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Olu Igbo Journal is the official online journal of Centre for Igbo Studies, University of Nigeria Nsukka. It is a multidisciplenary journal which publishes peer- reviewed articles especially in languages, culture, literature, linguistics, education, arts, humanities and social sciences.

This volume of Olu Igbo Journal was sourced from articles presented from 2023 Hybrid International Conference of the Centre for Igbo Studies on the theme:  ‘Reimagining Igbo Studies in 21st Century Nigeria’. The conference was held from Tuesday15th August to Friday 19th August, 2023. The conference was aimed at encouraging the Igbo people both at home and in diaspora to realize their root, reclaiming their value and identity. In the kind gesture of prof Chris Agbedo, he established website and Email- Centre for Igbo [Studies@unn.edu.ng](mailto:Studies@unn.edu.ng) for them to use in telling the world who the Igbo people are, about their life, what they believe in and their outstanding culture.

All manuscripts go through a rigorous peer - review process which ensures timelines of publication, widespread dissemination and high visibility. We look forward to receiving quality manuscripts driven from cutting - edge researches for publication in this journal.

Our gratitude goes to all members of the editorial team and all the various people who work at the back-end for keeping this journal afloat.

**About Olu Igbo**

Olu Igbo is a peer - reviewed research journal devoted for promotion of excellence in high- quality empirical researches and strong conceptual papers. It publishes scholarly articles in the broad areas of language, literature, culture, arts, humanities, education, and Igbo Studies in general. It is a platform meant to capture the centrality of the collective interest of Igbo people and at the same time serve as the global nexus to propagate laudable uniqueness and contributions of Igbo scholars and professionals of different disciplines within and in the diaspora. Olu Igbo journal is created to provide an intellectual meeting- point for scholars and researchers to interact and answer questions surrounding Igbo identity and destiny, in order to explore, reconcile with the reality and add value to our society. This, we hope, will expand the intellectual horizon of students, lecturers, academics and Igbo people at large, thereby providing broad - based, people- oriented and self-reliant education. Authors are encouraged to write in Igbo or English language.

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* Opinion papers should be presented using appropriate sub- headings.
* Papers must be written either in English or Igbo Language.
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5. Once the corrected version of a paper is returned, a confirmation letter will be sent to the author’s mail.
6. Only quality papers which are retrieved and found publishable by the Editorial Board will be published in the journal.

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**Crime and social stereotypes: A sociolinguistic phenomenon in Ẹha-Amufu Igbo**

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**Abstract**

*This paper examines crime and social stereotypes as a sociolinguistic phenomenon in Ẹha-Amufu. The paper adopted observation and unstructured interview methods for the data collection. The paper adapted the labelling theory as propounded by Becker (1963) for the analysis of data. The analysis of data reveals that ten stereotypic terms were generated using observation method from the four randomly selected autonomous communities in Ẹha-Amufu. The analysis of results conducted on the victims of larceny through unstructured interview approach shows that the victims of suspected larceny are afraid, isolated, degraded, hurtful, ashamed, dejected etc. The result further indicates that the problems of negative stereotyping can be reduced by the church leaders by preaching mutual respects among individuals. The community leaders such as traditional rulers, leaders of thoughts in the area and correctional centers should engage the victims of larceny with a view to counseling them and reintegrating them into the larger society. The researchers recommend that conscious efforts should be made by parents, church and community leaders to ensure that stereotyping mentality is not passed to younger generations.*

**Keywords:** *crime, social stereotypes, larceny, labelling, stigma.*

**Introduction**

In Igbo land, crimes are condemned regardless of the person involved in the act. It is true that in traditional Igbo society, quite unlike English legal system as practised today in Nigeria, what constitute crimes are not codified or put on paper. But that does not mean that in traditional Igbo setting that there were no legislations on crimes or that they were swept under the carpet upon commission. In fact, in Ẹha-Amufu, the felon was not only punished according to the degree of crimes committed but the punishment was covertly extended to the relations of the culprit. The punishment included parading the victim through the village paths, forcing the victim to dance in all the village squares, making cynical comments, pointing fingers at him and thus negatively stereotyping and associating the entire family of the perpetrator with the crime.

A crime or an offence could be minor or serious depending on the circumstances. The serious crime or offence is regarded as abomination due to its capacity to attract indignation and condemnation among the people. Igbo and Ugwuoke (2013) define crime as any act or conduct that violated the cherished norms and values of the community. The norms and values here may

include the virtues, which every member of a family seeks to uphold, such as integrity, honesty, kindness, benevolence, hospitality and so on. We earlier hinted that a crime may be minor or serious. The minor crime may include battering, lying, pilfering, petty theft and other disorderly conducts. While the serious crime also considered here as abominations according to Igbo traditions ranging from murder, theft, rape, adultery, incest and suicide (Igbo, 2007) Tappan (1962) defines crime from the perspectives of state offence punishable by a competent court of law. He explains crime as an intentional act or omission in violation of criminal law…committed without defence or justification, and sanctioned by the state as a felony or misdemeanor. Tappan’s view is beyond the scope of this study; hence it is delimited to non- codified legal system characterised as crimes according to native laws.

Igbo (2007) categorises crimes into three different types. These include: offences against individuals; offences against the community and offences against the gods or spirit of the world. The concern of this paper is the crime against the society, which includes assault, murder, and stealing. The focus of the paper is the criminal acts against individuals and those against the community. The offences against the individual/community are stealing. We feel that offences caused by an individual are capable of stirring negative stereotypes around the individual or the suspected case of theft in Ẹha-Amufu. The social stigma may negatively affect the individual and members of his immediate family in that people around the scene of the theft may begin to discriminate against the felon. Also, the members of the community, who witnessed the parading and dancing of the perpetrator of the crime would begin to negatively stereotype the individual and members of his/her immediate families. The stereotype is reinforced by naming the victim onye *ẹka ẹbọ* (literally a double handed person, a thief) and other names that connote disorderliness.

In view of the above, the researchers sought to identify those stereotypic terms used to describe the thief in Ẹha-Amufu; to assess the impacts of negative stereotyping on the thief and to proffer possible solutions to the problems caused by such negative stereotyping. The above, therefore, constitutes the objectives of the study. In furtherance to the above, the following research questions were formulated to guide the study, namely, what are the terms used to describe thieves in Ẹha-Amufu? What are the impacts of negative stereotypic expressions on the perpetrator of larceny in Ẹha-Amufu? To what extent can the negative stereotypes on the victims be resolved?

To put this paper into proper perspectives, it could be stressed that some scholars have investigated crime and crime control in traditional Igbo setting. For example, Igbo and Ugwuoke (2013) examine crime and crime control in a typical Igbo setting, while Igbo (2007) and Basden (2006) analysed the grave consequences of bad conducts that violate some standardised norms and values of Igbo people. In all the studies, none of the above discussed the impacts, and possible solutions to the problems caused by negative stereotyping in Ẹha-Amufu. It is in this regard that the researchers are poised to fill the knowledge gap in stereotype communication from the perspective of sociolinguistics. Sociolinguistics studies the way language is used in social contexts. Holmes (1995) explains that sociolinguistics is concerned with the study of the relationship between language and society.

Stereotypes are divided into two, namely, the positive and negative stereotypes. Positive stereotype signals an advantage to the detriment of the out–group while the negative stereotype connotes bias and tarnishes the image of the person stereotyped. Person (1985) defines stereotype as the process of assigning people, group or events to a particular and conventional category. Stereotype is an over-generalised belief about a particular category of people. It is an expectation that people might have about every person of a particular group. The expectation may vary, starting from group’s personality, preferences or ability. Ede (2021) observes that stereotypes are static and over-simplified ideas about a group or social category that strongly influence the people’s expectations and behaviours, reinforces people’s belief that all members of the victims of larceny family are criminals. The most dangerous thing about negative stereotype is that once the members of the society have identified the victim of larceny, the stereotypic stigma extends to the victim’s family, thus confirming the static nature of the social stereotypes.

The findings of this paper would be significant in many ways. Firstly, the outcome of the analysis of data would help the victims of social stereotypes to cope with the menace. This is because the suggestions made after the study would assist them to over-come the negative effects of the stereotypes. The result would also help the correctional centres in Nigeria and beyond to help in counselling the victims after serving their punishments. The suggestions made after the study would help them to integrate and co-habit in the same environment. The findings of the study will be relevant to researchers, who hope to carry out similar researches in the future. This is necessary because it would serve as a reference material especially in stereotype communication, sociology, criminology etc. The result will also be of help to faith-based establishment, non-governmental organisations and other institutions that are concerned about behavioural modifications.

It is our desire to cover some of the negative stereotypes based on the victims of suspected criminals in Ẹha-Amufu. Stereotype communication are too vast to cover in a work of this nature, hence the need to limit the study to identifying those stereotypic terms used to describe the victims of suspected criminals in Ẹha-Amufu; to ascertain the impacts of the negative stereotypes on the victims and proffer possible solutions to the problems caused by negative stereotyping. The paper therefore, focuses only on the analysis of negative stereotypes on the criminals based on Igbo traditions.

**Labeling theory**

Labeling theory was developed by Becker in 1963 to account for the role of social labelling in the development of crime and deviance. According to Becker (1963), deviant behaviour can stem from various causes and conditions and once individuals have been labelled or defined as deviants, they often face new problems that stem or emanate from the reactions of self and others to negative stereotypes or stigma that are attached to the deviant label. Labeling theory was based on the notion that certain members of the society have the capacity to construct and apply certain attributes to other members of the same society. The application of a label or mark (often negative) from one societal group to another results in the creation of an “other”; this is the individual or group to which the label has been applied, who is stigmatised, discriminated and considered to be outside of conventional society (Akers & Sellers, 2009).

Labeling theory is an aspect of the interactionist framework which suggests that one’s identity and self concept are continually defined by interactions with others and thus only exist based on social interaction. This implies that those individuals, who are negatively labelled, will integrate this label into their perception of self. Goffman (1963) upholds this view when he asserts that those who had been labelled would not act in ways that would contradict the label, but would rather exhibit behaviours that would confirm the label. This opinion appears to be popular among interactionist scholars. As Link and Phelan (2001) note, individuals labelled as criminals or delinquents tend to be set aside as fundamentally different from others, and that they tend to be associated with stereotypes of undesirable tracts or characteristics. Akers and Sellers (2009) add that once an individual or a group of people has been labelled or marked as deviant, such an individual or group will face embarrassment and disgrace. It is these negative feelings occasioned by the embarrassment that provide motivation for labelled individuals or group to engage in further acts of deviant behaviour. Therefore, once labelled, recipients of the label adopt the entailed characteristics as part of their central identity and act in ways that confirm the stereotypes attached to the label, thus confirming its authenticity in the individual.

The relevance of labelling theory to the present study rests on the facts that the victims of suspected criminals in Ẹha-Amufu are more likely to experience labelling than their peers in the community. The victims of larceny in the area are marked out and stigmatised thus leading to social exclusion and stereotypes. Again, the stigma attached to the suspected criminals in the area is capable of stirring processes that can lead to social exclusion from relationships with the conventional others. ‘Others’ here refers to the main stream of the society; for example, his/her age grade or peer group. Such stigma may be extended to the family members and friends. It is envisaged that such stigma may lead to rejection, which would in turn lead to the devaluation of the stereotyped persons.

**Methodology**

The paper would adopt descriptive research design in collecting and analysing information generated from the respondents. Observation method was used in generating samples of stereotype terms used in describing the perpetrators of larceny in Ẹha-Amufu. The researchers would use the intuitive knowledge as native speakers of Ẹha-Amufu dialect to interact and elicit responses on the impacts of negative stereotyping on the perceivers in the area. Again, qualitative content analysis (QCA) technique was used in gathering information/data on those stereotypic terms. According to Domyei (2007) and Oluikpe, Ndimele and Oluikpe (2018) QCA focuses on the analysis of written texts or spoken utterances by counting the number of words, phrases, grammatical structures that belong to a given category. The use of QCA assisted the researchers in using the unstructured interview approach on data gathering and analysis.

The study covered four out of seven autonomous communities that make up Ẹha-Amufu community using observation and unstructured interview methods in information gathering. The researchers adopted labelling theory by Becker (1963) for the analysis of data. The two researchers with the help of research assistants used the unstructured interview approach to elicit responses from the respondents in the selected areas using random sampling approach.

**Data presentation and analysis**

This section contains the analysis of the data on crime and social stereotypes as a sociolinguistic phenomenon in Ẹha-Amufu Igbo. This section presents the corpus of stereotypic terms used to describe the perpetrators of larceny in Ẹha-Amufu; the impacts of the negative stereotyping on the perceivers and the analysis of the possible solution to mitigate the negative effects of stereotyping. For space, the data and the impacts of negative stereotyping are analysed simultaneously.

**Datum 1:** *ónyé aka**ntụtụ* (kleptomaniac).

The noun phrase *onye aka ntụtụ* describes a thief, who steals in any possible situation. Such a criminal is capable of stealing any item at his/her disposal. For the kleptomaniac, the desire to steal is instinctive; they are compelled to steal inspite of the negative consequences.

From the analysis of results on the interview conducted, the victims of kleptomania felt bad when they were caught. When asked if they would repeat the act, they revealed that they might if the opportunity presented itself. The results show that they were compelled by the natural instinct to steal and not for economic reasons. In line with our frame work, Link and Pelham (2001) attest that if individuals are labelled as criminals or delinquents, such persons tend to be set aside as fundamentally different from others, and that they (the kleptomaniac) tend to be associated with stereotypes of undesirable tracts or characteristics. This goes to show that the kleptomaniac feels the impacts of the negative stereotypes but cannot drop the act because of the natural instinct in them to steal.

**Datum 2:** *abalị-dị-egwu* (night-is-dangerous)

This category of criminals usually operates at night hence the stereotypic term *abalị-dị-egwu*. *Abalị-dị-egwu* is designated to mark all categories of criminals in the area that operate at night. *Abalị-dị-egwu* is coded as a noun group category (NGC) because it assigns a person to a noun category that helps to mark or depict the act of stealing at night.

Naturally, no one would like to associate him/her self to the negative stereotypic term *abalị-dị-egwu* because of the stereotype attached to it. In view of the above, the victims agree that when such term is used on them, they feel bad and would like to revenge by attacking the person at their disposal. The result of this research confirms the opinion expressed by Semin and Fielder (1992) who aver that negative stereotype is the linguistic mechanism underlying the communication of stereotypes. According to them, stereotype serves as a lens with which to view the undesirable behaviours of the criminals.

**Datum 3:** *óshímòshì* (a professional thief)

The stereotypic term oshimoshi is similar to the one on datum 1 except that the former is innate. The person can steal anything to satisfy his or her ego while the latter (oshimoshi) is a professional criminal, who steals for economic reasons. The word oshimoshi is derived from the word oshi (meaning ‘thief’).

The outcome of our interview on the respondents show that the habitual thieves otherwise known as oshimoshi in our glossary indicate that such category of criminals stole for selfish reasons, i.e. for richness, power and influence in the society. This set of criminals appeared gorgeous, attractive and always angled for political connections. People who knew them were afraid of confronting them for security reasons. This set of people was categorised in the society and hence the stereotypic term oshimoshi. Supporting the view that people are always afraid of such category of people, Link (1982) claims that marking people out as criminal (oshimoshi) encourages division and exclusion in the society. Link (1982) avers that the stigma attached to deviant labelling can stir up processes that can lead to exclusion from relationship with conventional others and from legitimate opportunities. He further gave example to infer that stereotypical images of criminality can become defining features of individuals labelled as criminal offenders thereby bringing on negative reactions by others that are driven by fear, mistrust, self righteousness as well as people’s fear of being associated with stigma or stereotypes.

**Datum 4:** *ekperima* (criminal)

The word *ekperima* in Ẹha-Amufu dialect means a thief. *Ekperima* is a high ranking criminal, who specialises or lives by stealing from people. The survey of our interview shows that *ndị ekperima* (group of criminal entities) are highly dreaded by the people. People discriminated, stigmatised and stereotyped them. The stereotype attached to them characterised them and they were isolated to the extent that their marriage with the conventional others was difficult. Sampson and Laub (1997) note that such negative impacts on the *ekperima* (criminal) can influence adult behaviour and reduce their chances of being integrated with the conventional others in the society.

**Datum 5:** *awụrụbọ* (thief)

This negative stereotypic term was used to describe all categories of criminals in the area. *Awụrụbọ* is derived from the word *awụrụ* meaning an insatiable person, who cannot be satisfied with his own property and must steal from the other person. This inordinate desire to cunningly grab people’s property marks this category of people as insatiable criminals - *awụrụbọ.*

Our respondents indicate that the victims never realised that the public was watching them to the extent that they believed that people did not know what they (*awụrụbọ*) were doing. This feeling is possible because these categories of criminal did not engage in outright robbery. They usually engaged in stealing by tricks. This singular reason made them believe that their activities were not known by the members of the public. This kind of belief system inspired Adler, Mueller and Laufer (1995) to say that belief systems, rather than specific laws, guide what people do and universally serve to control behaviour. Therefore, the attitude of the people towards this set of criminals attracted disciplinary measures including the discriminatory attitudes meted on them.

**Datum 6:***nkịta na-eri akwa ọkụkọ* (the dog that eats eggs)

This is a negative depiction of a thief that steals eggs (even those of its owner). What this adage signifies is that such a category of criminals did not mind the kind of items or the owner of the items they stole. The term was also a pejorative expression to belittle or disparage the perceivers of the negative stereotypic expression. The above are the findings got from the interview we conducted on the suspected criminals in the area. They confirmed that they were ashamed of such character attributed to them. This view is in line with Braithwaite (1989), who attests that reintegrative sharing is imposed on the victims of crime/offenders as a corrective measure to heal them of their crime against the society they belong.

**Datum 7:** onye ẹka l’ẹkpa (pick pocket).

This category of criminals specialises in picking pockets in crowded areas, buses, trains etc. This class of criminals moved around with the aim of stealing people’s money and other valuables mostly in crowded environments. They are so called because of their mode of operation and have this stereotypic term to depict the actions of stealing. To find out the impacts of this actions on the victims, our interface with the suspects indicate that the pick-pockets revealed that when they were caught, they were beaten and pushed away with the attendant shame from the public molestations. In the light of our framework, Erikson (1966) illustrates how societal reactions to deviant behaviours stigmatise the offender and separate him or her from the rest of the society. The shame associated with arresting and beating the criminals invariably affects the person’s ego and human dignity that are lost as a result of the public disgrace occasioned by his unlawful act of stealing.

**Datum 8:** onye anya n’elu (a person looking up)

This is a negative depiction of a criminal, who goes about searching for people’s belongings to steal. These categories of criminals are known for incessant breaking of doors and windows for unlawful entry. They earn this stereotypic term through their attitudes. To ascertain the impacts of this negative stereotypic expression on the perceivers through unstructured sampling questions, it was revealed that the perceivers pretended that people were not aware of the devilish acts. These criminals believed that this term could be extended to unco-ordinated youths in the area. The result or outcome of our investigation in relation to victims’ responses reflects to Crossman (2020) who asserts that describing someone as a criminal, for example, can cause others to treat the person more negatively, and, in turn, the individual acts out. Crossman’s assumption confirms this claim as reported by the respondents.

**Datum 9:** onye omekome (notorious criminal)

This set of criminals was generally known in the community as bad people. They are known as night marauders moving about looking for something to steal. They are also known and called *ndị omekome* (those who do anyhow) because of their notorious activities. That is, they behave anyhow and constantly putting people into fear. This class of criminals is known to be use guns and other dangerous materials while engaging in their notorious activities. The information gathered by our respondents shows that their presences in public scenes scared people away. This feeling of being unfriendly to their neighbours makes them live an isolated life. Living an isolated life implies that these categories of criminals would isolate themselves from the church, school and other peer groups in the area. Thio (2001) notes that one would not like to disappoint or embarrass one’s family, church or school by misbehaving or getting involved in anti-social or criminal conducts. This assertion is true especially in the traditional Igbo society that had all the trappings of a close-knit group.

**Datum 10:** onye na-edobere mmadụ ihe (one who keeps things for people)

The stereotypic expression: *Onye na-edobere mmadụ ihe* is an irony meaning one who steals somebody’s property or items. When this stereotypic expression is used on someone, it means that that person steals people’s things. This type of criminals usually engages in pilfering. These so called categories of criminals are described in this way because they steal at the slightest opportunity. They are not known for using arms while engaging in the act. This set of criminals is not usually organised as one in datum 9. The act is usually committed by one person; it is not an organised crime by a group of disordered persons.

Our survey of unstructured questions indicates that these categories of criminals were usually shy when they were caught. To worsen their problem, when caught and paraded in the public places, they felt ashamed and stultified. Parading them in public places helps to curtail their activities. In furtherance to the above, Cullen and Johnson (2014) observe that labelling is stronger when sanctions are punitive. The sanction and punitive punishments include public insults, dancing in the public with the stolen item, public ridicule and the beating that go with the dance. The negative effects of this sanction were that the offender’s public image is damaged and the victim’s relations and the victims are humiliated, stereotyped and stigmatised.

**Possible solutions to the problems caused by negative stereotyping**

We make suggestions on how to eliminate the problems caused by negative stereotyping. Firstly, the church leaders such as the priests/pastors, ministers, evangelists and the opinion leaders and leaders of thought in the communities should also preach the gospel of mutual respect among citizens. It is believed that if this message of peace and mutual respect to members of the public is drawn to the people’s consciousness, the problems of negative stereotyping will reduce. The traditional institution should also be of help in an effort to reduce the problems of negative stereotyping. The traditional rulers through their cabinet members can initiate bye-laws through the ward councilors to make laws that can ban and spell out punishment for negative stereotyping. The traditional rulers and the prime-ministers can enforce these bye-laws through the help of age grades that would be mandated to checkmate any offender in the communities. It is hoped that if these measures are applied, the perpetrators of larceny and their families would have feelings of relief and get integrated in their different communities.

**Conclusion**

Crime is a social phenomenon that attracts severe sanctions ranging from beating, public ridicule, stigma, stereotypes and so on. Stereotypes have the capacity to tarnish not only the image of the criminal but also to those of his/her relations and close-friends. In this paper, the researchers investigated and identified the stereotypic terms used to describe criminals in the traditional Ẹha-Amufu community. The paper also strove to shade light on the negative impacts of social stereotypes on the perpetrators in Ẹha-Amufu and possible attempts at solving the problems caused by negative stereotypes.

To achieve these objectives, some strategies were deployed to attain these objectives. The methodology employed in this paper was unstructured interview, and use of content analysis techniques which enable the researchers to identify those stereotypic terms directly from the respondents. The paper adapted the labelling theory propounded by Becker (1963) to the analysis of the data. The analysis of the data generated from the respondents reveal the following: ten (10) stereotypic terms used to describe the criminals. The results reveal that the victims were subjected to all kinds of in-human treatments either to force them to confess their crime or as cultural corrective measures to stop them from further engaging in such negative acts. The consequences of these inhuman treatments were that the victims and their relations were isolated, stigmatised, ashamed, degraded and stereotyped.

A number of recommendations were made thus: the church leaders and leaders of thought in the area should put an end to problems caused by negative stereotypes.

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**Omenala, ọdịnala na ọdị-be-ndị: Mpụtara, myiri na ndịmiche dị na ha dị ka o siri metụta nkụzi na ọmụmụ asụsụ Igbo**

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**Ụmị**

*Nchọcha a lebara anya n’omenala, ọdịnala na ọdị-be-ndị: mpụtara ha, myiri na ndịmiche dị na ha dị ka o siri metụta nkụzi na ọmụmụ asụsụ Igbo. Ndị nchọcha tụlekwara uru omenala, ọdịnala na ọdị-be-ndị bara n’ịkwalite nkụzi na ọmụmụ asụsụ Igbo, nke otu n’ime ha bụ ụmụ aka inwe mmasị banyere omenala, ọdịnala na ọdị-be-ndị ala nna ha. N’ikpeazụ, ndị nchọcha tụpụtara aro ma kwuo na ndị gọvment, ndị nkụzi, ndị nne na nna tụmadị ndị na-ahazi mmụta nwere oke n’ọrụ dịịrị ha ịhụ na nkụzi banyere omenala, ọdịnala na ọdị-be-ndị Igbo ndị a bịara na mmezu ka nkwalite ha wee dị ire.*

**Ọkpụrụkpụ Okwu:** *omenala, ọdịnala, ọdị-be-ndị na asụsụ Igbo*

**Mkpọlite**

Asụsụ bụ usoro nzirita ozi nke mmadụ ji egosipụta echiche, mmasị, nkwenye na mbunuche n’ụdị ekwumekwu ma ọ bụ detuo ya n’akwụkwọ. Ihe dịkarịcha mkpa na nkọwa a bụ na ọ bụ asụsụ ka mmadụ na ibe ya ji enwe mmekọrịta. Brooke (1961) kọwara asụsụ dị ka ihe amụrụ amụ nwere ọdịdị, usoro na ihe iriba ama ekwuru n’ọnụ nke e ji ezipụta omenala na njiri-mara mmadụ. Site na nkọwa a, asụsụ gbara mpakala dị iche iche, ndị gụnyere: asụsụ dị ka ihe amụrụ amụ, asụsụ dị ka ihe nwere ọdịdị, asụsụ dị ka ihe nwere mkpụrụ ma ọ bụ ihe iribaama e ji ezipụta ya, asụsụ dị ka ekwuru n’ọnụ, ihe na-enweghi etu a ga-esi kọwaa okwu mmebere ya, na njiri-mara mmadụ. Asụsụ nwekwara oge e ji amụ ya; asụsụ na omenala na-agakọta ọnụ. Asụsụ Igbo dị ka Ikekeọnwụ na ndị otu ya (1991) siri kọwaa ya bụ asụsụ ndị Igbo. Igbo so n’otu bụ asụsụ Benue Kogo, nke dị n’okpuru Naịja Kongo. Ọzọ bụ na Igbo bụ asụsụ ụda olu; nke a pụtara na asụsụ Igbo na-eji ụda olu agbanwe nghọta echiche okwu, ndị nwere otu mkpụrụ edide. Lyons (1981) kọwara asụsụ dị ka akọrọ ngwa kachasị, nke mmadụ na ibe ya ji enwe mmekọrịta ọkachasị na gburu gburu ebe ha nwetara onwe ha. Chomsky (2000) n’aka nke ya kọwara asụsụ dị ka ihe nọ n’ime mmadụ bụ nke na-enyere ya aka ịghọta ma tapịa ihe onye nọ na gburu gburu na-ekwu. Nkọwa a hụtara ahịrị okwu dị ka ọkpụrụkpụ, nke ihe e ji akọwa asụsụ. N’agbanyeghi nkọwa ndị a, otu ihe kacha pụta ihe bụ na asụsụ na omenala bụ ahụghị ebule ma si elila dike. Nke a pụtara na omenala agaghị ezu oke ma ọ bụrụ na e wepụ asụsụ. N’ụlọ akwụkwọ dị iche iche, ọkachasị n’ụlọ akwụkwọ sekọndịrị. Nkụzi na ọmụmụ omenala Igbo abụrụla nke kpụrụ afọ n’ala nke na a maghịzị etu a ga-esi bido. Ihe mgbagwoju anya ndị a tụmadị ọdịda ha bụ ihe kpaliri mụọ ndị ọchọcha ịbagide nchọcha a.

Ọtụtụ ụmụ akwụkwọ tụmadị ndị nkụzi ha enyela nkọwa banyere omenala, ọdịnala na ọdị-be-ndị. Nkọwa ndị a bụ ihe nhịa ahụ nye ọtụtụ ndị nkụzi na ụmụ akwụkwọ n’ihi na ụfọdụ agaghị akọwanwu ndịmiche dị na okwu atọ ndị a. Na nchọcha a, ndị nchọcha ga-akọwa ha na otu n’otu.

**Omenala:** Omenala bụ ụzọ ndị mmadụ ma ọ bụ otu si ebi ndụ, ha nke a na-adị iche karịa ka ndị ọzọ si ebi nke ha. Omenala metụtara ihe ndị a: ụzọ ndụ, ọdịnala, omume, nri, nkwenye, ekike/ejiji tụmadị asụsụ na usoro okpukpere chi. Ụfọdụ ndị ọka mmụta kọwara omenala dị ka otu n’ime ụzọ obodo si egosi obibi ndụ ha ma ọ bụ ụzọ ndụ obodo. Omenala na-eweta mmekọrịta obodo na obodo ọzọ tụmadị mba na mba. Alụm di na nwunye bụ ụzọ omenala pụtara ihe ndị Igbo na agbata obi ha si enwe mmekọrịta. Ịlụ nwaanyị ma ọ bụ di bụ ihe malitere mgbe gboo. Mgbe e kere ụwa, ọ dịghị onye ga-asị na ya malitere ya. Akwụkwọ nsọ kọwara etu Chineke si kee nwoke kekwaa nwaanyị ka ọ na-enyere nwoke aka. O nyekwara ha ngọzi, nke ọmụmụ na ụba, n’ụwa. N’ala Igbo, alụm di na nwunye bụ ihe ọkpụ bụrụkwa omenala. Ọ bụ ihe dị oke mkpa nke mere na a dịghị agụnye nwoke na-alụghị nwaanyị n’oke ọ bụla nwere ugwu na nsọpụrụ. Ọ bụ nke a mere na-akpọ nwoke na-alụghị nwaanyị aha nleda anya dị iche iche dị ka okokporo na ọ tụtụrụ, ọ taa.

E wezuga alụm di na nwunye, ndị Igbo na agbata obi ha, dị ka omenala siri dị, na-emekọrịta site n’ọrụ nka ma ọ bụ n’ụdị ọrụ aka dị ka ọpịpị ihe, ọmụma atụ – egu ọgụ, isi mma, isi mmọnwụ, isi egbe, opi ma ọ bụ ọja, ekwe, d.g. Ha na-akpụ ihe dị ka ite, ọkụ, arụsị, ụlọ, ụzụ, na ịkụ ma ọ bụ igbu azụ. Nke a, ọtụtụ mgbe, na-abụkarị n’ime mmiri nke dị n’etiti ha abụọ (Ndị Igbo na agbata obi ha).

Ọtụtụ ihe bụ nke jikọrọ ndị Igbo ọnụ, gbaa mgbọrọgwụ n’omenala ha. Ụfọdụ ihe ndị hiwere isi na nkwenye ndị Igbo dị ka otu n’ime omenala jikọrọ ha ọnụ gụnyere:

1. **Ọrụ ugbo**: Nke a kacha pụta ihe n’ọrụ niile e jiri mara ndị Igbo. Ndị Igbo kwenyere na aka aja aja na-ebute ọnụ mmanụ mmanụ. Ọzọ, ha kwenyekwara na aka nọrọ nkịtị, agụụ egbuo ọnụ. Ihe ndị Igbo na-akọkarị bụ ji, ede, akpụ tinyere ihe akụkụ ndị ọzọ dị ka ọka, akịdị, ụgụ, ijiriiji, fịọfịọ ma ọ bụ agbụgbụ d.g.
2. **Ịzụ Ahịa:** Ịzụ ahịa bụ otu n’ime aka ọrụ ndị Igbo bụ nke ha kwenyesiri ike na ya. Azụmahịa bụkwa nke doro ndị Igbo anya nke ọma. Ọ bụ site n’azụmahịa mere agbụrụ ndị ọzọ gbara Igbo gburu gburu ji ahụta ha dị ka ndị njepụ.
3. E jịkwa ịchụ nta, ịkụ azụ, ịkpa ihe ọkpụkpa mara ndị Igbo. Nke a gbara mgbọrọgwụ na nkwenye ha dị ka o siri metụta omenala Igbo

N’ezie, omenala bụ ihe zuru ọha ọnụ n’ala Igbo. Ọmụma atụ: ekike/ejiji, ụmụ nwaanyị ndị lụrụla di n’ama ukwu akwa abụọ n’ukwu, ụmụ nwoke na-awa akwa, yiri isi agụ ma kpuru okpu n’isi.

**Nri ndị Igbo**

Ndị Igbo nwere nri dị iche iche e ji mara ha. Ụfọdụ nri ndị a gụnyere ji, akpụ na nri ndị ọzọ. Ọ bụ site na nkwenye ha banyere ji mere ha ji ewepụta otu ụbọchị mee mmemme Iri Ji ọhụrụ, nke na-egosipụta na a gbanyeghi na e nwere ọtụtụ nri ndị ọzọ n’ala Igbo, ji bụ eze nri ndị Igbo. Ndị Igbo nwekwara echichi ha na-echi onye kacha arụ ji n’obodo. Ụfọdụ kpọrọ echichi a Igube Ji ma ọ bụ Di Ji/Ọka Ji**.** Ndị Igbo na-ahụta onye na-akọta ji nke ọma dị ka onye siri ike tụmadị onye ji ego. N’otu aka ahụ, nwaanyị anaghị akọ ji n’ala Igbo. Ihe nwaanyị na-akọ bụ ede na abala. Ihe ndị a niile dị ire n’ihi na e nwere omenala jikọtara Igbo ọnụ.

Na nchịkọta banyere omenala, ọ dị mkpa ka ọha na eze mata na asụsụ bụ ihe mbụ e ji ezipụta omenala mba ụwa dị iche iche. Ya mere e jiri tụọ ilu Igbo sị na Igbo na-asụ n’olu n’olu mana ha kwa ụkwara, ọ bụrụ otu. Ọzọ, ọ bụ nkụ dị na mba na-eghere mba nri.

**Ọdịnala**

Ọdịnala bụ mmemme nke otu ọ bụla na-eme ma ọ bụ ụzọ dị iche iche otu si eme ihe, nke baalara ha n’ụmị ma ọ bụ maalara ha ahụ. Nke a na-ezipụta na a bịa n’ala, ọ ga-abụrịrị nke Igbo niile nabatara, na-eme; ọ na-adabaara ha. Iji ma atụ: ịlụ nwaanyị bụ omenala zuru Igbo niile ọnụ. Ịlụ nwaanyị bụ ọdịnala dịịrị òtù ma ọ bụ agbụrụ ọ bụla n’ihi na usoro emume ha dị iche nye agbụrụ ma ọ bụ otu ọ bụla bụ nke ha nabatara ma bụrụ nke ha kwenyere na ya. Ụfọdụ mpaghara ala Igbo na-ama nnukwu ego n’isi nwaanyị, ebe ụfọdụ anaghị ana dị ka o siri metụta ndị Owere na steeti Imo na Nsukka na steeti Enugwu. Steeti abụọ ndị a dị n’ala Igbo mana usoro alụm nwaanyị ha dị iche iche. Nke a wee bụrụ ọdịnala n’ihi na otu ọ bụla kwenyere n’usoro nke ha. N’ala Igbo, ọ bụ nne, nna na ụmụ nna na-akwado alụm di na nwunye tupu o nwee isi.

A**kwamozu**

Ili onye nwụrụ anwụ bụ omenala zuru Igbo ọnụ mana usoro akwamozu ndị a dị iche iche nye òtù ọ bụla. Adịmiche ndị a mere o ji bụrụ ọdịnala. Na mpaghara Abakaliki ọkachasị n’Izii, mmemme akwamozu na-ewecha otu izu ọkachasị mgbe onye a na-akwa chiri echichi. Ha nwekwara ọdịnala ọzọ: onye, nke e jighi ehi lie ma ọ bụ kwaa nna ya, enweghi ike ịta anụ ehi ebe ọzọ a na-eme mmemme akwamozu. Nke a bụ nkwenye nke ha kwekọrịtara na ya.

**Iru Mgbede**

Iru mgbede bụ omenala e ji akwadebe nwaanyị ruru ogo ịlụ di maka alụm di na nwunye n’ala Igbo. Mgbe nwaanyị ruru ogo ịlụ di, a hụ na ahụ amawala ya mma, nne na nna ga-abịa kwadebe ọnọdụ nwaanyị ahụ ga-anọ tupu ọ lakwuru di ya. Ọ bụrụ nwa agbọghọ nwere nwoke ọ na-adabara ya na ya ịbụ di na nwunye, nwoke ahụ ga-esokwa n’ime nkwadebe ọnọdụ a. N’ebe ụfọdụ, e jikwa Iru Mgbede akwadebe nwoke maka ịlụ nwunye. Iru Mgbede ezughi Igbo niile ọnụ. Ebe a na-emekarị Iru Mgbede bụ: Ọnịcha, Ọka, Owere, Ọlụ, Abịrịba, Ọhaọzara, Abakaliki, d.g. Ebe ndị a, a kpọgasịrị aha, nwere aha ha na-akpọ Iru Mgbede. Ọnịcha na Ọka na-akpọ ya Iru Mgbede. Ọhaọzara na Abakaliki na-akpọ ya Ikwe ezi; Abịrịba ma ya ka Ịnọ nzụzụ.

**Ịgọ na ịwa Ọjị**

Ọjị bụ mkpụrụ osisi ọjị na-amịpụta. O nweghi ezigbo ụtọ dị ka mkpụrụ osisi ndị ọzọ. Ọ bụ ezi okwu na Yoruba na-akọ ọjị, Hausa na-ata ya bụ ọjị mana Igbo na-agọ ọjị agọ ma jirikwa ya eme omenala. Ịgọ ọjị n’ala Igbo dị iche iche. N’obodo ụfọdụ dị ka Ọnịcha, Nnewi, Njikọka, ọ bụ onye bụkarịrị okenye na-awa ọjị. N’obodo ụfọdụ dị ka Ngwo, ọ bụ onye bụkarịchara nwata na-awa ọjị. Echiche ha banyere nke a bụ na nwata ebughi ihe ọjọọ ọ bụla n’obi. A bịa n’echichi, o nwere ndị na-echi nwoke Ọzọ nwekwaa ndị na-echi nwaanyị Ọzọ; nke a bụ ọdịnala. A bịa na mmọnwụ, ụdịrị mmọnwụ ndị na-eti na otu ha si eti ya dị iche iche. Ihe kacha mkpa n’ọdịnala ndị a bụ na ha niile bụcha ihe na-eme n’ala Igbo.

**Ọdị-be-ndị**

Ọdị-be-ndị bụ ụzọ ndị mmadụ ma ọ bụ otu si ebi ndụ ha, nke dịịrị ha iche. Ndịmiche dị na ya na nke mbụ na nke abụọ bụ na o nwere ike n’ime narị, ọ bụrụ otu pasenti na-eme ya. Ịma atụ: n’ala Igbo, e nwere ihe ma ọ bụ ụzọ ndụ a na-akpọ ịhachi/ịkụchi nwaanyị. Ịhachi nwaanyị bụ nwoke amụtaghị nwa nwoke ịhapụ otu ada ya nwaanyị ka ọ nọrọ na be ya ma mụta nwa nwoke; nke a bụ ka ama ya ghara ichi ma ọ bụ laa.

Ịkụchi nwaanyị bụ otu nwoke, n’ime ezi na ụlọ nwoke lara mmụọ, ịlụ nwunye nwa nne ya ahụ nwụrụ anwụ ka ọ ghara ịpụ ma lụọ di n’ezi na ụlọ ọzọ. Nke a na-adị ire ma ọ bụrụ na nwaanyị ahụ nwere ezigbo agwa. Ụdị a enweghi ebe o jedebere n’ala Igbo; kama, ọ bụ sọọsọ n’Ọnịcha ma ọ bụ na mpaghara Abakaliki ka a hụtara nke a. Ọzọ kwa, iri ekpe ndị Ẹhụgbo nke bụ nwoke iketa ihe n’ikwu nne ya abụghị ihe pụrụ n’Ehugbo ma ọ bụ n’akụkụ ya gaa ebe ọzọ; kama, ọ bụ ndị ahụ kpọm kwẹm na-eme ya.

Na mpaghara Ẹbọnyị, ọkachasị n’Izii, ụmụ nwaanyị na-eti mmọnwụ. Nímirikiti ebe nála Igbo, a machibidoro ụmụ nwaanyị ịma ma ọ bụ iti mmọnwụ n’ihi na Igbo kwenyere na mmọnwụ bụ otu nzuzo, nke naanị ụmụ nwoke kwesiri ịma maka ya. Mana dị ka ọdị-be-ndị ndị Izii, nwaanyị na-ekpu mmọnwụ.

**Myiri dị na-etiti omenala, ọdịnala na ọdị-be-ndị**

Site na nchọcha a, nkọwa ndị nchọcha mere banyere okwu atọ ndị a na-egosi na omenala, ọdịnala tụmadị ọdị-be-ndị bụ otu ihe kama na Igbo na-asụ n’olu n’olu mana ha kwa ụkwara, ọ bụrụ otu, ọmụma atụ:

1. Nwata ịsọpụrụ okenye bụ omenala Igbo

Nwata ịsọpụrụ okenye bụ ọdịnala Igbo

Nwata ịsọpụrụ okenye bụkwa ọdị-be-ndị Igbo

1. Nwata ikele okenye bụ omenala Igbo, bụkwara ọdịnala na ọdị-be-ndị Igbo.
2. Nwaanyị ịsọpụrụ di ya bụ omenala, ọ bụkwa ọdịnala ma bụrụ ọdị-be-ndị Igbo.
3. Nwoke na nwaanyị nọ n’alụmalụ ịgba n’iro bụ arụ ma bụrụ omenala, nke Igbo na-agbarụrụ ihu, nke nwere ntaramahụhụ nye ndị dara ya bụ iwu.
4. Nwoke ilekọta ma chekwaba ezi na ụlọ ya bụ omenala, ọdịnala na ọdị-be-ndị Igbo.

Otu ndịmiche dị n’etiti okwu atọ ndị a bụ na omenala, ọdị-be-ndị dabere n’ọdịnala. Ọdịnala jikọrọ abụọ ndị ọzọ ọnụ n’ihi na ọtụtụ omenala na ọdị-be-ndị sere n’elu ọdịnala, nke ụfọdụ n’ime ha na-anọgide dachapụ ma ọ bụ kwụdo wee ghọrọ ọdịnala. N’ikpeazụ, ihe ọzọ dị iche n’etiti okwu ndị a bụ ihe anyị nwere ike ịkpọ “ka ndị si asụ”. N’ihi na omenala, ọdịnala na ọdị-be-ndị dịcha n’ala Igbo.

**Uru omenala, ọdịnala na ọdị-be-ndị bara nye ọmụmụ asụsụ Igbo**

Omenala, ọdịnala na ọdị-be-ndị na-enyere ụmụ akwụkwọ aka ịmata ihe ndị obodo nabatara na nke ha na-agbarụrụ ihu. Ha na-eme ka ụmụ akwụkwọ ndị nọ n’ogo sekọndịrị nta na nke ukwu nwee mmasị banyere ọmụmụ omenala, ọdịnala na ọdị-be-ndị ala nna ha. Ụmụ akwụkwọ na-enwe obi aṅụrị na afọ ojuju mgbe ọ bụla onye nkụzi kpughere ha ọtụtụ ihe banyere ọdịnala, ọdị-be-ndị na omenala ala nna ha bụ nke ha amaghị. Site na nkụzi omenala, ọdịnala na ọdị-be-ndị Igbo, agbụrụ ndị ọzọ na-abụghị ndị Igbo na-aghọta na o nwere ụfọdụ iwu, mmemme tụmadị nkwenye ụfọdụ Igbo nwere na-abụghị nke jikọtara ha niile ọnụ; kama, ọ bụ nke dịịrị obodo dị ka ha si nabata ya ma kwekọrịta na ha. Omenala, ọdịnala na ọdị-be-ndị Igbo na-akpa ụmụ akwụkwọ obi ọma ma ọ bụrụ na onye nkụzi ewebata ya n’ihi na ọ na-eme ka ha mata ntọ ala nna ha tụmadị akụkọ okike ọzọ metụtara etu agbụrụ ha siri malite. Nkụzi omenala, ọdịnala na ọdị-be-ndị Igbo na-eme ka mmụta dị ire ebe ọ dị ukwuu n’ihi na ụmụ akwụkwọ na-esite na ya enweta afọ ojuju banyere ebe ha si. Adịmire ndị a na-apụtakarị ihe na mpụtara ule ụmụ akwụkwọ nke ka nke n’ebe omenala na ewumewu dị. Nkụzi ndị a na-enyere ụmụ akwụkwọ aka ka ha ghara ileda omenala Igbo anya ma ọ bụ nwee obi ọjọọ n’ụfọdụ ọdịnala na ọdị-be-ndị Igbo.

**Nchịkọta**

Omenala Igbo bụ njiri-mara ndị Igbo. Ọ bụkwa ndụ ndị Igbo. N’ime ya ka ihe niile Igbo jiri biri dị. Ọdịnala na ọdị-be-ndị Igbo metụtara ndụ ndị Igbo. Atụmatụ okwu atọ ndị a bụ nke metụtara nkụzi na ọmụmụ asụsụ Igbo n’ihi na asụsụ na omenala na-agakọta ọnụ. Omenala ka e ji ezipụta asụsụ mba ụwa dị iche iche. Ya mere o jiri dị mkpa ịkụziri nwatakịrị omenala, ọdịnala na ọdị-be-ndị ala nna ya. Ọ bụ site na nkụzi ndị a ka nwatakịrị ga-eji nwee mmasị banyere omenala nna ya. Ọ dịkwa mkpa ka nwatakịrị mara ebe o si; ụfọdụ ihe obodo ya na-anabata na nke ha na-agbarụrụ ihu. Mgbe ụmụ akwkụwọ nabatara nkụzi ndị a ma nwee ike kọwapụta ndị bụ ndị Igbo, steeti mejupụtara ha, asụsụ ha, aka ọrụ, ekike/ejiji ha, usoro ebim-ndụ ha bụ nke gbara mgbọrọgwụ n’omenala, ọdịnala na ọdị-be-ndị ndị Igbo. Ọ ga-enye aka ka a kwalite nkụzi na ọmụmụ omenala Igbo ndị a.

**Aro**

Site n’ihe ndị a chọpụtara, a na-atụ aro ka ndị mịnịstrị na-ahụ maka mmụta ọkachasị ndị na-ahazi kọrịkulum na-etinye omenala, ọdịnala na ọdị-be-ndị Igbo n’ihe a ga-akụziri ụmụ akwụkwọ ọkachasị n’ogo sekọndịrị nta na nke ukwu. Nke a ga-enye aka ịkwalite mmụọ na mmasị ụmụ akwụkwọ ndị a ma mekwa ka njiri-mara ndị Igbo ghara ifularịrị ha. Ọ bụkwa oke n’ọrụ dị**ị**rị ndị nkụzi Igbo ịhụ na ha kụziri ụmụ akwụkwọ ha omenala, ọdịnala na ọdị-be-ndị Igbo ndị a n’ihi na nke a ga-enyere ha aka na mmeta nke ọma n’ule asụsụ Igbo ọkachasị n’ebe omenala na ewumewu dị. Ndị nne na nna nwekwara ọrụ ịkụziri ụmụ ha omenala, ọdịnala na ọdị-be-ndị ala nna ha n’ihi na a na-esi n’ụlọ mara mma pụọ n’ama.

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**Think-home versus ala-wụ-otu philosophies**

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**Abstract**

*This paper explores the role that home thinking should play in transforming one’s life, his home, one’s culture and to add value to their existence. The paper elicits from books and interviews the historical facts about the Igbo philosophy of thinking home and its opposite**ala-wụ-out (everywhere is the same). The paper concludes that the think-home philosophy makes a lot of impact on the lives of those who keep pace with events at home than those, who stay put in the Diaspora and hardly ventures homeand consequently make themselves foreigners to their people.*

**Keywords:** *Think-home, ala-wụ-otu, philosophy*

**Introduction**

The think-home philosophy, which is an invitation to self examination, discovering of one’s destiny and potentials and deeper love for one’s home is invaluable to make one contribute his/her quota to the development and transformation of the homeland and have a firm standing in his family. On the other hand, the *ala-wụ-otu* philosophy is a philosophy of circumstance. It could be as a result of the mind-set of those, who believe that anything goes; that life is all about being happy wherever one is. This type of thinking agrees with the Igbo proverb, which says that wherever the millipede dies becomes its grave; this hypothesis is howver antithetical to the basic Igbo ontological principle which says that the head of the Igbo man does not get buried in a foreign land (Isi nwa Igbo anaghị atọ na mba).

Ala-wụ-otu philosophy could be as a result of circumstances beyond one’s control. It could be as a result of ill-health, financial challenges, fear of the unknown at home and so on. James Allens spoke thus, “you are today where your thought has brought you; you will be tomorrow, where your thoughts take you”. The think-home philosophy, however, has its challenges. No one can give what he does not have. It demands some critical self examination and conscienctisation for one to think-home to be able to put things right. One who is thinking-home may consider whether he has all that it takes to meet up with the demands at home. The think-home philosophy and the ala-wụ-otu philosophies share things in common, that is, looking at it from the other side of the ala-wụ-otu philosophy.

**Think home philosophy**

The mind makes a man. The height of one’s thinking determines one’s worth on earth. The capacity of one’s brain determines one’s level of achievement. The nature of one’s reasoning determines one’s future. The think-home philosoph presents the following:

1. **Integrity:**  For Voltaire, every man is guilty of all the good he did not do. It is an injustice to carry the stuff of one’s good actions to the grave. Man answers for not contributing to the good of the society, especially to the home base. Therefore, a think-home adherent is considered as a man of integrity and honour.
2. **Suggestions:** As someone who thinks critically and positively too, his opinions and suggestions, how to move his home forward, most often is welcomed by his/her home people.
3. **Competition with the peer group:** It takes one, who visits home, to observe that his age grade is making a lot of progress in different dimensions. This spurs him to engage in meaningful projects to meet up with his peer achievements, such as owning a befitting house at home.
4. **Development of home town:** The Igbo have a proverb that says, *akụ ruo ụlọ, a mara onye kpatara ya –* when wealth gets home, people know who indeed has it.
5. **Popularity:**  A man, his wife and children who visit home from time to time are popularly known by the old and young of his home town. Such visits attract suitors to a man’s children.
6. **Security:** The Igbo have a proverb that says, *“Ọsọ chụwa mmadụ n’ezi, ya agbalaga na be ya.”* When a man is threatened by the enemies elsewhere, he runs back home. Indeed, at home, he is shielded against his enemies.
7. **Giving and enjoying peace with the others:** To be able to achieve this, Gass says, “to be loving, one has to nail one’s world to the cross and make others one’s priority” (p. 115). One who thinks-home, visits home, interacts and share love with his people, gives and enjoys love and peace with his people.
8. **Home based establishment:** One who has all his eggs in one basket, is bound to lose them all in time of accident. One who thinks-home makes provision for a home based establishment which he can rely on when he stops going abroad or elsewhere.
9. **Knowledge of one’s tradition:** One who thinks-home and visits home interacts with the elders and asks questions about their culture and traditions. He is armed with and accustomed to the culture and tradition and knows how to fit in.

### **Ala-wụ-otu philosophy**

Ala-wụ-otu is the philosophy of those, who live outside their home town or village, who may see no difference between their immediate environment and their home town. It may be seen as the philosop hy of those, who get incapacitated in one way or the other or those, who have one reason or other for not returning home, especially during some merry making events that everybody is expected to be home. The ala-wụ-otu philosophy, has a lot of shortcomings such as:

1. **Lack of critical thinking:** Socrates said that an unexamined life is not worth living. One is not created to watch things happen; one is created to contribute toward the development of one’s generation! One is born to impact one’s age and home (*Laws of achievers* p. 2).
2. **Loss of respect:** One, who is driven by the ala-wụ-otu philosophy, lacks respect from his home people. This is because he is not popular among his people; this applies to his wife and children.
3. **He has his eggs in one basket:** His investments are only found abroad and lack home base investments. The investments in foreign lands are always at risk of abandonment during civil crises or outright by the children when the man dies.
4. **Generational loss**: People who are born in the Diaspora hardly are enmeshed in their cultures as they get enculturated in the culture and laws around them. Over the years, they lose their ancestory as they get married to people of other cultures. Finally, the homestead is lost and the blood line of the man is extinguished. The most cherished value of every Igbo man and woman is lost.

The other type of ala-wụ-otu philosophy relates to those, who are incapacitated in one way or the other as a result of the following:

1. **Incapacitated by ill-health:** One who suffered protracted ill-health, may not find it easy to meet up with a lot of home demand.
2. **Fruitless Labour (O mechere, ma chi ekweghi):**  One may be doing all his possible best to succeed, but all his efforts are in vain. This may not allow him to have any motivation to think-home.
3. **Lack of security:** Those who ordinarily will think home may be scared of going home to carry out one project or the other because of the fear of the unknown. Sometimes, evil men and women may be jealous and plan evil aganst such progressive persons.
4. **Bearing the burden of all:** In many cases, one may be the only person who is well-to-do in a family. The rest of the family members are looking up to him or her to solve their problems. The fear of not being able to do so may hinder such benefactors from going home.
5. **The type of business or work environment:** One may have a job at a place that does not give him breathing space, let alone going home. It may also be that such business is only suitable, where such a person is residing, and does not allow him to travel home.
6. **Meager Resources:** One who is poor and living outside may not find it easy to eat well, pay his house-rent and train his children let alone going home to carry out one project or the other.
7. **Influence of bad wife or husband:** One who married a bad wife or husband, who is averse to associating with his or her home people, may discourage his or her partner from going home.

**The way forward**

Having seen the differences between the think-home and ala-wụ-otu philosophies, this paper believes that the Igbo in the Diaspora see the importance of thinking home and in difficult scenarios think of ways to encourage the practice of thinking because of the needs already established. The Igbo have some words of wisdom and proverbs such as, ‘A man or woman is not a stranger to his family or home? One does not quit fighting because of death.

**Recommendations**

Some of the things to consider in accommodating the thinking-home and ala-wụ-otu philosophies are as follows:

* The people at home should remember that those at home is for those abroad and those living outside are for those at home.
* Those at home should have true love for those outside and vice-versa.
* There should be no jealousy, hatred, bitterness and rancour between those at home and those abroad.
* We should cultivate and nuture the spirit of ‘onye aghala nwa nne ya’ among our people.

This paper has tried to bring to light the truth about the think-home and ala-wụ-otu philosophies. Therefore, encourages the think-home philosophy because of the need already established, such as.

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Òtù **ụmụ nwaanyị Ezeagụ na ịgbasa ozi**

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**Ụmị**

Ihe ọmụmụ a lebara anya n’enyemaka otu ụmụ nwaanyị nọ n’ime obodo na-enye n’ịgbasa ozi tụmadị ndị nke nọ n’okpuru ọchịchị Ezeagụ na steeti Enugu. Nka nchọcha a bụ adịm nkọwa. Nchọpụta gosiri na otu ndị na-abụghị nke ndị gọvment dị ka otu ụmụ nwaanyị ndị ụka, otu ụmụ nwaanyị nọ n’obodo tinyere otu ụmụ nwaanyị ndị na-anọghị n’ọchịchị gọvment na-agba ezigbo mbọ n’inye aka na mgbasa ozi n’ime obodo. Ụzọ otu ndị a si agbasa ozi gụnyere: iji ekwentị kpọọ oku ma ọ bụ dee obere ozi, iji ndị ọkụ ekwe, ịga n’ụlọ mgbasa ozi n’ikuku, redio, onyoonyo, akwụkwọ akụkọ, nzụkọ ọgbakọ ụlọ ọrụ na semina. Ịgbasa ozi nke ọma na-eme ka ndị mmadụ mata ihe ha kwesiri ịmata, ma matakwa ya n’oge. Ọ na-egbochi ọdachi na ọghọm ma mee ka obodo dị mma ma na-aga n’ihu. Ụdị ozi otu ụmụ nwaanyị ndị a na-agbasa gụnyere ọrụ dịịrị ha n’ezi na ụlọ na n’obodo, ọgbakọ ndị ha kwesiri ịga na ndị ha ekwesighi ịga n’obodo, mmemme ọdịnala ndị a na-eme n’obodo, nzukọ ụmụ nwaanyị n’obodo, mmemme ndị a na-eme n’ụka, ụbọchị obodo na-azụ ahịa na ụbọchị ha anaghị azụ ahịa, ọnwụ oke amadị n’obodo, na ihe ndị ọzọ. Ihe ọmụmụ a lebakwara anya n’ụzọ a ga-esi kwalite otu ụmụ nwaanyị nọ n’ime obodo ịgbasa ozi ha nke ọma n’ihi na ozi ha na-agbasa na-enyere obodo niile aka. Ọ ga-eme ka e nwee ezi mmekọrịta n’etiti ụmụ nwaanyị nọ n’ime obodo na ndị nọ n’obodo mepere emepe.

**Okwu pụtara ihe:** enyemaka, ime obodo, mgbasa ozi, otu ụmụ nwaanyị

**Mkpọlite**

Ụmụ nwaanyị esonyela n’ihe a na-ahụ anya n’obodo. Ụmụ nwaanyị na-aba ezigbo uru na mmepe obodo niile ma n’ime obodo ma n’obodo mepere emepe. Ọnụ ọgụ ụmụ nwaanyị dị ihe ruru pasentị iri ise n’ọnụ ọgụ mmadụ niile nọ na Naịjirịa (National Population Commission, 2006). Ọrụ ụmụ nwaanyị na-arụ n’obodo gụnyere ịmụ nwa, idozi ụlọ, idozi esemokwu n’etiti mmadụ na ibe ya ma ọ bụ dị n’obodo (Obinna na Chukwu, 2013). Obinna na Odume (2014) gosiri na ụmụ nwaanyị na-enye nnukwu aka n’ihe gbasara mmepe obodo na n’ọchịchị n’ala anyị karịa otu ndị ọzọ. Otu ụmụ nwaanyị ụfọdụ esila n’ihe ha na-eme nye aka n’ọdị mma nke obodo ha. Otu ụzọ otu ndị a si enye aka bụ n’ụzọ ha sị agbasa ozi ime ka ha nweta ezigbo ozi ga-abara ha uru.

Idongesit (2007) kwuru na otu ụmụ ama ala ga dị mkpa iji ya mepee ma kwalite obodo. Nneoyi na ndị ọzọ (2008) na-akọwa na otu ụmụ nwaanyị dị oke mkpa n’inyocha na n’ịchọpụta ihe dị mkpa n’ihe ndị mmadụ chọrọ na etu ha si eme omume. Ndị odee ndị a chọpụtara na atụmatụ mmepe obodo a na-atụ dị ka nke ọrụ ugbo, ahụ ike obodo, udo na ịdị n’otu nke hibere isi n’otu dị iche iche dị n’ime obodo. Nke a bụ n’ihi na otu ndị a na-aka emepụta ihe karịa ofu onye naanị ya kwụ. Otu ụmụ nwaanyị gụnyere ndị a: otu ụmụ nwaanyị ndị ụka, otu ụmụ ada, otu isusu, na otu ọgbọ. Otu ụmụ nwaanyị site n’ọrụ ha nwere ike ịkwalite ịgbasa ozi. Ozi bụ akọrọ ngwa e ji emepe ma ime obodo ma obodo mepere emepe (hụkwa Idongesit, 2007). Idongesit (2007) na-esi agụgọ na mmepe obodo ọ bụla na-agbado ụkwụ n’etu obodo ahụ si enweta, arụpụta, eweta na eji ozi ndị dị mkpa eme ihe.

Ozi bụkwa ọbara ndụ obodo ọ bụla nwere ma dịkwa mkpa n’ihe niile obodo na-eme ma ndị na-achị achị ma ndị nkịtị. Mmepe obodo na-adị ire ma ọ bụrụ ma ndị nọ n’ime obodo na-enweta ezigbo ozi ha kwesiri inweta ma mata ihe niile dị mkpa ha kwesiri ịmata banyere obodo ha oge niile na mgbe niile (Aina, 1985). Iji ozi eme ihe n’ime obodo na-esi etu e siri gbasaa ozi ahụ ma mee ka onye ọ bụla nọ n’ime obodo nụta maka ya. Ndụ na mmepe obodo ọkachasị nke ndị ime obodo na-esikwa etu e siri gbasaa ozi banyere ihe a na-eme kwa ụbọchị.

Ozi ọ bụla, nke dị mkpa, agaghị aba uru ọ bụla ma ọ bụrụ na a gbasaghị ya nke ọma n’ebe ndị nwe ozi ahụ nọ. Ịgbasa ozi na-enwe ihe ndị dị mkpa n’ebe ihe gbasara mmepe obodo dị. Ịgbasa ozi bụ otu ụzọ ọrụ dị oke mkpa òtù ụmụ nwaanyị nọ n’ime obodo na-arụ. Iji maa atụ, ihe gbasara mmiri nke ụmụ nwaanyị Mwihoko mebere n’ime obodo ha. Ka otu ndị mba ndị ọcha nyechara ha ọzụzụ na nkwanye, ha malitere ọrụ site n’ịbụ ndị isi n’ime obodo n’ogbe dị iche iche. Ndị isi ha mere ka mmiri na ọrụ ịdị ọcha bụrụ ọrụ dịịrị ndị obodo na ndị na-achị achị n’obodo ijikọta aka wee rụọ. Otu n’ime ọrụ dị iche iche obodo ji n’aka bụ ụlọ ezumezu, nke a kpọrọ *Community Resource Centre*. Maka ụmụ nwaanyị Mwihoko, ebe ọgbakọ ha na ihe gbasara mmepe na ọganihu obodo site n’ụzọ dị etu a, ndị obodo ahụ ghọtara ọrụ na ihe rubere ha n’obodo (Women for water for partnership (2015)).

A bịakwa n’ebe ụmụ nwaanyị ndị nọ n’obodo mepere emepe, otu ụmụ nwaanyị e hibere na Naịjirịa na Uganda, ụmụ nwaanyị ama ala si mpaghara dị iche iche bịakọtara ọnụ bụrụ otu òtù dị mkpa. Ụmụ nwaanyị eaHeHHhhhhhna òtù ndị a dị oke mkpa wetara ụzọ a ga-esi kesaa ozi ga-eme ka ndị mmadụ mara ihe na-aga n’obodo. Ha kpakwara nkata bagide aka nrụrụ uche òtù ndị a na-enye aka n’igbo mkpa ndị zuru obodo niile ọnụ. Otu ụmụ nwaanyị ndị a na-enyere ndị na-emepụta ejije n’ime obodo aka site na mmemme ha dị iche iche na-akwalite ha iwepụta ozi ndị sitere n’aka ndị gọvment bịa. Otu ụmụ nwaanyị ndị nọ n’obodo mepere emepe na-eji ngwa mkparịta ụka n’etiti mmadụ na ibe ya na-akwalite ma na-akụziri ndị nke nọ n’ime obodo ma na-eme ka ha nweta ozi ndị dị mkpa, mekwaa ka ha ghọta ozi sitere n’otu ndị ọzọ ha na ha na-emekọrịta (Women for water partnership with UN Woman and UNN - DPAC 2015).

Ọtụtụ ndị odee ekwuola na ọ dị mma iji otu ụmụ nwaanyị gbasaa ozi n’ihi na ọ na-ehibe isi na mkparịta ụka n’etiti otu dị iche iche nke na-ebute mgbanwe. (hụ Nneoyi na ndị ọzọ (2013). N’agbanyeghi na Nneoyi na ndị otu ya (2008) kwuru na iji ngwa nkụzi nke otu onye, ịga n’ụlọ n’ụlọ, mkparịta ụka bụ usoro kacha mma na mgbasa ozi. A chọpụtala na usoro a anaghị agbasa ozi ebe tere aka ma ọ bụ gbasaa ozi n’oge. N’agbanyeghi nke a, Heinrich (1993) kwuru na etu otu ndị ọrụ ugbo si enyere onwe ha, otu ụmụ nwaanyị nwekwara ike inye aka, bụrụ ụzọ e si agbasa ozi n’ime obodo.

Na nkọwa, ime obodo ọ bụla na-abụ ebe ahụ na-anọghị n’ebe mepere emepe, nke ọnụ ọgụ ndị bi ebe ahụ, na-agbada agbada. Ndị bi n’ime obodo na-abụkarị ndị ji ọrụ ugbo hibe isi. (hụ Adeboye, 1998 na Saheed, 2009). Disco (2005) chọpụtara na ndị bi n’ime obodo na-abụkarị ndị ọrụ ugbo, ndị na-azụ ahịa na ndị na-eme obere ihe ha ji enweta ego. E kwekọrịtara na ndị ime obodo bụ ngalaba ji mmepe obodo mana ha na-ala azụ n’inweta ozi ha ji eme ihe ndị ha chọrọ ime. Yahaya (2009) kọwara na ọnọdụ ndị ime obodo na-agbada bụ n’ihi agaghị akwụkwọ na agụghị akwụkwọ. Ọzọ kwa, Issa (1998) chọpụtara na ndị ime obodo na-ata ahụhụ n’imepụta ihe etu o kwesiri, na-ala azụ kama ịga n’ihu n’ihe ụfọdụ n’ihi amaghị ihe ndị ha kwesiri ịma, nke hibere isi n’enwetaghị ozi e kwesiri inweta ma ọ bụ ozi agbasaghị etu o kwesiri. Ndị nọ n’ime obodo n’okpuru ọchịchị Ezeagụ nwekwara ụdị nsogbu ndị a. Ọtụtụ ndị mmadụ nọ n’Ezeagụ agụghị akwụkwọ n’ihi enweghi usoro agụmakwụkwọ n’ime obodo oge ahụ. Ọ bụ okwu ọnụ na ụzọ ịgbasa ozi nke ọdịnala bụ etu ha na-esi enyere ndụ ha aka. Ọtụtụ ndị mmadụ amaghị ụzọ dị iche iche ha nwere ike isi nyere ndụ ha aka. N’ihi nke a, ezigbo ọnọdụ na nkwalite dị mma ga-abata ma ọ bụrụ na a gbasaara ha ozi ha kwesiri ịma n’ụzọ dabara adaba, mee ka ha mara ihe ha kwesiri ịma ma ghọta ha nke ọma; ihe ndị a ga-enyere ha aka na ndụ.

Okpuru ọchịchị Ezeagụ dị na steet Enugu; o nwere mpaghara asaa; Oghe, Obinọfịa, Ụmana, Ụmụmba, Olo. Ọwa na Ọha. Isi ụlọ ọrụ ha dị n’Agụobuọwa. Oji River gbara ya agbata obi n’ọwụwa anyanwụ. Ha na ndị Udi gbara n’ugwu ebe Ụzọ Ụwanị nọ na ndịda ha. Otu ụmụ nwaanyị dị n’Ezeagụ bụ otu dị oke mkpa na mgbanwe na mmepe obodo ndị dị n’ime obodo Ezeagụ. Iji maa atụ, otu ụmụ nwaanyị ndị ụka, ọkachasị otu ụmụ nwaanyị ndị ụka katolịk na-enwe nnukwu ọgbakọ kwa afọ n’ọnwa Ọgọọst. Ụmụ nwaanyị nọ n’ime obodo bụ ụlọ; ndị nọ n’obodo mepere emepe bụ ama; ha na-ezukọta, mee nzụkọ, dụọ onwe ha ọdụ ma kpaa maka mmepe obodo ha. A na-esi n’ụdị ọgbakọ a nyere ọtụtụ ụmụ nwaanyị ndị chọrọ enyemaka aka: ma ndị bụ ndị otu ha ma ndị na-abụghị ndị otu ha. A na-esikwa n’ụzọ dị etu a enyekwa ụmụ nwaanyị ozi, ndị dị mkpa ha kwesiri ịma, nke ga-enyere ha aka ịkwalite onwe ha ma kwalite mmepe obodo ha.

Ọzọ kwa, otu ụmụ nwaanyị ndị ahịa, ndị nkwado na otu ụmụ nwaanyị ndị ọzọ sokwa n’ụzọ e si agbasa ozi n’ime obodo ndị dị okpuru ọchịchị Ezeagụ. N’agbanyeghi mbọ niile otu ụmụ nwaanyị ndị a gbara n’iwebata mgbanwe n’obodo, ịhụ na ozi ndị kwesiri na mmemme dabara adaba ruru ndị mmadụ aka, ọtụtụ achọpụtaghị ihe ndị a ma ọ bụ mara uru otu ụmụ nwaanyị ndị a bara n’obodo. N’ihi nke a, ọ dị oke mkpa ịkwanyere otu ụmụ nwaanyị ndị a ugwu ruuru ha ma kwalitekwa ha, ka ha nwee ike jiri obi ha gbasaa ozi n’obodo Ezeagụ.

Ozi bụ ụzọ a na-agbaso n’imepe obodo. Ndị mmadụ bi n’ime obodo kwesiri inwe ụzọ ha si enweta ozi dị mkpa, nke ga-enyere ha aka ịrụpụta ọrụ bara uru. Otu ụmụ nwaanyị na-akwalite ịgbasa ozi ndị dị mkpa n’ime obodo site n’ụzọ dị iche iche. Ọ bụrụ na a gbasaghị ozi nke ọma n’ime obodo, ha agaghị ama ohere ndị pụtara, ga-enyere ha aka n’obibi ndụ ha. Ha ga-anọgide n’ọchịchịrị, n’ogbenye ma na-alakwa azụ na mmepe obodo. Ọ bụ ihe ndị a ka ihe ọmụmụ a ji họrọ isi nchọcha a. Ihe ọmụmụ bu n’uche ịchọpụta enyemaka, nke otu ụmụ nwaanyị na-enye, n’ịgbasa ozi n’ime obodo, ndị dị n’okpụrụ ọchịchị Ezeagụ na steeti Enugu. Mbunuche kpọm kwẹm bụ: nchọpụta otu ụmụ nwaanyị na-agbasa ozi n’okpuru ọchịchị Ezeagụ, ụzọ otu ndị a sị gbasa ozi n’ime obodo, uru ịgbasa ozi na-abara ndị ime obodo n’Ezeagụ na nsogbu otu ụmụ nwaanyị ndị a na-enwe n’ịgbasa ozi n’Ezeagụ

**Ntụlegharị Agụmagụ**

**Ozi**

Dị ka ụwa na-aga n’ihu na-abawanye n’ihe gbasara ozi, ozi aghọọla ihe dị oke mkpa ma baa nnukwu uru na ndụ mmadụ, otu, nzukọ na ọha mmadụ. Artwood na Garzona (1980) kwuru na ozi bụ ihe ọ bụla na-eme ka mmadụ mara maka ihe. Akụkụ nkọwa a, nke dị oke mkpa ma doo anya, bụ na e nweghi ike ikpebi ma ọ bụ kọwapụta ozi nke ọma. Dị ka Bake na Connor (1994) si kwuo, ozi bụ ọnọdụ na nke onwe ya; ihe ozi pụrụ ịbụrụ otu onye nwere ike ghara ịbụrụ ya onye ọzọ. Ozi, n’ụdị onwe ya, na-arụtụ aka na njatụle e dekọtara ma hazie n’ụdị dị ịche iche. Ọ bụ akụrụ ngwa maka ozi ọmụmụ. Ya mere, ozi bụ ngwa ọrụ dị mkpa maka inye mmadụ ikike ime ka ha nwee ike mee mkpebi n’omume maka onwe, ma ọ bụ maka obodo (Ochieng, 2014). Edoka (2000) kwuru na ozi bụ njatụle ọ bụla dị mkpa bụrụ ezi okwu ma nwee echiche n’ime ya maka orụ bara uru. Isi okwu niile dị ebe a bụ na ozi, ma ọ dị n’ụdị njatụle, ezi okwu ma ọ bụ echiche, ga-abụrịrị ihe dị, e kesara, bara uru ma dịkwa nnweta.

Ka o sila dị, Agyolu (2002) rụrụ ụka na ozi dị n’ụdị njatụle a haziri ahazi bụ ihe ga-enyere mmadụ ma ọ bụ otu aka ime omume dị mma ma mee ezi mkpebi. A na-ahụ ozi dị ka ihe na-esi na gburu gburu akpalite mmụọ mmadụ, nke na-enye aka n’ihe ọ ma ma ọ bụ na nkwenye ya (Brashars, Gold Smith & Hisch, 2000). E nwere ike iji ya mee ka ọ dabaa ma ọ bụ mebie nkwenye mmadụ. Ndị ode akwụkwọ kpebiri na ozi bụ njatụle ma ọ bụ ihe ndị a họpụtara gbasara nsogbu ndị ọrụ na-enwe dị ka o si metụta oge, ebe nakwa ọrụ. Ya mere, ozi nwere ike ịbụ mpempe njatụle, echiche, ezi okwu ma ọ bụ nchịkọta ọ bụla, nke sitere n’ebe ziri ezi nye onye na-achọ ya maka na e ji ya edozi nsogbu. N’otu aka ahụ, Reitz (2005) kwupụtara na ozi bụ ihe si n’ọgụgụ isi na echiche, nke e zipụrụ n’ụzọ dị aṅaa. Ọ bụ ngwa dị mkpa, nke nwere ike ịkwalite ihe ọmụmụ na agamnihu nke onye ọ bụla maka ebumnuche dị iche iche bara uru. A na-ahụ ya dị ka ihe enyemaka, nke nwere ike imepụta mgbanwe n’ọrụ mmadụ, mgbe e jiri ya rụọ ọrụ nke ọma. Popoola (2005) kwenyere na ozi dị oke mkpa na ndụ mmadụ, ma na ndụ otu, nke na ndụ nwere ike imebi nke ukwuu ma ọ bụrụ na a gbasaghi ozi ka o rute ndị mmadụ aka maka iji rụọ ọrụ. Ozi bụ ihe bara uru maka agamnihu, nke echiche na gburu gburu ebe ebibi mmadụ; ọ na-eme ka a mata maka gburu gburu mmadụ ma mee ka ọ ghọta ma gbanwee gburu gburu ya.

A nabatara ozi ma ghọta ya dị ka ihe nwere mmetụta n’ebim ndụ mmadụ. Ọ bụrụla otu n’ime ihe ndị kachasị mkpa maka mmepụta ihe n’obodo n’oge ugbu a. N’ezie, ụfọdụ ndị nnyocha na-ekwu na ozi bụ otu ihe kacha mkpa n’ebe mmepụta ihe dị. Ohuta (2005) kwuru na ozi were ogo nke ise, bụrụkwa nke na-eme ka ihe na-aga nke ọma n’ebe ọchịchị, mmemme na ihe omume gọvment, otu na ndị mmadụ nọ. Popoola (2006) na-akọwa ozi dị ka ezi okwu, akụkọ, echiche, ozi, akara na njatụle a haziri, nke nwere ike imeziwanye ihe ọmụmụ nke onye ọrụ na mberede; ya bụ e nwere ike ịkọwa ozi dị ka usoro nke anyị si enweta ihe ọmụmụ banyere mmemme na gburu gburu ebe obibi, nke na-enye ohere maka inyere onye ọ bụla ma ọ bụ otu aka ike ikpe.

Okoro (2006) na Okinlague (2007) hụrụ ozi dị ka ihe e ji eme mkpebi maka imepụta ihe ọmụmụ na inyere ọgbakọ ọ gbara ọhụrụ aka ime nke ọma n’akụkụ ọ bụla mmadụ na-agba mbọ, inweta ozi ọhụrụ ma nweta ya ngwa ngwa dị oke mkpa. Nke a na-akwado echiche Okwuebina (2006) onye nke na-ekwusi ike na ozi nwere ikike ịgbanwe ihe ndị mmadụ mabu, metụta mkpebi ha na omume ha. N’ihi ya, ozi bụ ihe ọmụmụ si n’aka fere aka maka nzube bara uru. N’otu aka ahụ, Ofuko, Emah na Hedgered (2008) na-ekwu ozi na-arụ ọrụ dị ka ngwa e ji amụta ihe ma na-eme mkpebi.

Ime ka ozi nye aka na mmepe, ọdịdị mma ya kwesiri ịdabere n’ogidi atọ ndị gụnyere izi ezi, oge na mkpa. Izi ezi na-egosi na ozi abụghị ihe a na-enyo enyo, ebe oge na-egosi na onye chọrọ ozi na-enweta ya mgbe ọ chọrọ ya. Mkpa, n’aka nke ọzọ, na-egosi ikike mpekele ozi nwere n’ịza ajụjụ gbasara gịnị, mkpatara, mgbe, onye na etu. Site n’okwu a, a na-ahụ ozi dị ka ngwa dị oke mkpa, nke nwere ike ịkwalite ihe ọmụmụ na mmepe ndị mmadụ ma ọ bụ otu maka mbunuche dị iche iche. Ozi nwere ike iweta mgbanwe na gburu gburu ebe obibi mmadụ mgbe e jiri ya rụọ ọrụ nke ọma. Echiche a na-egosi ọnọdụ ozi n’ebe mmepe mmadụ, otu na gburu gburu ebe obibi ọha na eze. N’ikwu ya n’ụzọ ọzọ, ozi dị mkpa na mbọ mmadụ na-agba n’ụzọ niile maka mmepe.

Abraham (2009) na Ogunrobi (2009)kwuru na a nabatara ozi ugbu a dị ka ihe dị mkpa maka mmepe obodo ọ bụla, n’ihi na ozi na-ebelata ejighi n’aka, na-akwalite etu e si edozi nsogbu. N’ime ihe dị mkpa maka inye otu dị n’ime obodo ikike bụ ịgbasa ozi ndị ahụ dị mkpa, nke ga-eweta ọdịmma nke ọha mmadụ. Ọ bụ ihe dị mkpa na nghọta na afọ ojuju n’ihe dị iche iche ndị mmadụ na-achọ n’ụzọ dị ire. Site na nke a, e nwere ike ịkwado ọdịmma na mmepe mmadụ, otu ma ọ bụ ọha obodo.

Dị ka Laka (2011) si kwuo, ozi, dị ka ihe ndị ọzọ dị mkpa na ndụ mmadụ, bara oke uru. A matala ozi dị ka ihe dị mkpa maka ọdịmma na akụrụngwa mmepe; ozi adịghị, o nwere ike igbochi ọganihu; e ji ya elekọta ọnọdụ mmadụ, akụ na ụba, omenala, sayensị na nka na ụzụ. Nkwenye Laka dabara n’echiche nke Amanze na Ibenne (2011). N’echiche ha, ozi na-abịa n’ụdị dị iche iche. Ozi na-enwe nghota dị ka o si metụta ọnọdụ mmadụ nọ na ya. Nke bụ ezi okwu bụ na a na-akọwa ozi dị ka ihe na-agbanwe ma na-agbatịkwa nghọta mmadụ. Ọ na-adaba n’ọnọdụ mmepe; nke a na-eme ka ndị agụghị akwụkwọ gbanwee nghọta ha maka omume ụfọdụ; ịma atụ, ịkwalite ọnọdu ebim ndụ ha. Mgbe mmadụ melitere obibi ndụ ọ bụla, mmepe ewerela ọnọdụ; n’ihi ya, o nweziri ike imepụta ihe ndị ga-enye aka maka ọganihu ime obodo. Ọ bụghị naanị na ozi na-agbasawanye ohere, nke mmepe, gbasara mmekọrita ọha na eze, ndọro ndọrọ ọchịchị, agụmakwụkwọ na akụ na ụba nke obodo ọ bụla, ọ na-akwalite ọmụmụ na ikike.

Mkpa ozi dị abụrụla ihe nkwado maka mmepe ọ bụla. Ya mere a na-ekwu na ọ bụrụ na a hazie ozi nke ọma, o nwere ike ikpochapụ amaghị ede ma ọlị, ma kọwaa etu a ga-esi nweta ebumnuche gbasara akụ na ụba**,** agụmakwụkwọ, mmekọrịta ọha na eze, ndọrọ ṅdọrọ ọchịchi na omenala maka mmepe obodo niile.

**Mgbasa ozi**

A kọwapụtara ozi dị ka nchịkọta, nnyocha na nzipu ozi ka o ruo ndị a tụrụ anya. Mgbasa ozi bụ ọrụ a na-arụ iji kesaara ndị otu chọrọ ya. Ọ na-arụ ọrụ dị oke mkpa, nke bara uru n’ebe ndị chọrọ ya nọ, dị ka otu ụmụ nwaanyị ndị nọ n’ime ime obodo. Ohawa (1993) kọwara mgbasa ozi dị ka ọrụ inweta ozi iji kụzi ma mee ka igwe ndị ọrụ mata maka ihe gbasara mmekọrịta, akụ, ụba na agụmakwụkwọ. Mgbasa ozi na-achọ usoro atụmatụ, nchịkọta, nhazi na nchekwa ozi. Mgbasa ozi pụtakwara usoro e ji ekwupụta ezi okwu. Adepoju (2001) kwupụtara na mgbasa ozi gụnyere inyefe ozi ma ọ bụ ịkụrụ ndị mmadụ aka n’ihe ndị ahụ dị ugbu a nke nwere ike ịmasị ha ma ọ bụ baara ha uru. E nwere ike iji ya chọpụta mmasị, nke otu dị iche iche nwere ma mee ka mmasi ha ahụ dị oge ọ bụla. Mgbasa ozi bụ ọrụ dị mkpa a na-arụ nke na-eme ka ndị mmadụ mata ozi kachasi ọhurụ ma bụrụ nke ha chọrọ. Mgbe a na-ekesa ozi nke ọma, ọ na-enye aka na mmekọrịta, n’etiti ndị otu. Ọ na-akwalite ezi mmekọrịta; ya mere na usoro echiche ya ga-arụtụ aka n’ihe ndi a: ebumnuche mmepe nke puku afọ, ọwa ndị e si agbasa ozi, ebe mmalite ozi, mkpa mgbasa ozi dị na atụmatụ mgbasa ozi. N’ụzọ dị mfe, mgbasa ozi pụtara usoro ịgbasa ozi n’ọtụtụ ebe. Harmworth na Turpinr (2000) kwusiri ya ike na e nwere ụzọ atọ e si ekesa ozi: Ha gụnyere: mgbasa ozi maka mmata, nghọta na omume

Mgbasa ozi maka mmatana-eme ka ndị mmadụ mata maka ihe. Ịma atụ, ọ bụrụ na mmadụ chọrọ inweta ozi gbasara ọrụ nchọcha nke onye ọzọ. Mmata ya ahụ nwere ike ịba uru maka otu ndị ahụ e bu n’uche, bụ ndị na-achọghị ịma maka ọrụ ndị mmadụ n’uju. Mana ọ bara uru ka ha mata maka omume mmadụ na ihe ga-esi na ya pụta. Imepụta mmata dị otu ahụ maka ọrụ nchọcha ga-enye aka na mkparịta ozii na ọnata ma nyekwaa aka mee ka obodo mara maka ozii (Harmworth & Turpin, 2000). Na mgbasa ozi maka nghọta,a ga-enwe otu onye n’ime ndị ahụ niile e bu n’uche nke a ga-achọ iji ya gbasaa ozi ozii. Nke a ga-abụ maka na e kwenyere na ha nwere ike irite uru n’ihe ọrụ ga-enye. Ya mere na ọ ga-adị mkpa na otu ndị a ga-enwe ezigbo nghọta maka ọrụ ahụ. **Mgbasa ozi maka omume** na-arụtụ aka na mgbanwe omume nke sitere n’ihe a họtara n’ime ihe dị iche iche ọrụ nyere. Otu ndị a kwesiri ka ha ṅwee ezigbo nka, mara ma ghọta ọrụ ahụ iji nweta ezi ebumnuche na mgbanwe. Ọ bụ ezi okwu na adịm-ndụ na nhazi onwe bụ isi okwu gbadoro ụkwụ n’ọtụtụ omume a na-eme n’ime ọtụtụ obodo. Ọ dị mkpa ka ha welite ọnọdụ akụ na ụba ha ngwa ngwa. Nke a na-achọ inye ndị okenye, ndị ihe na-atụ n’ọnụ, ndị aka esichaghị ike n’obodo na ndị nwere nsogbu ọnwụ nke nne na nwa aka.

Abaduwaha (2000) na-ekwusi ike na ịhazi mmemme bụ ịkwalite mmata, agụmakwụkwọ na ozi nwere ike imeziwanye otu ụmụ nwaanyị na mpaghara ọchichi Ezeagụ maka isonye n’ịga n’ihu, nke mmepe nke nde afọ 21. Ọ nwekwara ike bụrụ ihe dị oke mkpa maka agụmakwụkwọ na nghọta ịga nke ọma. Otu dị iche iche na-ahụ mgbasa ozi dị ka otu ụzọ na nzirita ozi, nke na-ekesa ozi na ndụmọdụ tụmadị site n’ọwa mgbasa ozi n’ụzọ dị mfe na n’oge.

**Ọwa mgbasa ozi**

Ozi dị mkpa na ndụ mmadụ iji kwado ime mkpebi maka mmata, agụmakwụkwọ na mmepe obodo. E nwere ụfọdụ ụzọ e nwere ike isi gbasaa ozi, dị ka akwụkwọ, mmadụ, redio, onyoonyoo, n’ebe ụfọdụ ndị ọzọ, ịgbasa ozi na-abụ naanị n’ekwe ntị na ozi na ederede site n’usoro mbipụta. Ọwa mgbasa ozi na-arụ aka n’ụzọ nnyefe ma ọ bụ mgbanwe ozi site n’otu onye gaa n’onye ọzọ. Ọ bụ omume na-eweta mmeghachi omume; ọ sọkwa ya bụrụ na ozi ewerela ọnọdụ na nkwenye. Omogor (2013) na Fayose (2002) na-arụ ụka na izipụ ozi abụghị ihe na-aga n’otu ụzọ. A ga-enweriri onye na-ezi ozi na onye na-anata ozi, nke ga-eme mkpebi kwesiri ekwesi ka mgbanwe metụta echiche, ezi okwu, aro na nkwenye n’etiti otu ụmụ nwaanyị. Omogor (2013) kwukwara na ịkparịta ụka na izipụ ozi bụ isi sekpụ ntị n’omenala niile, ma a gụrụ akwụkwọ ma a gụghị. Ya mere, e nwekaghị ọwa mgbasa ozi maka otu ụmụ nwaanyị n’okpuru ọchịchị Ezeagụ nke steeti Enugwu. Otu n’ime ihe kasị mkpa n’ịkwado otu ụmụ nwaanyị n’ime obodo bụ usoro e ji agbasara ha ozi, nke bụ ngwa ọrụ maka ọganihu na ọdị-mma nke ọha mmadụ.

**Ụzọ otu ụmụ nwaanyị si ezisa ozi**

Maka ndị nọ n’ime obodo, e nwere ike ịgbasara ha ozi n’ụzọ ọdịnala. Ụzọ kacha kwesi ekwesi n’ịgbasa ozi bụ ihu na ihu; usoro mgbasa ozi ndị ọzọ bụ site na redio, onyoonyoo, otu ndị ahịa, otu ọgbọ, ndị ọkụ ekwe obodo, ụlọ ụka, ndị enyi na ụmụ nne na foto. Dị ka Elebu (2009) si kwu, usoro nzirita ozi ihu na ihu ka enweta ozi n’usoro ọdịnala Afrịka; n’ọtụtụ ime obodo, ha ejighi ndị ọkụ ekwe na ọrụ ha egwu egwu. Ha na-eji ekwe ma ọ bụ ogene akpalite uche ndị mmadụ ma zie ha ozi n’okwu ọnụ. Ụzọ ọzọ e si eji okwu ọnụ agbasa ozi bụ site n’ime nzụkọ. Ọtụtụ obodo nwere ama ebe ọha obodo na-ezukọ akpa ihe dịịrị ha ma na-emekwa mkpebi.

**Nsogbu na mgbochi ha**

E nwere ọtụtụ ihe na-egbochi mgbasa ozi; ha gụnyere ihe gbasara ọha obodo, ọdịnala, echiche na ọgụgụ isi. Ihe gbasara ọha obodo na-egbochi nnweta ngwa dị mkpa nke na-emeju mkpa ozi n’ọha obodo. Ọzọ kwa, echiche nkarị na-adị mgbe ọ bụla n’ime ụmụ nwoke. Ha anaghị ekwe ka ụmụ nwaanyị welite isi ka ha. Oke ọrụ dị n’ụlọ, mmachi n’inweta oke na mmemme mmekọrịta ọha na eze, akụ na ụba, omenala na okpukpere chi ebe ihe mgbochi bụ n’ihi enweghi ọchịchọ, nke na-enye ozi iji kesaa ozi. Ihe ọzọ, dị ka Bii na Otite (2003) kwuru, megidere mgbasa ozi ịdị ire gụnyere enweghi nhazi n’etiti ndị na-enye ọrụ, oke ego ndị ọrụ redio na-ana iji zisaa ozi, enweghi ọkụ eletrik na ọwa ikuku ozi.

Dị ka Nzekwe (2015) siri kwu, ihe ndị nwere ike ime ka e kpochapụ nsogbu ndị a gụnyere agụmakwụkwọ. E kwesiri ime ka ndị nwoke na ndị nwaanyị nọ n’obodo mara ọrụ dịịrị ha iji kwalite nhata nha n’etiti nwoke na nwaanyị ma were ya na-arụ ọrụ. Ụzọ ọzọ e nwekwara ike iji dozie nsogbu a bụ site n’ịchịkọta njatụle mba niile ma site na ha chọpụta akụkụ ebe a na-enwekarị katakata metụtara nwoke na nwaanyị maka na ndị gọvment, ndị ụlọ ọrụ abụghị nke gọvment nakwa ndị ọrụ ndị ọzọ nwere ike iji ozi ha nwetara na ya kwalite ọkwa ụmụ nwaanyị. Ịkwado otu ụmụ nwaanyị bụ ụzọ ọzọ e si eme ka ụmụ nwaanyị nwee ikike ime ka a nụ olu ha, Nzeakọ (2015).

**Otu ụmụ nwaanyị**

Otu ụmụ nwaanyị na-ekwu maka ụmụ nwaanyị ndị na-enye aka n’ebumnuche imelite ọnọdụ mmekọrita ọha na eze, akụ na ụba na ndọrọ ndọrọ ọchịchị nke ụmụ nwaanyị na ịkwụsị ịkpa oke dị n’etiti nwoke na nwaanyị. Ụmụ nwaanyị n’onwe ha isonye n’ihe a na-eme bụ isi sekpụ ntị na mgbalarị ịda ogbenye ha. Inweta ala ma ọ bụ ego agaghị eweta mmepe ma ọ bụrụ na ụmụ nwaanyị na-enweghi ka ọ ha ha amaghị ụdị mmegbu ha nọ na ya; ha ga-adị njikere ịgbanwe ọnọdụ ha. Ụmụ nwaanyị ga-agba mbọ nweta ụdị ikike ụmụ nwoke nwere iji nyee aka nímepe obodo. Otu ụmụ nwaanyị na-ekwusi ike na ụmụ nwaanyị dara ogbenye ga-esonyerịrị n’ịkọwa maka nsogbu ịda ogbenye na ụdị esemokwu ndị ọzọ na-eso ya iji dozie ya bụ nsogbu. Ihe otu ụmụ nwaanyị ndị so n’ọrụ a gabigara gosiri na ọtụtụ ịma atụ ahaghị aha, nke na-ebute ịda ogbenye ụmụ nwaanyị. Amaghị mkpa agụmakwụkwọ dị, nkụzi maka ahụ ike, iyi egwu mmekọ ahụ, enweghi ikike inwe ala na ihe onwunwe, nke na-echere ụmụ nwaanyị aka mgba n’ebe imepụta nri dị, ilekọta ụmụ aka (n’enweghi ihe ha ji eme ya), ịkpa oke n’ụlọ ọrụ na nghọta ụmụ nwaanyị dị ka ndị dị ala na-egbochi ha itinye aka n’ime mkpebi n’okwu ezi na ụlọ, obodo na gọvment.

N’ihe ọmụmụ a, enyemaka otu ụmụ nwaanyị n’ịgbasa ozi n’ime obodo nwere ọtụtụ usoro: usoro nhazi, usoro mmepụta, usoro nlekọta, usoro nchịkwa, na nrụchapụ ọrụ. Oke mmadụ medebere n’ime usoro ọ bụla n’usoro ndị a gbadoro ụkwụ n’otu onye isi ọrụ ga-esi nwee ike chịkọta ụmụ nwaanyị. Dị ka Esenfor (1992) siri kwuo, nsonye ndị mmadụ na-egosi itinye aka n’ụzọ dị iche iche nke ndị otu ụmụ nwaanyị nọ n’obodo mepere emepe, nke na-ekwu na a ga-ekweriri ka ha soro na nhazi, n’imepụta, itinye n’ọrụ na ileba anya n’ihe ndị e ji enyere ndụ aka. Ọ bụ nsonye dị etu a na-enye ụmụ nwaanyị obi ụtọ inwe akụ na ngwa a rụchara n’ime obodo. Ya mere, na mbido, otu ụmụ nwaanyị chere na e nyochaala ihe ndị a chọrọ ma gbalịa ka ha mara ma o nwere ihe ndị ha ga-enweta, ya na ma gburu gburu ebe ahụ adịkwa mma. Reflin na Pridomore (2001) kọwapụtara ntụle mkpa dị ka ụzọ isi chọpụta ihe ndị a chọrọ n’ime obodo, wepụta ihe ndị kacha dị mkpa ma tụpụta atụmatụ ndị a ga-eji gboo mkpa ndị ahụ. Onah (2006) kwupụtara ụfọdụ usoro a ga-agbaso n’imezu ntụle mkpa; ha gụnyere:

1. Ịnyocha etu ha ha si kwadodebe; ịkwadebe ihe ndị e ji eme nnyocha, ịkwadebe otu ga-ahụ maka nnyocha, ime mkpebi maka ụdị ozi a chọrọ, ime mkpebi maka etu a ga-esi nweta ozi na onye ga-enweta ya bụ ozi, nnyochaa ozi ahụ, iji ihe ndị chọrọ isonye nyochaa ozi ahụ ma ọ bụ otu ụmụ nwaanyị ịkọwapụta ihe ndị kacha mkpa ma were ha tụpụta atụmatụ maka ihe a ga-eme. A ga-eme ka atụmatụ ndị a pụta ihe ka a ghọta ha nke ọma.

2. Inyochagharị nkwado nke e nwere ugbu a: usoro nkwado a bụ ụlọ ọrụ dị iche iche, ndị otu ụmụ nwaanyị gararịị kpọtụru, ndị gosịpụtarala njikere ha dị n’ịkwado ha maka ịrụpụta ya bụ ọrụ. Ụlọ ọrụ ndị a sitere na mpaghara okpuru ọchịchị ime obodo, steeti na mba ụwa, dị ka otu na-ahụ maka mmepe obodo, a kpọrọ “Community Development Union” na Bekee.

3. Ịkwado maka ngwa e ji eme nnwale: ndị nkwado ga-anwale ngwa ndị dị, ma mmadụ ma akụrụ ngwa, ndị ga-enye aka n’imejupụta ihe a na-eme.

4. Ịkwado ndị otu na-eme nnwale maka imejupụta ihe ọrụ nke ọma: a ga-enwerịrị otu ndị ọkacha-mara ndị ma ihe ekwe na-akụ gbasara atụmatụ a na-ekwu maka ya ma ọ bụ n’imejupụta ihe a na-arụ. N’ihi ya, ọ dị mkpa inweta ndị otu a maka ịrụpụta ọrụ a nke ọma.

5. Ikpebi ụdị ozi a chọrọ: ozi dị mkpa maka ihe a chọrọ ime ịga nke ọma ọkachasị ozi gbasara mmadụ ma ọ bụ ngwa ọrụ ndị dị adị; ego ole, oge ọ ga-ewe iji rụọ ọrụ ahụ, ụdị ebe a ga-anọ rụọ ọrụ ahụ tinyere ihe ndị ọzọ dị mkpa a ga-eme iji hụ na ọrụ gara nke ọma.

**Ime obodo**

Ime obodo bụ obodo na-emepeghi emepe, ndị a na-akpọ obodo ndị ụwa nke atọ. Ndị bi n’ime obodo ka a na-akọwa nwere amamihe na ahụmihe n’ịhazi na ichekwa akụ ọnatara chi nke Naịjirịa. Ọtụtụ ndị bi n’ime ime obodo bụ ndị jupụtara n’ọrụ ugbo n’ala anyị. Ha ruru pasenti iri isii (% 60) n’ọnụ ọgụ ndị Naịjịrịa na-arụpụta ọrụ ugbo ma bụrụ pasenti iri itolu (% 90) ndị na-akọpụta ihe oriri n’ala anyị (Aina, 2001).

Ọrụ ụmụ nwaanyị nọ n’ime obodo gụnyere imepụta ngwa ọrụ ugbo/ ngwa akụkụ, ihe ubi, ịzụ ụmụ nwaanyị, imepụta nri na ihe oriri, ịrụ ọrụ a ga-akwụ ụgwọ n’ụlọ ọrụ ndị nọ n’ime obodo, ịzụ na ire ahịa, ilekọta ezi na ụlọ ha anya. (Sofa Team and Chery Doss, 2011). Ndị bi n’ime obodo n’ala anyị bụ Naịjirịa nọchitere anya ngalaba na-emepụta ọtụtụ ihe ebe ọ dị ukwuu na ngalaba ọrụ ugbo nke bụ ngalaba kacha mkpa n’ịkọpụta nri n’ala anyị. Ndị bi n’ime ime obodo n’ala anyị bụ ndị na-ebi ndụ ogbenye ọnụ ntụ. Ndị na-arụ oke ọrụ dị iche iche na-ezughi ike iji lezie ezi na ụlọ ha anya ma n’otu ahụ bụrụkwa ndị na-arụpụtara ndị ogbenye na ndị nọ n’obodo mepere emepe ihe oriri. Ndị bi n’ime obodo na-arụ ọrụ dị iche iche ụbọchị niile iji hụ na ezi na ụlọ ha dị ndụ ma baa uru.

Dị ka Momodu (2002) si kwu, ndị bi n’ime obodo na Naịjirịa azụlitela omenala ịgba nkịtị jiri nwayọọ gbaa alụkwaghị m. Odee kọwara nke ọma na ndị bi n’ime obodo abụghị ndị kacha ogbenye, ndị e ji amaghị ihe, na oke ọrịa mara; kama, ha bụ ndị e ji ala na-emepụta ihe ma na-enweta akụ gọzie; ha jupụtara n’ike ọrụ; e kwesiri ịgbanwe ike a ka ọ bụrụ ọrụ na ngwa ọrụ. Ihe a na-achọ achọ n’ebe ndị bi n’ime obodo nọ bụ na ha enweghi ụzọ e si enweta ma na-agba ozi dị mkpa. N’ihi ya, ụmụ nwaanyị ndị bi n’ime obodo n’ala anyị bụ Naịjirịa, na-ata ahụhụ n’ihi nke a (Zaid & Popoola, 2012). Ndị bi n’ime obodo anaghị enweta ụzọ e si enweta ozi na enyemaka, ọ bụrụgodi mgbe ihe ndị a dị adị. Ihe kpatara nke a abụghị na ha bụ ndị ime obodo ma ọ bụ ụzọ e si etinye ozi ndị a; kama, ọ bụ amaghị etu a ga-esi mara na ihe ndị a dị adị.

Jigara na Ochilla (2004), na nchọcha ihe gbasara ọnọdụ ndị bị n’ime obodo, kwuru na ndị bi n’ime obodo na-arụ oke ọrụ. N’ihi ya, ha enweghị ohere ịchọ ozi ma ọ bụ ụzọ ka mma e si enweta ozi ndị a. Ijatuyi (2004) chọpụtara na a kpachapụrụ ndị bi n’ime obodo n’ihe niile n’ihi na ha enweghi ohere imepụga njem n’obodo mepere emepe, mata ihe na-eme ebe ahụ. Ndụ ndị bi n’ime obodo bụ ndụ ahụhụ n’ihi na ha enweghị ezi ụzọ, ọkụ eletrik, ezigbo ụlọ ọgwụ, ngwa mgbasa ozi na ụzọ mgbasa ozi dị mma.

Na mmechi, e tinyela ndị bi n’ime obodo n’ọnọdụ siri ike ịkọwa onwe ha ma kwuo ihe bụ mkpa ha nke ọma. Nke a na-ebudata ọnọdụ ndụ ha. Inweta ụzọ e si enweta ozi ga-enyere ha aka ịkwalite ọnọdụ obibi ndụ ha na nke ụmụ ha.

**Otu ụmụ nwaanyị na-agbasa ozi n’ime obodo**

Nchọpụta e mere n’ịmata otu ụmụ nwaanyị ndị ne-enye aka n’ịgbasa ozi n’ime obodo gosiri na hụ gụnyere: ndị otu ụmụ nwaanyị Ezeagụ ndị na-ebighị n’ụlọ; otu ụmụ nwaanyị ime obodo, ndị nọ n’okpuru ọchịchị Ezeagụ, otu ụmụ nwaanyị ndị ụka, otu ụmụ nwaanyị ndị nke onwe na ndị so n’ọchịchị gọvment. Nchọpụta a dabara n’ihe Ewuru (2014) kwuru; o sị na otu ụmụ nwaanyị ndị nke onwe bara nnukwu uru n’ịgbasa ozi n’ime obodo. Otù ndị a na-ewepụta ihe nrite dị iche iche ha ji ebulite obi ụmụ nwaanyị isonye n’ịgbasa ozi. Oge ụfọdụ, ndị gọvment na-eleghara ime obodo anya. Otu ndị a na-enyere ndị ime obodo aka tụmadị n’ịgbasa ozi.

**Ụzọ ụmụ nwaanyị si agbasa ozi**

Ụzọ otu ụmụ nwaanyị ime obodo si agbasa ozi gụnyere iji ekwe ntị akpọ, na-ede obere ozi, iji ndị ọkụ ekwe nọ n’ime obodo, iji mpempe akwụkwọ e dere ihe, ime nzụkọ n’ọgbakọ, iji igwe okwu redio na onyoonyoo. N’ime ụzọ ndị a, iji ndị ọkụ ekwe kacha amịta mkpụrụ ma ọ bụrụ na a ga-eme ya ebe o buru ibu. Ụzọ a na-anabata mbunuche ndị eze/igwe na ndị ha na ha sọ achị ọchịchị n’ihe gbasara ndị mmadụ. Ịgbaso ụzọ ọdịnala kacha mma n’ịgbasa ozi n’ime obodo. Ndi ọkụ ekwe na-agbasa ozi n’ime obodo,na n’ime ahịa.

Ndị ọkụ ekwe bụ ndị na-ebu ekwe na ogene na-agagharị na-agbasa ozi nye ndị mmadụ. Ọ kụọ ekwe ahụ ma ọ bụ mgbịrịgba ahụ, ndị mmadụ nụrụ ya ga-ege ntị ịmata ozi a chọrọ izi. Onye gee ntị, ọ nụ ozi ọ chọrọ izi.

**Uru mgbasa ozi n’ime obodo**

Ịgbasa ozi n’ime obodo na-eme ka ndị mmadụ mata ihe bara uru ha kwesiri ịmata. Ezigbo ozi bara uru na-eme ka obodo na-eto ma mee ka ndị obodo nweta ozi bara uru maka obodo ha. James na ndị otu ya (2004) kwuru na onye na-enweta ozi na-esi na eme mkpebi. Izi ozi na ịgbasa ozi bụ igodo e ji eme ihe n’omenala obodo ma ndị gụrụ akwụkwọ ma adị agụghị akwụkwọ.

**Nsogbu ịgbasa ozi na ụzọ nkwalite ozi**

**O**tu nsogbu ndị na-agbasa ozi n’ime obodo na-enwe bụ egwu ndị nwaanyị na-atụ ndị nwoke n’ụdị na ndị nwoke karịrị nwaanyị anaghị ekwe ha gbaa mbọ ruo ogo ha kwesịrị ịrụ. Nsogbu ọzọ bụ ọrụ ime ụlọ anaghị enyecha ụmụ nwaanyị ohere iru ogo ebe ha kwesiri iru. Mmachi a na-amachi ụmụ nwaanyị ime ihe ụfọdụ n’obodo sokwa bụrụ nsogbu ụmụ nwaanyị na-enwe n’ịgbasa ozi n’ime obodo. Nsogbu ndị ọzọ bụ enweghi ndị ndu na-eleba anya n’ụdị ozi a na-agbasa na ndị na-agbasa ozi ahụ. Nsogbu ịkpeazụ bụ okwu ego. Patterson na Radthe (2009) kwuru na agụghị akwụkwọ, inwe ụzọ e si enweta ego bụ ezigbo nsogbu nye ndị na-agbasa ozi n’ime obodo.

Iji nweta ozi dị mkpa ọkachasị n’ihe gbasara ozi ọrụ ugbo n’oge a, ọ dị mkpa ihibe ụlọ ozi dị iche iche n’ime obodo. A na-atụ aro na ndị gọvment kwesiri ime ihe ndị a:

1. Gọvment etiti ga-ewu obere ụlọ ọba akwụkwọ, ebe ha ga-agụ akwụkwọ inweta ozi na ịmata ihe na-eme na gburu gburu ha.
2. Ihibe ihe ọmụmụ a ga na-akụzị ụmụ nwaanyị ndị nọ n’ime obodo.
3. Gọvment ga-airu ụzọ bara n’ime obodo ndị a.
4. Ndị na-agbasa ozi ga-amụta ndị ha na-agbasara ozi.

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**Akatakpa dị ka ejije ọdịnala n’Ovoko, steet Enugwu, Naịjirịa**

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**Ụmị**

Nchọcha a na-enyocha iti akatakpa n’Ovoko, nke dị na steet Enugwu, Naịjirịa. Ebumnobi nchọcha a kpọm kwẹm bụ ịchọpụta ma iti akatakpa ndị Ovoko bụ ejije ọdịnala Igbo. Site n’ịgbaso usoro nchọcha nkọwa, nchọcha a gbadoro ụkwụ n’atụtụ ọdịdị kọwaa njatụle. A chọpụtara na iti akatakpa ndị Ovoko bụ ejije ọdịnala site n’izipụta njijè, agwa, emereme, ndị nkiri nsoreme, obom, ntọ, nhazi, mkparịta ụka, akparamagwa, ọdịdị na ejiji/ekike, nke bụkwa nka mma agụmagụ ọdịnala. A tụrụ anya na nchọcha a ga-enye aka ime ka ihe gbasara mmọnwụ dị ka ejije ọdịnala doo anya nke ọma. Ndị nchọcha na-atụnyezị aro na ndị nchọcha kwesiri ileba anya nke ọma n’ihe gbasara ejije ọdịnala Igbo iji wee kwalite omenala na agụmagụ ndị Igbo, zịpụta nsiri-hụ ndị Igbo n’ụzọ ga-enyere ụmụ na-eto eto aka ịmata kpọm kwẹm ihe ejije ọdịnala na omenala Igbo gụnyere.

**Ọkpụrụkpụ okwu**: iti akatakpa, ejije ọdịnala, atụtụ ọdịdị, Ovoko, Igbo

**1. Ntọ nchọcha**

Ejije bụ emereme e ji eṅomi ihe mmadụ na-abụghị. Ejije bụ ọrụ a rọrọ arọ, nke na-ezu oke mgbe e mepụtara ya ka onye ọ bụla nọ ebe mmepụta mgbe a na-emepụta ya kirie (Nwadike, 2003). Ihe e ji kpọọ ya ejije bụ maka na nwoke nwere ike ijije nwaanyị ma ọ bụ nwaanyị ejijee nwoke, ma ọ bụkwanụ mmadụ ejijee anụmanụ. Isi sekpu ntị n'ejije bụ emereme. Ogenyi na Igiligi (2002:38-39) kọwara na mkpụrụ okwu a bụ *drama* si n’asụsụ Griik. Mpụtara ya bụ imē. Ha kọwakwara ejije dị ka ụdị nka, nke na-esite na mkparịta na emereme akọwapụta nzọ nzọ ụmụ mmadụ. Okebalama (2003:80) kọwara na ihe e ji kpọọ *drama* ejije bụ na ọ na-ejije agwa, ọnọdụ, ọdịdị, mmụọ, mmadụ, anụ ọhịa na anụ ụlọ na ihe ọ bụla dị n’ụwa a (ma nke a hụrụ anya na nke a hụghị anya). *The Living Webster Encyclopedic Dictionary of English Language* kọwara ejije dị ka edemede nkọwasị ma ọ bụ ekwumekwu nke e mepụtara n'ụzọ mkparịta, akụkọ agwa ma ọ bụ akparamagwa, ọkachasị nke a ga-egosipụta n'elu nkwago.

E nwekwara ike ide ejije n'akwụkwọ mana e dee ya ede ma e mepụtaghị ya emepụta, ọ bụbeghi ejije (Okebalama, 2003). Emereme metụtara ndụ na obibi ya. Ndụ na obibi ndụ metụtara ihe ndị dị ka alụm di na nwunye, nkwenye dị iche iche, akwamozu, nkà na ụzụ, echichi, ọmụmụ nwa, ọzụzụ nwa, okpukpere chi na ụmụ ihe ndị ọzọ yiri ha. Akaeze, Aboh na Ugwuoke (2021) kọwara ejije dị ka ụdịrị agụmagụ e mebere ka a na-emepụta ya n’elu nkwago n’ihu ndị nkiri ma ọ bụ ndị nsoreme. Ha kwuru na isi sekpu ntị n’ejije bụ njije. N’ejije, a na-enwekarị mkparịta n’etiti agwa ndị na-emepụta ejije. Ọ bụ na mmepụta ka ejije na-ezu oke. Nwabụeze (2003) kọwara ejije dị ka ọrụ nka, nke na-egosi ndụ ndị mmadụ na ọrụ site n’igosi emereme n’ụzọ mkparịta dị n’etiti ndị mmadụ. Ejije dị n’ụdị abụọ: ejije ọdịnala na ejije ugbu a.

Ejije ọdịnala Igbo na-eme emereme na-egosipụta ihe ndị Igbo kwenyere banyere okike, ebim ndụ, ihe a na-ahụ anya na ndị a dịghị ahụ anya. E ji ya akatọ ihe ọjọọ, egosipụta ezi omume ma jiri ya na-eto ihe ọma ma ọ bụ aja ike. Aduku (2018) chọpụtara na mmebere ejije ọdịnala nke gụnyere egwu ọgụgụ, mkparịta, ịgba egwu, emereme na ihe ndị ọzọ na-enye aka n’ịkwalite ejije ọdịnala. Ọ kọwakwara na ejije ọdịnala na-akwalite omenala Igbo. Okey-Agbo na nkụzi ya kọwara na mmebere ejije ọdịnala Igbo gụnyere emereme, mkparịta, ndị omee/ndị ngosi, ndị nkiri, arịa, ekike na etemete, nkwago, nhazi akụkọ, ntọ d.g. A bịa n'etiti ndị Igbo, e nwere ọtụtụ omenala, ndị jupụtara na mmemme dịgasị iche dị ka, alụm di na nwunye, nkupụta nwa, iri ji ọhụrụ, ịgba mmọnwụ na ọtụtụ ihe ndị ọzọ metụtara ndụ na obibi ya.

Mmọnwụ bụ otu n’ime ejije ọdịnala e nwere n’ala Igbo. Mmọnwụ bụ ijije nna anyị ha nwụrụ anwụ. Ndị Igbo kwenyere na e nwere ndụ n’ụwa ọzọ. Ọ bụ ya mere ha ji kwenye na ndị dị ndụ na ndị nwụrụ anwụ na-emekọrịta. Ọ bụ nke a ka ha na-egosipụta site n’ejije mmọnwụ. Ha kwenyere na ọ bụ ndị ichie nọ n’ala mmụọ na-abịa eleta ndị ezi na ụlọ ha. Nwadike (2003:53) kọwara na ọ bụ site n’ejije mmọnwụ ka Igbo si egosipụta ndụ ndị mmụọ dị iche na nke ndị mmadụ. Ndị Igbo na-esi n’ejije mmọnwụ ezipụta ka ha si kwenye n’etu ndị mmụọ si ekwu okwu n’imi n’imi, ọgịgara ije ha na ndị ọzọ. Ihe ndị a na-ezipụtakarị n’ejije mmọnwụ bụ ihe ndị Igbo kwenyere na ọ bụ ihe ndị mmụọ na-eme. Ọ bụ maka na a naghị ahụ mụọ anya mere na mmọnwụ na-eyi awuru ma kpuchie akụkụ ahụ ya niile. Ikeokwu na Onyejekwe (2004) dere na e nwere echiche maka mmọnwụ. Ha zipụtara na mmọnwụ sitere na nkeji ahịrị okwu a bụ *mmụọ ọnwụ*. Nke a pụtara mmụọ ndị nwụrụ anwụ ma ọ bụ mmụọ ndị ichie. Ezema (2012) kọwara sị na mmọnwụ bụ ndị nwụrụ anwụ na-abịa n’ihi na ha chọrọ mmekọrịta n’etiti ha na ndị dị ndụ. Echiche ndị a bịara n’ihi na o nweghi ebe e deturu n’akwụkwọ ka mmọnwụ siri bido. N’atụmatụ ndị a niile, n’ihi na ọ bụ mmadụ na-eyi ihu mmọnwụ, a kpọrọ ya mmọnwụ; ya bụ, ijije ihe mmadụ abụghị ka a na-ezipụta na mmọnwụ.

E nwere ụdị mmọnwụ ga, dị ka, Akatakpa, Ọmabẹ, Odo, Okorosha, Agbọghọ mmụọ, Ijele, Ayaka, Ajibuusu, Obidike, Ekpe, Igele, Ozuruigbo, Èkwé na Adaada. Nchọcha a lebara anya n’iti Akatakpa n’Ovoko Akpụrụokwe, ọkachasị etu iti akatakpa si bụrụ ejije ọdịnala. Na mba ụwa niile, n'oge ochie, omenala ndị bụ ihe nke a na-ejidesi ike ma na-asọpụrụ nke ukwuu. O nweghi obodo na-achọ ka omenala ha nọrọ ọnọdụ. Nchọcha a na-atụle iti mmọnwụ, etu o si metụta akatakpa n’ala Ovoko, nke dị na mpaghara ndịda ọwụwa anyanwụ Naịjirịa, nke Okpuru Ọchịchị Igbo-Eze South na steet Enugwu.

Odo (2014) kọwara na ọnụ ọgụ ndị Ovoko dị ihe dị ka puku iri na asatọ. Ovoko nwere mpaghara atọ nke gụnyere Ụmụ Ẹlọ, Ụmụ Lọọlọ na Ẹjụọna. Ọ dịghị onye mara etu ma ọ bụ oge akatakpa si malitere n’Ovoko; ya mere na mgbe ọ bụla a na-eme ihe ọmụmụ nsiripu ọ bụla, ihe a na-ahụ na-abụ echiche dịgasị iche. Otu onye na ndị a gbara ajụjụ ọnụ n’Ovoko kọwara na mmemme iti akatakpa so bụrụ ọdịnala na ọdị-be-ndị Ovoko, nke bidoro n’oge gboo. Ọ kọwara na ndị Ovoko nwere nkwenye na ọnwụ abụghị njedebe ndụ. Ha kwenyere na ndị nna nna ha, ndị nwụrụ ezigbo ọnwụ, na ndị dị ndụ na-enwe mmekọrịta. Ha kwenyere na ndị ichie nọ n’ala mmụọ na-eleta ezi na ụlọ ha anya ma na-egbokwara ha mkpa dị iche iche. O kwukwara na ọ bụ nkwenye a ka ha na egosipụta site n’iti akatakpa. Ọ bụ n’ọnwa nke asaa n’afọ ọ bụla ka a na-eme mmemme iti akatakpa. Ọ bụkwa mkpụrụ ụbọchị atọ bụ ahịa Nkwọ, Eke na Orie ka a na-eme ya.

N’oge mbụ, ọ na-abụ mmemme a fọdụ mkpụrụ ụbọchị abụọ ka ndị mmọnwụ a na-akpọ Ịkpọnyị na Oyere nwa Eze na-apụta na-agagharị n’ogbe dị iche iche. O nweghi onye na-ahụ ha anya ma ọ bụ metụ ha aka. Ha ga na-eti mkpu na-agagharị, mgbe ndị mmadụ richarala nri abalị na-abanyecha na mbara ezi ndị mmadụ. Ọ bụrụ na ha bịa na mbara ezi onye na-eme ezigbo omume, ha ga-eji mbọfụ (ikwu n’imi n’imi) na-aja ya ike ma na-akọwapụtara ya na ihe ọ na-eme dị mma. Mgbe ha bịara na mbara ezi onye na-eme ajọ ihe, ha akọwa ya ọnụ dị iche iche, kpewe ya ikpe na-agwa ya ihe ọjọọ niile ọ na-eme. Mgbe ha kwuchara, ha ebido chịwa ya ọchị ma kpọwa ya mkpu. Ha na-anọte aka na mbara ezi onye ajọ mmadụ ebe ha ji ịkpọ mkpu na ịchị ọchị eme ya akaje.

O nwere nsogbu kpaliri mmụọ ndị odee ha ji bagide nchọcha a. O teela aka e ji arụ ụka gbasara ejije ọdịnala Igbo. Ọzọ bụ na ndị Ovoko na-eleda omenala ha anya tụmadị ka o si metụta iti akatakpa. Ndị ụka Kraịst na-échì omenala ọnụ n’ala tinyere iti akatakpa. Nke a bụ n’ihi na ndị ụka na-elegara iti akatakpa anya dị ka ife arụsị mana n’ezi okwu, iti akatakpa bụ ejije ọdịnala ma bụrụ ụzọ ndị Ovoko si ezipụta nkwenye ha na ndụ na-abịa. Ọ bụ ihe dị mma ịchọpụta nsogbu tupu e gbobe ya. Ọ bụ ya kpatara ndị ọchọcha ji chọọ ịtụle iti akatakpa n’Ovoko n’ihi na ka ha si madebe, o nwebeghi nchọcha e merela banyere ya. Mbunuche edemede a gbasara iti akatakpa dị ka ejije ọdịnala. Ihe ndị nchọcha ga-eme gụnyere: ịchọpụta etu iti akatakpa ndị Ovoko siri bụrụ ejije, ịchọpụta ihe dị iche dị n’etu e siri tie akatakpa n’Ovoko n’oge gboo na etu e si eti ya n’oge ugbu a tinyere uru na ọghọm dị n’iti akatakpa.

Nchọcha a gbasara omenala iti mmọnwụ nke metụtara ndị Igbo niile. Ala Igbo bụ obodo buru nnukwu ibu mana ebe ndị nchọcha ga-agbado ụkwụ bụ na n’Ovoko Akpụrụokwe. Iti mmọnwụ nwegasịrị isi okwu, ndị e nwere ike ilenye anya na ha; ha gụnyere: ndịnisi okwu mmemme mmọnwụ, asụsụ mmọnwụ, ndịna mmemme mmọnwụ, d.g. mana ebe a gbadoro ụkwụ bụ izipụta ya dị ka ejije ọdịnala Igbo site n’usoro e ji eme ya na ndịna emereme ya.

Mbah, Ikeokwu, Mbah, Okeke, Nweze, Ugwuọna, Akaeze, Onu, Eze, Prezi na Odii (2013) kọwara nchọcha dị ka ntụle e hiri asaa n’anya mee, iji chọpụta ihe dị aṅaa nakwa ịmụta ihe ọhụrụ. Ọnah (2018) kọwakwara na nchọcha bụ ihe tozuru etozu mgbe o nwegasịrị uru ma ọ bụ ihe mmụta dị iche iche ndị ọchọcha chọrọ izipụta. Uru nchọcha a bara bụ na ọ ga-enye aka ịghọta ihe ejije ọdịnala bụ n’ezie. Ọ ga-emekwa ka a mata ihe ndị a gbakwasara ụkwụ na-akpọ iti akatakpa ejije ọdịnala. Ọ ga-eme ka ndị a ghara ileli iti akatakpa na ka ndị ụka ghara ịhụta iti akatakpa dị ka ihe ọjọọ. Ọzọ kwa, nchọcha a ga-enyekwa aka ịmata mbunuche e ji wube akatakpa na etu e si wube ya. Nchọcha a nwekwara ike inyere ndị ihe ọmụmụ n’ọdịnihu aka ime nchọpụta yiri nke a. N’ịga n’ihu, nchọcha a ga-esonye n’ihe ndị nchọcha n’ọdịnihu ga na-agbakwasị ụkwụ na-eme nchọpụta maka ọganihu omenala na agụmagụ Igbo. Ọrụ nchọcha a ga-abụ ihe mgbakwasa ụkwụ nye ụwa na-abịa n’ihu na ndị niile chọrọ ịma ụfọdụ ihe gbasara Ovoko, omenala na njiri-mara ya dị ka ha si metụta akatakpa. nchọcha a ga-enye aka izipụta uru na mma dị n’omenala Igbo ọkachasị omenala ndị ahụ a na-eleghara anya n’oge ugbu a.

Ndị nchọcha gabịgara ọtụtụ ihe nhịa ahụ mgbe ha na-eme nchọcha ya. Ihe nhịa ahụ ndị dapụtara gụnyere na ọtụtụ ndị okenye ekweghi agwa ndị nchọcha ihe niile banyere mmọnwụ maka na ha bụ ụmụ nwaanyị. Ọtụtụ mba n’Igbo kwenyere na ụmụ nwaanyị ekwesighi ịma mmọnwụ n’ihi na ha akaghị obi idi na izo ihe gbasara mmọnwụ; nke a mere na ọtụtụ mba anaghị ekwe ka ụmụ nwaanyị mara ihe nzuzo gbasara ya. Ndị nchọcha nwere onye ndu nwoke, onye a kọwaara ihe ndị a tụrụ anya banyere ajụjụ nchọcha a. Ọ bụ onye ndu a nyere aka n’ịchọpụta azịza ajụjụ banyere iti akatakpa n’Ovoko. Nhịamahụ ọzọ bụ ịtapị okwu ụfọdụ e dere n’asụsụ Bekee n’asụsụ Igbo. Ọtụtụ akwụkwọ enyemaka ndị nchọcha nwetara bụ n’asụsụ Bekee ka e dere ha. Nke a mere na ha jiri enyemaka nke nsụgharị ọwa ozi nke ndị Bekee kpọrọ *google translate,* akwụkwọ *Ìgbὸ-Àdị* na nchepụta sụgharịa ọtụtụ ihe na nchọcha a.

**2. Ntụlegharị agụmagụ**

**2.1 Atụtụ ọdịdị**

Atụtụ ọdịdị bụ atụtụ agụmagụ malitere na Moscow na St. Petersburg na mmalite sench. 20. Atụtụ ọdịdị na-agbado ụkwụ n’inyocha ọdịdị agụmagụ; ọ naghị eleba anya n’ihe agụmagụ na-ekwu maka ya ma ọ bụ omenala pụtara ihe n’ agụmagụ. Ndị bu atụtụ a n’isi gụnyere Boris Eichenbaum, Victor Shklovsky na Roman Jakobson (hụ Abrams & Harpham, 2012). A na-atụcha agụmagụ, mbunobi na-abụ inweta etu e si dee agụmagụ. Nwahụnanya (2012) kọwara na atụtụ ọdịdị na-eleba anya na ngwa agụmagụ ndị pụtara ìhè n'ọrụ agụmagụ. Atụtụ ọdịdị anaghị anabata mmekọrịta na-adị n'etiti agụmagụ na ngalaba ọmụmụ ndị ọzọ dị ka ọmụmụ ụbụrụ na akụkọ ala, ndọrọ ndọrọ ọchịchị ma ọ bụ nsiri-hụ na ntụcha agụmagụ. E wepụ ịtụcha nkà mma dị n'ọrụ agụmagụ, nke atụtụ ọdịdị na-enyocha, atụtụ ọdịdị na-enyocha ma a gbasoro usoro e kwesiri ịgbaso n’ide ụdị agụmagụ ahụ ka ọ bụ na a gbasoghi. Ya bụ na ihe a tụrụ anya n'aka onye ji atụtụ ọdịdị atụcha agụmagụ bụ ileba anya na nkà mma na mmewere dị n'agụmagụ, ndị gụnyere nhazi, nsiri-hụ, asụsụ, ntọ naagwa. N’echiche ndị tụpụtara atụtụ a, ụwa n’agụmagụ tozuru etozu. Ya bụ na ọ baghị uru na e webatara ihe ọzọ na ya.

Ihe mere ka a mara atụtụ ọdịdị bụ maka na ọ na-enye ndị ọgụụ ohere isi n’ihe ha gụtara naanị n’ọrụ agụmagụ nwee obi aṅụrị. Mana ka oge na-aga, a kọchara atụtụ ọdịdị. A kọchara ya n’ihi na ọ chọghị ka e were ihe ọzọ si na ngalaba ọmụmụ ọzọ tụchaa agụmagụ. Steiner (1995) kọwara sị na n’ihi na o nweghi ihe ọzọ e nwere ike iji tụchaa agụmagụ belu sọ nka mma na ngwa agụmagụ, atụtụ ọdịdị adabachaghị adaba. Ka o sila dị, ha bụ ihe ndị na-eme ka agụmagụ tọọ ụtọ ịgụ. Ọ bụrụ na nka mma dị n’agụmagụ adịghị etu o kwesiri, agụmagụ anaghị atọ ụtọ. Atụtụ a na-eleba anya na nka mma na ngwa agụmagụ dị n’agụmagụ. Ọ bụ ya kpalitere ịchọ ihe ndị mebere ejije ọdịnala dị n’iti akatakpa nébe a, iji mata ma o nwekwara akọrọ ngwa, nke nka mma, ndị ahụ e kwesiri ịhụ n’ejije ọdịnala.. A ga-eji atụtụ njimarụ a tụchaa mbunuche njatụle ọrụ a ma were nkọwasị tụchaa mbunuche ndị ọzọ.

**2.2 Ntụlegharị nchọcha n’ísi okwu**

E meela ọtụtụ nchọcha banyere ejije ọdịnala nakwa omenala iti mmọnwụ n’ala Igbo, n'agbanyeghi na o nweghi nke e dere banyere iti akatakpa nke Ovoko. Agbẹdọ (2011) mere nchọcha banyere mmemme Ọmabẹ Ịbagwa-Aka. Mbunuche ya bụ ime ka o mee ka mgbagoju anya dị n’ejije ọdịnala Igbo dowanye anya. Ọ gbasoro usoro ajụjụ ọnụ na ịga n’ọwa ozi nweta ihe o jiri mee nchọcha ya. O jikwara usoro atụtụ dị iche iche mee nchọcha ya. Ọ chọpụtara na emume mmọnwụ ọ bụla nwere ike ịbụ ejije. Ọ chọpụtakwara agwara dị iche iche dị n’emume ọmabe Ịbagwa-Aka. Myiri dị na nchọcha Agbẹdọ na nke a bụ na ha abụọ na-amụ maka mmọnwụ ịbụ ejije. Ndịmiche dị na ha bụ na Agbẹdọ lebara anya n’emume Ọmabẹ Ịbagwa-Aka kpọm kwẹm mana nke a gbadoro ụkwụ n’ihe gbasara iti akatakpa dị ka ejije ọdịnala n’Ovoko.

Anene (2011) mere nchọcha banyere mmọnwụ dị ka ngalaba na-akwado iwu n'Obosi. Mbunuche ya bụ ịrụtụ aka n'ọnọdụ mmọnwụ n'oge gboo ma tụnyere ya ọnọdụ mmọnwụ n'oge ugbu a n'Obosi. Ọ chọpụtara na uru mmọnwụ bara bụ n’itinye iwu obodo n'ọrụ. Ọ gbasoro usoro ajụjụ ọnụ na nlegharị adịm mee nchọcha a. O ji usoro atụtụ dị iche iche mee nchọcha ya. Ọ chọpụtakwara na mmọnwụ na-akwalite obibi ndụ ndị Obosi na agamnihu obodo ha. Myiri dị na nchọcha nke Anene na nke a bụ na ha abụọ na-ekwu maka mmọnwụ. Ndịmiche dị na ha bụ na Anene lebara anya na mmọnwụ dị ka ngalaba nkwado iwu n’Obosi kpọm kwẹm mana nke a gbadoro ụkwụ n’ihe gbasara iti akatakpa dị ka ejije ọdịnala n’Ovoko.

Iyida (2017) mere nchọcha gbasara mmemme Ọmabẹ Imufu Enugwu Ezike. Ebumnuche ya bụ ịchọpụta etu e si eme mmemme Ọmabẹ Imufu Enugwu-Ezike. Ọ chọpụtara na e nweela ihe mgbanwe na ya bụ mmemme. Ọ gbasoro usoro ajụjụ ọnụ na isonye n’emume nweta njatụle ya. O ji atụtụ dị iche iche mee nchọcha ya. Ọ kọwara na mgbe mbụ, ime emume Ọmabẹ Imufu Enugwu Ezike bụ ihe tara nnukwu akpụ mana n’oge ugbu a, mmepe na awamanya abatala; a na-emezi ya n’ụzọ ọ ga-adị mfe. O kwuru na ndị nwere mmasị n’ime ya bụ emume pere mpe karịa ka ha habu na mbụ. Myiri dị na nchọcha Iyida na nchọcha a bụ na ha abụọ na-ekwu maka emume mmọnwụ, ebe ndịmiche dị na ha bụ na nchọcha nke Iyida gbadoro ụkwụ na mmọnwụ Ọmabe Imufu Enugwu-Ezike, ebe nchọcha nke a gbadoro ụkwụ n’iti akatakpa n’Ovoko.

Site na ntụlegharị agụmagụ e merela, a chọpụtara na iti mmọnwụ bụ otu n’ime ihe dị oke mkpa n’ala Igbo. Otu ihe kacha pụta ihe na nkọwa iti mmọnwụ bụ na ọ na-akwalite omenala Igbo. Site n’ole ndị nchọcha ma, a hụtara na o nwebeghi onye merela nchọcha n’iti akatakpa Ovoko dị ka ejije ọdịnala; ya mere ndị ọchọcha a ji lebaa anya n’iti akatakpa n’Ovoko dị ka ejije ọdịnala.

**4. Nzipụta na ntụcha njatụle**

Ndị ọchọcha lebara anya n’etu iti akatakpa n’Ovoko siri bụrụ ejije ọdịnala. Ọ bụ nke a ka ndị nchọcha ga-atụle site n'ịtụcha njatụle ọchọcha nwetara site n’ajụjụ ọnụ ọ gbara ndị okenye n'obodo na ihe ndị ha hụrụ n'oge iti akatakpa n’Ovoko.

**4.1 Iti akatakpa n’Ovoko dị ka ejije ọdịnala**

A ga-achọpụta mmebere dị iche iche dị n'iti mmọnwụ akatakpa Ovoko ka e nwee ike mata ma ọdịdị ya agbasokwara ọdịdị agụmagụ ọdịnala dị ka e siri gosi n'isi nke abụọ na nchọcha a**.** E nwere ihe ụfọdụ mebere mmemme iti akatakpa n’Ovoko. Iti akatakpa nwere nka mma, nke mebere ihe a na-emepụta. Ihe ndị ahụ gụnyere: njijè, agwa/omee, emereme, ndị nkiri, nsoreme, obom, ntọ, nhazi, mkparịta, akparamagwa, ọdịdị na ejiji/ekike. Ka e lebaa ha anya n’όtù n’ όtù.

**Njijè**:Njijè bụ ime ka mmadụ, mmụọ, anụmanụ ma ọ bụ ihe ọ bụla. Mmọnwụ akatakpa Ovoko na-agbanwe olu ya ma na-abọfụ abọfụ (ikwu n’olu ndị mmụọ). Ha na-eyikwa awuru iji gosi na ha bụ mmụọ. Mgbe ha na-eme emereme a, ọ na-adị ụtọ ma ghọọ ezi okwu. Njije dị n’iti akatakpa n’Ovoko dịkwa n’ejije ọdịnala.

**Emereme**:Emereme na-enye aka ịhụ na ndị nkiri ghọtara ihe a na-eme ma e nwere asụsụ ma ọ bụ e nweghi. Mgbe onye na-akwa ọsụ kwawaara akatakpa ọja n’ụzọ pụrụ iche, ọ na-eji aka naabọ rịwa nkwụ ma ọ bụ ụkpaka. Ụfọdụ akatakpa na-amachara egwu banye n’ime ọhịa, kata akwụkwọ ndụ, jiri ya n’aka machara egwu pụtawa. Emereme dị n’ejije ọdịnala dịkwa na mmemme iti akatakpa. Mmegharị ahụ bara nnukwu uru na mmemme iti akatakpa dị ka o si dị n’ejije ọdịnala. A na-akpọpụtara ha ụmụ aka na-emere nne na nna ha isi ike, ha ewere ụtarị yie ha egwu iji mee ka ha kwụsị ajọ omume ha.

**Agwa**:Nke a bụ otu n’ọkpụrụkpụ ihe mebere iti akatakpa ndị Ovoko. E nwere agwa dị iche iche ndị gụnyere akatakpa, ndị na-akụ egwu dị ka ùdù, ị̀gbà, ὸgénè, ékwé na ndị na-agba egwu. E nwere ndị na-awọ ẹgara, ndị ọzọ na-akwa ọ̀sụ̀. Ozioko akatakpa na-ewere ọjị, gọọ ọfọ; mgbe ọ gọchara ọfọ, e bido ịkà ẹgara; akatakpa ọ bụla na-eji obi ụtọ na-egbu ḿgbúù, na-amachagharị n’ama ahụ niile. Ụfọdụ na-amachara egwu bataa n’ihu ama ahụ (obom); nke ọ bụla batachaa, ọ machara egwu mafee.

**Ndị nkiri**: E nwekwara ndị nkiri na mmemme iti akatakpa ndị Ovoko. Ndị Ovoko na ndị obodo ọzọ gbara Ovoko gburu gburu na-abịa ekiri emereme a ma na-enwe mmasị na ya. Ọ bụ site n’omume ndị nkiri ka ndị omee ga-esi mara ma ha na-eme nke ọma ma ọ bụ na ha anaghị eme. E nwere ndị nkiri na mmemme iti akatakpa ndị Ovoko dị ka o si dị n’ejije ọdịnala. Ọ bụ ndị nkiri na-ahọpụta akatakpa, nke ka gosiputa omenala Ovoko, nke ka maa mma nakwa nke ka machaa egwu, maka ịkpụ ehi, ebule, ewu ma ọ bụ ọkụkọ nke bụ ihe nrita, ndị e ji emerube iti akatakpa n’ụbọchị uke.

**Obom**: Obom bụ ebe a na-anọ emepụta ejije ọdịnala. Oge ụfọdụ, obom ndị Ovoko anaghị abụ otu ebe, ha na-agagharị agagharị na-eme ihe ha na-emepụta, ndị nkiri esoro ha na-agagharị maka na ndị Igbo tụrụ ilu sị na a naghị anọ otu ebe ekiri mmọnwụ. N’ụbọchị nke abụọ na mmemme iti akatakpa Ovoko, obom akatakpa bụ n’ọma ahịa Eke Ovoko dị ka ọ dị ugbu a. Ọ bụ n’ụbọchị nke abụọ bụ ahịa Eke ka akatakpa Ovoko niile, ndị Ọha na ndị mmadụ ndị ọzọ si ebe dị iche iche na-agbakọ n’Eke Ovoko n’ihu ọha na eze igosipụta omenala na ịkpa ndị mmadụ obi ụtọ. Ndị nkiri na-agba ndị omee okirikiri na-ekiri ihe a na-eme. Ọ bụ ụdị obom nke a ka ndị bekee kpọrọ ‘obodo/otobo’*.* Ya bụ na e nwere obom na mmemme iti akatakpa ndị Ovoko dị ka ọ dị n’ejije ọdịnala.

**Mkparịta**: Mkparịta ná-ádị n’etiti agwa na agwa ma ọ bụ ndị omee na-eme ka emereme pụta ìhè nke ọma. Mkparịta nke akatakpa dị n’ụdị ḿbọ́fụ̀ maka na ha na-ejije ndị mmụọ. Ha na-eji akara ọdịmara akparịta ụbụbọ. A na-eji ọja, ékwé, ogene na ikoro agwa akatakpa okwu. Nke a na-eme ka emereme pụta ihe nke ọma. Oge ụfọdụ, akatakpa na-ekwunyere ndị nkiri dị ka ọ na-adị n’ejije ọdịnala. Mkparịta pụtara ihe n’ejije ọdịnala nakwa n’iti akatakpa ndị Ovoko.

**Ejiji**: Ejiji bụ ihe ndị omee na-eji emepụta emereme ha. Akatakpa nà-èjí ejiji dị ka mmụọ; ọ na-eyi awụyawụya, nke a kpanyere àshákpà n’okirikiri isi na anya ya abụọ iji gosi na ọ bụ mmụọ; a na-etunye ya abụba n’isi. Oge ụfọdụ, ọ na-eyikwa ẹbarị e si na jioko mepụta. Atama akatakpa na-anọ n’ejiji ya. Ọ na-ekedo ọkụkọ dị ndụ n’ahụ ya ma tekwaa òdὸ n’ihu ya. Ọ na-etunye abụba na-acha mmee mmee n’isi ya. Ọzọ kwa, ndị na-ama mbem na-ama akwa n’úkwù ma buru ὸdὸ gbuo n’anya ha, wụọkwa ya n’ihu nakwa n’obi ha. Akatakpa ụfọdụ na-ekpukwa okpu eze n’isi ha na ya bụ mmemme. Ha na-achịkwa ụtarị n'aka iji na-eyi ndị mmadụ egwu ma gosi na ha bụ mmụọ. Ejiji bụ otu n’ime ihe ndị mebere iti akatakpa ndị Ovoko ma dịrịkwa etu ahụ n’ejije ọdịnala Igbo.

**Arịa**: Arịa bụ ihe niile e ji eme emereme ejije ọdịnala belu sọọsọ ejiji/ekike. arịa akatakpa Ovoko gụnyere mmanya, ọkpa, ọjị, oche, mkpọ, akụpe, ὸdὸ, ehi, ebule, ewu, ọkụkọ, ogene, òpì, ọsụ, mkpara, akụpe na ihe ndị ọzọ. Arịa akatakpa ndị a, a gụpụtara pụtakwara ihè n’ejije ọdịnala. Ihe ndị a niile na-ezu oke n'obom; ya bụ, ha na-asọ mpi n'ọma ahịa Eke Ovoko n'ụbọchị uke.

**Asụsụ**: Asụsụ e ji eme mmemme iti akatakpa ndị Ovoko bụ mbọfụ n’olu Ovoko, nke a na-agwakọnye atụmatụ okwu dị iche iche, d.k. akpa-ala-okwu, ilu, kwunkwukwa, ẹgara na akara nriba ama ndị mmụọ ji ezi ozi.

**Ntọ**: Ntọ iti akatakpa ndị Ovoko bụ n’ala Ovoko kpọm kwẹm ma bụrụkwa n’ọma ahịa Eke Ovoko. Ọ bụkwa ndị Ovoko na-ahazi ya ma bụrụkwa omenala na nkwenye ndị Ovoko ka ọ na-ezipụta. Ya mere e ji tinye ihe nrịta na mmemme iti mmọnwụ a ka o mee ka ụmụ okorobịa gbado anya nke ọma n'ịmụta omenala Ovoko bụ ala nna ha.

**Nhazi**: Nhazi iti akatakpa ndị Ovoko dị n’ụdị e-weta-e-tinye. A na-ahazi ya site n’emume baa n’emume, site na nkiri banye na nkiri ọzọ wee ruo n’isi njedebe mmemme a. Na ndubata, ụmụ okorobịa ụfọdụ na-eji ùrú ụbọchị emume iti akatakpa, gbakọọ n’ọma ahịa Eke Ovoko, na-eti ngwa egwu dị iche iche ma na-agbakwa ya bụ egwu ganye na chi efo. N’ụtụtụ ụbọchị ahụ, akatakpa ndị si n’ogbe dị iche iche mebere Ovoko akwadoo n’ụzọ pụrụ nnukwu iche wee pụta na-eme ndị mmadụ obi ụtọ site n’ịmachagharị egwu a na-akụrụ ha n’ogbe dị iche iche ganye na ọ kụọ elekere iri na abụọ nke ehihie; n’elekere iri na abụọ nke ehihie, ha niile na-agbakọ n’ọma ahịa Eke maka emume ahụ kpọm kwẹm. Akatakpa ọ bụla rute n’ọma ahịa ahụ, ya na ndị otu ya na-anọrọ n’otu akụkụ na-eti ma na agbakwa egwu ganye na a kpọpụta ya maka ịmacha egwu n’obom.

Mgbe ihe ndị a na-eme, atama akatakpa na-abata n’obom, were ọjị, gọọ ọfọ, wọọ ẹgara ma ọ bụ mbem. Mgbe ọ wọchara ẹgara, okwuru ọha na-ebido kpọpụtawa aha akatakpa dị iche iche na ka ha ga-esi bata n’ọgbọ maka ịmacha na ịgba egwu. Akatakpa ọ bụla na-amachara egwu bata n’obom, kelee ndị okenye, ndị chiri echichi na ndị niile gbakọtara maka emume iti akatakpa nke afọ ahụ; ọ ga-agbagide egwu a na-akụrụ ya ganye na oge nke ya ezuo. Ọ bụ etu a ka akatakpa ọ bụla a kpọpụtara na-eme ganye na ha agwụ.

Mgbe nke a gachara, ndị okenye na ndị ozioko ga-akpọpụta akatakpa ndị kacha maa mma, gbaa egwu ma machaa egwu; ha bụ ndị a ga-eke ihe nrịta dị iche iche, d.k. ego, ehi, ebule, ewu ma ọ bụ ọkụkọ. Ihe nrịta ha na-esite etu ha siri maa mma, machaa egwu ma gbakwa egwu nke ọma. Ọ bụ iwere ihe nrịta ndị a ka e ji ewete emume iti akatakpa nke afọ ahụ n’isi njedebe; a na-agọ ọfọ mmechi, onye ọ bụla alawa. Ụdị nhazi a pụtara ihe n’ejije ọdịnala Igbo. Iti akatakpa ndị Ovoko nwere n’uju ya ihe niile mebere ejije ọdịnala Igbo ndị gụnyere njije, emereme, omee, ndị nkiri, obom, ejiji, arịa, mkparịta na ihe ndị ọzọ.

**5 Nchọpụta ga, mmechi na aro**

Site na nchọcha a, a chọpụtara na iti mmọnwụ akatakpa ndị Ovoko bụ ejije ọdịnala Igbo. E zipụtara na mmebere mmemme iti mmọnwụ akatakpa ndị Ovoko bụ njijè, agwa, emereme, ndị nkiri, nsoreme, obom, ntọ, nhazi, mkparịta, akparamagwa, ọdịdị na ejiji/ekike.Dị ka atụtụ ọdịdị siri kọwaa, ihe mere agụmagụ ihe ọ bụ bụ nka mma agụgụ. Ya bụ, ihe atụtụ ọdịdị na-enyocha bụ nka mma dị n’agụmagụ iji mata etu ọrụ nka agụmagụ ahụ si zudebe oke: Dị ka a hụrụ n’iti akatakpa Ovoko, nka mma niile e ji mara agụmagụ ọdịnala zuru oke n’emereme a. Nke a mere ndị ọchọcha jiri kwusie ike na iti akatakpa ndị Ovoko bụ ejije ọdịnala.

Site n’ihe ndị a chọpụtara na nchọcha a, iti mmọnwụ akatakpa zuru oke n’ ejije ọdịnala. A hụla na ejije iti akatakpa ndị Ovoko abụghị ihe a na-eme n’oge sọrọ onye. Ọ bụ ejije e ji emerube mmemme Uke ndị Ovoko. Etu o siri dị, ndị Ovoko ejighi ejije a eme ihe egwuregwu n’ihi na ọ bụ otu n’ime ụzọ ha si akwalite mmekọrịta mmadụ na ibe ya nakwa omenala ha. Site na mmebere mmemme iti akatakpa a hụtara na nchọcha a, a ga-ekwenye n’iti akatakpa ndị Ovoko bụ ejije ọdịnala n’ozuzu oke.

Site na nchọpụta e nwetara na nchọcha a ka ndị ọchọcha gbadoro ụkwụ na-atụnye aro ndị a: Gọvment steeti ndị dị n’ala Igbo kwesiri ịkwado asụsụ na omenala Igbo n’ihi na ọ bụ na ya ka agụmagụ Igbo gbadoro ụkwụ; nke a ga-emekwa ka ọ na-eto eto. Ha kwesiri inyere ụmụ akwụkwọ na-amụ asụsụ na omenala Igbo n’ụlọ akwụkwọ aka ma kwado ha n’ego mgbazinye ka ha na-eme nchọcha etu a ga-esi kwalite ejije ọdịnala Igbo. Mahadum ebe a na-amụ maka agụmagụ Igbo kwesiri iwepụta oge pụrụ iche ụmụ akwụkwọ ga na-amụ agụmagụ Igbo ga-eji na-eme ejije ọdịnala ma sikwa n’ụzọ ahụ nweta ego na enyemaka ọzọ ha ga-eji na-akwado agụmakwụkwọ ha.

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**Meaning and contextual appropriateness of proverbs in Igbo drama**

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The use of proverb in African communities is outstanding and one who uses it most often in his speech and appropriately too is regarded as a person with great wisdom. Various proverbs are used in specific occasion, context or in different gathering not just in different Igbo communities but also in literary works of Igbo extraction. The use of Igbo proverbs therefore have been the focus of some studies in recent times. In such studies, inherent meaning of proverbs, their contextual meanings and relevance in different literary works have been studied. But in doing this, Igbo literary critics and other researchers have focused mainly on the use of proverbs in prose and poetry, while the use of proverbs and in drama/plays which is the major objective of this study is rare or nonexistent, hence the need for this study. In this respect, Goddy Onyekaọnwụ's drama *Nwata Rie Awọ (Ọ jụ anụ)* was chosen. The study in a documentary research and thus collected data from libraries. The findings indicate that various proverbs were used extensively in Goddy Onyekaọnwụ‟s drama, *Nwata Rie Awọ (Ọ jụ anụ).* The proverbs were used appropriately and did not only vividly explain the views being portrayed but also embellished what was said and thus made what was said suitable in Igbo gathering/contexts.

# **Introduction**

Proverb in Igbo communities is seen not just as part of the Igbo orature but as an essential aspect of the Igbo culture. As such, it should be imbibed by everybody. In this vein, it is usually said that proverbs should not be explained to any normal Igbo man. The proverb is a wise saying in most cultures.Akporobaro (2008) contends that it is a wise saying that is an embodiment of moral advice and truth expressed in a clear and unambiguous manner. Proverbs mean a lot and occupy a worthwhile position in the matrix of people’s culture as a means of interpreting and understanding several phenomena and event around them (Asika, 2016).

Proverbs, though short and concise, have a unique way of carrying along the people’s past, experiences and history. It is a valid genre that teaches, admonishes and re-directs one, who may be going astray. Proverbs are used essentially in all settings in Igbo communities. Even in folklore, proverbs occupy a veritable position and as such many proverbs are attributed to animals seen in folktales in different Igbo communities. In marriage settings, proverbs are extravagantly used at different times. There are proverbs that are used during introductory speeches to indicate or state the reason for the visit during the presentation of kola nuts, negotiations and discussions, proverbs are usually the dominant genre noticed in deliberations. Even in festivals and ceremonies, proverbs occupy a vantage position and one who uses proverbs extensively is always appreciated and applauded.

Proverbs are equally important in literary works if they are meant to showcase the culture and the way of life of a people. If literature is the mirror of the society, then proverbs are an essential part of the Igbo culture. It is expected that any literary work of Igbo extraction must be filled with proverbs for it to be a true representation of the Igbo people and their way of life. In this respect, Asika and Emeodi (2012, p.112) opine:

Proverbs as … elements peculiar to any given homogeneous society has in the recent time proven to be a fruitful way of interpreting and analyzing the works of writers especially African writers. No writer writes in a vacuum and no work of art can exist significantly in isolation of the society. Writers write to reflect the realities of their time and to highlight on the peculiar socio-political and economic situations that have exerted a lot of influence in shaping them and pushing their frontiers ….

Just as Asịka and Emeọdị emphasise, proverbs are not used in isolation, Ihueze and Umeasịegbu (2015, p. 30) states that the real master of proverbs is one who is able to summon the entire cavalry at will, and make them perform precisely those tricks he has in mind. These tricks can be to educate, admonish and teach or to persuade those present to accept your vices.

For these proverbs to be meaningful, the assigned meanings of the comprising lexical items must be in line with the contextual meanings, which the society ascribes to such a proverb. Thus, the meaning of the proverb must be appropriate in addition to being suitable to the context. In this study, efforts were made to ascertain the extent of the use of proverbs by Onyekaọnwụ in his plays.This is with a view to finding out the quantity and more importantly the efficacy of these proverbs, where they are used. The aim is to appreciate Goddy Onyekaọnwụ’s play, *Nwata Rie Awo (Ọ Jụ Anụ)*. The specific objectives are to identify the various proverbs used in the play, *Nwata Rie Awo (O ju Anu)*,classify these proverbs according to their usage, ascertain the assigned meanings of these proverbs and ascertain if the proverbs are suitable in the context in which they were used.

# **The concept of proverb**

Proverbs are the people’s legacies and words of wisdom, which capture not just the wisdom of the people but also contain the history of the societies in which they are used. Proverbs according to Winda, Suhandi and Purwamo (2019) are short well-known sayings in figures of speech or symbolism, and have stood the test of time in most societies. Ihueze (2013) states that a proverb is a short, generally known sentence of the folk, which contains wisdom, truth, moral and traditional views and are handed down from generation to generation. It is one of the various ways the popular sayings of the people are transferred from father to the son. Thus, every culture and language has its own proverbs, which convey moral lessons, customs, beliefs and values (Igwebụike & Nweze, 2020). These researchers went further to support the views of Agbaje (2002), Egenti and Okoye (2016) which states that proverbs are ever present in all the activities and in all spheres of life, even though they are more visible in conflict situations where traditional wisdom inherent in them dictate rules and modes by which social conflicts can be peacefully resolved .

In line with the above discussions, Chidọka (2021) avers that the Igbo proverbs are taken directly from the Igbo life and as such proverbs from their ontological perspective were written by people not intentionally but arose from activities and experiences encountered by the people in their daily activities. Thus, a good awareness of Igbo proverbs and their meaning would lead to a deep understanding of the Igbo, their philosophy, which encompasses their traditions, cultures and more importantly their ways of life.

Proverbs according to Oboko (2020) add beauty to language and are used creatively to achieve different purposes. They can be used to teach, soften words and situation, deepen the meaning of what is said, add aesthetics to discourse, interpret what is said, drive home one’s point, admonish and draw inspiration. Though Igbo proverbs should be used by all, Obika and Ọjịakọr (2019) observes that there are restrictions. According to them, in Igbo land, young people are not supposed to use proverbs on their elders rather elders use them to garnish their speeches so as to educate the younger ones and to converse among themselves. And this may be why proverbs are seen to be the exclusive preserve of people with grey hair - people with great wisdom. While supporting the views of Kanụ (2014), Azụbụike (2020) observes:

Some may be wondering why proverbs are usually highlighted in any discussion involving the Igbo people. This is because, proverbs are not only an embodiment of truth, but also an effective instrument of education in the traditional Igbo society since proverbs embodies what the people perceive as truth, it becomes imperative that any person wishing to have some idea about the Igbo worldview should beam his search light on Igbo proverbs.

As literature is said to be the mirror of the society, it is expected that works of literature should capture the truth about the people and their worldview which include the use of proverbs in the society. Since literature portrays the people’s way of life and language use, this study focuses on appraising the use of proverbs in Goddy Onyekaọnwụ‟s play, *Nwata Rie Awọ (ọ jụ anụ).*

### **Empirical Review**

The place of proverbs in the Igbo language and in Igbo society cannot be over-emphasised. In view of the fact that many studies have been carried out on this subject matter, in this sub-heading, studies on proverbs are reviewed. Egentị and Okoye (2016) x-ray the important role, which proverbs play in resolving conflicts in Igbo land due to its richness. The main objective of the study is the examination of the extent to which proverbs are used as tools for reconciliation and crises management in the Igbo society. According to the researchers, the data were collected through planned and spontaneous settings, while the speech act theory was adopted for the study as the theoretical framework. The study found out that proverbs are essential instruments for enhancing conflict resolutions and the promotion of inter-personal relationship.

The main objective of Obika and Ọjịakọr (2019) was to ascertain how the Igbo proverbs are used in the traditional justice system and in correcting social anomalies. Proverbs were randomly collected from respondents and analysed. The results indicate that these proverbs contain what the ancestors' basic standard for truth and justice uphold. These are, ‘*aka nkwụmọtọ*' and ‘*ikpe nkwụmọtọ*'; these are the essential ingredients for fairness and settling of dispute. The study concludes that the lack of these put the people in disarray.

Mmadike and Nwankwere (2020) illustrate the aesthetics of the lexical and tonal characteristics of Igbo proverbs. The proverbs used were got through participant observations in village meetings, where these proverbs were used contextally. At the end of the collections and data analysis, it was found that tone plays a crucial role, when proverbs are recited; there are tonal contrast and repetition of sounds. These are for emphasis and for the addressee to pay attention to details. It was however concluded that the rich traditional sub-genres are fast being eroded in Igbo social discourses due to the advent of technology.

From above reviews, it can be seen that lots of research have been conducted in this area, but none to the best knowledge of the researcher has focused on the analysis of proverbs in literary works especially in Igbo plays, hence the need for this study.

# **Presentation and discussions**

In *Nwta rie awọ (ọ jụ anụ),* there are extensive use of proverbs. Under this sub-heading, these proverbs are displayed, classified and analysed in such a manner that the context free and contextual meanings are brought to the fore. The proverbs selected for analysis in this study were classified into proverbs based on admonition, evil, prayer, bragging and remorse

### **Proverbs for Admonitions**

In Igbo different societies, many proverbs are for admonition; they provide advice at the appropriate time. In *Nwata rie awọ (ọ jụ anụ)*,many of these proverbs abound with their contextual and inherent meaning as can be seen below:

## Oji ngwere haa ngwere na ọ bụghị anụ (pg. 12)

**Meaning -** One holding the lizard should leave it because it is not meat.

**Context**- This was uttered when Awọrọ was being advised to leave his evil acts.

* 1. Echeghi eche mee butere arịaghị arịa nwụọ (pg.13)

**Meaning-** Acting without thinking causes dying withoutfalling sick.

**Context-** Awọrọ was being advised again to be mindful of his actions.

* 1. Ọchụ nwa ọkụkọ nwe ada… (pg. 19)

**Meaning-** One who chases the chick does the falling

**Context-**Amaudele community has just asked them for a wrestling match and will definitely be defeated.

## Ị mara asụ, sụọ n'ikwe, ị maghi asụ, suọ n' ala (pg. 21)

**Meaning** - If you know how to pound pound in the mortar but if you do not know how to pound do so on the ground.

**Context-**This is advising Awọrọ to do the needful if not, he will be defeated.

* 1. Ọgba nhọ di aghaghị iluta eke ọgba (pg. 36)

**Meaning -** One who is choosy in picking a husband does not fail in marrying a python

**Context-** Obiọma was being advised on the consequences of rejecting suitors.

All the proverbs shown above are all appropriate in the contexts they were used. The first proverb for example warns “*Onye ji ngwere, haa ngwere,*” this is appropriate for warning about the imminent danger, which will come if Awọrọ does not desist from his evil behaviours/acts. Also the proverb, “Ọgba nhọ di…” was appropriate in warning Obiọma against the dangers of rejecting many suitors and the tragedy that eventually resulted from not adhering to the wise counsel. From the analysis, it could be seen that the proverbs were not only meaningful and rich but also fitting in their contexts.

**Proverbs on evil deed**

Good deeds beget good things; likewise evil deeds beget retribution. In this drama, proverbs that warn about the evil that accompany bad deeds are shown below.

## … Ọchọ ihe ukwu ga-ezute agba enyi (pg.37)

Meaning - One who seeks big things meets the jaw of the elephant.

Context -This is warning Obiọma against having the quest for rich men/suitors

## …Ọ ghọchara ụkpaka ihe ọ mịrị anaghị esi n'ukwu ya arịda (pg. 65)

Meaning - One who tries to harvest all the fruits of the oil bean tree does not climb down from where he started climbing.

Context - Warning against Obioma marring Awọrọ because of his strength/fame

* 1. …Mkpume laa elu, egwu atụba ite (pg. 80)

Meaning - When the stone rises, the pot jitters.

Context - Dịbịa afa warning about the consequences of Awọrọ's actions.

(iv)…Ihe onye gụtara n’ike ọkụ, ya were

**Meaning –** Whatever one gets from the bottom of the pot, let him take.

**Context -**The people of Amaudele should enjoy what they bargain for.

All the proverbs listed and explained above are proverbs that warn about the negative effects of evil deeds. In the first (i) and second (ii) proverbs, Obiọm is warned against marrying Awọrọ, but she fails to listen. In the last two proverbs, Awọrọ and Amangwu people are urged to await the evil effects of their actions.

### **Proverbs used as prayers**

Certain proverbs in Igbo communities are forms of prayer. In the drama, “*Nwata rie awọ (ọ jụ anụ),* proverbs are used extensively in form of prayers. Below are some of the proverbs, used by Onyekaọnwụ in this drama.

* 1. Ya buru ọkụkọ ụzọ laba ụra (pg.19)

Meaning-Let him retire to sleep before the hen.

Context - Praying for God to eliminate the enemy.

## Ngụ anyị ji eko agaghị akwalaghụ anyị.

Meaning – May we not lack that with which we pride ourselves.

## Ọbịara be onye abịagbula ya, ọ laba mkpumkpu apụla ya

Meaning –May the visitor not visit the host to death and may as he depart may he not be afflicted with hunchback.

Context- This was appropriate since it was said in a marriage ceremony.

## Ha ga-abụzị nnu na mmanụ.

**Meaning-**They will then become salt and palm oil.

**Context-**Praying that the husband and wife should live as one

As can be seen in above proverbs, they are prayers. The first prayer is against their enemy and is appropriate as the people of Amaudele challenge them toa fight (wrestling). The second one is for prosperity as every Igbo man desires to be prosperous in life.

### **Provebs on bragging and remorse**

Sometimes, bragging can be an instrument of war while remorse brings down tension in most cases. These proverbs on these themes were used extensively in the text- *Nwata rie awọ….*

1. …zighachiri Akatọsị na ndị Amaudele ozi na ha emetala agụ nọ n' ụra.

**Meaning:** Send this message back to Akatọsị and Amaudele community, that they have woken a sleeping tiger.

**Context:** This utterance is appropriate as it is a propaganda message aimed at instilling fear on the opponent.

1. Na Awọrọ ga-agwa ha ihe ndị mụọ ji ntị oke eme.

**Meaning:** That Awọrọ will tell them what the spirits do with the ear of the rat

**Context:** This is still appropriate as it is a continuation of the propaganda.

1. …Agụ ndụ ga-alụ nwaanyị mgbakwute pg.58

**Meaning:** A living lion will marry a run away woman.

**Context:** This bragging is relevant as Awọrọ used this proverb to justify his intended action

1. Ọ bụ ebe chi m kwaturu m ka m dara pg.69

**Meaning: It is where my guardian spirit downed me that I fell**.

**Context:** This is also appropriate as he remembers his god now that he is in trouble – sign of remorse.

1. M gaghị ejị anya m hụ ntị m !

M agaghị eji anya m hụ nke a pg.83.

**Meaning:** I will not use my eyes to see my ear!

I will not see this with my eyes!

**Context:** This lamentation and show of remorse is appropriate in a situation, where a respected person is seen to have committed abomination and was at the crossroads in his life.

The proverbs displayed above shows the irony of life and the saying that pride comes before a fall. At first Awọrọ was bragging and showing off and exaggerating his power as a worrior and even likens himself as a powerful tiger. In proverbs **i, ii** and **iii** he bragged and stated that he is not only more powerful than Akatọsị of Amaudele but also, that Obioma is not good enough to be his wife. However, in iv and v, he is seen crying with utterances that show remorse and a situation of helplessness.

The main focus of this study is to ascertain the extent of the use of proverbs in Goddy Onyekaọnwụ's drama and it can be seen in the above illustrations and analysis that many proverbs were used and they were suitable in the various contexts in which they were used. This also helped in deducing the actual meaning and classification of these proverbs. Most importantly, these proverbs were used and the imagery they portray can be likened to what happens in real Igbo societies.

# **Summary and conclusion**

Proverbs are a vital part of the Igbo language; it is one of the things that single one out in Igbo land as a person with great wisdom. One who has this language device at the tips of his fingers is regarded as a treasure. As literature is the mirror of the society, it is thus expected that any literary narrative of Igbo extraction should parade an array of proverbs. In this study, an appraising the proverbs in Goddy Onyekaọnwụ’s play, *Nwata Rie Awọ* was done. This was to ascertain and identify not just the proverbs that were used but to assess their meaning and how they fit the contexts in which they were used. These were well illustrated.

Proverbs are an integral aspect of the culture of the Igbo people. Based on this, a study of Igbo proverbs is a research on the Igbo people. *Nwata rie awọ (ọ jụ anụ)* is one of the classical Igbo plays not just because of the plot but because of the extensive use of proverbs by the playwright; the use of these proverbs conceptually and contextually help in its aesthetics.

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