iche site na ndị na ibe ha. Ọ bụ ya bụ isi opi n'ihe dị iche iche a

na-eme n'ime ụwa niile. Omenala bụ ihe na-esi n'aka fere n'aka. Ọ bụ ihe dị oke mkpa n'ihi na ndị nke ha furu abụrụla ndị furu efu. Ya bụ na mba ọbụla tufuru omenala ha anwụọla pịị.

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

Chiamaka (2019) n'uche nke ya sị na omenala bụ ihe omume obodo dị iche iche na-eme e ji mara ha. Ọ gara n'ihu kọwapụta na nkwekọrịta otu ọbụla bụ omenala ha. Echiche a dabara n'okwu a kpụ n'ọnụ n'ihi na ọ bụrụ na obodo ekwekọrịtaghị n'otu ihe, ihe ahụ agaghị akwụdosi ike dị ka njirimara obodo ahụ.

Oba (2019) sị na omenala bụ mkpokọta omume ndị mmadụ na mmekọrịta mmadụ na ibe ya ndị e ji mara otu ndị. N'ikwu ya na-atụghị egwu, omenala bụ isi sekpu ntị ndụ ndị mmadụ n'ihi na ọ bụ usoro obibi ndụ ha. Ndị Igbo so n'otu agbụrụ omenala ha na-ada ụda tupu ọbịbịa ndị ọcha. Ọ 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 nsirihụụwa ndị Igbo, obibi ndụ ha, ejiji ha, asụsụ 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 chịm. 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 Abịa Steeti bụ nke dị na Naịjirịa. Ndị Ngwa bụ ndị na-anaghị atụ egwu ma bụrụkwa ndị gbasiri ike ọrụ. Nzekwe (2019) sị na imeri ndị Ngwa n'agha n'oge gboo na-adị ka e si n'ọkụ. Ọ sịkwa na obodo ọbụla chọrọ 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 hụrụ udo na-anaghị ebu ụzọ achọ okwu.

Onyema (2019) n'ọnụ mmiri okwu ya sị na ndị Ngwa bụ ndị gbasiri ike n'ọrụ ugbo bụkwa nke mere na onye kere ụwa ji ezigbo ala na-amịpụta ezi mkpụrụ were gọzie ha. Ọ sịkwa na a naghị eji anya ọma ele onye na-enweghị ike ọrụ n'ala Ngwa ebe ọ bụ otu ọkpụrụkpụ ihe a na-elekwasị anya mgbe a na-alụ di na nwunye n'oge ochie.

Ụtọụwa (2019) kọwara ndị Ngwa dị ka ndị anaghị eji omenala na ekpemekpe ha eti epele. O kwukwara na e nwere ọtụtụ mmụọ ha ka na-akwanyere ugwu ruo taa na Ngwa n'agbanyeghị etu ndị ụka si juputa ebe niile. Ọ gakwara n'ihu sị na obodo a, a na-akpọ Ngwa bụ obodo e ji eme ọnụ gbasara agwa ọma, ọ kachasị n'ebe ụmụ ha ndị nwaanyị nọ. N'eziokwu ndị Ngwa bụ isi ehi nke a naghị achọ achọ n'ime ite bụkwa nke mere ha ọpụrụiche n'etiti ndị Igbo niile.

Arụmọrụ Ji n'Ala Ngwa

Ndị Ngwa bụ ndị Chukwu gọziri site na mbụ n'ihe gbasara ịkọ ọrụ ugbo. Ha so na ndị na-akọpụtakarịcha nri e ji azụ mpaghara ala Igbo ndị ọzọ. Ndị Ngwa na-akọpụta ọtụtụ nri nke ukwuu. Ihe nkọpụta ha gụnyere ji, ọna, ede, akpụ, egusi, ahụekere, aṅara, akwụkwọ nri dị iche iche bụ nke ụgụ, ụgbọghọrọ, ụha, ụkazi, ụziza dgz so n'ime ya. Ji bụ isi akụkụ ubi ha.

Mgbe elu bụ ala ọsa, nwoke ọbụla nọ n'ala Ngwa na-akọpụta ji ebe ọ bara ụbara. Ọ bụ otu n'ime ihe e ji ama dimkpa n'ala Ngwa oge ochie mere e ji akwanyere onye dị etu a ugwu site n'ichi ya Ezeji. Ndị Ngwa na-akwanyere ji ugwu dị ka isi a hụrụ kwaba okpu

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

Ọrụ ji na-amalite site na ngwụcha ọnwa abụọ maọbụ n'ọnwa atọ n'afọ site n'otu mmiri si zoo n'afọ ahụ. Ngwangwa a kọnyere ji n'ime ala, a na-eji ahịhịa kpọrọ akpọ wee kpuchie elu ugbo ji ahụ ka ihe ọbụla hapụ ịtabi ọnụ ji mgbe ọ na-epuputa. Nke ọzọ, tupu o pupụta a na-egbute ezigbo osisi achara toro ogologo gwunyere ya n'akụkụ ebe a ga-eji eriri akwara ngwọ site n'igu e tinyere n'ọnụ ala ji ebe ume ya ga-esi epuputa were kenye eriri akwara ahụ. Ọ bụ n'eriri akwara ahụ ka ọ ga-esoro kwuọọ n'elu osisi achara ahụ e gwunyeere ya maka na ji koro n'ala anaghị eme nke ọma. A na-abọ ọrụ ji ahịhịa ugboro abụọ tupu ji akaa. Mgbe ji kara a na-ebu ụzọ kee ya tupu e gwuo ya. Oge a na-eke ji bụ oge a na-asị na ji ọhụrụ apụtala. Nke a na-ewere ọnọdụ n'ọnwa asatọ n'afọ niile. Ndị Ngwa nwere ụdị ji dị iche iche ha na-eji akpa nganga dị ka Njokụ (2020) si hụ ya.

Ji Oko: Ji oko bụ otu n'ime ọtụtụ ji ndị Ngwa nwere. Ji oko dị ụzọ abụọ. E nwere ndị nke na-acha mmanụ mmanụ, nwekwa ndị nke na-acha ọcha. Ọ na-awa aba mana erukwa nne. Otu isi nwere ike ịwa aba anọ maọbụ ise. A na-eke ya eke ma o ruo oge e ji eke ji. Ọ na-erute kwa ihe a na-akpọ apụ ji bụ nke a na-etinye n'ime ala oge a na-akọ ji. Ji oko na-atọ ụtọ ọ kachasị oge a na-egwu ji.

Ji Ọcha: Dị ka aha ya si dị bụ ji ime ya na-adị ezigbo ọcha. Ọ bụghị mmadụ niile na-enwe mmasị ike ya eke ma ọ kaa. O nwere ndị na-ahapụ ya ruo oge e ji egwu ji ha egwupụta ya otu oge.

Ji Ọpanị: Ji ọpanị bụ ji na-atọ ezigbo ụtọ nke mere na e nwere ike iri sọọsọ ya na-ejighị ihe ọbụla. Ọ na-eru nne. Ime ya na-acha edo edo. Aha ọzọ a na-akpọ ya bụ ji Ibibi maka na ndị ngwa kwenyere na ọ bụ ebe o si bịa.

Ji Nwaanyị Eri: Nke a bụ ụdị ji ọzọ ndị Ngwa na-akọ. A kọọ ji a, ọ na-agafecha otu afọ n'ime ala tupu e gwupụta ya. Ọ na-ebu nnukwu ibu ma na-awakwa aba aba. Ji a na-akụ ilu mere e ji sị na nwaanyị anaghị eri ya na ọ bụ sọọsọ ndị nwoke obi kara aka na-eri ya.

Ji Mgbada: Nke a bụ ezigbo ji ọzọ na-enye ihe a chọrọ n'ọrụ. Ji a na-acha ọcha n'ime ya. Ọ na-amụ ọtụtụ ụmụ. Otu ji a etinyere n'ime ala nwere ike ịmụta ụmụ anọ buru ibu mgbe a na-egwupụta ya. Ọ bụ ya mere e ji akpọ ya ji e ji azụ ụmụ.

Ji Abalị: Nke a bụ ji ọzọ a ma ama na Ngwa. Ji a na-ebukwa ibu n'ụdị nke ya mana ọ naghị ara ahụ eghe ma e sinye ya n'ọkụ. Ihe ọzọ bụ na etu ọbụla e si waa ya, ka a ga-esi tinye ya n'ala ya eruru gawa ma bukwaa ibu ma e gwupụta ya.

Ugwu Ji Nwere na Ngwa

Ndị Ngwa bụ ndị e ji ịkọ ji mara n'ebe ọ dị ukwuu. Otu ụzọ ha na-esi akwanyere ji ugwu bụ site n'ime mmemme iri ji ọhụrụ. N'ọnụ mmiri okwu Chima (2013), n'oge gboo tupu e bido iri ji ọhụrụ n'ala Amapụ Ntịgha nke dị n'okpuru ọchịchị Isiala Ngwa Nọọtụ a na-ebu ụzọ gaa gbarụọ ji n'ime ahịa ha. Ya bụ nke mbụ ya a na-etinye ji ọhụrụ n'ọnụ. Ihe nke a pụtara bụ na, a na-aga Chụnyere mmụọ nwe ahịa ahụ aja iji gwa ya na ji ọhụrụ apụtala tupu e buru ji batawa n'ime ahịa. Ngwangwa e mechara nke a, eze na-achị obodo ahụ bụzị onye ọzọ ga-eri ji ọhụrụ tupu ọha mmadụ esonye. Ọ kọwakwara na tupu ụbọchị a kara aka na mpaghara niile mejupụtara obodo ahụ bụ nwoke na-atụ ji ebe nwaanyị na-ebute akwụkwọ ụgụ e ji eri ji. Ọ bụrụ na obodo agbakọcha n'obi eze ụbọchị ahụ na ndị mpaghara ọbụla na-

anọkọ etu e si mara ha. Mgbe ihe niile dịzị ka a tụrụ anya ya. A na-ebupụta ji n'ọha ebe eze obodo ga-awara ji suru n'ime mmanụ rie. Ngwangwa nke a mere a ga-agba ọnụ egbe iri abụọ na otu. Nke a pụtara na eze eriela ji. Mmemme biri ọkụ, ndị ọzọ esonyezie n'iri ji ọhụrụ ahụ. O kwukwara na ụbọchị emume iri ji ha ka a na-echi ndị mmadụ echichi dị iche iche. Otu aka ahụ ka ọ dịkwa na mpaghara ala Ngwa ndị ọzọ.

N'aka nke ọzọ, ndị Ngwa na-akwanyere ji ugwu site n'ichi onye na-akọpụtakarịcha ji echichi nke ọ ga-eri aha bụ ezeji. Nke a bụ mmemme a na-eme iji kwanyere onye dị etu a ugwu maka mbọ ya n'ebe ịkọpụta ji dị. Nke a bụ ihe e ji ama ọgaranya Ngwa n'oge ochie. Ọgbalụ (1979) kwuru na echichi a na-adị n'ogo dị iche iche. Ha bụ mmalite ichi ezeji maọbụ ọkpụkpọ oku, ụra echichi ji, ịchụ aja ji, ịgba ego n'aka, ilu ji, ịzụ ahịa eze ji na ikpo ntụ echichi ji. Ogo nke ọbụla nwere emume a na-eme n'ime ya bụkwa nke na-ewe ọtụtụ ego. Ihe ọzọ bụ na onye ọbụla chọrọ ichi ezeji ga-enwe ihe ruru ọba ji iri maọbụ karịa n'ihi na onye na-eri awọ ga-eri nke gbara agba.

Mmemme a na-akụrụ ọnụ ụbọchị a pụrụ ahịa ezeji bụ nke a na-eme ụbọchị nnukwu ahịa obodo na-azụ iji mee ka ndị mmadụ mata na onye dị etu ahụ echizuola echichi ezeji ya ma malitekwa kwanyewere ya ugwu ruuru ya dị ka ezeji.

Nsọ Ji na Ngwa

Ji bụ ihe dị asọ. Ya mere e ji nwee nsọ a na-asọ maka ya n'ala Igbo. Dị ka ọ dị n'ala Ngwa e nwere nsọ dị iche iche ha na-asọrọ ji. Nsọ ndị ahụ bụgasị:

Izu Ohi Ji: Ọ bụ ezigbo ihe ọjọọ mmadụ ịbanye n'ime ugbo ji mmadụ gwuru ji. Onye mere ihe dị etu a akpasuola mmụọ nwe ji iwe. Izu ohi ji na-eme ka ji laa n'ihi na ọtụtụ ndị mmadụ amanyela ya aka.

Ịbọpụta Ji a Kọnyere n'Ala: Mmadụ ịbọpụta ji a kọnyere ọhụrụ n'ala n'akaghị aka bụ arụ. Onye mere nke a akpasuola Ahịanjọkụ iwe. Nke a na-apụtakarị ihe ebe a na-azọ ala.

Iri Ji n'agbarụghị Ya: Tupu mmadụ erie ji ọhụrụ maọbụ bubata ya n'ime ahịa ọbụla dị n'ala Ngwa, a ga-ebu ụzọ mee emume ya na ya so nke bụ iri ji ọhụrụ n'ihi na a naghị ahapụ isi gwọnyere ọdụ ajụ.

Arụmọọrụ Ji n'Ala Ngwa n'Oge Gboo na n'Oge Ugbu a

N'oge mbụ, nrụpụta ji na-ebe ọ dị ukwuu n'ala Ngwa bụ ihe e ji ama aka ma bụrụkwa ihe e ji ama ọgaranya. Ọ bụ ihe e ji ama nwoke gbasiri ike ilekọtali ezinaụlọ ya anya ebe ọ bụ na ọrụ ugbo bụ otu n'ime ọkpụrụkpụ ihe ha ji mere akaọrụ. Ọzọ, iji kwalite mmụọ ndị mmadụ n'igba mbọ ịrụpụta ji mere e ji echi onye na-akpa ike n'ọrụ ji echichi ezeji iji gosi ugwu na akpamiike n'ebe onye dị etu a dị. Ọ bụ ọnọdụ dị etu a mere ka ji bụrụ atụrụ tawa n'oge gboo n'ala Ngwa.

N'itinye alo nke ya Ahụrụchi (2020) sị na ndị Ngwa na-eji ji eme ọjị n'oge ochie. Ọ sịkwa na ọ bụrụ na mmadụ esi mba dị anya bịa n'ụlọ gị, iji gosi obi ọma na obi ụtọ n'ije ọ bịara, a ga-ebunye ya otu ji ma ọ bụ karịa ma ọ lawa nke ga-eme ka ọ mara na ndị Ngwa bụ ndị a ma ama n'ịkọ ji.

Nkashiobi (2020) sị na emume ọbụla a na-eme dara ụda n'ala Ngwa bụ ihe a ga-asụrịrị ji na ya. Ọ bụ ụdị ọnọdụ a mere na onye ọbụla na-agba mbọ inwe ọba ji nke aka ya oge ahụ n'ihi na ọ bụụrụ ndị mgbe ahụ ihe ukwu. Mana ka ọ dị taa isi akwa atọpụla n'ebe e kedoro ya. Ihe a nọzị ugbu a bụ ọsa na nkwụ, uze na ngwọ. Ọnọdụ ndị a aghọọla akụkọ

mere n'oge agha. O nwezịghị onye na-ekwutezi okwu ihe ndị a ọzọ n'ihi na ọtụtụ ndị okenye ji ya kpọrọ ihe anwụchaala. Ndị Ngwa anazịghị akọpụta ji hinne. N'eziokwu, omenala ọma e ji mara ndị Ngwa na ala Igbo ndị ọzọ na-anwụzị anwụ. Ihe kpatagasịrị nke a bụ:

1. **Oke Agụmaakwụkwọ:** Oke amụmakwụkwọ emeela ka ọtụtụ ụmụagbọghọ na ndị ntorobịa nọzị ugbu a na-ahụzị ọrụ ugbo ka ihe ndị okenye nọ n'ime obodo ya na ọrụ ndị na-amụghị akwụkwọ. Ọ bụladị ndị nke gụrụ ihe gbasara ọrụ ugbo n'ụlọ akwụkwọ, bụ ha gụchaa pụta, onye ọbụla na-achọzi ọrụ Bekee. Ọtụtụ ndị gụrụ akwụkwọ bụkwa ndị na-enye ndị nne na nna ha nọ n'ime obodo iwu ka ha hapụ ọrụ ugbo n'ihi na ha akpatala ego ka ọ hapụ ịdị ka na nne na nna onye nwere ego na-aga ọrụ ugbo. Ọnọdụ dị etu a emeela ka amụụ na ụbịam na-arị ibe ya elu ma mekwaa ka ọtụtụ ihe ndị ahụ a na-akọpụta n'ala Ngwa dịzie ụkọ, ọ kachasị ji bụ ihe e jikarị mara ndị Ngwa.
2. **Mmepe Obodo:** Mmepe obodo emebiela ihe n'ime obodo anyịka ọ dị taa. O nwezịghị onye na-enwe mmasị n'ihe ndị a na-akọpụta n'ime obodo anyị. Onye ọbụla chọzịrị ihe ndị ahụ e si mba ndị ọzọ ebubatara anyị n'ihi na ọ bụ otu ụzọ e si ama ọgaranya na ndị ma ihe ekwe na-akụ. N'eziokwu ọ bụ ọtụtụ ihe ndị a, a na-ebubata, anyị na-eri womwomwom ka ọrịa ji fesaa ebe niile n'ihi kemikalụ e ji echekwa ihe ndị ahụ.
3. **Nganga:** Oke ịkpa nganga na ime ị makwa ndị anyị bụ emeela ka ọtụtụ ihe na-agazi aka ekpe aka ekpe. Ọtụtụ ụmụokorobịa anyị anazịghị enwe mmasị ịnọ n'ụlọ were ọrụ ugbo mere aka ọrụ. Onye ọbụla chọzịrị iga obodo oyibo ebe a na-ebute ego mbute. Mana ebe o si dị njọ bụ na ha rukwa ebe ahụ ha ebido kwa rụwakwa ọrụ ndị ahụ ha jụrụ n'ala nna ha were na-eme ka obodo ndị ahụ na-agawanye n'ihu.
4. **Ajọ Ọrụ Fetịlaịza:** Nri akụkụ aka mere a na-akpọ fetịlaịza na Bekee egbuola ala ọma ndị Ngwa na-akọ ugbo na ha. Na mgbe mbụ, ọhịa kaa afọ anọ a rụọ ya ọrụ. Ihe a kọrọ n'ugbo a na-eme nke ọma, e wepụtakwanụ ihe a kọrọ n'ugbo nke ọbụla e riri a nụ ụtọ ya. Mana ugbu a fetịlaịza emebiela ala ọma ndị Ngwa nwere. E tinyekata fetịlaịza hapụ, na-egbu ala. Nke a pụtara na mgbe e sepụrụ aka n'itinye fetịlaịza na ala anaghị enwetakwa nri akụkụ ọnatarachi nke ga-eme ka ala ahụ mee nri. Ihe kpatara nke a bụ na fetịlaịza egbuola ihe ọnatarachi dị n'ala ahụ. Ọ dị mkpa ka e sepụ aka na fetịlaịza n'ihi ọghọm dị na ya. Ọghọm ndị ahụ gụnyere imefuru ya ego na ogbugbu ọ na-egbu ala na mkpụrụ akụkụ.
5. **Enweghị Ngwa Ọrụ:** Ọtụtụ oge enweghị ngwa ọrụ e ji arụ ọrụ na-eso adọghachi ọrụ ugbo azụ. Ihe ndị ahụ na-adọghachi ọrụ ugbo azụ gụnyere ego e ji azụ ihe ndị a ga-akọ n'ubi maọbụ ngwa ihe ndị e ji arụpụta ya bụ ọrụ dị ka mma, ọgụ, mbazụ, ego e ji agba nsọ ala maọbụrụ ndị na-enweghị ala nke aka ha.
6. **Ọnwụ Ndị Okenye:** Ọtụtụ okenye na-arụpụta nri ndị na-eri anwụọla. Ọnwụ ndị okenye ndị a esorola mee ka ihe dịwanye njọ.
7. **Ụkọ Ala:** Oke ịrụ ụlọọrụọhụụ na nnukwu ngwuru na-ebute ụkọ ala. N'oge mbụ ndị Igbo na-ebikọta ọnụ n'ihi na Igbo kwenyere na mmekọrịta nke ụmụnne. Mana ka ọ dị taa ihe a hụrụ gawa ọrụ nkuzi abụzịghị ihe a na-akwụ. Onye ọbụla chọzịrị ibi na nke ya. Otu onye ga-ewere obosara ala ruru ọkwa ọrụ atọ maọbụ karịa were rụọ

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'ihi ụkọ ala.

Nchọpụta Nchọcha

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

- Na ala Ngwa bụ oke mba e ji ịrụpụta ji ebe ọ dị ukwuu wee mara n'oge gboo.
- Na e nwere ụdị ji dị iche iche a na-arụpụta n'ala Ngwa
- Na ndị Ngwa na-akwanyere ndị na-akọpụtakarịcha ji ugwu site n'ichi ha ezeji.
- Na ndị Ngwa nwere nsọ dị iche iche ha na-asọrọ ji
- Na ọnọdụ ịkọpụta ji n'ala Ngwa alaala azụ.

Nchịkọta

N'eziokwu nchọcha a agbaala mbọ ịchọpụta ka ọrụ ịkọ ji si turu ugo n'ala Ngwa n'oge ochie na ka o si dowe ihu n'oge ugbu a. Ji abụghị ihe e ji egwu egwu n'ihi na ọ bụ akụkụ ubi kachasị ndị ọzọ pụta ihe n'ala Igbo, ọ kachasị na Ngwa. Nchọcha a bụụrụ ndị Ngwa na ndị Igbo ndị ọzọ ihe mmepe anya nke ga-eme ka ha laghachi azụ mee ka ọnọdụ ji dịkwa ka ọ dị na mbụ iji gbanahụ ọghọm ndọghachi azụ a nwere ike ibute. E mee ngwangwa e meghara ọdachi n'ihi na amụụ anaghị anụ ndo oge ọ na-adọ ụgwọ. Ụla ji n'ala Ngwa na Igbo niile bụ mmalite amụụ na ụbịam n'ihi na ọ ga-akụtu akụnaụba 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 Gyeke 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 '*ubuntungumumntungabantu'* 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 characteristies 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. TheAfrican 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 belonginess. 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. TheAfricans' 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 'elterego 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 extend, 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 intersujectivity 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 statementof 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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ỊGBAMA IHE ỊRỊBA AMA GAJE IME N'ỌDỊNIIHU DỊ KA A HỤTARA N'AKWỤKWỌ EJIJI IGBO ỤFỌDỤ

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Ụmiedmede

Edemede a gbadoro ụkwụ n'ibu amụma maọbụ ịgba ama ihe ịrịba ama gaje ime n'ọdịnihu. Ọ nwere ihe ga-abụ ọ mee, o bụrụ ihe iju anya nye ndị mmadụ. Ụdị ihe dị otu ahụ gụnyere anụụlọ ibido bewe akwa n'etiti ehihe maọbụ n'etiti abalị, ikwighikwighi ibe n'etiti abalị, ụkwụ aka ekpe ịkpọ mmadụ, anya ịdọ mmadụ pem pem pem na ụmụ ihe ndị ọzọ ahụtaghị ka ihe dịbu adị. Ime ka ndị mmadụ mata na ụmụ ihe ndị ahụ anaghị eme na nkịtị na o nwere ihe ọ na-eme ka a mata gaje ime kpaliri mmụọ odee ide n'isiokwu a maka na ụfọdụ ndi mmadụ na-asị na o nweghi ihe ọbụla gaje ime. Odee ji akwụkwọ ejije atọ e dere were nyochaa isiokwu a. Ọ gbasoro usoro nnyocha sọvee. A chọpụtara na ụmụ ihe ụfọdụ na-eme dị ka ụmụ nnụnụ ibe n'etiti ehihie maọbụ abalị, anụ ụlọ ibekwa n'ụdị oge ahụ, ụkwụ aka ekpe ịkpọbi mmadụ na ihe ịrịba ama ndị ọzọ nwekwara ike e si na nrọ gosi, nwere ihe ha na-agba ama ya gaje ime. Ha na-agba ama ihe ọjọọ maọbụ ihe ọma ga-eme nọdịniihu. A chọpụtakwara na e nwere ike gbochie ihe ọjọọ gaje ime ma a gbaa ama ya n'ụzọ ndị a e kwuru n'elu site n'ije na nke dibịa afa maọbụ na nke ndị ekpere ka ha kwuo ihe a ga-eme iji medaa ndị mmụọ obi maọbụ kpeere Chukwu ka o gbochie ihe ahụ ka ọ ghara ịbịa na mmezu. Edemede a ga-abara ọhanaeze uru site n' ime ha Amata na ihe ụfọdụ anaghị anọkata mewe na o nwere ihe na-akpata ya. Nke a ga-eme ha hụ ụdị ihe ahụ ka ha chọọ ụzọ igbochi ya ka nsogbu ghara ịdị. Nke a bụ alo a na-atụ n' edemede a.

Ndubanye

N'oge gboo ma n'oge ugbu a, o nwere ihe na-eme bụ nke e kwenyere na ọ na-arụtụ aka n'ihe ga-eme n'ọdịniihu nke ga-eweta mgbanwe. A kpọrọ nke a "Ibu amụma/ịhụ ọhụ/ igba ama ihe ịrịba ama. Oge gboo ma oge ugbu a, ndị bi n'ime obodo kwenyere na "ịhụ ọhụ/mgbaama ihe ịrịba ama na-eweta ozi sị n'aka chị. E nwekwara nkwenye na ka Chi Okike si hazi ihe ụwa ụfọdụ bụ ihe mgbagwoju anya nye ndị mmadụ.

Ịhe mgbaama si n'aka chi abịa ka a na-ahụ ka ihe na-eweta ihe ọma maọbụ nke ọjọọ n'ọdịnihu. Ọ 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 ọ ghara ime ma ọ bụrụ ihe ọjọọ mana ọ bụrụ nke ọma, ha na-eche ka ya bụ ihe mgbaama bịa na mmezu.

A na-ekpughe ihe ndị a n'ụdị; chi iji ehihie jie (eclipse), anụ ụlọ ibe akwa esepụghị ọnụ n'etiti ehihie maọbụ n'etiti abalị, mmadụ ịmụ nwa adịghị ka ibe ya ha (inwe mkpụrụaka karịrị ise, inwe karịa otu isi, ịmakọ ahụ mmadụ abụọ ha abụrụ otu, dgz), ikwighikwighi ibe n'abalị, udele ibere n'elu ụlọ be mmadụ, onye ara ịbata be mmadụ na ntụmadị, ahụhụ erughereru iwakpo mmadụ be ya na ụmụ ihe ịrịba ama ndị ọzọ dịka mpupere anya ịdọ mmadụ adọ, ụkwụ aka ekpe ịkpọbị mmadụ, dgz.

Na mba Afrịka nke ala Igbo so n'ime ya, e nwere nkwenye na ihe anaghị anọkata mee maọbụ na ihe anaghị eme na nkịtị. E nwere nkwenye na tupu ihe ọbụla emee n'ụwa mmadụ na ndị mmụọ eburula ụzọ kpebie n'ala mmụọ na ihe ahụ ga-eme.

A na-ahụta mgbaama ihe ịrịba ama dịka ihe abụghị ka chi si debe ya maọbụ kee ya. Kelly (2014) sịrị na o nwere ihe mgbagwoju anya pụtara na kpakpando nke na ọ gbanwere ọcha ya, ụdịdị ya, na ka ọ ha nke emebeghi mbụ tupu oge nke a mere. O kwuru na odee a maara aha ya oge ahụ bụ Varro (510 BC) agaraghị ịkpọ nke a mgbaama ihe ịrịba ama ma ọ bụrụ na ihe ahụ dị ka chi si kee ya mana, ọ dighị ka chi si kee ya n'anya mmadụ. Ma mmadụ a na-asị na mgbaama ihe ịrịba ama bụ ihe na-adị iche na ka chi si kee ihe ahụ. Keduzi ka ihe ga-esi dị n'ụdị abụghị ka chi si kee ya maọbụ chọ ya ebe ihe niile na-eme site n'ọchịchọ Chineke maọbụ dịka o siri kee ihe ahụ. Ya bụ na mgbaama ihe ịrịba ama na-eme ka chi si kee, chọọ maọbụ debe ya n'abụghị mmeghari maọbụ mgbanwe n'anya chi, kama n'anya mmadụ bụ onye hụtara ọnọdụ ihe ahụ oge ahụ chee na ọ bụ mgbanwe ka ọ gbanwere.

Mgbaama ihe ịrịba ama wee bụrụ ịgba ama ihe ga-eme n'ọdịnihu na-egosi mgbanwe n'anya ndị mmadụ. Ihe e ji agba ama a bụ iji tụpụta ụzọ a ga-esi gbochi ya ma a gbaa ama ihe ọjọọ chọrọ ime. Ya bụ na ịgba ama bụ ihe e ji egosi maọbụ adọ aka na ntị na ihe ga-eme tụmadụ ihe ga-ebute ọdachi maọbụ nsogbu. A na- ekpughere ndị mmadụ nke a ka ha were chọọ ụzọ ha ga-esi gbochi nsogbu ọ ga-eweta n'odinihu maọbụ, chere ihe ọma gaje ịbịa ma ihe e kpughere dị mma. Ya bụ na mgbaama ihe ịrịba ama na-eme n'abụghị igosi mgbanwe n'ekere kama igosi mgbanwe ka mmadụ siri chee na ihe dị.

N'egwuregwu Shakespeare dere bụ Julius Caesar, e nwere ọtụtụ mgbaama ihe ịrịba ama dịka ajọ ifufe mmiri, akwa nnụnụ, ajọ nrọ na-agba ama ma na-adọ ndị mmadụ aka na ntị maka nnukwu ihe ọdachi gaje ime. Ihe ọdachi a bụ ogbugbu e gburu Julius Caesar (Shakespeare, 1959).

Ndị mmadụ n'oge gboo kwenyere na mgbaama ihe ịrịba ama/amụma ihe ga-eme n'ọdịnihu bụ ozi si n'aka ndị mmụọ maọbụ chi abịa. Ha nwere ndị ọ bụ ọrụ ha ịkọwa mgbaama ihe ịrịba ama ndị a. Ọ bụkwa ndi ntapịa/ọkọwa ọhụ ndi a ga-ekwu ihe a ga-eme iji gbochi ihe ọjọọ maọbụ nsogbu so ọhụ ahụ ka ọ ghara imezu. Iji me nke a, ha nwere ike gbaa afa ma ọ bụrụ na ha bụ dibịa afa. Ọ bụrụ na onye ahụ abụghị dibịa afa, ọ ga-agwa onye a hụụrụ ọhụ

ahụ ka o gaa na nke dibịa afa ka ọ gbaara ya afa, gwa ya ihe ndị ọ ga-eweta ke e were chụọrọ ndị mmụọ aja, meda ha obi ka nsogbu kwesịrị isi n'ọhụ ahụ pụta ghara ịbịa na mmezu. N' oge ugbu a, a na-agazị ụka, e buo amụma gosiri na nsogbu ga-adị, a na-ejekwuru ndi isi nchụaja nakwa ndị agha ekpere ka ha kpee ekpere ka Chukwu wezuga ọdachi ahụ ka ọ ghara ịbịa na mmezu.

Ntụle Agụmagụ Ihe E Deerela Maka Ọhụ/Mgbaama Ihe Gaje Ime

Kelly (2014) sịrị na tupu Commodus, onye na-achị mba Rom anwụọ na 510 BC, na e nwere mgbaama ihe ịrịba ama a kpọrọ ihe ịrịba ama ọgbaaghara (portent of chaos). Mgbaama ihe ịrịba ama ndị ahụ gụnyere: na kpakpandọ dị n'igwe n'ehihie, kpakpando ndị ọzọ gbatịrị ogologo karịa ka ha na-ahabu kwukooro n'etiti eluigwe, a mụrụ ụmụ anụmanụ adịghị ka ibe ha ahụ zuru oke. e nwere ndị mmadụ nwere ọlụsị amụgasịrị.

Mana ihe kacha njọ mere ka ọsọ baa ndị Rom n'ụkwụ mere ha jiri chọwa ndị na-akọwa ọhụ ma kwuo ihe ga-eme n'ọdịnịihu bụ na ọ bụ eziokwu na ọ nweghị urukpu ojii na egbe eligwe na oke mmiri ozizo mere kama naanị ntakịrị ala ọma jijiji. O nwere ike bụrụ amụma (lightning) sere n'abalị maọbụ ọkụ ọgbụgba malitere gbawa ka e nwechara ala ọma jijiji ahụ, na ebe ha kpọrọ "Ụlọnsọ Udo" (Temple of peace) bụ ụlọ bukarịchara ibu ma makarịchaa mma na be ha ka ọkụ gbariri. Ọkụ ọgbụgba ahụ gbariri ngwa ndị mmadụ, mee ndị ọgaranya ogbenye, mee ka ndi mmadụ hụ ihe onyinyọ chi Pallas Athens ndị Rom na-efe ekwesịghị ịhụ anya. Ọkụ a gbara ọtụtụ ụbọchị mebiri ihe niile ha nwere, ekweghị mmenyu ganye na nwa nshansha mmiri ozuzo emenyụọ ya.

N' ịihi ihe ọjọọ niile ndị a mere, ha kwenyere na ọ bụ ụzọ chi ha sị chọọ ime ka ha mata na o nwere ihe ọjọọ ga-eme n'ọdịniihu. Ha kwenyere na ọkụ ahụ malitere gbaa ma kwụsị bụ ka chi ha siri chọ ya. Ụfọdụ kwenyererịị na ọkụ gbara "Ụlọnsọ Udọ" ha na-agba ama na agha gaje ịda.

Ọ bụghị ihe niile a gụpụtara ebe a maka mgbaama ihe ọjọọ gaje ime ka m kwetara. O nwere mgbe a na-amụta ụmụ ahụ ezuchaghị oke maọbụ nwere ọlụsị nke newre ike bụrụ maka ahụ rịara nna mụrụ nwa ọlụsị ahụ mgbe nne ya di ime ya. O nwekwara ike buru nsogbu dapụtara oge a na-amụ ya. Ọ mere n'oge gboo ma na-eme ruo taa. Ọzọ, ala ọma jijiji, ọkụ ọgbụgba bụ ihe na-eme eme na mba ụwa gbaa gburu gburu ọ kachasị oge ugbua a nọ na klaịmatik chenj.

Onye mba Afrịka Chitando (2011) sịrị na n'obodo Izrel n'oge gboo na aha a na-aba mmadụ na-apụta ọtụtụ ihe. N'ala Igbo nke dị na Naijirịa, anaghị e ji ngwangwa enye nwata/mmadụ aha. Nke a bụ maka na aha kwesịrị igosipụta mmasị, afọ ojuju nye onye gụrụ mmadụ aha oge ọ gụrụ aha ahụ. Nke a bụ eziokwu n'iihi na ọ bụ ihe mere n'oge adị ime mmadụ maọbụ oge a mụrụ onye ahụ na-ekwu ụdị aha a ga-aba onye ahụ.

Mafico (1992) kọwara na Zimbabwe na aha mmadụ na-agbazi agwa onye ahụ, na-agba ama ma na-arụtụ aka n'ihe onye ahụ ga-abụ n'ọdịniihu. Ndị Igbo kwadoro nke a site n'ihe ha na-ekwu nke sịrị na, "aha onye na-etuje ya". Nke a gosiri na aha onye bụ ihe na-ewetara ya ngọzị maọbụ ọdachi, ihe ọ chọrọ, ma na-ahazi agwa ya. Ya bụ na aha bụkwa ọhụ/mgbaama ihe ga-eme n'ọdịniihụ. Na Zimbabwe, aha izizi mmadụ na-enye ohere ikele ndị ichie n'ala

mmụọ, nye mkpesa, rịọ ihe dị mkpa, legara ọdịniihu anya na ihe ndị ọzọ. Nsogbu na-esi n'ezinụụlọ a lụrụ/nwere ọtụtụ nwaanyị, ekworo ndi agbataobi, na mgbazi ndị nne na nna bụcha ihe a na-eji nkenke aha egosi maọbụ agba ama ya..

Ọhụ bụ ihe ọ ga-abụ aghọta maọbụ kọwaa nke ọma, o nwere ike kpughee akara aka mmadụ na uche chi ya. E nwere ike hụta maọbụ kọwaa ọhụ site n'aka onye hụrụ ọhụ ahụ maọbụ dibịa afa maara nka ya.

Ọhụ bụ otu n'ime ọrụ nka afa. Onye na-agba afa na-enwe ike ịhụ ihe ga-eme n'ọdịniihu, nwee onyinye ịhụ ihe iribaama dị iche iche maọbụ ibu amụma nke onye ahụ na-eme mgbe ọ dị ka ọ nwere mmụọ dakwasara ya.

Ndị oge gboo biri n'ụwa nke ha kwenyere na mgba ama ihe ịrịba ama dị iche iche pụtara ihe n'akụkụ ihe ụwa dị iche iche, n'eluigwe, n'elu ụwa nakwa n'okpuru ụwa. Ọhụ maọbụ mgbaama ihe ịrịba ama ka a na-ahụta na-aputa ihe kwa ụbọchị. Ọ bụladi taa, nkwenye nzuru ọha ọnụ na-asị na nghọta ihe dị mma maọbụ nke adịghị mma si n'inyogo (apparitions). Nke a na-eme n'agbanyeghị ka o siri dịka ka chi si kee ya (natural), maọbụ ka o si acha maọbụ ka o si metụta ihe na-eme n'eluigwe dịka amụma ise (flash of lightning) maọbụ egbe eluigwe ịgba (strike of thunder)

Ihe ịrịba ama kacha zuo ụwa ọnụ bụ mkpụrụokwu maọbụ ahịrịokwu a nụrụ n'atụghị anya. Ọ bụrịị eziokwu na emeghị ya maka onye ngere (listener), a hụtara ya ka ihe metụtara ndụ mmadụ kwa ụbọchị. Oge gboo, dịkwa ka taa, ndị mmadụ na-eche na okwu e kwuru maọbụ nụ n'atụghị anya nwere ike ịgba ama ihe ọjọọ maọbụ ihe ọma ga-eme n'ọdịniihu. Onye gere ya nwere ike amataghị maọbụ aghọtaghị ịgba ama ahụ ma kpọchie ntị n'aka a na-adọ ya na ntị.

Ndị Igbo kwenyere na ka e mee ka ọhụ a hụrụ adịghị mma ghara ịbịa na mmezu, na a ga-ekwusi ya ike ka a nụ ya. Nke a kwadoro okwu ndị Igbo na-ekwu nke sị, "ka a kpọọ otoro aha, ka otoro laa".

Ụzọ ọzọ e sikwa egosi mgbaama ihe ga-eme n'ọdịniihu bụ agwa nnụnụ ụfọdụ na-akpa.

N'ala Igbo, nnụnụ dịka ikwighịkwighi (owl) so egosi mgbaama. Ikwighikwighi ibe akwa esepụghị ọnụ n'akụkụ be mmadụ n'abalị ka ndị Igbo kwenyere na ọ bụ ajọ ihe. Ọ na-egosi na o nwere onye ga-anwụ n'ezinụụlọ ahụ.

Udele ibere n'elu ụlọ mmadụ ka e kwenyere na ọ bụ ịgba ama ihe ọjọọ ga-eme na be onye ahụ n'ọdịniihụ. Ndị Igbo kwenyere na ọ bụ ịgba ama na mmadụ ga-anwụ n'ezinụụlọ onye ahụ oge n'eteghị aka.

Ụfọdụ mba ụwa ndị ọzọ dịka Rome na Greece kwenyekwara na nnụnụ ịpụta n'ụdị dị a]aa nakwa ibe ụdị akwa nwere ka ọ dị bụ ịgba ama ihe ọjọọ ga-eme n'ọdiniihu. Mkpa nnụnụ dị n'ịgba ama ihe ga-eme n'ọdịniihụ ka onye Greece a kpọrọ Aristopharies zịpụtara n'ejije ya bụ "The Birds". E gosiri ejije a n'emereme a kpọrọ "Festival of the Greek Dionysia"

n'Athens n'afọ 414 BC. N'ejije a, nnụnụ bụga agwa dị na ya ma bụrụgachaa agwa pụtara ihe. N'agwa ha kpagara, ha nyere ndụmodụ, nye mgbazi na ihe ndị ọzọ dịka mmadụ si eme.

Ụzọ ndị ọzọ e si egosi ịgba ama ihe ga-eme n' ọdịniihu bụ site na nrọ, mpụta ntụmadị maọbụ mbakwute n'ụlọ mmadụ na ntụmadi nke onye ara maọbụ mmụọ, onye arịrịọ ibata be gị, na ndị ọzọ.

Ọtụtụ n'ime ọhụ ndị a maọbụ ihe ịgba ama ihe ga-eme n'ọdiniihu ndi a ka a hụtara n'akwụkwọ ejije ndị a họọrọ.

Ntụle Ọhụ/Mgbaama Ihe Ga-Eme N'Ọdịniihụ Dị N'Akwụkwọ Ejije Igbo Ndị A Họọrọ
Nwanchọcha họọrọ akwụkọ ejije dị mkpa na nchọcha a. Ejije ndị ahụ gụnyere Nwaozuzu (1991), Nwaozuzu (1998), Nwaozuzu (2005). Akwụkwọ ndị ọzọ a họọrọ bụ Onyekaonwu (1982) na Onyekaonwu (1986).

N'ejije Ome Ihe Jide Ọfọ (OIJỌ) nke Nwaozuzu dere, o nwere ebe Igwe Ọdụenyi kọrọ akụkọ maka nnekwu ọkụkọ na nwoke nọ n'ọrịa. Dibịa bịara ịgwọ nwoke ahụ ọrịa gwara nwunye nwoke ahụ zụta nnekwu ọkụkọ a ga-eji agwọrọ di ya ọgwụ ka ahụ ya were dị mma. Nwunye nwoke ahụ gara zụta ọkụkọ ma tinye ya n' okpuru akwa onye di ya bụ ọrịa ahụ. Ọkụkọ ahụ si n'okpuru akwa ahụ pụta, fegoro onye ọrịa ahụ bido tụgbuwe ya. Nwoke nọ n'ọrịa akpọọ nwunye ya sị ya: "Lee anya, ọrịa a na-arịa m agaghị ahapụ m. Ị hụla na ọkụkọ ọ bụ a zụtara iji gwọọrọ m ọgwụ na-atụgbuzi m atụgbu". N'eziokwu nwoke ahụ mechaara nwụọ (p.75-76).

Ụkabụilu a na-arụtụ aka na Igwe Ọdụenyi ga-anwụ. Ya bụ na ọ bụ ihe mgbaama ọnwụ ọ ga-anwụ n'ọdịniihu ka okụkọ ahụ na-atụgbu ya gosịrị. Nke a mere ka ọ kpọọ ndị Ichie ya na ha na-arụkọ, nakwa Onowu ma gwa ha ihe ha ga-eme na onye ga-abụ eze ma ya nwụọ.

Ihe mgbaama ihe ọjọọ ọzọ ga-eme n'ọdịniihụ n'OIJỌ bụ nkwachanye n'ọnụ ụzọ ma na-egere ihe Igwe Ọdụenyi na-agwa ndị Ichie, Onowu na Ụbaji nwa ya nke nwunye ya bụ Ochediye kwachanyere. Asụsụ ekwenyeghị nke Ochediye nwunye nke abụọ ji igwe ọdụenue ahụ ya sụọ bụ imi ọnụ na ikwe n'isi gbara ama nsogbu ka ga-adị n'ọdịniihu. Nsogbu a mechaara bịa na mmezu. Ochediye nwunye igwe Oduenye na Duru Nnanyelugo bụ Onwowu hapụrụ ime Ụbaji Igwe dịka Eze si kwu tupu ọ nwụọ, ga mee Nkwọnta nwa Ochediye Eze. Ọtụtụ nsogbu si na nke a pụta nke gụnyere ọnwụ Ochediye, Nkwọnta na Duru Nnanyelugo.

A rụchaa adakasịa ugboro ugboro nke akwa mmiri Nchafe n'agbanyeghị nnukwu ego Ezenwata na onye ogbo ya n'ọrụ bụ Onyema na-etinye iji hụ na ọ dị mma dị n'ejije Ajọ Obi (AO) nke Nwaozuzu dere, na-agba ama nghasa alụm di na nwunye Ezenwata na Ọbịageli nwunye ya. Ọ na-agbakwa ama mmebi adịm mma Ezenwata na onye ogbo ya n'ọrụ bụ Onyema. Ihe ndị a bịaachara na mmezu.

N'ejije Nke M Ji Ka (NMJK) Nwaozuzu dere, e nwere ihe mgbaama ihe ọjọọ ga-eme n'ọdịniihu. Na mbido ejije a ka Ugochi nwunye Eze Onyekwere na-ebe arịrị maka amụtabeghịrị Eze Onyekwere di ya nwa nwoke. Akwa arịrị a na-agba ama nsogbu dị iche iche ọnọdụ a ga-ebute n'eziṇụụlọ ya n'ọdịniihu. Nke a bụ akwa arịrị Ụgọchi:

> (N'ime ụlọ Ụgochi, Ugochi nọ n'oche na-ebe akwa) chi m oo! Gini ka m mere gị n'ije di a m bịara be Onyekwere? …A gaara asị na Agbọọma nwa m bụ nwoke maọbụ otu n'ime ndị a na-eso ya n'azụ, agaraghị m asị na ihe ụwa jọọrọ m njọ (1).

Ihe mgbaama nsogbu a bịara na mmezu ebe Ugochi nọ. Nwanne Eze nke nwaanyị na nwaanyị ọhụrụ Eze bụ Achalụ nyere ya mkparị, taa ya ahụhụ n'ụzọ dị iche iche. Eze n'onwe ya so nye ya nsogbu ebe ọ dị ukwu n' ihi na ọ banyere ekpemekpe ndi ọcha. Iji mara ma Chineke o ga-enye ya nwa nwoke. N'akwụkwọ ejije Onyekaọnwụ bụ Nwata Rie Awọ (NRA), ihe mgbaama ihe ọjọọ ga-eme n'ọdịniihu ka e gosiri site n'okwu mmalite Ọnụzọ kwuru. Ọnụzọ sịrị:

> (Ikikere eze gwagwarara gwagwarara: ya akụja)
> Hei! Ọ bụ gini ji m aka? Gini ka m na-ahụ? Akpataoyị ezuola m ahụ, ụjọ ji m aka. Egwu juru m anya. Ahụkwaghị m ụzọ. Ọ bụ m jewe ejewe, ka ọ bụ lawa alawa?

Ihe a Onụzọ kwuru gosịrị ihe mgbagwoju anya, amaghị ihe a ga-eme na ụjọ. Ihe mgba ama nsogbu ga-adị n'ọdịniihu ka o ji ajụjụ nzaraonwe ndị a juru ebe a ezipụta. O gosịrị onye na-emegbu mmadụ bụ Awọrọ na onye ọ na-emegbụ bụ Obiọma, nwunye ya nke ajụjụ a 'ọ bụ gini ji m aka?" gosịrị.

N'agbanyeghị mmegbu Awọrọ na-emegbu Obiọma, Obiọma gara n'ihu na-eme ihe kwesịrị na ọ ga na-eme ebe di ya nọ. Ọ na-esi nri na-enye ya. Ọ bụ nri o siri debere ya ka Awọrọ tinyere nsị ma tie mkpu ka ndị mmadụ bịa hụ nsi Obiọma tinyere na nri bunye ya ka ya rie, nwụọ. Nke a mere ka a chụlaa Obiọma be nna ya ma si ebe ahụ tọrọ ya na nwa ya nwaanyị refụọ.

N'ejije Ọkụ Ụzụ Daa Ibube (ỌỤDI), anaghị emebu mewere dị ka oke egbe eligwe gbara ma gbụọ ọtụtụ mmadụ. Ha kwenyere na ọ bụ ama ihe ojoo gaje ime ka a na-agbara ha na iwe ji arusị ha aka.

Ahụkwara mgbaama ihe ọjọọ ọzọ gaje ime n'ọdịniihu n'okwu Ugodibịa kwuru na mmalite. O gosịrị nke a site na ngagharị mgbakasị ahụ zipụtara anabataghị mwakpo na agwa achọghị m ịma, nke ndị bekee bịara be ha na-akpaso omenala ndi be ha (ndị Isuebu). Nke a buteere ndị Isuebu nsọgbu n'ọdịniihu. Nke a bụ ihe Ugodibịa kwuru:

> … Ọ bịara be onye abịagbula ya, ma ọ lawa mkpumkpu apụla ya n'azụ. Onye sịrị na akwụ anyị agaghị acha acha, mpam agaghị aba nke ya n'ubu ma ọlị. Mmadụ ọ na-anọrọ be ya nọpịa ihe o jiri bụrụ nwoke? A na-aka nwata n'anụ o gburu? A na-ajụ onye na-eri ihe ya

> olee ka ọnụ dị ya? Ma Bekee abịa nyụtọsịchaa ala Isuebu. Ugbu a, ihe ha nyụrụ esiwela. (8).

Ajụjụ nzaraonwe a sị "A na-aka nwata n'anụ ọ gburu" na-egosị mgbagwojuanya ndi Isuebu n' otu ndị Bekee si emebisi omenala ha ma na-eme ya ka ọ bụrụ iwu na ha bụ ndị Isuebu ga-emewe omenala nke ha bụ ndi Bekee. Ọzọ, ha wetara ekpemekpe ndị Bekee nke dị iche na nke ndi Isuebu. Ugodibịa gosịrị mwute etu chi ha diga iche iche si hapụ ịlụrụ onwe ha ọgụ ma hapụ ndi Bekee, ma na-ata ndi be ha bụ ndi Isuebu ahụhụ.

Okwu Ugodibịa bịara na mmezu n'iihi na mgbe ndị Isuebu na-eme nzukọ ka ha gachara bupụ ụmụejima Nwamgbọgọ na Ekweribe toro afọ n'ajọ ọhịa ka omenala ha siri dị na ndị kọtụma ndị Bekee zigara wakporo ha. Nke a mere ka Ụkaọha were iwe gbuo ndị kọtụma abụọ. E nyere ha nnukwu ntaramaahụhụ. Ha mara Ụkaọha ikpe ọnwụ, tụọ eze mmụọ mkpọrọ afọ ise ma chụpụ Eze Ọmaaliko na ezinụụlọ ya, n'obodo ya chụga ya Pọtụgal ka ọ nọọ ohu afọ maọbụ iri afọ abụọ. Ọ nwụrụ ebe ahụ.

N'ejije Ọkụ Ghara Ite (ỌGHI), mpụta na nkata agbara atọ rụtụrụ aka ma na-agba ama na nsogbu ga-adị n'ọdịniihụ. Lee nkata ha:

> Agbara nke mbụ: Onye nọrọ ebe ọ nọ, ebe ọ nọghị a na-agụ ya.
> Agbara nke abụọ: Oo! Ma nwa atụrụ na-achọ ipu mpi, o marakwa na ekwo ga-adị ya arọ. Agbara nke atọ: Hum…m! Onye chọwa kwa, ya hụ, ma mgbe ọ hụrụ, ya agbakwala ọso (9-10).

Nkata a ha kpara gbara ama nsogbu ga-apụtara Ụkpaabi na ndụ ya mgbe o kwetara igbu ezi nwunye ya were bere akụkụ ahụ ya ndị otu nzụzọ ọ chọrọ ịbanye ka o were nwee ego sị ya weta.

Okwu agbara nke mbụ kwuru gosirị na ọ kaara Ụkpaabi mma ịbụ ogbenye ọ bụ karịa ịba otu nzụzọ were nweta ego. Maka na onyinye mamịwọta bụ onyinye weta isi bịa were isi. Tupu ha enye gị ego, ha ga-asị gị weta ihe ga-ahịa gị ahụ mweta. Ha gwara Ụkpaabị ka ọ gboo nwunye ya Ugodiya ma weta akụkụ ahụ ya ndị ha chọrọ.

Nkata nke agbara nke abụọ na-ekwu na onye chọrọ ịba otu nzuzo ga-abụ onye obi ya siri ike na ọ bụghị onye na-ama palị palị. Ma agbara nke atọ kwuru na onye baa otu nzuzo, ọ dị mma, ọ dị njọ ka ọ nọrọ ebe ahụ ghara ịbụ ihe siwe ike maọbụ dịwa njọ, ọ chọwa mpụta maka nke ahụ ga-akara ya njọ.

Ama niile ahụ ha gbara mezuchara na ndụ Ụkpaabi. Ọ kpọrọ ndi ogbu mmadụ ka ha gbuo Ugodiya nwunye ya. Ọ bara otu nzuzo ahụ ma ọ nweghị ego o nwere, mgbe o si na ya pụta, ndị otu nzuzo ahụ gburu ya.

Ntụle Nrọ dị ka Ụzọ Mgbaama Ihe Ga-Eme N'Ọdịniihu n'Akwụkwọ Ejije Ndị A Họọrọ

Nrọ bụ otu ụzọ e si agba ama ihe ga-eme n'ọdịniihụ. Ahụtakwara ya n'akwụkwọ ndị a na-atụle.
N'ejije Ọkụ Ghara Ite (ỌGHI), Ugodiya nwunye Ụkpaabi rọrọ nrọ gbara ama ihe ọjọọ gaje ime ya. Nke a bụ nrọ ọ rọrọ:

> Ka m na-emechilata anya, anụrụ m ka ikiri ụkwụ ọtụtụ mmadụ na-ada ka ebe ọsọ suru n'ahịa. M wee welie anya, wee hụ na ọ bụ otu anụ ọjọọ ahụ dịka eke ọgba ma nweekwa mpi abụọ na-achụ ha. Mgbe ọbụla anụ ahụ saghere ọnụ, ọkụ na-enwu enwu esi n' ọnụ ya na-abọkesi. Ka ndị a na-agba ọsọ gbaara rute ebe m nọ, m wee chọọ ka m gbaso ha, ma enweghị m ike. Ha dum wee gbafechaa. Ka m nọ na-agbalị, anụ ahụ bịara bagide m n'ike wee saghee ọnụ ka o loo m, ma m muchiri anya wee chebiri ihe gaje ime. Anụrụ m nnukwu ụda. Mgbe m chetụrụ nwantakịrị oge, wee hụ na anụ ahụ elokwaghị m, m wee meghee anya m, wee chọpụta na ọ bụ mgbagbu ka a gbagburu anụ ọjọọ ahụ. M wee jisi ike kulie, wee lezuo onwe m anya, hụ ka ọbara si ebe ọ gatara m mbo wee na-agbasịsị. Ka m nọ na-ehichasịzị ọbara a dị m n'ahụ ka m tetara wee chọpụta na ọ bụ na nrọ… (33-34).

Ọ bụrụ na a tụlee ihe mechara mee n'ejije gbasara nrọ ahụ Ụgodiya rọrọ, a ga-ahụ na nrọ ahụ bụ ama ihe ọjọọ gaje ime ya ka Ugodiya rọrọ. Ihe mere na nrọ ahụ na-egosi na ikiri ụkwụ ndị mmadụ ahụ Ụgodiya nụrụ ka ọ na-ada ka ebe ọsọ suru n'ahịa gosịrị ụda nzọ ụkwụ ndị ogbu mmadụ ahụ di ya bụ Ụkpaabi gobiri ka ha gbuo ya mgbe ha si n'ọhịa ebe ha zoro wee chere ya ka ọ gafeta na-awụpụta. Na nrọ ahụ, ka ndị na-agba ọsọ rutere ebe Ugodiya nọ, ọ gbalịa ka o soro ha gbawa mana o nweghị ike. Ha niile gbafeere ya. Mgbe ọ na-agbalị, anụ ahụ jide ya ma chọọ ilo ya. O mechie anya ya chere ihe ga-emenụ. Nke a gosịrị na ndị ogbu mmadụ ahụ jidere Ugodiya. Ọ gbara mbọ ịzọrọ onwe ya mana ha meriri ya ma kpụrụ ya baa n'ime ọhịa. Ha chọrọ igbu ya. Na nrọ ahụkwa, ọ nụrụ nnukwu ụda, mepee anya ya wee hụ na a gbagbuola anụ ahụ.. Nke a gosịrị na ndị ogbu mmadụ ahụ egbuzighị ya n'ihi arịrịọ ọ rịọrọ ha kama ha gbuziri nwa agadi nwaanyị na-akpa ejula nọ na-enyo ha. Ọbara si n'ahụ Ugodiya na-agbasịsị na nrọ ahụ na-egosi ume mmapụ, obi ọlọ mmịrị na ahụhụ Ugodiya tara n'ihi na mgbe ndị ahụ hapụrụ ya, ọ lawaghị n'ụlọ ya ọzọ maka ha gwara ya na ọ bụ Ụkpaabi di ya goro ha ka ha gbuo ya maka iji gwọrọ ọgwụ ego. Nke a wutere ya karịa n'ihi na ọ maghị na di ya Ụkpaabi ọ hụrụ n'anya ga-eme ya ụdị ihe ahụ. O si ebe ahụ gbafuo, gbalaa Kakanda.

Obiọma bụkwa ya rọrọ nrọ n'akwụkwọ ejije Nwata Rie Awọ (NRA) maka ihe gaje ime ya dịka Ugodiya siri rọọ maka onwe ya n'ejije Ọkụ Ghara Ite (ỌGHI). Anyị ga-edepụta nrọ Obiọma dịka o si kọrọ enyi ya nwaanyị Nwamgbọgọ ma gọsi ihe nrọ ahụ pụtara ka mgbaama ihe ọjọọ ga-eme n'ọdịniihu Lee nrọ ya ka o si kọrọ Nwamgbogo.

> Ihe m na-ahụzị n'ezi na ụlọ a ejula m afọ ma nke na-arịa m ugbu a bụ na ụjọ na-atụ m n'ihi nrọ m rọrọ n'abalị. O tu a ka mụ na ụmụ nwaanyị ibe m siri gawa ihota ero n'elu otu ugwu ahụ. Ka anyị na-erute nso ugwu ahụ, otu mmụọ nwere isi asaa na otu anya nọchibidoro ụzọ anyị ga-esi rigọ ugwu ahụ. A sịrị na onye mmụọ ahụ metụrụ aka, ụwa echulahụla ya. Ndị mụ na ha yị gbanahụchara mmụọ a wee rigoro ugwu ahụ ma naanị m bụ onye mmụọ ahụ metụrụ aka tutu m wee sọrọ ibe m wee rigowe ugwu ahụ. Ka anyị rigotara n'ọnụ ugwu ahụ malite na- achọ ero, azọhiere m ụkwụ wee si n'elu ugwu ahụ wee dakasịrị ruo ezigbo ndagwurugwu dị n'ike ugwu ahụ ebe ọtụtụ ndị mmụọ dịka nke ahụ anyị hụrụ mbụ gbakọzuru were kụgide m ihe wee ganye na m anwụọ. Ka nke a mechara ozugbo m wee teta, ụra egwukwaghị m n'anya ọzọ…(49-50).

E were ihe mere na nrọ a tụnyere ihe mere n'ejije a, a ga-ahụ na ha dabara n' ụdị ịgba ama ihe ga-eme n' ọdịniihu. Nrọ a na-egosị ihe ndị a: Obịọma ịga n'elu ugwu ịchọ ero ya na ụmụnwaanyị ibe ya gosịrị na di Obịọma bụ 'ero', elu ajọ ugwu ahụ gosiri ndụ ọjọọ Awọrọ na-ebi, ụmụnwaanyị ibe ya ndi ya na ha so ga ịchọ ero gosịrị ụmụnwaanyị ndị ọzọ Awọrọ na-achụgharị n'Amangwu ma leghara Obịọma, nwunye ya anya. Mmụọ. ọjọọ ahụ nwere isi asaa na otu anya metụrụ Obịọma aka na-egosi ahụhụ Obịọma tara be di ya nakwa nleghara anya Obịọma, di ya leghaara ya anya ka ọ mụchara nwa mbụ ya ọ bụrụ nwaanyị. Ọzọ bụ ọnya di ya kweere ya na ebubo Awọrọ boro ya na o tinyeere ya nsi na nri. Nke a mere ha jiri chụlaa Obịọma na nwa ya be nna ya ma gaakwa be nna ya na nzuzo tọrọ ya na nwa ya refuo na mgbere ohu. Ọdịda Obịọma si n'elu ugwu ahụ dakasịrị rụọ na ndagwurugwu ike ugwu ahụ na ihe ndi mmụọ ahụ tigidere ya ganye na ọ nwụọ gosịrị oke ahụhụ Obịọma na nwa ya tagidere rụọ mgbe onye gbara ha n'ohu rekesịrị ha nke na Obịọma amakwaghị ebe nwa ya nọ. Ọ bụ nke a mere Awọrọ jiri lụwa nwa ya bụ Ọdịnchefu n'amaghị ama. Nke a bụ arụ nke butere ọnwụ Awọrọ mgbe ọ chọpụtara ya site n'igbu onwe ya.

Nrọ ọjọọ a Obịọma rọrọ kwadọrọ amụma enyi ya nwaanyị mgbe ọ lụbeghị di bụ Ekemma buuru ya mgbe ọ na-agba nhọ dị. Ekemma gwara ya sị, "ọgba nhọ di, ga-alụtarịrị eke-ọgba" Nrọ ya ahụ kwadokwara amụma nna ya bụ Okwukọgụ buuru ya ebe ọ sị ya, "onye a na-agwọ ibi ọ na-eto afọ, ga-ewetarịrị ihe o debere n'ajọ ọhịa".

Ọtụtụ n'ime nrọ ndị a e lebara anya dịka mgbaama ihe gaje ime n'ọdịniihu n'akwụkwọ ejije ndị a họọrọ bụ ụmụnwaanyị rọrọ ha. Nrọ so na ngwa/nka ejije na-enye ndị nkiri olile anya ihe ga-eme n'ọdịniihu. Na nrọ nke Obịọma, e gosịrị ahụhụ. Obịọma takwaranụ nnukwu ahụhụ n'ejije ahụ.

Nchịkọta na Mmechi

E lee anya n'ibu amụma maọbụ ịgba ama ihe ịrịbaama ga-eme n'ọdịniihu e nyochara maka ya, a ga-ahụ na ọ bụ otu ụzọ ndị mmadụ si ebi ndụ ha tụmadụ ndị Igbo nke na-enye aka agwa ha ihe ga-eme n'ọdịniihu. Ọ bụrii eziokwu na ọ bụghị otu ihe ga-esi eme kpọmkwem ka a na-esi agba ama ya mana, ọ bụrụ ma ihe ahụ ọ ga-emekwa, ọ ga-eme. Mgbe ụfọdụ ama/amụma ahụ na-eme etu e si gba ama/bu amụma ya. Ọ bụrụ ama/amụma ihe ọma gaje ime ka a gbara/e bụrụ, o nweghị ihe a ga-eme n'abụghị ị kpewere Chukwu ka ama/amụma

ahụ bịa na mmezu. Mana, ọ bụrụ ama/amụma ihe ọjọọ gaje ime ka a gbara/e buru, ndị maọbụ onye ebuuru amụma a maọbụ a gbaara ama a ga-agbagharịwa chọwa ụzọ ọ ga-esi meda ndị mmụọ obi ka ama/amụma ahụ ghara ịbịa na mmezụ.

Ihe ọzọ a chọpụtara bụ na ọ dị ọtụtụ ụzọ e nwere ike isi gba ama dị ka akwa ajọ nnụnụ, udele ibegoro n'elu ụlọ mmadụ, ụkwụ aka ekpe ịkpọ mmadụ, mpupere anya mmadụ ịdọ ya adọ, ịrọ nrọ na ọtụtụ ụzọ ndị ọzọ.

Na mmechi amụma maọbụ ihe mgbaama abụghị naanị n'ala Igbo ka ọ na-eme. Ndị ọbụla nwere ka ha si were ya. Ụfọdụ na-akpọ ya ihe ebe ụfọdụ anaghị eji ya akpọrọ ihe mana ka ndị ọbụla esila were ya, ọ gosịrị na e nwere ihe mgbaama ihe ịrịbama gaje ime n'ọdịniihu nke na-egosị ma ihe ahụ gaje ime ọ bụ mma ka ọ ga-eweta ka ọ bụ njọ. Ọ ka mma ka ndị ji ya akpọrọ ihe were oge e ji gbara ha ama ihe gaje ime n'odiniihu, chọọ ụzọ ha ga-esi mee ka ihe ọjọọ ahụ ghara ime ma ọ bụrụ ama ihe ọjọọ 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_1 and to the acquisition of L2. 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. Ratey & 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 mmadụ 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 mixure 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: Ọ dị 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 adụrọ mma?
Father: No oo sister Edith, rafụ a ka sụva oyibo e mechaa ọ ga-amụta Igbo.
Researcher: Hmmm, ọọ mgbe ị gwachagolie na o nwere ive Igbo vụ?

Scenerio 2
Mother: Heee! Edith nnọọ.
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: Ọ dụ mma.
Researcher: Unu anaakana asụlụ ụmụazịị Igbo?
Mother: Hahaha sister Edith, rafụkana ive anwụ. Nya sụva nnọọ Oyibo. Achọọ m ka o nwee ike
na-asụ oyibo ma nya na ụmụazị ibe e na-akalị ụka.

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

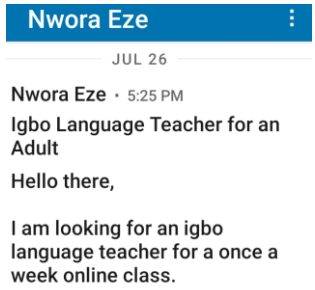
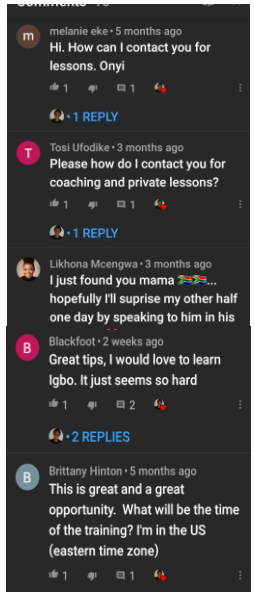


Fig 2: Igbo teaching request on 'Igbo Study'



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

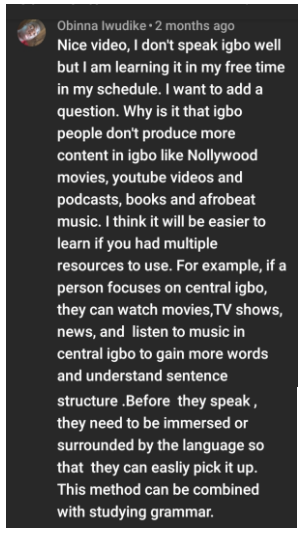
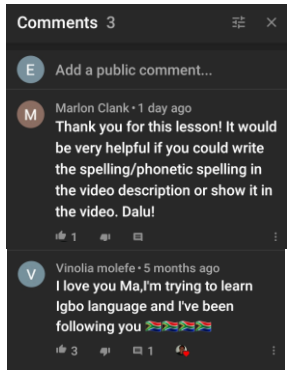


Fig. 4: Showing the learners' appreciation and recommendation



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 choosees 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.com icbrush. 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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ỊGBA NDỤ N'OBODO ỤFỌDỤ N'ALA IGBO: NZIPỤTA AGBAMNDỤ N'AGỤMAGỤ IGBO NDỊ A HỌỌRỌ

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Ụmị Edemede
Ọtụtụ nsogbu ezinaụlọ ndị Igbo na-agabiga n'oge a mere na ha anaghị atụkwasị obi n'ebe ibe ha nọ. Ha na-ahụta onye ọbụla nọ ha nso dị ka onye a ga-eze ndụ. Ụfọdụ ndị isi ụka ọgbara ọhụrụ na-akọnye ndị mmadụ ụjọ n'ahụ gbasara ibe ha. Nke a kpalitere mmụọ nchọcha isiokwu a bụ "**Ịgba Ndụ n'Ala Igbo"**. Site n'igba ndụ ka a ga-esi kpọghachi mmụọ ndị na-eche na ibe ha chọrọ igbu ha maọbụ nye ha nsị. E lebara anya n'obodo atọ dị n' Steeti Anambara: Alọ (Idemmili Saụtụ), Uli (Ihiala) na Ọkụzụ (Oyi), iji zipụta ihe bụ ịgba ndụ n'obodo ndị a họọrọ n'otu n'otu. A gbaara ọhanaeze n'anwụ etu obodo ndị a si eme nke ha, usoro na oge ha ji eme ya. E ji usoro nkọwasị wee mee nchọcha a wee zipụta n'uju ihe a tụrụ anya n'ịgba ndụ n'ala Igbo ọ kachasị n'obodo ndị e ji mere ebe mgbakwasa ụkwụ.

Okwu Mmalite
Ekpemekpe ụka nwa Bekee emeela ọtụtụ ndị ka ha banye n'agbụ sị na ha na-aka ụka n'ihi na mgbe ọbụla nkuzi ha na-abụ sị chụba ndị na achụ ha, kugbue ha, ọkụ gbagbuo ha, ọkụ rechapụ ha n'otu n'otu dgz. N'ihi nke a ndị mmadụ si n'ọkụ wee danye n'ite mmanụ na-asụ asụ. Nchọcha a bịara inye aka ka ịtụ ụjọ na akpọmasị niile dere jụụ, ka onye ọbụla nọrọkwa n'udo dị ka ọ dị tupu ndị ụka abata n'ala Igbo wee kuzibere anyị maka mmụọ ọjọọ na agwa ha niile n'ebe mmadụ nọ. Ọtụtụ ihe ga-apụta ihe ma e mechaa nchọcha a bụ ndị a:ihe niile dị mkpa gbasara ịgba ndụ n'obodo ndị a a họọrọ; usoro ịgba ndụ n'ozuzu oke; mkpa ịgba ndụ baara ọhanaeze; mkpatara ịgba ndụ dị ka nkwenye ndị Igbo si dị n'oge gboo na n'oge a; oge e ji agba ndụ; nkọwa ndịiche dị n'etiti igba ndụ na ịnụ iyi na usoro nchekwa omenala ịgba ndụ n'ala Igbo. Iji mee nchọcha a etu o kwesịrị, a họọrọ ọtụtụ ndị gbaa ha ajụjụ ọnụ n'obodo ndị a n'otu n'otu, nwee ndị e kpokọrọ ọnụ wee gbaa ajụjụ ọnụ. Ndị bụ akamkpa e ji mee nchọcha a bụ ndị nọ n'ime obodo ndị a họọrọ. Ha bụcha ndị nọ n'agbata afọ iri ise wee ruo n'okenye ọbụla uche ya ka zuru oke. E nwetakwara ihe ndị e derela ihe n'isiokwu a maọbụ n'ewumewu olenaole ndị Igbo e ji wee mee ntụziaka. E ji usoro nkọwasị wee mee nchọcha a wee zipụta n'uju ihe a tụrụ anya n'ịgba ndụ n'ala Igbo ọ kachasị n'obodo ndị e ji mere ebe mgbakwasa ụkwụ.

Ịgba Ndụ n'Ala Igbo

Nke a bụ usoro a na-agbaso n'ezinaụlọ, n'ogbe na n'obodo iji medaa obi ndị na-enyo onwe ha enyo. Mgbe e ji agba ndụ na-abụkarị mgbe ndị otu ezinụụlọ maọbụ ibeene na-enyo onwe ha enyo site n'ihe ndakwasị dakwasịrị ha. Okenye nọ n'ezinaụlọ na-akpọta ezemmụọ ka ọ bịa mata ọnọdụ ha, wee site na ya wee kaa ụbọchị onye ọbụla ga-ezu ka e mee ihe so n'ịgba ndụ ka udo wee dịkwa n'etiti ha. N'ụbọchị a kara aka ezemmụọ na-eburu ọfọ e tinyere n'ime ọkwa abịa njem a. Mmemme maọbụ emume ịgba ndụ bụ naanị ezemmụọ ka ọ dị n'aka, ọ ga-eji mma dị ezigbo nkọ kapuo ọbara site n'ahụ ndị isi ezinụụlọ ọbụla ọ gbasatara mịkọta ọbara ha n'iko ọ ga-eji n'aka ya. Ọbara ndị ikwunaibe ahụ ka a ga-agwakọta ọnụ tupu a tanye mmanụ gwakọtakwa ha niile n'ime ọkwa ahụ ọfọ dị n'ime ya. Onye ọbụla ga-ewere ọjị e nyere ya suru ọbara na mmanụ ahụ a gwakọtara ọnụ. Onye ọbụla ga-akwụrụ n'ụkwụ ya n'eyighị akpụkpụ ụkwụ ọbụla. N'Alọ, ha kwenyere na onye ọbụla cheere ibe ya ihe ọjọọ ka e mechara nke a aghaghị ịnwụ.

Ebe anyị matara na ịnụ iyi dị n'ịgba ndụ, onye na-agba ndụ n'Ọkụzụ ga-agba mbọ sọọ nsọ a na-asọ mgbe mmadụ na-aṅụ iyi. (Nsọ ahụ bụ na onye ahụ agaghị enwe mmekọ edina n'abalị chi ga-efopụta ụbọchị a ga-aṅụ iyi). A na-agbakwa mbọ hụ na ma nwoke ma nwaanyị enweghị onye ji ndagbu iyi. Ndagbu iyi bụ ọgwụ ụfọdụ mmadụ na-agwọta ka iyi onye ahụ ṅụrụ ghara ịdị ire n'ahụ ya. N'Ọkụzụ, onye ahụ ga-aṅụkwa iyi na ya ejighị ndagbu iyi (Chira, 2015).

N'Uli, tupu a gbaa ndụ onye butere arụsị e ji agba ndụ na-ebu ụzọ were arụsị ahụ dụọ isi maọbụ ṅụọ iyi. Nke a bụ iji gosi na arụsị ahụ anaghị egbu na nkịtị maọbụ gbuo onye aka ya dị ọcha.

Obodo atọ a e ji mee nchọcha kwenyere na ịgba ndụ abụghị egwu ka a na-egwu kama na arụsị ọbụla e ji ṅụọ iyi maọbụ gbaa ndụ na-adị ire nke ukwuu site n'ịrụ ọrụ a chọrọ ka ọ rụọ. Ọgbalụ (1979) na-asị na ịgba ndụ bụ "nkwekọrịta mmadụ na ibe ya mere na ha agaghị emegide onwe ha maọbụ mee onwe ha ihe ọjọọ; … e were ịnụ iyi wee mejupụta njikọta ọnụ a, ya bụ ịgba ndụ." Nkọwa a na-egosi na agbamndụ abụghị naanị mgbe mmadụ na ibe ya na-enyo onwe ha enyo, kama na ha achọghị imegide onwe ha n'ọdịniihu.

Ekwealor (1998) na-akọwa na ịgba ndụ "pụtara mmadụ abụọ maọbụ karịa ịṅụrịtara onwe ha iyi na ha agaghị emegide onwe ha, na ha agaghị emerịta onwe ha ihe ọjọọ ọbụla karịsịa inye onwe ha nsị." Nke a na-ezipụta na ọ bụ nkwa mmadụ kwere ibe ya na o nweghị onye ga-echere ibe ya echiche ọjọọ maọbụ kpaa nkata ọjọọ megide ibe ya.

Nzeakọ (1972) na-akọwa ịgba ndụ dị ka "mmekọ, nrikọ na njikọ mmadụ abụọ maọbụ karịa, ka onye ọbụla n'ime ha ghara ịtụ ibe ya ụjọ, bo onye ahụ ebubo ma eleghị anya, malite ichere ya echiche ọjọọ n'ụzọ abụla ụzọ." Nke a na-egosi na mgbe ọbụla a gbara ndụ ka mmadụ na-akwụsị ịtụ ụjọ n'ebe onye ya na ya gbara ndụ nọ maka igbu ya. Na nkwa ahụ ha kwere onwe ha ga-eme ka ha na-emekọ ihe ọnụ, na-erikọ ihe ọnụ maọbụ na-ebikọ ọnụ ọzọ. Ubesie (1987) na-asị na ịgba ndụ bụ "mgbe ọbụla o nweghị onye ji ibe ya n'aka, a na-asị ka a gbaa ndụ. Ikekwa ọ bụrụ mmadụ abụọ na-ese okwu n'ezinụụlọ, …okwu e doziri ha erughị

ha n'obi, ha abụọ agbaa ndụ." Nke a na-egosi na n'ihi ekweghị ekwe maọbụ enweghị ezi ntụkwasi obi a na-agba ndụ.

Igbandụ bụ nrikọ na mmekọ siri ezigbo ike nke ndị mmadụ ekwesighị ka ha were gwurie egwu. Ndị Igbo na-eme ya iji wee gbochie ihe ọjọọ, echiche ọjọọ, mmegide na mmegbu, ịgba mgba okpuru. Di na nwunye nwere ike ịgba ndụ ma o nwee onye ọbụla mere ibe ya ihe ọjọọ maọbụ hụ ihe ga-eme ibe ya, maọbụ hụ ihe di otu a maọbụ otu ọzọ ga-emegide onye ọbụla n'ime ha were mee ya, ihe ọ hụrụ o were.

Na nchịkọta ịgba ndụ na-apụtakarị ihe mgbe e nwere omume dị aṅaa n'etiti mmmadụ na ibe ya di ka n'ogbe na n'obodo. Mana n'etiti ndị lụrụ di na nwunye, ha na-eme nke a iji chekwaa alụmdi ha ka onye ọbụla sọpụrụ ọnọdụ alụmdi nke ọ nọ n'ime ya. Ihe ọzọ dị n'ịgba ndụ na ịṅụrịta iyi bụ na ọ dighị onye n'ime ha ga-etinye aka n'ajọ ihe nke ga-egbu onye nke ọzọ maọbụ dobe onye ahụ n'ọnọdụ ọ dị ndụ ọnwụ ka mma.

Ụdị Ịgba Ndụ

E nwere ụdị ịgba ndụ dị iche iche. Ha gụnyere ndị a:

i. **Ịgba Ndụ Ịhụnaanya:** N'ebe a ndị hụrụ onwe ha n'anya na-agba ndụ iji mee ka njikọta ha ghara iri mperi ma ọ dị mma ma ọ dị njọ. Ụfọdụ na-abụkarị agbọghọbịa na okorobịa ịlụ onwe ha mgbe ha kwadoro. Ha na-agba ndụ wee chụsaa ndị ọzọ ga-abata n'etiti ha maka alụmdi. Mmadụ abụọ a na-ewere ọbara ha abụọ rachaa wee mee nkwubi ihe ha chọrọ na etu ha siri chọọ ya. Ha abụọ mechaa kwekọrịta ha nwere ike mebie ya n'udo ma ọ bụghị etu ahụ ịgba ndụ a na-adigide wee ruo ọnwụ otu n'ime ha, mgbe ahụ ka onye nke ọzọ ga-enwere onwe ya.

ii. **Ịgba Ndụ Mgbochi Ọrịa:** Ọtụtụ mgbe n'obodo ụfọdụ a na-anọkata bido rịaba ọrịa a maghị ihe kpatara ya maọbụ ebe o si. Ndị new ala na-aga chọọ dibịa isi kara aka ka ọ bịa gbaa ha niile ndụ ka ọrịa bịakwutere ha ghara iri isi ha. Ọzọ na ọ bụrụ onye ọbụla n'ime ha kotere nsogbu a nye ha onye ahụ chaara ha n'obodo ha n'ụdị njefu maọbụ ọnwụ igbu onye ahụ.

iii. **Ịgba Ndụ Igbochi Esemookwu:** Ọtụtụ esemookwu na-adapụta n'ogbe na n'obodo n'etiti ndị nwoke na ndị nwaanyị. Ọ bụ ịgba ndụ a ga-eme ka onye ọbụla buuru ibe ya ihe ọjọọ mịnye mma ya n'ọbọ. Ihe ọzọ bụ na n'ime ezinụụlọ e nwere ọtụtụ ụmụnwaanyị otu nwoke na-alụ, esemookwu na-apụta na ya na-adị ọtụtụ nke mere na a gbaa ha ndụ ka ha ghara igbu onwe ha, maọbụ ụmụ ha mụụrụ di ha n'otu n'otu.

iv. **Ịgba Ndụ Otu Nzuzo:** Dị ka aha otu a siri dị ha achọghị ka onye anọghị n'otu a mata ihe ha na-eme, ya mere ha na-agba ndị ọbụla bataara ha ọhụụ ndụ idebe ire ha duu. Nke a ga-eme na ihe ọbụla ha na-ahụ n'ebe ahụ na ha agaghị akọrọ ya mmadụ ọbụla kama ha nwere ike na-akọ ya n'etiti onwe ha. E jighị ụdị igba ndụ a egwuri egwu maka na tupu onye ahụ akọchaa, ndị otu ya ga-achọpụta, kugbuo ya ozigbo.

v. **Ịgba Ndụ Onye Aghana Nwanne Ya:** Ụdị ịgba ndụ a na-apụtakarị ihe n'etiti ụmụnna na ụmụọkpụ maọbụ ụmụada. Ha na-agba ndụ iji chekwaa ihe ha ji bụrụ otu ọbara maọbụ ibeene. Onye nụtara ihe na-achọ ime nwanne ya na-agba mbọ kpọọ ya gwa ya ka ọ kpachapụ anya. N'ihi nke a o nweghị onye ga-ekwugide nwanne ya n'ụzọ abụla ụzọ.

Ndị na-agba Ndụ

E nwere ọtụtụ ndị nwere ike, ịgba ndụ. Ha gụnyere ndị a:

i. mmadụ abụọ na-enyo onwe ha enyo, na onye nke ọzọ nwere ike ime ibe ya ihe ọjọọ
ii. di na nwunye gbara onwe ha alụkwaghịm maọbụ ndị nwere ihe nzuzo na ndụ ha dị ka nwaanyị na-agba n'ezi maọbụ nwoke kpebiri izu ohi, nwaanyị na-akpọku ụmụnna gwa ha ihe ọ hụrụ na ọ bụrụ na di ya akwụsịghị ohi na ha ga-agba ndụ
iii. ndị kwekọrịtara ijikọ ọnụ chụọ nta ego
iv. nwunyedi na ibe ya na-ese okwu n'onwe ha maọbụ na-azọ onye di ha ga-ahụkarị n'anya na-agba ndụ maka ime ibe ha ihe ọjọọ n'ụzọ abụla ụzọ.
v. ụmụnne abụọ ndị na-azọ ala maọbụ akụnaụba nna ha haara ha
vi. ndị otu nzuzo na-agba ndụ ka onye ọbụla n'ime ha ghara ịkọrọ onye adịghị n'otu ahụ ihe ha na-eme n'otu ha.
vii. enyi na enyi hụrụ onwe ha n'anya na-agba ndụ ka njikọta ọnụ ha ghara iri mperi.
viii. obodo na obodo na-agba ndụ mgbe e nwere ndozi eseomokwu n'etiti ha dị ka oke nsogbu dapụtara n'ịzọ ala maọbụ ọnwụ mberede.
ix. ndị otu mmọnwụ na-agba ndụ na o nweghị onye ga-ekwute ihe ọ hụrụ n'ime otu ahụ, n'ebe igbudu, nwaanyị maọbụ nwata nọ.

Ụzọ e si Agba Ndụ n'Ala Igbo

A bịa n'Uli, ha nwere ọtụtụ ụzọ dị iche iche e si agba ndụ dị ka ihe e ji maka ya agba ndụ si dị maọbụ ndị na-agba ndụ ahụ. Ndị ọjọọ nọ n'obodo dị ka ndị na-agwọ nsị, ezu ohi n'obodo bụ ndị ọchịchị obodo dị n'aka ga-akpọ nzukọ ka onye ọbụla zuo. N'ụbọchị ahụ kpọmkwem, a na-akpọpụta ndị ahụ a na-ele anya dị ka ndị ọjọọ ka ha bịa taara ndị Uli ọjị ala n'ụzọ ịgba ndụ. Onye a kpọrọ ma ọ pụtaghị a na-amapụ ya n'obodo ka ọ nọọrọ onwe ya site n'enweghị mmekọrịta n'ebe ndị ọzọ nọ. A na-awa ọjị wụsa ya n'ala n'ebe a na-agba ndụ. Onye ọbụla ga-apụtaba n'otu n'otu na-akpụrụ ọjị ahụ n'otu n'otu na-ekwe nkwa site n'ikwu ihe dị otu a: M gakwa eme onye Uli ihe ọjọọ ọbụla maọbụ dunye onye nke ọzọ ka ọ mee ha ihe ọjọọ ọbụla biko ala Uli ekwela. Mgbe o kwuchara nke a, o were ọnụ kpụrụ ọjị n'ala taa ya. A na-eyipụcha ihe ọbụla dị n'ahụ onye na-agba ndụ ka e wee hụ ya nke ọma. Naanị mpe mpe ọgọdọ ka ọ ga-amara n'ukwu dị ka ote nkwụ. Nke a bụ ka e wee sọpụrụ ala ma sitekwa n'ụzọ a chọpụta ma gbochie onye ọbụla kanyere ọgwụ ọbụla ga-egbochi ihe ọbụla o kwere na nkwa imezu. E mechaa nke a onye ọbụla alaa be ya n'obi ọcha.

A bịa n'Uli, ọ bụrụ mmadụ abụọ chiri echichi maọbụ ndịichie bu ọfọ nna nna ha, ha anaghị emepụ ọbara n'ahụ ha maọbụ jee ebe a na-ata ọjị ala kama ihe ha ji agba ndụ bụ ọfọ nke a kwenyere na ọ nọchitere anya nna nna ha. N'ụzọ dị etu a, otu onye n'ime ha ga-ewere ọfọ nke o ji bịa ṅee ya n'isi onye nke ọzọ ugboro atọ sị ya, "Ị gakwa eme m maọbụ ndị be m ihe

ọjọọ maọbụ nọdụ ebe a na-agba m izuzu ọjọọ ma hapụ ịgwa m, ọfọ nna nna m ha tigbuo gị". O kwuchaa nke a ọ sụọ ọfọ n'ala, otu aka ahụ onye nke ọzọ ga-eme nke ya. Ha mechaa nke a, onye ọbụla alawa (Ezeyim, 2014).

Igba ndụ nwanne mere nwanne ya ihe ọjọọ n'Uli na-apụ iche. Ha na-akpọ ya "Ịrụ ji ibeene". A na-ebute arụsị, onye butere ya ga-adụ isi sị na-arụsị ahụ adighị egbu onye aka ya dị ọcha maọbụ onye emeghị ihe ọjọọ ọbụla tụmadụ n'etiti ụmụnne abụọ. Mgbe a na-agba ụdị ndụ a, a na-akajite osisi ogirisi, abọsị ma kekọọ ha ọnụ dewe n'ala. E weta ji a hụrụ n'ọkụ n'anya ha abụọ, a tụkwasị ya n'elu ogirisi na abọsi ahụ, waa ọjị tụkwasị n'elu osisi ogirisi na abosi ahụ werekwa mmanya dewe n'akụkụ ebe ahụ wee tinyere arụsị ga-adị ebe ahụ. Ha kwusie ihe ha chọrọ ikwu site n'ịkpọku arụsị ahụ dị ebe ahụ, e kewaara ha ji ahụ di ebe ahụ ha abụọ erikọta, takwaa ọjị ahụ site na onye tabiri o nye ibe ya. A na-ejikwa otu mpi maọbụ iko kpata mmanya nye otu onye, ọ ńụrụtụ ntakịrị; o nye onye nke ọzọ, ọ ńụrụtụkwa.

N'Alọ, ọ bụrụ ịgba ndụ metụtara di na nwunye maọbụ nwunyedi abụọ, a na-eji amụba kpụchapụ ha abụọ isi. E mechaa nke a, a waa ọjị were ya metụ n'ọbara ha abụọ a gwakọtara ọnụ, ha ataa ya n'otu n'otu. Ma tupu ha ataa ọji, ha ga-ekwekwa nkwa na ha agaghị eme ibe ha ihe ọjọọ maọbụ nụ ebe a na-akpa nkata ọjọọ iji megide ibe ha hapụ ikwupụta ya. N'Alọ e nwere ike mee emume a n'okwu arụsị maọbụ n'ama obodo.

A bịa n'Alọ, ndị chiri echichi bụ ndị a na-ebugharịjeere okwu arụsị ebe ha chọrọ ịnọ wee gba ndụ. Ha abụọ n'otu n'otu ga-eji ọfọ ha pụta ọgbọ. Ha aghaghị iferuge ọfọ ahụ okirikiri n'isi onye ya na ya na-agba ndụ. A na-enwe ihe onye ọbụla n'ime ha ga-ekwu iji zipụta agbamndụ;

Mụ bụ…. (Ọ kpọọ aha ya n'uju)
M cheere gị ihe ọjọọ n'ụzọ abụla ụzọ
M cheere ndị be gị ọbụla ihe ọjọọ
M nsukọkwaa ọgwụ igbu gị
Maọbụ fee gị ajụ
Nọrọ n'izu igbu gị
Mụ na-achọ ime gị ihe ọjọọ
Mara onye chọrọ inye gị na ezinaụlọ gị nsị
M wee ghara ịgwa gị
Iyi gbuo m (ọ kpọọ arụsị ahụ aha)
Ka ọfọ nna anyị ha m ji n'aka m
Tigbuo m maọbụ mee m ọ dị ndụ ọnwụ ka mma.
Ọ chigharịa ọ gwa onye nke ọzọ
Ọ bụrụkwa na I cheere m ihe ọjọọ
N'ụzọ abụla ụzọ
Dị n'izu ị kpọchapụ mụ na ezinụụlọ m
Ka ọfọ a m ji n'aka tigbuo gị
Maọbụ mee gị ọ dị ndụ ọnwụ ka mma
Ha abụọ ga-esi etu a mee ya n'otu n'otu
onye ọbụla alaa be ya n'udo (Ụkatụ, 2010).

N'Ọkụzụ, a na-eje n'otu n'ime okwu Arụsị e nwere n'Ọkụzụ wee gbaa ndụ. Ọ bụrụ na ndị na-agba ndụ achọghị ịnọ n'okwu arụsị wee gbaa ndụ, ndị ahụ akwụọ ụgwọ a na-akwụ wee rọnie arụsị n'okwu ya. Mgbe ha mere nke a ha nweziri ike buru arụsị ahụ gaba ebe ha chọrọ ịnọ wee gbaa ndụ (Chira, 2015:5).

O nwere ihe a ga-ekwu n'ihu arụsị ahụ ma a bịa ịnụ iyi. Ihe ndị ahụ na-adị n'iche n'iche. O nwere ndị ga-abịa ịnụ iyi maọbụ ịgba ndụ ihe a ga-ekwu n'ihu arụsị ga-agba gharịị. Eze arụsị na-enyere ndị ahụ aka site n'ịgwa ha ihe ha ga-ekwu. Ọ ga-agwa ha ụdị ihe ndị a site ka iyi a na-aṅụ maọbụ ndụ a na-agba si dị:

> M ga-echenatara nwunyedi m echiche ọjọọ
> M ga-agwọnatara ya nsị.
> M ga-agwọnata ọgwụ ka di m wee hụ m n'anya.
> M ga-ahụnata ihe ọjọọ ga-eme nwunyedi m ghara ikwu. Onye ahụ ga-akụzị okwu ya isi site n'ịsị ka arụsị ahụ gbụọ ya (Chira, 2015:5).

N'Ọkụzụ, ndị nze na ọzọ maọbụ ndị ji ọfọ ụmụnna nwere ike gbarịta ndụ etu a; otu onye n'ime ha ga-eferuga ọfọ ya ugboro atọ n'isi onye ya na ya na-agba ndụ wee sị; "Ị gakwe eme mụ na ndị be m ihe ọjọọ maọbụ nọdụ n'ebe a na-agba izuzu ọjọọ megide mụ na ndị be m ghara ịgwa m ọfọ nna m ha tibuo gị ma ị mee nke a. O kwuchaa nke a, o tie ọfọ ya n'ala. Onye nke ọzọ ga-emekwa otu ihe ahụ. O nwere ike kwuo ihe ndị a:

> M chekwaa ajọ echiche
> M gwọkwaara gị ọgwụ igbu gị
> M nyekwa gị nsị
> M zikwaa mmadụ ka o nye gị nsị
> M marakwa onye chọrọ inye gị nsị
> M wee ghara ịgwa gị
> Iyi a gbuo m
> Ọ tụgharịa gwa onye ọ bụ ha abụọ sị;
> Ị gaghị anọ ebe a na-agba izuzu ọjọọ
> Megide mụ na ezinụụlọ mụ ghara igwa m
> Maọbụ ebe a na-agba izu igbu m
> Ka ọfọ nna m ha tigbuo gị
> E mechaa nke a ha niile alaa. (Chira, 2015)

A bịa n'obodo atọ ndị a, a chọpụtara na ndị chiri echichi nwere usoro ha si eme emume ịgba ndụ ha. Ọ na-ezipụta nkwanye ugwu na nsopụrụ n'ebe ha nọ. N'ala Igbo, ụdị agbamndụ ọbụla a na-eme ndị Igbo kwenyesiri ike na arụsị anaghị egbu onye aka ya dị ọcha maọbụ onye emeghị ihe ọjọọ.

Site n'ụzọ dị iche iche e si agbandụ n'ala Igbo, nke ọbụla n'ime ha na-egbu egbu maọbụ na-adị ire dị ka ndị Igbo si kwenye. Onye ọbụla gbara ndụ maara nke ọma na iwu ndị ahụ abụghị nke a ga-arịọ ya ka o debe kama nke ọ ghaghị idebe maka na onye edebeghị iwu ọgbụgbandụ ahụ, aghaghị ịta nnukwu ahụhụ.

Uru dị n'Ịgba Ndụ

ii. Ịgba ndụ na-egbochi ọtụtụ ihe ọjọọ gaara ime n'obodo. Ọ na-eme ka e nwee ndị na-ekwu eziokwu. Mgbe mmadụ chetara na ya na mmadụ ibe ya gbara ndụ, ọ ga-agwa onye ahụ ihe niile ọ matara banyere ihe ọbụla a jụrụ ya. Ịgba ndụ na-ebelata anya ukwu nke nwere ike ibute echiche ọjọọ nakwa ekworo. Ọ na-ewepụ ịtụ egwu mmadụ igbu ibe ya.

iii. Ịgba ndụ na-eweta ezi nchekwaba ndụ na udo n'etiti nwanne na nwanne, enyi na enyi na n'obodo na obodo.

iv. Ịgba ndụ n'ebe di na nwunye nọ na-ewebeta udo na ịhụnaanya n'ezinụụlọ ha.

v. Odibo ya na nna ya ukwu gbara ndụ anaghị ezu ya ohi maọbụ megide ya kama ọ na-agba mbọ ga-eme ka azụmaahịa ha gaa nke ọma. Nke ga-eme ka nna ya ukwu duo ya ụlọ nke ọma dị ka ha siri kwekọrịta.

vi. Nwunyeedi naabọ gbara ndụ na-akwụsị oke ekwurekwu na ịta ibe ha ụta mgbe niile.

vii. Ịgba ndụ na-etinye egwu ime ihe ọjọọ na ndụ ndị omekoome nọ n'obodo ma n'ezinaụlọ.

viii. Ịgba ndụ na-akwalite ikwu eziokwu nakwa ezi mmekọrịta ebe ọ bụ na onye ọbụla hụrụ ihe ọjọọ ga-eme ibe ya, o kwuo ya.

ix. Ọ na-eme ka obodo dere jụụ n'ihi na a na-akpokọpụta ndị ọjọọ niile nọ n'obodo gbaa ha ndụ.

x. Ndị otu nzuzo dị iche iche na-esite n'ịgba ndụ wee chekwaa njirimara otu ahụ nke ha achọghị ka ọhanaeze mata. N'ihi nke a, nsọpụrụ na ugwu ha na-adịrị ha.

Ọghọm Dị n'Ịgba Ndụ

i. Mgbe ụfọdụ arụsị e ji gbaa ndụ na-ahapụ onye dara iwu gaa gbuwe ndị ezinaụlọ onye ahụ n'otu n'otu..

ii. Ndị gbara ndụ ịlụ onwe ha hụgodu onye ọzọ kaara ha mma, ha agaghị emebi ịgba ndụ ahụ, kama ha ga-aga n'ihu lụọ onwe ha n'agbanyeghị ndị ọzọ ha kara hụ n'anya n'otu n'otu n'ihi ndụ ha gbara.

iii. Onye mebie nkwekọrịta ịgbandụ, o nwere ike nwụọ maọbụ dị, ọdị ndụ ọnwụ ka mma.

iv. Nsogbu chọrọ iri isi mmadụ bịa a naghị ahụ etu e si emebi nkwa ịgba ndụ ụfọdụ ka onye ọbụla gabara onwe ya.

v. Onye gbara ndụ nwụọ e wee chọpụta na ọ bụ arụsị ọ dara iwu ya gburu ya, a naghị eli onye ahụ n'ụlọ ma ya fọduzịa ịkwa ya akwa.

Nzipụta Ịgbandụ n'Agụmamụ Igbo Ndị a Họọrọ

N'*Obidiya* nke Enyinna Akọma dere n'afọ 1977, e nwere agbam ndụ Oriakụ na ndị ogbuu. Oriakụ bụ onye chọrọ ka ndị ogbuu rụọrọ ya ọrụ. Ọrụ ọ chọrọ ka ha rụọrọ ya bụ igburu ya Ọnụma. Ha ji agbam ndụ wee kee onwe ha iji hụ na onye ọbụla n'ime ha mejuputara nkwa o kwere. Ya bụ, Oriakụ ga-akwụ ha ụgwụ ha kwekọrịtara ebe ndị ogbuu ga-egburu ya onye iro ya bụ Ọnụma. E gosiputara agbam ndụ ha n'ejije a na-ekwu maka ya. Nke a bụ agbam ndụ ha dị ka ọ dị n'akwụkwọ ejije ahụ:

Ogbuu: Ọ dị mma
(Oriakụ eweta amụba na iko na mmanya. Ha niile ewepụta ọbara n'aka ha tinye ya n'ime iko ahụ e tinyere mmanya) (p.10-11)

Ogbuu: (Buru mmanya n'aka) ọbara ọgbụgba ndụ! Ichie uku, (sic) Ichie nta! Ọ bụrụ na m nara Oriakụ ego ghara ịrụ ọrụ anyị kwubiri okwu ya, ka I mee m ihe sọrọ gị (ọ nụọ ọbara)

Oriakụ: Okwu ọma

Omeife: Ọbara! Ị bụ arụ ka arụ. Ị na-ahụ ụzọ karịa mmadụ. Ọ bụrụ na m rụgbue Oriakụ nara ya ego na-alụzịghị ọlụ (sic) Anyị kpebiri ekpebi mee ka I si eme m (ọ nụọ ọbara)

Oriakụ: Okwu bụ ndụ

Diogu: Ọbara! Abụ m onye ozi. Ana m ejere onye ọbụla ozi. Taa, Oriakụ eziela m, aga m ejere ya. Onye ọzọ zie m echi, agakwa m eje. Ọ bụrụ na m nara Oriakụ ego ghara imezu nkwa anyị kwere ọ bụghị nanị (sic) moo! (o lugharịa anya lee Oriakụ) Ọbara mee m ka I si eme, ma ọ bụghị ya, ndụ m na nke isi m (ọ nụọ ọbara)'

Oriakụ: Ọ gaala (p.11) (Akoma, 1977)

N'*Ọkụ Ghara Ite* nke Goddy Onyekaọnwụ dere n'afọ 1988, e nwere mmemme agbamndụ ndị otu nzuzo. Ndị pụtara ihe na ya bụ agbamndụ bụ onyeisi otu ndị Oduma na mmadụ abụọ bịara ịba n'otu ahụ ọhụrụ. Mmadụ abụọ ndị ahụ bụ Ibeneme na Ụkpaabị. Onyeisi otu ahụ gbara ha ndụ ka ha ghara ikwu ihe ha hụrụ n'otu nzuzo ahụ n'iro. Nke a nyere onyeisi otu ahụ na ndị otu ya ndị ọzọ nchekwube na mmadụ abụọ ndị ahụ agaghị agba ihe ha na-eme n'anwụ. Onyeisi otu ahụ na ndị ọhụụ ahụ gbara ndụ site n'ịkapu onwe ha ahụ ka ọbara pụta. Ibeneme na Ụkpaabi ji ibe ọjị suru ọbara onyeisi Oduma wee gụsa ngụ ịgbandụ tupu ha taa ọjị ahụ. Onyeisi Oduma surukwaara ibe ọjị n'ọbara mmadụ abụọ ndị a ma kwekwa nkwa nke ya tupu ọ taa. Mmemme a pụtara ihe n'ime ejije a na-enyocha dị ka a hụrụ ebe a:

Onye isi oche: (guzoro ọtọ) Ugbu a ka anyị nabata ndị ọhụụ. (Ótù onye òtù agaa, kpọrọ mmadụ abụọ ahụ gaa guzowe ha n'ihu onyeisi oche, Ndị otu a kulie gbaa ha gburugburu). Chịlienụ aka abụọ unu elu wee zaa ajụjụ m ga-ajụ unu. (Ha achịlie aka ha elu). Unu jikwara obi unu kweta ịbata n'otu Oduma? (:19-20)

Ndị Ọhụụ: A –a –a- a nyị ji obi anyị 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 ọhụụ ka ị nabata ha. Ebe mbata ha n'enweghị ọpụpụ ka i nye ha obi siri ike ịnagide ya. Hoo: (20)

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

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

Onyeisi oche: Mmadụ dum nọrọ ala. (Ha dum wee nọrọ ala.)

Ka a kaara ndị a kpọbatara aja
Ya na ihe nwadibịa na-eri
Ma tupu e mee nke a anyị ga-agbaso usoro anyị
(Otu onye gara chịta akwa ojii abụọ a kpọpuchara anya chịnye onyeisi oche. Onyeisi oche were akwa ndị a wee kpuchie ihu mmadụ abụọ ndị a a na-anabata ọhụụ. Ka o mechara nke a ọ sị;
Ndị a nabatara ọhụụ geenụ ntị nke ọma.
Iwu ndị a bụ iwu unu ga-edeweịrị.
Malite taa:
Nke mbụ: Otu a bụ otu nzuzo.
N'ihi (sic) ya, ọ dịghị ihe niile anyị mere ma ọ bụ (sic) kwuo ebe a unu ga-akọrọ nwoke ma ọ bụ (sic) nwaanyị. Onye emela nke a chee aka ghọrọ ọnwụ ya.
Nke abụọ: Matanụ na ọ dịkwaghị ọpụpụ unu ga-esi n'otu a pụọ
Nke atọ: Ebe mkpa unu bụ inweta akụ na ụba (sic) nsogbu adighị ya. Ma ọ dị ihe onye ọbụla n'ime unu aghaghị ime n'ụzọ ịchụ aja.
Mazị (sic) Ibeneme, Ị ga-egbu diọkpara gị bepụta ire ya ma ghụtakwa anya ya abụọ chịtara Oduma. Nke a bụ n'ihi na (sic) Oduma maara na ọ bụ diọkpara gị ka ị hụkarịsịrị n'anya.
Mazị (sic) Ụkpaabị, ị ga-egbu nwunye gị, beta ya ire ma ghụtakwa mkpụrụ anya ya abụọ chịtara Oduma. Oduma maara na ọ bụ nwunye gị ka ị hụkarịrị n'anya. : 22-23

N'*Ọchụ Nwaọkụkọ Nwe Ada* nke Ifeka Ọgọchukwu dere n'afọ 2015, Ọ bụ n'ihi esemokwu dị na be Mgbachi mere o jiri nwee isi mgbaka chụpụ nwunye ya nke mbụ. O mesịa gbuo ụmụ ya ma chee na o gbuola nwunye ya wee gbuo onwe ya. Mgbe a chọpụtara ihe merenụ ndị obodo wee gbaa ndụ ka onye ọbụla wee nọdụ n'udo.

…. Ha kwekọrịtara na ndị obodo ha niile, tinyere ndị nwunye Mgbachị abụọ bụ Amaoge na Ugoye, ga-akpọrọ ụmụ ha niile bịa wee gbaa ndụ (117). Ndịamụ wee kwuo n'ụbọchị ndị

obodo ha niile ga-ezukọta maka ịta ọjị ala wee gbaa ndụ (p.118). (… Ezeonyekwere pụta, were nzu tụọ n'ala, dota ọfọ n'akụkụ wee dota akwụkwọ ogede dị obodobo n'etiti ebe ahụ ndị mmadụ nọ. Anya mmadụ niile na-ele ya.) Ọ gọọ ọjị wee kwue sị; "Oseburuụwa kere eluigwe na ụwa, bịa taa ọjị a n'otu, ka anyị taa n'ibe"

Mmadụ niile kwuo sị "Ọfọ" (p.121)
"Ihe anyị kwadoro bụ udo na ịdị n'otu, n'ihi ya, anyị na-arịọ Oseburuụwa ka o nye ndị ala anyị udo na ihụnanya. Ụkpa bute, ya buru ma nkata bute ya buru. Onye mee ihe ala na-asọ nsọ, ala tigbuo ya, ma ya etigbula onye na-emeghị ihe, mmadụ niile tie mkpu sị, "Ọfọ".
(O wee gbọwaa ọjị ahụ wụnye n'akwụkwọ ogede ahụ, gbọwaa ọjị abụọ ọzọ, wunye ibe ha niile n'akwụkwọ ogede ahụ ma jiri mma berie ha ntakịrị ntakịrị wee wụsa ha n'akwụkwọ ogede. Ezeonyekwere gagharịa, gwa mmadụ niile ka ha lee ya anya, mmadụ niile na-ele ya anya nke ọma).

(Ọ gaa gbekpuru ala chifega aka ya abụọ n'azụ, ma jiri ọnụ wee kpụrụ ọjị ahụ dị n'elu akwụkwọ ogede. Ka o mechara nke a wee taa ọjị ahụ, ndị ọzọ niile gaa sekpuru ala, jiri ọnụ wee kpụrụ ọjị taa. …otu a ka e siri nye ndị nwaanyị niile nke ha n'aka ma ndị ọzọ gara sekpuru ala ma jiri ọnụ ha kpụrụ ọjị taa) p123.

Na nchịkọta, amụmamụ niile a na-ekwu otu ihe kpatara e ji agba ndụ. Ha niile na-ezipụta na ọ bụkarị esemookwu na-ebute ịgbandụ. Ndị ahụ na-ese okwu na-enwe nchekwube na agbamndụ ga-eweta udo. Ihe kpatara nke a bụ na agbamndụ bụ ihe siri ezigbote ike nke onye ọbụla gbara ya agaghị ahapụ ihe o kwere na nkwa mee ihe ọzọ. Ọ na-enye onye gbara ndụ nchekwube na ihe onye ya na ya gbara ndụ na-ebo ya maọbụ ya na-atụ anya o nwere ike ime abụghị ihe nọ ga na-atụrụ uche n'ihi na onye ya na ya gbakọrọ ndụ agaghị emegidenata ya.

Nzipụta Nchọpụta

E nwere ọtụtụ ihe a chọpụtara n'amụmamụ a. Ha gụnyere ihe ndị a:

i. A chọpụtara na a naghị anọkata gaa ịgba ndụ, kama a na-agba ndụ mgbe e nwere nsogbu n'etiti ndị mmadụ.
ii. Ihe ọzọ a chọpụtara bụ na e nwee mmadụ olenaole a na-enyo enyo dị ka ndị na-eme ihe ọjọọ a na-akpọpụta ha ndụ ka kwụsị ihe ọjọọ
iii. A chọpụtakwara na e wezụga imepu ọbara na ndị na-agba ndụ nwere ike iji ọnụ kpụrụ ibe ọjị n'otu n'otu mgbe a gụchara ngụ agbamndụ.
iv. A na-eje n'okwu arụsị agba ndụ. Ndị Alọ na-eje n'otu n'ime okwu arụsị ndị a: Nkwọ Alọ, Iyi Ogwugwu, Agbụdụgbụ, Oluluudo, Ogwugwuọjị, Okwuebiyi, Ngwueke na Ehulu. Ndị Ọkụzụ na-eje n'otu n'ime ndị a: Iyiojii, Nnembala, Adụ Nkwele na Nnemkpulu wee gbaa ndụ. Ebe ndị Uli na-eje n'Atammiri, Otikpa na Ugwurugwudu.

Obodo niile e ji mee nchọcha kwenyere ruo taa na arụsị ndị ahụ niile nọ n'ọrụ ma na-akpa ike megide ndị ọjọọ. N'otu aka ahụ akwụkwọ amụmamụ ndị a họọrọ maka nchọcha a zipụtara agbamndụ n'uju ma etu e si wee mezuo ya n'amụmamụ ndị ahụ n'otu n'otu.

Mmechi

Odee na-akwado ka ịgba ndụ na-aga n'ihu n'ihi na mkpa ya na-adị oge niile iji belata ajọ ndụ dị iche iche nke na-ebute mmadụ ichere ibe ya ajọ echiche n'ụdị ọbụla. N'ebe ọ kachasị mkpa bụ n'obodo n'obodo, maka arụrụala ha ji egbu onwe ha ka ọkụkọ. Ndị ntorobịa ga-agba mbọ belata agbamndụ ịhụnaanya n'ihi na ha amabeghị jebe jebe gbasara ịhụnaanya nke na-eme ka ha na-adanye n'imebi nkwa ha kwere onwe ha mgbe ha hụtazịrị onye ha hụrụ 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 behavoural 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 ọfo, 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). Ọfo 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

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Ụmị Edemede

Ijele dị ka mmọnwụ na ọrụnka pụtara ihe nke ukwuu na ndụ ndị Igbo. Ọ bụ etu ahụ ka o si nwe ọtụtụ akamgba chere ya n'ihi 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 gụyere: ikuku, ozizo mmiri, na anwansị dị ka ịkọ nsị na ife ajụ. N'aka nke ọzọ usoro obibi ndụ ọgbara ọhụụ dị ka ekpemekpe, agụmakwụkwọ 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'ọrụnka na mmọnwụ bụ Ijele n'ebe o metụtara ọnọdụ ya na ndụ ndị Igbo. Ọ bụ n'ihi nke a ka o ji dị mkpa na e lebara anya n'ọdachi 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 ọnọdụ kwesịrị ya n'etiti edemede ndị ọzọ e derela maka mmọnwụ Ijele iji bawaye agụmagụ banyere ya. N'ụzọ pụrụ iche ka e si n'edemede a zipụtara ọhaneze akamgba ndị ahụ chere ya. E mere nchọcha a n'agụmagụ ọdịnala ma bụrụ n'isiokwu e si na ya ezipụta akamgba chere ọrụnka na mmọnwụ bụ Ijele. Ọ bụ site n'ihe a hụrụ anya, ajụjụ ọnụ, ọbakwụkwọ na ịntanetị ka e si weta ihe e dere n'edemede a. Atụtụ e ji wee tụchaa edemede nchọcha a bụ atụtụ mkpọghaobi nke na-ahụ ọrụnka ọbụla dị ka onyinyo na ọdịmara zuru mba ọnụ. A tụchara ụsa dị iche iche e nwetara site n'ihe a hụrụ, ajụjụ ọnụ, ọbakwụkwọ na ịntanetị weta. Nke e si na ha wee chọpụta na e nwere otụtụ ihe mkpọbiụkwụ na-agba mgba megide usoro obibi ndụ ndị Igbo n'ebe o metụtara ọrụnka na mmọnwụ Ijele. Edemede a ga-abara onye ọbụla na ọhaneze uru, ọ kachasị n'ebe ọ gbasara inwe mmasị na mmọnwụ ijele na ọrụnka ya.

Ndubata

Ọ bụ ka onye ha ka isi na-awa ya ha. Ụfọdụ oge ezigbo ihe na-enwe akwamaka na mkpọbiụkwụ na ya. Ọgbatauhie ndị a a na-ahụ na ndụ na-eme ka ezigbo ihe ahụ ghara ịpụta ihe. Ihe e ji atụnyere ọnọdụ a bụ agha onye e gburu e buruka dị n'etiti ihe na ọchịchịị. Ihe ndị ahụ bụụrụ ọrụnka na ijele ọgbatauhie dị ụzọ abụọ. Ha dị n'ụdị a na-ahụ anya na nke a naghị ahụ anya. Ụdị akamgba abụọ a na-esi n'aka mmụọ na mmadụ ndị nwere ike ime ka e nwe mgbanwe n'ihu igwe n'ụdị ikuku na mmiri ozuzo nke ga-eme ka ijele daa ada na site na mmepe anya n'ụdị ya dị iche iche dị ka ekpemekpe ọgbara ọhụụ, agụmakwụkwọ, ọrụ Bekee dgz. Nke ọbụla n'ime ndị a na-eme ka mmụọ ndị mmadụ daa mba. Ihe dị ka agụmakwụkwọ

na ọrụ Bekee anaghị enye ha ohere ime ihe banyere ọrụnka na Ijele. Ọ bụ ajọ ọnọdụ a mere na ọrụnka na Ijele si n'Ọmabala wee gbasaa n'ala Igbo, nke na-arụ ọrụ pụrụ iche na mmekọrịta mmadụ na ibe ya na-alazị ala n'ala Igbo taa.

Akamgba chere ọrụnka na Ijele nke dị ọkpụ na ndụ ndị Igbo enwetabeghi ohere edemede nchọcha kwesịrị ya. Ọ bụ nke a mere na a bagidere edemede a ka e wee si na ya mepee anya ụmụ mmadụ, ọkachasị ụmụ afọ Igbo banyere akamgba ndị ahụ. Maka na ọ na-eme ka oke ugwu na nsọpụrụ na-akwanyere ya n'oge gboo laa n'ala Igbo. N'ihi nke a ka o ji dịmkpa na e dere edemede nchọcha banyere akamgba a chere ọrụnka na Ijele ka ọhaneze wee matakwa ya, ma si n'ụzọ dị etu a kpalite mmụọ ndị ga-agba mbọ ịhụ na ọrụnka na mmọnwụ nọgidesiri ike n'ala Igbo.

Edemede nchọcha a ga-abara ọhaneze uru. Ndị ọ ga-abara uru n'ụzọ pụrụ iche bụ ụmụ akwụkwọ, n'ihi na ọ ga-eme ka ha bawanye na mmụta. Edemede a ga-abara ndị nkụzi na ngalaba na-amụ ọrụnka ọdịnala dị iche iche na ijele uru, n'ihi na ọ ga-eme ka anya ha mepee n'ihe banyere ọrụnka na ijele na akamgba chere ya. Nke a ga-eme ka ha nwe mmasị na ya ma gaa n'ihu kụziere ya ụmụakwụkwọ ha. Ndịọzọ edemede a ga-abara uru bụ ndị na-ede edemede nchọcha n'ọrụnka na Ijele, maka na ọ ga-abụrụ ha ebe mgbakwasị ụkwụ n'edemede nchọcha ha.

Atụtụ Nchọcha

Atụtụ a gbadoro ụkwụ na ya mee nchọcha bụ atụtụ mkpọghaobi. Ọ bụ Carl Jung, nwa afọ Swiss biri ndụ ya n'agbata afọ 1875-1961 mere ka atụtụ a pụta ihe. Atụtụ a bụ nke isiokwu ya bụ ịchọpụta ihe ndị ahụ dị n'ọrụnka ma ọ bụ ọdịnala nke nwere otu ụdị, na otu echiche nyere onye ọbụla. Mkpọghaobi dị ka aha ya si dị, na-akpọghachị echiche ndị mmadụ n'ihe ndị ahụ nyere mmadụ niile otu nghọta na nkwenye mgbe ọbụla a hụrụ ha n'ụdị ọrụnka, onyinyo na ọdịmara. Kennedy na Gioia (2007:1520) zipụtara otu echiche a mgbe ha si na mmadụ niile nwere ihe ha nwere otu nkwenye na ya. Ha mere ka a mata na ihe ndị ahụ na-ezipụta onwe ha n'ụdị ọdịmara, agwa, ọnọdụ maọbụ onyinyo ndị ọhaneze hụtara dị ka ihe nwere otu mpụtara. Mmọnwụ, etimmọnwụ na nkwenye na mmụọ na-egosi nkwenye ndị Igbo na mmekọrịta ndị nọ ndụ na ndị nwụrụ anwụ. Etimmọnwụ bụ otu n'ime ihe ụfọdụ mmadụ ji ebi ndụ, dị ka nkwenye na ọdịnala ha si dị. Dobie (2012:62) sị na mkpọghaobi na-eleba anya n'ihe banyere onyinyo na-apụta n'ọdịnala mba ọbụla, ma bụrụ nke a na-emeso otu ụdị omume n'oge niile na n'ebe niile. A họọrọ atụtụ mkpọghaobi dị ka atụtụ e ji wee tụchaa edemede a n'ihi na mmọnwụ na ọrụnka bụ dị ka onyinyo na ọdịmara nwere otu mpụtara nye ụfọdụ ọdịnala mba ụwa bụ nke atụtụ a zipụtara ebumnuche ha n'isiokwu nchọcha a.

Ọrụnka

Ọrụnka bụ okwu na echiche na-ezipụta nka, nke bụ mmadụ imepụta ihe, ịrụpụta ihe, imegharị ihe, ma ọ bụ ịhazigharị ihe etu ihe ahụ si wee zipụta onwe ya n'anya ime echiche omenka ahụ. E nwere ọrụnka n'ụdị ya dị iche iche.Ụfọdụ ọrụnka na-ama mma ma a na-ele ha anya, ebe ndị ọzọ abụghị site mma ha mara mere ha ọrụnka, kama site n'ihe e ji ha eme na uru ha baara ndị nwe ha. Ka o sila dị otu echiche na-abata ụfọdụ mmadụ n'obi banyere

ọrụnka bụ "mma", nke si n'echiche ime ma ọ bụ ịhazi ihe n'ụzọ mara mma. Ọtụtụ odee e deela echiche banyere okwu a bụ ọrụnka. Otu onye n'ime ha bụ Aristotle (330 BC) kọwara na ọrụnka bụ nńomi n'ụzọ dị iche iche. Ọ gara n'ihu kwuo na egwu si na nńomi ụda na ụtọ. Mana egwu na-eńomi naanị ụda, ebe abụ na-eńomi asụsụ. Ọ bụ ụzọ e si eme ma na-egosipụta mmasị n'ihe dị ka ọ si dị, maọbụ ihe ọ na-anọchite anya ya. Ọ bụ ụzọ e si akọwa maọbụ ekwupụta mmụọ mmadụ maọbụ echiche ya. N'uche Aniakor (2002:300), ọrụnka bụ ihe ọbụla mmadụ rụrụ mara mma nke na-akpalite mmụọ mmadụ. Ọ na-eme ka onye hụrụ ya nwe echiche ga-anọ ogologo oge banyere ihe ahụ, ọ kachasị echiche amamiihe. Ọ gara n'ihu kwuo na ọrụnka nwere ike bụrụ ihe a tụrụ atụ dị ka isi mmọnwụ, onyinyo ndị ichie, ihe e kere eke maọbụ ihe aka mere, ihe a kpụrụ akpụ maọbụ ihe e sere ese. Ọ bụ ihe ndị a ka ndị Igbo na-akpọ ihe nkiri n'ihi na ha na-enye ọńụ mgbe a na-ele ha anya.

Ọ bụ echiche dị etu a ka Ani (2011:26) ziputara oge ọ sị na mma bụ okwu na-ezipụta ihe nka. Ọrụnka bụ nke si n'ekereeuche mmadụ ma bụrụ nke mara mma. Ọ kwukwara na ọrụnka bidoro mgbe ndụ mmadụ bidoro. O kwuru na ọrụnka mbụ a hụrụ n'ụwa, bụ okpokoro ejule a chọpụtara n'ime ọgba dị na Saụtụ Africa n'afọ 1705. Odee a gara n'ihu kwuo na ihe kachasị pụta ihe n'ọrụnka dị ka ihe mmadụ mepụtara bụ na o nwere ikike igosipụta ihe dị n'ekereuche onye ọrụnka ahụ. Tolstoy (2015) n'aka nke ya zipụtara echiche na-ekwu na ọrụnka bụ isi n'ụzọ dị omimi gwa otu onye maọbụ ndị mmadụ okwu. Ọ bụ ihe dị iche iche mmadụ mepụtara nke gụnyere ịrụpụta ma ọ bụ imepụta ọrụnka, inyocha ọrụnka, ọmụmụ akụkọala banyere ọrụnka na ime ka nkamma dị n'ọrụnka pụtawanye ihe.

Ọrụnka metụtara mmụta onye ọrụnka nwere maọbụ nka o nwere n'usoro mmepụta ọrụnka ya. Aniakor (1982) mere ka nke a pụta ihe oge ọ sị na ndị Igbo weere ọrụnka ka nnukwu ihe site n'etu ha si ahụ mma ọrụnka mara. Ọ bụ echiche dị etu a ka Aniakor (2002:300) zipụtara mgbe o kwuru na ọrụnka ndị Igbo gbadoro ụkwụ na nsirihụndụ ha na mmekọrịta mmadụ na ibe ya. O mere ka a mata na ọ bụ mmụọ bụ "Ala" ka onyinye nka si wee pụta, iji zipụta n'uju mmekọrịta mmadụ na ibe ya na n'usoro agamnihu ha. Ndị Igbo debere ọrụnka, onye ọrụnka na ihe banyere ọrụnka n'ọkwa dị elu. Ọ bụ nke a mere na ọtụtụ obodo n'ala Igbo bụ ndị e ji ọrụnka mara.

Ọrụnka bụ ebe ngosipụta usoro obibi ndụ, n'ihi na ọ na-arụgara usoro obibi ndụ nke ndị nwe ya aka. Okodo (2003:51) mere ka a mata nke a oge ọ sị na ndị Naịjirịa nwere ọtụtụ ọrụnka nke si n'usoro obibi ndụ ndị bi na mpaghara ahụ. Danto (2003) n'aka nke ọzọ zipụtara na ọnọdụ ọrụnka dị ka ọrụaka si n'echiche ọdịnala onye ọrụnka nwe ya nyere ya, karịa etu e si ele anya na ọ dị maka na ọdịnala so n'ihe e ji akọwa ọrụnka. Ọ bụ otu echiche ahụ ka Olaniyan na Quayson (2007:593) ji kwuo na 'ọrụnka na-enye nghọta banyere ihe mejụpụtara ụwa na amụmamụ usoro obibi ndụ na mmekọrịta mmadụ na ibe ya.' Omenchọcha kwenyere n'echiche ndị odee a banyere ọrụnka, n'ihi na ọ bụ ihe onye ọrụnka rụrụ mara mma, nke si n'echiche ya wee pụta n'ụdị dị iche iche na-enye nghọta dị iche iche.

Wollheim (1968) mere ka a mata na e nwere ụzọ atọ e si achọpụta na ọrụnka mara mma site n'etu o si ezipụta ndụ n'ozuzuoke. A kpọrọ ya 'realist' n'asụsụ Bekee. N'ebe a o zipụtara na mma ọrụnka n'ụdị ya dị iche iche si n'ihe a hụrụ anya n'ime ya. Nke ọzọ bụ ebumnobi ọrụnka a kpọrọ 'objectivist' n'asụsụ Bekee. N'ebe a ọ kọwara na mma ọrụnka dabeere n'uru

ma ọ bụ ọrụ ọ na-arụ. Echiche a gbadoro ụkwụ n'uru ọ na-abara ọhaneze n'uju, nke pụtara ihe n'etu ha si wee were ọrụnka ahụ. Nke atọ n'usoro e si achọpụta mma ọrụnka bụ site n'ihe ndị ji kpọrọ ihe a kpọrọ 'relativist' n'asụsụ Bekee. Echiche a na-ezipụta na e nwere usoro dị iche iche ndị mmadụ si eme ihe, n'ihi na e nwere usoro pụrụ iche ndị mmadụ si ele ọrụnka na ọrụ ọ na-arụ anya n'ime senchuri iri na itoolu na n'ime ngwụcha senchuri iri abụọ.

Onye ọrụnka na-arụpụtaara ọhaneze ihe ọhụụ site n'echiche nka na anya ime uche ya. Mgbe ụfọdụ ihe ahụ agaghị enwe nghọta ọdịnala obodo a rụrụ ya ma na mma ọrụnka mara na-eme ka ndị mmadụ nabata ya. Ọ bụ otu echiche ahụ ka Ekwealor (2010:185) zipụtara oge ọ sị na ndị Igbo bụ ndị e ji ọrụnka dị iche iche mara. O mere ka nke a pụta ihe oge o kwuru na ihe ọkpụ dị iche iche e gwuputara n'Igboukwu na-egosi na ọrụnka abụghị ihe malitere n'ala Igbo taa. Heidegger (2001) n'aka nke ya kwuru na ọrụnka bụ usoro ndị obodo si emepụta ihe n'ụdi nke ha maka nkọwa onwe ha. Ọ bụ otu echiche ahụ ka Iloegbunam (2015) mechapụtara ihe oge ọ sị na ọrụnka bụ mmadụ ime ihe ka ọ maa mma. O nwere ike ime ihe jọrọ njọ ka ọ maa mma, maọbụ ime ihe mara mma ka ọ maa mma karịa. Ọ gara n'ihu kwuo na ọrụnka dị ka ihe mmụọ n'ihi na ọ bụ etu mmụọ si egosi dibịa ahịhịa n'ọhịa, ka ihe a naghi ahụ anya sị abịa n'uche onye ọrụnka, o wee rụpụta ya n'ọrụ nka ya.

Dickie (2015) zipụtara otu echiche a site n'ịsị na ọrụnka bụ etu onye maọbụ ndị tosiri etosi si eme ihe n'ọnọdụ ewumewu, mmekọrịta mmadụ na ibe ya, a na-akpọ "ụwa nka." Ọ bụ echiche a ka Einstein (2015) mere ka ọ pụta ihe mgbe ọ sị na n'ọtụtụ obodo, ọrụnka na-ezipụta ntọaja dị n'ụfọdụ emume dị ka n'ịgba egwu iji zipụta ọdịmara ha ma ọ bụ iji chọọ ha mma. Okunna (2010:83) kọwara na ọ bụ ọrụnka ka e ji ama atụ onye ọrụnka n'etiti ndị Igbo, n'ihi na ọrụnka bụ ihe ndị mmadụ na-anabata dị ka ihe ịtụnanya, site n'etu onye ọrụnka rụrụ ya si wee chọọ ya mma.

Asigbo (2013:11) mere ka a mata na ọrụnka na-akụziri anyị etu a ga-esi gbazie nka na ụzụ n'ụzọ ga-aka mma kama ime ka anyị bụrụ ohu nyere ha. Otu echiche a pụtara ihe n'okwu Einstein (2015) bụ onye sị na ọrụnka na-enye aka kọwaa ihe n'ụzọ okwu ọnụ maọbụ ederede enweghi ike ịkọwa ya, ma na-egosi onwe ya n'ụdịdị ya n'ọdịmara nke na-eme ka nghọta ya dị mfe. Odee a zipụtakwara na ọrụnka na-enye aka na mkparịta ụka n'ihi na ọ bụ nke a rụrụ ka o nwee mmetụta nye mmadụ, nke a pụtara ihe n'ọrụnka e sere ese nke na-agbazi etu okporo ụzọ dị na mpaghara si dị. Ọ gara n'ihu kọwaa na mkpebi uru ọrụnka bara si n'etu ọrụnka ahụ na onye hụrụ ya si enwe mmekọrịta ihu na ihu nke ga-eme ka ọrụnka ahụ bawanye ọgụgụ isi onye ahụ. Ihe mbụ ọrụnka ga-eme na ndụ onye ha abụọ nwere mmekọrita bụ ịkpalite mmụọ na echiche ya nke bụ ụzọ ọ ga-esi bara ya uru.

Ọtụtụ oge ọrụnka na-akpalite mmụọ na echiche mmadụ, na-eme ka mmụọ ya, nkwenye ya, ma ọ bụ nsirihụndụ ya na-ezipụta ọdịnala ndị nwe ya. Ọrụnka nwere ike ịkọwa onwe ya site n'ihe e ji maka ya mepụta ya maọbụ na-akọwa onwe ya site n'onyinyo ma ọ bụ ihe ọzọ. Ọ gara n'ihu kwuo na ihe dị iche na nka, na ọrụnka bụ naanị etu ndị mmadụ si nabata ha na ndụ ha. Ọ bụ nke a mere e ji arụ ọrụnka ka ọ bụrụ ihe e ji eziputa echiche, amụma ndọrọndọrọ, ihe nke mmụọ, ma ọ bụ nsirihụndụ, ka e wee si na ya na-ezipụta nkamma. Roberts (1974) zịpụtara echiche a oge o kwuru na ọrụnka na-eme ka mmadụ na-enwe

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

Achebe (2012:56) zipụtara na ọrụnka kwesiri nchekwaba oge ọ sị, "Ọ dị mkpa ime ka ọrụnka na-adị ndụ site n'iweghachi ya azụ na ndụ ka ha abụọ wee nwe mkparitaụka." Nkwenye ndị mmadụ na-enwe n'ebe ọrụnka dị si n'etu ha si anabata ya n'etiti ọrụnka ndị ọzọ. Iwoba (2015) sị na ọ bụ ijele kasị n'ọrụnka niile a rụrụ n'ala Igbo. O mere ka a mata na sisi, anụọhịa, onyeọcha, na ihe ọrụnka niile dị n'awụrụ 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 egosipụta. Mma ọrụnka mara pụtara ihe na nkwenye ndị nwe ya, n'ihi na o nwere ihe omimi pụrụ iche na ndụ ha ọrụnka ahụ na-anọchite anya ya. E lee awụrụ ijele anya nke ọma, e nwere ike ikwu na onye ọrụnka izizi rụrụ ya aghaghị inwe echiche banyere ụlọ na-eme ngagharị mgbe ọ na-arụ ya. Iloegbunam (2014) zipụtara echiche a mgbe ọ sị na ọrụnka bụ ihe onye ọrụnka rụpụtara site n'ekere uche ya nke na-adị n'ụdị akpụrụakpụ, apịrịapi, atụrụatụ, ekereeke, akwụrụakwụ nakwa edereede dị iche iche. Asigbo (2012:7) mere ka echiche a pụta ihe mgbe ọ si na ọrụnka na-arụga aka, ma ọ bụ na-anọchite anya ihe a naghị ahụ anya, n'ihi na ọ bụ mmepụta ihe a naghị ahụ anya nke si n'uche onye ọrụnka wee pụta. Odee a gara n'ihu kwuo na ndị mmadụ na-elegara ọrụnka anya ka ihe mara mma nke na-echetara ha ọtụtụ ihe a na-ahụ anya ma nke a naghị ahụ anya. Ọ sị na ọrụnka bụ ụzọ ndị mmadụ si elegara ndụ anya, mere na onye ọrụnka na-enwe ugwu, na nsọpụrụ 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 tụnyere ya bụ ụlọ ata. Ọ bụ ya kacha mmọnwụ ndị Igbo niile n'ibu. Akụkụ ahụ ya juputara n'ọtụtụ ọrụnka dị iche iche na-ezipụta nkwenye na nsirihụndụ ọdịnala ndị Igbo. Ọrụnka ndị ahụ dị iche iche dị n'ijele bụ awụrụ ijele mere na ọ mara mma n'ụzọ pụrụ iche n'etiti mmọnwụ ndị ọzọ dị n'ala Igbo. Ọtụtụ ndị mmadụ na ndị odee ekwuola ma depụta echiche ha banyere ijele. Otu onye n'ime ha bụ Iloegbunam (2015) onye zipụtara ntọala mkpụrụokwu bụ ijele oge ọ sị, "Ijele bụ okwu na-ezipụta inwe ume maọbụ ike. Ọ na-egosipụta na awụrụ ijele na-adị arọ, site na akarangwa e ji wee rụọ ya n'oge gboo.'' Echiche a pụtara ihe n'okwu bụ "Jee lelee ma ọgịrịga ọ waala gị." Okwu a bụ okwu a na-agwa ijele. Ọ bụ mkpọbiri okwu a bụ 'Jee lelee ma ọgịrịga ọ waala gị', ma ọ bụ 'Jee lelee ma ike ibu ibu ọ dị gị' ka a na-akpọ "Ijele". Ọ gara n'ihu kwuo na ijele mara mma nke ukwuu n'ihi na o nweghi ihe adighị n'elu ya. Ọ dị ka akwụkwọ e dere usoro obibi ndụ ndị Igbo n'ihi na ọtụtụ ihe ọdịnala ndị Igbo dị n'elu ya. Ijele na-enwe ugwu n'ihi na ọtụtụ ihe e ji mara ndị Igbo dị n'elu ya. Ọ bụ nke a mere ndị Igbo na-ekwu n'okwu ma na-agụ n'egwu na mmọnwụ ọzọ agaghị aka ijele.

Edozie (2015) kọwara na ijele kacha mmọnwụ niile dị n'ala Igbo, n'ihi na enyi mmọnwụ mere ka ọ ka ijele buo ibu mana o nwere ụkwụ anọ'. Ọ sị na ọ bụ naanị Ijele bụ mmọnwụ nwere ụkwụ abụọ buru ibu ma dịkwa arọ, maka na mmọnwụ niile dị n'ala Igbo nọ n'isi Ijele.'Ọ bụ otu echiche a ka Aniakor (2002:327) zipụtara mgbe ọ sị na ọ bụ ijele kacha mmọnwụ niile dị n'ala Igbo. Ọ gara n'ihu kwuo na ọ bụ ya na-edu mmọnwụ ndị ọzọ n'ihi na ọ bụ eze mmọnwụ. Ọ sị na ijele na-egosi ịdị n'otu ihe e kere eke n'ụwa a. Ihe nke a

pụtara bụ na ọtụtụ ihe e kere eke dị n'isi ijele. Akwa dị oke ọnụ dị n'akụkụ ndịda ya nke na-ejupụta n'esereese na apịrịapị a na-ahụ n'ahụ ụlọ na n'ọnụụzọ iji chọọ ya mma. Ọ gara n'ihu kwuo na ijele bụ nnukwu ọrụnka na-egosiputa ụwa mmadụ nọ n'ime ya na ihe a na-eme n'obodo. O kwukwazịrị na ijele na-egosipụta ụwa ụmụ mmụọ site na mmọnwụ ndị Igbo dị iche iche na-eme ka ntọaja na ebube ijele pụta ihe. Odee a sị na ụdị anụọhịa dị iche iche dị n'elu ijele dị ka eke na agụ na-ezipụtakwa ụwa anụmanụ. Ihe nke a pụtara bụ na a chịkọbara usoro obibi ndụ ndị Igbo n'ijele dị ka otu ọrụnka na-eweta mmekọrịta mmadụ na ibe ya nakwa udo nke echiche.

Amankulor (2002:404) sị na ijele bụ mmọnwụ mara nnukwu mma ma nwe ugwu mere na ọ na-eri obodo nnukwu ego iji rụọ ya. Ọ sị na o buru nnukwu ibu ma na-agba egwu ọgụgụ, egwu ọgbụgba. Ọ bụ echiche banyere nzọụkwụ egwu ya a, mere na ndị nkiri na-eche ebe o si wee bịa.

Nnekwe (2015) zipụtara na ijele bụ mmọnwụ buru ibu, maa mma nke ukwuu n'ụdị gbara mmadụ gharịị, maka na ọ bụghi ihe otu onye nkiri hụrụ n'elu ijele ka ibe ya hụrụ n'ihi na ihe nọ n'elu ya hiri nne. Ọ sị na ọ bụ nke a mere ndị Igbo ji asị na 'nkiri ijele jiri chi.' Nke a pụtara na mmọnwụ a bụ nnukwu ihe nkiri, nke na ndi mmadụ ga na-ekiri ya malite n'ụtụtụ ruo n'abalị. Udealor (2015) kọwapụtara na ọ bụ ijele kacha mmọnwụ dị n'ala Afrịka buo ibu ma bụrụ onyinye pụrụ iche si n'ala Igbo n'ime Naijirịa. Ọ gara n'ihu, kwuo na ndị obodo dị iche iche na Steeti Anambara nke dị na ndịda-ọwụwa anyanwụ ala Naijirịa, na-eduputa mmọnwụ ijele na mmemme ụfọdụ dị ka akwamozu, erimji na emume e ji akpọku mmụọ ọmụmụ na ụba. Ihe omimi banyere etu ijele si buo ibu, mere na e nwere ọtụtụ ihe na-eme na ndụ e gosipụtara n'elu ijele.

N'otu aka ahụ ka Nwachukwu (2003:166) zipụtara otu echiche ahụ mgbe ọ sị na ọtụtụ mmadụ na-ekwu na ijele kacha mmọnwụ ndị Igbo ndị ọzọ. Na ọ na-adị ka ụlọ ma na-anọchite anya ihe niile ndị Igbo maara na ihe ha kwesịrị ịma dị ka agbụrụ. Obasi (2010:9) sị na ijele mara mma nke ukwuu ma nwee ugwu maka na ọ bụ naanị n'afọ iri abụọ na ise maọbụ n'afọ iri ise ka o ji apụta. Nkọwa a odee a nyere ebe a abụghị eziokwu n'ihi na e nwere ụfọdụ mmemme mmọnwụ Ijele ji agba n'ụfọdụ obodo. N'aka nke ọzọ, ọ bụrụ na ọ bụ etu a ka e si ezipụta ya n'obodo ya ọ bụghị etu a ka e si ezipụta ya n'obodo ndị ọzọ n'ala Igbo. Nweke (2015) sị na ijele na-ezipụta ịdị ukwu, ịbụ eze nakwa ọgaranya. Ọ sị na ogbe niile dị n'Ayamelum na-eduputa ijele oge niile. Ya bụ na ogbe ọbụla nwere nke ha. Ebube ijele si na nkwenye ndị Igbo na mmọnwụ bụ ndị nnọchite anya ndịichie. Mmọnwụ niile na-enwe ebube n'ala Igbo, mere e ji ekwu na o nwere ihe mmọnwụ na-eme e ji agbara mmọnwụ ọsọ. Ihe ahụ e ji agbara mmọnwụ ọsọ bụ ebube ma ọ bụ ibobo, na-arụ ọrụ pụrụ iche na ijele. Edozie (2015) n'aka nke ya sị na ijele bụ mmọnwụ ọha obodo nwe, nke mere na otu onye enweghị ike ịgba ya maka na ọ na-eri nnukwu ego nke otu onye agaghị enwetali. Ọ bụ ndị obodo na-akwado ijele, mere na ihe niile banyere ijele ahụ bụ ndị obodo na-eme nkwado ya. Ọ gara n'ihu kwuo na ijele na-agba ụbọchị abụọ, na ọ gbaara ndị obodo n'ụbọchị mbụ, n'ụbọchị nke abụọ gbaara ụmụada.

Ijele bụ mmọnwụ nwere nnukwu ibobo maọbụ ebube, mere na ya na mmọnwụ ọzọ anaghị agbakọta n'ama otu oge. Ọ bụ n'ibobo mmọnwụ ka ugwu na nsọpụrụ a na-enye ya dị.

Echiche a pụtara ihe n'Asigbo (2012:7) mgbe ọ sị, 'Ọ bụ ibobo na-eme ọrụnka bụ awụrụ e ji akwa kwaa ka ọ bụrụ mmụọ. Ọ bụ ibobo a na-eme ka mmọnwụ nọzuo ebe niile ma nwe ike nke mmụọ.' Nwakaeze (2015) sị na n'oge gboo mgbe ihe banyere ijele nwere ugwu, ọ na-agba n'ama ebe niile edere jii akwụkwọ osisi niile akwụrụ otu ebe. Nduputa ijele na-abụ nnukwu emume ndị mmadụ ji enwe obi ụtọ, maka na e nwere ihe ngosi dị iche iche a na-eme na ya, dị ka egwu ụmụokorobịa na ụmụagbọghọbịa. Ọ bụ n'oge ọkọchị ka ijele ji agba iji mee mmemme ọmụmụ na nke ụba ihe akụkụ ubi.

Edozie (2015) sị na ọ bụ ugboro atọ ka ijele na-agba n'ọgbọ ma ọ bụ n'ama, na ọ gbaa nke mbụ ọ baa n'ọda, ọ gbaa nke abụọ bakwa n'ọda, wee gbaa nke atọ. Ihe nke a pụtara bụ na ihe dị mma gbasara ijele bụ na mmụọ nọ n'awụrụ nọ n'etiti ịdị nkọ na ịjụ oyi. Ọ bụ n'ọnọdụ a ka ijele ji ezipụta na ọ bụ eze mmọnwụ niile n'ala Igbo site nzọụkwụ egwu ya na-ejupụta na nganga, ugwu na ebube mgbe ọ nọ n'ọgbọ.

E nwere oge na ọnọdụ ijele ji agba n'ọgbọ. Ọ bụ ijele na-agba naanị ya n'ọgbọ ma bụrụ mmọnwụ ịkpeazụ na-agba n'ama. Ọ sị na ijele na-agba n'akwamozu ndị eze. O nwekwara ike ịgba n'akwamozu nwoke a ma aha ya; maọbụ nwaanyị ma mmọnwụ, ya na akwamozu onye ọbụla dị n'otu ijele n'ala Igbo.

Ka o siladị, echiche ndị mmadụ na ndị odee zipụtara banyere ọrụnka, na mmọnwụ Ijele dịcha mma n'ụdị ha, mana o nweghi nke ọbụla n'ime ha a ga-eji nọchite anya edemede nchọcha a. N'ihi na ọ dịghị nke ọbụla n'ime ha zipụtara ihe banyere akamgba chere ọrụnka na ijele na ndụ ndị Igbo. Ọ bụ nke a mere o ji dị mkpa na omenchọcha bagidere edemede a, wee na-arịọ ka e nye ya ohere n'etiti edemede nchọcha ndị ọzọ maka na ọ ga-eme ka mmụta banyere akamgba, ọrụnka na mmọnwụ ijele bawanye.

Akamgba Chere Ijele

Ọrụnka na mmọnwụ bụ ijele nwere ọtụtụ akamgba chere ya. Ọ dị nnukwu mkpa ịnọ n'ebe a lebaa anya n'ọtụtụ akamgba ndị ahụ chere ọrụnka na ijele iji mee ka o doo onye ọbụla anya. N'otu aka ahụ a ga-esi n'ụzọ dị etu a mee ka a mata mkpa ọ dị na ụmụ Igbo gbasiri mbọ ike ka ọrụnka na ijele ghara ịlaa n'ala Igbo kpamkpam. N'ihi aka mgba ahụ chere ya maka na nke a ga-abụ mmadụ iji ụjọ daara enwe n'elu. Ndị Igbo dewere mmọnwụ Ijele na ọrụnka ya n'ọkwa dị elu na ndụ ha, ọ bụ nke a mere na akamgba chere ya adịghị obere, maka na ọ bụ ka onye ha ka isi na-awa ya ha. Akamgba a chere ijele ugbu a na-ezipụta agha ahụ dị n'etiti ihe na ọchịchirị n'ezie. Ọ bụ nke a ka o ji dị mkpa na a gbara mbọ ịhụ na ihe ọbụla akpagbughi ọdịnala nduputa ijele iji mee ka ọ ghara isi n'ụzọ dị etu a laa n'ala Igbo. Ọ bụrụgodu na o nwere ebe nduputa ijele si eri mperi na ndụ ndị Igbo n'oge gboo, ugbu a bụ oge o kwesịrị ka a gbazie ya, kama ịhapụ ya ka mkpọbiụkwụ ahụ nọchiri ya ihu napụ ndị Igbo onyinye ọdịnala ha ahụ bụ ijele. Akamgba ndị ahụ chere ijele dị ka mmọnwụ na ọrụnka gụnyere:

Nkwatu Ijele

Otu n'ime akamgba chere ijele site na mmalite ya n'ala Igbo bụ ịda ada. Ijele ịda ada na-abụrụ ndị obodo nwe ya nnukwu ọghọm. Ọ bụ nke a mere na ọha obodo na-agba mbọ dị iche iche ịhụ na ọ daghị ada n'ama. Ndị obodo na-eti mmọnwụ ijele maara na ọ daa ada, ọ bụrụ ihe ihere na ihe akọmọnụ dịịrị ha. Ọ bụ echiche banyere ịda ada ijele a mere na a na-

eme emume ọdịnala nke na-ezipụta ntọaja dị iche iche iji medaa mmụọ na mmadụ obi ka ijele wee gbaa n'udo. E nwere ọtụtụ ụzọ ndị ajọ mmadụ na ajọ mmụọ si agba mbọ ka ijele daa ada, maọbụ metere ndị obodo ya ihe ihere. Ọ bụkwazị etu ahụ ka ada ijele na-ada si dị iche iche. Ndị ajọ mmadụ na ajọ mmụọ na-eji ajọ obi ha maọbụ ajọ echiche ha na-eme ka ikuku, mmiri ozuzo, ajụ, nsị na amosu wee kwatuo ijele mgbe ọ na-achọ ịpụta n'ọda maọbụ mgbe ọ na-agba n'obom. Ikuku, mmiri ozuzo, ajụ, nsị na amosu enweghi mgbe ya na mmọnwụ ijele dị na mma ma ọ na-agba, n'ihi na nke ọbụla n'ime ha nwere ike ịkwatu ya. Iloegbunam (2015) mere ka echiche a pụta ihe mgbe ọ sị na ihe nwere ike ime ka Ijele daa ada gụnyere na o nwere ike ọ bụrụ na ijele ekweghi ike ibu onwe ya, ikuku, akọmnsị ndị dibịa na anwansị ndị amosu na-akwatu ijele. Mgbe ọbụla otu n'ime ihe ndị a mere ijele ọ n-abụ nnukwu ihe mkpọbiụkwụ n'ihi na o nwere ike ịda.

Ekpemekpe Kristi

Ekpemekpe Kristi bụ otu n'ime mmepe anya si n'aka ndị ọcha wee bịa, bụkwa akamgba chere ọrụnka na ijele. Ekpemekpe Kristi na nkuzi ha mere ka ọtụtụ mmadụ n'ala Igbo na-ahụ ihe banyere ọrụnka na ijele dị ka ihe onye na-amaghị Chukwu na-eme. Nwadigwe (2008:169) mere ka echiche a pụta ihe oge o kwuru na ndị otu ekpemekpe Kristi na Islam si na mmepe anya wee bịa cheere ejije ọdịnala ndị Afrịka nnukwu aka mgba. Nkụzi dị etu a na-akụtu mmụọ ụfọdụ ndị Igbo gbasara ọdịnala ndụ ha nke nkwenye ekpemekpe ndị a na-ahụta dị ka ihe ọjọọ. Ọ bụ otu echiche a ka Nwachukwu (2003:167) zipụtara oge o kwuru na mmọnwụ esila n'ihe banyere ekpemekpe o si na ya wee bịa ma bụrụ nke na-enye ya ugwu ọtụtụ ọgbọ gara aga pụọ, nke a mere na ndị Afrịka ọgbara ọhụụ na-ahụ mmọnwụ ka ihe aghụghọ.

Ogonna (2008:465) n'aka nke ya zipụtara nke a n'ime arịrịọ ya mgbe o kwuru na ọ bụ ihe jọgburu onwe ya na ekpemekpe ndị otu Kristi na-eleda mmọnwụ anya nke na taa, a na-ahụ mmọnwụ ka amụma e ji emebi ihe n'eleghi anya n'ọrụ ọma ọ na-arụ n'ala Igbo. N'otu aka ahụ Awugosi (2009:14) mere ka a mata na ọtụtụ omenala a na-eme n'ala Igbo ka ọbịbịa ndị ọcha na ekpemekpe ndị otu Krisiti mekpara ahụ. Nwaozuzu (2015:29) gosipụtara ajọ ọnọdụ a mgbe ọ sị na oge anyị nọ na ya ugbu a bụ oge 'Preezi de Lọọdụ!'Oge ihe niile e ji mara ndị Igbo bụ njọ. Ọ gara n'ihu kwuo na ihe a na-ahụ ka njọ gụnyere mmọnwụ, ịwa ji, iru mmgbede, igba mkpe, ịzụ ahịa nwa na echichi dị iche iche. N'ọnọdụ dị etu o nweghi onye ga-eji obi siri ike na-abagide ihe banyere ijele maọbụ were ọnụ na-egosipụta nka na ọrụnka dị n'irụ awụrụ ya. Ndị mmadụ n'oge ugbu a na-ahụzị ihe banyere ijele dị ka ịta ahụhụ, nke si na nghọta ụmụ Igbo ọgbara ọhụụ na-ezipụta na e jighị ahụhụ anya isi.

Agụmakwụkwọ

Agụmakwụkwọ bụ otu n'ime mgbanwe n'usoro obibi ndụ si n'aka ndị ọcha wee bịa. Ọ bụ nnukwu amụma mmepe anya nke mere ka ndị Igbo nwee nsirihụndụ ọhụụ. Agụmakwụkwọ na-eme ka mmadụ pụọ n'egwu ma bụrụ amụma e si eme ka ihe niile miri emi gbaa n'anwụ site na mmụta maka ọdịmma mmadụ n'ụwa gbaa gburugburu. Ọ bụ echiche a ka Nwadigwe (2008:168) ji sị na ọ jọgburu onwe ya na ọtụtụ emume ọdịnala n'Afrịka na-ama afọ n'ala. Agụmakwụkwọ mere ka ọtụtụ mmadụ kwesịrị ịnọ n'obodo na-achịkọba egwu ijele nọrọchaa n'ụlọakwụkwọ dị iche iche na-achụ nta mmụta 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 ịgba 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 ọdịnala ndị a enweghị isi na ndụ ha. Ihe ndị a bụụrụ ọrụnka na ijele ọdachi.

Ọ bụ otu echiche a ka Osofisan (1997:5) zipụtara oge o kwuru na e nyebeghi ejije mba Afrịka ohere, o wee bụrụ ihe jọgburu onwe ya na njọ na ọtụtụ n'ime anyị amaghị ihe banyere ejije ọdịnala anyị. N'otu aka ahụ o mere ka ndị mmadụ na-ahụta mmọnwụ dị ka ihe e ji emegharị ogbodu na ụmụnwanyị anya iji napụ ha ikike dịịrị ha n'obodo. Ọnọdụ dị etu a mere na mmọnwụ niile enweghịkwa ugwu na nsọpụrụ n'ebe ọtụtụ mmadụ nọ n'ala Igbo. Okodo (2003:92) n'aka nke ya mere ka echiche ya banyere ajọ ọnọdụ a pụta ihe mgbe ọ sị na ndị omenala ha na-achọ ka ọ nwụọ ga-agba mbọ ka ha tụtee ya. Agụmakwụkwọ anaghị enye ndị Igbo ohere ibi ndụ n'usoro ọdịnala ha, nke ọ na-enye ha ohere ịhazi ijele ga-eme ka ndị ọrụnka sị na ya kpata ihe ha na-eri maọbụ gbaa aka ahịa.

Ọrụ Bekee

Ọrụ Bekee bụ otu ihe mmepe anya wetara. Ọ bụkwa otu n'ime ihe akamgba chere ọrụnka na ijele. Ọtụtụ ụmụafọ Igbo bagidere ọrụ Bekee dị ka ụzọ e si achụ nta akụnaụba n'ala Igbo. Ọ bụ ndị Bekee wetara ya. Ọ bụ ajọ ọnọdụ ahụ ka Amankulor (2002: 409) ji kwaa arịrị oge ọ sị na mmekọrịta anyị na ndị Bekee butere nnukwu nsogbu dị egwu n'uto na ahụ ike ọrụnka. Ọrụ Bekee anaghị enye ndị na-arụ ya ohere ime ihe dịịrị ha n'onwe ha, ma ya fọduzie ohere ha ga-eji chịkọba egwu ijele. N'ụzọ dị etu a ndị nwere mmasị n'ọrụnka na ijele enwekwaghi ohere ha ga-eji mee nke a. Usoro obibi ndụ ndị Igbo na-enye ha ohere ịrụ ọrụ ugbo ha, mmalite owuwe ihe ubi ha, ma nyekwa ha ohere ime ihe ga-eme ka ndụ na-atọ ụtọ dị ka ịmụ egwu, iti mmọnwụ na ọrụ nka ndị ọzọ adịkwaghị. Ihe ndị a niile bụ akamgba chere ọrụnka na ijele.

Nleghara Anya n'Ejimara Ndị

Akamgba ọzọ chere ọrụnka na ijele bụ nleghara anya ụmụafọ Igbo leghaara ejimara ha nke ọrụnka na ijele bụ otu n'ime ha anya. Ọbịbịa ndị ọcha na usoro obibi ndụ ha wetara mgbanwe n'ụzọ pụrụ iche na ndụ ndị Igbo. Ọ bụ nke a mere na ọtụtụ hapụrụ ihe e ji mara ha ma bagide ịnọmi usoro obibi ndụ na nsirihụndụ ndị ọcha. Ogu-Raphael (2009:78) mere ka echiche a pụta ihe oge ọ sị na emume ọdịnala ndị Afrịka ka e mere ka o jiri nwayọọ laa. Oke amụma nnọmi a pụtara ihe n'ụzọ dị iche iche na ndụ ndị Igbo, mere na ha anaghị ahụ ihe mara mma dị n'omenala ha.

Ọ bụ otu echiche a ka Nwadigwe (2008:168) zipụtara mgbe ọ sị na ọ bụ ihe mwute na ọtụtụ ọrụnka ngosipụta ndị Afrịka na-anyụ ka ọkụ nke mere na ugwu na nsọpụrụ a na-enye ha n'ebe ndị mmadụ nọ adịkwaghị. N'otu aka ahụkwa ka o si dịrị ya mfe ịtụfu ihe e ji mara ya ebe ọ na-agba mbọ ka ọ bụrụ ọkaibe n'omenala ndị mba ọzọ. Asigbo (2013:8) zipụtara nke a oge ọ sị na anyị nọ ebe anyị nọ taa maka na anyị enyeghị ọrụnka na omenala anyị nkwado. Ọ bụ ihe banyere oke nnọmi a ndị Igbo na-eṅmi ihe ndị mba ọzọ na nleghara anya n'ihe e ji mara ha, mere na ndị ọrụnka enweghị ugwu na nsọpụrụ n'ebe ndị ogbo ha nọ n'ọrụ ndị ọzọ

dị iche iche nọ. Ọnọdụ dị etu a mere na ọtụtụ mmadụ kwesịrị ịna erita uru dị n'ọrụnka na mmọnwụ ijele enweghị akaọrụ taa n'ala Igbo.

Mmechi

Site n'ihe a hụrụ n'edemede nchọcha a, e zipụtara na ọrụnka na mmọnwụ Ijele nwere ọtụtụ akamgba chere ya. Nke a gosipụtara na ihe na ọchịchịrị nọ n'agha oge niile, maka na ọ bụ etu onye ha ka isi na-awa ya aha. Ọ bụ n'aka ajọ mmadụ, ajọ mmụọ, na mmepe anya gbadoro ụkwụ n'usoro obibi ndụ ndị Bekee, ka akamgba ndị ahụ si n'ụzọ dị iche iche achọ ka ọrụnka na mmọnwụ mechie kpamkpam n'ala Igbo. Ọ bụ ihe kwesịrị ekwesị na ụmụafọ Igbo na ndị ọchịchị nọ n'ala Igbo nyere ọrụnka na ijele nkwado. Omenchọcha na-arịọ ndị nkuzi na ụmụakwụkwọ n'ụzọ pụrụ iche ka ha tinye aka n'ịkwalite ọrụnka na ijele site n'inye ohere a ga-eji gosipụta emume ọdịnala, ọrụnka na mmọnwụ dị iche iche n'ala Igbo n'usoro agụmakwụkwọ ha. Ọtụtụ mmadụ ga-esi n'ụzọ dị etu a, were ọṅụ nabata irụ ọrụnka dị ka otu ụzọ mmadụ si eweta ihe ọnụ ga-eri, ọ kachasị n'ebe ụmụ na-eto eto nọ. Ndị Igbo na-ekwu okwu asị na ọ bụ mma onye nwere ka o ji ana aka, maka na ọ bụ nkụ dị na mba na-eghere mba nri. N'ihi ya o kwesịrị ka a chịkọba ma chekwaba ọrụnka na ijele dị ka onyinye pụrụ iche n'ala Igbo, ghara iji ụjọ daara enwe n'elu maka na ọtụtụ 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 alife. 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 theAssembly: 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 timetable 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 enrole for educational programmes but will also be accommodating. Sometimes the academic year of the primary school do not correspond with those of tertiary intuitions 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 antagomise 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 destablise 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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MPỤRỤICHE JI NA NKWENYE NDỊ IGBO

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Ụmị Edemede
Ndị Igbo nwere ọtụtụ akụkụ ọdịnala ma nke pụtakarịchara ihe n'omenala ha bụ ji. E deela ọtụtụ edemede banyere ji n'omenala Igbo, ma edemede ndị a hiwekarịchara isi n'emume iri ji ndị Igbo. Ka o sila dị, edemede a na-akọwapụta ihe ndị mere ka ji bụrụ mkpụrụ akụkụ pụtakarịchara ihe ma bụrụkwa nke ndị Igbo kacha akwanyere ugwu n'omenala ha. Nchọcha a gbasoro usoro nkọwa ma site n'akwụkwọ dị n'ọba akwụkwọ nweta ngwa ọrụ e ji mee nchọcha a. Nchọpụta sitere na nchọcha a gosiri na ndị Igbo nwere nkwenye na ji nwere agbara nke ya, tinyekwara ọtụtụ ihe ndi ọzọ ndị mere ya ọpụrụ iche n'akụkụ ndị ọzọ. Na mmechi, nchọcha a kwenyere n'ezie na ji bụ isi mkpụrụ akụkụ ndị ọzọ e nwere n'omenala Igbo. Nchọcha a tụnyere aro ka ndị okenye kụziere ụmụaka ihe banyere mpụrụiche ji nwere, mere e ji a kwanyere ya ugwu.

Okwu Mmalite

Ndị Igbo nwere ọrụ aka dị iche iche e ji mara ha dị ka ọ dị n'omenala obodo ndị dị iche iche n'ụwa niile. Ụzọ ndị Igbo si aracha pịọm gụnyere azụmahịa, akpam ụmụ anụmanụ, ọrụ ụgbo, ikụ azụ, igbu nkwụ, ite ngwọ/nkwụ, ikwe akwa, ịkpụ ite, ịkpa ekete, ịpị osisi, na ihe ndị ọzọ. Ndị Igbo nwere mkpụrụ akụkụ dị iche iche a na-akụnye n'ala. Ha gụnyere ji, ede, akpụ, ụna, ọka, elili, ose, akwụkwọ nri dị iche iche bụ ihe oriri ndị ha ji enyere ndụ aka. Nke pụtakarịchara ihe n'ime akụkụ ndị a bụ ji. Ya mere o ji dị mkpa ka e nyochaa ihe mere ji ji pụ iche n'akụkụ ndị ọzọ.

Ndị Igbo kwenyere na o nwere chi na-ahụ maka ime nke ọma nke akụkụ ndị a ha na-akụnye n'ala tụmadi ji. Ha na-akpọ chi a Ahịajiọkụ, Ifejiọkụ, Ajọkụ maọbụ Njọkụ. Nchọcha a anaghị ekwu maka emume iri ji ọhụrụ. Ebumnuche nchọcha a bụ ileba anya n'ihe banyere akụkụ a bụ ji n'onwe ya bụ nke ndị Igbo sị na ọ bụ eze mkpụrụ akụkụ niile e nwere n'omenala Igbo.

Tupu ji abụụrụ ndị Igbo ihe oriri, a na-enwe usoro e si arụpụta ya. Achebe (1958) kwadoro na ji bụ isi erimeri ndị Igbo nwere. Nke a mere e ji akpachapụrụ ihe niile banyere ịrụ ọru ji anya iji hụ na ji a kọnyere n'ala ga-eru nne nke ọma. A na-asụcha ala ebe a ga-akọ ji n'oge ọkọchị, suo ya ọkụ ma kpachasịa ya nke ọma. Mgbe mmiri mbụ zoro, a malite ịkọ mkpulu ji. Ụfọdụ na-abụ ha na-akọ mkpulu ji, ha ana esonye ji otu oge ebe ụfodu na-abụ ha kọchaa mkpulu ji niile n'otu ala, ha amalite iso ji. Ji a na-esonye nwere ike bụrụ mkpụrụ ji, isi ji, ọdụ ji ma ọ bụ ogbe ji a wara awa. N'ebe ụfọdụ dị ka onye si chọọ, ọ na-abụ e

gwuchaa ji na mgbala bụ ebe a na-akọ ji kwa afọ, a na-ewere ntụ si n'useekwu na ihe ndị ọzọ a zatara n'ezi na-awụnye n'ime ala ebe ahụ a ga-akọnye ji iji nyere ala aka ka o nwee nri akụkụ ga-enyere ji a ga-akọnye aka iru nne.

Ntụlegharị Agụmamụ

Ntụlegharị amụmamụ ebe a ga-eleba anya n'ihe odee ndị ọzọ derela banyere ji. N'edemede ya banyere ji, Nzeakọ (1979) kọwara na

> Ji ka a na-akpo ihejiọkụ. Ufọdụ na-akpọ ya Ajọkụ, Ufiejiọku maọbụ Hịajiọkụ. Ji bụ isi nri ndị Igbo malite n'oge ochie. Ọ bụ otu ụzọ ndị mmadụ ji amata onye bụ ọgaranya….. N'ihi ụkọ ego dị n'oge ahụ, otu ndị mmadụ siri egosi ụba ha bụ n'ọba ji ole ha nwere, etu ọba ji onye ahụ siri dị ogologo na etu ji mmadụ gwutere n'ugbo ya siri buo ibu. Ndị Igbo na-akọ ọtụtụ ihe n'ubi ha, ma ji bụ isi ihe ndị nwoke na-akọ n'ugbo ha, ndị nwaanyị na-akọ ede (p.136)

Nzeakọ (1979) kwadoro na ji dị mkpa nke ukwuu na ndụ ndị Igbo mere ha ji enye ya ugwu na nsọpụrụ. Ọ gara n'ihu ịkọwa ihe banyere iri ji ọhụrụ dị ka obodo ọbụla si eme nke ha. Ụfọdụ na-eri ji ọhụrụ n'oge udummiri. Ọ bụ eze Ihiejioku ga-ekwu ụbọchị ọ ga-abụ. A na-eme nke a iji kelee chi mere ka jị ruo nne. Ugwu ndị ọzọ a na-akwanyere ji gụnyere: a naghi anyụ nsị n'ubi ji, ọ bụ ụmụ nwoke na-egwupụta ji ha kọrọ n'ubi ha ma were otu ji na otu ọkụkọ wegara eze ji maka na ọ naghị arụ ọrụ ọzọ. Nzeakọ (1979) chịkọtara na ụbọchi emume a, a na-esi nri ji dị iche iche, gbuo ọkụkọ kpọọ ikwu na ibe, ndị ọgọ na ndị enyi ka ha bịara ha oriri. Ndị mmọnwụ dị iche iche na-apụta ụbọchị ahụ. Ọ na-abụkarị n'ụbọchị nkwọ. Ndị nọ n'ụzọ ije na-alọtakwa obodo ha dị iche iche. Nzeakọ (1979) na-akwado ka emume oriri Ihiejiọkụ dịgide ka ọ ghara ịnwụ anwụ na-agbanyeghị ma mmadụ ọ na-aga ụka ma ọ na-ekpere arụsị.

N'edemede nke ya, Echeruo (1979) na nkụzi Ahịajiọkụ mbụ e nyere nke ọ kpọrọ "A Matter of Identity" nke ọ nọ na ya na-egosipụta mmechapụta njirimara ndị. Ọ kọwakwara ka emume iri jị ọhụrụ si wee malite. Ọ rụtụrụ aka n'otu n'ime akụkọ a nke kwuru na ji lọọrọ otu nwaanyị Afikpo ụwa nwa mbụ ya. E ji nwa ahụ chụọrọ arụsị bụ Ibini Ụkpaabi aja. Ọ kọwara na nwaanyi a bu ụzọ were ohu chụọ aja a nke mere ndị obodo ji nweta ji abana, ma mgbe nwaanyị a jizi nwa mbụ ya chụọ aja a, e nweta amadi ji bụ nke chi ji gọzie ụmụ mmadụ amụụ na-agwọ ịba. Ọ rụtụkwara aka n'akụko banyere mkpụrụ akụkụ ubi ndị ọzọ dị ka ọka ajata. O mekwara ka anyị ghọta na nchọpụta iron na mpaghara West Africa n'afọ 500 A.D nyere aka imepụta ọgụ na mma bụ nke e ji akọpụta akụkụ ndị ọzọ dị ka ụdị ji dị iche iche, mmanụ nkwụ, unere, ọka, ji, akpụ na ede n'uju. Ede bụ akụkụ e ji mara ụmụ nwaanyị ebe ji bụ maka ụmụ nwoke. Echeruo (1979) mere ka anyị ghọta na a bịa n'ihe banyere emume iri ji ọhụrụ na ọ bụghị naanị Igbo na-eme ya. Obodo ndị ọzọ dị na West Africa site na Cameroon rue Ivory Coast nwere ihe a kpọrọ 'West African yam belt' nke pụtara na mpaghara West Africa na-eme emume ji.

N'aka nke ọzọ, Ubesie (1987) kwadoro na "nri mbụ ndị Igbo nwere bụ ji na ede. Ya mere e ji nye ji ọnọdụ nwoke nọ n'ala Igbo nyekwa ede ọnọdụ nwaanyị nọ n'ala Igbo"

(p.134). Ọ gara n'ihu kwuo na ji bụ isi n'emume ọbụla gbasara umụ nwoke. Emume gbasara ụmụ nwoke gụnyere ichi ọzọ, ịlụ nwaanyị,. Ji gafee, mmanya esowe ya. E ji Jiamata ka akụ na ụba nwoke nwere ha bu otu ọba ji ya ha, tinyere ewu na aturu onye ahu nwejuru.

N'echiche nke ya, Ubesie (1987), kọwara ihe banyere ji n'isiokwu bụ "Oriri Ji Ọhụrụ". Ọ rụtụrụ aka n'akụkọ banyere ka ji si malite. Chukwu nyezuru mmadụ ihe niile dị ya mkpa ma mee ka mmadụ na-emetu urukpuru aka n'ụdị na mmadu na-ebebiri urukpuru rie, ma amụụ jide ya, Ọ bụ anyaukwu mmadụ mere Chukwu ji welie urukpuru elu ka aka mmadu ghara iruzi ya. Ọ bụ site n'afa ka Ọbasị si gwa mmadụ ka o gbuo ada ya na ọkpara ya. Mgbe oge gasịrị, mmadụ bọghere ebe o liri ọkpara ya hụ ji, ma bọghee ebe o liri ada ya hụ ede. Nkwenye a bụ na ji na ede bụbu mmadụ. Nke a kpatara e ji akwanyere ji na ede ugwu dị ka mmadụ.

Ubesie (1987) rụtụrụ aka n'ihe e bu n'uche na-eme emume a, ụbọchi oriri na njedebe oriri ji ọhụrụ. Ọ kọwara na ndị Igbo na-eme emume dị iche iche kwa afọ iji kelee chi nyere ha ji. Ndị obodo Achi, Inyi na ndị ọzọ so ha na-eri otite; Ọka na Enugwu-Ukwu na-asị na ha na-aga ụlọ ịga rie oriri ọnwa asatọ, Bende na Etiti na-asị na ha na-eri íkējī iji kelee Mfejọọkụ maọbụ Njọkụ maka ime ka ji ha kọrọ ruo nne.

Osuji (2009) kọwara na ji bụ njirimara omenala na odịnala Igbo ma bụrụkwa isi mkpụrụ akụkụ nke ndị Igbo na-eri. Ọfọmata (2012:441) sị na "N'ala Igbo, ji bụ nnukwu ihe ma bụrụkwa eze n'ihe oriri dị oke mkpa ma baa nnukwu uru na ndụ ndị Igbo". Ọfọmata (2012) kwadokwara na ọ bụ nwoke na-arụ ọrụ ji ebe nwaanyị na-arụ ọrụ ede.

Nke ọzọ bụ na Osuji (2009) kwadoro na tupu onye ọrụ ubi ọbụla n'ala Igbo gbaa gburu gburu ga-emerịrị otu emume ọdịnala tupu ya erie ji ọhụrụ. Ọ ga-eme ka ji a ga-akọ n'afọ ọzọ ya nwee ike mee nke ọma. Osuji gara n'ihu kwuo na ndị Mbaise ma ọnọ n'ụlo ma obi n'ije na-eme emume iri ji ọhụrụ ha mgbe ọnwa asatọ bụ Ọgọstụ gbara abalị iri na ise kwa afọ.

Ụkazụ (2013) lebara anya n'ihe banyere iri ji ọhụrụ n'obodo ya bụ Ọmụma nke dị n'Oru East, Imo State. Ọ kọwara na akụkọ banyere iri ji ọhụrụ bụ emume zuru ọdịnala Igbo niile ọnụ ma ọ bụ ndị Eze mmụọ na-ahụ maka ya n'ala Ọmụma bụ emume a na-eme otu ụbọchi n'etiti obodo anọ mejupụtara Ọmụma nke nwere otu ahịa a na-akpọ orie Ọmụma. Ndị ụka Katọlik na ndị CMS na-esonyekwa na ya bụ emume n'otu ụbọchị ahụ. A na-ewekọta ji ndị mara abụba na ngwa nri dị iche iche e ji esi ya. Onyeisi oche ụbọchị ahụ ga-ekpe ekpere, gọzie ji ahụ, onye ọbụla esoro rie ya. Emume a na–ebute ọganihu n'obodo ya na ịdị n'otu. Ọ bụ mgbe e mechara emume a ka onye ọbụla ga-ebido riwe ji ọhụrụ. Oge e ji eme emume a bụ n'ọnwa itolu n'afọ bụ Septemba ma ọ bụ n'ọnwa iri n'afọ bụ Ọktoba dị ka ndị ọ dị n'aka ga-atụpụta.

Na mmechi, Ụkazụ (2013) chikọtara na emume iri ji ọhụrụ n'obodo Ọmụma bụ ihe bidoro mgbe gboo nke na-ejikọta ndị Ọmụma ọnọ n'ụlọ, na ọnọ n'ije ọnụ. Nke a bụkwa emume agbụrụ ndị ọzọ ji mara ndị Ọmụma. Emume a na-eweta ịdị n'otu, mmekọrita n'okwu ndọrọndoro ọchịchị na ibuga ji gaa mba ndị ọzọ ree iji kwalite akụ na ụba ndị Ọmụma na ịkwanyere Ọbasị bi n'elu ugwu.

Chukwu (2015) na ntụnye nke ya lebara anya n'ihe banyere iri ji n'ala Igbo na ihe mmụta sitere na ya. Ndịnisiokwu ya gụnyere- gịnị bụ ji, ụdị ji ndị Igbo, ọrụ ji, iri ji ọhụrụ, epum iri ji, iri ji ọhụru taa, ụdị nri dị iche iche na-esi na ji apụta n'ime mmemme a dị ka ụtara ji, ahụrụ ahụ ji, ji awii, uru a na-esite n'iri ji enweta, ibi ezigbo ndụ mmadụ, inweta

ugwu na nsọpụrụ, ọganihu na ndụ mmadụ, ikụzi omenala na amamihe, idebe iwu ala na inwe ezi mmekọrịta mmadụ na ibe ya. Na nchikọta, ọ kwadoro na iri ji ọhụrụ bụ omenala zuru Igbo niile ọnụ ma ọnọ n'ụlọ ma ọnọ n'ije nke kwesịrị ka e chekwaba ya ka ọ ghara ịnwụ anwụ.

Nchịkọta ihe e derela banyere isiokwu a gosiri na ji bụ nri zuru Igbo niile ọnụ nke a na-akwanyere ugwu ma na-enyekwa nsọpụrụ. Ndị odee ndị a lebara anya n'akụkọ banyere mmalite ji na emume iri ji ọhụrụ nke zuru ala Igbo niile ọnụ. Ntụnye ha dabara n'ebumnobi nchọcha a ma ndịiche ntụnye nke ha na nke nchọcha a bụ na e wezụga emume iri ji ọhụrụ bụ nke nchọcha a hụtara dị ka mpụrụiche ji nwere na nkwenye ndị Igbo.

Mpụrụiche Ji na Nkwenye Ndị Igbo

Ndị Igbo dị ka mba ndị ọzọ n'ụwa niile nwere ka ha si hụ ụwa. Nke a gụnyere nkwenye ha na usoro obibi ndụ ha. N'edemede ya, Echeruo (1979) sị na chi nke ndị Igbo kwenyere na ya dị iche na Chineke nke ndị otu Kraist kwenyere na ya. Chi na nkwenye ndị Igbo abụghị nke bi n'eluigwe nwere ndị mmụọ ozi na-ejere ya ozi. Onukawa (2014) kwadokwara echiche a na chi nke ndị Igbo dabeere na nkwenye na nsirihụụwa ha. Ihe niile banyere ndụ ndị Igbo hiwere isi na nkwenye ha. Nke a mere ha ji kwenye na ji bụ ọnatara chi ha mere ha ji hụta ya dị ka ihe pụrụ iche kwesịrị ugwu na nsọpụrụ. Ka anyị kọwapụtasịa ihe ndị ahụ mere ndị Igbo ji kwenye na ji pụrụ iche n'ebe akụkụ ndị ọzọ dị na ndụ ha.

Ji Nwere Agbara

Ndị Igbo kwenyere na o nwere agbara na-ahụ maka mkpụrụ akụkụ niile a na-akọnye n'ala. Nke a bụ isi mgbado ụkwụ emume iri ji ọhụrụ a na-emere ji iji sọpụrụ ma kwanyere agbara na-eme ka obere ji a kọnyere n'ala ruo nne ugwu. Agbara na-ahụ maka akụkụ ka a na-akpọ Ahiajọkụ (Echeruo 1979). Ụfọdu obodo n'ala Igbo na-akpọ ya Ajọkụ, Ufiejioku, Ihejiokụ, na Hiajeọkụ (Nzeakọ, 1979).

Ji bụ naanị akụkụ ọdịnala a na-emere mmemme pụrụ iche zuru Igbo niile ọnụ. Ọ bụ isi sekpụ ntị n'emume iri ji ọhụrụ 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-abụkarị malite n'ọnwa asatọ bụ Ọgọstụ ruo n'ọnwa iri bụ Ọktoba. Emume a na-ewu ewu n'ala Igbo dị ka oge mmemme ekeresimesi. A na-akpọ ya iri ji ọhụrụ bụ mgbe e ji ekele chi nwe ji maka ime ka ji ruo nne nke ọma.

Ji Bụ Ihe Omimi

Ji bụ mkpụrụ akụkụ pụtakarịchara ihe na mmekọrịta na ndụ ọdịnala ndị Igbo. Adibe (2008) kọwara na ji bụ ihe na-egosi ndụ, akụnaụba na ihe nrụpụta nke Ihejiọkụ na Ala. Nke a mere onye ọbụla zuru ji n'ohi maọbụ mebie ji a kọrọ emeela arụ n'ala Igbo. Mgbe a na-achụ aja ụfọdụ, ji bụ otu n'ime ngwa a na-eji achụ aja. Onukawa (2017), kwadokwara na ji nwere ike dị omimi na ndụ ndị Igbo. O kwuru na a na-ahụta ji dị ka ihe dị ndụ n'ihi na ọ na-agbapụta mmiri na-acha ọcha ma ọ bụrụ na e ji mma wabie ya. N'akụkụ Ọnịcha Ụbọma dị na Steeti Imo, ọ bụrụ na mmadụ arọ nrọ ebe e nyere ya ji wabere awabe, ọ na-egosi na ọnwụ na-esi. Nke a gbadoro ụkwụ na nkwenye ndị Igbo na ji bụ mmadụ ma ọ bụ ihe dị ndụ.

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 nwafọ Igbo ọbụla kwesịrị ịma ka e si etinye ilu n'okwu n'ụzọ ọ ga-adaba nke ọma ma marakwa ihe ilu ọ tụrụ pụtara. Nke a mere e ji asị na onye a tụọrụ ilu ma kọwara ya, a mara na ego e ji lụọ nne ya furu efu. Ọmụmaatụ ilu ji batara na ha gụnyere:

i. A gbara aka na-azọ ala, onye ji ji ana akọnye.
ii. Ume onye ji too okorọbịa ka o ji alụ ji.
iii. Agbara nyere nwata ji mgbala, ga-enye ya mbazụ o ji egwu ya.
iv. Nwata guzoro ọtọ gwujie ji, ya etukwuru ala gwupụta ọdụ ya.

Akụkọ Mmalite Ji

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

> Ji sitere n'ịlọ ụwa nke diọkpara otu nwanyị Afikpo onye jiri nwa ya chụọ aja dị ka Ibini Ụkpabị gwara ya mee. Nwaanyị a bu ụzọ jiri ohu chụọ aja ma obodo nwetara ji abana; ma mgbe o mechara were nwa nke ya chụọ aja, ji amadị bụ ji nwoke, pupụtara (p.9).

Nke a bụ otu n'ime akụkọ a kọrọ banyere etu ji si bịa n'ala Igbo dị ka mba ndị ọzọ si nwekwaa akụkọ banyere etu mkpụrụ akụkọ dị iche iche si bịa na ndụ ha.

N'aka nke ọzọ, Ubesie (1978) nwekwara akụkọ nke ya banyere etu ji si bịa na ndụ ndị Igbo site n'aka chukwu. Ọ si:

> Ndị Igbo na-akọ akụkọ na mgbe Chukwu kere ụwa na mbụ na Chukwu nyezuru mmadụ ihe dum na-adị ya mkpa. N'oge ahụ, elu igwe na ala dị nso, nke bụ na mmadụ na-emetụ elu igwe aka. Agụụ gụọ mmadụ, o were mma bebiri urukpuru sie, rijuo afọ. A sị na ọ bụ mgbe mmadụ mewere anya ukwu ka Ọbasị dị n'elu ji mee ka urukpuru rịa elu nke ukwuu, nke bụ na aka mmadụ anakwaghị eru ya. Agụụ chọrọ iwere ụmụ mmadụ n'elu ụwa nke bụ na e jere n'afa jụta ase ihe a ga-eme wee hụwakwa nri. Ọbasị wee sị mmadụ ya gbuo ada ya lie n'ala, ka o gbukwuo ọkpara ya lie n'ala. Mmadụ wee ruwe isi mee ihe Ọbasị gwara ya. Ka ọ nọrọ ntakịrị, ọ hụ ome puru n'ebe o liri ada ya, na ebe o liri okpara ya. O wee ruo mgbe owuwe ihe ubi, o jee bọghee ebe o liri ọkpara ya hụ ji, jee bọghee ebe o liri ada ya, hụ ede (p.134).

Akụkọ a so n'ihe mere ọtụtụ obodo dị n'ala Igbo ji kwenye na ji bụbu mmadụ. Ya mere ha ji enye ji ugwu na nsọpụrụ.

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. Ọ 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. Ọzọ abụrụ na nwoke naanị na-akọ ji, ọ naghị akọ ede. Ọrụ ji bụ ọrụ siri ike a na-akpachapụrụ anya mgbe a na-arụ ya iji mee ka o ruo nne nke ọma.Ya mere, ọ bụ nwoke pụrụ ịtabeli ihe dị n'irụ ọrụ ji. Nke a kpatara e ji echi nwoke ọbụla nwere ji karịchaa n'obodo echichi ma nye ya aha otutu dị ka; Diji, Osuji, Ogbuji na aha ndị ọzọ.

Nchịkọta

O doro anya na n'ala Igbo e nwere ọtụtụ mkpụrụ akụkụ dị ka ọ dị na mba ụwa dum. Ma a bịa na ndụ ndị Igbo, ji bụ akụkụ pụtakarịchara ihe. Ya mere na nchọcha a, anyị lebara anya na mpụrụiche ji na nkwenye ndị Igbo. Anyị chọpụtara na ọtụtụ ndị odee edeela ihe banyere mmemme a na-emere ji ọhụrụ nke ha kpọrọ oriri Ihejiọkụ, oriri ji ọhụrụ, Ahiajọkụ, emume iri ji ọhuru na iri ji ọhụrụ na ala Igbo na mba ndị abụghị ala Igbo bụ ebe ndị Igbo bigasị. A na-eme nke a iji kwanyere ji ugwu dị ka isi nri ndị Igbo.

E wezụga mmemme a na-eme iji rie ji ọhụrụ, anyị chọpụtara n'ezie na ji bụ mkpụrụ akụkụ pụrụ iche karịa akụkụ ndị ọzọ na ndụ ndị Igbo n'ụdi na ọ bụ ji nwere agbara na-achị ya bụ Ahiajọkụ, Ajọkụ, Njọkụ, Ihejiọkụ, Ufiejiọkụ maọbụ Hiajeọkụ dị ka ndị si akpọ nke ha. Ji bụ akụkụ ọdịnala Igbo, e nwere akụkọ ọdịnala ọkpụ etu o siri bịa n'ala Igbo, ji dị n'aha otutu ndị Igbo na-aza ma dịrịkwa n'ilu ndị Igbo, ji bụ ihe omimi, ji bụ nwoke, ji bụ eze akụkụ ndị ọzọ ma bụrụkwa naanị akụkụ a na-emere emume zuru Igbo niile ọnụ ma ọnọ n'ụlọ ma ọnọ n'ije iji gosipụta ugwu na nsọpụrụ a na-akwanyere ji dị ka ọpụrụ iche dị n'akụkụ ndị ọzọ.

Ndị Igbo kwesịrị ịna arusi ọrụ ji ike iji dowe akụkụ a bụ ji n'ogo dị elu dị ka ndị nna nna anyị ha si mee. Ọ dị mkpa na ezi nwaafọ Igbo bụ nwoke ga-eji ji ọ kọpụtara n'ubi ya eme emume iri ji ọhụrụ. Ọ bụghi nke a zụtara n'ahịa. Site n'ime nke a, ndị ntọrọbịa ga-amata n'ezie na nsọpụrụ a na-enye ji abụghị naanị ha ibugharị mma iji yie ndị mmadụ egwu ụbọchị emume iri ji ọhụrụ kama ọ bụ maka na ji bụ isi nri ndị Igbo e ji ịrụsi ọrụ 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, Agbedo 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 ABỤGHỊ ANỌMNÌSÌ

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Ụmị edemede

Nchọcha a bụ nke isiokwu ya bụ "Ọmụmụ Igbo na Mahadum Abụghị Anọmnisi". Otu n'ime ebumnuche ndị e ji maka ha eme nchọcha a bụ ịkọwa ihe bụ anọmnisi. Ebumnuche ndị ọzọ bụ: ịchọpụta etu ndị na-amụ Igbo si anọ n'isi, ihe na-akpata ọnọdụ ịnọ n'isi, ọghọm na-esite n'ịnọ n'isi na ihe a ga-emegasị 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 keajụjụ ọnụ (descriptive survey research). Atụtụ nchọcha a bụ nke ike agbụrụ (Ethnolinguistic vitality theory) na atụtụ njumafọ onwe (theory of self-esteem). Nchọpụta nke mbụ bụ na ụmụakwụkwọ ngalaba Igbo amatachaghị uru dị n'amụmamụ ha. Nke ọzọ bụ na onye ọbụla gara mahadum bụ asambo digrii ka ọ na-achọ, etu ahụ ka ọ dịkwa onye na-amụ Igbo. Ya bụ na ọrụ na-eche onye mụrụ ihe ọzọ na-echekwa onye mụrụ Igbo. A chọpụtakwara na nchịkọta ihe a na-akụziri ha gbadokarịrị ụkwụ na sayensi asụsụ, nzikọrịta ozi, kọmputa, amụmamụ na omenala.

Okwu Mmalite

Ihe ọbụla a na-eme n'ụwa nwere ihe kpatara e ji eme ya, ma ịzụ ahịa, ịrụ ọrụ, ma ịgụ akwụkwọ. Agụm akwụkwọ bụ nke gbasara anyị n'ebe a. Ebe o si gbasa anyị bụ n'amụm Igbo na mahadum.

Anyị chọrọ ime nchọcha n'isi okwu a bụ "Ọmụmụ Igbo na Mahadum Abụghị Anọmnisi". Isi okwu a apụtaghị na nkịtị. Kepu kepu anyị na-anụ na-adị ka ọ na-arụtụ aka n'etu obi na-adị ụmụ akwụkwọ na-amụ Igbo na mahadum. Ọ na-adị ka ha ejighi ezi obi ha amụ ya; na-adịkwa ka ịgụ ya anaghị enye ha afọ ojuju. Ọ na-adịkwa ka ha ana amụ ya n'ụdị "a hụghị ka e mere, e mee ka a hụrụ". Ọ na-adịcha ka ọnụ anaghị aka ha aka ikwupụta na ha na-amụ Igbo na mahadum. Ọ na-adịzi ka ha anaghị esonyecha n'ihe a na-emegasị n'ụlọ akwụkwọ, na-ezocha ezo ka a ghara ịma na ha na-amụ Igbo. Ọ bụ etu a anyị na-eche ọnọdụ ha dị mere anyị ji chọọ 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 akwụkwọ na-amụ Igbo na mahadum. Ebumnuche ndị ọzọ bụga ndị a:

ịchọpụta etu ndị na-amụ Igbo si egosi anọmnisi, ihe kpatara ha ji egosi anọmnisi, ọghọm na-abịara ha, nakwa ihe a ga-eme iji wee belata ọnọdụ a.

Usoro dị na nkwado anyị ga-agbaso wee me nchọcha a bụ nke sọvee (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, ntụlegharị amụmamụ, ntụcha nchọpụta nchọcha na nchịkọta nchọpụta 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 chọrọ ịkwado mmụọ ọgụụ 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.

Ntụlegharị agụmagụ ga-abụ inyocha ihe ndị e derela gbasara isiokwu anyị n'ụzọ dị iche iche. N'ebe a kwa ka anyị bu n'uche ịtụlegharị ụdị ihe a na-akụziri ụmụ akwụkwọ na ngalaba Igbo dị na mahadum dị iche iche. Olile anya anyị ebe a bụ na ntụlegharị a ga-eme ka anyị hụ n'uju, ihe ndị a na-achọ ka ndị mụrụ Igbo mata n'ụlọ akwụkwọ. Anyị ga-esi na ya mata ohere ha nwegasịrị n'amụmamụ ndị ahụ iji nweta ọrụ ma ha gụchaa akwụkwọ na mahadum. Anyị ga-anọkwa n'ebe a kọwatuo atụtụ abụọ anyị ji eme nchọcha.

Ntụlegharị agụmagụ gasịa, anyị abanye na ntụcha nchọpụta nchọcha. Ihe anyị kwadoro ime ebe a bụ ịchighari, tụlee, lewaa, lebamie anya, ma tụchaa okwu niile anyị nwetere n'amụmamụ na n'ajụjụ ọnụ anyị jụrụ ndị mmadụ. Mgbe anyị na-eme nke a, anyị ga-eledo anya n'ebumnuche nchọcha anyị n'otu n'otu, tinyere isonye na ntụzi aka atụtụ nchọcha anyị ga-enye. Ọ bụ ebe a ka anyị na-atụ anya isi nweta nchọpụta nchọcha anyị n'otu n'otu.

Na nkeji nke anọ ka nchịkọta nchọpụta nchọcha niile ga-ebiri ọkụ. Ebe a kwa ka anyị ga-ekwu okwu mmechi iji wee weta nchọcha a n'isi njedebe. Okwu mmechi anyị ga-egosị na anyị enwetela nchọpụta ihe ndị ga-eme ka ụmụ akwụkwọ na-amụ Igbo gharazie ịnọ n'isi.

Nchọpụta dị etu a ga-eme ka edemede nchọcha a baara ọtụtụ ndị mmadụ uru. Uru ọ ga-aba ga-erute ma asụsụ Igbo n'onwe ya, nakwa ụmụ akwụkwọ na-amụ Igbo. A na-atụkwuazị anya na ndị nkụzi Igbo ga-erite uru nke ha site n'edemede nchọcha a.

Ntụlegharị Agụmagụ

N'ebe a ka anyị ga-atụlegharị ihe e derela gbasara isiokwu a, ma nke metụtara ya kpọmkwem ma nke agbasaghị ya kpọmkwem. Nke a dị mkpa n'ihi na ọ ga-eme ka ndị ga-agụ ndepụta nchọcha a kpakọọ uche ha n'ihe gara aga n'ihi na ọ ga-enyere ha aka ighọta edemede a.

Ụdị Amụmamụ Dị n'Ụlọ Akwụkwọ

Ọrụ anyị na nkeji nke abụọ a bụ ịtụlegharị ihe ndị e derela banyere amụmamụ dị iche iche a na-amụ na ngalaba Igbo. N'ịtụlegharị ha, ebumnuche anyị bụ iledo anya n'ụdị mmụta na ịgba mbọ ga-esite na nke ọbụla wee nyere ha aka ịbara onwe ha uru, site n'inweta ọrụ ma ha gụchaa akwụkwọ na Mahadum.

Amụmamụ Lingwistiks na Igbo

Yusuf (2007) na-asị na lingwistiks na-amụ asụsụ site n'ilechapụta ihe n'asụsụ na n'ịkọwa ya. Lingwistiks nwekwara ike imepụta iwu asụsụ. E nwekwara ike ịmụ lingwistiks n'ụzọ grama, nke ga-agụnye ọdịdị ụda, ọdịdị ụda asụsụ, mmebe okwu, usoro okwu na nghọta okwu; nwekwaa ike ịmụ ya n'ụdị lingwistiks mmerenootu, lingwistiks ime mmụọ, ma ọ bụ lingwistiks mbamuru.

Finch (2000) na-akọwa na lingwistiks na-eleba anya n'etu ndị mmadụ si eji asụsụ eme ihe, wee si na ya kọwaa etu e si etinyegasị asụsụ n'ọrụ. N'ikwu etu e si eji asụsụ eme ihe ka ha na-esi emepụta iwu ndị na-asụ asụsụ na-agbaso.

Na nchịkọta nkọwa lingwistiks, ọ bụ usoro na-esi n'ụzọ sayensi amụ maka asụsụ. N'ịmụ maka asụsụ, ha na-ekwu etu asụsụ si akpa agwa, ọdịdị ya na njirimara ya. N'otu aka ahụ, ha na-enwe nkwekọrịta na lingwistiks na-enyocha nsogbu si n'asụsụ apụta, na-ekwukwa etu a ga-esi gbochie ya. Etu ahụ kwa ka o si eleba anya, chọpụta ka e si eji asụsụ eme ihe, wee si na ya nwee mkpebi, tụpụta atụtụ ga-ekwu etu a ga-esi na-eji asụsụ eme ihe. Nkwekọrịta ha bụkwa na a na-amụ lingwistiks site n'ọdịdị ụda, fonọlọji, mọfọlọji na sintaaks wee ruo na semantiks.

Ọ bụzị Yusuf (2007), na mpụrụiche ya, na-ekwu na ihe e ji eme amụmamụ lingwistiks bụ iji zụpụta ndị nkụzi asụsụ, tụmadị asụsụ Naịjiria. Ha na-atụ anya na ndị nkụzi a ga-abụ ndị ga-eme nke ọma. Ịmata ihe ndị a ga-eme ka ha mara asụsụ ha na ọrụ dịara ha na ya, ya bụ ịkụzi nkụzi.

N'okwu Ndimele (2005), ihe a na-amụ na lingwistiks na Naịjiria na-agbado ụkwụ na mmepụta usoro edide, asụsụ izugbe, ọkaasụsụ, mmebe nkọwa okwu, nkọwa ụtọ-asụsụ Igbo, na nkụzi Igbo na Bekee n'ụlọ akwụkwọ. Ọ na-ekwu na e kwesịrị ka a gbanwee ya, bido kụzie ihe ndị ga-emetụta ihe ndị mmadụ na-emegasị na ndụ were akpata ego.

www.masterstudies.com na-akọwa na ịmụ asụsụ nne na-enye aka n'ịchịkọta akụkọ gara aga maka agbụrụ ahụ, nakwa n'ichekwa omenala ha, ma mee ha abụrụ ezigbo ndị agbụrụ ahụ, tozuru etozu. N'aka nke ọzọ, www.aph.gov.au na-ekwu na ịmụ asụsụ na-eme ka onye ahụ na omenala ya nwee njikọrọ; na-emekwa onye ahụ o nwee afọ ojuju iji agbụrụ ya me ngala. Ọ na-enyekwara ya aka ịhafe omenala ya si n'aka fere aka.

Na nkọwa nke www.study.com, mmadụ ịmụ asụsụ ya dị mkpa, n'ihi na asụsụ bụ ya ka e ji ahafe ihe agbụrụ kpọrọ mkpa, iwu agbụrụ ahụ, omenala ha, ọdịbendị, ma ihe bụ nsọala na be ha. Mmadụ ịmụ asụsụ ya na-emekwa ka ndị ahụ nwee, ma mara ebe ha si na ụdị agwa na ejiji e jiri mara agbụrụ ha.

Okwu niile ndị a e kwugasịrị na-eme ka anyị hụ uru asụsụ na-abara ndị na-amụ ya n'ụlọ akwụkwọ. Ọ na-agwakwuazị anyị mkpa ịmụ asụsụ Igbo dị. O kwesịkwara ka anyị si na ya mata na onye gụrụ Igbo bụ onye a na-atụ anya na ọ ga na-akwado onwe ya maka ịkụzi nkụzi; dị ka ịkụzi ọdịdị ụda, fonọlọji, mọfọlọji, sịntaaks ma ọ bụ nghọta okwu. Nke ọbụla o tinyere uchu nay a, ọ ga-amụta ya, mara ya nke ọma. Ọ ga-etosịkwa ilenye anya na nkụzi lingwistiks, si na ya mụta nsogbu asụsụ na mgbochi ya, sikwa na ya mara ihe ọ ga-esi na mmụta lingwistiks mbamuru wee tinye n'ọrụ maka ịmalite ọrụ nke onwe ya, ma ọ bụ ịchọ ọrụ gọọmenti.

Yusuf (2007) gakwara n'ihu n'ịkọwa ihe kpatara ndị na-amụ Igbo ma ọ bụ asụsụ Naịjiria ji amụ lingwistiks n'ụlọ akwụkwọ. Ọ na-eme ha ka ha bụrụ ndị nkụzi asụsụ, tụmadị asụsụ Naịjiria, na-emekwa ha ka ha gbara nchọpụta atụtụ lingwistiks na nke e mere na lingwistiks mbamuru na mbọ aka. Nke a ga-eme ka ha mara na ha ga-akụzi asụsụ Igbo, na-akwado onwe ha maka ya.

Anozie (2003) na-enye nkọwa etu ndị Igbo si je West Indies na America ịmụ asụsụ Igbo tupu ha alọta ịkụzi ya n'ala Igbo. Mgbe ha lọtara, ha malitere ịchịkọba mkpụrụ okwu Igbo,ịtụgharị ọtụtụ okwu site n'asụsụ Bekee na Frenchi wee banye n'asụsụ Igbo. Ha tụgharịrị Akwụkwọ Nsọ, dee akwụkwọ grama Igbo, chịkọta olu asụsụ niile dị n'asụsụ Igbo. Ihe Anozie (2003) na-ajụzi bụ: kedu ọnọdụ asụsụ Igbo nọzi na ya taa?

Ajụjụ a kwesịri ka ndị na-amụ Igbo ugbu a zaa ya. Ndị agba ochie egosịla mbọ nke ha. Kedu ngosị mbọ ụnụ bụ ndị na-amụ Igbo n'oge ugbu a? Ha chịkọbara mkpụrụ okwu Igbo. Kedu nke ụnụ bụ ndị na-amụ Igbo n'oge ugbu a chịkọbara? Ha tụgharịrị ọtụtụ okwu Igbo na Bekee nakwa Frenchi. Kedu nke unu bụ ndị na-amụ Igbo ugbu a na-atụgharị? Ha tụgharịrị Baịbụlụ n'oge nke ha, dee akwụkwọ grama/ụtọasụsụ. Olee nke unu bụ ndị oge ugbụ a na-atụgharị ma ọ bụ na-ede?Ndị mgbo ochie chịkọtara olu asụsụ dịgasị n'asụsụ Igbo. Olee nke ndị na-amụ Igbo n'oge ugbu a chịkọbara ma tụgharịa?

Nke a na-egosị n andị na-amụ Igbo n'oge ugbu a dị ntala, jụọ ahụ oyi. Ha anaghị achọ ịgba mbo, ma na-achọ ka ihe ụfọdụ mee onwe ha. Ndị oge ugbu a anaghị eke nkwụcha. Ha asapeghị anya ma ncha. Ha chọrọ ịbụ ọgaranya, mana ha achọghị ịgba mbọ e ji abụ ọgaranya. Ha achọghị ichu uchu banyere ihe ha ga-eme wee kwalite asụsụ Igbo ha na-amụ, mana ha chọrọ ka asụsụ Igbo nye ha ọrụ. Ndị oge gboo kpọrọ asụsụ Igbo mkpa, kwalite ya, wee si na ya nwee aha, nwee ọrụ bụrụ ndị e ji eme ọnụ n'asụsụ Igbo. Kedu ịgba mbọ ndị oge ugbu a na-agba dị ka ndị gụrụ asụsụ Igbo? E nweghị.

N'oge ahụ kwa, dị ka Emenanjọ (2010) si akọwa, ihe na-ewu mgbe ahụ bụ izipụ ụmụ amaala Igbo ka ha je gụọ asụsụ Igbo na Mahadum Edinbugh na School of Oriental and African Studies (SOAS) na iwube ọmụmụ asụsụ Igbo na Mahadum Ibadan na ndị ọzọ. Ha wubere The West African Linguistic Society, nke mechaara bụrụ The Linguistic Association of Nigeria (LAN). Oge ahụ, lingwistiks bụ amụmamụ na-enye ugwu. Ndị gụrụ ya na-enwete ọrụ, sonye n'ịkwalite asụsụ Igbo, na-emepụta usoro edide Igbo, na-ede akwukwọ maka ndị na-amụ asụsụ Igbo dị ka L1, na-edekwa akwụkwọ ọkaasụsụ Igbo, nke e sin a ya enye ọtụtụ okwu Bekee aha Igbo.

Ụdị ọrụ a na ịgba mbọ a, ha dị ugbu a? Olee nke ndị na-amụ Igbo ugbu a na-achọ imepụta site n'ọmụmụ ha na-eme? O nwere okwu ọhụrụ ndị oge ugbu a gbakọrọ ọnụ sị ka ha mepụta? 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 raịsị, 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 tọrọ ute? Ịgba mbọ si n'asụsụ Igbo nyere onwe ha aka bụ ihe a na-atụ anya n'aka ndị na-amụ Igbo n'oge ugbu a.

Kay Williamson, n'akwụkwọ Emenanjo (2010), na-ekwu na onye ọbụla a kụziere lingwistiks abụrụla onye gụrụ lingwistiks. Onye ahụ kwesịrị ịna-arụ ọrụ onye gụrụ lingwistiks a na-ahụ anya, na-emetụ aka. Ọ na-ekwu na onye ahụ kwesịrị ịna-akọwa asụsụ, na-achịkọta, na-edetu ngwa ọrụ asụsụ Igbo, olu ndị, w.d.g. O wee na-akpọku ndị Naịjiria ka ha hụ asụsụ ha n'anya site n'ịkwalite ya, nwee ike na-edetu ụzọ mpụrụiche niile asụsụ Naịjiria si agbanwe, na-adịgharị, 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 19th 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 kwesịrị ịbụ ihe n]omi na mkpalite mmụọ nye ụmụ akwụkwọ na-amụ Igbo ugbu a. Olee ihe ndị ha na-eme na-egosị ntinye n'ọrụ na mbọ onye gụrụ lingwistiks ha gụrụ n'ụlọ akwụkwọ? O nwekwara onye n'ime ha na-achọ ịbụ Ogbalu nke abụọ n'asụsụ Igbo ha na-amụ? E nwekwara ihe ọhụrụ ha na-achọ imepụta, nke a ga-eji na-elote ha etu e si eji "Polyglotta Africana" elote Koelle? Olee onye, n'ụmụ akwụkwọ oge ugbu a ga-edepụta akwụkwọ nke ya, nke a ga-akpọ "Polyglotta Igboricana"?

N'ihe gbasara ịmụ asụsụ Igbo n'ụlọ akwụkwọ, odee a ma ama n'asụsụ Igbo, Emenanjo (2015) na-akọwa na otu n'ime ihe ndị na-akpalite ya ide akwụkwọ Igbo bụ ka ndị mmadụ kwuo okwu, nwee arụmụka banyere ihe ya dere. Ọ na-ekwu na ihe ọbụla ya dere na-enwe oghere dịgasị na ya, ebe ụmụ akwụkwọ n andị nchọcha ga-enwe ike inyochapụta ihe. N'ịma atụ, ọ na-ekwu na oghere a ga-eji nchọcha mechie ka dịcha na mgbakwụnye mgbatị, mgbakwụnye, mgbakwụnye mmepụta okwu, mmeka ngwaa, akpaalaokwu, wdg. Ọ na-aga n'ihu na-ekwu na ihe e mebeghị eme, a kpatụbeghị aka juru na fonọlọji, mọfọlọji, sịntaaks na nghọta okwu.

N'okwu ya, ọ na-asị na ihe e ji ama ndị na-eme ezigbo amụmamụ akwụkwọ bụ ịrụrịtaụ ka gbasara ihe onye ọzọ dere, ma ọ bụ ihe onye nkụzi kụziri. Ọ na-ekwu na ụtọ mmụta na amụmakwụkwọ bụ ime nnyocha na ime nchọchọ chọpụta ihe ọhụrụ ga-egosị na ndị ochie ataala nchara. Onye nkụzi ma ọ bụ nwata akwụkwọ enweghị ike ịjụ ajụjụ gbasara ihe onye ọzọ dere ma ọ bụ ihe onye nkụzi kụziri ezughị oke. Onye ahụ kwesịrị ka e leghara ya anya.

Mmụta dị mkpa n'okwu ndị a bụ na ụmụ akwụkwọ ga-asape anya na ụbụrụ ha, ghọta nkụzi a na-eme, wee si n'ihe ha ghọtara chọpụta ebe oghere dị, ya bụ ebe riri mperi ha ga-eledo anya wee dee akwụkwọ ga-akọwa iri mperi ahụ nke ọma. Ha nwere ike isi ebe ahụ jụọ ajụjụ,

ma ọ bụ were ebe ahụ mere ebe ha ga-eso nye onwe ha ọrụ ma ha gụsịa 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-enwrịrị ihe ha ga-atụnye, nakwa nnyocha ma ọ bụ nchọcha ha ga-eme. Ọ na-ekwu na ohere ime nchọcha ntụle na ntụlekọrịta juru eju n'amụmamụ olu asụsụ dị iche iche.

Traugott na Pratt (1980) na-ekwu na onye mere amụmamụ lingwistiks nwere ike itinye ihe ọ mụtara na mbamuru amụmamụ. O nwere ike iji ya me ntụcha amụmamụ ga, ma nke Igbo ma nke Bekee. Ịmami lingwistiks ime ga-enyere ụmụ akwụkwọ aka ịgbaso ezi usoro n'itinye mmụta lingwistiks n'ọrụ mbamuru n'ụdị amụmamụ ọbụla, ma nke amụmamụ, nkụzi na nsogbu si n'asụsụ.

Amụmamụ Asụsụ Mba Ọzọ

Ịmụ asụsụ mba ọzọ nwere ọtụtụ uru ya na ya na-eso, dị ka : inwe mmụọ ichepụta ihe ọhụrụ, inwe ụbụrụ na-atụ nkọ, inwe ohere inweta ọrụ n'ebe dị iche iche, ịga njem na mba ọzọ, inwe ezi mfụmobi, ịmata omenala mba ọzọ nke ọma, ịkwalite mmụọ nnyocha na ntụcha, mmụọ ichesa echiche echesa, ịbawanye adịmike ụbụrụ, ịmawaganye omenala ndị ọzọ, ije ofesi, inwe obi sara sara, inwe nka nzirita ozi, ịchọ ọrụ n'ofesi, iri nnukwu ụgwọ ọnwa na ighọtawanye ụwa anyị nọ n'ime ya. Ọ ga-ebụte ịgụ akwụkwọ n'ofesi, inwe ọtụtụ enyi n andị mmekọrịta, ịbụ onye ntapịa okwu na inwe ohere ịgụ akwụkwọ n'efu (www.excite.com).

McGregor (2009) na-eche na ọ bụ ihe dị mmadụ mkpa na-akpata ịmụ asụsụ mba ọzọ. Onye ahụ nwere ike chọọ ka ọ mara asụ asụsụ mba ọzọ nke ọma, bụrụ ọka ibe na ya. Na nkọwa Finegan (2008), mmadụ na-eji maka ije ezumike na mba ọzọ wee chọọ ịmụ asụsụ ha, ma ọ bụ chọọ ibi ebe ahụ, ma ọ bụ inweta nzere mmụta. Onye ahụ nwere ike chọọ iji ya zụ ahịa, rụọ ọrụ sayensi, mụta iti egwu, isonyere ndị mba ahụ wee na-ebi ndụ. Ọ na-eme ka mmadụ matawanye asụsụ nne.

N'ịdọnyere okwu a ukwu, onye ahụ ga-abawanye na mmụta asụsụ epum, o mee ụbụrụ ya achawapụ, dị nkọ, mepee mmụọ ncheta ihe, mee ka o nwee mmụọ ịtụnye aro, nye mkpebi n'okwu. Nke ka nke bụ inye onye ahụ ụbụrụ ịma akwụkwọ n'ụlọ akwụkwọ (www.etoninstitute.com).

A na-amụ asụsụ mba ọzọ iji mekọnyere ọtụtụ ndị mba ọzọ, iji gbagote n'ọkwa, iji bawanye ihe ụbụrụ nwere ike ime - icheta ihe, igbochinwu nsogbu, inwe ụbụrụ ntụle chara acha, nka ige ntị, mara omenala ndị ọzọ ga, nwee mfụmobi, w.d.g (www.leadwithlanguages.ọrg).

Site na mkpatara ndị a niile anyị lebara anya, o gosịrị na ịmụ asụsụ mba ọzọ bara nnukwu uru. Ihe a na-erite na ya bụ ya na-eme ndị mmadụ ji ahapụ asụsụ ha na-amụ nke mba ndị ọzọ.

Amụmamụ Omenala

Ahaneku (2018) n'akwụkwọ *Iri Ji UNIZIK na Ezi-na-Ifite Igbo Heritage Conference* na-akọwa uru omenala Igbo kwesịrị ịna abara ndị Igbo, tụmadị ụmụ akwụkwọ. Ọ sị na

amụmamụ n'ihe ọbụla a na-eme n'omenala Igbo kwesịrị ịbụ ohere a ga-eji tụte asụsụ na omenala Igbo wee nye ha ndụ ọhụrụ site n'itinye mmemme ahụ n'ọnọdụ ọ ga-esi daba, ma sonye n'usoro ndụ a na-ebi n'oge ugbu a, nakwa n'ịsape anya na mmụta ọhụrụ ndị Afrịka. Ọ na-akọwa na omenala bụ nchịkọta 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 zipụta nsirihụ ụwa ndị Igbo na ihe ndị ha kpọrọ mkpa na-elegara anya, ma sizie n'omenala ndị na-ahazinye onwe ha n'ụzọ dabara adaba n'ụdị ndụ a na-ebi ugbu a.

N'otu akwụkwọ ahụ kwa ka Umeogu (2018:21), onye isi Fakọlti 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 akwụkwọ na-amụ Igbo ga-enweta bụ isi n'otu omenala mee ka ụmụ ụwa mara maka nsape anya ndị Igbo, mmụọ ịdị n'otu na igwebụike ndị Igbo. Nke a gosịrị na ụwa na-atụ anya na ndị gụrụ omenala Igbo ga na-agba mbọ ịdọtị ihe ha maarala n'omenala Igbo, kwụnye nnu ọ ga-eji tọ ụtọ ka ụdị nri a na-esi n'oge ugbu a. Ha kwesịrị itinye mmụta oge ugbu a wee gosi okwukwe ndị Igbo n'ebe Chukwu nọ na adịm uchu ha, ịhụ ego n'anya, ịgba mbọ, isi eru ala, mmụọ mmepụta ma ọ bụ nchepụta, ịgazu ebe niile mmadụ bi n'ụwa, ọchịchị 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, akụkọala, atụtụ amụmamụ, amụmamụ mmekọrịta mmadụ na ibe ya, atụtụ nzirita ozi, sayensi ndọrọndọrọ ọchịchị na amụmamụ nghọta ụbụrụ isi. Ọ bụ ebe ndị a ka omenala si ebite ọtụtụ ihe o ji eme amụmamụ (www.study.com). Nkọwa a na-egosị na onye gụrụ omenala ga-enwe amamihe n'ọtụtụ amụmamụ ndị ọzọ, si ebe ahụ mụta, chepụta, mebe ọtụtụ ihe ga-enyere ya aka na ndụ; ya bụ, onye gụrụ omenala n'ụlọ akwụkwọ kwesịrị ka a kpọwa ya ọmachancha.

O gosiri na onye gụrụ omenala nwere ike ịkụziri ndị okenye, ịkụzi omenala, ịrụ n'ebe nchekwa ihe omenala, ịbụ onye ndụmọdụ omenala, ome nchọcha, w.d.g.

Amụmamụ Agụmamụ

Gbasara ịmụ maka agụmagụ n'ụlọ akwụkwọ, Obichukwu (2009) bụ ebe anyị ga-esi mata uru dị na ya. Agụmagụ bụ maka ekwurekwu na ederede. Ọ bụ ọrụ nka, ọrụ mmadụ ichemi echiche ime iji chepụta ihe ọhụrụ. Ọ bụ agụmagụ na-emetụtacha ọtụtụ ihe mmadụ nwere ike ịgabiga na ndụ. A na-esi na ya amụta ọtụtụ ihe ndị mmadụ gabigarala nke nwere ike ịkpalite mmụọ mmadụ n'ịkachi obi mepụtara onwe ya ihe a hụrụ anya ga-aba uru, nye ego. Ọ na-ekwu na agụmagụ na-esi n'ihe garala aga, kpọga mmadụ na nke na-eme ugbu a nakwa nke ga-eme echi. Onye mụrụ maka agụmagụ bụ onye na-akwa nka. O nwere ike imepụta ihe ọbụla, site n'ichesa echiche echesa, chemikwaa ya echemi.

Onye mụrụ maka agụmagụ ga-ama etu mmekọrịta mmadụ na ibe ya si adagharị, na-agbanwe. Onye ahụ bụ onye e ji ụbụrụ kara aka, ụbụrụ nchepụta echiche, nka nzirita ozi, nka ịgụ akwụkwọ na agụmagụ ma ọ bụ aghọtaazaa, nka ịma asụ asụsụ, ịma ahazi okwu,

wee mara. Amụmamụ agụmagụ na-anụcha mmadụ n'amụmamụ ndị ọzọ dị iche iche, mee onye ahụ ọ na-enwe mmasị ịgụ akwụkwọ gbasara isiokwu dị iche iche. Onye ahụ ga-abụ onye oke edemede na agụmagụ.

Mmụta agụmagụ ga-agbaziri mmadụ ịbụ odee a ma ama, n'ihi na onye edemede bụkwa onye agụmagụ, onye nchesa echiche na onye mmụọ arụmụka n'isi okwu niile (www.enotes.com).

N'akụkụ ọzọ, onye mụrụ agụmagụ nwere ike ịkụzi Bekee (English) ma ọ bụ Igbo, nwekwaa ike ịrụ ọrụ mbipụta akwụkwọ, ọrụ ịkọpị ederede, ọrụ nnyocha ederede. Onye ahụ ga-arụnwu ọrụ ịkụzi Igbo dị ka asụsụ mba ọzọ, nwekwaa ike ịrụ ọrụ nta akụkọ (www.wayup.com).

Amụmamụ Kọmputa

Amụmamụ kọmputa na-akwalite ụmụ akwụkwọ n'ịgba mbọ. Onye mụrụ ọmụmụ kọmputa ga-amụta usoro ọgbara ọhụrụ e si amụ akwụkwọ, mụta mmaeme ọhụrụ ga-enyere ya aka isonye n'usoro amụmamụ oge ugbu a. Ha ji ya achọ ihe na ntaneetị, were ya na-arụ ọrụ nnwale nke ụlọ. Ha jikwa ya amụ akwụkwọ, marazie iji kọmputa (ma nke ekwentị, ma nke mpanaka) wee na-amụta ọtụtụ ihe (www.jagranjosh.com).

A na-esi na kọmputa amụta etu e si eji igwe nkụpụta okwu eme ihe. Ha na-esikwa na ya mụta asụsụ kọmputa, kwalitekwa mmụta ụtọasụsụ ha. Ọ na-eme ha ahapụ ịna akpọdo isi n'akwụkwọ ọgụgụ oge ọbụla, kama ha akpọdo isi na kọmputa, na-aga na websaịtị, na-achọ mmụta ọhụrụ. Kọmputa na-eme ka ụmụ akwụkwọ mụta nzirita ozi n'ụdị dị iche iche, mee ha amata ihe ndị ha amabughị, tinyekwuo iji rụwa ọrụ aka ha ga-eji na-akpata ego (www.itstillworks.com).

Fromkin, Rodman na Hyams (2005) na-ekwu na kọmputa na-enyere ụmụ akwụkwọ aka ịchọta ihe ha amaghị, ime ntụgharị ederede na asụrasụ, ịma ka e si eme nchịkọta ederede, ịma ka e si ede edemede nchọcha na ihe ndị ọzọ a na-ede ede.

Fromkin, Rodman na Hyams (2005) na-egosị etu amụmamụ kọmputa si asape ụmụ akwụkwọ anya, mee ha ha enwee ike ịmawaga, ịmụtawaga ihe, tụmadị etu ha ga-esi bara onwe ha uru n'ụzọ dị iche iche. Ha na-esi na ya mụta ịchọ ihe ha amaghị, ịsụ asụsụ kọmputa, ịmụta ụzọ ọgbara ọhụrụ, ịmụta ime ntụgharị asụsụ, ịmụta ide edemede, ime nchịkọta ederede. N'ụzọ dịgasị etu a ka ha ga-esi nye onwe ha ọrụ, baara onwe ha uru, nwete ọrụ ngwangwa (www.jagranjosh.com, www.itstillworks.com).

Atụtụ Nchọcha

Ọ bụ atụtụ ike asụsụ agbụrụ (ethnolinguistic vitality theory) na atụtụ njumafọ onwe (theory of self-esteem) ga-amụnyere anyị ọkụ ime nchọcha a. Ka anyị kọwaa ha n'otu n'otu.

Atụtụ Ike Asụsụ Agbụrụ

Atụtụ ike asụsụ agbụrụ bụ Bourhis, Giles na Taylor (1977) wubere ya n'afọ 1977. Atụtụ a bu n'uche ịmata ma ndị ọbụla nwe asụsụ, ma ha ejirila maka ịsụ asụsụ mba ọzọ gbahapụ ịkwalite asụsụ ha, site n'inwe mmasị n'asụsụ mba ọzọ karịa nke agbụrụ ha. Ọ bụrụ na ha

agbahapụ ịkwalite 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'imelite asụsụ agbụrụ ha, ihe ọ pụtara bụ na asụsụ agbụrụ ha ga-enwe ezigbo ike. N'ihi nke a ka Emenanjo (2010) ji ekwu na ọ bụrụ na agbụrụ nwe asụsụ jiri maka ịsụ ọtụtụ asụsụ leghara asụsụ ha anya, mee ya ka ọ nọrọ n'ọnọdụ ọjọọ, ọ ga-eme ka asụsụ ahụ tinye isi n'ụzọ ọnwụ ya. Ịsụ ọtụtụ asụsụ adịghị njọ, mana ebe o si dị njọ bụ ma ọ na-eme ka ndị nwe asụsụ na-ahapụ asụsụ agbụrụ ha, na-agbaga na nke ndị mba ọzọ.

Ike Atụtụ a Nwere

Na nkọwa Bourhis, Giles na Taylor (1977), mgbe ọbụla ndị nwe asụsụ na-emekọrịta ihe, na-ahụ onwe ha ka otu ndị nwekọrọ otu asụsụ jikọrọ ha ọnụ, asụsụ ha na-agbalite, nwee etomuto na-egosị na asụsụ ahụ nwere ike. Asụsụ ọbụla na-ejikọ ndị nwe ya ọnụ etu a ka a na-asi na o nwere ike. Mana ọ bụrụ asụsụ adịghị ndị nwe ya mkpa, a naghị eme ha ka ha na-ebikọta ọnụ ghara ịkwalite ya, e jighị ya eme ngala, a mara na ike asụsụ agbụrụ ahụ pere mpe.

Etu e si Etinye Atụtụ a n'Ọrụ

Bourhis, Giles na Taylor (1977) na-akọwasi ike na atụtụ a na-enye aka n'ime ka a mara atụtụ a ga-eji nyere agbụrụ ahụ aka. Ọ na-akpalitekwa mmụọ agbụrụ ahụ ka ha bido hụwa asụsụ ha n'anya, na-etinye uchu n'ịmụ ya n'ụlọ akwụkwọ, werekwa ya na-ekwukọrịta okwu n'ezinaụlọ. Ọ na-enyekwa aka n'ịchọpụta ihe kpatara ndị agbụrụ ahụ ji agbahapụ asụsụ ha. E ji atụtụ a emere ngwa ọrụ e ji achọpụta ụdị agwa agbụrụ ọbụla na-akpaso asụsụ ha.

Atụtụ Njumafọ Onwe

N'agbanyeghị ndị rụrụla ọtụtụ ọrụ n'atụtụ a, otu onye a ma na ọ bụ ya malitere atụtụ a bụ James (1892). Ihe atụtụ njumafọ onwe na-ekwu bụ na onye ọbụla bụ mmadụ kwesịrị inwe mmụọ afọ ojuju gbasara ihe ya bụ, kwenye n'ime onwe ya, na ya bụ onye dị mkpa, zuru oke, Chineke kenyere ndị ụwa ka ọ baara ha uru. Ọ bụ atụtụ a na-ekwu maka mkpa ọ dị na onye ọbụla ga-abụ onye onwe ya juru afọ; ọ bụghị onye na-eleda onwe ya anya, kama onye tụkwasịrị obi na ya bụ onye ọganihu, onye na-eme eme, onye ga-emepụta ihe ga-ewu ewu n'ụwa, onye ụwa ga-ekwu maka ya.

Ike Atụtụ Njumafọ Onwe

Ebe ike atụtụ a gbajuru dọrọ bụ n'ịgosi na mgbe mmadụ nwere afọ ojuju nke onwe ya, ọ na-akpalite mmụọ onye ahụ ịhọrọ, kpebie n'obi ya ụdị mmadụ ọ chọrọ ịbụ n'ọdịnihu, na-agbazi mbọ etu ọ ga-esi bụrụ onye ahụ ọ chọrọ. Maụwell Maltz si n'aka www.mentalhelp.net zipụta ike atụtụ a nwere. Ọ na-ekwu, sị na enweghị njumafọ onwe dị ka mmadụ ịgba mbọ ịnyapụ ụgbọala n'elu na ọ gbadoro breeki ụkwụ, ya bụ mmadụ ịgba mbọ ka ya mee ihe agaghị ekwe omume. Nke a gosịrị na onye enweghị afọ ojuju agaghị azọpụli ije; ọ gaghị emepụtanwu ihe ọbụla n'ụwa.

Etu e si Etinye Atụtụ Njumafọ Onwe n'Ọrụ

Ebe a na-ahụkarị etu e si etinye atụtụ a n'ọrụ bụ n'ihe dị iche iche ọ na-akpalite mmụọ onye nwere njumafọ onwe ime. Ọ na-akpalite mmụọ onye ahụ ka o were anya ime mmụọ ya, buru ụzọ hụ ụdị nnukwu mmadụ ọ ga-abụ na ihe ọ ga-abụ, tupu oge ahụ eruo. Nke a na-adọnye ukwu n'okwu Napoleon Hill kwuru, na mmadụ ga-emenwu ihe ọbụla ọ ga-echepụtanwu n'echiche.

Ihe ọ gosịrị bụ na ọ na-eme mmadụ ọ kwụdosie ike na mkpebi obi ya. Ọ na-eme mmadụ ọ na-ahụ onwe ya mgbe niile dị ka onye mmeri, onye ma ebe ọ na-eje na ndụ. Onye ahụ agaghị abụ onye a na-akwagharị akwagharị, kama onye kwụdosiri ike na mkpebi ya. Ọ na-eme onye ahụ ọ na-eche echiche ọganihu mgbe niile, na-egosị ya n'agwa ọ na-akpa, nke a na-ahụ anya, na-egosị ya n'ihe ha na-eme, ụdị ọzụzụ ọ na-enye onwe ya, etu o si elegara onwe ya anya, n'ihe ọ na-ekwu, mbọ ọ na-agba na etu o si ahụta onwe ya.

Kaitholil (2005), n'ịkwado okwu ndị a, na-ekwu na njumafọ onwe na-eme ka mmadụ kwụdosie ike mgbe ọbụla onye ọzọ gwara ya okwu ọjọọ. Mmadụ sị onye ahụ na ọ ga-ala n'iyi, onye ahụ akwụdosie ike gwaghachi ya na ya agaghị ala n'iyi, na ya ga-abụrịrị nnukwu mmadụ na ndụ ya, na ya ga-erurịrị ebe olile anya ya dị na ndụ. Nkwụdosi ike dị etu a bụ ihe e jiri mara onye nwere njumafọ onwe.

Ntụcha Ngwa Nchọcha

N'ebe a ka anyị ga-atụcha ajụjụ ọnụ anyị gbara ụmụ akwụkwọ mahadum banyere anọmnisi ma ọ bụ anaghị esonye n'ihe niile ha na ụmụ akwụkwọ ndị ọzọ kwesịrị ịna emekọ ọnụ n'ụlọ akwụkwọ.

Tebulu (1a): Tebulu (1a) na-egosị ajụjụ a gbara ụmụ akwụkwọ na-agụ Igbo na mahadum

klaasị Ndị a Jụrụ Ajụjụ	**Ụdị Ajụjụ a Jụrụ ha**							
(1) Ndị Afọ Nke Abụọ	Ajụjụ nke mbụ	Ajụjụ nke abụọ	Ajụjụ nke atọ	Ajụjụ nke anọ	Ajụjụ nke ise	Ajụjụ nke isii	Ajụjụ nke asaa	Ajụjụ nke asatọ
(2) Ndị Afọ Nke Atọ	Kedu aha gị?	Ị bụ onye Igbo?	Ị na-amụ Igbo na mahadum?	Kedụ ihe kpatara i ji amụ Igbo?	Olee ụdị nkụzi a na-enye unu?	Ịmụ Igbo ana enye unu aṅụrị?	O nwere ihe dị iche n'etiti onye gụrụ Igbo na ihe ndị ọzọ	O nwere ndị ị maara ji digrii Igbo ha bido ezigbo ọrụ
(3) Ndị Afọ Nke Anọ								

Ebe Mgbado Ụkwụ n'Ajụjụ Nchọcha

Ka anyị kọwaa etu anyị siri hazi ajụjụ nchọcha a. Dị ka o si dị na tebulu dị n'elu, ndị anyị gbara ajụjụ ọnụ bụ ndị afọ nke abụọ, nke atọ na nke anọ. Anyị agbaghị ndị afọ nke mbụ ajụjụ ọnụ. Ihe kpatara anyị ji gụpụ ha na ndị a ga-ajụ ajụjụ ọnụ bụ maka na ha ka bịara ọhụrụ na ngalaba Igbo. Ha amachabeghị ihe ekwe na-akụ n'amụmamụ na mmemme dị n'ụlọ akwụkwọ. Ha batara ọhụrụ na mahadum, ka jiri otu ụkwụ wee kwụrụ.

A bịa na ndị a gbara ajụjụ ọnụ, a họọrọ ụmụ akwụkwọ iri na ise iri na ise na klaasị ọbụla. Ndị niile a gbara ajụjụ ọnụ na ngalaba Igbo gbakọtara 45. Ndị klaasị nke abụọ dị 26, a họrọ 15. Ndị klaasị nke atọ na nke anọ dị 28 na nke ọbụla, e wee họrọ 15 gbaa ajụjụ ọnụ na nke ọbụla.

N'okpuru ebe a, lezie tebulu ndị na-egosị ka o si ga:

Tebulu (1b): **Tebulu Ịmata Ndịiche Ndị Gụrụ Igbo na Ndị Agụghị Igbo**

Ndịiche	Ndị a jụrụ ajụjụ	Nọmba kwere ekwe	Nọmba jụrụ ajụ
Afọ nke abụọ	15 n'ime 26	3	12
Afọ nke atọ	15 n'ime 28	2	13
Afọ nke anọ	15 n'ime 28	1	14
Mgbakọta	45	6	39

Tebulu (1ch): **Tebulu Ịmata Pasentị Ji Ya Arụ Ọrụ**

Ịrụ Ọrụ	Pasenti kwere ekwe	Pasenti jụrụ ajụ
Afọ nke abụọ	80	20
Afọ nke atọ	86.66	13.33
Afọ nke anọ	93.33	6.66

Tebulu (1d): **Tebulu Ịmata Pasentị Ịgụ Igbo na-enye Aṅụrị**

Ịgbakụta ụwa azụ	Ndị a jụrụ ajụjụ	Pasenti kwere ekwe	Pasenti jụrụ ajụ	Pasenti azaghị azịza
Afọ nke abụọ	26	66.66	13.33	20
Afọ nke atọ	28	80	6.66	13.33
Afọ nke anọ	28	100	0	0

Ntụcha Ihe Bụ Ịnọ n'Isi n'Ime Ụwa

N'asụsụ Igbo, mgbe mmadụ gbakụtara ihe ọbụla azụ, ihe ọ pụtara bụ na onye ahụ chere ihu ebe ọzọ, hapụ ile anya n'ebe ihe ahụ dị. N'otu aka ahụ, "ụwa" bụ ebe ndị mmadụ bi, bụrụkwa ebe ọtụtụ ihe na-eme. Etu a ka mahadum si bụrụ ebe ọtụtụ ụmụ akwụkwọ nọ na-amụ akwụkwọ. Ọ bụkwuazị ebe ọtụtụ ihe na-eme. Ndị na-amụ akwụkwọ na-amụ. Ndị na-asọ mpi egwuregwu bọọlụ na-asọ. Mahadum weputere ohere nrụrịta ụka ụmụ akwụkwọ na-eme n'etiti onwe ha. Ụmụ akwụkwọ na-asọ mpi n'ihe dị iche iche, dị ka egwuregwu bọọlụ, w.d.g. N'asọmpi niile a a na-eme, e nwere ihe nrite, ihe ituru ugo na ịkwanye ugwu na-eso nke ọbụla. Ihe bụ ịnọ n'isi bụ mgbe ngalaba ọbụla dị na mahadum esonyeghị n'ọtụtụ ihe ndị a a na-eme. O gosịrị na ngalaba ahụ anaghị eleru anya n'ihe a na-eme. Ha anakwanụghị eso eme ihe a na-eme. Ha anakwanịghị eje ebe a na-eme ụdị mmemme ndị ahụ. Ọ bụ esonyeghị n'ihe a na-eme n'ụlọ akwụkwọ mgbe niile bụ ịnọ n'isi.

Mmechi

Edemede nchọcha a egosịla na onye ji asụsụ Igbo ji ihe. Anyị ahụla na asụsụ Igbo bụ ezigbo ihe ọmụmụ na mahadum n'ihi na ụdị ọrụ dị iche iche na-eche onye gụrụ Igbo, malite n'ọrụ nkụzi, ọrụ mbipute akwụkwọ, ọrụ nta akụkọ, ọrụ ọfiisi, ịba amị, polisi, kọstọm wdg. Onye gụrụ Igbo na onye gụrụ ihe ndị ọzọ nwere ike ibido ofu ụdị ọrụ n'ebe dị iche iche dị ka ndị gaarala mahadum. Ihe a na-akwụ onye ọbụla gara mahadum ka a na-akwụ ibe ya. Ya bụ na ihe a na-akwụ onye gụrụ amụmamụ ọbụla ka a ga-akwụ onye gụrụ amụmamụ Igbo. Nke a pụtara na onweghị ihe onye gụrụ 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 showes 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 '*Nlụịkwa*' 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 (*mbụbọ*) and distant farm (*ubi*). Except yam, majority of the crops are referred to as women's crops and are planted in the *mbụbọ*. 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 (*ndị 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 potentialchanges 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 subornation 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 an 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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MMEMME ERIMJI ỌHỤRỤ N'OGHE

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Ụmị Edemede

Mmemme iri ji ọhụrụ dị ka aha ya si dị bụ ihe a na-eme were eri ji izizi e gwuputara n'ala. Ọ bụ mmemme a ka a na-eme tupu onye ọbụla kọrọ ji enwee ike igwute nke ya rie. N'obodo m bụ Oghe ọ bụ mmemme na-ejikọta mmadụ niile ọnụ ma ndị kọrọ ji ma ndị akọghị ya. Ebumnobi nchọcha a bụ ịkọ maka iri ji ọhụrụ n'Oghe. Nwanchọcha lebekwara anya ma kọwaa ma e nwere myiri na ndịiche dị n'etu ndị Oghe si eri ji ọhụrụ na etu ndị Igbo ndị ọzọ si eri ya. Usoro nchọcha a bụ na nwanchọcha gbara ụfọdụ ndị okenye na ndị maara etu e si eme mmemme iri ji ọhụrụ ajụjụ ọnụ. Ọ gakwara n'ọba akwụkwọ dị iche iche gụọ ụfọdụ ihe ndị odee dere banyere oriri ji ọhụrụ n'ala Igbo. Atụtụ a gbasoro mee nchọcha bụ atụtụ nkọwa. Nchọpụta e mere gosiri na e nwere myiri na ndịiche dị n'etu ndị Oghe si eri ji ọhụrụ na etu ndị Igbo ụfọdụ si eri ya n'ihi na ọkwa mba na-achị n'olu n'olu. Nwanchọcha tụrụ alo ka ndị Igbo jidesie omenala oriri ji ọhụrụ aka ike ka ọ bụrụ mmemme a gaghị enwe ihe ga-egbochi ya ịga n'ihu, ka ọ bụrụ nwa tote, o tokwuru.

Okwu Mmalite

Oriri ji ọhụrụ bụ otu n'ime omenala Igbo nke ọbịbịa ndị ọcha emebighị. O so n'omenala e ji mara ndị Igbo niile. N'agbanyeghị na ọ bụ mmemme omenala, ezi nwafọ Igbo ọbụla na-esonyesi ike n'ime ya. Mmemme a bụ oge ndị Igbo ji enye chi kere ha ekele. Ha na-eme nke a n'ihi na o chekwara ha bido mgbe a kọnyere ji na ihe akụkụ ndị ọzọ n'ala ruo na ngwupụta ji ahụ. Ọ bụkwa oge a ka ha ji akwanyere ji ugwu dị ka eze akụkụ ubi niile.

Dị ka nkwenye ndị Igbo si dị, ha nwere nkwenye na o nwere agbara nwe ji. Ụfọdụ na-akpọ ya Njọkụji ebe ọtụtụ na-akpọ ya Ahịajiọkụ maọbụ Ifejiọkụ. Ndị Igbo kwenyere na ọ bụ agbara a bụ Ifejiọkụ na-echekwaba ji a kọnyere n'ala, mee ka o mee nke ọma. Ji bụ nri mbụ ndị Igbo nwere. Dị ka Ubesie (2004:134) siri kwuo, "Ebe ọ bụ na nri mbụ ndị Igbo nwere bụ ji na ede (akpụ ka bịara abịa), e nyere ji ọnọdụ nwoke nọ n'ala Igbo." O kwukwara na ọ bụ n'ihi nke a ka ọ na-abụ a chọọ ime emume ọ bụla gbasara ụmụ nwoke, ihe e ji na-emekarị ya bụ ji. Nwoke na-eje ụlọ akwa, ihe ọ na-ebu na-eje bụ ji na mmanya. A bịa n'ichi ọzọ, ji bụ isi. A chọọ ịmata ka akụ na ụba nwoke nwere ha, ihe e ji na-amata bụ ka ọba ji ya ha. Ọ bụ nke a mere na ebe ọ bụ na ndị Igbo bụ ndị ọrụ ugbo, obodo ọbụla n'ala Igbo na-ewepụta otu oge n'ime afọ iji mee mmemme pụrụ iche wee kelee mmọọ nwe ji ekele maka aka o nyeere ha n'ọrụ ubi.

Dị ka Osuagwu , Ekwealor, na Ibe (1989) si kwuo, "Ji kacha enwe nsọpụrụ. Ihe kpatara nke a bụ site n'akụkọ ndịichie ndị Igbo nke na-egosi na ọ bụ Chukwu ji aka ya nye

ụmụ mmadụ ji dị ka ihe oriri ha." O kwukwara na ndị Igbo bụ ndị na-arụpụta ji ebe ọ dị ukwuu bịa na-akwanyekwara ya ugwu pụrụ iche. Ha kwuru na tupu ndị Igbo erie ji ọhụrụ n'afọ ọbụla, o nwere mmemme ha na-eme iji too Ahịajiọkụ, rịọkwa arịrịọ ka ha rie ji ọhụrụ n'enweghị nsogbu ọ bụla. Ọ bụ mmemme dị etu a ka a na-akpọ iri ji ọhụrụ, ịlọ mmụọ maọbụ ọnwa asaa. Na mmemme a, a na-esi nri ji, ma were anụ ọkụkọ maọbụ anụ ndị ọzọ tee ofe iji ri ya. Ọ na-abụ nnukwu mmemme nke ụmụnne, ụmụnna, ndị ọgọ na ikwu na ibe mmadụ na-erutecha na nke ya soro ya rie, ṅụọ ma nwee obi aṅụrị. Ọ bụ eziokwu na emume a zuru Igbo ọnụ ma ọ bụghị otu mgbe ka e ji eme ya n'obodo niile dị n'ala Igbo.

Ntụlegharị Agụmagụ

Osuagwu, Unegbu na Okonkwo (1989) kọwara omenala dị ka "ihe na-eme n'ala mba. Ha bụ ihe mbụ na-eme n'ala wee bụrụzie ihe puru ome na mba e ji ama mba". Dị ka mmadụ si dị iche iche, obodo dị iche iche. Nke a mere e ji asị na nkụ dị na mba na-eghere mba nri.

Dị ka Emenanjo, Ekwe, Okolie, Kanu na Njubigbo (2008) n'akwụkwọ Ayozie (2018:79) kwuru na agbụrụ ọbụla nwere usoro ha si akpa agwa bụ nke e ji mara ha. Ha na-egosipụta njirimara ha n'ihe ndị a: etu ha si eyi akwa na ụdị akwa ha na-eyi, etu ha si eri nri na ụdị nri ha na-eri, etu ha si akwadobe erimeri ha na-eri, etu ha si agba egwu. Ụfọdụ na-eji obi agba egwu ebe ụfọdụ na-agba n'ukwu. Ụfọdụ na-emegharị ahụ ha niile; etu ha si eme mmemme dị iche iche, etu ha si ekpere chi ha, etu ha si eli ma na-akwa onye nwụrụ anwụ, ụdị anụ ha na-asọ nsọ, asụsụ ha na etu ha si asụ ya wdg. Ọ bụ ihe ndị a niile ha gụpụtara na ọtụtụ ndị ọzọ nke na-egosi usoro ndị si ebi ndụ ka a na-akpọ omenala.

Kalu na Nwosu (1978:3) kwuru na omenala dị ka otu ndị si ebi ndụ ha. Ọ gakwara n'ihu sị na ọ bụ ihe a kpachapụrụ anya hazie, wepụta ma nyekwa ọsịsa gbasara ụzọ obibi ndụ ndị nwe ya.

Anedo (2013:96) kwuru na omenala bụ etu ndị si ebi nakwa nkwenye ha nke sitere n'aka fere aka n'ụdị ekwumekwu ọnụ bụrụkwa nke e debere ruo taa. Ọ bụ ihe e ji mara ndị, dị ka asụsụ, ejiji, dịrị gawazịa. Mbah na ndị otu ya (2013:113) kwuru na omenala bụ uju ụzọ niile gbasara etu otu, ndị maọbụ mba si ebi ndụ ha.

Omego (2006:169) hụrụ omenala dị ka "usoro mmadụ kwesịrị isi akpa agwa bụ nke a na-amụta site n'aka ndị mmadụ n'obodo ma nyefekwaa ya n'aka ndị nke na-abịa n'ihu". Nke a na-egosi na ihe niile ndị Igbo na-eme site n'omenala bụ nke bidoro n'oge gboo. Mmemme iri ji ọhụrụ so n'ime ha. Oriri ji ọhụrụ so n'otu n'ime omenala nke malitere n'oge gboo nke o nweghị onye nwere ike ikwu mgbe o malitere. Okafo na Ewelukwa (2008:391) tụnyere ụtụ nke ha site n'ịsị:

> Mmemme iri ji ọhụrụ dị ka mgbe ndị Igbo ji echeta ndị nna nna ha lawara mmụọ ma kwanyekwara ha ugwu dịịrị ha. Ọ bụ oge ndị Igbo ji ekele Chineke maka ndụ o debere ha wee ruo mgbe ha gwutere ji n'ala. E jikwa oge a ekele mmụọ nwe ala n'ihi na ha kwenyere na ala nwe mmadụ niile. Ọ bụ ala na-ahụ maka ndụ, ahụike, ọmụmụ, ụba, erimeri ma na-emekwa ka erimeri baa ụba. Ọ bụ oge e wepụtara iji tụọ ndụ mmanụ ma nwekwaa obi aṅụrị.

Ayozie (2018:81) sị na "iri ji ọhụrụ bụ nnukwu emume ndị Igbo na-eme. Ọkpụkpọ oku maka iri ji ọhụrụ bụ nke e meweere mmadụ niile." Nke a gosiri na ọ bụghị naanị ndị kọrọ ji na-eme mmemme iriji ọhụrụ. Ma ndị kọrọ ji ma ndị akọghị ji na-esonye na mmemme a n'ihi na ọ bụ ihe obi aṅụrị. Osuagwu (1979:11) nwere otu echiche ahụ dị ka o gosipụtara n'ebe:

> …na iri ji ọhụrụ bụ emume dị n'ala Igbo a na-eme kwa afọ kwa afọ, maka ikele chi kere ji etu o siri mee ka ji ha kọrọ n'ala ruo nne. O kwuru na ndị Igbo kwenyere na ọ bụrụ na ha emeghị emume iri ji afọ ọbụla na chi kere ji a na-akpọ Njọkụ maọbụ Ajọkụji ga-eme ka ebe na ihe ndị ọzọ dị n'ime ala tachapụ ji ha, mee ka ụnwụ daa n'ala. Ndị Igbo kwenyekwara na ọ bụrụ na onye emeghị emume iri ji rie ji ọhụrụ, na ọ ga-anwụ ma ọ bụ daa oke ọrịa.

Ihe dị mkpa n'ihe Osuagwu kwuru bụ na ọ dị oke mkpa ime mmemme erimji. Ihe a dị mkpa iji nata mmụọ nwe ji ikike ma nyekwa ya ekele. Ikike ahụ ga-enye ndị mmadụ ohere iri ji ọhụrụ ahụ n'enweghị nsogbu ọbụla.

Iri ji ọhụrụ dị ka Ubesie (2004) si kọwaa ya bụ emume iri ji ọhụrụ dị ka emume ndị Igbo na-eme n'afọ iji kelee ma ọ bụ nabata ji ọhụrụ. O kwuru na ọ bụ site n'ọtụtụ okwukwe ndị Igbo nwere n'ebe ji dị ka ha ji eme ya. Osuagwu, Ekwealor na Ibe (1989) na Ubesie nwere otu nghọta. Ha kwuputara echiche ha n'ebe a,

> A na-ewe ji dị ka chi nta nke a na-akpọ Ahịajịọkụ, maọbụ Ifịajọkụ. O nwekwara ndị mmadụ ndị a na-akpọ Osuji. Ihe nke a na-akọwa bụ na ji nwere ọnọdụ pụrụ iche n'aka ndị Igbo. Tupu ndị Igbo erie ji ọhụrụ kwa afọ, o nwere mmemme ha na-eme iji too Ahịajọkụ, rịọkwaa arịrịọ ka ha rie ji ọhụrụ n'enweghị nsogbu ọ bụla. Mmemme a ka a na-akpọ iri ji ọhụrụ.

Dị ka ha siri kwuo, mmemme a zuru Igbo dum ọnụ mana a na-akpọ ya aha dị iche iche n'ebe dị iche iche. Ọ bụ mmemme a na-esi ma na-erikwa ihe dị iche iche na-abụghị naanị sọ ji n'agbanyeghị na ọ bụ iri ji ọhụrụ ka a kpọrọ ya.

Okoye (2004) n'aka nke ya, kwuru na ihe na-akpata ihe, n'ihi ya na ha kwenyere na ha inwe ike, dị ndụ kọọ ji n'oge ọrụ ugbo wee dịkwa ndụ gwute ha ma rie ha na o nwere onye mere ka ọ gazie. Ọ bụ nke a kpatara ndị Igbo ji eji oge ịwa ji ekele Obasị bi n'elu ma nna nna ha ekele etu ha siri duo ha n'ogologo oge niile ha nọ n'ọrụ ugbo wee ruo na ha adịkwa ndụ gwute ji ndị ahụ rie. Oge a dị ka o si kwu, bụkwa oge ezumike na oge ịtụ ndụ mmanụ. Isiokwu Okoye bụ na oge erimji ọhụrụ bụ oge ndị ọrụ ugbo n'ala Igbo ji ezu ike ọrụ ha rụrụ n'afọ ahụ ma nwee aṅụrị so ya:

Ogbalu (1985) kwuru na "tupu e nwee mmemme iri ji ọhụrụ n'ala Igbo na ọ dịghị onye ọbụla ga-eri ji ọhụrụ maọbụ gaa gwute ya n'ubi ya. Mana mmemme a gasịa, onye ọ

bụla nweziri ike jee n'ubi ya n'ụtụtụ echi gaa gwuru ji nke ya rie." Na nkọwa Ogbalu, mmemme iri ji ọhụrụ bụ nke a na-ebu ụzọ eme iji nye onye ọbụla ikike ijezi n'ubi ya gwute ji rie ma a gaghị eme nke a ma ọ bụrụ na e ribeghị ji ọhụrụ. Ọ pụtakwara na ọ nweghị onye na-emetu ji ọhụrụ aka ma e nyechaghị ji ọhụrụ ugwu na nsọpụrụ o nwere. Ahụhụ na-adịkwara onye ọbụla mebiri ugwu na nsọpụrụ a na-enye ji ọhụrụ.

Dị ka Ọfọmata (2012) so na ndị lebara anya na akọm ji na erim ji. Ọ rụtụrụ aka na a naghị eri ji ọhụrụ ma ọ bụrụ na e meghịrị ya mmemme. Echiche ya n'uju, ka o gosiputara ebe a:

> Ọ bụrụ na ndị Igbo kọnyechaa ji n'ala, ha nwekwara mgbe ha ji egwupụta ya n'ihi na ji nwere oge ọ na-anọ n'ala. Mana n'ala Igbo, n'ihi ugwu na nsọpụrụ e nwere n'ebe ji nọ, e nwere mmemme ndị Igbo na-eme tupu e gwupụta ji ahụ ma riwe ya. Ọ bụrụ na oge a ga-eji gwupụta ji ruo, e gwupụta ya, ihe a na-akpọ ji ahụ bụ ji ọhụrụ. Mmemme ahụ a na-eme tupu e riwe ji ọhụrụ ka a maara dị ka iri ji.

Ofọmata dị ka odee ndị ọzọ na-akọwa na a ga-emeịrị mmemme iji kwanyere ji ọhụrụ ugwu tupu e riwe ya. Nke a na-egosi na arụsị na-eri ọbara, iji mmiri fee ya abaghị uru. Ndị Igbo nwere nkwenye siri ike na mgbe ọ bụla e mere mmemme iri ji ọhụrụ na onye Igbo ọbụla agazịghị atụ ụjọ n'ịga gwuru ji ya riwe.

Oriri Ji Ọhụrụ

N'ezie, iri ji ọhụrụ so n'omenala zuru Igbo dum ọnụ. Iri ji ọhụrụ dị ka aha ya si dị bụ oge ndị Igbo wepụtara iji rie ji izizi e gwupụtara n'ala tupu onye ọbụla kọrọ ji egwuru ya riwe. Ọ bụ oge ndị Igbo ji enye Chineke kere ha ekele n'ebe ọ pụrụ iche n'ihi nchedo o chedoro ha bido mgbe a kọnyere ji n'ala ruo mgbe o ruru igwupụta ma rie ya. Ọ bụkwa oge ahụ ka ha ji akwanyere ji n'onwe ya ugwu dị ka eze akụkụ niile a kọnyere n'ala.

N'ala Igbo, ọtụtụ obodo nwere aha dị iche iche ha na-akpọ mmemme iri ji. Ụfọdụ na-akpọ ya iri ji ọhụrụ, ịwa ji, mmemme ọnwa asatọ, ọnwa asaa, ịtọ Nri, ọhụhụ ji wdg. O nwekwara mpaghara ala Igbo ebe e ji Ahajiọkụ, Ifejiọkụ ma ọ bụ Ifajọọkụ wee mara mmemme iri ji ọhụrụ. Ụfọdụ na-akpọkwa aha ndị ọzọ dị ka Ikeji, Iro mmụọ, Akanị wdg. Ọ bụkwaghị otu oge ka a na-eme ya n'ala Igbo gbaa gburugburu. Ọ nwere mpaghara ndị na-eme ya n'ọnwa asaa, ọnwa asatọ ma ọ bụ ọnwa itoolu n'afọ ọ bụla.

Dị ka o siri dị, ebe ọ bụ na ndị Igbo bụkarị ndị ọrụ ugbo, otu ugboro n'ime afọ, obodo ọbụla na-eme emume pụrụ iche iji kelee mmụọ nwe ji ekele maka aka ọ na-enyere ha n'ọrụ ugbo. Dị ka nkwenye ndị Igbo si dị, mmụọ nwe ji ka a na-akpọ Ahịanjọkụ, Ifejiọkụ, Njọkụ maọbụ Ahịajọọkụ dị ka oluasụsụ ha si dị. Ha na-ekele ya ka o si duo ha n'oge ọrụ ugbo gara aga, mee ka ji ha kọrọ mee nke ọma, ruo nne, ha wee na-egwupụtakwa ha n'udo. Ha na-arịọkwa ya maka nke ha ga-akọ n'ihu, ka ọ mekarịa nke ha na-egwupụta mgbe ahụ.

Tupu e rie ji ọhụrụ, a na-ama ọkwa ya ka ndị mmadụ wee kwadowe. N'obodo ụfọdụ onye na-ama ọkwa maka iri ji ọhụrụ bụ onye ji ọkwa Ifejiọkụ ma ọ bụ Njọkụ ma n'ebe ndị ọzọ o nwere ike bụrụ onye bụkarịrị n'okenye ma ọ bụ Eze ọzọ na-abụ onye ji isi Ifejiọkụ. Ọ

bụ ya ka ọ dịịrị ime ka ndị obodo mata na emume iri ji ọhụrụ adịla nso, ka onye ọbụla na-akwado.

O ruo mgbe a ga-eri ji ọhụrụ, obodo ọbụla na-eri ya n'oge nke ha. N'ụbọchị ahụ ụmụ nwoke niile ndị zuru ihe e ji nwoke eme n'obodo ga-egwutecha ji ma buru otu mba ji otu mba ji gaa be Eze Ifejiọkụ. Ha ga-edowecha ji ndị ahụ n'ihu okwu mmụọ ahụ. Onye ọbụla n'ime ha ga-ebukwa mmanya, ọkụkọ na ọjị wee bịa ebe ahụ. Ọ bụ eze ahụ nwecha ihe ndị ahụ e butere n'okwu arụsị ma ọ bụ mmụọ ahụ. A ga-esi na ji ndị ahụ wepụta ji, bachaa ma sikwasikwa ha n'ọkụ. A ga-egbukwa ọkụkọ ole na ole ma mesachaa ọbara ha n'okwu Ifejiọkụ ahụ. Ọkụkọ ndị ahụ e gburu egbu ka a ga-eji sie ji ọhụrụ ndị ahụ. N'obodo ụfọdụ ọ bụ onye kacha bụrụ okenye n'obodo na-anọ n'isi mmemme iri ji ọhụrụ. Ọ ga na-akọrọ ndị obodo ọtụtụ akụkọ miri emi maka mmemme iri ji ọhụrụ. Ọ ga na-akọrọ ha akụkọ miri emi gbasara obodo ahụ dị ka akụkọ ala nke obodo ahụ, ebe ha siri bịa nakwa ọtụtụ akụkọ ọdịnala ndị ọzọ. Nke a bụ ka e were chere ihe a na-esi ka ha ghee maka oriri na ọṅụṅụ.

Mmemme iri ji ọhụrụ bụ oge oriri na ọṅụṅụ pụrụ iche maka na erimeri na-abụ atụrụ taba. Mgbe e sichara ji ndị ahụ, a na-asụ ụfọdụ nri ma gbuo ụfọdụ awayị, ọ bụ nke sọrọ onye ka ọ ga-eri. Ụfọdụ nwere afọ na-eri ha niile. Mmanya dị iche iche na-ejupụta. Nke sọrọ onye, ọ na-aṅụ. A na-ahụkwa ji ụfọdụ ahụ were mmanụ ọhụrụ, ụgba, ya bụ ụkpaka na ose wee rie ya. Ihe ndị a niile bụgbado ihe na-eweta obi aṅụrị. Ikwu na ibe na-abịakwa be ndị ụmụnne, ụmụnna na ndị enyi dị iche iche soro rie ji ọhụrụ ma nwee ọṅụ dị na ya.

N'agbanyeghị ihe ndị a niile, ọtụtụ mmadụ n'oge ugbu a na-ahụtazị iri ji ọhụrụ dị ka ikpere arụsị ebe ndị obodo ụfọdụ mechigoro mmemme a kpam kpam n'ihi na ha na-ahụta ndị na-eme ya dị ka ndị ka nọ n'isi. Ọtụtụ ndị nne na nna anazịkwaghị ekwe ka ụmụ ha sonye na mmemme a n'obodo ha maọbụ soro rie ihe ọ bụla e siri ebe ahụ. Nke a bụ n'ihi na ha na-ahụta ya dị ka ihe a gọrọ n'arụsị maọbụ ihe ndị ọgọ mmụọ. Ha wee chefuo na nke a bụkwa otu n'ụzọ e si akwalite omenala na njirimara ndị Igbo. Ọ bụkwa oge ndị Igbo ji anọkọ ọnụ dị ka ụmụnne wee kpaa maka ọdịmma na ụtọ nke obodo ha tinyere ọtụtụ uru ndị ọzọ ọ na-eweta. N'obodo ụfọdụ a na-eme mmemme a ihe dị ka otu izu ebe ụfọdụ na-eme ya ụbọchịabụọ maọbụ atọ.

Erimji n'Oghe

N'ebe niile n'ala Igbo a na-eme mmemme tupu e rie ji ọhụrụ. Oghe so n'otu n'ime obodo dị n'Okpuru Ọchịchị Imeobodo Ezeagu nke dị na Steeti Enugwu. Ọ bụ n'ọnwa asatọ kwa afọ ka ha ji eme ya. Ụbọchị e ji ebido mmemme a n'Oghe bụ ụbọchị Orie. Ụbọchị Orie ahụ onye kacha bụrụ okenye n'ụmụnna bụ ya bụ onye isi nchụaja . Ndị Oghe na-akpọ iri ji ọhụrụ Ihejọọkụ. Ọ bụ onye isi nchụaja ahụ bụ ya na-ahụ maka ihe niile a ga-agọ n'okwu arụsị Ihajọọkụ. Ọ bụkwa ya na ndị okenye ndị ọzọ na ndị chiri echichi na-aka ihejọọkụ (ikwu ụbọchị a ga-eri ji ọhụrụ). Ha na-eme nke a ma ọ fọdụ izu asaa ka mmemme ahụ malite. Ha niile na-aga n'ihu ihejọọkụ ahụ jiri ogene, na-ekwu ụbọchị iri ji ọhụrụ ga-abụ. Ha kwuchaa n'ọnụ, ha akụọ ya n'ogene. Ha ga-eme nke a ugboro asaa iji gosi na ọ bụ izu asaa fọdụrụ ka e bido mmemme iri ji ọhụrụ.

N'ụbọchị a kara aka okenye ọbụla n'ụmụnna na-akpa ihe a na-akpọ "òbàrà òbàrà" (nke a bụ ọmụ nkwụ a kpara akpa) dowechaa n'okwu arụsị ọbụla dị na be ha. Ha na-edowekwa ọbara ọbara ndị ahụ n'ili ndị bụ ezigbo mmadụ nwụrụ anwụ maọbụ ndị chiri echichi nwụrụ anwụ. Ha na-eme nke a iji gwa ha na mmemme iri ji ọhụrụ amalitela, ka ha

nọnyere ha bido n'oriri ya ruo na njedebe ya. Nke a bụ ihe a na-eme n'ụbọchị Orie. Ọ bụkwa ụbọchị Orie ahụ ka ụmụ nwoke niile tozuru ihe e ji nwoke eme na ụmụ nwaanyị ndị chiri echichi na-egwute ji buru mba ji, mba ji ya na ọkụkọ na mmanya nke onye isi nchụaja ga-egburu Ihejọọkụ nke ha (ọnụchi ha).

N'uhuruchi ụbọchị Orie ahụ ka ha ga-ahụ ji ụfọdụ n'ọkụ were mmanụ dị ọhụrụ na ihe ndị ọzọ dị ka ụkpaka, ogiri na ihe ndị ga-eme ka ọ tọọ ụtọ wee rie ya. Onye isi nchụaja ga-ebu ụzọ were ji nke ndụ o berisịrị eberisị sonye n'osisi dị iche iche ga dosachaa ha n'ebe ndị ahụ niile o dowechara ọbara ọbara ahụ ọ kpara. Ọ ga-egbu ọkụkọ ndị ahụ niile were ọbara ha mesasịa n'elu okwu arụsị dị iche iche dị be ha wekwara mmanya tụsịa na ha. Ihe ndị a niile bụ ka mmụọ niile dị be ha bụ ndị na-eme ezigbo ihe soro ha rie ji ọhụrụ. A ga-egbuzi ji ndị fọrọ awayị, sụọ ụfọdụ nri, were ọkụkọ ụfọdụ sie ofe. Nke sọrọ onye n'abalị ahụ ọ na-eri. Mmanya dị iche iche na-eju ebe niile. Nke sọrọ onye, ọ na-aṅụ. Onye ọbụla a na-enwe obi aṅụrị na obi ụtọ.

Ụbọchị afọ bụ ụbọchị oriri na-ada ụda. Nke a ka ha na-akpọ "ntụghe anụ ọkụkọ". Ọ bụ nri ji, anụ ọkụkọ na ighu bụ ihe na-ejupụta ebe niile. Anụ ọkụkọ bụ tawa ka ike ha gị. Mmanya bụ kama ọ ga-adọ n'ite, ka ọ dọrọ n'afọ. Ụmụnne, ụmụnna, ikwu na ibe na ndị enyi na-abịa soro ndị nke ha rie, ṅụọ ma nwee obi aṅụrị so mmemme iri ji ọhụrụ. Egwu dị iche iche ga-ejupụta nke na-eme ka obodo na-ekpo ọkụ. Ụmụ okorobịa ga na-agba mgba. A ga na-eti mmọnwụ dị iche iche nke ndị mmadụ ga-eji ma na ụbọchị ahụ di egwu. Ọ bụ n'ama egwuregwu obodo maọbụ n'ahịa ka ihe ndị a ga na-eme mgbe e richara ma ṅụọkwa. Oriri na ọṅụṅụ ga na-agakwa n'ihu n'ebe ahụ.

Ma tupu mmemme a amalite, onye ọbụla bịara n'obodo ahụ ga-abanye na be onye eze arụsị ịhụ ya bụ onye isi nchụaja. Ọ ga-esi na ji ahụ e butere bupute ji itoolu. Ji ndị a bụ ji Ihejọọkụ. Ọ ga-adọwara ya ọhanaeze bịara ebe ahụ. Nke a bụ ji ọhụrụ mbụ a na-egwute n'ala Oghe niile. Onye isi nchụaja a ga-agọ ọfọ, kpọkuo mmụọ nwe ji ahụ, rịọkwaa ya ka ọ nye mmadụ niile ahụ ike na ogologo ndụ dị mma ha ga-eji na-eri ji ọhụrụ kwa afọ. Ndị niile nọ ebe ahụ ga-esekpuru ala. Ọ ga-eburu ji ahụ n'ụkpa ṅee ha n'isi ugboro itoolu, na-agọkwa ọfọ ndụ na ihe dị mma. Mgbe nke a gasịrị. Onye ọbụla ga-abịa were otu mba ji bie ya ọma sị ihe ọbụla ga-asị na ya agaghị adị ndụ rie ji ọhụrụ n'afọ a, ya buru ọkụkọ ụzọ lakpuo ụra n'ihi na ya eriela ya. Mgbe e mechara nke a, onye isi nchụaja ga-ebu ụzọ rie ji ọhụrụ, ndị ọzọ esoro ya riwe.

Tupu e mee mmemme a, o nweghị onye ọbụla ga-eri ji ọhụrụ ma ọ bụ ga gwute ya n'ubi ya. Mana mgbe mmemme a gasịrị, onye ọbụla nwere ike jezie n'ibu ya n'ụtụtụ echi ya ga gwuru ji nke ya rie.

Uru Erimji Ọhụrụ

Ji na-enwe ugwu pụrụ iche n'ala Igbo n'ihi na ndị Igbo weere ya dị ka nnukwu ihe. Mmemme iri ji ọhụrụ bara nnukwu uru n'ihi na e ji oge mmemme a echeta ndị mbụ na ndị egede na-enye ji n'ala Igbo. Mmemme iri ji ọhụrụ na-enye obi aṅụrị n'ebe ọ dị ukwuu. Nke a bụ maka na ndị Igbo nọ n'ụzọ ije na-alọtacha maka iri ji ọhụrụ. Mmadụ na-ejupụta ebe niile. Ndị mmadụ na-ahụcha ndị nke ha si mba dị iche iche lọta ndị ọ tere aka ha hụdewere. Oge mmemme a na-abụ oge obodo na-ekpo ọkụ karịa n'ihi egwu, mmọnwụ na mgba dị iche iche a na-enwegasị. O nweghị oge ụmụaka na-enwe obi aṅụrị karịrị ka ha na-enwe na

mmemme a. Ebe ọ bụ na mmemme iri ji ọhụrụ bụ otu ugboro n'afọ, ndị Igbo ụfọdụ na-eji oge ahụ agụ afọ. Oge mmemme a malitere, a mara na afọ akụrụla ọnụ.

Obodo ụfọdụ n'ala Igbo na-ewekwa ya dị ka oge achụmnta ego maka mmepe obodo ha. Ha na-ejikwa ya akpa nkata maọbụ enwe nzụkọ maka ọganihu obodo ha. Mmemme iri ji ọhụrụ na-emekwa ka ụmụaka, ya bụ ndị ntorobịa mụta omenala ndị mụrụ ha.

Iri ji ọhụrụ bụ emume na-akpọkọta ụmụafọ Igbo ma ndị nọ n'ezi ma ndị nọ n'ụlọ ọnụ. Ọ bụ oge ha ji anọkọ ọnụ, ńụria, rikọọ ma nwee mmekọrịta n'etiti mmadụ na ibe ya ma kparịta ụka gbasra ihe na-eme n'ezinaụlọ na kwa n'obodo.

Ọ na-eweta udo, ịhụnanya, aṅụrị na ịdị n'otu n'etiti mmadụ na ibe ya. Ọ na-akwalite omenala. Ọ bụ otu n'ime omenala ndị Igbo na-enye aka ikwalite asụsụ na omenala Igbo ka anyị nwee ihe a ga-ahapụrụ ụmụ ụmụ anyị ha tinyere idobe omenala anyị ọkpụtọrọkpụ.

Emume ihajọọkụ na-eme ka onye ọbụla jide onwe ya aka n'ihe gbasara ihe ọ kọrọ n'ubi. Mkpa jide onye Igbo, o nwere ike je gwuru ji ya ree wee gboo mkpa dịịrị ya. Ọ bụrụ na e nweghị usoro e ji egwu ji, ụfọdụ ndị mmadụ nwere ike igwucha ji ha tupu ọ kaa aka n'ala, nke bụ na mgbe ndị ọzọ ga na-ewe ihe ubi, ha anọrọ na-ele n'anya. Mgbe ibe ha ga-anọ n'oriri, ụnwụ ana akpọ be ha.

Ọrụ ji bụ ọrụ sigburu onwe ya n'ike n'ọrụrụ. Ọ bụ nke a mere ndị Igbo ji na-eme nnuwku oriri mgbe ha na-amalite iri ji ọhụrụ iji gosi na ha esila n'oge ahụhụ wee bata n'oge udu nri. Ọ na-enyere ndị mmadụ aka ichezọtụ ahụhụ ha tara mgbe ha na-akọ ji.

Ọghọm Erimji Ọhụrụ

Ihe ọbụla nwere uru nwekwara ọghọm na-esi na ya apụta. Mmemme iri ji ọhụrụ nwekwara ike ibute aghara maọbụ ọgụ n'obodo. Dị ka e kwuru na mmemme a bụ nke a na-eji mgba na iti mmanwụ eme ka ọ na-ekpo ọkụ, mgba ọnụmara nwere ike ibute aghara. Ụdị aghara dị etu a na-ebute nnụrịta ọgụ n'etiti ọnụmara abụọ gbara mgba. Nke a nwere ike ibute mmerụ ahụ maọbụ ọnwụ. Etu a ka ọ dịkwa n'ebe iti mmọnwụ dị.

Ezinaụlọ ọbụla na-eme mmemme a dị ka ego ha ha. Ebe aṅụrị ga na-egbu ezinaụlọ nwere ego ka mmanya, ọ na-eme ka ezinaụlọ enweghị ego na-enwe obi mgbawa. Obi iwe na obi mgbawa ahụ nwere ike ibutere onye maọbụ ndị enweghị ego ọnwụ ike.

Ụfọdụ mmadụ na-enwe anya ụfụ n'ebe ndị ọzọ nọ. Ndị dị etu a nwere ike iji ohere mmemme oriri ji ọhụrụ a mesie onye ọ na-enwere anya ụfụ ike. Otu ndị mmadụ, ọ kachasị ụmụ okorobịa na-arịa ahụ maọbụ nwụọ ọnwụ mberede n'ihi na ha lọtara obodo ha maka ụdị mmemme a. Nke a bụ ọrụ aka ndị ajọ mmadụ nọ n'obodo.

Nchịkọta na Mmechi

Nwanchọcha chọpụtara na nchọcha a bụ erimji ndị Igbo niile bụ otu ihe kama na o nwere ebe e nwere obere ndịiche na nke Oghe. Ndịiche ndị ahụ bụ n'ọbara ọbara ha n'akpa ekposa n'okwu arụsị dị na be ha na n'ili ndị ezigbo mmadụ na ndị chiri echichi nwụrụ anwụ. Ọ bụghị Igbo niile na-eme nke a. Ọzọ bụ n'ụzọ ha si ekwu mgbe erimji ha ga-amalite na ndị ọzọ. Ha nwekwara ntughe anụ ọkụkọ bụ ya bụ mgbe a na-ata anụ ọkụkọ aghara aghara ya na ighu. Ihe ndị a niile bụ ihe so eme ka mmemme iri ji ọhụrụ bụrụ ọpụrụ iche na mmemme.

Ọ dị mkpa na anyị kwesịrị ichekwaba omenala anyị niile, ọkachasị emume erimji ọhụrụ ka njirimara anyị ghara ịbụ ihe e chefuru echefu. N'ihi na onye arachaghị ọnụ ya, ụgụrụ anara ya rachaa.

Ihe kacha egbu njirimara na omenala ndị Igbo bụ ịgbakụta ha azụ site n'aka ụfọdụ ụmụafọ Igbo bụ ndị na-eche na ha hụrụ ụzọ maọbụ na ha na-ahụzị Chukwu anya kwa ụbọchị, na n'ihi ya na ihe niile gbasara ndị Igbo na omenala ha bụzị ihe ọchịchịrị, ihe nzuzu na ihe ndị ọgọ mmụọ. Nke ahụ bụ nnọọ echiche onye nzuzu aṅụjughị ara nne ya afọ. Ha amaghị na ha bụ ụkpana na-ere n'ọkụ sị na ha na-aha mmanụ.

Ihe ndị bụ nke anyị wee na-efunahụzị anyị maka na anyị bụ ndị nwere ogiri amazighị uru ogiri bara n'ofe. Ọ dịzị ka ofeke na-amaghị uru akpa agwụ baara eze dibịa.

Ndị be anyị ka anyị chegharịanụ ghọta na nke anyị bụ nke anyị n'ihi na ọ bụ ebe onye bi ka ọ na-awachi. Ka anyị jisie ike n'ịkwalite na n'isonye n'omenala dị iche iche e ji mara ndị Igbo maka na nkwụ daa n'ala, nwaanyị eṅee ya uhie, rịa ya elu. A sịkwa na onye kpọọ ọba ya mkpọkọrọ, agbataobi ejiri ya kpoo ntụ. Ka anyị sonyesie ike kwuo n'olu ike na omenala Igbo ga-adị.

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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 governmenance 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 revealled 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-oghori* and *Alịgwo-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-ọcha, Ọwa-ọhia, 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 thata grop 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 (*ọmụ-nkwụ*). 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 mmanwụ* or *ọgaranya mmanwụ*.

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 (*ịma-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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ỌJỊ: ERIRI NJIKỌ ASỤSỤ NA OMENALA IGBO

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Ụmị Edemede
Nchọcha a bụ maka 'Ọjị: Eriri Njikọ Asụsụ na Omenala Igbo'. N'edemede a, e bu n'obi ịchọpụta etu emume ọjị si ejikọta asụsụ na omenala Igbo ọnụ. Mgbe e mechara nchọcha a, a chọpụtara n'ezie na ọjị bụ eriri jikọtara asụsụ na omenala Igbo ọnụ. Nke a na-apụta ihe n'ụzọ dị iche iche; dị ka mgbe a na-agọ ọjị Igbo n'omenala Igbo, ọ bụ naanị n'asụsụ Igbo ka a na-eme nke a, maka na ọjị anaghị anụ asụsụ Bekee. Nke ọzọ dị ka o si dị n'omenala Igbo, ọji na-agwa ndị Igbo okwu site n'ibe ole ọjị ahụ gbara. N'otu aka ahụ, ndị Igbo na-eji ọjị agwa Chineke na ndị nna nna ha okwu n'asụsụ Igbo.

Ndubanye

Ụzọ abụọ pụtara ihe e si ezipụta ndụ agbụrụ ọbụla bụ site n'asụsụ na omenala ha. Nkwenye agbụrụ ọbụla na-apụta ihe nke ọma n'asụsụ na n'omenala ha. Nke a gosiri na asụsụ na omenala dị ka ọkụkọ na akwa. Ọ bụ ọkụkọ na-eyi akwa, ọ bụkwazi n'akwa ka ọkụkọ si apụta. Asụsụ bụ otu ihe n'ime ihe ndị mejuputara omenala agbụrụ ọbụla. Ya bụ na ha abụọ bụ nnu na mmadụ.

Ọjị bụ otu n'ime ụzọ ndị Igbo si ezipụta omenala ha. Ọjị anaghị anụ asụsụ ọzọ beelụ sọ asụsụ Igbo. Ọ bụ maka nke a ka ndị Igbo ji asị na ndị Yoruba na-akọ ọjị, ndị Awụsa na-ata ọjị mana ndị Igbo na-eme emume ọjị. Nke a kpatara na ibe ole ọjị gbara nwere mpụtara n'omenala Igbo. N'oge ochie, ndị mmadụ agbaala mbọ n'ụzọ dị iche iche mee nchọcha ma dee maka ọjị n'omenala Igbo n'ụzọ dị iche iche. N'otu aka ahụ, ụfọdụ edekwaala maka asụsụ na omenala Igbo n'ụzọ dị iche iche; mana o nwebeghi onye derela maka ọjị dị ka eriri njikọ asụsụ na omenala Igbo. Nke a ka o jiri dị mkpa ka ndị nchọcha nyochaa ma detuo mpụtara nchọcha a maka ugbu a na ọdịnihu.

Nchọcha a bụ maka ịchọpụta etu ọjị si bụrụ ụdọ jikọtara asụsụ na omenala Igbo ọnụ. Ụfọdụ ndị mmadụ, ọ kachasị ndị Igbo na-agọ ma na atakwa ọjị, mana ha ajụbeghi ajụjụ

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 agọ ọjị; ọ bụghị asụsụ Bekee, maka gịnị? 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 bụrụ eriri jikọtara asụsụ na omenala Igbo ọnụ. Ebumnobi e ji bagide nchọcha a bụ ka e gosipụta etu ndị Igbo si esite n'ọjị ha na-agọ ezipụta nkwenye ha nwere gbasara asụsụ na omenala ha.

E bu n'uche na nchọcha a ga-aba uru n'ụzọ na kwa ebe dị iche iche. Ọ ga-enyere ndị Igbo aka ịma etu ịgọ ọjị si ezipụta asụsụ na omenala Igbo. Ọ ga-abụkwa ebe mgbakwasa ụkwụ maka ndị ga-achọ ime nchọcha n'ihe yitere isiokwu a n'ọdịnihu.

Nkọwa Ọkpụrụkpụ Okwu dị n'Isiokwu

E nwere ọkpụrụkpụ okwu dị n'isiokwu edemede a. Ọkpụrụkpụ okwu ndị ahụ bụ ihe gbasara ọjị. O nwere ndị ọkpụrụkpụ okwu ndị ahụ nwere ike ịtara akpụ. Nke a mere na ọ dị mkpa ịkọwa ọkpụrụkpụ okwu ndị ahụ ka o wee dịrị onye ọbụla ga-amụ edemede a mfe ighọta ya. Ọkpụrụkpụ okwu ndị a na-ekwu maka ha gụnyere ndị a:

Ọjị: Ụfọdụ ndị mmadụ enyela nkọwa gbasara ọjị n'ụzọ dị iche iche. Ọ bụ eziokwu na nkọwa ha na-aga otu ebe, onye ọbụla n'ime ha na-akọwa ya dị ka nghọta ya siri dị. Ụfọdụ n'ime ha bụ ndị a.

Ogbalu (2006) sị na ọjị bụ mkpụrụ osisi ọjị mịrị, nke a na-eche mgbe niile n'ebe ndị Igbo na-eme ihe. Nkọwa Ogbalu gosipụtara ọjị dị ka mkpụrụ osisi bụ isi a hụrụ kwaba okpu na nnabata ndị mmadụ ma n'ụlọ ma n'ọgbakọ dị iche iche.

Ofomata (2007) kọwara ọjị dị ka mkpụrụ osisi nke osisi ọjị na-amị nke ndị Igbo ji anabata ọbịa. Nkọwa Ofomata na-arụtụ aka na ọjị ga-abụrịrị mkpụrụ si n'osisi ọjị. Ya bụ na nkọwa ya anabataghị mkpụrụ osisi ọzọ maọbụ ihe ọzọ ịrụ ọrụ dị ka ọjị.

Nkọwa ndị a bagasịrị uru n'ighọta ihe bụ ọjị dị ka o si metụta ederede a. Odee n'aka nke ya na-akọwa ọjị dị ka mkpụrụ osisi ndị Igbo ji egosipụta ndụ, ịhụnanya na mmekọrịta n'etiti ndị dị ndụ na ndị nwụrụ anwụ. Nkọwa a na-egosi na ọjị bụ eriri jikọrọ ndị Igbo n'ọnọdụ ọbụla. Ya bụ na ọjị bụ otu n'ime omenala ndị Igbo ji ezipụta mmekọrịta dị n'etiti ndị dị ndụ na ndị nwụrụ anwụ.

Omenala: Okoli (2015) sị 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 agbụrụ ruo n'agbụrụ ọzọ; nke gụnyere akaọrụ dị iche iche, ọrụ ugbo, egwu, ekpemekpe, nkwenye dị iche iche, asụsụ na agụgụ ala dị iche iche. Nkọwa Okoli gosiri na omenala metụtara ihe niile mmadụ ji biri n'obodo, akụkọ 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) kọwara omenala dị ka usoro obibi ndụ obodo n'izugbe ya. Ọ bụ etu ndị obodo ọbụla si ebi ndụ ha. Nkọwa ha na-arụtụ 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 kọwara omenala dị ka usoro ndị mmadụ si ebi ndụ dị ka emume dị iche iche, asụsụ, ekele, egwu ọgụgụ na nke ọgbụgba, nri ha na usoro ha si esi nri, ewum ụlọ, ekike, ọrụ ugbo na enunu dị iche iche. Nkọwa Arinze na-eme ka a hụta omenala dị ka usoro obibi ndụ ndị mmadụ n'ozuzu oke ya.

Ndị odee na-akọwazị omenala dị ka ewumewu na-egosipụta 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) kọwara asụsụ dị ka akara nzikọrịta ozi nke gbakwasara ụkwụ na nkwekọrịta nke ndị mmadụ; o nwere ike ịgbanwo ma webata ihe ụfọdụ site n'etu ọnọdụ si agbanwo n'ebe ndị na-asụ asụsụ ahụ nọ. Nkọwa Robins na-ahụta asụsụ dị ka ụda dị iche iche bịakọtara ọnụ iji mebe mkpụrụ okwu, nkeji okwu na ahịrịokwu.

Sapir (1921) n'aka nke ya na-ahụta asụsụ dị ka ụzọ doro anya ndị mmadụ si ezipụta echiche ha, mmetụkọrịta mmadụ na ibe ya tinyere nkwenye ha site n'akara na ụda a nabatara. Ihe abụọ pụtara ihe na nkọwa Sapir bụ na asụsụ bụ naanị mmadụ na-asụ ya; ọ bụghị maka anụmanụ. Nke abụọ bụ na asụsụ abụghị ebumpụta ụwa. Nke a pụtara na a na-amụ asụsụ amụ. Ya bụ, na mmadụ bụ onye Igbo apụtaghị na ọ mụọ nwa na nwa ya ga-ama sụ asụsụ Igbo. Nwata ahụ ga-amụrịrị asụsụ Igbo tupu ọ mata ya.

Hall (1969) sị na asụsụ bụ ewumewu nke ndị mmadụ na-esi na ya ezikọrịta onwe ha ozi n'ụdị ekwumekwu maọbụ edemede. Nke a bụ site n'akara ọhaneze nabatara iji zipụta ụda dị iche iche. Nkọwa ya na-egosi na asụsụ bụ okwu nke si na mbịakọta ọnụ nke akara dị iche iche nwere ụda, nke nwere nghọta dị iche iche n'etiti ndị nwe asụsụ ahụ.

Nkọwa niile e nyere asụsụ n'ebe a dịgasị mma maka nchọcha a na-abagide. Ka o sila dị, ndị odee na-akọwa asụsụ dị ka usoro mkparịta ụka 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 ọrụ ndị mmadụ rụgoro n'ihe ndị metụtara isiokwu nchọcha a. Nzekwu (1963) sị na n'etiti ndị Igbo, ọjị bụ mkpụrụ osisi a na-enye ugwu n'enweghi atụ. O nweghi mkpụrụ osisi a na-enye ugwu a na-enye ọjị n'ala Igbo. Nkọwa Nzekwu pụtara ihe na ndụ ndị Igbo n'ebe niile bido n'oge ochie ruo n'oge ugbu a. Ọjị na-ebu ugwu pụrụ iche n'ala Igbo. Ihe kpatara nke a bụ na e ji ọjị eme ọtụtụ ihe n'ala Igbo, dị ka ịnabata ọbịa, ịkpọku ndị mmụọ, ịchụ aja, ịnabata ụbọchị, izu, ọnwa na afọ ọhụụ wdg.

Uchendu (1964), n'aka nke ya, gara n'ihu kwado echiche Nzekwu site n'ịkọwapụta mkpa ọjị dị n'ala Igbo dị ka ihe e ji anabata ndị ọbịa. Ọ sị na a na-eji ọjị eme mme mme dị iche iche n'ala Igbo. Ọ bụ ihe na-egosi nnabata na ịhụnanya. Inye mmadụ ọjị gosiri na a nabatara onye ahụ nke ọma. N'ịga n'ihu ọ kọwara na ọjị bụ eze mkpụrụ osisi. Ọ bụ nke a kpatara e ji ebu ụzọ ewepụta ya n'emume ọbụla n'ala Igbo dị ka emume alụm di na nwunye, echichi dị iche iche, emume akwamozu, ikupụta nwa na ịba ya aha, wdg. Ọjị bụ ihe kacharịsịrị ihe e ji anabata mmadụ n'ala Igbo. Inye onye ọbịa ọjị gosiri na a nabatara ya nke ọma ma kwanyere ya ugwu ruoro ya. Ọjị bụ ihe na-egosi ndụ na agamnihu. Ọ bụ nke a kpatara ndị Igbo ji asị na onye wetara ọjị, wetara ndụ.

N'ịga n'ihu, Umeogu (2019) mere ka a mata na ebe ọ bụ na ọjị bụ mkpụrụ osisi dị asọ ma pụkwuazị iche na mkpụrụ osisi ndị ọzọ dị n'ala Igbo. Ọ na-arụ ọrụ pụrụ iche n'omenala Igbo, dị ka iji kpee ekpere, mmekọrịta n'etiti Chukwu, mmụọ dị iche iche na mmadụ. Ọ kọwapụtara na ọjị dị mkpa ma bụrụ isi a hụrụ kwaba okpu n'emume ọbụla a na-eme n'ala Igbo. Ihe ọ pụtara bụ na a bịa n'emume ndị a e ji ọjị eme n'ala Igbo, mmụọ na mmadụ na-erikọrịta nri site n'ibe ọjị dị iche iche a wara. Ndị Igbo kwenyesiri ike na

mmekọrịta dị n'etiti ndị dị ndụ na ndị nwụrụ anwụ. Mmekọrịta a na-apụta ihe n'ịgọ na ịta ọjị n'ala Igbo.

Arinze (1979), site na nchọcha o mere banyere ịchụ aja n'ekpemekpe ọdịnala Igbo, chọpụtara na ọjị na-arụ ọrụ pụrụ iche n'ekpemekpe ọdịnala. Nchọpụta Arinze gosiri mkpa ọjị dị na mpaghara ihe omume dị iche iche n'ala Igbo. A na-eji ọjị eme ihe gbasara ịchụ aja n'ụdị ọbụla.

Iji gosipụtakwa mkpa ọjị dị na mmemme ọbụla n'ala Igbo, Ubesie (1975) sị na a bịa n'emume ọbụla n'ala Igbo, a ga-ebugodu ụzọ kpee ekpere ọjị, waa ọjị ahụ ma taa ya tupu e mebe ihe ndị ọzọ. Nke a ka dị ire ruo n'ụbọchị ta a. Ọ bụ nke a ka ndị Igbo ji asị na a naghị ekwukpo ọjị okwu. Mgbe ọbụla e bupụtara ọjị n'ọha, a na-ebugodu ụzọ kpee ekpere ọjị, taa ọjị ọhụ tupu e mebe ihe ndị ọzọ.

Obineche (2017) kọwapụtara na ọ bụ eziokwu na ndị Yoruba na-akọ ọjị, ndị Awụsa na-ata ya ata, mana ndị Igbo na-eme mmemme ọjị. O mere ka a mata na ọ dị ụzọ ọjị ọbụọ pụtara ihe. Ha bụ ọjị gworo na ọjị Igbo. N'ime ụzọ ọjị abụọ a, nke metụtara omenala Igbo bụ ọjị Igbo. Adịmasọ ọjị Igbo gbadoro ụkwụ na ntọala Igbo. Ọ bụ ya na-ejikọ ndị dị ndụ na ndị nwụrụ anwụ n'ala Igbo.

Etu Ọjị si Ejikọ Asụsụ na Omenala Igbo

Ọjị bụ eriri na-ejokọ asụsụ na omenala Igbo ọnụ. Ndị Igbo nwere omenala dị iche iche ha na-eme. Ọ jị na-apụta ihe n'omenala ndị a, maka na ebe ọbụla ndị Igbo gbakọrọ, a na-ebute ọjị n'ebe ahụ. A bịa n'ala Igbo, e nwere ike iji asụsụ Bekee maọbụ asụsụ ọzọ mee emume, mana a bịa n'ịgọ ọjị, ọ bụ naanị asụsụ Igbo ka e ji eme ya. Nke a gosiri na emume ọjị bụ omenala Igbo pụrụ iche nke puru ma gbado ngbọrọgwụ n'asụsụ Igbo. Ụzọ ọjị si ezipụta njikọ asụsụ na omenala Igbo bụ ndị a:

1. Ọjị na-anụ Naanị Asụsụ Igbo

Ndị Igbo kwenyere na ụwa dị abụọ. Ụwa ndị mmadụ na nke ndị mmụọ. E nwere mmekọrịta dị egwu n'etiti ndị dị ndụ na ndị nwụrụ anwụ. Ala abụọ a bụ naanị asụsụ Igbo ka ha na-anụ ma na-asụkwa. Ihe kpatara nke a bụ na tupu ndị ọcha abịa n'ala Igbo, ọ bụ naanị asụsụ Igbo ka ndị Igbo na-asụ. N'aka nke ọzọ, ọtụtụ ndị Igbo ebichaala ndụ ha n'ụwa nke a laa mmụọ tupu ndị ọcha abịa weta asụsụ Bekee n'ala Igbo. Ebe ọ bụ na e nwere mmekọrịta pụrụ iche n'etiti ndị dị ndụ na ndị nwụrụ anwụ; ebe ọ bụkwuazi na ndị niile nwụrụ tupu ndị ọcha abịa bụ naanị asụsụ Igbo ka ha na-anụ, ihe ọ pụtara bụ na ọ bụ naanị asụsụ Igbo ka ndị dị ndụ na ndị nwụrụ anwụ ga-eji na-akparịta ụka.

Mmekọrịta ndị dị ndụ na ndị nwụrụ anwụ n'omenala Igbo na-aka apụta ihe mgbe ha na-eme mmemme ọjị. Ọ bụ n'ihi nke a ka o ji abụ ndị Igbo na-agọ ọjị, ha ana akpọku ndị nna nna ha nwụchagoro anwụ ka ha bịa taa ọjị. Onye na-agwa mmadụ okwu ga-ekwu ya n'asụsụ onye ahụ ga-aghọta. Ebe ọ dị etu a, ihe ọ pụtara bụ na o nweghi asụsụ ọzọ a ga-eji mee emume ọjị ma ọ bụghi asụsụ Igbo, nke bụ asụsụ ma ndị dị ndụ ma ndị nwụrụ anwụ ga-anụ. Ọ bụ nke a mere ndị Igbo ji asị na ọjị anaghị anụ asụsụ Bekee, ọ bụ naanị asụsụ Igbo ka ọ na-anụ. Ya bụ na ọjị bụ eriri na-ajikọ asụsụ na omenala Igbo, maka na ha abụọ na-agakọ ọnụ mgbe ọbụla a na-eme mmemme ọjị.

2. Ịji Ọjị 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 chọpụta nke bụ eziokwu. Ọtụtụ oge, a na-esite n'ibe ole ọjị a gọrọ ebe dị etu ahụ gbara mata ihe bụ echiche ndị mmụọ gbasara okwu a kpụ n'ọnụ. Ya bụ na ụfọdụ oge, ndị mmụọ na-etinye ọnụ n'okwu site n'ibe ole ọjị a wara gbara iji gosi ihe bụ eziokwu n'ebe ọbụla mgbagha dị. Ọmụmaatụ pụrụ iche na nke a bụ ihe mere n'Ekwulobia, n'ime obodo Aguata na Steeti Anambara. Ha dị ogbe iteghete dị n'Ekwulobia. Esemokwu dapụtara n'obodo nke mere na otu ogbe chọrọ isechapụ onwe ha iji bụrụ obodo nke aka ha. Mbọ niile a gbara iji hụ 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 dịkwa n'udo. Mgbe a bịara na mmemme ọjị, igwe obodo wara ọjị, ọjị ahụ gbaa ibe iteghete. Ebe ahụ ka okwu ahụ mechiri. Nsogbu niile laa, nke mere ka obodo dịkwa n'udo. Ihe nke a pụtara bụ na ndị mmụọ esila n'ibe ole ọjị ahụ gbara kwuo na ogbe iteghete dị n'Ekwulobia ga-adigide. Nke a bụ otu n'ime ndị e ji ole ibe ọjị dị were bie ikpe n'obodo, udo were dịkwa.

Ya bụ na ndị mmụọ na-etinye ọnụ n'okwu ebe ndị mmadụ nọ site n'ibe ole ọjị gbara. Nke a gosipụtara n'ezie na ọjị na-eweta mmekọrịta pụrụ iche n'ebe asụsụ na omenala Igbo dị.

3. Echiche Dị n'Ole Ọjị Gbara

Ọjị Igbo na-esite n'ibe ole ọ gbara ekwu ihe dị iche iche. N'ebe a ka asụsụ na omenala Igbo jikọrọ aka. E nwere mpụtara ibe ọjị dị iche iche. Ọ jị Igbo na-ekwu okwu n'asụsụ Igbo. Ọ bụ n'ụzọ dị etu a ka ndị Igbo si enweta ozi Chukwu chọrọ izi ha gbasara ọjị ahụ, ọnọdụ e ji maka ya nwee ọgbakọ e ji weta ọjị ahụ, na ihe ndị ọzọ metụtara ndị Igbo na ndụ ha. Ọ bụ nke a kpatara na ọ bụrụ na mmadụ awachaa ọjị, ọ ga-agwa ndị nọ ebe ahụ ibe ole ọjị ya gbara. Ndị maara ihe ekwe na-akụ enye nkọwa gbasara ibe ọjị ahụ iji mara ma a ga-atakwarị ya ata. Nke a bụ mpụtara ibe ọjị dị iche iche n'ala Igbo:

a) Ọjị Ogbi: Ọ bụrụ ọjị aghaghị íbé, a mara na ọ bụ bụ ọjị ogbi maọbụ ọjị mmụọ. Ọ bụ naanị ndị mmụọ na-ata ọjị ogbi. Ihe ọ pụtara bụ na a naghị ata ọjị ogbi ata. Ya bụ mgbe ọ dị etu a, a na-atụfega ọjị ahụ n'azụ ụlọ ka ndị mmụọ were ya.

b) Ọjị Gbara Abụọ: Ihe a na-akpọ ọjị gbara abụọ n'asụsụ na omenala Igbo bụ ọjị kụrụ aka maọbụ ọjị ọkara naabọ. Dị ka o si dị n'omenala Igbo, ọ bụ naanị ndị mmụọ na-ata ọjị kụrụ aka. Mmadụ anaghị ata ya, nke a na-eji ya eme emume ọbụla n'ala Igbo. Ihe ọ na-egosi bụ nkewa.

ch) Ọjị Gbara Atọ: A bịa n'omenala Igbo, ọjị gbara atọ ka a na-akpọ ọjị ikenga, ọjị dike maọbụ ọjị echichi. Mgbe ọjị gbara atọ, ihe ọ pụtara bụ na onye a sụọrọ ọjị ahụ bụ nnukwu mmadụ, o nwere ezigbo akaraka. Ya bụ na a chọrọ ka a taa ọjị ahụ ata.

d) Ọjị Gbara Anọ: Ọjị gbara anọ bụ ọjị ahịa anọ, ụbọchị anọ. Ọ bụ ọjị udo maọbụ ọjị ngọzi na amara, ọjị nwoke na nwaanyị. Ọ na-egosi njikọ ezinaụlọ dị iche iche na ihe dị iche iche.

e) Ọjị Gbara Ise: Nke a ka a na-akpọ ọjị ọmụmụ maọbụ ọjị aka na ọkpa. Mgbe ọbụla a wara ọjị n'ala Igbo ọ gbaa ise, ihe ọ pụtara bụ na ọmụmụ na akụnaụba dị n'ihu n'ebe onye wara ọjị maọbụ onye a waara ọjị ahụ nọ. Tupu mmadụ eme ihe ọbụla, ọjị ọ wara gbaa ise, a mara na ihe ọ na-akwado ime ga-agazi.

f) Ọjị Gbara Isii: Ihe a na-akpọ ọjị gbara isii n'omenala Igbo bụ ọjị ọgbụgba ndụ mmụọ na mmadụ, maọbụ ọjị orikọ, maọbụ ọjị ndị ichie. A na-akpọkwa ya ọjị ikenganaabọ. A na-eji ya eme udo, agba ndụ maọbụ aṅụ iyi, ka onye mere ihe nata ntaramahụhụ, ka onye aka ya dị ọcha nwere onwe ya.

g) Ọjị Gbara Asaa: A bịa n'omenala Igbo, ọjị gbara asaa ka a na-akpọ ọjị asaa mmụọ na mmadụ, ọjị kpurugede, ọjị ogbuefi, maọbụ ọjị ọzọ na amụma. Mgbe ọbụla mmadụ sụrụ ọjị n'ala Igbo, a waa ọjị ahụ, ọ gbaa asaa, a gaghị ata ọjị ahụ ozigbo, kama onye ahụ ga-ekechi ya dote. E mechaa, ọ kpọọ oriri gbuo ọkụkọ maọbụ ewu iji nye Chineke ekele. Ihe ọjị gbara asaa na-akọwa bụ na ihe ukwu na-abịa n'ọdịnihu n'ezinaụlọ ebe a wara ọjị ahụ.

h) Ọjị Gbara Asatọ: Nke a so na e jechaa ọ gwụ n'ọjị Igbo. N'omenala Igbo, ihe a na-akpọ ọjị gbara asatọ bụ ọjị kpakpamkpa ndụ. Ihe ọ na-egosi bụ njedebe otu agbụrụ na mmalite agbụrụ ọzọ. Ọ bụ ọjị oriri na ọṅụṅụ. Ndị Igbo kwenyere na ọ bụ ebe a ka ibe ọjị jedebere. Ka o sila dị site na nchọcha e mere mgbe a na-ede ederede a, a chọpụtara na o nweela ebe ọjị gbara ibe karịrị asatọ. Umeogu (2019) mere ka a mata na site na nchọcha o mere na o nweela ebe ọjị gbara iri na isii maọbụ karịa.

4. Ọjị dị ka ihe e ji ekechi okwu dị n'agbata mmụọ na mmadụ

Ndị Igbo na-eji ọjị eme ka emume dị iche iche maọbụ okwu dị iche iche dị ire. Ha kwenyere na okwu ọbụla e jiri ọjị kwuo na-adị ire ma ọ bụrụ na onye kwuru okwu ahụ bụ onye kwesịrị ikwu ya, na kwa ọ bụrụ na ọnọdụ e ji kwuo okwu ahụ bụ nke e kwesịrị ịnọ were kwuo ya bụ okwu. A bịa n'ezinaụlọ, ọ bụ nna nwe ụlọ bụ onye isi ezinaụlọ. Ihe ọ pụtara bụ na ọ bụ ya ka ọfọ ezinaụlọ dị n'aka. Ya bụ na o were ọjị kpee ekpere kwubie okwu, okwu ahụ ga-adị ire. Ọ na-abụ ụtụtụ ọbụla, onye isi ezinaụlọ na-eji ọjị kpee ekpere iji hanye ezinaụlọ ya n'aka Chineke na iji mata ihe ụbọchị ga-enye site n'ibe ole ọjị ọ wara ga-agba.

Na emume dị iche iche dị ka emume ịlụ di na nwunye, ire ala, ichi echichi wdg, a na-agọ ọjị ma waa ya iji mee ka ihe a na-eme dị ire. Mgbe a bịara n'emume ọbụla, ọ bụ ndị a na-anọ be ha ka ọ dịịrị ịwa ọjị ma kwubie okwu ka ihe a na-eme wee dị ire.

Mmechi

Na nchọcha a, nke isiokwu ya bụ, 'Ọjị: Eriri Njikọ Asụsụ na Omenala Igbo', ndị nchọcha mejupụtara ebumnobi ha nke bụ inyochapụta etu ọjị si ejikọ asụsụ na omenala Igbo. N'ezie, nchọcha a gosiri na ọjị bụ isi a hụrụ kwaba okpu n'ebe asụsụ na omenala Igbo dị. Ọ bụ n'ịgọ na ịwa ọjị ka omenela na asụsụ Igbo na-akacha apụta ihe. Ya bụ na ọjị jikọtara asụsụ na omenala ọnụ.

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ERIMJI ỌHỤRỤ: 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 mmụọ nke na-emetụta mpekele omenala a. Ọtụtụ amaghị uru ya. Usoro nchọcha a gbadoro ụkwụ na nkọwadaru ala. E nwetara ngwa nchọcha n'ọba akwụkwọ. Nwanchọcha si n'ọba akwụkwọ weta ngwa nchọcha ya. A chọpụtara na ji bụ eze akụkụ ndị ọzọ, nwere arụsị na-elekọta 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 gụnyere na ndị mmadụ ga-amata ọkpụrụkpụ omenala ndị Igbo a bụ erimji ọhụrụ, mata ka o si enye aka n'agụmarọ, ịkpọkọta ndị mmadụ ọnụ n'otu oge ka ha mara ibe ha n'otu n'otu, ekpere na achụmaja iji yọta isiọma 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 Naịjirịa, si nwee njirimara dị iche iche. Njirimara ndị Igbo bara ụba. Ha gụnyere asụsụ Igbo, echichi dị iche iche bụ ndị gụnyere ọzọ, ekwe maọbụ lọọlọ, eze wdg., ịba aha, ekpemekpe, ejiji wdg. Ọtụtụ n'ime omenala ndị a kpọtara aha n'ebe a ezughị Igbo niile ọnụ. 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'ịsị na ndị Igbo sitere n'oge gboo nwee akụkọala ka ha si bie ndụ ha. Ọ sị na nke a pụtara ihe n'akụkọ nkwurunọnụ na nke ederede.

Mana, erimji bụ emume zuru Igbo niile ọnụ. Mpụtara nke a bụ na Igbo niile na-akọ ugbo. Ọ bịazịa bụrụ ji bụ eze akụkụ niile. Ọ bụ ya mere na a kpọtahaa ji aha, a mara na a kpọọla akụkụ niile. Mgbe a na-eri ji ọhụrụ, a na-asọpụrụ mkpụrụ akụkụ niile. Obidigbo na Igboegbuna (2009:63) nwere echiche a. Ha sị na Igbo were ji ka eze mkpụrụ 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 kpọọla akụkụ niile. Mgbe a na-eri ji ọhụrụ, a na-asọpụrụ mkpụrụ akụkụ niile.

Ndị Igbo bụ ndị na-asọ nsọ. Dị ka Mbiti (1975:129) si kwuo na ndị Afrịka nwere ofufe nru gbasara akọmugbo, akpamanụ, achụmnta, akụmazụ na mkpokọta erimeri dị iche

iche. Ihe ọbụla ndị Igbo na-eme nwere erimeri dị na ya. Ha na-egosipụta ekpemekpe n'ihe niile ha na-eme, ma ọbụladị n'alụmnwaanyị, e nwere nkwụ a na-akpọ nkwụ ọnụ mmụọ. Nke a bụ nke a na-eke ọmụ iji rụba ya ama. Ọ bụghị mmadụ niile na-aṅụ ya. A naghị ekwe ka nwoke abụghị nwanne nwaanyị ahụ a lụụrụ ṅụọ ya n'ihi na nwoke ọbụla ṅụrụ ya ma mesie dinaa nwaanyị ahụ ga-anwụ. Isiokwu a bụ na ọ bụ n'otu aka ahụ ka ndị Igbo si egosipụta ekpemekpe n'akọmugbo. Ogbalu (2006) gosipụtara nke a mgbe ọ na-ekwu na ekpemekpe ndị Igbo na-arụtụ aka n'omume ndị mmadụ site n'ikwu nke a ga-eme na nke a gaghị eme. Nke a ga-eme bụ ezigbo omume ma nke a gaghị eme bụ nsọala maọbụ arụ.

Ha kwenyere na Chukwu ukwu ha na-efe nwere ikike n'ebe akụkụ ha na-akụ dị. Ogbalu (2006:45) mere ka anyị mata na ndị kwenyere na Chukwu ukwu dịbu. Ya onwe ya bụ Onye kere ụwa. Ọ sị na ndị Igbo ahụghị ya anya nke mere na ha amaghị ka ọ dị. Dị ka Ogbalu si kọwaa, ya mere na ndị Igbo enweghị ebe ha gosipụtara ka ọ dị ma ha kwenyere na ọ nọzu ebe niile. Ya mere ha ji eme ofufe nru tupu ha erie ji ọhụụ. Ihe kpatara ya bụ na mmụọ na-erigodu ihe tupu mmadụ erie. Ya mere ndị Igbo na-ebu ụzọ nye mmụọ ihe ọbụla tupu ha eriwe ya. Ọ bụrụ ọjị, onye Igbo gọsịa, ọ ga-atụpụrụ arụsị tupu mmadụ atawazie. Ọ bụrụ mmanya ka e butere, a na-atụpụgodu ya n'ala tupu mmadụ aṅụwazie. Ọ bụ n'otu aka ahụ ka ndị Igbo niile na-akọ ji si agba mbọ nyegodu arụsị ji ọhụrụ n'emume erimji ọhụrụ tupu ha eriwe. Eze mmụọ mere nke a n'*Omenụkọ*.

E nwere arụsị dị iche iche na-ahụ maka ihe dị iche iche. Mgbe anyị chetara mmiri ozizo, eluigwe na ihe ndị ọzọ so ha, anyị echeta na arụsị a na-akpọ Amadịọha ka okwu dị n'aka. Mgbe anyị na-ekwu maka ọgwụ na ịgwọ ọrịa, arụsị nwere ọnụokwu bụ agwụ. N'otu aka ahụ arụsị na-ahụ maka ihe a kọrọ n'ala bụ Njọkụ. Ọ bụ n'aha arụsị a ka e ji eme emume Ifejiọkụ. Ubesie (1978:139), Orji (1999:58), Okodo (2003:49) wdg. na-ekwu na Ifejiọkụ maọbụ Njọkụ bụ arụsị a na-ehunyere oriri ji ọhụrụ.

Tupu onye omenala n'obodo ọbụla n'ala Igbo erie ji ọhụrụ ọ ga-ahụ na a sọpụụrụ Njọkụ. Nke a na-egbu ndị kwenyere n'omenala nke ukwu. O gbuola onye chiri echichi omenala gara na mba soro ndị enyi ya rie ji ọhụrụ ma ndị obodo ya eribeghị ji ọhụrụ dị ka omenala ha si dị. Ya mere ndị eze, eze mmụọ na ndị nọsi ike n'omenala na-asọ ji ọhụrụ asọ ma ọ bụrụ na ndị obodo ha eribeghị. Ihe kpatara nke a bụ na Ifejiọkụ maọbụ Njọkụ na arụsị na ndị ichie mere ka ji mee nke ọma n'ala ga-eri tupu mmadụ eriwezie. Okodo (2009:83) rụtụrụ nke a aka mgbe ọ kọwara na e nwere usoro ndị eze mmụọ si eri ji ọhụrụ dị ka ọkwa ha si dị tupu ndị mmadụ ndị ọzọ erie ji ọhụrụ n'Abatete dị n'okpuru ọchịchị ime obodo Idemili Nọọtụ nke Steeti Anambara n'ime Naịjirịa.

Nsogbu ndị Igbo bụ na emume bụ ihe mmụọ nke mere na ndị ọbụla na-eche mgbe arụsị be ha chọrọ. Ya mere na ndị Igbo ime ya otu oge hịara ahụ. Ka o sila dị, e mekọtala mmemme a ọnụ nke na ọ bụrụ emume zuru Naịjirịa ọnụ ka ndị Igbo were ya na-azara aha mgbe ndị Awụsa jiri emume Akụmaazụ Argungu mere ọnụ dị ka ihe Naịjirịa na-eme.

Emume a na-enwe mkpụchigha azụ n'ebe ekpemekpe Jeso Kristi dị. Ndị Igbo na-ekpe ekpemekpe a ekwenyeghị n'emume erimji. Ha na-ekwu na ọ na-emegide nkwenye ha.

Nkọwa

Erimji ọhụrụ abụghị naanị isi ji ọhụrụ rie. Erimji ọhụrụ pụtara emume e ji akwanyere Ifejiọkụ (maọbụ Njọkụ dị ka ndị si akpọ ya) na arụsị na ndị ichie dị n'obodo ndị ọbụla n'ala Igbo ugwu dịịrị ha. Ugwu ahụ dịịrị ha bụ maka akaọrụ ha n'ime ka mkpụrụ akụkụ, ọ kachasị ji mee nri nke ọma. Ọ bụ ya mere e ji enye ha nsọpụrụ. Nsọpụrụ a pụtara ime emume erimji ọhụrụ nke a na-anọ na ya fee ha ofufe nru.

Ọkamara dị iche iche elebaala anya n'ihe nghọta oriri ji ọhụrụ pụtara. Otu n'ime ha bụ Ndulue (1993:136-7). Ọ kọwara ya dị ka emume kachasị ndị ọzọ n'ala Igbo niile. Ọ sị na ọ bụ oge ofufe nru nke na-eweta mmekọrịta mmadụ na ibe ya: ụmụnwaanyị na-achị ụmụ ha eje be nna n'otu n'otu ka ha kpeere ụmụ ha ekpere. Ọ sị na ọ bụ oge e ji egbu ụmụ anụmanụ dị ka ọkụkọ na ewu wee fee ofufe nru nke a ga-esi nri dị iche iche ndị nwe ụlọ na ndị ọbịa ha ga-eri.

Onye ọzọ tụnyere ọnụ n'okwu a bụ Ekwuru (2009:395-401) bụkwanụ onye sị na a na-efe ofufe nru n'emume erimji ọhụrụ nke ukwu. Ọ sị na emume na-amalite site na ndị ọnụ ruru n'okwu ịnọ nzukọ kwuo oge a ga-eme emume a bịazie gwasazịa ndị obodo ha. O mere ka a mata na e mechaa ofufe nru nke a na-egbu anụmanụ dị iche iche na ya, a ga-esi nri, rie ma nwee aṅụrị n'ime oge ahụ, mmọnwụ dị iche iche ga-eme ndị mmadụ obi ụtọ.

Okodo (2009:79) zọrọ ọkpa dike n'okwu a kpụ n'ọnụ. Ọ kọwara oriri ji ọhụrụ dị ka emume zuru ala Igbo niile ọnụ nke na obodo anaghị eme ya bụ emume agaghị eru otu pasentị. O mere ka a mata na ya bụ emume oriri na ọṅụṅụ bụ nke a na-enwe n'uju nri. Ọ rụtụrụ aka na ọ bụ Ifejiọkụ ka a na-akwanyere ugwu. O kwukwara na e meela otu emume a n'ala Igbo niile n'otu oge n'afọ 2008 wee si etu ahụ mee ya ka ọ bụrụ emume ala Naịjirịa. O chefughị ikwu na emume a gbara ụzọ abụọ: mmemme ofufe nru na mmemme mmekọrịta mmadụ na ibe ya.

Okodo (2003:49) kọwara emume erimji ọhụrụ dị ka otu n'ime emume dị iche iche ndị Igbo na-eme. Ọ sị na ọ bụ Ifejiọkụ ka ha na-ehunyere emume a. Ọ sị na ha ji ya ekele Chukwu ka o si mee ka mkpụrụ akụkụ ha mee nri nke ọma ma were ohere ahụ rịọ Ya ka O mee ka mkpụrụ akụkụ ha ga-akụ n'afọ na-esote ya mee nke ọma.

Orji (1999:58-63) mere ka onye ọbụla mara na site n'oge gboo erimji ọhụrụ bụ emume zuru ebe niile n'ala Igbo. Ọ sị na ọ bụ emume na-enye Ifejiọkụ ugwu, ndị Igbo na-eme malite n'ọnwa Julai ruo n'Ọktoba n'afọ ọbụla. Ọ sị na a na-akawado ya nke ọma site n'ịchịkọba ihe a chọrọ malite na nkụ, ihe a ga-esi, ihe a ga-aṅụ ruo n'ime ya bụ emume na inwe ọṅụ so ya. Ọ sị na ọ na-ebute nnatakọta ndị mmadụ n'obodo na-eri oriri ahụ nke na ọnụọgụ ndị nọburi n'obodo ahụ na-eji pasentị 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 ugbu 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 rụtụrụ nke a aka bụ nke ndị Nri. Akụkọ a kọrọ 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 adighị n'Olu nke ha ji adị n'Igbo. Nke a butere ohere amụụ ji amụ ndị mmadụ n'ihi na ụdị nri dị mgbe ahụ ehighị nne ma anyị maara na mkpụrụakụkụ ọbụla nwere oge nke ya n'afọ.

Ọ bụ nsogbu a mere ka Eze nri chee echiche ihe ọ ga-eme ka nsogbu a kwụsị. 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 zọpụta ụwa n'ihi 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 dị, a tụrụ aro ime emume ihunyere Chukwu nhu site n'arụsị ha na-efe. Ọ bụ emume ahụ bụ oriri ji ọhụrụ anyị na-eri taataa.

Oge Erimji Ọhụrụ

Oge erimji ọhụrụ n'ala Igbo dị n'iche iche dị ka oge akọmihe ubi obodo ọbụla si dị. Ndị mba mmiri na-amalite kọwa. Nke a mere na ndị mba mmiri na-ebu ndị elu ala ụzọ ewe ihe ubi. Ndị mba mmiri ga-eme emume erimji ọhụrụ mgbe ha gwutewere ji. Anyị ga-echeta na ndị ọbụla ga-agba mbọ nyegodi Chi Ukwu, Ifejiọkụ, arụsị ndị ọzọ na ndị ichie dị be ha tupu ha erie ji ọhụrụ. Nke a mere o ji hịa ahụ inwe otu oge ndị Igbo niile ga-erikọ ji ọhụrụ ọnụ.

Mana ka o sila dị, ndị Igbo nwere agbata oge ha ji eri ji ọhụrụ. Etu ọ bụ na ji ọhụrụ na-apụta n'ọnwa Julaị, anyị ga-ekwenye na erimji ọhụrụ na-amalite na Julaị. Mana ọtụtụ obodo na-eri ji ọhụrụ n'ime Ọgọst maọbụ Septemba. N'ime Ọktoba ka obodo fọrọ afọ na-eri ji ọhụrụ nke ha. Ya bụ na anyị so ekwu na oge erimji ọhụrụ bụ malite na Julaị ruo n'Ọktoba.

Nkwado Erimji Ọhụrụ

Erimji ọhụrụ bụ nnukwu mmemme. Mmemme a abụghị ihe a na-eme n'akwadoghị akwado. Erimji ọhụrụ nwere oge n'obodo ọbụla. Ọ bụ ndị na-ekpe ekpemekpe ọdịnala ka ọ dịịrị ikwu mgbe a ga-eri oriri ji ọhụrụ n'obodo ọbụla. Ndị ahụ gbakọta, ha ekwuo ụbọchị a ga-eri ji ọhụrụ ma zisaa ozi n'obodo ka ndị mmadụ mara ka ha ga-esi jikerewe.

Ọ dị mkpa ka e were gboo kwadowe ya. Nke a ga-eme ka e were gboo iziwe ndị mmadụ ozi. Nke a dị mkpa ka ndị e ziri were gboo wepụta ohere ka ya na agba ndị ọzọ a kara aka ghara ịdakọta.

Ndị mmadụ ga-akwadowe site n'iwekọtawa ihe dị iche iche ha chọrọ iji mee ofufe nru ahụ. Ihe ndị ahụ gụnyere nkụ a ga-eji sie nri. Nke a dị oke mkpa n'ihi na emume a na-

abụkarị n'udu mmiri. Onye ọbụla maara na nkụ na-ahịakarịa ahụ n'udu mmiri karịa n'ọkọchị.

Ha ga-egwute ji ha kọrọ dowe edewe maka ụbọchị ahụ. Ndị akọtaghị ji na-azụta ji n'ahịa dowe. Ụfọdụ na-azụta ụdị nri ọzọ dị iche iche n'ihi na ha na-eri ma na-enye ndị ọbịa ji e siri n'ụdị dị iche iche ma nyekwa ha ụdị nri ndị ọzọ iji gbanweere ha nri n'ụbọchị ahụ, malite n'ụtụtụ ruo n'abalị.

Ha ga-azacha ma be ha ma okporo ụzọ ma okwu mmụọ ebe ha ga-anọ fee ofufe nru. Ndị ga-eme nnukwu emume ga-ebute kanopi maka iche ndị ọbịa anwụ maọbụ mmiri. Ha ga-ebute oche na tebulu. Ha ga-edewe efere, ngaji, eku na ọkụ, ite nri na ihe ndị ọzọ ọcha maka emume ahụ.

Emume Erimji Ọhụrụ

Emume erimji ọhụrụ bụ ihe kere onwe ya ụzọ abụọ. Nke mbụ bụ ofufe nru ebe nke abụọ bụ mmekọrịta mmadụ na ibe a. Ofufe nru dị n'ogo dị iche iche. Ofufe nru gụnyere isuọgwụ, emume ndị mbummụọ, nke ndị dibịa, nke ndị eze na nke ọhanaeze. Ofufe nru nwere nke ndị mbummụọ ya bụ nke bụ isuọgwụ. Isuọgwụ bụ emume ndị dibịa tozuru ọkwa ahụ na-emere ndị nwere arụsị ha na-efe. Ofufe nru ndị mbummụọ bụ nke ndị nwe arụsị ha na-enye nri na-eme. Ha nwere ụbọchị ha na-eje n'arụsị ha n'otu n'otu mee emume erimji nke ha. Nke na-esozị ya bụ nke ndị eze maọbụ dibịa dị iche iche. Ụfọdụ eze obodo maọbụ ndị dibịa welitere isi na-akpọwa oku erimji tupu ọhanaeze, (mmadụ niile nọ n'obodo) erie ji ọhụrụ. Ofufe nru ọhanaeze gụnyere ofufe Chi Ukwu site n'ịgọ Ifejiọka, arụsị ndị ọzọ dị n'obodo na ndị ichie. A na-eme nke a site n'ịga n'okwu arụsị gaa fee ofufe nru. Ọ bụrụ na mmadụ gbakọta n'okwu arụsị ha ga-amalite site n'ịtụ nzu. Ha ga-aka nzu n'ala. Akara na-adịkarị anọ iji gosi ahịa anọ ụbọchị anọ. Ụfọdụ na-aka ise ma ha bụrụ ndị nze maọbụ ndị dibịa. Ụfọdụ nwere ike gbuo nzu n'ihu. Ndị na-eme nke a bụ ndị dibịa. Ụmụnwaanyị anaghị aka nzu n'ala. Ha na-emekarị ya n'ụkwụ maọbụ n'ihu. Ihe ha ji atụ nzu bụ na nzu na-egosi obi ịdị ọcha na udo nke ime mmụọ. Nzu na-egosi iji obi ọma nabata mmadụ.

Ihe ọzọ bụ ịgọ ọjị. Ha ga-ekpe ekpere n'ọjị ahụ iji kelee Chi Ukwu dewere ha ndụ. Ha ga-ekele ya maka ji na akụkụ ndị ọzọ o mere ka ha mee nri nke ọma. Ha ga-arịọ ya ka ji na mkpụrụ akụkụ ndị ọzọ ha ga-akọ n'afọ na-esote ya mee nke ọma. Ha ga-awazị ọjị tụpụrụ arụsị ahụ tupu ha ataa nke ha.

Ihe ọzọ ha ga-eme bụ igbu ọkụkọ na ewu ha ji efe ofufe nru. Ha ga-eburu anụmanụ ndị ahụ mechaa ha ma were ndị ha ga-eji sie ji ebe ahụ rie tupu ha eburu anụ ndị ọzọ laa be ha maka iji tụọ ìhù (ya bụ inye anụ ka ezinaụlọ si tọọ ibe ya). Ha na-ejikwa anụ ndị fọrọ enye ndị ọbịa ha nri.

Nke abụọ bụ mmekọrịta mmadụ na ibe ya. Nke a pụtara oriri na ọṅụṅụ nke ikwu na ibe. Ndị mmadụ na-agarịta be ibe ha na-eri ma na-aṅụ. Mmadụ ana ejuputaka n'ụlọ oriri na ọṅụṅụ dị n'obodo a na-eri ji. Ha nwere ike bụrụ ndị obodo ahụ maọbụ ndị bịara abịa.

Ihe ọzọ na-adị na mmekọrịta mmadụ na ibe ya bụ ihe egwuregwu maọbụ ihe nkiri. O nwere ike ọ bụrụ mmọnwụ maọbụ otu na-eti ma na-agba egwu. Mmọnwụ na-achụghariwa ndị mmadụ. Nke a na-eme ka emume ahụ kpoo ọkụ.

Uru Erimji Ọhụrụ

Erimji ọhụrụ nwere uru dị iche iche a na-enwe na ya. Otu n'ime ha bụ ofufe nru. Erimji ọhụrụ nyere mmadụ ohere ife Chukwu kere ya. Dị ka omenala ndị Igbo siri dị, ha ji ohere a efe Chi Ukwu site n'arụsị dị iche iche ha nwere na-enye ha ekele maka ihe ọma ha meere ha bịa rịọkwa ha maka ihe ha chọrọ ka ha meere ha n'oge dị n'ihu.

Ihe ọzọ a na-enweta bụ ịdị ọcha. Oge erimji ọhụrụ bụ mgbe e ji anụcha mmadụ maka iga n'ihu arụsị. Ọ bụ mgbe mmadụ ji edewe onwe ya ọcha ka ya na Chukwu, arụsị na ndị obodo ya wee mekọọ. Ọ bụ oge mmadụ anaghị eweli olu okwu elu. A na-eze arụsị maka ịda iwu ịdị n'udo.

Ọ bụ mgbe ọtụtụ mmadụ ji alarute obodo ha. Ụfọdụ ndị na-anọte aka na mba na-ahụ ohere erimji ọhụrụ ka mgbe ha ji alata ụlọ. Ọ na-ama mma n'ihi na ha lọta ha abanaa n'emume ga-enyere ha aka melite mmụọ ha. Nke a na-ewezụgara ha ịnọ nkịtị na ahụ ịjụ oyi.

Ebe ọtụtụ ikwu na ibe na-alọta n'emume a, ọ na-enye ohere mmadụ ịhụkọrịta onwe ha eri ogologo oge ha hụrụ ikpeazụ. Ọ na-eme ka ha marasịkwaa onwe ha. Ọ na-eme ka ndị amabughị onwe ha mara onwe ha. Ọ na-enye ohere mmadụ ịhụ onye nọ n'obodo ọzọ n'ime obodo ya wee si etu ahụ mara na ọ bụ onye obodo ya. E wezụga nke a, ndị ahụtụbeghị onwe ha nwere ohere ịhụ onwe ha wee si etu ahụ mata onwe ha tupu ha alasakwa obodo dị iche iche dị anya ha si lọta.

Ọ na-egosipụta omenala ndị. Ọ bụrụ na a naghị eme emume erimji ọhụrụ, ụfọdụ ndị mmadụ agaghị ama omenala ha ụfọdụ. Ọ bụ site n'ịnọ n'oge emume a ka ụfọdụ nwere ike ịkọ ka e si eme ya bụ emume. Omenala a na-egosi ka obodo ọbụla si eme nke ha. Ọ bụ eziokwu na omenala Igbo bụ otu mana site n'otu obodo gaa n'ọzọ a na-enwe nwaobere ndịiche. Ọmụmaatụ bụ na e nwere ndị mmụọ na-apụta n'oge erimji ọhụrụ ha, nwee ndị mmụọ anaghị apụta na nke ha. Mmụọ na-apụta na nke ndị Mbaukwu na Nibo mana ọ naghị apụta na nke ndị Abatete.

Ebe obodo na-egosi ka ha si eri ji ọhụrụ nke bụ omenala ha, obodo ahụ egosila na o nwere ntọala. Obodo enweghị omenala enweghị ihe ọkpụtọrọkpụ nke pụtara na obodo enweghị ihe ọkpụtọrọkpụ enweghị ihe a ga-akọ banyere ya. Nke a pụtara na obodo ahụ enweghị akụkọala. Obodo enweghị akụkọala, e were ya ka obodo adịbughị site n'oge gboo. Obodo dị etu a enweghị ọnụ okwu n'ihi na ha dị ka ihe si n'elu daa.

Uru ọzọ erimji bara bụ ịgụ oge. E ji ịmata oge a ga-eri ji ọhụrụ amata oge a nọ na ya n'afọ. Mgbe ndị ọbụla ji eri ji ga-ekwu ihe afọ gbarala. Ọ na-eme ka ha mara ihe ọ fọrọ ka a kọwa ugbo n'afọ na-esote ya. E ji ya ama mgbe a ga-asụwa ala maka akọm ugbo.

Ọghọm Erimji Ọhụrụ

Ihe ọbụla nwere uru nwere ọghọm, ọ sọ ya, ya bụrụ ole ma ole. Otu ọghọm pụtara ihe bụ akụ a na-emefu n'erimji ọhụrụ. A na-emefu ego gụnyere ịzụta ihe a ga-eripịa na nke a ga-aṅụpịa n'otu ụbọchị. Ọ na-ahịa ụmụ ogbenye ahụ inwe ihe ha ga-eji rie ji ọhụrụ. Ndị bụ mmụọ na-enwe nhịahụ n'ego ha ga-atụfu iji zụọ ihe ha ga-eji fee arụsị ha nke dị ha oke mkpa.

Nchịkọta

Erimji ọhụrụ bụ omenala e ji mara ndị Igbo niile bụ ihe ha na-ehunyere Chi Ukwu, Ifejiọkụ, arụsị ndị ọzọ na ndị ichie. Ọ bụ mmemme mmadụ na-ahụ na ya dị ọcha n'ime mmụọ mgbe ọ na-eri ya n'ihi na mmụọ ndị nwụrụ anwụ na-anọnyere ndị dị ndụ n'oge ahụ. Ọ bụ ihe dị ọkpụtọrọkpụ nke na-egosi na Igbo nwere ntọala. Ọ baara ndị Igbo ọtụtụ uru dị iche iche. O nwekebeghị ọghọm na-abụghị imefu oke ego n'otu ụbọchị.

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